THE BIBLE:

THAT IS, THE HOLY SCRIPTVRES CONTEINED IN THE OLDE AND NEWE TESTAMENT:

TRANSLATED ACCORDING to the Ebrew and Greeke, and conferred with the best translations in diuers languages.

With most profitable Annotations vpon all the hard places, *and other things of great importance.*

Feare ye not, stand still, and beholde the saluation of the Lorde, which he will shewe to you this day. Exod. 14.13.

righteous: but the Lord deliuereth

Great are the troubles of the

him out of them all. Psal. 34.19.

The Lorde shall fight for you, therefore holde you your peace. Exod. 14.14.

IMPRINTED AT LONDON by the Deputies of Christopher Barker, Printer to the Queenes most excellent Maiestie.

1594.

Cum priuilegio.

UMI

¶ To the Christian Reader.

BEsides the manifold and continuall benefites which Almightie God bestoweth vpon vs, both corporall and spirituall, we are especially bounde (deare brethren) to giue him thankes without ceasing for his great grace and vnspeakeable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospel, and mercifully to regard vs after so horrible backsliding & falling away from Christ to Antichrist, from light to darkenes, from the liuing God to dumme and dead idoles, and that after so cruel murther of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, & many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especial loue & fauour. To the intent therefore that we may not be vnmindefull of these great mercies, but seeke by all meanes (according to our duetie) to be thankeful for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God, (which is the light to our paths, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schole of all wisdome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the only foode and nourishment of our soules) we thought that we could bestow our labours & studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath nowe reueiled, the translations required greatly to bee perused and reformed. Not that we vendicate any thing to our selues aboue the least of our brethren (for God knoweth with what feare and trembling we haue bene for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines we reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauour of God toward his Church (though the time then was most dangerous, and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vndertooke this great and wonderful worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercie hath directed to a most prosperous ende. And this we may with good conscience protest, that we haue in euery point & worde, according to the measure of that knowledge which it pleased Almightie God to giue vs, faithfully rendred the text, and in all hard places most syncerely expounded the same. For God is our witnes, that we haue by all meanes endeuoured to set foorth the puritie of the worde and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the proprietie of the woordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised and also delight in the sweete sounding phrases of the holy Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose & edification, we haue in the margent noted that diuersitie of speach or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ‖. Againe, whereas the Ebrewe speach seemed hardly to agree with ours, we haue noted it in the margent after this sort ‡, vsing that which was more intelligible. And albeit that many of the Ebrewe names be altered frō the old text, and restored to the true writing and first original, whereof they haue their signification, yet in the vsual names litle is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some worde, be vnderstood of them that are not well practised therein) wee haue put it in the text with an other kinde of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue folowed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this *. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also wee haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sects and heresies grow dayly for lacke of the true knowledge thereof, & how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best cōmentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswel for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertain to Gods glory & the edification of his Church. Furthermore whereas certaine places in the bookes of Moses, of the Kings, and Ezekiel seemed so darke, that by no descriptiō they could be made easie to the simple reader, we haue so set them forth with figures and notes for the full declaration thereof, that they which cannot by iudgement, being holpen by the annotations noted by the letters a. b. c. &c. atteine thereunto, yet by the perspectiue, and as it were by the eye, may sufficiently knowe the true meaning of all such places. whereunto also we haue added certaine Mappes of Cosmographie which necessarily serue for the perfect vnderstanding and memorie of diuers places and countreyes, partly described, and partly by occasion touched, both in the Old and new Testament.

Finally, that nothing might lack which might be bought by labours for the increase of knowledge & furtherance of Gods glory, there are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrewe names: and the other conteyning all the chiefe & principal matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope & saluation with vs, we beseech you, that this rich pearle and inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the word of God, earnestly studie it, and in all your life practise it, that ye may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

Of the incomparable treasure of the holy Scriptures, with a prayer for the true vse of the same.

Esai.12.3.& 49 10.reue.21.16. & 22.17. Here is the spring where waters flowe,
to quench our heate of sinne:
Ierem.33.15. psal.119.160. Here is the tree where trueth doth grow,
to leade our liues therein:
reu.2.7.& 22.2. psal.119.142, 144. Here is the iudge that stints the strife,
when mens deuices faile:
Ioh.6.35. Here is the bread that feedes the life,
that death cannot assaile.
Luke.2.10. The tidings of saluation deare,
comes to our eares from hence:
Ephes.6.16. The fortresse of our faith is here,
and shielde of our defence.
Matth.7.6. Then be not like the hogge that hath
a pearle at his desire,
2 Pet.2.22. And takes more pleasure in the trough
and wallowing in the mire.
Matth.6.22. Reade not this booke in any case,
but with a single eye:
Psal.119.27, 73. Reade not but first desire Gods grace,
to vnderstand thereby.
Iude.20. Pray still in faith with this respect,
to fructifie therein,
Psal.119.11. That knowledge may bring this effect,
to mortifie thy sinne.
Iosua.1.8. Psal.1.1,2. Then happy thou in all thy life,
what so to thee befalles:
Psal.94.12,13. Yea, double happie shalt thou be,
when God by death thee calles.

O Gratious God and most mercifull Father, which hast vouchsafed vs the rich and precious iewell of thy holy worde, assist vs with thy spirite, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renew vs according to thine owne Image, to builde vs vp, and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heauenly vertues. Graunt this O heauenly Father, for Iesus Christes sake. Amen.

Howe to take profite in reading of the holy Scriptures.

Who so euer mindeth to take profit by reading scriptures, must

1 Earnestly and vsually pray vnto God that he wil vouchsafe to
- Teach the way of his statutes.
- Giue vnderstanding.
- Direct in the path of his commaundements.
- Psal.119.

2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
- At the least twise euery daye this exercise be kept. — Deu.11.v.19
- The time once appointed hereunto after a good entrie, be no otherwise employed. — Luke.9.v.62.
- Superstition be auoyded.
- At one other time that be done, which is left vndone at any time. — Esa.29.v.36. Ephe.5.v.16.

3 Vnderstand to what ende and purpose the Scriptures serue, which were written, to
- Teache, that we may learne trueth.
- Improue, that we may be kept from errour.
- Correct, that we may be driuen from vice.
- Instruct, that wee may be setled in the way of well doing.
- 2.Tim.3.ver.16.& 17.
- Comfort, that in trouble we may be confirmed in patient hope. — Rom.15.v.4

4 Remember that Scriptures conteine matter concerning
- Religion and the right worshipping of God, as
  - Faith in one God: Father. Sonne. Holy Ghost.
  - The state of mankinde, by: 1.Creation. 2.fall and sinne. 3.regeneration in Christ.
  - The Church and the gouernment thereof: Before Christ. Since Christ.
  - The word of God written in the Testament: Olde. Newe.
  - Sacraments: Before Christ. Since Christ.
  - The ende and generall iudgement of the: Good. Wicked.
- Common wealthes and gouernments of people, by
  - Magistrates: Good. Euill.
  - Peace and warre.
  - Prosperitie and plagues.
  - Subiectes: Quiet. Disordered.
- Families and things that belong to houshold, in which are
  - Husbands. Wiues. Parents. Children. Masters. Seruants.
  - Godly blessed. Vngodly plagued.
- The priuate life and doings of euery man in
  - Wisedome and follie.
  - Loue and hatred.
  - Sobernesse and incontinencie.
  - Mirth and sorrowe.
  - Speach and silence.
  - Pride and humilitie.
  - Couetousnesse and liberalitie.
- The common life of all men as
  - Riches, pouertie.
  - Nobilitie.
  - Fauour.
  - Labour and idlenesse.

5 Refuse all sense of Scripture contrary to the
- Articles of Christian faith, conteined in the common Creede.
- First and second table of Gods commandements.

6 Marke and consider the
- 1.Coherence of the text, how it hangeth together.
- 2.Course of times and ages, with such things as belong vnto them.
- 3.Maner of speach proper to the Scriptures.
- 4.Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.

7 Take opportunitie to
- Reade interpreters, if he be able.
- Conferre with such as can open the Scriptures. Acts.8.v.30,31.&c.
- Heare preaching, and to proue by the Scriptures that which is taught. Acts.17.v.11.

T. GRASHOP.

UMI

The names and order of al the Bookes of the Olde and New Testament, with the number of their Chapters.

Genesis hath Chapters	50	Prouerbes Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon.	8
Nombers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Iosua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1.Samuel	31	Hosea	14
2.Samuel	24	Ioel	3
1.Kings	22	Amos	9
2.Kings	25	Obadiah	1
1.Chronicles	29	Ionah	4
2.Chronicles	36	Micah	7
The prayer of Manasseh, Apocryphe.		Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4

The bookes called Apocrypha.

1.Esdras	9	Baruch with the Epistle of Ieremiah	6
2.Esdras	16	The song of the three children	
Tobit	14	The storie of Susanna	
Iudeth	16	The idole Bel and the Dragon	
The rest of Esther	6	1.Maccabees	16
Wisedome	19	2.Maccabees	15
Ecclesiasticus	51		

The bookes of the Newe Testament.

Matthewe	28	2.Thessalonians	3
Marke	16	1.Timotheus	6
Luke	24	2.Timotheus	4
Iohn	21	Titus	3
The Actes	28	Philemon	1
The Epistle to the Romanes	16	To the Hebrewes	13
1.Corinthians	16	The Epistle of Iames	5
2.Corinthians	13	1.Peter	5
Galatians	6	2.Peter	3
Ephesians	6	1.Iohn	5
Philippians	4	2.Iohn	1
Colossians	4	3.Iohn	1
1.Thessalonians	5	Iude	1
		Reuelation	22

¶ The

THE FIRST BOOKE OF MOSES, CALLED *GENESIS.

* This word signifieth the beginning and generation of the creatures.

THE ARGVMENT.

Moses in effect declareth three things, which are in this booke chiefly to bee considered: First, that the world, and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull works, and to praise his Name for the infinite graces, wherwith he had endewed him, fell willingly frō God through disobedience, who yet for his own mercies sake restored him to life, & confirmed him in the same by his promise of Christ to come, by whō he should ouercome Satan, death and hell. Secondly, that the wicked, vnmindfull of Gods most excellent benefits, remained still in their wickednes, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might be onely attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and litle number, that man in his wisedome might be confounded, and the Name of God euermore praysed.

CHAP. I.

1 God created the heauen and the earth. 3 The light and the darkenesse. 8 The firmament. 9 He separateth the water from the earth. 16 He createth the sunne, the moone, and the starres. 21 He createth the fish, birds, beasts. 26 He createth man and giueth him rule ouer all creatures. 29 And prouideth nourriture for man and beast.

IN the a beginning *God
created the heauen and
the earth.
2 And the earth was
b || without forme and
voyd, and c darkenesse
was vpon the † deepe,
and the Spirite of God
d mooued vpon the † waters.
3 Then God sayd, *Let there bee light: And
there was e light.
4 And God sawe the light that it was good,
and God separated † the light from the darkenes.
5 And God called the light, Day, and the
darkenes, he called Night. *† So the euening and
the morning were the first day.
6 ¶ Againe God sayd, *Let there be a || firmament
in the mids of the waters: and let it separate
the waters from the waters.
7 Then God made the firmament, and separated
the waters, which were f vnder the firmament,
from the waters which were * aboue the
firmament, and it was so.
8 And God called the firmament, g Heauen.
*So the Euening and the Morning were the second day.
9 ¶ God sayd againe, *Let the waters vnder
the heauen be gathered into one place, and let the
dry land appeare, and it was so.
10 And God called the dry land, Earth, and he
called the gathering together of the waters, Seas:
and God saw that it was good.
11 Then God said, h Let the earth bud foorth
the bud of the herbe, that seedeth seede, the fruitfull
tree, which beareth fruite according to his
kind, which hath his seede in it selfe vpon the
earth. and it was so.
12 And the earth brought foorth the bud of
the herbe, that seedeth seede according to his
kind, also the tree that beareth fruite, which hath
his seed in it selfe according to his kind: and God
i sawe that it was good.
13 * So the euening and the morning were
the third day.
14 ¶ And God said, *Let there be k lightes in
the firmament of the heauen, to l separate the day
from the night, and let them be for m signes, and
for seasons, and for dayes, and yeeres.
15 And let them bee for lights in the firmament
of the heauen to giue light vpon the earth,
and it was so.
16 God then made two n great lightes: the
greater light o to rule the day, and the lesse light
to rule the night: he *made* also the starres.
17 And God set them in the firmament of the
heauen, to shine vpon the earth,
18 And to * rule in the day, and in the night,
and to separate the light from the darkenes: and
God saw that it was good.
19 * So the euening and the morning were
the fourth day.
20 Afterward God said, Let the waters bring
foorth in abundance *euery* p creeping thing that
hath † life: and let the foule flie vpon the earth
in the † open firmament of the heauen.
21 Then God created the great whales, & euery
thing liuing & mouing, which the q waters
brought foorth in abundance according to their
kind, and euery feathered foule according to his
kind: and God saw that it was good.
22 Then God * blessed them, saying, Bring
foorth fruite and multiplie, and fill the waters in
the seas, and let the foule multiplie in the earth.
23 * So the euening and the morning were
the fift day.
24 ¶ Moreouer God said, Let the earth [illegible]

a First of all, and before that any creature was, God made heauen and earth of nothing. Wisd.11.14.
* Psal.33.6. & 136.5. ecclus.18.1. acts 14.15. and 17.24.
b As a rude lumpe and without any creature in it: for the waters couered all.
|| Or, waste.
c Darkenes couered the deepe waters: for as yet the light was not created.
† Ebr. face of the deepe.
d He maintained this confuse heape by his secret power.
† Ebr. face of the waters.
* Hebr.11.3.
e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which onely apperteineth to God.
† Ebr. betweene the light, and betweene the darkenesse.
* The first day.
† Ebr. So was the euening, so was the morning. * Psal.33.6. & 136.5. iere.10.12. and 51.15. || Or, spreading ouer, & aire.
f As the sea and riuers, from those waters that are in the cloudes, which are vpholden by Gods power, lest they should ouerwhelme the world. * Psal.148.4. g That is, the region of the aire, and all that is aboue vs. * The second day. * Psal.33.7. & 89.11. and 136.6. Iob.38.8. h So that we see it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

i This sentence is oft repeated, to signifie that God made all his creatures to serue to his glory [illegible]
* The third day.
* Psal.136.7. [illegible]

* The fourth day. p As fish and [illegible] the facultie of life. † Ebr. face of [illegible] beginning, wherein we see [illegible] the [illegible] is made to [illegible] the water. † That is, by the [illegible] dependeth. * The fift day.

fooorth the † liuing thing according to his kinde,
cattell, and that which creepeth, and the beast of
the earth, according to his kinde, and it was so.
25 And God made the beast of the earth ac-
cording to his kind, and the cattell according to
his kind, & euery creeping thing of the earth ac-
cording to his kind & God saw that it was good.
26 Furthermore God said, * f Let vs make mā
in our t image according to our likenesse, and let
them rule ouer the fish of the sea, and ouer the
foule of the heauen, and ouer the beastes, and o-
uer all the earth, and ouer euery thing that cree-
peth and moueth on the earth.
27 * Thus God created the man in his image:
in the image of God created he him: hee created
them * male and female.
28 And God u blessed them, and God said to
them, * Bring forth fruite and multiplie, and fill
the earth, and subdue it, and rule ouer the fish of
the sea, and ouer the foule of the heauen, & ouer
euery beast that moueth vpon the earth.
29 And God saide, Behold, I haue giuen vnto
you x euery herbe bearing seed, which is vpon all
the earth, and euery tree, wherein is the fruite
of a tree bearing seede: * *that* shall be to you for
meate.
30 Likewise to euery beast of the earth, and
to euery foule of the heauen, and to euery thing
that moueth vpon the earth, which hath life in it
selfe, euery greene herbe *shall be* for meate, and it
was so.
31 * And God sawe all that he had made, and
loe, it was very good. " So the euening and the
morning were the sixt day.

† *Ebr. soule of life.*
* *Chap.5.1.& 9.6. 1.cor.11.7. colos.3.10.*
f God commaunded the water and the earth to bring forth other creatures: but of man he sayeth, Let vs make: signifying, that God taketh counsell with his wisedome and vertue, purposing to make an excellent worke aboue all the rest of his creation.
t This image and likenesse of God in man is expounded, Ephes.4.24: where it is written, that man was created after God in righteousnesse and true holinesse, meaning by these two wordes all perfection, as wisedome, trueth, innocencie, power, &c.
* *Wisd.2.23.ecclu.17.1.*
* *Matt.19.4.*
u The propagation of man is the blessing of God, Psal.128. * *Chap.8.17. and 9.1.* x Gods great liberalitie to man, taketh away all excuse of his ingratitude. * *Chap.9.3.* * *Exod.31.17.ecclu.39.16,33.marke 7.37.* " The sixt day.

CHAP. II.

2 God resteth the seuenth day, and sanctifieth it. 15 He setteth man in the garden. 22 He createth the woman. 24 Mariage is ordeined.

THus the heauens & the earth were finished,
and all the a hoste of them.
2 For in the seuenth day God ended his work
which hee had made, * and the seuenth day hee
b rested from all his worke, which he had made.
3 So God blessed the seuenth day, & c sancti-
fied it, because that in it he had rested from all his
worke, which God had created and made.
4 ¶ These are the || generations of the hea-
uens and of the earth, when they were created, in
the day that the Lorde God made the earth and
the heauens,
5 And euery || plant of the fielde, before it
was in the earth, and euery herbe of the field, be-
fore it grew: for the Lord God had not caused it
to d raine vpon the earth, neither *was there* a man
to till the ground,
6 But a myst went vp from the earth, and
watered all the earth.
7 ¶ The Lord God also || made the man e of
the dust of the grounde, and breathed in his face
breath of life, * and the man was a liuing soule.
8 And the Lord God planted a garden East-
ward in f Eden, and there he put the man whom
he had made.
9 (For out of the grounde made the Lorde
God to growe euery tree pleasant to the sight, &
good for meate: the g tree of life also in the mids
of the garden, h and the tree of knowledge of
good and of euill.
10 And out of Eden went a riuer to water the
garden, and from thence it was diuided, and be-
came into foure heads.
11 The name of one *is* * Pishon: the same
compasseth the whole lande i of Hauilah, where
is golde.
12 And the golde of that lande is good: there
is || Bdelium, and the Onyx stone.
13 And the name of the seconde riuer *is* Gi-
hon: the same compasseth the whole lande of
|| Cush.
14 The name also of the third riuer *is* || Hid-
dekel: this goeth toward the Eastside of || Asshur:
and the fourth riuer is || Perath)
15 ¶ Then the Lord God tooke the man, &
put him into the garden of Eden, that hee might
k dresse it, and keepe it.
16 And the Lorde God l commaunded the
man, saying, † Thou shalt eate freely of euery
tree of the garden,
17 But of the tree of knowledge of good and
euill, thou shalt not eate of it: for || in the day that
thou eatest thereof, thou shalt die the m death.
18 Also the Lorde God saide, It is not good
that the man should be himselfe alone: I wil make
him an helpe † meete for him.
19 So the Lorde God formed of the earth
euery beast of the fielde, and euery foule of the
heauen, and brought *them* vnto the n man to see
how he would call *them*: for howsoeuer the man
named the liuing creature, so was the name
thereof.
20 The man therefore gaue names vnto all
cattell, and to the foule of the heauen, and to e-
uery beast of the fielde: but for Adam found hee
not an helpe meete for him.
21 ¶ Therfore the Lord God caused an hea-
uie sleepe to fall vpon the man, and he slept: and
he tooke one of his ribbes, & closed vp the flesh
in steede thereof.
22 And the ribbe which the Lorde God had
taken from the man, † made hee a o woman, and
brought her to the man.
23 Then the man said, * This nowe is bone of
my bones, and flesh of my flesh. She shalbe cal-
led || woman, because she was taken out of man.
24 * Therefore shall man leaue p his father &
his mother, and shall cleaue to his wife, and they
shalbe one flesh.
25 And they were both naked, the man and
his wife, and were not q ashamed.

a That is, the innumerable abundance of creatures in heauen & earth.
* *Exod.20.11.and 31.17.deut.5.14. ebr.4.4.*
b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, and gouerneth them.
c Appointed it to bee kept holy, that man might therein consider the excellencie of his workes and Gods goodnes towards him.
|| *Or, the originall and beginning.*
|| *Or, tree, as chap. 21.15.*
d God onely openeth the heauens and shutteth them, hee sendeth drought and raine according to his good pleasure. || *Or, formed.* e He sheweth wherof mans body was created, to the intent that man should not glorie in the excellencie of his owne nature.
* *1.Cor.15.45.*
f This was the name of a place, as some thinke, in Mesopotamia, most pleasant and abundant in all things.
g Which was a signe of the life receiued of God.
h That is, of miserable experience, which came by disobeying God.
* *Ecclus.24.29.*
i Which Hauilah is a countrey ioyning to Persia Eastward, and encline th toward the West.
|| *Or, precious stone, or pearle. Plinie saith it is the name of a tree.*
|| *Or, Ethiopia.*
|| *Or, Tygris.*
|| *Or, Assyria.*
|| *Or, Euphrates.*
k God would not haue man idle though as yet there was no need to labour.
l So that man might know there was a soueraigne Lorde, to whom he owed obedience.
† *Ebr. Eating thou shalt eate of.*
|| *Or, whensoeuer.*
m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof.
† *Ebr. before him.*
n By mouing them to come and submit themselues to Adam.
† *Ebr. built.*
o Signifying, that mankind was perfite, when the woman was created, which before was like an vnperfite building.
* *1.Cor.11.8.*
|| *Or, Mannesse, because she commeth of man: for in Ebrew Ish, is man, and Isshah the woman.*
* *Matth.19.5.mar.10.7.1.cor.6.16. ephes.5.31.*
p So that marriage requireth a greater duetie of vs towarde our wiues, then otherwise we are bound to shew to our parents. q For before sinne entred, all things were honest and comely.

Because mention is made in the tenth verse of this chapter of the riuer that watered the garden, we must note that Euphrates and Tygris, called [illegible] and Hiddekel, were called but one riuer where they ioyned together, [illegible] where they fell into the Persian sea. In this countrey and most plentifull [illegible] was called Paradise, that is, a garden of pleasure, because of the fruitfulnes and abundance thereof. [illegible] Pishon compassed the land of Hauilah, [illegible] of Tygris, which in some countries as it passed by diuers places, [illegible] named [illegible] and of some Phasis or Pishon. Likewise Euphrates toward [illegible] was called [illegible] that Tygris and Euphrates (which were but two riuers) [illegible]

they ioyned together, were called after our name) were according to diuers places called by these foure names, so that they might seeme to haue bene foure diuers riuers.

THE SITVATION OF THE GARDEN OF EDEN.

Armenia the great.

The land of Hauilah.

The fall of Euphrates.

The fall of Tygris.

The goulfe of the Persian Sea.

CHAP. III.

1 The woman seduced by the serpent, 6 Intiseth her husband to sinne. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

1 NOwe * the serpent was more a subtill then
any beast of the fielde, which the Lord God
had made: and he b said to the woman, Yea, hath
God in deed sayd, Ye shall not eate of euery tree
of the garden?
2 And the woman said vnto the serpent, We
eate of the fruite of the trees of the garden,
3 But of the fruite of the tree which is in the
middes of the garden, God hath said, Ye shall not
eate of it, neither shall ye touch it, c lest ye die.
4 Then * the serpent said to the woman, Ye
shall not d † die at all,
5 But God doeth know, that when yee shall
eate thereof, your eyes shall bee opened, and yee
shall be as gods, e knowing good and euill.
6 So the woman (seeing that the tree was
good for meate, and that it was pleasant to the
eyes, and a tree to be desired to get knowledge)
tooke of the fruite thereof, and did * eate, & gaue
also to her husband with her, and he f did eate.
7 Then the eies of them both were opened,
and they g knew that they were naked, and they
sewed fig tree leaues together, and made them-
selues † breeches.
8 ¶ Afterward they heard the voyce of the
Lord God walking in the garden in the ‖ coole of
the day, and the man & his wife h hid themselues
from the presence of the Lorde God among the
trees of the garden.
9 But the Lord God called to the man, and
said vnto him, Where art thou?
10 Who sayd, I heard thy voyce in the gar-
den, and was afraid, because I was i naked, there-
fore I hid my selfe.
11 And hee said, Who told thee, that thou
wast naked? Hast thou eaten of the tree, whereof
I commanded thee that thou shouldest not eate?
12 Then the man sayd, The woman which
thou k gauest to be with me, she gaue mee of the
tree, and I did eate.
13 And the Lorde God sayd to the woman,
Why hast thou done this? And the woman [illegible]
l The serpent beguiled me, and I did eate.
14 ¶ Then the Lord God [illegible]
m Because thou hast done this, [illegible]
boue all cattell, & aboue euery [illegible]
vpon thy belly shalt thou [illegible]
thou eate all the dayes [illegible]

* Wisd. 2.24
a As Satan can change himselfe into an Angell of light, so did he abuse the wisdome of the serpent to deceiue man.
b God suffered Satan to make the serpent his instrument to speake in him.
c In doubting of Gods threatning she yeelded to Satan.
* 2. Cor. 11.3.
d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatnings.
† Ebr. die the death.
e As though he should say, God doeth not forbid you to eate of the fruite, saue that he knoweth that if yee should eate thereof, ye should bee like to him. * Ecclus. 25.26. * 1. Tim. 2.14. f Not so much to please his wife, as mooued by ambition at her perswasion. g They began to feele their misery, [illegible] not to God for remedie.

† Ebr. things to gird about them.
‖ Ebr. wind [illegible]
h The [illegible] science [illegible] Gods [illegible]

[illegible]

15 I will also put enimitie betweene [o] thee
and the woman, and betweene thy seede and her
seed. He shall breake thine [p] head, and thou shalt
[q] bruise his heele.
16 ¶ Vnto the woman he sayd, I will greatly
increase thy [r] sorowes, and thy conceptions. In
sorow shalt thou bring foorth children, and thy
desire *shal be subiect* to thine husband, and he shal
*rule ouer thee.
17 ¶ Also to Adam he said, Because thou hast
obeyed the voyce of thy wife, and hast eaten of
the tree, (whereof I commaunded thee, saying,
Thou shalt not eate of it) [s] cursed *is* the earth for
thy sake: in sorow shalt thou eate of it all the
dayes of thy life.
18 [t] Thornes also, and thistles shall it bring
foorth to thee, and thou shalt eate the herbe of
the field.
19 In the sweate of thy face shalt thou eate
bread, till thou returne to the earth: for out of it
wast thou taken, because thou art dust, & to dust
shalt thou returne.
20 (And the man called his wiues name He-
uah, because she was the mother of all liuing)
21 Vnto Adam also and to his wife did the
Lord God [u] make coates of skinnes, and clothed
them.
22 ¶ And the Lord God sayd, [x] Beholde, the
man is become as one of vs, to know good and e-
uil. And now lest he put forth his hand, and [y] take
also of the tree of life and eate and liue for euer,
23 Therefore the Lord God sent him foorth
from the garden of Eden, to till the earth, whence
he was taken.
24 Thus he cast out man, and at the East side
of the garden of Eden he set the Cherubims, and
the blade of a sword shaken, to keepe the way of
the tree of life.

o He chiefly meaneth Sathan by whose motion and craft the serpent deceiued the woman.
p That is, the power of sinne and death.
q Satan shall sting Christ and his members, but not ouercome them.
r The Lord comforteth Adam by the promes of the blessed seed, and also punisheth the body for the sinne, which the soule should haue bene punished for, that the spirit hauing conceiued hope of forgiuenesse, might liue by faith.
* 1. Cor. 14. 34.
s The transgression of Gods commandement was the cause that both mankind and all other creatures were subiect to the curse.
t These are not the naturall fruits of the earth, but proceed of the corruption of sinne.
u Or gaue them knowledge to make themselues coates.
x By this derision he reprocheth Adams miserie, whereinto hee was fallen by ambition.
y Adam depriued of life, lost also the signe thereof.

CHAP. IIII.

1 The generation of mankind. 3 Kain & Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wiues. 26 True religion is restored.

AFterward the man knewe Heuah his wife,
which [a] conceiued and bare Kain, and sayd,
I haue obteined a man [b] by the Lord.
2 And againe she brought foorth his brother
Habel, and Habel was a keeper of sheepe, and
Kain was a tiller of the ground.
3 ¶ And in processe of time it came to passe,
that Kain brought an [c] oblation vnto the Lorde
of the fruit of the ground.
4 And Habel also himselfe brought of the
first fruites of his sheepe, and of the fat of them,
and the Lord had respect vnto * Habel, and to
his offering.
5 But vnto Kain and to his offering he had
no [d] regard: wherefore Kain was exceeding
wroth, and his countenance fell downe.
6 Then the Lord sayd vnto Kain, Why art
thou wroth? and why is thy countenance cast
downe?
7 If thou doe well, shalt thou not be [e] accep-
ted? and if thou doest not well, sinne lieth at the
[f] doore: also vnto thee his [g] desire *shall be subiect*,
and thou shalt rule ouer him.
8 ¶ Then Kain spake to Habel his brother.
And * when they were in the field, Kain rose vp a-
gainst Habel his brother, and slew him.
9 Then the Lord sayd vnto Kain, Where is
Habel thy brother? Who answered, I cannot tell.
[h] Am I my brothers keeper?
10 Againe he sayd, What hast thou done? the
[i] voyce of thy brothers blood crieth vnto me from
the earth.
11 Now therefore thou art cursed [k] from the
earth, which hath opened her mouth to receiue
thy brothers blood from thine hand.
12 When thou shalt till the ground, it shall
not hencefoorth yeeld vnto thee her strength: a
[l] vagabond and a runnagate shalt thou be in the
earth.
13 Then Kain sayd to the Lorde, [m] ‖ My pu-
nishment is greater, then I can beare.
14 Behold, thou hast cast me out this day from
† the earth, and from thy face shall I be hid, and
shalbe a vagabond, and a runnagate in the earth,
and whosoeuer findeth me, shall slay me.
15 Then the Lord said vnto him, Doubtlesse
whosoeuer slaieth Kain, he shall be [n] punished se-
uen fold. And the Lord set a [o] marke vpon Kain,
lest any man finding him should kill him.
16 Then Kain went out from the presence of
the Lord, and dwelt in the land of Nod toward
the Eastside of Eden.
17 Kain also knew his wife, which conceiued
and bare Henoch: and he built a [p] citie, and cal-
led the name of ẏ citie by the name of his sonne,
Henoch.
18 And to Henoch was borne Irad, and Irad
begate Mehuiael, and Mehuiael begate Methu-
shael, and Methushael begate Lamech.
19 ¶ And Lamech tooke to him [q] two wiues:
the name of the one *was* Adah, and the name of
the other Zillah.
20 And Adah bare Iabal, who was the ‖ fa-
ther of such as dwell in the tentes, and of such as
haue cattell.
21 And his brothers name *was* Iubal, who
was the father of all that play on the harpe and
‖ organes.
22 And Zillah also bare Tubal-kain, who
wrought cunningly euery craft of brasse and of
iron: and the sister of Tubal-kain *was* Naamah.
23 Then Lamech sayd vnto his wiues Adah
and Zillah, Heare my voyce, ye wiues of Lamech:
hearken vnto my speach: [r] for I would slay a man
in my wound, and a yong man in mine hurt.
24 If Kain shall be auenged seuen fold, truely
Lamech [s] seuentie times seuen fold.
25 ¶ And Adam knew his wife againe, and she
bare a sonne, and she called his name Sheth: for,
God, *sayd she*, hath appointed me another seede
for Habel, because Kain slew him.
26 And to the same Sheth also there was
borne a sonne, and hee called his name Enosh.
Then began men to [t] call vpon the name of the
Lorde.

a Mans nature, the state of mariage, and Gods blessing were not vtterly abolished thorough sinne, but the qualitie or condition thereof was changed.
b That is, according to the Lords promes, as chap. 3. 15: some read, To the Lord, as reioycing for the sonne which she had borne, whom she would offer to the Lord as the first fruits of her birth.
c This declareth that the father instructed his children in the knowledge of God, and also how God gaue them sacrifices to signifie their saluation; albeit they were destitute of the sacrament of the tree of life. * Hebr. 11. 4. d Because he was an hypocrite, and offered onely for an outward shew without sinceritie of heart. e Both thou and thy sacrifice shall be acceptable to me.
f Sinne shall still torment thy conscience.
g The dignitie of the first borne is giuen to Kain ouer Habel.
* Wisd. 10. 3. mat. 23. 35. 1. ioh. 3. 12. iude 11.
h This is the nature of the reprobate when they are reprooued of their hypocrisie, euen to neglect God and despite him.
i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it selfe crieth for vengeance.
k The earth shall be a witnesse against thee, which mercifully receiued that blood which thou most cruelly sheddest.
l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care.
m He burdeneth God as a cruell iudge, because he did punish him so sharply.
‖ *Or, my sinne is greater then can be pardoned.*
† *Ebr. from off the face of.*
n Not for the loue he bare to Kain, but to suppresse murther.
o Which was some visible signe of Gods iudgement, that others should feare thereby.
p Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgements against him.
q The lawfull institution of mariage, which is, that two should be one flesh, was first corrupt in the house of Kain by Lamech.
‖ *Or, first inuenter.*
‖ *Or, flutes and pipes.*
r His wiues seeing that all men hated him for his crueltie, were afrayd: therefore he braggeth that there is none so lustie that were able to resist, although hee were alreadie wounded. s He mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, and yet giue him licence to murther others. t In these dayes God began to mooue the hearts of the godly to restore religion, which a long time by the wicked had bene suppressed.

CHAP.

CHAP. V.

1 The genealogie, 5 Age and death of Adam, & his successors vnto Noah and his children. 24 Henoch which was taken away.

THis is the ‖ booke of the generations of A-
dam. In the day that God created Adam, in
the * likenesse of God made he him.
2 Male and female created he them, & bles-
sed them, and called their name [b] Adam in the
day that they were created.
3 ¶ Now Adam liued an hundred and thirtie
yeeres, and begate a child in his owne [c] likenesse
after his image, and called his name Sheth.
4 * And the dayes of Adam, after he had be-
gotten Sheth, were eight hundreth yeeres, and he
begate sonnes and daughters.
5 So all the dayes that Adam liued, were nine
hundreth and thirtie yeeres: and he died.
6 And [d] Sheth liued an hundreth and fiue
yeeres, and begate Enosh.
7 And Sheth liued, after hee begate Enosh,
eight hundreth and seuen yeeres, & begate sonnes
and daughters.
8 So all the dayes of Sheth were [e] nine hun-
dreth and twelue yeeres: and he died.
9 ¶ Also Enosh liued ninetie yeeres, and be-
gate Kenan.
10 And Enosh liued, after he begate Kenan,
eight hundreth and fifteene yeeres, and begate
sonnes and daughters.
11 So all the dayes of Enosh were nine hun-
dreth and fiue yeeres: and he died.
12 ¶ Likewise Kenan liued seuentie yeeres,
and begate Mahalaleel.
13 And Kenan liued, after he begate Maha-
laleel, eight hundreth and fourtie yeeres, and be-
gate sonnes and daughters.
14 So all the dayes of Kenan were nine hun-
dreth and ten yeeres: and he died.
15 ¶ Mahalaleel also liued sixtie & fiue yeeres,
and begate Iered.
16 Also Mahalaleel liued, after he begate Ie-
red, eight hundreth and thirtie yeeres, and begate
sonnes and daughters.
17 So all the dayes of Mahalaleel were eight
hundreth ninetie and fiue yeeres: and he died.
18 ¶ And Iered liued an hundreth sixtie and
two yeeres, and begate Henoch.
19 Then Iered liued, after he begate Henoch,
eight hundreth yeeres, and begate sonnes and
daughters.
20 So all the dayes of Iered were nine hun-
dreth sixtie and two yeeres: and he died.
21 ¶ * Also Henoch liued sixtie & fiue yeeres,
and begate Methushelah.
22 And Henoch [f] walked with God, after he
begate Methushelah, three hundreth yeeres, and
begate sonnes and daughters.
23 So all the dayes of Henoch were three
hundreth sixtie and fiue yeeres.
24 And Henoch walked with God, and hee
was no more *seene*: for [g] God tooke him away.
25 Methushelah also liued an hundreth eigh-
tie and seuen yeeres, and begate Lamech.
26 And Methushelah liued, after hee begate
Lamech, seuen hundreth eightie and two yeeres,
and begate sonnes and daughters.
27 So all the dayes of Methushelah were nine
hundreth sixtie and nine yeeres: and he died.
28 ¶ Then Lamech liued an hundreth eightie

‖ Or, rehearsall of the stocke.
a Read Chap. 1. 26.
b By giuing them both one name, he noteth the inseparable connection of man and wife.
c Aswell concerning his creation, as his corruption.
* 1. Chron. 1. 1.
d He proueth Adams generation by them, which came of Sheth, to shew which is the true Church, and also what care God had ouer the same from the beginning, in that hee continued euer his graces toward it by a continuall succession.
e The chiefe cause of long life in the first age, was the multiplicatiō of mankind, that according to Gods commandement at the beginning the world might be increased with people, which might vniuersally prayse his Name.
* Eccle. 44. 16. hebr. 11. 5.
f That is, he led an vpright and godly life.
g To shew that there was a better life prepared, and to be a testimonie of the immortalitie of soules and bodies. As to inquire where he became, is meere curiositie.

and two yeeres, and begate a sonne,
29 And called his name, Noah, saying, This
same shall [h] comfort vs concerning our worke &
sorow of our hands, as touching the earth, which
the Lord hath cursed.
30 And Lamech liued, after he begate Noah,
fiue hundreth ninetie and fiue yeeres, and begate
sonnes and daughters.
31 So all the dayes of Lamech were seuen
hundreth seuentie and seuen yeeres: and he died.
32 And Noah was fiue hundreth yeere olde.
And Noah begate Shem, Ham, and Iapheth.

CHAP. VI.

2 God threateneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preserued in the Arke, which he was commanded to make.

SO when men began to bee multiplied vpon
the earth, and there were daughters borne vn-
to them,
2 Then the [a] sonnes of God sawe the daugh-
ters [b] of men that they were [c] faire, & they tooke
them wiues of all that they ‖ liked.
3 Therefore the Lord sayd, My Spirite shall
not alway [d] striue with man, because hee is but
flesh, and his dayes shalbe an hundreth & twen-
tie yeeres.
4 There were ‖ giants in the earth in those
dayes: yea, and after that the sonnes of God
came vnto the daughters of men, and they had
borne them children, these were mightie men,
which in old time were men of [f] renoume.
5 ¶ When the Lorde sawe that the wicked-
nesse of man was great in the earth, and all the
imaginations of the thoughts of his * heart were
onely euill † continually,
6 Then it [g] repented the Lorde, that hee had
made man in the earth, and hee was sorie in his
heart.
7 Therefore the Lorde sayd, I will destroy
from the earth the man, whom I haue created,
from man [h] to beast, to the creeping thing, and
to the foule of the heauen: for I repent that I
haue made them.
8 But Noah [i] found grace in the eyes of the
Lorde.
9 ¶ These are the ‖ generations of Noah. No-
ah was a iust and vpright man in his time: and
Noah walked with God.
10 And Noah begate three sonnes, Shem,
Ham, and Iapheth.
11 The earth also was corrupt before God:
for the earth was filled with [k] crueltie.
12 Then God looked vpon the earth, and be-
hold, it was corrupt: for all flesh had corrupt his
way vpon the earth.
13 And God sayd vnto Noah, ‖ An end of all
flesh is come before mee: for the earth is filled
with ‖ crueltie † through them: and beholde, I will
destroy them with the earth.
14 ¶ Make thee an Arke of ‖ pine trees: thou
shalt make † cabines in the Arke, and shalt pitch
it within and without with pitch.
15 And thus shalt thou make it: The length
of the Arke shalbe three hundreth cubites, the
breadth of it fiftie cubites, and the height [illegible]

h Lamech had respect to the promes, Chap. 3. 15. and desired to see the deliuerance which should be sent, and [illegible] but a figure thereof, he also spake this by the spirit of prophecie, because Noah deliuered the Church and preserued it by his obedience.
a The children of the godly, which began to degenerate.
b Those that came of wicked parents as of Kain.
c Hauing more respect to their beautie, and to worldly considerations, then to their maners and godlinesse.
‖ Or, had chosen.
d Because man would not be wonne by Gods lenitie and long sufferance, whereby his Spirite [illegible] he would no longer stay his vengeance.
e Which terme God gaue man to repent before he would destroy the earth, 1. Pet. 3. 20.
‖ Or, tyrants.
f Which vsurped authoritie ouer others, and did degenerate from the simplicitie, wherein [illegible] liued.
* Chap. [illegible]
[illegible]
g God [illegible]

‖ Or, historie. k Meaning that all was [illegible] oppression of their neighbours. [illegible]
[illegible] mansions.

thirtie cubites.
26 A window shalt thou make in the Arke,
and in a cubite shalt thou finish it aboue, and the
doore of the Arke shalt thou set in the side there-
of: thou shalt make it with the l lowe, second, and
third *roumes*.

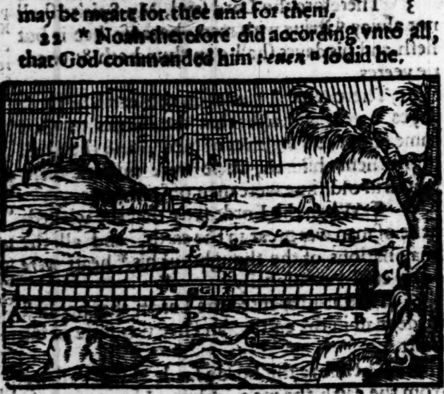
l That is, of three heights, as appeareth in the figure.

17 And I, behold, I will bring a flood of wa-
ters vpon the earth to destroy all flesh, wherein
is the breath of life vnder the heauen: all that is
in the earth shall perish.
18 But with thee will I m establish my coue-
nant, & thou shalt go into the Arke, thou, & thy
sonnes, & thy wife, & thy sonnes wiues with thee.

m To the intent that in this great enterprise and mockings of the whole world, thou mayest be confirmed, that thy faith faile not.

19 And of euery liuing thing, of all flesh two
of euery sort shalt thou cause to come into the
Arke, to keepe *them* aliue with thee: they shalbe
male and female.
20 Of the foules after their kind, and of the
cattel after their kind, of euery creeping thing of
the earth after his kinde, two of euery sort shall
come vnto thee, y^t thou mayest keepe *them* aliue.
21 And take thou with thee of all meate that
is eaten: and thou shalt gather it to thee, that it
may be meate for thee and for them.
22 * Noah therefore did according vnto all,
that God commanded him: *euen* n so did he.

* Hebr. 11. 7.
n That is, he obeied Gods commandement in all points, without adding or diminishing.



A B. The length three hundreth cubites.
B C. The bredth fiftie.
D E. The height thirtie.
F. The window a cubite long. G. The doore. H I K. The three heights.

CHAP. VII.

1 *Noah and his enter into the Arke.* 20 *The flood destroyeth all the rest vpon the earth.*

AND the Lord said vnto Noah, Enter thou and
all thine house into the Arke: for thee haue I
seene * a righteous before me in this || age.

* 1. Pet. 2. 5.
a In respect of the rest of the world, and because he had a desire to serue God and liue vprightly.
|| Or, generation.

2 Of euery b cleane beast thou shalt take to
thee by seuens, the male & his female: but of vn-
cleane beasts by couples, the male & his female.

b Which might be offred in sacrifice, whereof sixe were for breed and the seuenth for sacrifice.

3 Of the foules also of the heauen by seuens,
male and female, to keepe seede aliue vpon the
whole earth.
4 For seuen dayes hence I will cause it raine
vpon the earth fourtie dayes and fourtie nightes,
and all the substance that I haue made, will I de-
stroy from off the earth.
5 *Noah therfore did according vnto all that
the Lord commanded him.

* Mat. 24. 37. luke 17. 26. 1. pet. 3. 20.

6 And Noah *was* sixe hundreth yeeres olde,
when the flood of waters was vpon the earth.
7 ¶ So Noah entred and his sonnes, and his
wife, & his sonnes wiues with him into the Arke,
because of the waters of the flood.
8 Of the cleane beastes, and of the vncleane
beasts, and of the foules, and of all that creepeth
vpon the earth,
9 There c came two *and* two vnto Noah in-
to the Arke, male and female, as God had com-
manded Noah.

c God compelled them to present themselues to Noah, as they did before to Adam, when he gaue them names, Chap. 2. 19.

10 And so after seuen dayes the waters of the
flood were vpon the earth.
11 ¶ In the sixe hundreth yeere of Noahs life
in the d second moneth, the seuenteenth day of
the moneth, in the same day were all the e foun-
taines of the great deepe broken vp, and the win-
dowes of heauen were opened.

d Which was about the beginning of May, when all things did flourish.
e Both the waters in the earth did ouerflow, and also the clouds powred downe.

12 And the raine was vpon the earth fourtie
dayes and fourtie nights.
13 In the selfe same day entered Noah with
Shem, and Ham, and Iapheth, the sonnes of No-
ah, and Noahs wife, and the three wiues of his
sonnes with them into the Arke.
14 They and euery beast after his kinde, and
all cattell after their kind, and euery thing that
creepeth and mooueth vpon the earth after his
kind, & euery foule after his kind, *euen* euery bird
of euery feather.
15 For they came to Noah into the Arke, two
and two, f of all fleshe wherein is the breath of
life.
16 And they entring in, came male & female
of all flesh, as God had commanded him: and the
Lord g || shut him in.

f Euery liuing thing that God would haue to be preserued on earth, came into the Arke to Noah.
g So that Gods secret power defended him against the rage of the mightie waters.
|| Or, shut it vpon him.

17 Then the flood was fourtie dayes vpō the
earth, and the waters were increased, and bare vp
the Arke, which was lift vp aboue the earth.
18 The waters also waxed strong, and were
increased exceedingly vpon the earth, and the
Arke went vpon the waters.
19 The waters † preuailed so exceedingly vp-
on the earth, that all the high mountaines, that
are vnder the whole heauen, were couered.

† Ebr. waxed very mightie.

20 Fifteene cubites vpward did the waters
preuaile, when the mountains were couered.
21 * Then all flesh perished that moued vpon
the earth, both foule and cattell and beast, and
euery thing that creepeth and mooueth vpon the
earth, and euery man.

* Wisd. 10. 4. eccle. 39. 28.

22 Euery thing in whose nostrels the spirit of
life did breathe, whatsoeuer they were in the dry
land, they died.
23 So h hee destroyed euery thing that was
vpon the earth, from man to beast, to the cree-
ping thing, and to the foule of the heauen: they
were euen destroyed from the earth. And Noah
onely i remayned, and they that were with him in
the Arke.
24 And the waters preuailed vpon the earth
an hundreth and fiftie dayes.

h That is, God.
i Learne what it is to obey God onely, and to forsake the multitude, 1. Pet 3. 20.

CHAP. VII.

13 *The flood ceaseth.* 16 *Noah is commanded to come foorth of the Arke with his.* 20 *He sacrificeth to the Lord.* 22 *God promiseth that all things shall continue in their first order.*

NOwe God a remembred Noah and b euery
beast, and all the cattell that was with him
in the Arke: therefore God made a wind to passe
vpon the earth, and the waters ceased.
2 The fountaines also of the deepe and the
windowes of heauen were stopped, and the raine
from heauen was restrained,
3 And the waters returned from aboue the
earth, going and returning: and after the ende of
the hundreth and fiftieth day the waters abated.
4 And in the c seuenth moneth, in the seuen-
teenth day of the moneth, the Arke || rested vpon
the mountains of || Ararat.

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them.
b If God remember euery bruite beast, what ought to be the assurance of his children?
c Which conteined part of September and part of October.
|| Or, stayed.
|| Or, Armenia.

5 And

d Which was the moneth of December.

† Ebr. at the end of fourtie dayes.

* The rauen is sent forth & returneth.

* He sendeth the doue.

e It is like, that the rauen did flie to and fro, resting on the Arke, but came not into it, as the doue that was taken in.

‖ Or, bill.

f Which was a signe that the waters were much diminished: for the oliues growe not on the high mountaines.

g Called in Ebrewe Abib, conteining part of March, and part of Aprill.

h Noah declareth his obedience in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.

* Chap. 1.22. & 9.1.

i For sacrifices, which were as an exercise of their faith, wherby they vsed to giue thāks to God for his benefites.

‖ Ebr. a sauour of rest.

k That is, thereby he sheweth himselfe appeased, and his anger to rest.

* Chap. 6.5. mat. 15.19.

l The order of nature destroyed by the flood is restored by Gods promes.

5 And the waters were going and decreasing
vntill the d tenth moneth: in the tenth moneth,
and in the first day of the moneth were the tops
of the mountaines seene.
6 ¶ So † after fourtie dayes, Noah opened
the windowe of the Arke, which he had made,
7 And sent forth a * rauen, which went out
going forth and returning, vntill the waters were
dried vp vpon the earth.
8 Againe he sent a * doue from him, that he
might see if the waters were diminished from off
the earth.
9 But the doue found no rest for the sole of
her foote: therefore she returned vnto him into
the Arke (for the waters were vpon the whole
earth) and he e put foorth his hand, and receiued
her, and tooke her to him into the Arke.
10 And he abode yet other seuen dayes, and
againe he sent forth the doue out of the Arke.
11 And the doue came to him in ẏ euening,
and loe, in her ‖ mouth was an f oliue leafe that
shee had pluckt: whereby Noah knewe that the
waters were abated from off the earth.
12 Notwithstanding hee waited yet other seuen dayes, and sent foorth the doue, which returned not againe vnto him any more.
13 ¶ And in the sixe hundreth and one yeere,
in the first day of the g first moneth the waters
were dried vp from off the earth: and Noah remoued the couering of the Arke and looked, and
beholde, the vpper part of the ground was drie.
14 And in the second moneth, in the seuen and
twentieth day of the moneth was the earth drie.
15 ¶ Then God spake to Noah, saying,
16 h Goe forth of the Arke, thou & thy wife,
and thy sonnes and thy sonnes wiues with thee.
17 Bring foorth with thee euery beast that is
with thee, of all flesh, both fowle and cattell, and
euery thing that creepeth and moueth vpon the
earth, that they may breed abundantly in ẏ earth,
* and bring forth fruit & increase vpon the earth.
18 So Noah came foorth, and his sonnes, and
his wife, and his sonnes wiues with him.
19 Euery beast, euery creeping thing, and
euery fowle, all that moueth vpon the earth after
their kindes went out of the Arke.
20 ¶ Then Noah i built an altar to the Lorde
& tooke of euery cleane beast, & of euerie cleane
fowle, and offered burnt offrings vpon the altar.
21 And the Lorde smelled a ‖ k sauour of rest,
and the Lord said in his heart, I will henceforth
curse the ground no more for mans cause: for the
imagination of mans * heart is euill, euen from
his youth: neither will I smite any more al things
liuing, as I haue done.
22 Hereafter l seede time and haruest, and cold
and heate, and sommer and winter, and day and
night shall not cease, so long as ẏ earth remaineth.

CHAP. IX.

1 The confirmation of mariage. 2 Man ruleth ouer all creatures. 3 Permission of meates. 6 The power of the sworde. 13 The rainebowe is the signe of Gods promise. 21 Noah is drunken, and mocked of his sonne, whome he curseth. 29 The age and death of Noah.

a God increased them with fruite, and declared vnto them his counsell in touching the replenishing of the earth. * Chap. 1.28. and 8.17.

AND God a blessed Noah and his sonnes, and
said to them, * Bring foorth fruite, and multiplie, and replenish the earth.

2 Also the b feare of you, and the dread of
you shalbe vpon euery beast of the earth, and vpon euery fowle of the heauen, vpon all that mooueth on the earth, and vpon all the fishes of the
sea: into your hand are they deliuered.
3 Euery c thing that moueth and liueth, shall
be meate for you: as the * greene herbe, haue I
giuen you all things.
4 * d But flesh with the life thereof, I meane,
with the blood thereof, shall ye not eate.
5 e For surely I will require your blood,
wherein your liues are: at the hand of euery beast
will I require it: and at the hand of man, euen at
the hand of a mans ‖ brother will I require the
life of man.
6 Whoso * sheadeth mans blood, f by man
shall his blood be shead: * for in the g image of
God hath he made man.
7 But bring ye forth fruit & multiplie: grow
plentifully in the earth, and increase therein.
8 ¶ God spake also to Noah, & to his sonnes
with him, saying,
9 Behold, I, euen I establish my h couenant
with you, and with your i seede after you,
10 And with euery liuing creature that is with
you, with the fowle, with the cattel, and with euery beast of the earth with you from all that goe
out of the Arke, vnto euery beast of the earth.
11 * And my couenant will I establish with
you, that from henceforth all flesh shall not be
rooted out by the waters of the flood, neither shal
there be a flood to destroy the earth any more.
12 Then God saide, This is the token of the
couenant which I make betweene mee and you,
and betweene euery liuing thing, that is with you
vnto perpetuall generations.
13 I haue set my k bowe in the cloude, and it
shall be for a signe of the couenant betweene me
and the earth.
14 And when * I shall couer the earth with a
cloud, and the bowe shall be seene in the cloud,
15 Then will I remember my l couenant,
which is betweene mee and you, and betweene
euery liuing thing in all flesh, and there shalbe no
more waters of a flood to destroy all flesh.
16 Therefore the bowe shal be in the cloude,
that I may see it, and remember the euerlasting
couenant betweene God, and euery liuing thing
in all flesh that is vpon the earth.
17 God said yet to Noah, m This is the signe
of the couenant, which I haue established betweene me and al flesh that is vpon the earth.
18 ¶ Now the sonnes of Noah going foorth
of the Arke, were Shem and Ham and Iapheth:
And Ham is the father of Canaan.
19 These are the three sonnes of Noah, and
of them was the n whole earth ouerspread.
20 ‖ Noah also began to be an husband man
and planted a vineyard.
21 And he drunke of the wine & was o drunken, and was vncouered in the middes of his tent.
22 And when Ham the father of Canaan
sawe the nakednesse of his father, [illegible] his
two brethren without.
23 Then tooke Shem and Iapheth [illegible],
and put it vpon both their [illegible], and went
backeward, and couered [illegible]

b By the vertue of this commandement beasts rage not so much against man as they would, yet and many serue to his vse thereby.

c By this permission man may with a good conscience vse the creatures of God for his necessitie.

* Chap. 1.29.

* Leuit. 17.14.

d That is, liuing creatures and the flesh of beastes that are strangled: and hereby all crueltie is forbidden.

e That is, I will take vengeance for your blood.

‖ Or, neighbour.

* Mat. 26.52. [illegible]

f Not onely by the magistrate, but often times God raiseth vp one murtherer to kill another.

* Chap. 1.27.

g Therefore to kill man is to deface Gods image, and so iniurie is not onely done to man, but also to God.

h To assure you that the worlde shall be no more destroyed by a flood.

i The children which are not yet borne, are comprehended in Gods couenant made with their fathers.

* Isa. 54.9.

k Hereby we see that signes or sacraments ought not to be [illegible] from the word.

[illegible]

l [illegible] shall [illegible] for my [illegible] the [illegible] shall knowe that I haue not forgotten my couenant with them.

m God doeth repeate this the oftener to confirme Noahs faith in much more.

n This declareth what was the vertue of Gods blessing, when [illegible] [illegible]

o [illegible]

drunkennesse is. p Of whome [illegible] [illegible] was also cursed of God, [illegible]

father with their faces backeward: so they sawe
not their fathers nakednesse.
24 Then Noah awoke from his wine, and
knew what his yonger son had done vnto him,
25 And saide, [r] Cursed *be* Canaan: a [s] seruant
of seruants shall he be vnto his brethren.
26 He said moreouer, blessed *be* the Lord God
of Shem, and let Canaan be ‖ his seruant.
27 God ‖ [t] perswade Iapheth, that hee may
dwell in the tents of Shem, and let Canaan bee
his seruant.
28 ¶ And Noah liued after the flood three
hundreth and fiftie yeeres.
29 So all the dayes of Noah were nine hun-
dreth and fiftie yeeres: and he died.

r He pronounceth as a Prophet the curse of God against all them, that honour not their parents: for Ham and his posteritie were accursed.
s That is, a most vile slaue.
‖ *Or, their.*
‖ *Or, enlarge, or, cause to returne.*
t He declareth that the Gentiles, which came of Iapheth, and were separated from the Church, should be ioyned to the same by the persuasion of Gods spirite and preaching of the Gospell.

CHAP. X.

1 The increase of mankinde by Noah and his sonnes. 10 The beginning of cities, countries and nations.

NOw these are the [a] generations of the sonnes
of Noah, Shem, Ham, and Iapheth: vnto
whom sonnes were borne after the flood.
2 The sonnes of Iapheth *were* Gomer and
Magog, and [b] Madai, and Iauan, and Tubal, and
Meshech, and Tiras.
3 And the sonnes of Gomer, Ashkenaz, and
Riphath, and Togarmah.
4 Also the sonnes of Iauan, Elishah and
Tarshish, Kittim, and Dodanim.
5 Of these were the [c] yles of the Gentiles di-
uided in their landes, euery man after his tongue,
and after their families in their nations.
6 ¶ Moreouer the sonnes of Ham *were*
[d] Cush, and Mizraim, and Put, and Canaan.
7 And the sonnes of Cush, Seba, and Haui-
lah, and Sabtah, and Raamah, and Sabtecha: also
the sonnes of Raamah *were* Sheba and Dedan.
8 And Cush begate Nimrod, who began to
be [e] mightie in the earth.
9 He was a mightie hunter before the Lord:
wherefore it is saide, [f] As Nimrod the mightie
hunter before the Lord.
10 And the beginning of his kingdome was
Babel, Erech, and Accad, and Calneh, in the land
[g] of Shinar.
11 Out of that land came Asshur, and builded
Niniueh, and the ‖ citie Rehoboth, and Calah:
12 Resen also betweene Niniueh and Calah:
this is a great citie.
13 And Mizraim begate [h] Ludim, and Ana-
mim, and Lehabim, and Naphtuhim.
14 Pathrusim also, and Casluhim (out of
whome came the Philistims) and ‖ Caphtorims.
15 ¶ Also Canaan begate Zidon his first
borne, and Heth,
16 And Iebusi, and Emori, and Girgashi,
17 And Hiui, and Arki, and Sini.
18 And Aruadi, and Zemari, and Hamathi:
and afterwarde were the families of the Canaa-
nites spred abroad.
19 Then the border of the Canaanites was
from Zidon, as thou commest to Gerar vntil Az-
zah, and as thou goest vnto Sodom, & Gomorah,
and Admah, and Zeboiim, euen vnto Lasha.
20 These are the sonnes of Ham according to
their families, according to their tongues in their
countries *and* in their nations.
21 ¶ Vnto [i] Shem also the father of all the
sonnes of [k] Eber, and elder brother of Iapheth
were children borne.
22 * The sonnes of Shem *were* Elam and As-
shur, and Arpachshad, and Lud, and Aram.
23 And the sonnes of Aram, Vz and Hul, and
Gether and Mash.
24 Also Arpachshad begate Shelah, and She-
lah begate Eber.
25 Vnto Eber also were borne two sonnes:
the name of the one *was* Peleg: for in his dayes
was the earth [l] diuided: and his brothers name
was Ioktan.
26 Then Ioktan begate Almodad, and She-
leph, and Hazarmaueth, and Ierah,
27 And Hadoram, and Vzal, and Diklah,
28 And Obal, and Abimael, and Sheba,
29 And Ophir, and Hauilah, and Iobab: all
these *were* the sonnes of Ioktan.
30 And their dwelling was from Mesha, as
thou goest vnto Sephar a mount of the East.
31 These are the sonnes of Shem according to
their families, according to their tongues, in their
countries and nations.
32 These are the families of the sonnes of
Noah, after their generations among their peo-
ple: and ‖ out of these were the nations diuided
in the earth after the flood.

a These generations are here recited, partly to declare the marueilous increase in so smal a time, and also to set forth their great forgetfulnes of Gods graces towards their fathers.
b Of Madai & Iauan came ye Medes and Greekes.
c The Iewes so call all countries which are separated from them by sea, as Grecia, Italy, &c. which were giuen to the children of Iapheth, of whom came the Gentiles.
d Of Cush and Mizraim came the Ethiopians and Egyptians.
e Meaning, a cruel oppressour and tyrant.
f His tyrannie came into a prouerbe as hated both of God and man: for he passed not to commit crueltie euen in Gods presence.
g For there was another citie in Egypt called also Babel.
‖ *Or, the streetes of the citie.*
h Of Lud came the Lydians.
‖ *Or, the Cappadocians.*
i In his stocke the Church was preserued: therefore Moses leaueth off speaking of Iapheth and Ham, and intreateth of Shem at large.
k Of whom came the Ebrewes or Iewes.
* 1.Chron.1.17.
l This diuision came by the diuersitie of langua-ges, as appeareth, chap.11.9.
‖ *Or, of these came diuers nations.*

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age & generation of Shem vnto Abram. 31 Abrams departure from Ur with his father Terah, Sarai and Lot. 32 The age and death of Terah.

THen the whole earth was of one * language
and one speach.
2 And [a] as [b] they went from the [c] East, they
found a plaine in the land of [d] Shinar, and there
they abode.
3 And they said one to another, Come, let vs
make bricke for stone, and slime had they in stead
of morter.
4 Also they said, Goe to, let vs [e] builde vs a
citie and a tower, whose top *may reach* vnto the
heauen, that we may get vs a name, lest wee bee
scattered vpon the whole earth.
5 But the Lord [f] came downe, to see the citie
and towre, which the sonnes of men builded.
6 And the Lord said, [g] Beholde, the people
is one, and they all haue one language, and this
they begin to doe, neither can they now be stop-
ped from whatsoeuer they haue imagined to doe.
7 Come on, [h] let vs goe downe, and [i] there
confound their language, that euery one per-
ceiue not anothers speach.
8 So the Lord scattered them from thence
vpon all the earth, and they left off to build the
citie.
9 Therefore the name of it was called ‖ Ba-
bel, because the Lorde did there confounde the
language of all the earth: from thence then did
the Lord scatter them vpon all the earth.
10 ¶ * These are the generations [k] of Shem:
Shem *was* an hundreth yeere olde, & begate Ar-
pachshad two yeere after the flood.

* *Wisdom.10.5.*
a In the yeere an hundreth and thirtie after the flood.
b To wit, Nimrod and his companie.
c That is, from Armenia, where the Arke stayed.
d Which was afterward called Caldea.
e They were moued with pride and ambition, thinking to preferre their owne glorie to Gods honour.
f Meaning, that he declared by effect that he knew their wicked enterprise: for Gods power is euerie where, and doth neither ascend nor descend.
g God speaketh this in derision, because of their foolish persuasion and enterprise.
h He speaketh, as though he took counsell with his own wisedome & power: to wit, with the Sonne and holy Ghost: signifying the greatnesse and certainetie of the punishment.
i By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride and vaineglory.
‖ *Or, confusion.*
* *1.Chron.1.17.*
k Hee returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.

A
11 And

11 And Shem liued, after he begate Arpach-shad, fiue hundreth yeeres, and begate sonnes and daughters.

12 Also Arpachshad liued fiue & thirty yeeres, and begate Shelah.

13 And Arpachshad liued, after hee begate Shelah, foure hundred and three yeeres, and begate sonnes and daughters.

14 And Shelah liued thirtie yeeres, and begat Eber.

15 So Shelah liued, after he begat Eber, foure hundreth and three yeeres, and begate sonnes & daughters.

16 Likewise Eber liued foure & thirty yeeres, and begate Peleg.

17 So Eber liued, after he begate Peleg, foure hundreth and thirtie yeeres, and begate sonnes and daughters.

18 And Peleg liued thirtie yeeres, and begate Reu.

19 *And Peleg liued, after hee begate Reu, two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu liued two and thirtie yeeres, and begate Serug.

21 So Reu liued, after he begate Serug, two hundreth and seuen yeeres, & begate sonnes and daughters.

22 Moreouer Serug liued thirtie yeeres, and begate Nahor.

23 And Serug liued, after hee begate Nahor, two hundreth yeeres, and begate sonnes and daughters.

24 And Nahor liued nine and twentie yeeres, and begate Terah.

25 So Nahor liued, after he begate Terah, an hundreth and nineteene yeeres, and begat sonnes and daughters.

26 *So Terah liued seuentie yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Nowe these are the generations of Terah: Terah begate [l] Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuity, in Vr of † the Chaldees.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife *was* Sarai, & the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of [m] Iscah.

30 But Sarai was barren, *and* had no childe.

31 Then [n] Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in lawe, his sonne Abrams wife: and they departed together from Vr of the Caldees, to * goe into the land of Canaan, and they came to [o] Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

* 1.Chro.1.25.

* 1.Chro.1.26. iosh.24.2.

l He maketh mentiō first of Abram, not because he was the first borne, but for the historie, which properly appertaineth vnto him. Also Abram at the confusion of tongues, was 48. yeeres old: for in the destruction of Sodom, he was 99: And it was destroied 52. yeeres after the confusion of tongues.

† *Ebr Casdim.*

m Some thinke that this Iscah was Sarai.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father.

* *Josh.24.2. nehe. 9.7. iudeth 5.7. actes 7.4.*

o Which was a citie of Mesopotamia.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Christ is promised. 7 Abram buildeth altars for exercise and declaration of his faith among the Infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

For the Lorde had saide vnto Abram, * [a] Get thee out of thy countrey, and from thy kindred, and from thy fathers house vnto [b] the land that I will shew thee.

2 And I wil make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be a blessing.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shal all [c] families of the earth be blessed.

4 So Abram departed, euen as the Lorde spake vnto him, and Lot went with him. (And Abram was seuentie and fiue yeeres olde, when hee departed out of Haran)

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the [d] soules that they had gotten in Haran, & they departed, to goe to the land of Canaan: & to the land of Canaan they came.

6 ¶ So Abram [e] passed through the land vnto the place of Shechem, & vnto the || plaine of Moreh (and the [f] Canaanite *was* then in the land.

7 And the Lorde appeared vnto Abram, and saide, Vnto thy seede will I giue this lande. And there builded he an [g] altar vnto the Lord, which appeared vnto him.

8 Afterward remouing [h] thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the West side, & Haai on the East: and there he built an [i] altar vnto the Lorde, and called on the Name of the Lord.

9 [k] Againe Abram went forth going & iourneying toward the South.

10 ¶ Then there came a [l] famine in the land: therefore Abram went downe into Egypt to soiourne there: for there was a great famine in the lande.

11 And when he drew neere to enter into Egypt, he saide to Sarai his wife, Beholde nowe, I know that thou art a faire woman to looke vpō:

12 Therefore it will come to passe, that when the Egyptians see thee, they will say, Shee is his wife: so will they kill me, but they will keepe thee aliue.

13 Say, I pray thee, that thou art my [m] sister, that I may fare well for thy sake, & that my † life may be preserued by thee.

14 ¶ Nowe when Abram was come into Egypt, the Egyptians behelde the woman: for shee was very faire.

15 And the Princes of Pharaoh sawe her, and commended her vnto Pharaoh: so the woman was [n] taken into Pharaohs house.

16 Who intreated Abram well for her sake, and he had sheepe, and beeues, and hee asses, and men seruants, and maide seruants, and shee asses, and camels.

17 But the Lorde [o] plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 Then Pharaoh called Abram, and saide, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saidest thou, She is my sister, that I should take her to be my wife? Nowe therefore beholde thy wife, take *her* and goe thy way.

20 And Pharaoh gaue men [p] commandement concerning him: and they conueyed him forth, and his wife, and all that he had.

* *Actes 7.3.*

a From the flood to this time were foure hundreth twentie and three yeeres.

b In appoynting him no certaine place, he proueth so much more his faith and obedience.

c The world shall recouer by thy seede, which is Christ, the blessing which they lost in Adam.

d Meaning, as well seruants as cattell.

e He wandred to and fro in the land before he could finde a setling place: thus God exerciseth the faith of his children.

|| *Or, oke groue.*

f Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.

g It was not ynough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

h Because of the troubles that he had among that wicked people.

i And so serued the true God, and renounced all idolatrie.

k Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnesse.

l This was a new triall of Abrams faith: whereby we see that the ende of one affliction is the beginning of another.

m By this we may learne not to vse vnlawful meanes, nor to put others in danger to saue our selues. reade verse 20. albeit it may appeare that Abram feared not so much death, as that if he should die without issue, Gods promise should not haue taken place: wherein appeared a weake faith.

† *Ebr. that my soule may liue.*

n To be his wife.

o The Lord tooke the defence of this poore stranger against a mightie King: and as he is euer carefull ouer his, so did he preserue Sarai.

p To the intent that none should hurt him either in his person or goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The wickednesse

of the Sodomites. 14 The promise made to Abram is renu-
ed. 18 Abram buildeth an altar to the Lord.

THen a Abram went vp from Egypt, hee,and
his wife, and all that hee had, and Lot with
him toward the South,
2 And Abram *was* very riche in cattell,in sil-
uer,and in golde.
3 And he went on his iourney from ye South
toward b Beth-el, to the place where his tent had
bene at the beginning,between Beth-el & Haai,
4 Vnto the place of the *altar, which he had
made there at the first: and there Abram called
on the Name of the Lord.
5 ¶ And Lot also, who went with Abram,
had sheepe,and cattel,and tents,
6 So that the land coulde not c beare them,
that they might dwell together: for their * sub-
stance was great, so that they coulde not dwell
together.
7 Also there was debate betweene the heard-
men of Abrams cattel,and the heardmen of Lots
cattell (and the d Canaanites and the Perizzites
dwelled at that time in the land.)
8 Then saide Abram vnto Lot, Let there be
no e strife, I pray thee,betweene thee & mee,nei-
ther betweene mine heardmen and thine heard-
men: for we be brethren.
9 Is not the whole land before thee? depart
I pray thee from me: if thou wilt f take the left
hand,then I will goe to the right: or if thou goe
to the right hand,then I will take the left.
10 So when Lot lifted vp his eyes,he saw that
al the plaine of Iorden was watered euery where:
(*for* before the Lorde destroyed Sodom and Go-
morah,*it was* as the g garden of the Lorde, like
the land of Egypt,as thou goest vnto Zoar)
11 Then Lot chose vnto him all the plaine of
Iorden,and tooke his iourney from the East:and
they departed the h one from the other.
12 Abram dwelled in the lande of Canaan,
and Lot abode in the cities of the plaine,and pit-
ched his tent euen vnto Sodome.
13 Now the men of Sodom *were* wicked and
exceeding i sinners against the Lord.
14 ¶ Then the Lord saide vnto k Abram,(af-
ter that Lot was departed frō him) Lift vp thine
eyes nowe, and looke from the place where thou
art, Northward,and Southward, and Eastwarde,
and Westwarde:
15 For all * the land,which thou seest,will I
giue vnto thee and to thy seede for l euer,
16 And I will make thy seede, as the dust of
the earth: so that if a man can number the dust
of the earth,then shall thy seede be numbred.
17 Arise,walk through the land,in the length
thereof,and breadth thereof:for I will giue it vn-
to thee.
18 Then Abram remoued his tent, and came
and dwelled in the plaine of Mamre, which is in
Hebron,& builded there an altar vnto the Lord.

CHAP. XIIII.

12 In the ouerthrowe of Sodom Lot is taken prisoner. 16 A-
bram deliuereth him. 18 Melchi-zedek commeth to meete
him. 23 Abram would not be enriched by the king of Sod.

AND in the dayes of Amraphel King of a Shi-
nar, Arioch King of Ellasar, Chedor-laomer
King of Elam,and Tidal king of the b nations:
2 *These men* made warre with Bera King of
Sodom, and with Birsha King of Gomorah, Shi-
nab King of Admah,and Shemeber King of Ze-
boiim,and the King of Bela, which is Zoar.
3 All these c ioyned together in the vale of
‖ Siddim,which is the d salt Sea.
4 Twelue yeere were they subiect to Chedor-
laomer,but in the thirteenth yeere they rebelled.
5 And in the foureteenth yere came Chedor-
laomer, and the Kings that were with him, and
smote the ‖ Rephaims in Ashteroth Karnaim,and
the Zuzims in Ham, and the Emims in ‖ Shaueh
Kiriathaim,
6 And the Horites in their mount Seir,vnto
the plaine of Paran,which is by the wildernesse.
7 And they returned and came to En-mish-
pat,which is Kadesh,and ‖ smote all the countrey
of the Amalekites, and also the Amorites that
dwelled in Hazezon-tamar.
8 Then went out the King of Sodom,& the
King of Gomorah,and the King of Admah, and
the King of Zeboiim,and the King of Bela,which
is Zoar: and they ioyned battell with them in the
vale of Siddim:
9 *To wit*,with Ched or-laomer king of Elā,
and Tidal king of nations,and Amraphel king of
Shinar, and Arioch King of Ellasar: foure Kings
against fiue.
10 Now the e vale of Siddim was ful of slime
pits,& the Kings of Sodom & Gomorah fled &
‖ fell there:and the residue fled to the mountaine.
11 Then they tooke all the substance of So-
dom and Gomorah,& all their vitailes,and went
their way.
12 They f tooke Lot also Abrams brothers
sonne and his substance (for he dwelt at Sodom)
and departed.
13 ¶ Then came one that had escaped, and
told Abram the Ebrew, which dwelt in the plain
of Mamre the Amorite, brother of Eshcol, and
brother of Aner, which were g confederate with
Abram.
14 When Abram heard that his brother was
takē,‖ he brought forth of them that were borne
and brought vp in his house, three hundreth and
eighteene,and pursued them vnto Dan.
15 Then he, and his seruants diuided them-
selues against them by night, and smote them,&
pursued them vnto Hobah, which is on the left
side of † Damascus,
16 And he recouered al the substance,and al-
so brought againe his brother Lot,and his goods,
and the women also and the people.
17 ¶ After that he returned from the slaugh-
ter of Chedor-laomer & of the Kings that were
with him, came the King of Sodom foorth to
meete him in the valley of Shaueh,which is the
* Kings dale.
18 And * Melchi-zedek King of Shalem
h brought foorth bread and wine: and he was a
Priest of the most high God.
19 Therefore he i blessed him, saying,Blessed
art thou, Abram,of God most high possessour of
heauen and earth,
20 And blessed *be* the most high God, which
hath deliuered thine enemies into thine hande.
* And *Abram* gaue him tythe of all.
21 Then the King of Sodom saide to Abram,
Giue me the † persons,and take the goods to thy
selfe.
22 And Abram said to the King of Sodom, ‖ I
haue

a His great riches gotten in Egypt hindered him not to followe his vocation.
b Hee called the place by that name, which was after giuen vnto it,Chap.28.19.
* Chap.12.7.
c This incommoditie came by their riches, which brake friendship,& as it were the bōd of nature.
* Chap.36.7.
d who seeing their contention, might blaspheme God and destroy them.
e He cutteth off the occasion of contention: therefore the euill ceaseth.
f Abram resigneth his owne right to bye peace.
g Which was in Eden,chap.2.10.
h This was done by Gods prouidence, that onely Abram and his seede might dwell in the lande of Canaan.
i Lot thinking to get paradise,found hell.
k The Lord comforted him, lest he should haue taken thought for the departure of his nephew.
* Cha.12.7.& 15.7, 18 & 26.4.deu.34.4
l Meaning, a long time, and till the cōming of Christ, as Exod.12.14.and 21.6.deut.15.17. and spiritually this is referred to the true children of Abram, borne according to the promise,and not according to the flesh,which are heires of the true land of Canaan.
a That is,of Babylon:by Kings here, meaning them that were gouernours of cities.
b Of a people gathered of diuers countreys.

c Ambition is the chiefe cause of warres among princes.
‖ Or,of the laboured fields
d Called also the dead Sea, or the lake Asphaltite neere vnto Sodom and Gomorah.
‖ Gr,gyants.
‖ Or,plaine.
‖ Or,destroyed.
e And afterward was ouerwhelmed with water,and so was called the salt Sea.
‖ Or, were discomfited.
f The godly are plagued many times with the wicked: therefore their companie is dangerous.
g God moued thē to ioyne with Abram,and preserued him from their idolatrie and superstitions.
‖ Or,armed.
† Ebr.Dammesek.
* 2.Sam.18.18.
* Hebr.7.1.
h For Abram & his souldiers refection, and not to offer sacrifice.
i In that Melchizedek fed Abram, he declared himselfe to represent a King,and in that he blessed him, the hie Priest.
* Hebr.7.8.
† Ebr.soules.
‖ Or,I haue sworne.

haue lift vp mine hand vnto the Lorde the most
hie God possessour of heauen and earth,
23 † That I will not take of all that is thine,
so much as a threed or shoolatchet, least thou
shouldest say, I haue made Abram rich.
24 k Saue onely that, which the yong men
haue eaten, and the partes of the men which went
with me, Aner, Eshcol, and Mamre: let them take
their partes.

† Ebr. If I take from thee a threed, &c. read 1.Sam.14.44.

k He would not that his liberalitie should be hurtfull vnto others.

CHAP. XV.

1 The Lord is Abrams defence and reward. 6 Hee is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

After these things, the ‖ word of the Lord came
vnto Abram in a * vision, saying, Feare not,
Abram, I am thy buckler, *and* thine exceeding
*great reward.
2 And Abram said, * O Lord God, what wilt
thou giue me, seeing I goe childlesse, & the stew-
ard of mine house *is* this Eliezer of Damascus?
3 Againe Abram said, Behold, to me thou hast
giuen no seede: wherefore loe, a seruant of mine
house shalbe mine heire.
4 Then beholde, the word of the Lord came
vnto him, saying, This mā shal not be thine heire,
but one that shall come out of thine owne bow-
els, he shalbe thine heire.
5 Moreouer he brought him foorth and sayd,
*Looke vp now vnto heauen, and tell the starres,
if thou be able to number them: and he sayd vnto
him, So shall thy seed be.
6 And *Abram* * beleeued the Lorde, and hee
counted that to him for righteousnesse.
7 Againe he said vnto him, I am the Lord, that
brought thee out of * Vr of the Caldees, to giue
thee this land to inherite it.
8 And he said, O Lord God, b whereby shall I
know that I shall inherite it?
9 Then he sayd vnto him, Take mee an heifer
of three yeeres olde, and a shee goate of three
yeeres old, and a ramme of three yeeres old, a tur-
tle doue also and a pigeon,
10 So he tooke all these vnto him, and c deui-
ded them in the middes, and laid euery piece one
against another: but the birds diuided he not.
11 Then foules fell on the carkases, and A-
bram droue them away.
12 And when the sunne went downe, there fel
an heauie sleepe vpon Abram: and loe, † a verie
fearefull darkenesse fell vpon him.
13 Then hee sayd to Abram, * Knowe for a
suretie, that thy seed shall bee a stranger in a land,
that is not theirs, * d foure hundreth yeeres, and
shall serue them: & they shal entreat them euil.
14 Notwithstanding, the nation whom they
shall serue, will I judge: and afterward shall they
come out with great substance.
15 But thou shalt goe vnto thy fathers in
peace, *and* shalt be buried in a good age.
16 And in the ‖ fourth generation they shall
come hither againe: for the e wickednesse of the
Amorites is not yet full.
17 Also when the sunne went downe, there
was a darkenes: & behold, a smoking fornace, and
a firebrand, which went betweene those pieces.
18 * In that same day the Lord made a coue-
nant with Abram, saying, Vnto thy seede haue I
giuen this land, * from the riuer of Egypt vnto the
great riuer, the riuer † Euphrates.
19 The Kenites, and the Kenizites, and the
Kadmonites,
20 And the Hittites, and the Perizzites, and
the Rephaims,
21 The Amorites also, and the Canaanites,
and the Girgashites, and the Iebusites.

‖ Or, the Lord spake to Abram.
* Rom.12.6.
* Psal.16.6.
a His feare was not onely least hee should not haue children, but least the promise of the blessed seed should not be accomplished in him.
* Rom.4.18.
* Rom.4.3. gal.3.6. iames 2.23.
* Chap.11.28.
b This is a particular motion of Gods Spirit, which is not lawfull for all to follow in asking signes: but was permitted to some by a peculiar motion, as to Gideon & Ezekiah.
c This was the old custome in making couenants, Iere.34.18. to the which God added these conditions, that Abrams posteritie should be as torne in pieces, but after they should be coupled together: also that it should be assaulted, but yet deliuered.
† Ebr. a feare of great darkenesse.
* Act.7.6.
* Exod.12.40.
d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God wil suffer his to be afflicted in this world.
‖ Or, after foure hundreth yeeres.
e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednesse is full.
* Chap.12.7. and 13.15. and 26.4. deut.4.5.
* 1.King.4.21. 2.chro.9.26.
† Ebr. Perath.

CHAP. XVI.

1 Sarai being barren, giueth Hagar to Abram. 4 Which conceiueth and despiseth her dame. 6 And being ill handled fleeth. 7 The Angel comforteth her. 11. 12 The name and maners of her sonne. 13 Shee calleth vpon the Lorde, whom she findeth true.

Nowe a Sarai Abrams wife bare him no chil-
dren, and she had a maide an Egyptian, Ha-
gar by name.
2 And Sarai said vnto Abram, Beholde now,
the Lord hath b restrained mee from childe bea-
ring. I pray thee goe in vnto my maide: ‖ it may be
that I shall † receiue a childe by her. And Abram
obeyed the voyce of Sarai.
3 Then Sarai Abrams wife tooke Hagar her
maide the Egyptian, after Abram had dwelled ten
yeere in the land of Canaan, and gaue her to her
husband Abram for his wife.
4 ¶ And he went in vnto Hagar, & she con-
ceiued: and when he saw that she had conceiued,
her dame was c despised in her eyes.
5 Then Sarai saide to Abram, † Thou doest
me wrong. I haue giuen my maide into thy bo-
some, and she seeth that she hath conceiued, and
I am despised in her eyes: the Lorde iudge be-
tweene me and thee.
6 Then Abram sayde to Sarai, Beholde, thy
maide *is* in thine ‖ hand: doe with her as it plea-
seth thee. Then Sarai dealt roughly with her:
wherefore she fled from her.
7 ¶ But the d Angel of the Lorde found her
beside a fountaine of water in the wildernesse by
the fountaine in the way to Shur,
8 And he saide, Hagar Sarais maide, whence
commest thou? and whither wilt thou goe? And
she said, I flie from my dame Sarai.
9 Then the Angel of the Lorde saide to her,
e Returne to thy dame, and humble thy selfe vn-
der her handes.
10 Againe the Angel of the Lorde sayd vnto
her, I will so greatly increase thy seed, that it shal
not be numbred for multitude.
11 Also the Angel of the Lord saide vnto her,
See thou art with childe, and shalt beare a sonne,
& shalt call his name Ishmael: for the Lord hath
heard thy tribulation.
12 And he shalbe a ‖ wilde man: his hande
shall be against euery man, and euery mans hande
against him. * and f he shall dwell in the presence
of all his brethren.
13 Then shee called the name of the Lorde,
that spake vnto her, Thou God lookest on mee:
for she sayde, g Haue I not also here looked after
him that seeth me?
14 * Wherefore the well was called, ‖ Beer-
lahai-roi loe, *it is* betweene Kadesh and Bered.
15 ¶ And Hagar bare Abram a sonne, and A-
bram called his sonnes name, which Hagar bare,
Ishmael.
16 And Abram *was* foure score and sixe yeres
olde, when Hagar bare him Ishmael.

a It seemeth that she had respect to Gods promise, which could not be accomplished without issue.
b She faileth in binding Gods power to the common order of nature, as though God coulde not giue her children in her olde age.
‖ Or, peraduenture I
† Ebr. be builded by her.
c This punishment declareth what they gaine that attempt any thing against the worde of God.
† Ebr. Mine iniurie is vpon thee.
‖ Or, power.
d Which was Christ, as appeareth verse 13. and chap. 18.17.
e God reiecteth none estate of people in their miseries, but sendeth them comfort.
‖ Or, fierce and cruell, or, as a wild asse.
* Chap.25.18.
f That is, the Ishmaelites shall be a peculiar people by themselues, & not a portion of another people.
g She rebuketh her owne dulnesse, and acknowledgeth Gods graces who was present with her euery where.
* Chap.24.62.
‖ Or, the well of him that liueth and seeth me.

CHAP. XVII.

1 Abrams name is changed to confirme him in the promise. 8 The land of Canaan is the fift time promised. 12 Circumcision

cision is instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Izhak is promised. 23 Abraham and his house are circumcised.

WHen Abram was ninetie yeeres olde and
nine, the Lorde appeared to Abram, and
said vnto him, I am God || all sufficient. * walke
before me, and be thou || vpright,
2 And I will make my couenant betweene
me and thee, & I wil multiplie thee exceedingly.
3 Then Abram fell on his face, and God tal-
ked with him, saying,
4 Beholde, I *make* my couenant with thee,
and thou shalt be a [a] father of many nations,
5 Neither shal thy name any more be called
Abram, but thy name shal be [b] Abraham: * for a
father of many nations haue I made thee.
6 Also I will make thee exceeding fruitfull,
and will make nations of thee: yea, Kings shall
proceede of thee.
7 Moreouer I wil establish my couenant be-
tweene me and thee, and thy seede after thee in
their generations, for an * euerlasting couenant,
to be God vnto thee, and to thy seede after thee.
8 And I will giue thee and thy seede after
thee the land, wherein thou art a stranger, *euen*
all the land of Canaan, for an euerlasting posses-
sion, and I wil be their God.
9 ¶ Againe God saide vnto Abraham, Thou
also shalt keepe my couenant, thou, and thy seede
after thee in their generations.
10 [c] This is my couenant which ye shal keepe
betweene me & you, & thy seede after thee, * Let
euery man childe among you be circumcised:
11 That is, ye shal circumcise the [d] foreskinne
of your flesh, and it shall be a * signe of the coue-
nant betweene me and you.
12 And euery man childe of eight daies olde
among you, shalbe circumcised in your generati-
ons, aswel he that is borne in *thine* house, as hee
that is bought with money of any stranger, which
is not of thy seede.
13 He that is borne in thine house, & he that
is bought with thy money, must needes bee cir-
cumcised: so my couenant shall be in your flesh
for an euerlasting couenant.
14 But the vncircumcised [e] man childe, in
whose flesh the foreskin is not circumcised, euen
that person shall be cut off from his people, *be-
cause* he hath broken my couenant.
15 ¶ Afterward God said vnto Abraham, Sa-
rai thy wife shalt thou not call Sarai, but || Sarah
shalbe her name.
16 And I will blesse her, and wil also giue thee
a sonne of her, yea, I wil blesse her, and shee shall
be *the mother* of nations: Kings *also* of people
shall come of her.
17 Then Abraham fell vpon his face, and
[f] laughed, and saide in his heart, Shall a childe be
borne vnto him, that is an hundreth yeere olde?
18 And Abraham saide vnto God, Oh, that
Ishmael might liue in thy sight.
19 Then God saide, * Sarah thy wife shall
beare thee a sonne indeede, and thou shalt call
his name Izhak: and I will establish my coue-
nant with him for an [g] euerlasting couenant, *and*
with his seede after him.
20 And as concerning Ishmael, I haue heard
thee: loe, I haue blessed him, and will make him
fruitfull, and will multiplie him † exceedingly:
twelue princes shal he beget, and I will make a
great nation of him.
21 But my couenant will I establish with Iz-
hak, which Sarah shall beare vnto thee, the next
* yeere at this season.
22 And he left off talking with him, and God
went vp from Abraham.
23 ¶ Then Abraham tooke Ishmael his sonne
and all that were borne in his house, and all that
was bought with his money, *that is*, euery man
childe among the men of Abrahams house, and
[h] he circumcised the foreskinne of their flesh in
that selfe same day, as God had commanded him.
24 Abraham also himselfe was ninetie yeeres
olde and nine, when the foreskinne of his flesh was
circumcised.
25 And Ishmael his sonne was thirteene yeres
olde, when the foreskinne of his flesh was cir-
cumcised.
26 The selfe same day was Abraham circum-
cised, and Ishmael his sonne:
27 And all the men of his house *both* borne
in his house, & bought with money of the stran-
ger, were circumcised with him.

CHAP. XVIII.

2 Abraham receiueth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to knowe God. 21 The destruction of Sodome is declard vnto Abraham. 23 Abraham prayeth for them.

AGaine the Lorde * appeared vnto him in the
|| plaine of Mamre, as he sate in his tent doore
about the heate of the day.
2 And he lift vp his eyes, and looked and lo,
three [a] men stood by him, and when he saw *them*,
he ranne to meete them from the tent doore, and
bowed himselfe to the ground.
3 And he saide, [b] Lord, if I haue nowe found
fauour in thy sight, goe not, I pray thee, from thy
seruant.
4 Let a little water, I pray you, be brought,
and [c] wash your feete, and rest your selues vnder
the tree.
5 And I wil bring a morsell of bread, that you
may comfort your hearts, afterward ye shall goe
your wayes: for therfore are ye [d] come to your ser-
uant. And they said, Doe euen as thou hast said.
6 Then Abraham made haste into the tent
vnto Sarah, and sayde, Make ready at once three
† measures of fine meale: kneade it, and make
cakes vpon the hearth.
7 And Abraham ranne to the beastes, and
tooke a tender and good calfe, and gaue it to the
seruant, who hasted to make it readie.
8 And hee tooke butter and milke, and the
calfe, which he had prepared, & set before them,
and stoode himselfe by them vnder the tree, and
[e] they did eate.
9 ¶ Then they sayde to him, Where is Sarah
thy wife? And hee answered, Beholde, *she is* in
the tent.
10 And he said, * I will certainly come againe
vnto thee according to the time [f] of life and loe,
Sarah thy wife shall haue a sonne. & Sarah heard
in the tent doore, which was behinde him.
11 (Nowe Abraham and Sarah *were* olde and
striken in age, *and* it ceased to be with Sarah after
the maner of women)
12 Therefore Sarah laughed within her selfe,
saying,

|| *Or, almightie.*
* *Chap. 5. 22.*
|| *Or, without hypocrisie.*

a Not onely according to the flesh, but of a farre greater multitude by faith, Rom. 4. 17.
b The changing of his name is a seale to confirme Gods promise vnto him.
* *Rom. 4. 17.*
* *Chap. 13. 16.*

c Circumcision is called the couenant, because it signifieth the couenant, & hath the promise of grace ioyned to it: which phrase is common to al Sacraments.
* *Acts 7. 8.*
d That priuy part is circumcised, to shewe that all that is begotten of man is corrupt, & must be mortified.
* *Rom. 4. 11.*
e Albeit women were not circumcised, yet were they partakers of Gods promes: for vnder the mankind all was consecrated, and here is declared, that whosoeuer contemneth the signe, despiseth also the promes.
|| *Or, dame, or princesse.*
f Which proceeded of a sudden ioy, and not of infidelitie.
* *Chap. 18. 10. and 21. 2.*
g The euerlasting couenant is made with the children of the Spirit: and with the children of the flesh is made the temporall promes as was promised to Ishmael.
† *Ebr. greatly, greatly.*

* *Chap. 21. 2.*

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

* *Heb. 13. 2.*
|| *Or, oke groue.*

a That is, three Angels in mans shape.
b Speaking to one of them, in whom appeared to be most maiestie: for he thought they had bin men.
c For men vsed because of the great heate to goe bare footed in those partes.
d As sent of God, that I should doe my duetie to you.

† *Ebr. Seim.*

e For as God gaue them bodies for a time, so gaue he them the faculties thereof, to walke, to eate and drinke, and such like.
* *Chap. 17. 19. and 21. 2. rom. 9. 9.*
f That is, about this time when he shalbe aliue, or when the childe shall come into this life.
g For she rather had respect to the order of nature, then beleeued the promise of God.

* 1.Pet.3.6.

saying, After I am waxed olde, * and my lord al-
so, shall I haue lust?
13 And the Lord said vnto Abraham, Wher-
fore did Sarah thus laugh, saying, Shal I certain-
ly beare a childe, which am olde?
14 (Shall any thing be || hard to the Lord? at
the time appoynted wil I returne vnto thee, *euen*
according to the time of life, and Sarah shal haue
a sonne.)

|| Or, hid.

15 But Sarah denied, saying, I laughed not: for
she was afraid. And he said, † It is not so: for thou
laughedst.

† Ebr. No.

16 ¶ Afterwarde the men did rise vp from
thence and looked towarde Sodom: and Abra-
ham went with them to bring them on the way.
17 And the h Lord said, Shall I hide from A-
braham that thing which I doe,
18 Seeing that Abraham shall bee in deede a
great and a mightie nation, and * all the nations
of the earth shalbe blessed in him?
19 For I knowe him i that he will command
his sonnes and his houshold after him, that they
keepe the way of the Lord, to doe righteousnesse
and iudgement, that the Lorde may bring vpon
Abraham that he hath spoken vnto him.
20 Then the Lorde sayde, Because the crie of
Sodom and Gomorah is great, and because their
sinne is exceeding grieuous,
21 I will k goe downe nowe, and see whether
they haue done altogether according to the l crie
which is come vnto mee: and if not, *that* I may
knowe.
22 And the men turned thence and went to-
ward Sodom: but Abraham stoode yet before the
Lorde.

h Iehouah the Ebrewe worde, which wee call Lord, sheweth that this Angell was Christ: for this word is onely applied to God.

* Chap.12.3. and 22.18.

i He sheweth that fathers ought both to knowe Gods iudgements, and to declare them to their children.

k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduise.

l For our sinnes crie for vengeance though none accuse vs.

23 Then Abraham drew neere, and said, Wilt
thou also destroy the righteous with the wicked?
24 If there be fiftie righteous within the city,
wilt thou destroy and not spare the place for the
fiftie righteous that are therein?
25 Be it farre from thee frõ doing this thing,
to slay the righteous with the wicked: & that the
righteous should be euẽ as the wicked, be it farre
from thee. shall not the Iudge of all the worlde
† doe right?
26 And the Lord answered, If I shall finde in
Sodom m fiftie righteous within the citie, then
will I spare all the place for their sakes.
27 Then Abraham answered and said, Behold
nowe, I haue begun to speake vnto my Lord, and
I am n but dust and ashes.
28 If there shall lacke fiue of fiftie righteous,
wilt thou destroy all the citie for fiue? And hee
saide, If I find there fiue and fourtie, I wil not de-
stroy it.
29 And he yet spake to him againe, and saide,
What if there shall be found fourtie there? Then
he answered, I will not doe it for fourties sake.
30 Againe he saide, Let not my Lord now be
angrie, that I speake, What if thirtie be founde
there? Then he saide I will not doe it, if I finde
thirtie there.
31 Moreouer he saide, Behold, now I haue be-
gun to speake vnto my Lord, What if twentie be
found there? And he answered, I will not destroy
it for twenties sake.
32 Then he said, Let not my Lorde be nowe
angrie, and I will speake but this o once, What if
ten be found there? And he answered, I will not
destroy it for tennes sake.
33 ¶ And the Lord went his way when he had
left communing with Abraham, and Abraham
returned vnto his place.

† Ebr. doe iudgement.

m God declareth that his iudgemẽts were done with great mercie, forasmuch as all were so corrupt, that not onely fiftie, but ten righteous men coulde not bee found there: and also that the wicked are spared for the righteous sake.

n Heereby wee learne, that the neerer we approch vnto God, ỹ more doeth our miserable estate appeare, and the more are we humbled.

o If God refused not the prayer for the wicked Sodomites, euen to the last request, how much more wil he graunt the praiers of the godly for the afflicted Church?

CHAP. XIX.

3 Lot receiueth two Angels into his house. 4 The filthie lustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whome came Moab and Ammon.

AND in the euening there came two a Angels
to Sodom: and Lot sate at the gate of So-
dom, and Lot sawe *them*, and rose vp to meete
them, and he bowed himselfe with his face to the
ground.
2 And he said, See my Lords, I pray you turne
in nowe into your seruants house, and tarie all
night, and * wash your feete, and ye shall rise vp
early and goe your wayes. Who saide, Nay, but
we will abide in the streete all night.
3 Then b he preassed vpon them earnestly, &
they turned in to him, and came to his house, and
he made them a feast, and did bake vnleauened
bread, and they c did eate.
4 But before they went to bed, the men of
the citie, *euen* the men of Sodom compassed the
house round about from the young euen to the
olde, d all the people from *all* quarters.
5 Who crying vnto Lot said to him, Where
are the men, which came to thee this night? bring
them out vnto vs that we may know them.
6 Then Lot went out at the doore vnto thẽ,
and shut the doore after him,
7 And said, I pray you, my brethren, doe not
so wickedly.
8 Beholde nowe, I haue two e daughters,
which haue not knowen man: them will I bring
out nowe vnto you, and doe to them as seemeth
you good: onely vnto these men doe nothing:
f for therefore are they come vnder the shadowe
of my roofe.
9 Then they said, Away hence. and they said,
He is come alone as a stranger, and shal he iudge
and rule? we will nowe deale woorse with thee
then with them. So they preassed sore vpon Lot
* himselfe, and came to breake the doore.
10 But the men put forth their hand, & pul-
led Lot into the house to them and shutte to the
doore.
11 * Then they smote the men that were at
the doore of the house with blindnes both small
and great, so that they were wearie in † seeking
the doore.
12 ¶ Then the men said vnto Lot, Whom hast
thou yet here? either sonne in law, or thy sonnes,
or thy daughters, or whatsoeuer thou hast in the
citie, bring it out of this place.
13 For we g wil destroy this place, because the
* crie of thẽ is great before the Lord, & the Lord
hath sent vs to destroy it.
14 Then Lot went out and spake vnto his
sonnes in lawe, which || maried his daughters, and
said, Arise, get you out of this place: for the Lord
will destroy the citie: but he seemed to his sonnes
in law, as though he had mocked.
15 ¶ And when the morning arose, the An-
gels hasted Lot, saying, Arise, take thy wife and
thy two daughters † which are here, lest thou be
destroyed in the punishment of the [illegible]
16 And *as* he h prolonged [illegible]

a Wherein we see Gods prouident care in preseruing his: albeit he reueileth not himselfe to all alike: for Lot had but two Angels and Abraham three.

* Chap.18.4.

b That is, he prayed them so instantly.

c Not for that they had necessitie, but because the time was not yet come that they would reueile themselues.

d Nothing is more dangerous then to dwell where sinne reigneth: for it corrupteth all.

e He deserueth praise in defending his ghestes, but he is to be blamed in seeking vnlawfull meanes.

f That I should preserue them from all iniurie.

* 2.Pet.2.7.

* Wisd.19.16.

† Ebr. finding.

g This proueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour.

* Chap.18.20.

|| Or, should marrie.

† Ebr. which are [illegible]

h [illegible]

* Wisd.10.6.

caught both him and his wife, & his two daugh-
ters by the hands (the Lord being mercifull vnto
him) and they brought him foorth, and set him
without the citie.
17 ¶ And when they had brought them out,
the Angel saide, Escape for thy life: i looke not
behinde thee, neither tarrie thou in all the plaine:
escape into ẏ mountaine, least thou be destroyed.
18 And Lot saide vnto them, Not so, I pray
thee, my Lord.
19 Behold now, thy seruant hath found grace
in thy sight, and thou hast magnified thy mercie,
which thou hast shewed vnto mee in sauing my
life: and I cannot escape in the mountaine, least
some euil take me, and I die.
20 See nowe this citie here by to flee vnto,
which is a little one: Oh let me escape thither: is
it not a k little one, and my soule shall liue?
21 Then he said vnto him, Beholde, I haue re-
ceiued † thy request also concerning this thing,
that I will not ouerthrow this citie, for the which
thou hast spoken.
22 Haste thee, saue thee there: for I can doe
l nothing til thou be come thither. Therefore the
name of the citie was called m Zoar.
23 ¶ The sunne did rise vpon the earth, when
Lot entred into Zoar.
24 Then the Lord * rained vpon Sodom and
vpon Gomorah brimstone, & fire from the Lorde
out of heauen,
25 And ouerthrewe those cities and all the
plaine, and all the inhabitants of the cities, and
that grewe vpon the earth.
26 ¶ Now his wife behind him looked backe,
and she became a n pillar of salt.
27 ¶ And Abraham rising vp earely in ẏ mor-
ning *went* to the place, where he had stood before
the Lord,
28 And looking toward Sodom and Gomo-
rah, and toward al the land of the plaine, behold,
he saw the smoke of the land mounting vp as the
smoke of a fornace.
29 ¶ But yet when God destroyed the cities
of the plaine, God thought vpon Abraham, and
sent Lot out from the middes of the destruction,
whē he ouerthrew ẏ cities, wherein Lot dwelled.
30 ¶ Then Lot went vp from Zoar, & dwelt
in the mountaine with his two daughters: for he
o feared to tary in Zoar, but dwelt in a caue, he,
and his two daughters.
31 And the elder saide vnto the yonger, Our
father is old, and there is not a man in the p earth
to come in vnto vs after ẏ maner of all the earth.
32 Come, wee will make our father q drinke
wine, and lie with him, that we may preserue seed
of our father.
33 So they made their father drinke wine that
night, and the elder went and lay with her father:
but he perceiued not, neither when she lay down,
neither when she rose vp.
34 And on the morrow the elder saide to the
yonger, Behold, yesternight lay I with my father:
let vs make him drinke wine this night also, and
goe thou *and* lie with him, that we may † preserue
seede of our father.
35 So they made their father drink wine that
night also, and the yonger arose, & lay with him,
but he perceiued not, when she lay down, neither
when she rose vp.
36 Thus were r both the daughters of Lot
with childe by their father.
37 And the elder bare a sonne, and she called
his name Moab: the same is the father of the
s Moabites vnto this day.
38 And the yonger bare a sonne also, and shee
called his name t Ben-ammi: the same is the fa-
ther of the Ammonites vnto this day.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reprooueth the King. 9 And the King, Abraham. 11 Sarah is restored with great giftes. 17 Abraham prayeth, and the King and his are healed.

AFterward Abraham departed thence toward
the South countrey and dwelled betweene
Cadesh and a Shur, and soiourned in Gerar.
2 And Abraham said of Sarah his wife, b She
is my sister. Then Abimelech King of Gerar sent
and tooke Sarah.
3 But God came to Abimelech in a dreame
by night, and said to him, Beholde, c thou art but
dead, because of the woman, which thou hast ta-
ken: for she is a mans wife.
4 (Notwithstanding Abimelech had not yet
come neere her) And he said, Lord, wilt thou slay
euen d the righteous nation?
5 Said not he vnto me, She is my sister? yea,
and she her selfe said, He is my brother: with an
vpright e minde, and f innocent handes haue I
done this.
6 And God saide vnto him by a dreame, I
knowe that thou diddest this euen with an vp-
right minde, and I g kept thee also that thou
shouldest not sinne against me: therfore suffered
I thee not to touch her.
7 Now then deliuer the man his wife againe:
for he is a h Prophet, and he i shall pray for thee,
that thou mayest liue: but if thou deliuer her not
againe, bee sure that thou shalt die the death,
thou, and all that thou hast.
8 Then Abimelech rising vp early in ẏ mor-
ning, called all his seruantes, and tolde all these
things † vnto them, and the men were sore afraid.
9 Afterward Abimelech called Abraham, &
said vnto him, What hast thou done vnto vs? and
what haue I offended thee, that thou hast
brought on me, and on my k kingdome *thus* great
sinne? thou hast done things vnto me that ought
not to be done.
10 So Abimelech saide vnto Abraham, What
sawest thou that thou hast done this thing?
11 Then Abrahā answered, Because I thought
thus, Surely the l feare of God *is* not in this place,
and they will slay me for my wiues sake.
12 Yet in very deede she is my m sister: for she
is the daughter of my father, but not the daugh-
ter of my mother, and she is my wife.
13 Now when God caused me to wander out
of my fathers house, I said then to her, This is thy
kindnes that thou shalt shew vnto me in all pla-
ces where we come, * Say thou of me, He is my
brother.
14 Then tooke Abimelech sheep and beeues,
& men seruants, & women seruants, & gaue them
vnto Abraham, and restored him Sarah his wife.
15 And Abimelech saide, Beholde, my land *is*
‖ before thee: dwell where it pleaseth thee.

16 Likewise

i He willed him to flee from Gods iudgements, and not to be sorie to depart from that rich countrey, and ful of vaine pleasures.

k Though it be litle, yet it *is* great ynough to saue my life: wherein he offendeth in choosing another place then the Angel had appointed him.

† *Ebr. thy face.*

l Because Gods commandement was to destroy the citie and to saue Lot.

m Which before was called Belah, Chap. 14. 2.

* *Deut.* 29. 23. *isa.* 13. 19. *iere.* 50. 40. *ezek.* 16. 49. *hose.* 11. 8. *amos* 4. 11. *luke* 17. 29. *iude* 7.

n As touching the body onely: and this is a notable monument of Gods vengeance to all them that passed that way.

o Hauing before felt Gods mercy, he durst not prouoke him againe by continuing among the wicked.

p Meaning, in the countrey, which the Lord had nowe destroyed.

q For except he had beene ouercome with wine, he would neuer haue done that abominable act.

† *Ebr. keepe aliue.*

r Thus God permitted him to most horribly in the solitary mountaines, whom the wickednesse of Sodom could not ouercome.

s Who as they were borne in most horrible incest, so were they and their posteritie vile & wicked.

t That is, sonne of my people: signifying that they rather reioyced in their sin, then repented for the same.

a Which was toward Egypt.

b Abraham had now twise fallen into this fault: such is mans frailtie.

c So greatly God detesteth the breach of mariage.

d The infidels confessed that God would not punish but for iust occasion: therfore, whensoeuer he punisheth, the occasion is iust.

e As one falling by ignorance, and not doing euil of purpose.

f Not thinking to do any man harme.

g God by his holy spirit reteineth them that offend by ignorance, that they fall not into greater inconuenience.

h That is, one, to whom God reueileth himselfe familiarly.

i For the prayer of the godly is of force towardes God.

† *Ebr. in their eares.*

k The wickednes of the King bringeth Gods wrath vpon the whole realme.

l He sheweth that no honestie can be hoped for, where the feare of God is not.

m By sister, hee meaneth his cousin germane, and by daughter, Abrahams neece, Chap. 11. 29. for so the Ebrewes vse these wordes.

* *Chap.* 12. 13.

‖ *Or, is at thy commandement.*

n Such an head, as with whom thou mayest be preserued from all dangers.
o God caused this heathen King to reprooue her, because she dissembled, seeing that God had giuen her a husband, as her vaile and defence.
p Had taken away from them the gift of conceiuing.

16 Likewise to Sarah he sayd, Behold, I haue
giuen thy brother a thousand pieces of siluer: behold,
he is the n vaile of thine eyes to all that are
with thee, and to all *others*: and shee was o thus
reprooued.
17 ¶ Then Abraham praied vnto God, and
God healed Abimelech, and his wife, and his women
seruants: and they bare children.
18 For the Lorde p had shut vp euery wombe
of the house of Abimelech, because of Sarah Abrahams
wife.

CHAP. XXI.

1 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

*Chap.17.19.and 18.10.
*Hebr.11.11.
*Gal.4.23.hebr.11.11
a Therefore the miracle was greater.
*Chap.17.12.

NOwe the Lord visited Sarah, as he had sayd,
and did vnto her * according as he had promised.
2 For * Sarah conceiued, and bare Abraham a
sonne in his a old age, at the same season that God
told him.
3 And Abraham called his sonnes name that
was born vnto him, which Sarah bare him, Izhak.
4 Thē Abraham circumcised Izhak his sonne,
when he was eight daies old, * as God had commanded
him.
5 So Abraham was an hundreth yeere olde,
when his sonne Izhak was borne vnto him.
6 ¶ Then Sarah sayd, God hath made me to
reioyce: all that heare will reioyce with me.
7 Againe she sayd, b Who would haue sayd
to Abraham, that Sarah should haue giuen children
sucke? for I haue borne him a sonne in his
old age.
8 Then the child grew and was weaned: and
Abraham made a great feast the same day that
Izhak was weaned.
9 ¶ And Sarah sawe the sonne of Hagar the
Egyptian (which she had borne vnto Abraham)
c mocking.
10 Wherefore she sayd vnto Abraham, * Cast
out this bond woman and her sonne: for the
sonne of this bond woman shal not be heire with
my sonne Izhak.
11 And this thing was very grieuous in Abrahams
sight, because of his sonne.
12 ¶ But God sayd vnto Abraham, Let it not
be grieuous in thy sight for the child, and for thy
bond woman: in all that Sarah shall say vnto
thee, heare her voyce: for in Izhak shall thy seed
be d called.
13 As for the sonne of the bondwoman, I will
make him e a nation also, because he is thy seed.
14 So Abraham arose vp early in the morning,
and tooke bread, and a bottell of water, and gaue
it vnto Hagar, putting it on her shoulder, and the
childe *also*, and f sent her away: who departing
wandered in the wildernesse of Beer-sheba.
15 And when the water of the bottell was
spent, she cast the child vnder a certaine tree.
16 Then shee went and sate her ouer agaynst
him afarre off about a bowe shoote: for she sayd,
I will not see the death of the child. and she sate
downe ouer against *him*, and lift vp her voyce
and wept.
17 Then God g heard the voyce of the child,
and the Angel of God called to Hagar from heauen,
and said vnto her, What aileth thee, Hagar?

b She accuseth her selfe of ingratitude that she did not beleeue the Angel.
c He derided Gods promes made to Izhak, which the Apostle calleth persecution, Gal.4.29.
*Gal.4.30.
d The promised seed shalbe counted from Izhak, and not from Ishmael, Rom.9.7. hebr.11.18.
e The Ishmaelites shal come of him.
f True faith renounceth all naturall affections to obey Gods commandement.
g For his promes sake made to Abraham, and not because the child had discretion or iudgement to pray.

feare not, for God hath heard the voyce of the
childe where he *is*.
18 Arise, take vp the childe, and hold him in
thine hand: for I wil make of him a great people.
19 And God h opened her eyes, and she sawe
a well of water, so she went and filled the bottell
with water, and gaue the boy drinke.
20 So God was i with the childe, and he grew
and dwelt in the wildernesse, and was an || archer.
21 And he dwelt in the wildernesse of Paran,
and his mother tooke him a wife out of the land
of Egypt.
22 ¶ And at that same time Abimelech and
Phichol his chiefe captaine spake vnto Abraham,
saying, God *is* with thee in all that thou doest.
23 Nowe therefore sweare vnto me heere by
God, that thou wilt not † hurt me, nor my children,
nor my childrens children: thou shalt deale
with me, and with the countrey, where thou hast
beene a stranger, according vnto the kindnesse
that I haue shewed thee.
24 Then Abraham said, I wil k sweare.
25 And Abraham rebuked Abimelech for a
well of water, which Abimelechs seruants had violently
taken away.
26 And Abimelech sayde, l I knowe not who
hath done this thing: also thou toldest mee not,
neither heard I *of it* but this day.
27 Then Abraham tooke sheepe and beeues,
and gaue them vnto Abimelech: and they two
made a couenant.
28 And Abraham set seuen lambs of the flock
by themselues.
29 Then Abimelech said vnto Abrahā, What
meane these seuen lambes, which thou hast set by
themselues?
30 And hee answered, Because thou shalt receiue
of mine hand *these* seuen lambs, that it may
be a witnes vnto me, that I haue digged this well.
31 Wherefore the place is called || Beer-sheba,
because they both sware.
32 Thus made they a m couenant at Beer-sheba:
afterward Abimelech and Phichol his chiefe
captaine rose vp, and turned againe vnto the land
of the Philistims.
33 ¶ And Abraham planted a groue in Beer-sheba,
& n called there on the name of the Lord,
the euerlasting God.
34 And Abraham was a stranger in the Philistims
land a long season.

CHAP. XXII.

1.2 The faith of Abraham is prooued in offering his sonne Izhak. 8 Izhak is a figure of Christ. 20 The generation of Nahor Abrahams brother, of whome commeth Rebekah.

AND after these things God did * proue Abraham,
and said vnto him, Abraham. Who answered,
† Here am I.
2 And he said, Take now thine onely sonne
Izhak whom thou louest, and get thee vnto the
land of a Moriah, and b offer him there for a
burnt offring vpon one of the mountaines, which
I will shew thee.
3 Then Abraham rose vp earely in the morning,
and sadled his asse, and tooke two of his seruants
with him, and Izhak his sonne, and cloue
wood for the burnt offering, and rose vp & went
to the place, which God had tolde him.

h Except God open our eies, we can neither see, nor vse the meanes which are before vs.
i As touching outward things God caused him to prosper.
|| Or, shot in the bowe, and was an hunter.
† Ebr. deale falsely with me, or lie.
k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the trueth, and to assure others of our sinceritie.
l Wicked seruants do many euils vnknowen to their masters.
|| Or, well of the othe, or, of seuen, meaning lambes.
m Thus we see that the godly, as touching outward things may make peace with the wicked that know not the true God.
n That is, he worshipped God in al points of true religion.
* Heb.11.17.
† Ebr. Loe, I.
a Which signifieth the feare of God, in the which place he was honoured: and Salomon afterward built the Temple.
b Herein standeth the chiefest point of his tentation, seeing he was commanded to offer vp him in whom God had promised to blesse all the nations of the world.

4 ¶ Then the third day Abraham lift vp his
eyes,and saw the place a farre off,
5 And said vnto his seruants, Abide you here
with the asse : for I and the childe wil go yonder
and worship, and c come againe vnto you.

c He doubted not, but God would accomplish his promes, though he shoulde sacrifice his sonne.

6 Then Abraham tooke the wood of the
burnt offering, & layed it vpon Izhak his sonne,
and he tooke the fire in his hand, and the knife :
and they went both together.
7 Then spake Izhak vnto Abraham his fa-
ther,and said, My father. And he answered, Here
am I, my sonne. And he said,Behold the fire and
the wood , but where is the lambe for the burnt
offering?
8 Then Abraham answered,My sonne, God
will d prouide him a lambe for a burnt offering :
so they went both together.

d The onely way to ouercome all tentations is to rest vpon Gods prouidence.

9 And when they came to the place which
God had shewed him, Abraham builded an altar
there,& couched the wood,& e bound Izhak his
sonne *and laid him on the altar vpon the wood,
10 And Abraham stretching foorth his hand,
tooke the knife to kill his sonne.

e For it is like that his father had declared to him Gods commandement whereunto he shewed himselfe obedient.
* *Iames 2.21. 1.mac.2.52.*

11 But the Angel of the Lord called vnto him
from heauen, saying, Abraham, Abraham.And he
answered,Here am I.
12 Then he said, Lay not thine hand vpon the
childe, neither doe any thing vnto him : for now I
f know that thou fearest God, seeing for my sake
‖thou hast not spared thine †onely sonne.

f That is,by thy true obedience thou hast declared thy liuely faith.
‖ *Or, and hast not withholden thine onely sonne from me.*
† *Ebr. thy sonne, thine onely sonne.*

13 And Abraham lifting vp his eyes, looked :
& behold, there was a ramme behind *him* caught
by the hornes in a bush. then Abraham went and
tooke the ramme, and offered him vp for a burnt
offering in the stead of his sonne.
14 And Abraham called the name of that
place, ‖Iehouah Iireh, as it is said this day, In the
mount wil the Lord g be seene.

‖ *Or, The Lord will see, or prouide.*
g The name is changed, to shewe that God doth both see and prouide secretly for his, and also euidently is seene, and felt in time conuenient.

15 ¶ And the Angel of the Lord cryed vnto
Abraham from heauen the second time,
16 And sayde, * By h my selfe haue I sworne
(saith the Lorde) because thou hast done this
thing, and hast not spared thine onely sonne,
17 Therefore will I surely blesse thee, and will
greatly multiply thy seede, as the stars of the hea-
uen, and as the sand which is vpon the sea shore,
and thy seed shal possesse the ‖gate of his enemies.
18 * And in thy seede shall all the nations of
the earth be blessed , because thou hast obeyed
my voice.

* *Psal.105.9. ecclus44.21. luke 1.73. hebr.6.13.*
h Signifying, that there is no greater then he.
‖ *Or, holdes.*
* *Chap.12.3. and 28.18. ecclus.44.22. act.3.25. gal.3.8.*

19 Then turned Abraham againe vnto his ser-
uants, and they rose vp & went together to Beer-
sheba : and Abraham dwelt at Beer-sheba.
20 ¶ And after these things one tolde Abra-
ham, saying, Behold Milcah, she hath also borne
children vnto thy brother Nahor :
21 *To wit* , Vz his eldest sonne , and Buz his
brother, and Kemuel the father of ‖ Aram,
22 And Chesed, and Hazo, and Pildash, and
Iidlaph, and Bethuel.
23 And Bethuel begate Rebekah: these eight
did Milcah beare to Nahor Abrahams brother.
24 And his i concubine called Reumah , shee
bare also Tebah , and Gahan, and Thahash, and
Maachah.

‖ *Or, of the Syrians.*
i Concubine is oftentimes taken in the good part, for those women, which were inferiour to the wiues.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He byeth a field, to burie her , of the Hittites. 15 The equitie of Abraham. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundreth twentie and
seuen yeere olde († so long liued she)
2 Then Sarah died in Kiriath-arba : the same
is Hebron in the land of Canaan . and Abraham
came to mourne for Sarah and to weepe for her.

† *Ebr. the yeeres of the life of Sarah.*

3 ¶ Then Abraham a rose vp from the sight
of his corps, & talked with the † Hittites, saying,
4 I am a stranger, & a forreiner among you,
giue mee a possession of buriall with you , that I
may burie my dead out of my sight.
5 Then the Hittites answered Abraham, say-
ing vnto him,

a That is, when he had mourned: so the godly may mourne, if they passe not measure, and the natural affection is commendable.
† *Ebr. the sonnes of Heth.*

6 Heare vs, my Lord : thou art a prince b of
God among vs : in the chiefest of our sepulchres
bury thy dead : none of vs shal forbid thee his se-
pulchre, but thou mayest bury thy dead *therein.*
7 Then Abraham stood vp, and bowed him-
selfe before the people of the land of the Hittites.
8 And he communed with them, saying, If it
be † your minde, that I shal burie my dead out of
my sight, heare me, and intreate for me to Ephrō
the sonne of Zohar,

b That is, godly or excellent: for the Ebrewes so speake of al things that are notable, because all excellencie commeth of God.
† *Ebr. in your soule.*

9 That he would giue me the caue‖of Mach-
pelah, which he hath in the ende of his field: that
he would giue it me for as much † money as it is
worth, for a possession to bury in among you.

‖ *Or, double caue, because one was within another.*
† *Ebr. in full siluer.*

10 (For Ephron dwelt among the Hittites)
Then Ephron the Hittite answered Abraham in
the audience of all the Hittites that c went in at
the gates of his citie, saying,

c Meaning all the citizens and inhabitants.

11 No, my Lord, heare mee : the fielde giue I
thee, and the caue, that therein is, I giue it thee:
euen in the presence of the sonnes of my people
giue I it thee, to burie thy dead.
12 Then Abraham d bowed himselfe before
the people of the land,

d To shew that he had them in good estimation and reuerence.

13 And spake vnto Ephron in the audience of
the people of the countrey, saying, Seeing thou
wilt giue it, I pray thee, heare me, I will giue the
price of the field : receiue it of me, and I will bu-
ry my dead there.
14 Ephron then answered Abraham , saying
vnto him,
15 My Lord, hearken vnto me; ÿ land *is worth*
foure hundreth e shekels of siluer : what *is* that
betweene me and thee? bury therefore thy dead.
16 So Abraham hearkened vnto Ephron, and
Abraham weyed to Ephron the siluer, which he
had named, in the audience of the Hittites, *euen*
foure hundreth siluer shekels of currant money
among marchants.

e The common shekel is about 20 pence, so then 400 shekels mount to 33 pound, 6 shillings, and 8 pence, after 5 shillings sterling the ounce.

17 ¶ So the fielde of Ephron *which was* in
Machpelah, and ouer against Mamre, *euen* the
fielde and the caue that was therein , and all the
trees that were in the fielde, which were in al the
borders round about, was made sure
18 Vnto Abraham for a possession, in the sight
of the Hittites, *euen* of all that ‖ went in at the
gates of his citie.

‖ *Or, citizens.*

19 And after this , Abraham buried Sarah his
wife in the caue of the fielde of Machpelah ouer
against Mamre : the same is Hebron in the lande
of Chanaan.
20 Thus the fielde and the caue, that is there-
in, was made sure vnto Abraham for a possession
of buriall f by the Hittites.

f That is, all the people consented to the sale.

CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Izhak in his owne kindred. 12 The seruant prayeth to God.

35 His fidelitie toward his master. 50 The friendes of Rebekah commit the matter to God. 58 They aske her consent and she agreeth, 67 And is married to Izhak.

NOw Abraham was old, & † striken in yeeres,
& the Lord had blessed Abrahã in al things.
2 Therfore Abraham said vnto his eldest ser-
uant of his house, which had the rule ouer all that
he had, * a Put now thine hand vnder my thigh,
3 And I will make thee b sweare by the Lord
God of the heauen, and God of the earth, that
thou shalt not take a wife vnto my sonne of the
daughters of ỹ Canaanites among whom I dwell.
4 But thou shalt go vnto my c countrey, and
to my kinred, & take a wife vnto my son Izhak.
5 And the seruant sayd to him, What if the
woman will not come with mee to this land? shal
I bring thy son again vnto the land from whence
thou camest?
6 To whom Abraham answered, Beware that
thou bring not my sonne d thither againe.
7 ¶ The Lord God of heauen, who took me
from my fathers house, and from the land where
I was borne, and that spake vnto mee, and that
sware vnto me, saying, * Vnto thy seede will I giue
this land, he shall send his Angell before thee, and
thou shalt take a wife vnto my son from thence.
8 Neuerthelesse if the woman wil not follow
thee, then shalt thou be † discharged of this mine
othe: onely bring not my sonne thither againe.
9 Then the seruant put his hand vnder the
thigh of Abraham his master, and sware to him
for this matter.
10 ¶ So the seruant tooke tenne camels of
the camels of his master, and departed: (for he
had all his masters goodes in his hand:) *and* so
he arose, and went to ‖ Aram Naharaim, vnto
the e citie of Nahor.
11 And he made his camels † to lie down with-
out the citie by a wel of water, at euentide about
the time that *the women* come out to draw *water*.
12 And he saide, O f Lord God of my master
Abrahã, I beseech thee, ‖ send me good speed this
day, and shew mercy vnto my master Abraham.
13 Loe, I stand by the well of water whiles
the mens daughters of this citie come out to
drawe water.
14 g Grant therefore that the maid, to whom
I say, Bowe downe thy pitcher, I pray thee, that I
may drinke: if shee say, Drinke, and I will giue
thy camels drinke also: may be shee that thou
hast ordained for thy seruant Izkak: and there-
by shall I know that thou hast shewed mercie on
my master.
15 ¶ And now yer he had left speaking, be-
hold, h Rebekah came out, the daughter of Be-
thuel, sonne of Milcah the wife of Nahor Abra-
hams brother, and her pitcher vpon her shoulder.
16 (And the maide was verie faire to looke
vpon, a virgine and vnknowen of man) and shee
i went downe to the well, and filled her pitcher,
and came vp.
17 Then the seruant ranne to meete her, and
saide, Let mee drinke, I pray thee, a little water
of thy pitcher.
18 And she said, Drinke † sir: and she hasted,
and let downe her pitcher vpon her hand and
gaue him drinke.
19 And when she had giuen him drinke, shee
said, I will draw water for thy camels also vntill

† Ebr. come into dayes.
* Chap. 47.29.
a Which ceremonie declared the seruants obedience towards his master, and the masters power ouer the seruant.
b This sheweth that an othe may be required in a lawful cause.
c He would not that his sonne should marrie out of the godly familie: for the inconueniences that come by marying with the vngodly are set foorth in sundry places of the Scriptures.
d Lest hee should lose the inheritance promised.
* Chap. 12.7. & 13.15. and 15.18. and 26.4.
† Ebr. innocent.
‖ Or, Mesopotamia, or Syria of the two floods: to wit, of Tygris and Euphrates.
e That is, to Charan.
† Ebr. to bowe their knees.
f He groundeth his prayer vpon Gods promes made to his master.
‖ Or, cause me to meete.
g The seruant mooued by Gods spirit desired to be assured by a signe, whether God prospered his iourney or no.
h God giueth good successe to all things that are vndertaken for the glory of his name and according to his word.
i Here is declared that God euer heareth the prayers of his, and granteth their requests.
† Ebr. my lord.

they, † haue drunken inough.
20 And shee powred out her pitcher into the
trough speedily, and ranne againe vnto the well
to draw water, and she drewe for all his camels.
21 So the man wondred at her, and helde his
peace, to knowe whether the Lord had made his
iourney prosperous or not.
22 And when the camels had left drinking,
the man tooke a golden ‖ k abillement of l halfe
a *shekel* weight, and two bracelets for her hands,
of ten shekels weight of golde:
23 And he said, Whose daughter art thou? tell
mee, I pray thee, Is there roume in thy fathers
house for vs to lodge in?
24 Thẽ she said to him, I am ỹ daughter of Be-
thuel ỹ son of Milcah whom she bare vnto Nahor.
25 Moreouer she said vnto him, We haue litter
also and prouender inough, & roume to lodge in.
26 And the man bowed himselfe and worship-
ped the Lord,
27 And saide, Blessed *be* the Lord God of my
master Abraham, which hath not withdrawen
his mercie m and his trueth from my master: *for*
when I was in the way, the Lord brought me to
my masters brethrens house.
28 And the maide ranne and tolde them of
her mothers house according to these wordes.
29 ¶ Now Rebekah had a brother called La-
ban, and Laban ranne vnto the man to the well.
30 For when he had seene the earings and the
bracelets in his sisters hands, and when hee heard
the words of Rebekah his sister, saying, Thus said
the man vnto me, then he went to the man, and
loe, n he stoode by the camels at the well.
31 And he saide, Come in thou blessed of the
Lord: wherefore standest thou without, seeing I
haue prepared the house, & roume for ỹ camels?
32 ¶ Then the man came into the house, and
o he vnsadled the p camels, and brought litter and
prouender for the camels, and water to wash his
feete, and the mens feete that were with him.
33 Afterward the meate was set before him:
but he saide, I q will not eate, vntill I haue saide
my message. And he said, Speake on.
34 Then he said, I am Abrahams seruant,
35 And the Lorde hath r blessed my master
wonderfully, that hee is become great: for hee
hath giuen him sheep, and beeues, and siluer, and
golde, and men seruants, and maide seruants, and
camels, and asses.
36 And Sarah my masters wife hath borne a
sonne to my master, when she was olde, and vnto
him hath he giuen all that he hath.
37 Now my master made me sweare, saying,
Thou shalt not take a wife to my son of ỹ daugh-
ters of the s Canaanites, in whose land I dwell.
38 But thou shalt go vnto my t fathers house
and to my kinred, and take a wife vnto my sonne.
39 Then I saide vnto my master, What if the
woman will not followe me?
40 Who answered mee, The [illegible]
whom I walke, wil send his Angel [illegible]
prosper thy iourney, and thou [illegible]
for my sonne of my kinred and my [illegible]
41 Then shalt thou be discharged of [illegible]
othe, when thou commest to my kinred [illegible]
if they giue thee not one, thou shalt be [illegible]
from mine othe.
42 So I came this day to the well, and [illegible]

† Ebr. haue made an end of drinking.
‖ Or, earerings.
k God permitted many things both in apparel & other things, which are now forbid: specially when they appertaine not to our mortification.
l The golden shekel is here meant and not that of siluer.
m He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promes.
n For he wayted on Gods hand, who had nowe heard his prayer.
o To wit, Laban.
p The gentle intertainement of strangers used among the godly fathers.
q The fidelitie that seruants owe to their masters, causeth them to preferre their masters businesse to their owne necessitie.
r To blesse, signifieth here, to enrich, or encrease with substance, as the text in ỹ same verse declareth.
s The Canaanites were accursed, and therfore the godly could not ioyne with them in marriage.
t Meaning among his kinsfolkes, as verse 40.

|| Or, way.
* Verse 13.

O Lorde, the God of my master Abraham, if
thou now prosper my || iourney which I goe,
43 Behold, *I stand by the wel of water: whē
a virgine commeth foorth to drawe water, and I
say to her, Giue me, I pray thee, a little water of
thy pitcher to drinke,
44 And she say to me, Drinke thou, and I will
also drawe for thy camels, let her bee the wife,
which the Lorde hath || prepared for my masters
sonne.

|| Or, shewed.

45 And before I had made an end of speaking
in mine ˣ heart, beholde, Rebekah came foorth,
and her pitcher on her shoulder, and shee went
downe vnto the well, and drewe water. Then I
saide vnto her, Giue me drinke, I pray thee.

x Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.

46 And she made haste, and tooke downe her
pitcher from her *shoulder*, and saide, Drinke, and I
will giue thy camels drinke also. So I dranke, and
she gaue the camels drinke also.
47 Then I asked her, and saide, Whose daugh-
ter art thou? And shee answered, The daughter of
Bethuel Nahors sonne, whome Milcah bare vnto
him. Then I put the abillement vpon her face,
and the bracelets vpon her hands:
48 ʸ And I bowed downe and worshipped the
Lorde, and blessed the Lorde God of my master
Abraham, which had brought me the † right way
to take my masters brothers daughter vnto his
sonne.
49 Now therefore, if ye wil deale ᶻ mercifully
and truely with my master, tell mee: and if not,
tell mee, that I may turne me to the ᵃ right hand
or to the left.
50 Then answered Laban and Bethuel, and
saide, ᵇ This thing is proceeded of the Lorde:
wee cannot therefore say vnto thee, *neither* euil
nor good.
51 Beholde, Rebekah *is* || before thee, take *her*
and goe, that she may be thy masters sonnes wife,
euen as the Lord hath || said.
52 And when Abrahams seruant heard their
wordes, hee bowed himselfe toward the earth
vnto the Lord.

y He sheweth what is our duetie when we haue receiued any benefite of the Lord.
† *Ebr. in the way of trueth.*
z If you wil freely and faithfully giue your daughter to my masters sonne.
a That is, that I may prouide els where.
b So soone as they perceiue that it is Gods ordinance they yeelde.
|| *Or, at thy commandement.*
|| *Or, ordained.*

53 Then the seruant tooke foorth iewels of
siluer, and iewels of golde, and raiment, and gaue
to Rebekah: also vnto her brother and to her
mother he gaue giftes.
54 Afterward they did eate & drinke, *both* he,
and the men that were with him, and taried all
night. and when they rose vp in the morning, hee
said, * Let me depart vnto my master.

* *Verse 56 and 59.*

55 Then her brother and her mother answe-
red, Let the maide abide with vs, at the least † ten
dayes: then shall she go.

† *Ebr. dayes, or, ten.*

56 But he said vnto them, Hinder you me not,
seeing the Lord hath prospered my iourney: send
me away, that I may goe to my master.
57 Then they said, We will call the maide, and
aske ᶜ her † consent.
58 And they called Rebekah, and saide vnto
her, Wilt thou goe with this man? And shee an-
swered, I will goe.
59 So they let Rebekah their sister goe, and
her nourse, with Abrahams seruant and his men.
60 And they blessed Rebekah, and sayde vn-
to her, Thou art our sister, growe into thou-
sand thousands, and thy seede possesse the ᵈ gate
of his enemies.
61 ¶ Then Rebekah arose, & her maydes, and

c This sheweth that parents haue not authoritie to marrie their children without consent of the parties.
† *Ebr. her mouth.*
d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

rode vpon the camels, and followed the man. and
the seruant tooke Rebekah, and departed.
62 Now Izhak came from the way of * Beer-
lahai-roi, (for he dwelt in the South countrey)
63 And Izhak went out to ᵉ pray in the fielde
toward the euening: who lift vp his eyes and loo-
ked, and beholde, the camels came.
64 Also Rebekah lift vp her eies, and when
she saw Izhak, she lighted down from the camel.
65 (For shee had saide to the seruant, Who is
yonder man, that commeth in the field to meete
vs? and the seruant had saide, It is my master) So
she tooke ᶠ a vaile, and couered her.
66 And the seruant tolde Izhak all thinges,
that he had done.
67 Afterward Izhak brought her into the tent
of Sarah his mother, and he tooke Rebekah, and
she was his wife, and he loued her: So Izhak was
|| comforted after his mothers *death*.

* *Chap. 16.14. and 25.11.*
e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.
f The custome was that ẏ spouse was brought to her husband, her head being couered, in token of shamefastnes and chastitie.
|| *Or, had left mourning for his mother.*

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goodes to Izhak. 8 Hee dieth. 12 The genealogie of Ishmael. 25 The birth of Iaakob & Esau. 30 Esau selleth his birthright for a messe of pottage.

NOw Abraham had taken ᵃ him another wife
called Keturah,
2 Which bare him Zimran, and Iokshan, and
Medan, and Midian, and Ishbak, and Shuah.
3 And Iokshan begate Sheba, and Dedan:
*And the sonnes of Dedan were Asshurim, and
Letushim, and Leummim.
4 Also the sonnes of Midian *were* Ephah, and
Epher, and Hanoch, and Abida, and Eldaah, all
these were the sonnes of Keturah.
5 ¶ And Abrahā gaue † al his goods to Izhak,
6 But vnto the ᵇ sonnes of the ᶜ concubines,
which Abraham had, Abraham ᵈ gaue giftes, and
sent them away from Izhak his sonne (while hee
yet liued) Eastward to the East countrey.
7 And this is the age of Abrahams life, which
he liued, an hundreth seuentie and fiue yeers.
8 Then Abraham yeelded the spirit, and died
in a good age, an olde man, and of great yeeres,
and was ᵉ gathered to his people.
9 And his sonnes, Izhak and Ishmael buried
him in the caue of Machpelah, in the fielde of E-
phron sonne of Zohar the Hittite, before Mamre.
10 Which * fielde Abraham bought of the
Hittites, where Abraham was buried with Sarah
his wife.
11 ¶ And after the death of Abraham God
blessed Izhak his sonne, * and Izhak dwelt by
Beer-lahai-roi.
12 ¶ Now these are the generations of Ish-
mael Abrahams sonne, whom Hagar the Egyp-
tian Sarahs handmaide bare vnto Abraham.
13 *And these are the names of the sonnes of
Ishmael, name by name, according to their kin-
reds: the † eldest sonne of Ishmael *was* Nebaioth,
then Kedar, and Adbeel, and Mibsam,
14 And Mishma, and Dumah, and Massa.
15 Hadar, & Tema, Ietur, Naphish, & Kedemah.
16 These are the sonnes of Ishmael, and these
are their names, by their townes and by their ca-
stels: *to wit*, twelue princes of their nations.
17 (And these are the yeeres of the life of Ish-
mael, an hundreth thirtie and seuen yeers, and he
yeelded the spirit, and died, and was gathered vn-
to his ᶠ people.)

a Whiles Sarah was yet aliue.
* *1. Chron. 1.32.*
† *Ebr. all that he had.*
b For by the vertue of Gods word he had not onely Izhak, but begate many moe.
c Reade Chap. 22.24.
d To auoyde the dissension that els might haue come because of the heritage.
e Hereby the anciēts signified that man by death perished not wholy but as the soules of the godly liued after in perpetuall ioy, so the soules of the wicked in perpetuall paine.
* *Chap. 23.16.*
* *Chap. 16.14. and 24.62.*
* *1. Chro. 1.29.*
† *Ebr. first borne.*
f Which dwelt among the Arabians and were separate from the blessed seede.

18 And

18 And they dwelt from Haulah vnto Shur,
that is towardes Egypt, as thou goest to Asshur.
Ishmael || dwelt g in the presence of all his bre-
thren.

|| *Or, his lot fell.*
g He meaneth that his lot fell to dwel among his brethren, as the Angel promised, Chap. 16.12.

19 ¶ Likewise these are the generations of Iz-
hak Abrahams sonne. Abraham begate Izhak,
20 And Izhak was fourtie yeeres old, when he
tooke Rebekah to wife, the daughter of Bethuel
the || Aramite of Padan Aram, *and* sister to Laban
the Aramite.

|| *Or, Syrian of Mesopotamia.*

21 And Izhak prayed vnto the Lorde for his
wife, because she was barren : & the Lord was in-
treated of him, and Rebekah his wife conceiued,
22 But the children || stroue together within
her : therefore shee sayd, Seeing *it is* so, why am I
h thus? wherefore she went i to aske the Lord.
23 And the Lord said to her, Two nations *are*
in thy wombe, and two maner of people shall bee
diuided out of thy bowels, and the one people
shall be mightier then the other, and the * elder
shall serue the yonger.

|| *Or, hurt one another.*
h That is, with child, seeing one shall destroy another.
i For that is the onely refuge in all our miseries.
* *Rom. 9.12.*

24 ¶ Therefore when her time of deliuerance
was fulfilled, behold, twinnes *were* in her wombe.
25 So he that came out first was red, and hee
was all ouer as a rough garment, and they called
his name Esau.
26 * And afterward came his brother out, and
his hand held Esau by the heele : therefore his
name was called Iaakob. Now Izhak was three-
score yeeres old when *Rebekah* bare them.

* *Hose. 12.3. matth. 1.2.*

27 And the boyes grewe, and Esau *was* a cun-
ning hunter, and † liued in the fields : but Iaakob
was a || plaine man, and dwelt in tents.
28 And Izhak loued Esau, for † venison *was*
his meate, but Rebekah loued Iaakob.
29 Now Iaakob sod pottage, and Esau came
from the field and was wearie.

† *Ebr. a man of the field.*
|| *Or, simple and innocent.*
† *Ebr. venison in his mouth.*

30 Then Esau sayd to Iaakob, || Let me eate, I
pray thee, of that *pottage* so red, for I am wearie.
Therefore was his name called Edom.
31 And Iaakob sayd, Sell me euen nowe thy
birthright.
32 And Esau sayd, Lo, I am almost dead, what
is then this k birthright to me?
33 Iaakob then said, Sweare to me euen now.
And he sware to him, * and l sold his birthright
vnto Iaakob.
34 Then Iaakob gaue Esau bread and pottage
of lentiles : and he did eate and drinke, and rose
vp, and went his way : So Esau contemned *his*
birthright.

|| *Or, feed me quickly.*
k The reprobate esteeme not Gods benefites except they fele them presently, & therefore they preferre present pleasures.
* *Heb 12.16.*
l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God do the contrary.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He reneweth his promise. 9 The King blameth him for denying his wife. 14 The Philistims hate him for his riches, 15 Stop his wels, 16 And driue him away. 24 God comforteth him. 31 Hee maketh alliance with Abimelech.

AND there was a famine in the a land besides
the first famine that was in the dayes of A-
braham. Wherefore Izhak went to Abimelech
King of the Philistims vnto Gerar.

a In the land of Canaan.

2 For the Lord appeared vnto him, and sayd,
b Goe not downe into Egypt, *but* abide in the
land which I shall shew vnto thee.
3 Dwell in this land, and I will be with thee,
and will blesse thee : for to thee, and to thy seede
I will giue all these * countreys: and I will per-
forme the othe which I sware vnto Abraham thy
father.
4 Also I wil cause thy seed to multiply as the
starres of heauen, and wil giue vnto thy seede all
these countreys : and in thy seed shall all the nati-
ons of the earth be * blessed,

b Gods prouidence alwayes watcheth to direct the wayes of his children.
* *Chap. 13.15. and 15.18.*

5 Because that Abraham c obeied my voyce
and kept mine † ordinance, my commandements,
my statutes, and my lawes.
6 ¶ So Izhak dwelt in Gerar.
7 And the men of the place asked *him* of his
wife, and he said, She is my sister : for hee d feared
to say, She is my wife, lest, *said he*, the men of the
place should kill me, because of Rebekah: for she
was beautifull to the eye.
8 So after hee had bene there long time, Abi-
melech King of the Philistimes looked out at a
windowe, and loe, he saw Izhak e sporting with
Rebekah his wife.
9 Then Abimelech called Izhak, and sayde,
Loe, she is of a suretie thy wife, and why sayedst
thou, She is my sister? To whom Izhak answered,
Because I thought *this*, It may be that I shall die
for her.
10 Then Abimelech said, Why hast thou done
this vnto vs? one of the people had almost lien by
thy wife, so shouldest thou haue brought f sinne
vpon vs.
11 Then Abimelech charged all his people,
saying, He that toucheth this man, or his wife, shal
die the death.
12 Afterward Izhak sowed in that land, and
found in the same yeere an || hundreth folde by
estimation : and so the Lord blessed him,
13 And the man waxed mightie, and † still in-
creased, till he was exceeding great,

* *Chap. 12.3. & 18.18. & 28.18. & 28.14.*
c He commendeth Abrahams obedience, because Izhak should be the more ready to follow the like: for as God made this promise of his free mercy, so doth the confirmation thereof proceed of the same fountaine.
† *Ebr. my keeping.*
d Whereby we see that feare and distrust is found in the most faithfull.
e Or shewing some familiar signe of loue, whereby it might be knowen that she was his wife.
f In all ages men were persuaded that Gods vengeance should light vpon wedlocke breakers.
|| *Or, an hundreth measures.*
† *Ebr. he went forth going & increasing.*

14 For he had flocks of sheepe, and heards of
cattell, and a mightie houshold : therefore the
Philistims had g enuie at him,
15 In so much that the Philistims stopped &
filled vp with earth all the wels, which his fathers
seruants digged in his father Abrahams time.
16 Then Abimelech sayde vnto Izhak, Get
thee from vs, for thou art mightier then wee a
great deale.

g The malicious enuy alwayes the graces of God in others.

17 ¶ Therfore Izhak departed thence & pitched
his tent in the h valley of Gerar, and dwelt there.
18 And Izhak returning, digged the wels of
water, which they had digged in the dayes of A-
braham his father : for the Philistims had stopped
thẽ after the death of Abraham, & he gaue them
the same names, which his father gaue them.

h The Ebrew word signifieth a flood, or valley, where water at any time runneth.

19 Izhaks seruants then digged in the valley,
and found there a well of || liuing water.
20 But the herdmen of Gerar did striue with
Izhaks herdmen, saying, The water is ours: there-
fore called he the name of the well || Esek, because
they were at strife with him.
21 Afterward they digged another well, and
stroue for that also, and he called the name of it
|| Sitnah.

|| *Or, springing.*
|| *Or, contention, strife.*
|| *Or, hatred.*

22 Then he remoued thence, & digged ano-
ther well, for the which they stroue not: therefore
called he the name of it || Rehoboth, and said, Be-
cause the Lord hath now made vs roome, we shal
increase vpon the earth.
23 So he went vp thence to Beer-sheba.
24 And the Lord appeared vnto him the same
night, and sayd, I am the God i of Abraham thy
father: feare not, for I am with thee, & will blesse
thee, and multiplie thy seede for my seruant A-
brahams sake,

|| *Or, large roome.*
i [illegible]

k To signifie that he would serue none other God, but the God of his father Abraham.

25 Then he built an k altar there, and called
vpon the Name of the Lord, and there spred his
tent: where also Izhaks seruants digged a well.
26 ¶ Then came Abimelech to him from Ge-
rar, and Ahuzzath *one* of his friends, and Phichol
the captaine of his armie.
27 To whom Izhak said, Wherefore come ye
to me, seeing ye hate me and haue put mee away
from you?
28 Who answered, Wee sawe certainely that
the Lorde was with thee, and wee thought *thus*,
Let there be now an othe betweene vs, *euen* be-
tweene vs and thee, and let vs make a couenant
with thee.

l The Ebrewes in swearing begin commonly with If, and vnderstand the rest, that is, that God shall punish him that breaketh the oth: there the wicked shew that they are afraid least that come to them which they would doe to other.

29 l If thou shalt do vs no hurt, as we haue not
touched thee, and as we haue done vnto thee no-
thing but good, & sent thee away in peace: thou
now, the blessed of the Lord, *doe this*.
30 Then he made them a feast, and they did
eate and drinke.
31 And they rose vp betimes in the morning,
and sware one to another: then Izhak let them
go, and they departed from him in peace.
32 And that same day Izhaks seruants came
and told him of a well, which they had digged, &
said vnto him, We haue found water.

‖Or, othe.
‖Or, the well of the othe.

33 So he called it ‖Shibah: therefore ẏ name
of the citie is called ‖Beer-sheba vnto this day.
34 ¶ Now when Esau was fourtie yeere olde,
he tooke to wife Iudith, the daughter of Beeri an
Hittite, and Bashemath the daughter of Elon an
Hittite *also*.

*Chap. 27.46.
‖Or, disobedient and rebellious.

35 And they * were ‖a griefe of minde to Iz-
hak and to Rebekah.

CHAP. XXVII.

8 Iaakob getteth the blessing from Esau by his mothers counsell. 38 Esau by weeping mooueth his father to pitie him. 41 Esau hateth Iaakob and threateneth his death. 43 Rebekah sendeth Iaakob away.

AND when Izhak was olde, and his eyes were
dimme (so that he could not see) hee called
Esau his eldest sonne, and sayde vnto him, My
sonne. And he answered him, † I am here.

†Ebr. Loe, I.

2 Then he said, Behold, I am now olde, *and*
know not the day of my death:
3 Wherefore now, I pray thee take thine in-
struments, thy quiuer and thy bowe, and get thee
to the field, that thou mayest † take mee some
venison.

†Ebr. hunt.

4 Then make mee sauourie meate, such as I
loue, and bring it me that I may eate, & that my
a soule may blesse thee, before I die.

a The carnall affection, which he bare to his sonne made him forget that which God spake to his wife, Chap. 25.23.

5 (Now Rebekah heard, when Izhak spake
to Esau his sonne) and Esau went into the field to
hunt for venison, and to bring it.
6 ¶ Then Rebekah spake vnto Iaakob her
sonne, saying, Behold, I haue heard thy father tal-
king with Esau thy brother, saying,
7 Bring me venison, and make mee sauourie
meate, that I may eate and blesse thee before the
Lord, afore my death.
8 Now therefore, my sonne, heare my voyce
in that which I command thee.
9 b Get thee now to the flocke, and bring me
thence two good kids of the goates, that I may
make pleasant meate of them for thy father, such
as he loueth.
10 Then thou shalt bring it to thy father, and
he shall eate, to the intent that he may blesse thee
before his death.

b This subtiltie is blame worthie because she should [illegible]

11 But Iaakob sayde to Rebekah his mother,
Beholde, Esau my brother *is* rough, and I am
smooth.
12 My father may possibly feele me, and I shal
seeme † to him to be a ‖ mocker: so shal I bring a
curse vpon me, and not a blessing.
13 But his mother said vnto him, ‖ Vpon me
be thy curse, my sonne: onely heare my voyce, &
goe and bring me *them*.
14 So he went and fet *them*, & brought *them*
to his mother: & his mother made pleasant meat,
such as his father loued.

†Ebr. before his eyes.
‖Or, as though I would deceiue him.
‖Or, I will take the danger on me.
c The assurance of Gods decree made her bold.

15 And Rebekah tooke faire clothes of her
elder sonne Esau, which were in her house, & clo-
thed Iaakob her yonger sonne:
16 And she couered his hands & the smooth
of his necke with the skinnes of the kiddes of the
goates.
17 Afterward she put the pleasant meate and
bread, which she had prepared, in the hand of her
sonne Iaakob.
18 ¶ And when he came to his father, he sayd,
My father. Who answered, I am here: who art
thou, my sonne?
19 And Iaakob sayd to his father, d I am Esau
thy first borne, I haue done as thou badest mee,
arise, I pray thee: sit vp and eate of my venison,
that thy soule may blesse me.

d Although Iaakob was assured of this blessing by faith: yet he did euill to seeke it by lies, and the more because he abuseth Gods name thereunto.

20 Then Izhak said vnto his sonne, How hast
thou found it so quickly my sonne? Who sayde,
Because the Lorde thy God brought it to mine
hand.
21 Againe sayde Izhak vnto Iaakob, Come
neere now, that I may feele thee, my sonne, whe-
ther thou be that my sonne Esau or not.
22 Then Iaakob came neere to Izhak his fa-
ther, and he felt him and sayd, The e voyce *is* Iaa-
kobs voyce, but the hands *are* the hands of Esau.

e This declareth that he suspected some thing, yet God would not haue his decree altered.

23 (For he knew him not, because his hands
were rough as his brother Esaus hands: wherfore
he blessed him)
24 Againe he said, Art thou that my sonne E-
sau? Who answered, † Yea.

†Ebr. I am.

25 Then said he, Bring it me hither, and I will
eate of my sonnes venison, that my soule may
blesse thee. And he brought it to him, and he ate:
also he brought him wine, and he dranke.
26 Afterward his father Izhak said vnto him,
Come neere now, and kisse me, my sonne.
27 And he came neere and kissed him. Then he
smelled the sauour of his garments, & blessed him,
and said, Behold, the smell of my sonne *is* as the
smell of a field, which the Lord hath blessed.
28 * God giue thee therefore of the dewe of
heauen, and the fatnesse of the earth, and plentie
of wheate and wine.

*Hebr. 11.20.

29 Let people be thy seruants, & nations bow
vnto thee: be Lord ouer thy brethren, and let thy
mothers children honour thee. cursed *be hee* that
curseth thee, and blessed *be he* that blesseth thee.
30 ¶ And when Izhak had made an ende of
blessing Iaakob, & Iaakob was scarce gone out
from the presence of Izhak his father, then came
Esau his brother from his hunting,
31 And he also prepared sauourie meate, and
brought it to his father, and sayd vnto his father,
Let my father arise, and eat of his sonnes venison,
that thy soule may blesse me.

32 But

32 But his father Izhak said vnto him, Who art thou? And he answered, I am thy sonne, *euen* thy first borne Esau.

33 Then Izhak was [f] stricken with a maruei-lous great feare, and saide, Who *and* where *is* hee that hunted venison, and brought it mee, and I haue eate || of all before thou camest? and I haue blessed him, therefore he shalbe blessed.

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.
|| Or, *sufficiently*.

34 When Esau heard the words of his father, he cryed out with a great crie and bitter, out of measure, and said vnto his father, Blesse me, *euen* me also, my father.

35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then hee saide, Was hee not iustly called [g] Iaakob? for hee hath deceiued mee these two times: he tooke my birthright, and loe, now hath he taken my blessing. Also he said, Hast thou not reserued a blessing for me?

g In the Chap. 25. he was so called because he held his brother by the heele, as though he would ouerthrow him: and therfore he is heere called an ouerthrower, or deceiuer.

37 Then Izhak answered, and saide vnto Esau, Beholde, I haue made him [h] thy lorde, and all his brethren haue I made his seruãts: also with wheat and wine haue I furnished him, & vnto thee now what shall I doe, my sonne?

h For Izhak did this as he was the minister and Prophet of God.

38 Then Esau saide vnto his father, Hast thou but one blessing, my father? blesse mee, || *euen* me also, my father: and Esau lifted vp his voyce, and * wept.

|| Or, I am also (*thy sonne*.)
* *Hebr.12.17.*

39 Then Izhak his father answered, and said vnto him, Behold, the fatnesse of the earth shalbe thy dwelling place, and *thou shalt haue* of the dewe of heauen from aboue.

40 And [i] by thy sworde shalt thou liue, and shalt be thy brothers [k] seruant. But it shall come to passe, when thou shalt get the masterie, that thou shalt breake his yoke from thy necke.

i Because thine enemies shal bee round about thee.
k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie.

41 ¶ Therefore Esau hated Iaakob, because of the blessing, wherewith his father blessed him. And Esau thought in his minde, * The dayes of mourning for my father will come shortly, [l] then I will slay my brother Iaakob.

* *Obadi.1.10.*
l Hypocrites onely absteine from doing euill for feare of men.

42 And it was tolde to Rebekah of the words of Esau her elder sonne, and shee sent and called Iaakob her yonger sonne, and said vnto him, Beholde, thy brother Esau [m] is comforted against thee, *meaning* to kill thee:

m He hath good hope to recouer his birthright by killing thee.

43 Now therefore my sonne, heare my voice: arise, & flee thou to Haran to my brother Laban,

44 And tary with him a while vntil thy brothers fiercenesse be swaged,

45 And till thy brothers wrath turne away from thee, and hee forget the things, which thou hast done to him: then will I send and take thee from thence: why should I be [n] depriued of you both in one day?

n For the wicked sonne will kill the godly: and the plague of God wil afterward light on the wicked sonne.
* *Chap.26.35.*

46 Also Rebekah said to Izhak, * I am weary of my life, for the [o] daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, [p] what auaileth it mee to liue?

o Which were Esaus wiues.
p Hereby shee perswaded Izhak to agree to Iaakobs departing.

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Cananites. 6 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Iaakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iaakob asketh of God onely meate and clothing.

Then Izhak called Iaakob and [a] blessed him, and charged him, and saide vnto him, Take not a wife of the daughters of Canaan,

a This second blessing was to confirme Iaakobs faith, lest hee should thinke that his father had giuen it without Gods motion.

2 Arise, * get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

* *Hosea 12.12.*
* *Chap.24.10.*

3 And God all || sufficient blesse thee, and make thee to increase, and multiplie thee, that thou mayest be a multitude of people,

|| Or, *almightie*.

4 And giue thee the blessing of Abraham, *euen* to thee and to thy seede with thee, that thou mayest inherite the land (wherein thou art a [b] stranger,) which God gaue vnto Abraham.

b The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens where they should haue a sure dwelling.

5 Thus Izhak sent forth Iaakob, & he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to fet him a wife thence, and giuen him a charge when hee blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And *that* Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, & tooke || vnto the wiues *which he had*, Mahalath the daughter of [c] Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

|| Or, *beside his wiues*.
c Thinking hereby to haue reconciled himselfe to his father, but al in vaine: for he taketh not away the cause of the euill.

10 ¶ Now Iaakob departed from Beer-sheba, and went to Haran,

11 And he came vnto a *certaine* place, and taried there all night, because the sunne was down, and tooke of the stones of the place, and layd vnder his head and slept in the same place.

12 Then he dreamed, and behold, there stood a [d] ladder vpon the earth, and the top of it reached vp to heauen: and loe, the Angels of God went vp and downe by it.

d Christ is the ladder whereby God and man are ioyned together, and by whome the Angels minister vnto vs: al graces by him are giuen vnto vs, and we by him ascend into heauen.

13 * And behold, the Lord stood aboue it, & said, I am the Lord God of Abraham thy father, and the God of Izhak: the land, vpon the which thou sleepest, [e] will I giue thee and thy seede.

* *Chap.35.1.& 48.3.*
e He felt the force of this promes onely by faith: for all his life time hee was but a stranger in this land.

14 And thy seede shall bee as the dust of the earth, and thou shalt spread abroad * to the West, and to the East, & to the North, & to the South, and in thee and in thy seede shall all the * families of the earth be blessed.

* *Deut.12.20. and 19.14.*
* *Chap.12.3.& 18.18.& 22.18.& 26.4.*

15 And lo, I am with thee, and wil keepe thee whithersoeuer thou goest, and wil bring thee againe into this land: for I wil not forsake thee vntill I haue performed that, that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe, & said, Surely the Lord is in this place, and I was not aware.

17 And he was [f] afraid, and said, How fearful is this place! this is none other but the house of God, and this is the gate of heauen.

f He was touched with a godly feare and reuerence.

18 Then Iaakob rose vp early in the morning, and tooke the stone that he had laid vnder his head, and [g] set it vp *as* * a pillar, and powred oyle vpon the top of it.

g To be a remembrance only of the vision shewed vnto him.
* *Chap.31.13.*

19 And hee called the name of that place || Beth-el: notwithstanding the name of the citie was at the first called Luz.

|| Or, *house of God*.

20 Then Iaakob vowed a vowe, saying, If [h] God will be with me, and will keepe me in this journey which I goe, and will giue mee bread to eate, and clothes to put on:

h He bindeth not God vnder this condition, but acknowledgeth his infirmitie, & promiseth to be thankfull.

21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.

22 And this stone, which I haue set vp *as* a pillar, shall be Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban & serueth seuen yeers for Rahel. 23 Leah brought to his bed in steade of Rahel. 27 He serueth seuen yeeres moe for Rahel. 32 Leah conceiueth and beareth foure sonnes.

THen Iaakob [a] lift vp his feete and came into the † East countrey.

a That is, he went forth on his iourney.
† *Ebr. to the land of the children of the East.*

2 And as he looked about, behold, there was a well in the field, [b] and lo, three flockes of sheep lay thereby (for at that well were the flocks watered) and there was a great stone vpon the wels mouth.

b Thus he was directed by the onlie prouidence of God, who brought him also to Labans house.

3 And thither were all the flockes gathered, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.

4 And Iaakob saide vnto them, My [c] brethren, whence be yee? And they answered, Wee are of Haran.

c It seemeth that in those dayes the custome was to call euen strangers, brethren.

5 Then he said vnto them, Knowe ye Laban the sonne of Nahor? Who said, We know him.

6 Againe he said vnto them, [d] Is he in good health? And they answered, *He is* in good health, and behold, his daughter Rahel commeth with the sheepe.

d Or, Is hee in peace? by the which word the Ebrewes signifie all prosperitie.

7 Then he saide, Lo, *it is* yet hie day, neither *is it* time that the cattell should bee gathered together: water ye the sheepe and go feede *them.*

8 But they saide, Wee may not, vntil all the flockes be brought together, and *til men* roll the stone from the welles mouth, that we may water the sheepe.

9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for she kept them.

10 And assoone as Iaakob sawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iaakob neere, & rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iaakob kissed Rahel, and lift vp his voyce and wept.

12 (For Iaakob tolde Rahel, that he was her fathers ‖ brother, and that hee was Rebekahs sonne) then she ranne and told her father.

‖ *Or, nephewe.*

13 And when Laban heard tell of Iaakob his sisters sonne, he ranne to meete him, and embraced him, and kissed him, and brought him to his house: and he tolde Laban [e] all these things.

e That is, the cause why he departed from his fathers house and what he sawe in the way.

14 To whom Laban said, Well, thou art my [f] bone and my flesh. and hee abode with him the space of a moneth.

f That is, of my blood and kinred.

15 ¶ For Laban saide vnto Iaakob, Though thou be my brother, shouldest thou therfore serue me for nought? tell me, what *shalbe* thy wages?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was ‖ tender eyed, but Rahel was beautifull and faire.

‖ *Or, bleare eyed.*

18 And Iaakob loued Rahel, & said, I wil serue thee seuen yeeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

20 And Iaakob serued seuen yeeres for Rahel, and they seemed vnto him but a [g] few dayes, because he loued her.

g Meaning, after that the yeeres were accomplished.

21 ¶ Then Iaakob said to Laban, Giue *me* my wife, ꝧ I may go in to her: for my † terme is ended.

† *Ebr. my dayes are full.*

22 Wherfore Laban gathered together all the men of the place, and made a feast.

23 But [h] whē the euening was come, he took Leah his daughter, and brought her to him, and he went in vnto her.

h The cause why Iaakob was deceiued was, that in old time the wife was couered with a vaile, when shee was brought to her husband in signe of chastitie & shamefastnesse.

24 And Laban gaue his maide Zilpah to his daughter Leah, *to be* her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rahel? wherfore then hast thou beguiled me?

26 And Laban answered, It is not the [i] maner of this place, to giue the yonger before the elder.

i Hee esteemed more the profite that he had of Iaakobs seruice then either his promise or ꝧ maner of the countrey, though he alledged custome for his excuse.

27 Fulfil seuen yeeres for her, and we will also giue thee this for the seruice, which thou shalt serue me yet seuen yeeres more.

28 Then Iaakob did so, and fulfilled her seuen yeeres, so he gaue him Rahel his daughter to *be* his wife.

29 Laban also gaue to Rahel his daughter, Bilhah his maide *to be* her seruant.

30 So entred he in to Rahel also, & loued also Rahel more then Leah, and serued him yet seuen yeeres moe.

31 ¶ When the Lord saw that Leah was despised, he † made her [k] fruitful: but Rahel *was* barren.

† *Ebr. opened her wombe.*
k This declareth that oftimes they which are despised of men, are fauoured of God.

32 And Leah conceiued & bare a sonne, and she called his name Reuben: for she said, Because the [l] Lord hath looked vpon my tribulation, now therefore mine husband wil [m] loue me.

l Hereby appeareth, that she had recourse to God in her affliction.
m For children are a great cause of mutuall loue betweene man and wife.

33 And she conceiued againe & bare a sonne, and saide, Because the Lord heard that I was hated, he hath therefore giuen me this *sonne* also, and she called his name Simeon.

34 And she conceiued againe & bare a sonne, and said, Now at this time wil my husband keepe me company, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreouer she conceiued againe and bare a sonne, saying, Now wil I ‖ praise the Lord: * therefore she called his name Iudah, and † left bearing.

‖ *Or, confesse.*
* *Mat. 1.2.*
† *Ebr. stoode from bearing.*

CHAP. XXX.

1.9 Rahel and Leah being both barren, giue their maides vnto their husband, and they bare him children. 25 Leah giueth mandrakes to Rahel that Iaakob might lie with her. 27 Laban is enriched for Iaakobs sake. 43 Iaakob is made verie rich.

ANd when Rahel saw that she bare Iaakob no children, Rahel enuied her sister, and said vnto Iaakob, Giue me children, or else I die.

2 The Iaakobs anger was kindled against Rahel, and he said, Am I in [a] Gods stead, which hath withholden from thee the fruit of the wombe?

a It is onely God that maketh barren & fruitful, and therefore I am not in fault.

3 And she said, Behold my maide Bilhah, go in to her, and she shal beare vpon my [b] knees, and † I shall haue children also by her.

b I wil receiue her children on my lap, as though they were mine owne.
† *Ebr. I shall be builded.*

4 Then she gaue him Bilhah her maide to wife, and Iaakob went in to her.

5 So Bilhah conceiued & bare Iaakob a son.

6 The said Rahel, God hath giuē sentēce on my side, & hath also heard my voyce, & hath giuen me a son: therfore called she his name, Dan.

7 And Bilhah Rahels maid cōceiued againe, and bare Iaakob the second sonne.

8 Then Rahel said, With † [c] excellent wrestlings

† *Ebr. wrestlings of God.*
c The arrogancie of mans nature appeareth in that she contemneth her sister, after she had receiued this benefite of God in bearing children.

lings haue I wrestled with my sister,& haue gottē
the vpper hand: & she called his name, Naphtali.
9 And when Leah saw that she had left bea-
ring, shee tooke Zilpah her mayde, and gaue her
Iaakob to wife.
10 And Zilpah Leahs maid bare Iaakob a sonne.
11 Then said Leah, [d] A company commeth:
and she called his name, Gad.

d That is, God doeth increase me with a multitude of children: for so Iaakob doeth expound this name Gad, Chap. 49. 19.

12 Againe Zilpah Leahs maid bare Iaakob
another sonne.
13 Then sayd Leah, Ah, blessed am I, for the
daughters will blesse me, and she called hisname,
Asher.
14 ¶ Now Reuben went in the dayes of the
wheate haruest, and found [e] mandrakes in the
field, and brought them vnto his mother Leah.
Then sayd Rahel to Leah, Giue me, I pray thee,
of thy sonnes mandrakes.

e Which is a kind of herbe whose roote hath a certaine likenesse of the figure of a man.

15 But she answered her, Is it a small matter
for thee to take mine husband, except thou take
my sonnes mandrakes also? Then sayde Rahel,
Therefore he shall sleepe with thee this night for
thy sonnes mandrakes.
16 And Iaakob came from the field in the
euening, and Leah went out to meete him, and
sayd, Come in to me, for I haue † bought & paied
for thee with my sonnes mandrakes: and he slept
with her that night.

† *Ebr. buying I haue bought.*

17 And God heard Leah and shee conceiued,
and bare vnto Iaakob the fift sonne.
18 Then said Leah, God hath giuen *me* my re-
ward, because I gaue my [f] maide to my husband,
and she called his name Issachar.

f In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

19 After, Leah conceiued againe, & bare Iaa-
kob the sixt sonne.
20 Thē Leah said, God hath endowed me with
a good dowrie: nowe will mine husband dwell
with me, because I haue borne him sixe sonnes:
and she called his name Zebulun.
21 After that, she bare a daughter, and she cal-
led her name Dinah.
22 ¶ And God remembred Rahel, and God
heard her, ‖ and opened her wombe.

‖ *Or, made her fruitfull.*

23 So she conceiued and bare a sonne, & sayd,
God hath taken away my [g] rebuke.

g Because fruitfulnesse came of Gods blessing, who said, Increase and multiplie: barrennesse was counted as a curse.

24 And shee called his name Ioseph, saying,
The Lord wil giue me yet another sonne.
25 ¶ And assoone as Rahel had borne Ioseph,
Iaakob said to Laban, Send me away that I may
goe vnto my place and to my countrey.
26 Giue *me* my wiues and my children, for
whom I haue serued thee, and let me go: for thou
knowest what seruice I haue done thee.
27 To whom Laban answered, If I haue now
found fauour in thy sight, *tarie:* I haue ‖ perceiued
that the Lord hath blessed me for thy sake.

‖ *Or, tried by experience.*

28 Also he said, Appoint vnto me thy wages,
and I will giue it *thee.*
29 But he said vnto him, Thou knowest, what
seruice I haue done thee, and in what taking thy
cattell hath bene ‖ vnder me.

‖ *Or, with me.*

30 For the litle, that thou haddest before I
came, is increased into a multitude: and the Lord
hath blessed thee † by my comming: but nowe
when shall [h] I trauell for mine owne house also?

† *Ebr. at my foote.*

h The order of nature requireth that euery one prouide for his owne familie.

31 Then he said, What shall I giue thee? And
Iaakob answered, Thou shalt giue me nothing at
all: if thou wilt doe this thing for mee, I will re-
turne, feed, *and* keepe thy sheepe.
32 I will passe through all thy flocks this day,
& ‖ separate from them all the sheepe with litle
spots & great spots, & all ‖ blacke lambs among
the sheepe, & the great spotted, and litle spotted
among the goates: [i] and it shalbe my wages.

‖ *Or, separate thou.*

‖ *Or, red.*

i That which shal hereafter be thus spotted.

33 So shal my [k] righteousnesse answere for me
heereafter, when it shall come for my reward be-
fore thy face, & euery one that hath not litle or
great spots among the goates, and blacke among
the sheepe, the same shalbe ‖ theft with me.

k God shall testifie for my righteous dealing by rewarding my labours.

‖ *Or, counted theft.*

34 Then Laban sayd, Goe to, would God it
might be according to thy saying.
35 Therefore ‖ he tooke out the same day the
hee goates that were partie coloured and with
great spots, and all the shee goates with litle and
great spots, & all that had white in them, and all
the ‖ blacke among the sheepe, and put them in
the keeping of his sonnes.

‖ *Or, Laban.*

‖ *Or, red, or browne.*

36 And hee set three dayes iourney betweene
himselfe and Iaakob. And Iaakob kept the rest of
Labans sheepe.
37 ¶ Then Iaakob [l] tooke rods of greene po-
pular, and of hasell, and of the chesnut tree, and
pilled white strakes in them, and made the white
appeare in the rods.

l Iaakob herein vsed no deceit: for it was Gods commandement as he declareth in the next chap. vers. 9. and 11.

38 Then he put the rods, which he had pilled,
in the gutters *and* watering troughes, when the
sheepe came to drinke, before the sheepe: (for
they were in heate, when they came to drinke)
39 And the sheepe ‖ were in heate before the
rods, and *afterward* brought forth yong of partie
colour, and with small and great spots.

‖ *Or, conceiued.*

40 And Iaakob parted these lambes, and tur-
ned the faces of the flocke towards *these lambes*
partie coloured, and all maner of blacke, among
the sheepe of Laban: so he put his owne flocks by
themselues, and put them not with Labans flocke.
41 And in euery ramming time of the [m] stron-
ger sheepe, Iaakob laied the rods before the eyes
of the sheepe in the gutters, that they might con-
ceiue before the rods.
42 But when the sheepe were feeble, hee put
them not in: and so the feebler were Labans, and
the stronger Iaakobs.

m As they which tooke the ramme about September, & brought foorth about March: so the feebler in March, and lambed in September.

43 So the man increased exceedingly, and had
many flocks, and maid seruants, & men seruants,
and camels, and asses.

CHAP. XXXI.

1 *Labans children murmure against Iaakob.* 3 *God commandeth him to returne to his countrey.* 13 24 *The care of God for Iaakob.* 19 *Rahel stealeth her fathers idoles.* 23 *Laban followeth Iaakob.* 44 *The couenant betweene Laban and Iaakob.*

NOw he heard the [a] words of Labans sonnes,
saying, Iaakob hath taken away all that was
our fathers, & of our fathers goods hath hee got-
ten all this honour.

a The children vttered in words, that which the father dissembled in heart, for the couetous thinke that whatsoeuer they cannot snatch, is plucke from them.

2 Also Iaakob beheld the countenance of La-
ban, † ŷ it was not towards him as in times past:
3 And the Lord had said vnto Iaakob, Turne
againe into the land of thy fathers, & to thy kin-
red, and I will be with thee.

† *Ebr. and loe, not be with him, as yesterday, and yet yesterday.*

4 Therefore Iaakob sent & called Rahel and
Leah to the field vnto his flocke.
5 Then said he vnto them, I see your fathers
countenance, that it is not towards mee † as it
was wont, and the [b] God of my father hath bene
with me.

† *Ebr. as yesterday and before yesterday.*

b The God whom my father worshipped.

6 And yee know that I haue serued your fa-
ther with all my might.

7 But your father hath deceiued me,& changed my wages || ten times: but God suffered him not to hurt me.

|| Or, many times.

8 If he thus said, The spotted shal be thy wages, then all the sheepe bare spotted: & if he sayd thus, The partie coloured shalbe thy reward, then bare all the sheepe particoloured.
9 Thus hath c God taken away your fathers
|| substance, and giuen it me.

c This declareth that the thing, which Iaakob did before, was by Gods commandement, and not through deceit.
|| Or, cattell.

10 ¶ For in ramming time I lifted vp mine eyes & saw in a dreame, & behold, the hee goates leaped vpon the shee goates, that were partie coloured with litle and great spots spotted.
11 And the Angel of God sayd to mee in a dreame, Iaakob. And I answered, Lo, I am here.
12 And he said, Lift vp now thine eies, and see all the hee goates leaping vpon the shee goates that are partie coloured, spotted with litle & great spots: for I haue seene all ŷ Laban doth vnto thee.
13 d I am the God of Beth-el, where thou * anointedst the pillar, where thou vowedst a vow vnto me. Nowe arise, get thee out of this countrey & returne vnto the land where thou wast borne.
14 Then answered Rahel and Leah, and sayde vnto him, Haue we any more portion and inheritance in our fathers house?
15 Doeth not he count vs as strangers? for he hath e sold vs, and hath eaten vp and consumed our money.
16 Therefore all the riches, which God hath taken frō our father, is ours & our childrens: now then whatsoeuer God hath said vnto thee, doe it.

d This Angel was Christ which appeared to Iaakob in Beth-el: and hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing.
* Chap. 28. 18.
e For they were giuen to Iaakob in recompence of his seruice: which was a kind of sale.

17 ¶ Then Iaakob rose vp, & set his sonnes and his wiues vpon camels.
18 And he caried away all his flocks, & all his substance which he had gotten, *to wit*, his riches, which he had gotten in Padan Aram, to goe to Izhak his father vnto the land of Canaan.
19 Whē Laban was gone to shere his sheepe, then Rahel stole her fathers f idoles.
20 Thus Iaakob || stole away ŷ heart of Laban the Aramite: for he told him not that he fled.
21 So fled he with all that he had, and he rose vp, and passed the || riuer, and set his face toward mount Gilead.
22 And the third day after was it told Laban, that Iaakob fled.

f For so the worde here signifieth, because Labā calleth them gods, ver. 30.
|| Or, went away priuily from Laban.
|| Or, Euphrates.

23 Then he tooke his || brethren with him, and followed after him seuen dayes iourney, and || ouertooke him at mount Gilead.
24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heed that thou speake not to Iaakob † ought to saue good.
25 ¶ Thē Laban ouertooke Iaakob, & Iaakob had pitched his tent in the mount: & Laban *also* with his brethren pitched vpon mount Gilead.
26 Then Laban sayd to Iaakob, What hast thou done? || thou hast euen stollen away mine heart and carried away my daughters as though they had bene taken captiues with the sword.
27 Wherefore diddest thou flie so secretly and steale away from me, and diddest not tell me, that I might haue sent thee foorth with mirth & with songs, with timbrell and with harpe?
28 But thou hast not suffered me to kisse my sonnes and my daughters: nowe thou hast done foolishly in doing *so*.
[illegible] I am † able to do you euill: but the g God of your father spake vnto me yesternight, saying, Take heed that thou speake not to Iaakob ought saue good.

|| Or, kinsefolks and friends.
|| Or, ioyned with him.
† Ebr. from good to euill.
|| Or, conueied thy selfe away priuilie.
† Ebr. power is in mine hand.
g He was an Idolater, and therefore would not acknowledge the God of Iaakob for his God.

30 Nowe though thou wentest thy way, because thou greatly longedst after thy fathers house, *yet* wherefore hast thou stollen my gods?
31 Then Iaakob answered, and said to Laban, Because I was afraid, & thought that thou wouldest haue taken thy daughters from me,
32 *But* with whom thou findest thy gods, || let him not liue. Search thou before our brethrē what I haue *of thine*, and take it to thee, (but Iaakob wist not that Rahel had stollen them)
33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, but found *them* not. So he went out of Leahs tent, and entred into Rahels tent.
34 (Now Rahel had taken the idols, and put them in the camels || litter and sate downe vpon them) and Laban searched all the tent, but found *them* not.
35 Then said she to her father, † My Lord, be not angry that I cannot rise vp before thee: for the custome of women *is* vpon me: so hee searched, but found not the idoles.
36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered and sayd to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?
37 Seeing thou hast searched all my stuffe, what hast thou found of all thine houshold stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.
38 This twentie yeere I haue bene with thee: thine ewes & thy goats haue not || cast their yong, and the rammes of thy flocke haue I not eaten.
39 † Whatsoeuer was torne *of beasts*, I brought it not vnto thee, *but* made it good my selfe: * of mine hand diddest thou require it, *were it* stollen by day, or stollen by night.
40 I was in the day consumed with heate, and with frost in the night, and my || sleepe departed from mine eies.
41 Thus haue I bene twentie yeeres in thine house, and serued thee foureteene yeeres for thy two daughters, and sixe yeeres for thy sheepe, & thou hast changed my wages ten times.
42 Except the God of my father, the God of Abraham, and the h feare of Izhak had bin with me, surely thou haddest sent me away now emptie: *but* God beheld my tribulation, and the labor of mine hands, & rebuked *thee* yesternight.
43 Then Laban answered, and said vnto Iaakob, These daughters are my daughters, & these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?
44 Nowe therefore i come and let vs make a couenant, I and thou, which may be a witnesse betweene me and thee.
45 Then tooke Iaakob a stone, and set it vp *as* a pillar:
46 And Iaakob sayde vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.
47 And Laban called it || Iegar-sahadutha, and Iaakob called it k Galeed.
48 For Laban sayd, This heape is witnesse betweene me and thee this day: therefore he called the

|| Or, let him die.
|| Or, strawe, or saddle.
† Ebr. let not anger be in the eyes of my Lord.
|| Or, bene barren.
† Ebr. the torne, or taken by pray.
* Exod. 22. 12.
|| Or, I slept not.
h That is, the God whom Izhak did feare, and reuerence.
i His conscience reproued him of his misbehauiour toward Iaakob, and therefore mooued him to seeke peace.
|| Or, the heape of witnesse.
k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

the name of it Galeed.
49 Also *he called it* || Mizpah, because he said,
The Lorde l looke betweene me and thee, when
we shalbe || departed one from another,
50 If thou shalt vexe my daughters, or shalt
take m wiues beside my daughters: *there is* no
man with vs, beholde, God *is* witnesse betweene
me and thee.
51 Moreouer Laban sayd to Iaakob, Behold
this heape, and behold the pillar, which I haue set
betweene me and thee,
52 This heape *shal be* witnesse, and the pillar
shall be witnesse, that I will not come ouer this
heape to thee, and that thou shalt not passe ouer
this heape and this pillar vnto me for euill.
53 The God of Abraham, and the God of
n Nahor, *and* the God of their father be iudge be-
tweene vs: but Iaakob sware by the o feare of his
father Izhak.
54 Then Iaakob did offer a sacrifice vpon the
mount, and called his brethren to eate || bread. &
they did eate bread, & taried al night in ye mount.
55 And earely in the morning Laban rose vp
and kissed his sonnes and his daughters, & p bles-
sed them, & Laban departing, went vnto his place
againe.

|| Or, watch tower.
l To punish the trespasser.
|| Or, hid.
m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.
n Beholde, how the idolaters mingle the true God with their feined gods.
o Meaning, by the true God whom Izhak worshipped.
|| Or, meate.
p Wee see that there is euer some seed of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9.10 He praieth vnto God confessing his vnworthinesse. 13 Hee sendeth presents vnto Esau. 24.28 He wrestled with the Angel who nameth him Israel.

Nowe Iaakob went forth on his iourney, and
* the Angels of God met him.
2 And when Iaakob saw them, he said, a This
is Gods hoste, and called the name of the same
place || Mahanaim.
3 Then Iaakob sent messengers before him
to Esau his brother, vnto the land of Seir into the
countrey of Edom:
4 To whom he gaue commandement, saying,
Thus shall ye speake to my b lorde Esau: thy ser-
uant Iaakob sayeth thus, I haue beene a stranger
with Laban, and taried vnto this time.
5 I haue beeues also and asses, sheepe, & men
seruants, and women seruants, and haue sent to
shew my lord, that I may find grace in thy sight.
6 ¶ So ye messengers came againe to Iaakob,
saying, We came vnto thy brother Esau, and hee
also commeth against thee and foure hundreth
men with him.
7 Then Iaakob was c greatly afraide, and was
sore troubled, and diuided the people that was
with him, and the sheepe, and the beeues, and the
camels into two companies.
8 For he said, If Esau come to ye one company
and smite it, the other company shal escape.
9 ¶ Moreouer Iaakob said, O God of my fa-
ther Abraham, & God of my father Izhak, Lord,
which * saidest vnto me, Returne vnto thy coun-
trey, and to thy kinred, and I will do thee good,
10 I am not † woorthy of the least of all the
mercies, and al the trueth, which thou hast shew-
ed vnto thy seruant: for with my d staffe came I
ouer this Iorden, & now haue I gotten two bads.
11 I pray thee, Deliuer me from the hand of
my brother, from the hande of Esau: for I feare
him, least hee will come and smite mee, *and* the
e mother vpon the children.
12 For thou saydest, I will surely doe thee

* Chap.48.16.
a He acknowledgeth Gods benefites: who for the preseruation of his, sendeth hostes of Angels.
|| Or, tents.
b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spirituall promise.
c Albeit he was comforted by the Angels, yet the infirmitie of the flesh doeth appeare.
* Chap.31.13.
† Ebr. I am lesse then all thy mercies.
d That is, poore and without all prouision.
e Meaning, hee will put all to death: this prouerbe commeth of them which kill the byrde together with her young ones.

good, and make thy seede as the sande of the sea,
which cannot be numbred for multitude.
13 ¶ And he taried there the same night, &
tooke of that which came to hand, a f present for
Esau his brother:
14 Two hundreth shee goates & twentie hee
goates, two hundreth ewes and twentie rammes:
15 Thirtie milche camels with their coltes,
fourtie kine, and ten bullockes, twentie shee asses
and ten foles.
16 So he deliuered them into the hand of his
seruants, euery droue by themselues, and said vnto
his seruants, Passe before me, and put a space be-
tweene droue and droue.
17 And he commanded the formost, saying,
If Esau my brother meete thee, and aske thee, say-
ing, Whose *seruant* art thou? And whither goest
thou? and whose are these before thee?
18 Then thou shalt say, *They bee* thy seruant
Iaakobs: it is a present sent vnto my lord Esau: &
behold, he himselfe also is behinde vs.
19 So likewise commanded he the second &
the thirde, and all that followed the droues, say-
ing, After this maner, yee shall speake vnto Esau,
when ye finde him.
20 And ye shall say moreouer, Beholde, thy
seruant Iaakob *commeth* after vs (for he thought,
I g wil appease his wrath with the present that go-
eth before me, and afterward I will see his face: it
may be that he will † accept me.)
21 So went the present before him: but hee
taried that night with the companie.
22 And he rose vp the same night, and tooke
his two wiues, and his two maides, and his eleuen
children, and went ouer the forde Iabbok.
23 And he tooke them, and sent them ouer
the riuer, and sent ouer that he had.
24 ¶ Now when Iaakob was left himselfe a-
lone, there wrestled a h man with him vnto the
breaking of the day.
25 And he sawe that he coulde not i preuaile
against him: therefore hee touched the holow of
his thigh, and the holowe of Iaakobs thigh was
loosed, as he wrestled with him.
26 And he saide, Let me goe, for the morning
appeareth. Who answered, * I will not let thee
goe except thou blesse me.
27 Then said he vnto him, What is thy name?
And he said, Iaakob.
28 Then saide he, * Thy name shalbe called Ia-
akob no more, but Israel: because thou hast had
k power with God, thou shalt also preuaile w[ith] me[n].
29 Then Iaakob demanded, saying, Tel me, I
pray thee, thy name. And he said, Wherefore now
doest thou aske my name? and hee blessed him
there.
30 And Iaakob called the name of the place,
Peniel: for, *saide hee*, I haue seene God face to
face, and || my life is preserued.
31 And the sunne rose vp to him as he passed
Peniel, and he l halted vpon his thigh.
32 Therefore the children of Israel eate not
of the sinewe that shranke in the holowe of the
thigh, vnto this day: because he touched the si-
new that shranke in the holow of Iaakobs thigh.

f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.
g Hee thought it no losse to depart with these goods, to the intent he might follow the vocation whereunto God called him.
† Ebr. receiue my face.
h That is, God in forme of man.
i For God assaileth his with the one hand, and vpholdeth them with the other.
* Hose.12.4.
* Chap.35.10.
k God gaue Iaakob both power to ouercome, and also the praise of the victorie.
|| Or, my soule is deliuered.
l The faithfull so overcome their tentations, that they feele the smart thereof, to the intent that they should not glory, but in their humilitie.

CHAP. XXXIII.

4 Esau and Iaakob meete and are agreed. 11 Esau receiueth his giftes. 19 Iaakob byeth a possession. 20 And buildeth an altar.

And

And as Iaakob lift vp his eyes,& looked, be-
hold, Esau came, and with him foure hun-
dreth men: and he a diuided the children to Le-
ah,and to Rahel,and to the two maides.

a That if the one part were assailed, the other might escape.

2 And he put the maides, and their children
formost,and Leah, and her children after, and
Rahel and Ioseph hindermost.
3 So he went before them and b bowed him
selfe to the grounde seuen times, vntill hee came
neere to his brother.

b By this gesture he partly did reuerence to his brother,and partly prayed to God to mitigate Esaus wrath.

4 Then Esau ran to meete him,& embraced
him,& fel on his neck,& kissed him,& they wept.
5 And he lift vp his eyes,and saw the women,
and the children, and saide, Who are these with
thee? And he answered, *They are* ẏ children whō
God of his grace hath giuen thy seruant.
6 Then came the maides neere, they & their
children,and c bowed themselues.
7 Leah also with her children came neere &
made obeysance: and after Ioseph & Rahel drew
neere,and did reuerence.

c Iaakob and his familie are the image of ẏ Church vnder the yoke of tyrants, which for feare are brought to subiection.

8 Then he said, What meanest thou by al this
droue,which I met? Who answered, *I haue sent it*,
that I may finde fauour in the sight of my lord.
9 And Esau said, I haue ynough,my brother:
keepe that thou hast to thy selfe.
10 But Iaakob answered, Nay, I pray thee, if
I haue founde grace nowe in thy sight, then re-
ceiue my present at mine hand: for d I haue seen
thy face, as though I had seene the face of God,
because thou hast accepted me.

d In that that his brother imbraced him so louingly, contrary to his expectation, he accepted it as a plain signe of Gods presence.

11 I pray thee take my ‖ blessing, that is
brought thee: for God hath had mercie on mee,
and therfore I haue all things: so he e compelled
him,and he tooke it.

‖ *Or, gift.*
e By earnest intreatie.

12 And he saide, Let vs take our iourney and
go,and I will goe before thee.
13 Then he answered him, My lord knoweth,
that the children *are* tender, & the ewes and kine
with yong vnder mine hande: and if they should
ouerdriue them one day, all the flocke would die.
14 Let now my lord go before his seruant, & I
wil driue softly,according to the pase of ẏ cattell,
which is before me, and as the children be able
to endure, vntill f I come to my lord vnto Seir.

f Hee promised that which (as seemeth) his minde was not to performe.

15 Then Esau said, I will leaue then some of
my folke w thee. And he answered, What *needeth*
this? let me finde grace in the sight of my lord.
16 ¶ So Esau returned, *and went* his way that
same day vnto Seir.
17 And Iaakob went forwarde towarde Suc-
coth,& built him an house, & made boothes for
his cattell: therefore he called the name of the
place ‖ Succoth.

‖ *Or, tents.*

18 ¶ Afterward, Iaakob came safe to Shechē
a citie, which is in the lande of Canaan, when he
came from ‖ Padan Arā,& pitched before the city.

‖ *Or, Mesopotamia.*
‖ *Or, lambes, or money so marked.*

19 And there he bought a parcel of ground,
where he pitched his tent, at the hande of the
sonnes of Hamor Shechems father, for an hun-
dreth ‖ pieces of money.
20 And he set vp there an altar, and called g it,
The mightie God of Israel.

g He calleth the signe, the thing which it signifieth, in token that God had mightily deliuered him.

CHAP. XXXIIII.

1 Dinah is rauished. 8 Hamor asketh her in marriage for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes, & the persuasion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reproueth his sonnes.

Then Dinah the daughter of Leah, which she
bare vnto Iaakob, a went out to see ẏ daugh-
ters of that countrey.

a This example teacheth ẏ too much liberty is not to be giuen to youth.

2 Whome when Shechem the sonne of Ha-
mor the Hiuite lorde of that countrey sawe, hee
tooke her, and lay with her, and † defiled her.

† *Ebr. humbled her.*

3 So his heart claue vnto Dinah the daugh-
ter of Iaakob: and he loued the maide, & † spake
kindly vnto the maide.

† *Ebr. spake to the heart of the maide.*

4 Then saide Shechem to his father Hamor,
saying, b Get me this maide to wife.

b This prooueth that the consent of parents is requisite in marriage, seeing the very infidels did also obserue it as a thing necessarie.

5 (Nowe Iaakob heard that hee had defiled
Dinah his daughter, and his sonnes were with his
cattell in the fielde: therefore Iaakob helde his
peace, vntill they were come.)
6 ¶ Then Hamor the father of Shechem
went out vnto Iaakob to commune with him.
7 And whē the sonnes of Iaakob were come
out of the fielde and heard it, it grieued the men,
& they were very angry, because he had wrought
‖ villenie in Israel, in that he had lien with Iaakobs
daughter: † which thing ought not to be done.

‖ *Or, follie.*
† *Ebr. and it shall not be so done.*

8 And Hamor communed with them, say-
ing, The soule of my sonne Shechem longeth for
your daughter: giue her him to wife, I pray you.
9 So make ‖ affinitie with vs: giue your daugh-
ters vnto vs, and take our daughters vnto you,

‖ *Or, marriages.*

10 And ye shall dwell with vs, and the lande
shalbe before you: dwell, and doe your businesse
in it,and haue your possessions therein.
11 Shechem also saide vnto her father & vnto
her brethren, ‖ Let me finde fauour in your eyes,
and I will giue whatsoeuer ye shal appoint me.

‖ *Or, graunt my request.*

12 † Aske of me abundantly both dowry &
gifts, and I will giue as ye appoint me, so that ye
giue me the maide to wife.

† *Ebr. multiplie greatly the dowrie.*

13 Then the sonnes of Iaakob answered She-
chem and Hamor his father, talking deceitfully,
because he had defiled Dinah their sister,
14 And they said vnto them, c We cannot do
this thing, to giue our sister to an vncircumcised
man: for that were a d reproofe vnto vs.
15 But in this will we consent vnto you, if ye
will be as we *are*, that euery man childe among
you be e circumcised:

c They made the holy ordinance of God a meane to compasse their wicked purpose.
d As it is abomination for them that are baptized to ioyne with infidels.
e Their fault is the greater, in that they make religion a cloke for their craft.

16 Then will we giue our daughters to you,
and we will take your daughters to vs, and will
dwel with you, and be one people.
17 But if ye wil not hearken vnto vs to be cir-
cumcised, thē wil we take our daughter & depart.
18 Nowe their wordes pleased Hamor, and
Shechem Hamors sonne.
19 And the yong man deferred not to do the
thing because he loued Iaakobs daughter: he was
also the ‖ most set by of all his fathers house.

‖ *Or, most honorable.*

20 ¶ Then Hamor and Shechem his Sonne
went vnto the f gate of their citie, & commune d
with the men of their citie, saying,

f For the people vsed to assemble there, and iustice was also ministred.

21 These men are g peaceable with vs: & that
they may dwell in the land, and doe their affaires
therein (for behold, the land hath roume ynough
for them) let vs take their daughters to wiues, &
giue them our daughters.

g Thus many pretend to speake for a publike profit, when they onely speake for their own priuate gaine and commoditie.

22 Only herein wil ẏ mē cōsent vnto vs for to
dwel with vs, & to be one people, if al ẏ men chil
drē among vs be circūcised as they are circūcised.
23 Shall not h their flockes & their substance
& al their cattel be ours? only let vs consent *here-
in* vnto them, and they wil dwell with vs.

h Thus they had no kind of persuasiō, which preferred their owne commodities before the common wealth.

24 And vnto Hamor, and Shechem his sonne
hearkened all that went out of the gate of his ci-
tie:

tie: and all the men children were circumcised,
euen all that went out of the gate of his citie.
25 And on the third day (when they were
sore) two of the sons of Iaakob, [i] Simeon & Leui,
Dinahs brethren took either of them his sword &
went into the city boldly, & * slue [k] euery male.
26 They slewe also Hamor and Shechem his
sonne with the † edge of the sword, & tooke Di-
nah out of Shechems house, and went their way.
27 *Againe*, the *other* sonnes of Iaakob came
vpon the dead, and spoiled the citie, because they
had defiled their sister.
28 They tooke their sheepe and their beeues,
and their asses, and whatsoeuer was in the citie,
and in the fieldes.
29 Also they carried away captiue and spoiled
all their goodes, and all their children and their
wiues, and all that was in the houses.
30 Then Iaakob said to Simeon and Leui, Ye
haue troubled mee, and made me ‖ stinke among
the inhabitants of the land, *aswel* the Canaanites,
as the Perizzites, & I being few in number, they
shall gather themselues together against mee, and
slay me, *and* so shal I, and my house be destroyed.
31 And they answered, Should hee abuse our
sister as a whore?

i For they were the chiefe of the company.
* Chap. 49.6.
k The people are punished with their wicked princes.
† Ebr. mouth of the sword.
‖ Or, to be abhorred.

CHAP. XXXV.

1 *Iaakob at Gods commandement goeth vp to Beth-el, to build an altar. 2 He reformeth his houshold. 5 God maketh the enemies of Iaakob afraide. 8 Deborah dieth. 12 The land of Canaan is promised him. 18 Rahel dieth in labour. 22 Reuben lyeth with his fathers concubine. 23 The sonnes of Iaakob. 29 The death of Izhak.*

Then [a] God saide to Iaakob, Arise, goe vp to
Beth-el and dwell there, and make there an
altar vnto God, that appeared vnto thee, * when
thou fleddest from Esau thy brother.
2 Then said Iaakob vnto his houshold & to
al that were with him, Put away the strange gods
that are among you, and [b] clense your selues, and
change your garments:
3 For we will rise and goe vp to Beth-el, and
I will make an altar there vnto God, which heard
me in the day of my tribulation, and was with me
in the way which I went.
4 And they gaue vnto Iaakob all the strange
gods, which *were* in their hands, and al their [c] ea-
rings which were in their eares, and Iaakob hidde
them vnder an oke, which was by Shechem.
5 Then they went on their iourney, and the
[d] feare of God was vpon the cities that were round
about them: so that they did not follow after the
sonnes of Iaakob.
6 ¶ So came Iaakob to Luz, which is in the
land of Canaan: (the same is Beth-el) hee and all
the people that was with him.
7 And he built there an altar, and * had cal-
led the place, The God of Beth-el, because that
God appeared vnto him there, when he fled from
his brother.
8 Then Deborah Rebekahs nourse dyed, and
was buried beneath Beth-el vnder an oke: and he
called the name of it ‖ Allon Bachuth.
9 ¶ Againe God appeared vnto Iaakob, after
he came out of Padan Aram, and blessed him.
10 Moreouer God said vnto him, Thy name is
Iaakob: thy name shalbe no more called Iaakob,
but * Israel shall be thy name: and he called his
name Israel.
11 Againe God said vnto him, I am God ‖ all

a God is euer at hand to succour his in their troubles.
* Chap. 28.13.
b That by this outward acte they should shew their inward repentance.
c For therein was some signe of superstition, as in tablets and Agnus dei.
d Thus, notwithstanding the inconuenience that came before, God deliuered Iaakob.
* Chap. 28.19.
‖ Or, oke of lamentation.
* Chap. 32.28.
‖ Or, almightie.

sufficient, growe, and multiplie. a nation and a
multitude of nations shal spring of thee, & Kings
shal come out of thy loynes.
12 Also I will giue the lande, which I gaue to
Abraham and Izhak, vnto thee: and vnto thy
seede after thee wil I giue that land.
13 So God [e] ascended from him in the place
where hee had talked with him.
14 And Iaakob set vp a pillar in the place
where he talked with him, a pillar of stone, and
powred drinke offering thereon: also he powred
oyle thereon.
15 And Iaakob called the name of that place
where God spake with him, Beth-el.
16 ¶ Then they departed from Beth-el, and
when there was [f] about halfe a dayes iourney of
ground to come to Ephrath, Rahel trauailed, &
in trauailing she was in perill.
17 And when she was in paines of her labour,
the midwife sayde vnto her, Feare not, for thou
shalt haue this sonne also.
18 Then as shee was about to yeelde vp the
Ghost (for she died) she called his name Ben-oni,
but his father called him Beniamin.
19 Thus * died Rahel and was buried in the
way to Ephrath, which is Beth-lehem.
20 And Iaakob set a [g] pillar vpon her graue:
This is the pillar of Rahels graue vnto this day.
21 ¶ Then Israel went forwad, and pitched
his tent beyond Migdal-eder.
22 Now, whẽ Israel dwelt in ẏ lãd, Reubẽ went,
& [h] lay * with Bilhah his fathers concubine, & it
came to Israels eare. And Iaakob had twelue sons.
23 The sonnes of Leah: Reuben Iaakobs el-
dest sonne, and Simeon, and Leui, & Iudah, and
Issachar, and Zebulun.
24 The sonnes of Rahel: Ioseph & Beniamin.
25 And the sonnes of Bilhah Rahels mayde:
Dan and Naphtali.
26 And the sonnes of Zilpah Leahs mayde:
Gad and Asher. These are the sonnes of Iaakob,
which were borne him in Padan Aram.
27 ¶ Then Iaakob came vnto Izhak his fa-
ther to Mamre a citie of Arbah: This is Hebron,
where Abraham and Izhak were strangers.
28 And the dayes of Izhak were an hundreth
and fourescore yeeres.
29 And Izhak gaue vp the Ghost & died, and
was * gathered vnto his people, being old and ful
of dayes: & his sonnes Esau & Iaakob buried him.

e As God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when vision is ended.
f The Ebrew word signifieth as much ground as one may go from baite to baite, which is taken for halfe a dayes iourney.
* Chap. 48.7.
g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come, which was not generally reuealed.
h This teacheth that the fathers were not chosen for their merites, but by Gods onely mercies, whose election by their faultes was not changed.
* Chap. 49.4.
* Chap. 25.8.

CHAP. XXXVI.

1 *The wiues of Esau. 7 Iaakob and Esau are rich. 9 The genealogie of Esau. 24 The finding of mules.*

Nowe these are [a] the generations of Esau,
which is Edom.
2 Esau tooke his wiues of the [b] daughters of
Canaan: Adah the daughter of Elon an Hittite,
and Aholibamah the daughter of Anah, ẏ daugh-
ter of Zibeon an Hiuite,
3 And *tooke* Basemath Ishmaels daughter,
sister of Nebaioth.
4 And * Adah bare vnto Esau, Eliphaz: and
Basemath bare Reuel.
5 Also Aholibamah bare Ieush, and Iaalam,
and Korah: these are the sonnes of Esau which
were borne to him in the land of Canaan.
6 So Esau tooke his wiues & his sonnes, and
his daughters, & al the soules of his house, and his
flocks, and al his cattel, & all his substance, which
he

a This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.
b Besides those wiues whereof is spoken, Chapter 26.34.
* 1 Chron. 1.35.

c Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promise.
*Iosh.24.4.

he had gotten in the land of Canaan, and c went
into *another* countrey from his brother Iaakob.
7 For their riches were so great, that they
could not dwell together, and the land, wherein
they were strangers, could not receiue them because of their flockes.
8 * Therefore dwelt Esau in mount Seir: this
Esau is Edom.
9 ¶ So these are the generations of Esau father of || Edom in mount Seir.

||Or, the Edomites.
*1.Chron.1.35.

10 These are the names of Esaus sonnes: *Eliphaz, the sonne of Adah, the wife of Esau, *and*
Reuel the sonne of Bashemath, the wife of Esau.
11 And the sonnes of Eliphaz were Teman,
Omar, Zepho, and Gatam, and Kenaz.
12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these
bee the sonnes of Adah Esaus wife.
13 ¶ And these are the || sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these
be the sonnes of Bashemath Esaus wife.

||Or, nephewes.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, || daughter of Zibeon
Esaus wife: for she bare vnto Esau, Ieush, and Iaalam, and Korah.

||Or, neece.

15 ¶ These were || d Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau:
Duke Teman, Duke Omar, Duke Zepho, Duke
Kenaz,

||Or, chiefe men.
d If Gods promes be so sure towards them, which are not of his houshold, how much more will hee performe the same to vs?

16 Duke Korah, Duke Gatam, Duke Amalek:
these are the Dukes *that came* of Eliphaz in the
land of Edom: these were the || sonnes of Adah.

||Or, nephewes.

17 ¶ And these are the sonnes of Reuel Esaus
sonne: Duke Mahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes *that
came* of Reuel in the land of Edom: these are the
|| sonnes of Bashemath Esaus wife.

||Or, nephewes.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam,
Duke Korah: these Dukes *came* of Aholibamah,
the daughter of Anah Esaus wife.
19 These are the children of Esau, and these
are the Dukes of them: This *Esau* is Edom.
20 ¶ *These are the sonnes of Seir the Horite,
which e inhabited the land *before*, Lotan, and
Shobal, and Zibeon, and Anah,

*1.Chron.1.38.
e Before that Esau did there inhabite.

21 And Dishon, and Ezer, and Dishan: these
are the Dukes of the Horites, the sonnes of Seir
in the land of Edom.
22 And the sonnes of Lotan were, Hori and
Hemam, and Lotans sister *was* Timna.
23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, & Onam.
24 And these are the sonnes of Zibeon: Both
Aiah, & Anah: this was Anah that found f mules
in ẏ wildernes, as he fed his father Zibeons asses.

f Who not contented with those kindes of beasts, which God had created, found out the monstrous generation of mules betweene the Asse and the mare.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.
26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.
27 The sonnes of Ezer are these: Bilhan, and
Zaauan, and Akan.
28 The sonnes of Dishan are these: Vz, & Aran.
29 These are the Dukes of the Horites: Duke
Lotan, Duke Shobal, Duke Zibeon, Duke Anah,
30 Duke Dishon, Duke Ezer, Duke Dishan:
these be the Dukes of the Horites, after their
Dukedomes in the land of Seir.
31 ¶ And these are the g Kings that raigned

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth euer, Psal.102,28.

in the land of Edom, before there reigned *any*
King ouer the children of Israel.
32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie *was* Dinhabah.
33 And when Bela died, Iobab the sonne of
Zerah of Bozra reigned in his stead.
34 When Iobab also was dead, Husham of the
land of Temani reigned in his stead.
35 And after the death of Husham, Hadad the
sonne of Bedad, which slew Midian in the field of
Moab, reigned in his stead, and the name of his
citie *was* Auith.
36 When Hadad was dead, then Samlah of
Masrekah reigned in his stead.
37 When Samlah was dead, Shaul of h Rehoboth by the riuer, reigned in his stead.

h Which citie is by the riuer Euphrates.

38 When Shaul died, Baal-hanan the sonne
of Achbor reigned in his stead.
39 And after the death of Baal-hanan the
sonne of Achbor, Hadad reigned in his stead, and
the name of his citie *was* Pau: and his wiues
name Mehetabel the daughter of Matred, the
|| daughter of Mezahab.

||Or, neece.

40 Then these are the names of the Dukes of
Esau according to their families, their places *and*
by their names: Duke Timna, Duke Aluah, Duke
Ietheth,
41 Duke Aholibamah, Duke Elah, Duke Pinon,
42 Duke Kenaz, Duke Teman, Duke Mibzar,
43 Duke Magdiel, Duke Iram: these bee the
Dukes of Edom, according to their habitations,
in the land of their inheritance. This Esau is the
father of i Edom.

i Of Edom came the Idumeans.

CHAP. XXXVII.

2 Ioseph accuseth his brethren, 5 He dreameth and is hated of his brethren. 28 They sell him to the Ishmeelites. 34 Iaakob bewaileth Ioseph.

IAakob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.
2 These are the a generations of Iaakob, *when*
Ioseph was seuenteene yeeres old, he kept sheepe
with his brethren, and the childe was with the
sonnes of Bilhah, and with the sonnes of Zilpah,
his fathers wiues. And Ioseph brought vnto their
father their euil || b saying.

a That is, the story of such things as came to him and his familie, as chap.5.1.

||Or, slander.
b He complained of the euil words and iniuries which they spake and did against him.

3 Now Israel loued Ioseph more then all his
sonnes, because he begate him in his old age, and
he made him a coate of many || colours.

||Or, pieces.

4 So when his brethren sawe that their father
loued him more thē all his brethren, thē they hated him, & could not speake peaceably vnto him.
5 ¶ And Ioseph c dreamed a dreame, and told
his brethren, who hated him so much the more.

c God reueiled to him by a dreame what should come to passe.

6 For he said vnto them, Heare, I pray you,
this dreame which I haue dreamed.
7 Behold now, we were binding sheaues in the
middes of the field: and loe, my sheafe arose and
also stood vpright, & behold, your sheaues compassed round about, & did reuerēce to my sheafe.
8 Then his brethren said to him, What, shalt
thou reigne ouer vs, and rule vs? or shalt thou
haue altogether dominiō ouer vs? And they d hated him so much the more, for his dreames, and
for his words.

d The more that God sheweth himselfe fauourable to his, the more doeth the malice of the wicked rage against them.

9 ¶ Againe he dreamed another dreame, and
told it his brethren, and said, Beholde, I haue had
one dreame more, and behold, the Sunne and the
Moone and eleuen starres did reuerence to me.

10 Then

10 Then he tolde it vnto his father and to his
brethren, and his father e rebuked him, and saide
vnto him, What is thy dreame, which thou hast
dreamed? shall I, and thy mother, & thy brethren
come in deede & fall on the ground before thee?

e Not despising the vision, but seeking to appease his brethren.

11 And his brethren enuied him, but his father
|| f noted the saying.

|| Or, kept diligently. f He knew that God was author of the dreame, but he vnderstoode not the meaning.

12 ¶ Then his brethren went to keepe their
fathers sheepe in Shechem.
13 And Israel saide vnto Ioseph, Doe not thy
brethren keepe in Shechem? come & I will send
thee to them.
14 And he answered him, I am here. Then he
said vnto him, Goe nowe, see whether it bee well
with thy brethren, and howe the flockes prosper,
and bring me word againe. so hee sent him from
the vale of Hebron, and he came to Shechem.
15 ¶ Then a man found him: for loe, he was
wandring in the fielde, and the man asked him,
saying, What seekest thou?
16 And he answered, I seeke my brethren: tell
me, I pray thee, where they keepe *sheepe*.
17 And the man said, they are departed hence:
for I heard them say, Let vs goe vnto Dothan.
Then went Ioseph after his brethren, and founde
them in Dothan.
18 And when they sawe him a farre off, euen
before he came at them, they g conspired against
him for to slay him.

g The holy Ghost couereth not mens faults, as do vaine writers, which make vice vertue.

19 For they saide one to another, Behold, this
|| dreamer commeth.

|| Or, master of dreames.

20 Come now therefore, and let vs slay him,
and cast him into some pitte, and we will say, A
wicked beast hath deuoured him: then wee shall
see, what will come of his dreames.
21 *But when Reuben heard *that*, he deliue-
red him out of their handes, and sayde, † Let vs
not kill him.

* Chap. 42. 22.
† Ebr. let vs not smite his life.

22 Also Reuben saide vnto them, Shed not
blood, *but* cast him into this pit that is in the wil-
dernesse, and lay no hand vpon him. *Thus he said*,
that he might deliuer him out their hand, & re-
store him to his father againe.
23 ¶ Nowe when Ioseph was come vnto his
brethren, they stript Ioseph out of his coate, his
particoloured coate that was vpon him.
24 And they tooke him, and cast h him into
a pit, and the pit *was* emptie, without water in it.
25 Then they sate them downe to eate bread:
and they lift vp their eyes and looked, & behold,
there came a cõpanie of Ishmeelites frõ Gilead,
& their camels laden with spicerie, & || balme, and
myrrhe, & were going to cary it down into Egypt.

h Their hypocrisie appeareth in this that they feared man more thẽ God: and thought it was not murther, if they shed not his blood: or els had an excuse to couer their fault.
|| Or, rosen, turpentine, or triacle.

26 Then Iudah said vnto his brethren, What
auaileth it, if wee slay our brother, though wee
keepe his blood secret?
27 Come & let vs sel him to the Ishmeelites,
and let not our hands be vpon him: for he is our
brother, *and* our flesh: & his brethren obeyed.
28 Then ỹ * Midianites merchant men passed
by, & they drew forth, & lift Ioseph out of ỹ pit,
and sold Ioseph vnto the i Ishmeelites for twenty
pieces of siluer: who brought Ioseph into Egypt.

* Wisd. 10. 13. psal. 105. 17.
i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here confounde their names: as also appeareth, verse 36. & chap. 39. 1. or els hee was first offered to the Midianites, but solde to ỹ Ishmeelites.

29 ¶ Afterward Reuben returned to the pit,
and beholde, Ioseph *was* not in the pit: then he
rent his clothes,
30 And returned to his brethren, & said, The
childe is not *yonder*, and I, whither shall I goe?
31 And they took Iosephs coate, & killed a kid
of the goates, and dipped the coate in the blood.
32 So they sent that particoloured coat, k and
they brought it vnto their father, and sayd, This
haue wee founde: see nowe, whether it bee thy
sonnes coate, or no.

k To wit, the messengers which were sent.

33 Then he knew it, and saide, *It is* my sonnes
coate: a wicked beast hath * deuoured him: Io-
seph is surely torne in pieces.

* Chap. 44. 28.

34 And Iaakob rent his clothes, and put sack-
cloth about his loynes, & sorowed for his sonne
a long season.
35 Then al his sonnes & all his daughters rose
vp to cõfort him, but he would not be cõforted,
but said, || Surely I wil go down into ỹ graue vnto
my sonne mourning: so his father wept for him.

|| Or, I will mourne for him so long as I liue.

36 And the Midianites solde him into Egypt
vnto Potiphar l an Eunuche of Pharaohs, *and* his
|| chiefe steward.

l Which word doeth not alway signifie him that is gelded, but also him that is in some high dignity.
|| Or, captaine of the garde.

CHAP. XXXVIII.

2 The marriage of Judah. 7. 9 The trespasse of Er and Onan, And the vengeance of God that came thereupon. 18 Judah lieth with his daughter in law Tamar. 24 Tamar is judged to be burnt for whoredome. 29. 30 The birth of Pharez and Zerah.

AND at that time a Iudah went downe from
his brethren, and turned in to a man called
Hirah an Adullamite.

a Moses describeth the genealogie of Iudah, because the Messias should come of him.

2 And Iudah sawe there the daughter of a
man called * Shuah a b Canaanite: and he tooke
her *to wife*, and went in vnto her.

* 1. Chron. 2. 3.
b Which affinitie notwithstanding was condemned of God.

3 So she conceiued and bare a sonne, and he
called his name Er.
4 *And she conceiued again, & bare a sonne,
and she called his name Onan.

* Nomb. 26. 19.

5 Moreouer she bare yet a sonne, whom she
called Shelah: and *Iudah* was at Chezib when
she bare him.
6 Then Iudah tooke a wife to Er his first
borne *sonne* whose name *was* Tamar.
7 * Now Er ỹ first borne of Iudah was wicked
in the sight of ỹ Lord: therfore the Lord slew him.

* Nomb. 26. 19.

8 Then Iudah said to Onan, Go in vnto thy
brothers wife, and do the office of a kinsman vn-
to her, and raise c vp seede vnto thy brother.

c This order was for the preseruatiõ of the stocke, that the childe begotten by the second brother shoulde haue the name and inheritance of the first: which is in the new Testament abolished.

9 And Onan knew that the seede should not
be his: therefore when hee went in vnto his bro-
thers wife, he spilled it on the grounde, least hee
should giue seede vnto his brother.
10 And it was wicked in in the eyes of ỹ Lord,
which he did: wherefore he slew him also.
11 Then said Iudah to Tamar his daughter in
lawe, d Remaine a widow in thy fathers house,
till Shelah my sonne growe vp (for hee thought
thus, Least he die as well as his brethren.) So Ta-
mar went and dwelt in her fathers house.

d For she coulde not marry in any other familie so long as Iudah would retaine her in his.

12 ¶ And in processe of time also the daugh-
ter of Shuah Iudahs wife died. Then Iudah, whẽ
he † had left mourning, went vp to his sheepe-she-
rers to Timnah, he, and his neighbour Hirah the
Adullamite.

† Ebr. was comforted.

13 And it was tolde Tamar, saying, beholde,
thy father in lawe goeth vp to Timnah, to shere
his sheepe.
14 Then she put her widowes garmentes off
from her, and couered *her* with a vaile, and wrap-
ped her selfe, and sate downe in || Pethah-enaim,
which is by the way to Timnah, because she saw
that Shelah was growen, and she was not giuen
vnto him to wife.

|| Or, in the doore of the fountaines, or where two waies.

15 When Iudah saw her, hee iudged her an
whore:

whore: for she had couered her face.

16 And he turned to the way towardes her, and saide, Come, I pray thee, let me lie with thee. (for he [e] knewe not that she was his daughter in lawe) And she answered, What wilt thou giue me for to lie with me?

17 Then said he, I will send thee a kid of the goates from the flocke, and she said, *Well*, if thou wilt giue me a pledge, till thou send it.

18 Then he saide, What is the pledge that I shall giue thee? And she answered, Thy signet, & thy || cloke, and thy staffe that is in thine hande. So he gaue it her, and lay by her, and shee was with childe by him.

19 Then she rose, and went and put her vaile from her and put on her widowes rayment.

20 Afterwarde Iudah sent a kid of the goates by the hande of his [f] neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

21 Then asked he the men of ẏ place, saying, where is ẏ whore, *that sate* in Enaim by ẏ way side? And they answered, There was no whore here.

22 Hee came therefore to Iudah againe, and said, I can not finde her, and also the men of the place said, There was no whore there.

23 Then Iudah said, Let her take it to her, lest we be † [g] shamed: beholde, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one tolde Iudah, saying, Tamar thy daughter in law hath plaied the whore, and lo, with playing the whore, she is great with childe. Then Iudah saide, Bring yee her forth and let her be [h] burnt.

25 When she was brought foorth, she sent to her father in law, saying, By the man, vnto whom these things *pertaine*, am I with childe: and sayde also, Looke I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Iudah knew *them*, and saide, Shee is [i] more righteous then I: for *she hath done it* because I gaue her not to Shelah my sonne. So hee lay with her [k] no more.

27 ¶ Now, when the time was come that she should be deliuered, beholde, there *were* twinnes in her wombe.

28 And whē she was in trauel, *the one* put out his hand: and the midwife tooke & bound a red *threed* about his hād, saying, This is come out first.

29 But when he [l] plucked his hande backe againe, loe, his brother came out, and *the midwife* saide, Howe hast [m] thou broken the breach vpon thee? and his name was called * Pharez.

30 And afterward came out his brother that *had* the red *threede* about his hand, and his name was called Zarah.

[e] God had wonderfully blinded him that he could not know her by her talke.

|| Or, *lace of thine head*.

[f] That his wickednesse might not be knowen to others.

† *Ebr. in contempt.*

[g] He feareth man more then God.

[h] We see that the Lawe, which was written in mans heart, taught thē that whoredome should be punished with death: albeit no lawe, as yet was giuen.

[i] That is, shee ought rather to accuse me then I her.

[k] For the horrour of the sinne condemned him.

[l] Their hainous sinne was signified by this monstruous birth.

[m] Or the separation betweene thee and thy brother.

* 1. Chron. 2. 4. matth. 1. 3.

CHAP. XXXIX.

1 Ioseph is solde to Potiphar. 2 God prospereth him. 7 Potiphars wife tempteth him. 13. 20 Hee is accused and cast in prison. 21 God sheweth him fauour.

Nowe Ioseph was brought down into Egypt: and Potiphar [a] an Eunuche of Pharaohs (*and his* chief steward an Egyptiā) bought him at ẏ hād of ẏ Ishmeelites, which had brought him thither.

2 And the [b] Lorde was with Ioseph, and hee was a man that prospered and was in the house of his master the Egyptian.

3 And his master sawe that the Lorde *was* with him, and that the Lorde made all that hee did to prosper in his hand.

4 So Ioseph founde fauour in his sight, and serued him: and he made him [c] ruler of his house, and put all that he had in his hand.

5 And from that time that he had made him ruler ouer his house and ouer all that he had, the Lorde [d] blessed the Egyptians house for Iosephs sake: and the blessing of the Lorde was vpon all that he had in the house, and in the fielde.

6 Therefore he left al ẏ he had in Iosephs hād, [e] and tooke account of nothing, *that was* with him, saue only of ẏ bread, which he did eate. And Ioseph was a faire person, and well fauoured.

7 Nowe therefore after these thinges, his masters wife cast her eyes vpon Ioseph, and said, [f] Lie with me.

8 But he refused & saide to his masters wife, Beholde, my master knoweth not what *hee hath* in the house with mee, but hath committed all that he hath to mine hand.

9 There is no man greater in this house thē I: neither hath he kept any thing from me, but only thee, because thou art his wife: how then can I do this great wickednesse & *so* sinne against [g] God?

10 And albeit she spake to Ioseph day by day, yet he hearkened not vnto her, to lie with her, *or* to be in her company.

11 Then on a certaine day *Ioseph* entred into the house, to doe his businesse: and there was no man of the houshold in the house:

12 Therfore shee caught him by his garment, saying, Sleepe with me: but hee left his garment in her hand and fled, and got him out.

13 Now when she sawe that hee had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, hee hath brought in an Ebrewe vnto vs || to mocke vs: who came in to me for to haue slept with mee: but I [h] cryed with a loude voyce.

15 And when he heard that I lift vp my voyce and cryed, he left his garment with me, and fled away, and got him out.

16 So she layde vp his garment by her, vntill her lord came home.

17 Then shee tolde him || according to these words, saying, The Ebrew seruāt, which thou hast brought vnto vs, came in to me, to mocke me.

18 But assoone as I lift vp my voyce & cried, he left his garment with me, and fled out.

19 Then when his master heard the words of his wife, which she told him, saying, After this maner did thy seruant to me, his anger was kindled.

20 And Iosephs master tooke him and put him in † [i] prison, in the place, where the kings prisoners lay bound: and there he was in prison.

21 ¶ But the Lorde was with Ioseph, and † shewed him mercie, and got him fauour in the sight of the || master of the prison.

22 And the keeper of the prison cōmitted to Iosephs hand all ẏ prisoners that were in the prison, and [k] whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hande, seeing that the Lorde *was* with him: for whatsoeuer he did, the Lord made it to prosper.

CHAP. XL.

8 The interpretation of dreames is of God. 12. 19 Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

[a] Reade Chap. 37. 36.

[b] The fauour of God is the fountaine of all prosperitie.

[c] Becau[se] ... prospere[d] ... and so he ... religion to ... his profite.

[d] The wi[cked] are blesse[d for the] company [of the] godly.

[e] For he ... sured that ... things should ... sper welth ... he ate & dr[anke] tooke no ca[re].

[f] In this wo[rd] declareth the summe where[to] all her flatterin[g] did tende.

[g] The feare of God preserued him against he[r] continuall tent[a]tions.

|| Or, to doe vi[l]lanie and shame.

[h] This decla[reth] that where in[con]tinencie is, ther[e]unto is ioyned extreme impuden[cie] and craft.

|| Or, after this ma[ner].

† *Ebr. in the pris[on] house.*

[i] His euill in[treate]ment in the pri[son] may be gath[e]red of the Psal. 105. 18.

† *Ebr. inclined [his] mercie vnto him.*

|| Or, lord.

[k] That is, nothing was done with[out] his commandement.

AND after these things, the butler of the King
of Egypt and his baker offended their lord
the King of Egypt.
2 And Pharaoh was angrie against his two
‖officers, against the chiefe butler, and against
the chiefe baker.
3 Therefore he put them in ward in his chiefe
stewards house, in the prison *and* place where [a] Io-
seph was bound.
4 And the chiefe steward gaue Ioseph charge
ouer them, and he serued them: and they conti-
nued a season in warde.
5 ¶ And they both dreamed a dreame, ey-
ther of them his dreame in one night, [b] eche one
according to the interpretation of his dreame,
both the butler and the baker of the King of E-
gypt, which were bound in the prison.
6 And when Ioseph came in vnto them in
the morning, and looked vpon them, beholde,
they were sad.
7 And he asked Pharaohs officers, that were
with him in his masters warde, saying, Wherefore
†looke ye so sadly to day?
8 Who answered him, Wee haue dreamed,
eche one a dreame, and there is none to interprete
the same. Then Ioseph saide vnto them, [c] Are not
interpretations of God? tell them me now.
9 So the chiefe butler told his dreame to Io-
seph, and said vnto him, In my dreame, behold,
a vine *was* before me,
10 And in the vine *were* three branches, and
as it budded, her floure came forth: and the clu-
sters of grapes waxed ripe.
11 And *I had* Pharaohs cup in mine hande,
and I tooke the grapes, and wrung them into
Pharaohs cup, and I gaue the cup into Phara-
ohs hand.
12 Then Ioseph said vnto him, This [d] is the in-
terpretatiō of it: The three brāches are three dais.
13 Within three dayes shall Pharaoh lift vp
thine head, & restore thee vnto thine † office, and
thou shalt giue Pharaohs cup into his hand after
the olde maner, when thou wast his butler.
14 But haue mee in remembrance with thee,
whē thou art in good case, & shew mercy, I pray
thee, vnto me, and [e] make mention of me to Pha-
raoh, that thou maiest bring me out of this house.
15 For I was stollen away by theft out of the
land of the Ebrewes, & here also haue I done no-
thing, wherfore they should put me in ‖ the dungeō.
16 And when the chiefe baker sawe that the
interpretation was good, hee saide vnto Ioseph,
Also mee thought in my dreame that I had three
[f] white baskets on mine head.
17 And in the vppermost basket there *was* of
al maner baken meates for Pharaoh: & the birdes
did eate them out of the basket vpon mine head.
18 Then Ioseph answered, and saide, [g] This is
the interpretation thereof: The three baskets are
three dayes:
19 Within three dayes shall Pharaoh take
thine head from thee, & shal hang thee on a tree,
and the birdes shall eate thy flesh from off thee.
20 ¶ And so the third day, *which was* Phara-
ohs [h] birthday, hee made a feast vnto all his ser-
uants: & he lifted vp the head of ý chiefe butler,
& the head of ý chiefe baker among his seruants.
21 And he restored the chiefe butler vnto his
butlership, who gaue the cup into Pharaohs hād,

a ... the ... signifieth ... that were in ... place, or where ... were gelded. God worketh ... wonderful ... to deliuer ...

b That is, euery dreame had his interpretation, as the thing after-ward declared.

† Ebr. why are your faces euill?

c Cannot God raise vp such as shall interprete such things?

d He was assured by the spirite of God that his interpretatiō was true.

† Ebr. place.

e He refused not the meanes to be deliuered, which he thought God had appoynted.

‖ Or, in the pit.

f That is, made of white twigs, or as some reade, baskets full of holes.

g He sheweth that the ministers of God ought not to conceale that, which God reuealeth vnto them.

h Which was an occasion to appoint his officers and to examine them that were in prison.

22 But he hanged the chiefe baker, as Ioseph
had interpreted vnto them.
23 Yet the chiefe butler did not remember
Ioseph, but forgate him.

CHAP. XLI.

25 Pharaohs dreames are expounded by Ioseph. 40 Hee is made ruler ouer all Egypt. 45 Iosephs name is changed. 50 He hath two sonnes: Manasseh and Ephraim. 54 The famine beginneth throughout the world.

AND † two yeeres after, Pharaoh also [a] drea-
med, and behold, he stood by a riuer,
2 And loe, there came out of the riuer seuen
‖ goodly kine and fat-fleshed, and they fed in a
‖ medowe:
3 And loe, seuen other kine came vp after thē
out of the riuer, euill fauoured & leane fleshed, &
stood by ý *other* kine vpon the brinke of ý riuer.
4 And the euill fauoured and leane fleshed
kine did eate vp the seuen welfauoured and fatte
kine: so Pharaoh awoke.
5 Againe he slept, and dreamed the [b] second
time: and behold, seuen eares of corne grew vp
on one stalke, ranke and goodly.
6 And loe, seuen thin eares, and blasted with
the East wind, sprang vp after them.
7 And the thinne eares deuoured the seuen
ranke and full eares, then Pharaoh awaked, and
loe, *it was* a dreame.
8 Nowe when the morning came, his spirite
was [c] troubled: therefore hee sent and called all
the soothsayers of Egypt, and all the [d] wise men
thereof, and Pharaoh tolde them his dreames:
but none could interprete them to Pharaoh.
9 Then spake the chiefe butler vnto Pharaoh,
saying, I [e] call to mind my faults this day.
10 Pharaoh being angry with his seruants, put
me in ward in the chiefe stewards house, *both* me
and the chiefe baker.
11 Then wee dreamed a dreame in one night,
both I, and he: wee dreamed each man according
to the interpretation of his dreame.
12 And there *was* with vs a yong man, an E-
brew, seruant vnto the chiefe steward, whom whē
we told, he declared our dreames to * vs, to euery
one he declared according to his dreame.
13 And as he declared vnto vs, so it came to
passe: *for* he restored me to mine office, and han-
ged him.
14 * Then sent Pharaoh, and [f] called Ioseph,
and they brought him hastily out of prison, and
he shaued him, and changed his raiment, & came
to Pharaoh.
15 Then Pharaoh said to Ioseph, I haue drea-
med a dreame, and no man can interprete it, and
I haue heard say of thee, *that when* thou hearest a
dreame, thou canst interprete it.
16 And Ioseph answered Pharaoh, saying,
[g] Without me God shall † answere for the wealth
of Pharaoh.
17 And Pharaoh sayd vnto Ioseph, In my
dreame, behold, I stood by ý banke of the riuer.
18 And loe, there came vp out of the riuer se-
uen fat fleshed, and welfauoured kine, and they
fed in the medowe.
19 Also loe, seuen other kine came vp after
them, poore & very † euill fauoured kine, & leane
fleshed: I neuer sawe the like in all the land of
Egypt, for euilfauoured.
20 And the leane and euilfauoured kine did

† Ebr. at the end of two yeeres of dayes.

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, & to prouide for Gods Church.

‖ Or, faire to behold.

‖ Or, flaggie place.

b All these meanes God vsed to deliuer his seruant, and to bring him into fauour and autoritie.

c This feare was ynough to teach him, that this vision was sent of God.

d The wise of the world vnderstand not Gods secrets, but to his seruants his wil is reueiled.

e He confesseth his fault against the king before he speaks of Ioseph.

* Read Chap. 40.9.

* Psal. 105.20.

f The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

g As though he would say, I interprete thy dreame, it commeth of God, and not of me.

† Ebr. the peace ...

† Ebr. naught.

eate vp the first seuen fat kine.

† Ebr. were gone into their inward partes.

21 And when they † had eaten them vp, it
could not bee knowen that they had eaten them,
but they were still as euilfauoured, as they were
at the beginning: so did I awake.
22 Moreouer I saw in my dreame, & behold,
seuen eares sprang out of one stalke, full & faire.
23 And loe, seuen eares, withered, thinne, *and*
blasted with the East wind, sprang vp after them.
24 And the thinne eares deuoured the seuen
good eares. Now I haue told the soothsaiers, and
none can declare it vnto me.

h Both his dreams tend to one end.

25 ¶ Then Ioseph answered Pharaoh, h Both
Pharaohs dreames are one. God hath shewed
Pharaoh, what he is about to doe.
26 The seuen good kine are seuen yeeres, and
the seuen good eares are seuen yeeres: this is one
dreame.
27 Likewise the seuen thinne and euilfauou-
red kine, that came out after them, are seuen
yeeres: and the seuen emptie eares blasted with
the East wind, are seuen yeeres of famine.
28 This is the thing which I haue sayde vnto
Pharaoh, that God hath shewed vnto Pharaoh,
what he is about to doe.
29 Beholde, there come seuen yeeres of great
‖ plentie in all the land of Egypt.

‖ Or, abundance and saturitie.

30 Againe, there shall arise after them seuen
yeeres of famine, so that all the plentie shall bee
forgotten in the land of Egypt, and the famine
shall consume the land:

‖ Or, they shall remember no more the plentie.

31 Neither shal the plentie ‖ be knowen in the
land, by reason of this famine that *shal come* after,
for it shalbe exceeding great.
32 And therefore the dreame was doubled vn-
to Pharaoh the second time, because the thing is
established by God, & God hasteth to perform it.

i The office of a true Prophet is not onely to shew the euils to come, but also the remedies for the same.

33 Nowe therefore let Pharaoh i prouide for
a man of vnderstanding and wisdom, and set him
ouer the land of Egypt.
34 Let Pharaoh make and appoint officers o-
uer the land, and take vp the fift part of the land
of Egypt in the seuen plenteous yeeres.
35 Also let them gather all the foode of these
good yeeres that come, and lay vp corne vnder
the hand of Pharaoh for food, in the cities, and
let them keepe *it*.
36 So the foode shall be for the prouision of
the land, against ẏ seuen yeeres of famine, which
shall be in the land of Egypt, that the land perish
not by famine.
37 ¶ And the saying pleased Pharaoh and all
his seruants.

k None should be preferred to honour that haue not gifts of God meete for the same.

38 Then said Pharaoh vnto his seruants, Can
we find *such* a man as this, in whom *is* the k Spirit
of God?
39 Then Pharaoh said to Ioseph, For as much
as God hath shewed thee all this, there is no man
of vnderstanding, or of wisdome like vnto thee.

* Psal. 105. 21. 1. mac. 2. 53. act. 7. 10.
† Ebr. mouth.
l Some read, the people shall kisse thy mouth, that is, shall obey thee in all things.
‖ Or, his signet.

40 * Thou shalt be ouer mine house, & at thy
† l word shall all my people be armed, onely in
the kings throne will I be aboue thee.
41 Moreouer Pharaoh said to Ioseph, Behold,
I haue set thee ouer all the land of Egypt.
42 And Pharaoh tooke off his ‖ ring from his
hand, and put it vpon Iosephs hand, and arayed
him in garments of fine linnen, and put a golden
chaine about his necke.

† Ebr. second charet.

43 So hee set him vpon the † best charet that
hee had, saue one: and they cried before him,
m Abrech, and placed him ouer all the lande of
Egypt.

m In signe of honour: which word some expound, tender father, or father of the king, or kneele downe.
‖ Or, the expounder of secrets.
‖ Or, priest.

44 Againe Pharaoh saide vnto Ioseph, I am
Pharaoh, and without thee shall no man lift vp
his hand or his foote in all the land of Egypt.
45 And Pharaoh called Iosephs name ‖ Zaph-
nath-paaneah: and he gaue him to wife Asenath
the daughter of Poti-pherah ‖ prince of On. then
went Ioseph abroade in the land of Egypt.

n His age is mentioned both to shew that his authoritie came of God, and also how long he suffered imprisonment and affliction, twelue yeeres and moe.

46 ¶ And Ioseph *was* n thirty yeere old when
he stoode before Pharaoh king of Egypt: & Io-
seph departing frō the presence of Pharaoh, went
throughout all the land of Egypt.
47 And in the seuen plenteous yeeres the earth
† brought forth store.

† Ebr. made for gatherings.

48 And hee gathered vp all the foode in the
seuen plenteous yeeres, which were in the lande
of Egypt, and layde vp foode in the cities: the
foode of the fielde, that was round about *euery*
citie, laide he vp in the same.
49 So Ioseph gathered wheate, like vnto the
sande of the sea in multitude out of measure, vn-
till he left numbring: for *it was* without number.

* Chap. 46. 20. and 48. 5.

50 Now vnto Ioseph were borne * two sonnes
(before the yeeres of famine came) which Ase-
nath the daughter of Poti-pherah prince of On
bare vnto him.
51 And Ioseph called the name of the first
borne Manasseh: for God, *said he*, hath made me
forget al my labour & all my o fathers houshold.

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked and prosperitie caused him to forget it.

52 Also he called the name of the second, E-
phraim: For God, *said he*, hath made me fruitfull
in the land of mine affliction.
53 ¶ So the seuen yeeres of the plentie that
was in the land of Egypt were ended.

* Psalm. 105. 16.

54 * Then began the seuen yeeres of famine
to come, according as Ioseph had sayd: and the
famine was in all landes, but in all the lande of E-
gypt was ‖ bread.

‖ Or, foode.

55 At the length all the land of Egypt was af-
famished, and the people cried to Pharaoh for
bread. And Pharaoh saide vnto all the Egyptians,
Goe to Ioseph: what he saith to you, doe ye.
56 When the famine was vpon all the lande,
Ioseph opened all *places*, wherein *the store was*,
and solde vnto the Egyptians: for the famine
waxed sore in the land of Egypt.

‖ Or, came to Ioseph.

57 And all countries ‖ came to Egypt to bye
corne of Ioseph, because the famine was sore in
all landes.

CHAP. XLII.

3 Iosephs brethren come into Egypt to bye corne. 7 Hee knoweth them, and tryeth them. 24 Simeon is put in prison. 26 The other returne to their father to fette Beniamin.

a This story teacheth plainly that all things are gouerned by Gods prouidence for the profite of his Church.
‖ Or, corne.
b As men destitute of counsel.
* Acts 7. 12.

THen a Iaakob sawe that there was ‖ foode in
Egypt, & Iaakob said vnto his sonnes, Why
b gaze ye one vpon an other?
2 And he said, Behold, I haue heard that there
is foode in Egypt, * Get you downe thither, and
bye vs foode thence, that we may liue & not die.
3 ¶ So went Iosephs ten brethren downe to
bye corne of the Egyptians.
4 But Beniamin Iosephs brother would not
Iaakob send with his brethren: for he said, Least
death should † befall him.

† Ebr. should befall him.

5 And the sonnes of Israel came to bye food
among them that came: for there was famine in
the land of Canaan.

6 Now

6 Nowe Ioseph was gouernour of the land,
who solde to all the people of the land: then Io-
sephs brethren came, & bowed their face to the
ground before him.
7 And when Ioseph sawe his brethren, hee
knewe them, and [c] made himselfe strange to-
ward them, and spake to them roughly, and sayd
vnto them, Whence come ye? Who answered,
Out of the land of Canaan, to buy vitaile.
8 (Now Ioseph knew his brethren, but they
knew not him.
9 And Ioseph remembred ẏ *dreames, which
he dreamed of them) & he said vnto them, Ye are
spies, *and* are come to see the †weaknes of ẏ land.
10 But they said vnto him, Nay, my lord, but
to buy vitaile thy seruants are come.
11 We are all one mans sonnes: wee meane
truely, and thy seruants are no spies.
12 But hee sayd vnto them, Nay, but yee are
come to see the weaknesse of the land.
13 And they said, We thy seruants are twelue
brethren, the sonnes of one man in the land of
Canaan: and beholde, the yongest *is* this day with
our father, and one ‖ is not.
14 Againe Ioseph sayd vnto them, This is it
that I spake vnto you, saying, Ye are spies.
15 Hereby ye shall be prooued: [d] *by* the life
of Pharaoh, ye shall not goe hence, except your
yongest brother come hither.
16 Send one of you which may fet your bro-
ther, and ye shalbe kept in prison, that your words
may be prooued, whether there be trueth in you:
or els *by* the life of Pharaoh ye are but spies.
17 So he put them in warde three dayes.
18 Then Ioseph sayde vnto them the third
day, This doe, and liue: *for* I [e] feare God.
19 If ye be true men, let one of your brethren
be bound in your prison house, and goe ye, carie
foode *for* the famine of your houses:
20 *But bring your yonger brother vnto me,
that your wordes may be tried, and that yee dye
not: and they did so.
21 ¶ And they said one to another, [f] We haue
verily sinned against our brother, in that we sawe
the anguish of his soule, when he besought vs, and
we would not heare *him*: therefore is this trouble
come vpon vs.
22 And Reuben answered them, saying, War-
ned I not you, saying, *Sinne not against the
childe, and ye would not heare? and lo, his blood
is now required.
23 (And they were not aware that Ioseph vn-
derstood them: for he † spake vnto them by an
interpreter.)
24 Then he turned from them, & [h] wept, and
turned to them againe, & communed with them,
and tooke Simeon from among them, & bound
him before their eyes.
25 ¶ So Ioseph commanded that they should
fill their sackes with wheate, and put euery mans
money againe in his sacke, and giue them vitaile
for the iourney: and thus did he vnto them.
26 And they layed their vitaile vpon their as-
ses, and departed thence.
27 And as one of them opened his sacke for
to giue his asse prouender in the ynne, he espyed
his money: for lo, it was in his sackes mouth.
28 Then he sayd vnto his brethren, My mo-
ney is restored: for lo, it is euen in my sacke. And
their heart † fayled them, and they were [i] astoni-
shed, and sayd one to another, What is this, *that*
God hath done vnto vs?
29 ¶ And they came vnto Iaakob their father
vnto the land of Canaan, and tolde him all that
had befallen them, saying,
30 The mã, *who is* lord of ẏ land, spake rough-
ly to vs, & put vs *in prison* as spies of the cõutrey.
31 And we sayd vnto him, We are true men,
and are no spies.
32 We be twelue brethren, sonnes of our fa-
ther: one ‖ is not, and the yongest *is* this day with
our father in the land of Canaan.
33 Then the lorde of the countrey sayd vnto
vs, Hereby shal I knowe if ye be true men: Leaue
one of your brethren with me, and take *foode* for
the famine of your houses, and depart,
34 And bring your yongest brother vnto me,
that I may knowe that yee are no spies, but true
men: *so* will I deliuer you your brother, and ye
shall occupie in the land.
35 ¶ And as they emptied their sackes, be-
holde, euery mans bundel of money was in his
sacke: and when they & their father saw the bun-
dels of their money, they were afrayd.
36 Then Iaakob their father sayd to them,
Ye haue robbed me of my children: Ioseph is not,
and Simeon is not, and ye wil take Beniamin: all
these things ‖ are against [k] me.
37 Then Reuben answered his father, saying,
Slay my two sonnes, if I bring him not to thee a-
gaine: deliuer him to mine hand, and I wil bring
him to thee againe.
38 But he said, My sonne shal not goe downe
with you: for his brother is dead, and he is left a-
lone: if death come vnto him by the way which
ye go, then ye shall bring my gray head with so-
row vnto the graue.

CHAP. XLIII.

13 Iaakob suffereth Beniamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

NOw great [a] famine *was* in the land.
2 And whẽ they had eaten vp the vitaile,
which they had brought from Egypt, their father
said vnto thẽ, Turne again, & buy vs a litle food.
3 And Iudah answered him, saying, The man
charged vs by an othe, saying, *Neuer see my
face, except your brother *be* with you.
4 If thou wilt send our brother with vs, we
wil goe downe, and buy thee foode:
5 But if thou wilt not send *him*, we will not
go downe: for the man said vnto vs, *Looke me
not in the face, except your brother *be* with you.
6 And Israel sayd, Wherefore dealt yee so
euill with me, as to tell the man, whether yee had
yet a brother or no?
7 And they answered, The mã asked straitly of
‖ our selues & of our kinred saying, Is your father
yet aliue? haue ye *any* brother? And we tolde him
†according to these wordes: could we know cer-
tainly ẏ he would say, Bring your brother downe?
8 Then sayd Iudah to Israel his father, Send
the boy with me, that wee may rise and goe, and
that we may liue, and not die, both we, and thou,
and our children.
9 I will bee suretie for him: of mine hand
shalt thou require him. *If I bring him not to
thee, and set him before thee, † then let me beare

c This dissembling is not to be followed, nor any particular factes of the fathers not approued by Gods worde.

* Chap.37.5.

† Ebr. nakednesse, or, filthinesse.

‖ Or, is dead.

d The Egyptians which were Idolaters, vsed to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

e And therefore am true and iust.

* Chap.35.5.

f Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

* Chap.37.21.

g God wil take vengeance vpon vs, and measure vs with our owne measure.

† Ebr. an interpreter betweene them.

h Though hee shewed himselfe rigorous, yet his brotherly affection remained.

† Ebr. went out.

i Because their conscience accused thẽ of their sinne, they thought God woulde haue brought them to trouble by this money.

‖ Or, cannot be found.

‖ Or, fight vpon me.

k For they seemed not to bee touched with any loue toward their brethren, which increased his sorow: and partly as appeareth, he suspected them for Ioseph.

a This was a great tentation to Iaakob to suffer so great famine in that land, where God had promised to blesse him.

* Chap.42.20.

* Chap.42.20.

‖ Or, of our estate and condition.

† Ebr. to the mouth of these words: that is, that thing which he asked vs.

* Chap.44.32.

† Ebr. I will sinne to thee.

the blame for euer.
10 For except we had made this tarying, doubt-
lesse by this we had returned the second time.
11 Then their father Israel said vnto them, If
it must needes be so now, doe thus: take of the best
fruites of the land in your vessels, and bring the
man a present, a little rosen, & a little hony, || spi-
ces and myrrhe, nuttes, and almondes:
12 And take b double money in your hand,
and the money, that was brought againe in your
sackes mouthes: cary it againe in your hand, lest
it were some ouersight.
13 Take also your brother and arise, *and* goe
againe to the man.
14 And c God almightie giue you mercy in
the sight of the man, that hee may deliuer you
your other brother, and Beniamin: but I shall be
d robbed of my childe, as I haue bene.
15 Thus the men tooke this present, & tooke
twise so much money in their hand with Benia-
min, and rose vp, and went downe to Egypt and
stoode before Ioseph.
16 And when Ioseph sawe Beniamin with
them, he sayd || to his steward, Bring these men
home and kill meate, and make ready: for the
men shal eate with me at noone.
17 And ÿ man did as Ioseph bade, & brought
the men vnto Iosephs house.
18 Nowe when the men were brought into
Iosephs house, they were e afrayd, & sayd, Because
of the money, that came in our sacks mouthes at
the first time, are we brought, that he may † picke
a quarel against vs, and † lay some thing to our
charge, and bring vs in bondage and our asses.
19 Therefore came they to Iosephs stewarde,
& communed with him at the doore of ÿ house,
20 And said, Oh sir, * we came in deed downe
hither at the first time to buy foode,
21 And as we came to an ynne and opened
our sackes, behold, euery mans money was in his
sackes mouth, *euen* our money in full weight, but
we haue brought it in our hands.
22 Also other money haue we brought in our
hands to buy foode, *but* we cannot tell, who put
our money in our sackes.
23 And he said, || Peace be vnto you, feare not:
f your God, and the God of your father hath gi-
uen you that treasure in your sackes, I had your
money: and he brought forth Simeon to them.
24 So the man led them into Iosephs house,
and gaue them water to wash their feete, & gaue
their asses prouender.
25 And they made ready their present against
Ioseph came at noone, (for they heard say, that
they should eate bread there.)
26 Whē Ioseph came home, they brought the
present into the house to him, which was in their
hands, & bowed down to the ground before him.
27 And hee asked them of *their* † prosperitie,
and sayd, Is your father the olde man, of whome
ye tolde me, in good health? is he yet aliue?
28 Who answered, Thy seruant our father is
in good health, he is yet aliue: and they bowed
downe, and made obeysance.
29 And he lifting vp his eyes, beheld his bro-
ther Beniamin, his g mothers sonne, and sayd, Is
this your yonger brother of whome ye tolde me?
And he said, God be merciful vnto thee, my sone.
30 And Ioseph made haste (for his † affectiō was

|| Or, sweete smels.

b When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.

c Our chiefe trust ought to bee in God and not in worldly meanes.

d He speaketh these words not so much of despaire, as to make his sonnes more careful to bring againe their brother.

|| Or, to the ruler of his house.

e So the iudgement of God pressed their conscience.

† Ebr. role himselfe vpon vs.

† Ebr. cast himselfe vpon vs.

* Chap. 42.3.

|| Or, you are well.

f Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.

† Ebr. peace.

g For they two onely were borne of Rahel.

† Ebr. bowels.

inflamed toward his brother, & sought *where* to
weepe) & entred into his chamber, & wept there.
31 Afterward he washed his face, & came out,
and refrained himselfe, and said, Set on † meate.
32 And they h prepared for him by himselfe, &
for them by themselues, and for the Egyptians,
which did eate with him, by themselues, because ÿ
Egyptians might not eate bread with ÿ Ebrewes:
for that was an i abominatiō vnto the Egyptians.
33 So they sate before him: ÿ eldest according
vnto his age, and the yongest according vnto his
youth. & the men marueiled among themselues.
34 And they tooke measses from before him,
and sent to them: but Beniamins messe was fiue
times so much as any of theirs; and they dranke,
k and had of the best drinke with him.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth him-selfe to be seruant for Beniamin.

AFterward he commanded his steward, saying,
Fill the mens sackes with foode, as much as
they can carry, and put euery mans money in his
sackes mouth.
2 And a put my cup, *I meane*, the siluer cup,
in the sackes mouth of the yongest, and his corne
money. And he did according to the commande-
ment that Ioseph gaue *him*.
3 And in the † morning the men were sent
away, they, and their asses.
4 And when they went out of the citie not
farre off, Ioseph sayd to his stewarde, Vp, followe
after the men: and when thou doest ouertake
them, say vnto them, Wherefore haue ye rewar-
ded euill for good?
5 Is that not *the cuppe*, wherein my Lorde
drinketh? b and in the which he doeth diuine and
prophecie? ye haue done euill in so doing.
6 ¶ And when hee ouertooke them, he sayd
these wordes vnto them.
7 And they answered him, Wherefore sayth
my lorde such wordes? God forbid that thy ser-
uants should doe such a thing.
8 Beholde the money which we found in our
sackes mouthes, wee brought againe to thee out
of the land of Canaan: how then should we steale
out of thy lordes house siluer or golde?
9 With whomsoeuer of thy seruāts it be foūd,
let him die. & we also wil be my lords bondmen.
10 And he sayd, Now then let it be according
vnto your wordes: he with whom it is found, shal
be my seruant, and ye shalbe † blamelesse.
11 Then at once euery man tooke downe his
sacke to ÿ ground, & euery one opened his sacke.
12 And he searched, and began at the eldest
and left at the yongest: and the cuppe was found
in Beniamins sacke.
13 Then they c rent their clothes, and laded
euery man his asse, & went againe into the citie.
14 ¶ So Iudah and his brethren came to Io-
sephs house (for he *was* yet there) and they fel be-
fore him on the ground.
15 Then Ioseph said vnto them, What acte is
this, which ye haue done? know ye not that such
a man as I can diuine and prophecie?
16 Thē said Iudah, What shal we say vnto my
lord? what shal we speake? & how can we iustifie
our selues? d God hath found out the wickednes
of thy seruants: beholde, wee *are* seruants to my
lord, both we, & he, with whom the cup is found.
17 But

† Ebr. bread.

h To signifie his dignitie.

i The nature of the superstitious is to condemne all other in respect of themselues.

k Sometime this word signifieth to be drunken, but here it is meant, that they had ynough, & dranke of the best wine.

a We may not by this example vse any vnlawfull practises, seeing God hath commanded vs to walke in simplicitie.

† Ebr. the morning shone.

b Because the people thought he could diuine, he attributeth to himselfe that knowledge: or els hee faineth that hee consulted with soothsayers for it: which simulation is worthy to be reprooued.

† Ebr. innocent.

c To signifie how greatly the thing displeased them, & how sorie they were for it.

d If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid, that I should
doe so, *but* the man, with whome the cuppe is
founde, he shall be my seruant, and goe yee in
peace vnto your father.
18 ¶ Then Iudah drewe neere vnto him, and
saide, O my Lorde, let thy seruant now speake a
worde in my lordes eares, and let not thy wrath
be kindled against thy seruant: for thou art euen
[e] as Pharaoh.

e Equall in autoritie: or, next vnto the king.

19 My lord asked his seruants, saying, *Haue
ye a father, or a brother?

* Chap. 42. 13, 16.

20 And we answered my lord, Wee haue a fa-
ther that is olde, and a yong † childe, *which he be-*
gate in his age: & his brother is dead, & he alone
is left of his mother, and his father loueth him.

† Ebr. childe of his olde age.

21 Now thou saidest vnto thy seruants, Bring
him vnto me, that I may ‖ set mine eie vpon him.

‖ Or, that I may see him.

22 And we answered my lord, The childe can
not depart from his father: for if he leaue his fa-
ther, *his father* would die.
23 Then saydest thou vnto thy seruants, *Ex-
cept your yonger brother come down with you,
looke in my face no more.

* Chap. 43. 3.

24 So when we came vnto thy seruant our fa-
ther, and shewed him what my lord had said,
25 And our father said vnto vs, Goe againe,
buy vs a little foode,
26 Then we answered, We cannot go downe:
but if our yongest brother † go with vs, then will
we go downe: for we may not see the mans face,
except our yongest brother be with vs.

† Ebr. be with vs.

27 Then thy seruaunt my father saide vnto
vs, Ye know that my [f] wife bare me two *sonnes*,
28 And the one went out from mee, and I
said, Of a suretie he is torne in * pieces, and I saw
him not since.

f Rahel bare to Iaakob, Ioseph and Beniamin.
* Chap. 37. 33.

29 Now yee take this also away from mee: if
death take him, then g yee shall bring my gray
head in sorrow to the graue.

g Ye shall cause me to die for sorow.

30 Now therefore, when I come to thy ser-
uant my father, and the child *be* not with vs (see-
ing that his † life dependeth on the *childes* life)

† Ebr. his soule is bound to his soule.

31 Then when hee shall see that the childe *is*
not *come*, he wil die: so shall thy seruants bring
the gray head of thy seruant our father with sor-
row to the graue.
32 Doubtlesse thy seruant became suretie for
the childe to my father, and said, *If I bring him
not vnto thee againe, then I wil beare the blame
vnto my father for euer.

* Chap. 43. 9.

33 Now therefore, I pray thee, let *me* thy ser-
uant bide for the child, *as* a seruant to my Lord,
and let the childe go vp with his brethren.
34 For [h] how can I go vp to my father, if the
childe *be* not with me, vnlesse I would see the e-
uill that shall come on my father?

h Meaning he had rather remaine there prisoner, then to returne and see his father in heauinesse.

CHAP. XLV.

1 Ioseph maketh himselfe knowen to his brethren. 8 He sheweth that al was done by Gods prouidence. 18 Pharaoh commandeth him to send for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iaakob reioyceth.

THen Ioseph could not refraine himselfe be-
fore all that stoode by him, but hee cryed,
[a] Haue forth euery man from me. And there ta-
ried not one with him, while Ioseph vttered him-
selfe vnto his brethren.

a Not that he was ashamed of his kindred, but that he would couer his brethrens fault.

2 And he wept, and cried, *so* that the Egypti-
ans heard: the house of Pharaoh heard also.
3 Then Ioseph said to his brethren, I am Io-
seph: doeth my father yet liue? But his brethren
could not answere him, for they were astonished
at his presence.
4 Againe, Ioseph said to his brethren, Come
neere, I pray you, to me. And they came neere.
And he saide, * I am Ioseph your brother, whom
ye sold into Egypt.

* Actes 7. 13.

5 Now therefore be not [b] sad, neither grieued
with your selues, that ye sold me hither: *for God
did send me before you for *your* preseruation.

b This example teacheth that we must by al meanes comfort them, which are truely humbled & wounded for their sins.
* Chap. 50. 20.

6 For now two yeeres of famine *haue beene*
through the land, and fiue yeeres *are* behinde,
wherein neither *shalbe* earing nor haruest.
7 Wherfore God sent me before you to pre-
serue your posteritie in this land, and to saue you
aliue by a great deliuerance.
8 Nowe then you sent not mee hither, but
[c] God, who hath made me a father vnto Pharaoh,
and lord of all his house, and ruler throughout all
the land of Egypt.

c Albeit God detest sinne, yet hee turneth mans wickednesse to serue to his glory.

9 Haste you & go vp to my father, & tel him,
Thus saith thy sonne Ioseph, God hath made mee
lord of all Egypt: come downe to me, tary not.
10 And thou shalt dwel in ẏ land of Goshen,
and shalt be neere me, thou and thy children, and
thy childrens children, and thy sheepe, and thy
beastes, and all that thou hast.
11 Also I will nourish thee there (for yet *re-*
maine fiue yeeres of famine) lest thou perish
through pouertie, thou and thy houshold, and all
that thou hast.
12 And behold, your eyes doe see, and the eies
of my brother Beniamin, that [d] my mouth spea-
keth to you.

d That is, that I speake in your owne language, and haue none interpreter.

13 Therefore tel my father of all mine honor
in Egypt, and of al that yee haue seene, and make
haste, and bring my father hither.
14 Then hee fell on his brother Beniamins
necke, & wept, and Beniamin wept on his necke.
15 Moreouer, hee kissed all his brethren, and
wept vpon them: and afterward his brethren tal-
ked with him.
16 ¶ And the † tidings came vnto Pharaohs
house, so that they said, Iosephs brethrē are come:
and it pleased Pharaoh wel, and his seruants.

† Ebr. voyce.

17 Then Pharaoh said vnto Ioseph, Say to thy
brethren, This do ye, lade your beasts and depart,
go to the land of Canaan,
18 And take your father, and your housholds,
& come to me, & I wil giue you the [e] best of the
land of Egypt, & ye shal eate of the [f] fat of ẏ land.

e The most plentifull ground.
f The chiefest fruites and commodities.

19 And I commaunde thee, Thus do ye, take
you charets out of the land of Egypt for your
children, and for your wiues, and bring your fa-
ther and come.
20 Also † regard not your stuffe: for the best
of all the land of Egypt is yours.

† Ebr. let not your eyes spare your vessels.

21 And the children of Israel did so: and Io-
seph gaue them charets according to the com-
maundement of Pharaoh: hee gaue them vitaile
also for the iourney.
22 He gaue them all, none except, change of
raiment: but vnto Beniamin hee gaue three hun-
dreth peeces of siluer, and fiue sutes of raiment.
23 And vnto his father ‖ likewise hee sent ten
hee asses laden with the best things of Egypt, and
ten shee asses laden with wheate, and bread and
meate for his father by the way.

‖ Or, he sent as much, to wit, siluer, as verse 22. and ten asses.

24 So sent he his brethren away, and they de-

parted:

g Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

parted:and he sayde vnto them, g Fall not out by
the way.
25 ¶ Thē they went vp from Egypt, & came
vnto the land of Canaā vnto Iaakob their father,
26 And told him, saying, Ioseph *is* yet aliue, &
he also is gouernour ouer all ỹ land of Egypt, and
Iaakobs heart h failed: for he beleeued them not.
27 And they told him al the words of Ioseph,
which he had said vnto them: but whē he saw the
charets, which Ioseph had sent to carry him, then
the spirite of Iaakob their father reuiued.
28 And Israel said, *I haue* inough: Ioseph my
sonne *is* yet aliue: I will go and see him yer I die.

h As one betwene hope and feare.

CHAP. XLVI.

3 God assureth Iaakob of his iourny into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answere to Pharaoh.

THen Israel tooke his iourney with all that he
had, and came to Beer-sheba, and a offered
sacrifice vnto the God of his father Izhak.
2 And God spake vnto Israel in a vision by
night, saying, Iaakob, Iaakob. Who answered, I
am here.
3 Then hee sayde, I am God, the God of thy
father, feare not to go downe into Egypt: for I
will there make of thee a great nation.
4 I will b go downe with thee into Egypt,
and I will also c bring thee vp againe, and Ioseph
shall d put his hand vpon thine eies.
5 Then Iaakob rose vp from Beer-sheba: &
the sonnes of Israel caried Iaakob their father,
and their children, and their wiues in the charets,
which Pharaoh had sent to cary him.
6 And they tooke their cattell and their
goods, which they had gotten in the land of Canaan,
and came into Egypt, *both* * Iaakob and
all his seede with him,
7 His sonnes & his sonnes sonnes with him,
his daughters and his sonnes daughters, and al his
seede brought he with him into Egypt.
8 ¶ And these are the names of the children
of Israel, which came into Egypt, *euen* Iaakob
and his sonnes: * Reuben Iaakobs first borne.
9 And the sonnes of Reuben: Hanoch, and
Phallu, and Hezron, and Carmi.
10 ¶ And the sonnes of * Simeon: Iemuel, &
Iamin, and Ohad, and Iachin, and Zohar, and
Shaul the sonne of a Canaanitish woman.
11 ¶ Also the sonnes of * Leui: Gershon, Kohath,
and Merari.
12 ¶ Also the sonnes of * Iudah: Er, & Onan,
and Shelah, and Pharez, and Zerah: (but Er and
Onan died in the land of Canaan) And the sons
of Pharez *were* Hezron and Hamul.
13 ¶ Also the sonnes of * Issachar: Tola, and
Phuuah, and Iob, and Shimron.
14 ¶ Also the sonnes of Zebulun: Sered, and
Elon, and Iahleel.
15 These be the sonnes of Leah, which shee
bare vnto Iaakob in Padā Aram, with his daughter
Dinah. All the || soules of his sonnes and his
daughters *were* thirtie and three.
16 Also the sonnes of Gad; Ziphion, and Haggi,
Shuni, and Ezbon, Eri, and Arodi, and Areli.
17 ¶ Also the sonnes of * Asher: Iimnah, and
Ishuah, and Isui, and Beriah, & Serah their sister.
And the sonnes of Beriah: Heber, and Malchiel.
18 These are the children of Zilpah, whome

a Whereby he both signified, that he worshipped the true God, and also that he kept in his heart the possession of that land, from whence present necessitie droue him.
b Conducting thee by my power.
c In thy posterity.
d Shall shut thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kinred.
* Iosh.24.4. psalm. 105.23. Isa.52.4.
* Exod.1.2. and 6. 14. num.26.5. 1. chron.5.1.
* Exod.6.15. 1.chro.4.24.
* 1.Chron.6.1.
* 1.Chron.2.3. and 4.21. chap.38.3.
* 1.Chron.7.1.
|| Or, persons.
* 1.Chron.7.30.

Laban gaue to Leah his daughter: and these she
bare vnto Iaakob, *euen* sixteene soules.
19 The sonnes of Rahel Iaakobs wife *were*
Ioseph, and Beniamin.
20 ¶ And vnto Ioseph in the land of Egypt
were borne Manasseh, and Ephraim, which * Asenath
the daughter of Poti-pherah prince of On
bare vnto him.
21 ¶ Also the sonnes of * Beniamin: Belah,
& Becher, and Ashbeel, Gera, and Naaman, Ehi,
and Rosh, Muppim, and Huppim, and Ard.
22 These are the sonnes of Rahel, which were
borne vnto Iaakob, foureteene soules in all.
23 ¶ Also the sonnes of Dan: Hushim.
24 ¶ Also the sonnes of Naphtali: Iahzeel,
and Guni, and Iezer, and Shillem.
25 These are the sonnes of Bilhah, which Laban
gaue vnto Rahel his daughter, and shee bare
these to Iaakob, in all, seuen soules.
26 All the * soules, that came with Iaakob into
Egypt, which came out of his † loines (beside
Iaakobs sonnes wiues) *were* in the whole, three
score and sixe soules.
27 Also the sonnes of Ioseph, which were
borne him in Egypt, *were* two soules: *so that* all
the soules of the house of Iaakob, which came
into Egypt, *are* seuentie.
28 ¶ Then he sent Iudah before him vnto Ioseph,
to || direct his way vnto Goshen, and they
came into the land of Goshen.
29 Then Ioseph † made ready his charet and
went vp to Goshen to meete Israel his father, and
presented himselfe vnto him and fel on his necke,
and wept vpon his necke a † good while.
30 And Israel said vnto Ioseph, Now let me die,
since I haue seene thy face, & ỹ thou art yet aliue.
31 Then Ioseph said to his brethren, & to his
fathers house, I wil go vp and shew Pharaoh, and
tel him, My brethren & my fathers house, which
were in the land of Canaan, are come vnto me,
32 And the men *are* e sheepeheardes, and because
they are shepheardes, they haue brought
their sheepe and their cattel, & al that they haue.
33 And if Pharaoh call you, and aske you,
What is your trade?
34 Then ye shal say, Thy seruants are men
occupied about cattell, from our childehoode euen
vnto this time, both we & our fathers: that ye
may dwel in the land of Goshen: for euery sheepe
keeper is an f abomination vnto the Egyptians.

* Chap.41.50.
* 1.Chron.7.6. and 8.1.
* Deut.10.22.
† Ebr. thighes.
|| Or, to prepare [illegible] a place.
† Ebr. bound [illegible] charet.
† Ebr. yet, or [illegible]
e He was not ashamed of his father and kinred, though they were of base condition.
f God suffreth the worlde to hate his, that they may forsake the filth of the world, and cleaue to him.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priestes haue liuing of the King. 28 Iaakobs age when hee dieth. 30 Ioseph sweareth to bury him with his fathers.

THen came Ioseph and tolde Pharaoh, and
saide, My father, and my brethren, and their
sheepe, and their cattell, and all that they haue,
are come out of the land of Canaan, and behold,
they are in the land of Goshen.
2 And Ioseph took part of his brethren, *euen*
a fiue men, and presented them vnto Pharaoh.
3 Then Pharaoh said vnto his brethren, What
is your trade? And they answered Pharaoh, Thy
seruants *are* shepheardes, both we & our fathers.
4 They said moreouer vnto Pharaoh, For to
soiourne in ỹ land are we come: for thy seruants
haue no pasture for *their* sheep, so sore is ỹ famine
in the land of Canaan. Now therefore, we pray
thee,

a That the king might be assured they were come, and see what maner of people they were.

thee, let thy seruants dwel in the land of Goshen.
5 Then spake Pharaoh to Ioseph, saying, Thy
father and thy brethren are come vnto thee.
6 The b land of Egypt is before thee: in the
best place of the land make thy father & thy bre-
thren dwell: let thē dwell in ẏ land of Goshen: &
if thou knowest that there be men of actiuitie a-
mong them, make them rulers ouer my cattel.
7 Ioseph also brought Iaakob his father, and
set him before Pharaoh. And Iaakob † saluted
Pharaoh.
8 Then Pharaoh saide vnto Iaakob, † How
olde art thou?
9 And Iaakob said vnto Pharaoh, The whole
time of my * pilgrimage is an hundreth & thirtie
yeeres: few & euil haue the daies of my life been,
& I haue not attained vnto the yeeres of the life
of my fathers, in the dayes of their pilgrimages.
10 And Iaakob † tooke leaue of Pharaoh, &
departed from the presence of Pharaoh.
11 ¶ And Ioseph placed his father, & his bre-
thren, & gaue thē possession in the land of Egypt,
in the best of the land, euen in the land of c Ra-
meses, as Pharaoh had commanded.
12 ¶ And Ioseph nourished his father, & his
brethren, and all his fathers houshold with bread,
d euen to the young children.
13 ¶ Now there was no bread in all the land:
for the famine was exceeding sore: so that the
land of Egypt, and the land of Canaan were † fa-
mished by reason of the famine.
14 And Ioseph gathered all the money, that
was found in the land of Egypt, and in the land
of Canaan, for the corne which they bought, and
e Ioseph layd vp the money in Pharaohs house.
15 So when money failed in the land of E-
gypt, and in the land of Canaan, then all the E-
gyptians came vnto Ioseph and sayde, Giue vs
bread: for why should we dye before thee? for our
money is spent.
16 Then sayd Ioseph, Bring your cattell, and
I wil giue you for your cattel, if your money be
spent.
17 So they brought their cattell vnto Ioseph,
and Ioseph gaue them bread for the horses, & for
the flockes of sheepe, and for the heardes of cat-
tel, and for the asses: so he fed them with bread
for all their cattel that yeere.
18 But when the yeere was ended, they came
vnto him the next yeere, and sayd vnto him, We
wil not hide from my lord, that since our money
is spent, and my lord hath the heards of the cat-
tel, there is nothing left in the sight of my lorde,
but our bodies and our ground.
19 Why shal we perish in thy sight, both we,
and our f land? bye vs and our land for bread, and
we and our land wil be bound to Pharaoh: there-
fore giue vs seede, that we may liue and not dye,
and that the land goe not to waste.
20 So Ioseph bought all the land of Egypt
for Pharaoh: for the Egyptians solde euery man
his ground because the famine was sore vpon
them: so the land became Pharaohs.
21 And he g remoued the people vnto the ci-
ties, † from one side of Egypt euen to the other.
22 Only the land of ẏ Priests bought he not:
for the Priests had an ordinarie of Pharaoh, and
they did eate their ordinarie, which Pharaoh gaue
them: wherefore they solde not their ground.

b Iosephs great modestie appeareth in that hee would enterprise nothing without the kings commandement.

† Ebr. blessed.

† Ebr. how many dayes are the yeeres of thy life?

* Heb. 11.9. & 13.

† Ebr. blessed.

c Which was a citie in the countrey of Goshen, Exod. 1.11.

d Some reade, that he fed them as litle babes, because they could not prouide for themselues against the famine.

† Ebr. brought to an extremitie, or at their wits ende.

e Wherein hee both declareth his fidelitie towarde the King, and his minde free from couetousnes.

f For except the ground be tilled and sowen it perisheth, and is as it were dead.

g By this changing they signified that they had nothing of their owne, but receiued all of the kings liberalitie.

† Ebr. ende of the border.

23 Then Ioseph sayd vnto the people, Behold,
I haue bought you this day, & your land for Pha-
raoh: loe, here is seede for you: sowe therefore the
ground.
24 And of the increase yee shall giue the fifth
part vnto Pharaoh, and foure partes shalbe yours
for the seede of the field, and for your meate, and
for them of your housholdes, and for your chil-
dren to eate.
25 Then they answered, Thou hast saued our
liues: let vs finde grace in the sight of my lorde,
and we wil be Pharaohs seruants.
26 Then Ioseph made it a law ouer the land
of Egypt vnto this day, that Pharaoh should
haue the fift part, h except the land of the priests
only, which was not Pharaohs.
27 ¶ And Israel dwelt in the land of Egypt, in
the countrey of Goshen: & they had their posses-
sions therein, & grew & multiplied exceedingly.
28 Moreouer, Iaakob liued in the land of E-
gypt seuenteene yeeres, so that the whole age of
Iaakob was an hundreth fourtie & seuen yeeres.
29 Now when the time drew neere that Israel
must die, he called his sonne Ioseph, and said vn-
to him, If I haue nowe found grace in thy sight,
* put thine hand now vnder my thigh, and deale
mercifully & truely with me: burie me not, I pray
thee, in Egypt,
30 But when I shall i sleepe with my fathers,
thou shalt carie me out of Egypt, and burie mee
in their buriall. And hee answered, I will doe as
thou hast sayd.
31 Then he sayd, Sweare vnto mee. And hee
sware vnto him. And Israel k worshipped towards
the beds head.

h Pharaoh in prouiding for Idolatrous priests, shal be a condemnation to all them which neglect the true ministers of Gods worde.

* Chap. 24.2.

i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

k He reioyced that Ioseph had promised him, and setting himself vp vpon his pillow, praised God. Reade 1. Chro. 29.10.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 Hee receiueth Iosephs sonnes as his. 19 He preferreth the yonger. 21 He prophecieth their returne to Canaan.

AGaine after this, one sayd to Ioseph, Loe, thy
father is sicke: then he tooke with him his
a two sonnes, Manasseh and Ephraim.
2 Also one tolde Iaakob, and said, Behold, thy
sonne Ioseph is come to thee, and Israel tooke his
strength vnto him and sate vpon the bed.
3 Then Iaakob sayd vnto Ioseph, God ‖ al-
mightie appeared vnto me at * Luz in the land of
Canaan, and blessed me,
4 And he sayd vnto me, Beholde, I will make
thee fruitfull, and will multiplie thee, and will
make a great number of people of thee, and will
giue this land vnto thy seede after thee for an
b euerlasting possession.
5 ¶ And now thy * two sonnes, Manasseh and
Ephraim, which are borne vnto thee in the land
of Egypt, before I came to thee into Egypt, shal
be mine, as Reuben and Simeon are mine.
6 But the linage, which thou hast begotten
after them, shalbe thine: they shalbe called after
the names of their brethren in their inheritance.
7 Nowe when I came from Padan, Rahel
* died vpon mine hand in the land of Canaan, by
the way when there was but halfe a dayes iour-
ney of ground to come to Ephrath: and I buried
her there in the way to Ephrath: the same is
Beth-lehem.
8 Then Israel beheld Iosephs sonnes & sayd,
Whose are these?

a Ioseph more esteemeth that his children should be receiued into Iaakobs family, which was the Church of God, then to enioy all the treasures of Egypt.

‖ Or, all sufficient.

* Chap. 28.13.

b Which is true in the carnal Israel vnto the comming of Christ, & in the spirituall for euer.

* Chap. 41.50.

* Chap. 35.19.

9 And Ioseph sayd vnto his father, They are
my sonnes, which [c] God hath giuen mee here.
Then he sayd, I pray thee, bring them to me, that
I may blesse them:

c The faithfull acknowledge all benefites to come of Gods free mercies.

10 (For the eyes of Israel were dim for age, so
that he could not *well* see) Then he caused them
to come to him, and he kissed them and embraced
them.
11 And Israel sayd vnto Ioseph, I had not
thought to haue seene thy face: yet loe, God hath
shewed me also thy seede.
12 And Ioseph tooke them away from his
knees, & did reuerence † downe to the ground.

† Ebr. his face to the ground.

13 Then tooke Ioseph them both, Ephraim
in his right hand toward Israels left hand, & Manasseh
in his left hand toward Israels right hand,
so he brought *them* vnto him.
14 But Israel stretched out his right hand, and
layde it on [d] Ephraims head, which was ye yonger,
and his left hand vpon Manassehs head (directing
his hands of purpose) for Manasseh *was* the elder.

d Gods iudgment is oft times contrary to mans, and he preferreth that, which man despiseth.

15 ¶ * Also he blessed Ioseph, and sayde, The
God, before whom my fathers, Abraham & Izhak
did walke, the God, which hath fed mee all
my life long, vnto this day, *blesse thee.*

* Hebr. 11.21.

16 The [e] Angel, which hath deliuered mee
from all euil, blesse the children, & let my [f] name
be named vpon them, & the name of my fathers
Abraham and Izhak, that they may grow as fish
into a multitude in the middes of the earth.

e This Angel must be vnderstoode of Christ, as Chap. 35.13. & 32.1.
f Let them be taken as my children.

17 But when Ioseph saw that his father layde
his right hand vpon the head of Ephraim, it [g] displeased
him: and he stayed his fathers hand to remoue
it from Ephraims head to Manassehs head.

g Ioseph faileth in binding Gods grace to the order of nature.

18 And Ioseph sayde vnto his father, Not so,
my father, for this is the eldest: put thy right hand
vpon his head.
19 But his father refused, & sayd, I know wel,
my sonne, I know well: hee shalbe also a people,
and he shalbe great likewise: but his yonger brother
shalbe greater then he, and his seede shall be
full of nations.
20 So he blessed them that day, and sayde, In
thee Israel shall blesse, and say, God make thee as
[h] Ephraim and as Manasseh. and hee set Ephraim
before Manasseh.

h In whom Gods graces should manifestly appeare.

21 Then Israel sayd vnto Ioseph, Beholde, I
die, and God shalbe with you, and bring you againe
vnto the land of [i] your fathers.

i Which they had by fayth in the promes.

22 Moreouer, I haue giuẽ vnto thee one portion
aboue thy brethren, which [k] I gate out of the
hand of ye Amorite by my * sword & by my bow.

k By my children whom God spared for my sake.
* Chap. 34.25.

CHAP. XLIX.

1 Iaakob blesseth all his sonnes by name, and sheweth them what is to come. 10 Hee telleth them that Christ shall come out of Iudah. 29 He will be buried with his fathers. 33 He dyeth.

THen Iaakob called his sonnes, and sayd, Gather
your selues together, that I may tell you
what shal come to you in the [a] last dayes.

a When God shal bring you out of Egypt: and because ye he speaketh of ye Messias, he nameth it the last dayes.

2 Gather your selues together, and heare, yee
sonnes of Iaakob, and hearken vnto Israel your
father.
3 ¶ Reuben mine eldest sonne, thou art my
[b] might, & the beginning of my strength, [c] the excellencie
of dignitie, & the excellencie of power:
4 *Thou wast* light as water: thou shalt not be
excellent, because thou * wentest vp to thy fathers
bed: ‖ then diddest thou defile my bed, *thy
dignitie* is gone.

b Begotten in my youth.
c If thou hadst not lost thy birthright by thine offence.
* Chap. 35.22. 1. chron. 5.1.
‖ Or, it ceased to be my bed.

5 ¶ Simeon and Leui, brethren *in euill*, the
‖ instruments of crueltie *are* in their habitations.
6 Into their secret let not my soule come: my
[d] glory, be not thou ioyned with their assembly:
for in their wrath they slew a [e] man, and in their
selfe will they digged downe a wall.
7 Cursed be their wrath, for it was fierce, and
their rage, for it was cruell: I will [f] diuide them
in Iaakob, and scatter them in Israel.

‖ Or, their swords were instruments of violence.
d Or, tongue: meaning that hee neither consented to them in worde nor thought.
e The Shechemites, Chap. 34.26.
f For Leui had no part, and Simeon was vnder Iudah, Iosh. 19.1. till God gaue them ye place of the Amalekites, 1. Chro. 4.43.

8 ¶ Thou Iudah, thy brethrẽ shall praise thee:
thine hand *shalbe* in the necke of thine enemies:
thy fathers sonnes shall [g] bowe downe vnto thee.
9 Iudah, *as* a Lions whelpe, shalt thou come
vp from the spoyle, my sonne. He shal lye downe
and couche as a Lion, and as a Lionesse: [h] Who
shall stirre him vp?
10 The ‖ scepter shal not depart frõ Iudah, nor
a Lawgiuer frõ betweene his feete, vntil [i] Shiloh
come, & the people *shall be* gathered vnto him.
11 He shal binde his Asse foale vnto ye [k] vine,
and his Asses colte vnto the best vine. hee shall
wash his garment in wine, and his cloke in the
blood of grapes.
12 His eyes *shalbe* red with wine, and his teeth
white with milke.

g As was verified in Dauid & Christ.
h His enemies shal so feare him.
‖ Or, kingdome.
i Which is Christ the Messias, the giuer of all prosperitie: who shal call the Gentiles to saluation.
k A countrey most aboundant with vines and pastures is promised him.

13 ¶ Zebulun shal dwell by the sea side, and
he *shalbe* an hauen for shippes: and his border
shalbe vnto Zidon.
14 ¶ Issachar *shalbe* † [l] a strong asse, couching
downe betweene two burdens:
15 And he shal see that rest is good, and that
the land is pleasant, and he shal bow his shoulder
to beare, and shall be subiect vnto tribute.
16 ¶ Dan [m] shal iudge his people as one of the
tribes of Israel.
17 Dan shalbe a [n] serpent by the way, an adder
by the path, byting the horse heeles, so that
his rider shal fall backward.
18 [o] O Lord, I haue waited for thy saluation.
19 ¶ Gad, an hoste of men shall ouercome
him, but he shal ouercome at the last.
20 ¶ Concerning Asher, his [p] bread *shalbe* fat,
and he shal giue pleasures for a king.
21 ¶ Naphtali *shalbe* a hinde let goe, giuing
[q] goodly wordes.

† Ebr. an Asse of great bones.
l His force shalbe great, but he shall want courage to resist his enemies.
m Shall haue the honour of a tribe.
n That is, full of subtiltie.
o Seeing the miseries that his posteritie should fall into, he bursteth out in prayer to God to remedy it.
p He shal abound in corne and pleasant fruites.
q Ouercomming more by fayre wordes then by force.

22 ¶ Ioseph *shalbe* † a fruitfull bough, *euen* a
fruitfull bough by the wel side: the † smal boughs
shal runne vpon the wall.
23 [r] And the archers grieued him, and shotte
against him, and hated him.
24 But his bowe abode strong, and the hands
of his armes were strengthened, by the handes of
of the mightie *God* of Iaakob, of whom *was* the
feeder *appointed*, *by* the [s] stone of Israel,
25 *Euen* by the God of thy father, who shall
helpe thee, and by the almightie, who shal blesse
thee with heauenly blessings from aboue, with
blessings of the deepe, that lyeth beneath, with
blessings of the brestes, and of the wombe.

† Ebr. a sonne of increase.
† Eb. daughters.
r As his brethren, when they were his enemies, Potiphar, and others.
s That is, God.

26 The blessings of thy father shalbe [t] stronger
then the blessings of mine elders: vnto the
ende of the hilles of the world they shall be on
the head of Ioseph, and on the top of the head
of him that was [u] separate from his brethren.
27 ¶ Beniamin shal rauine *as* a wolfe: in the
morning he shal deuoure the praye, and at night
he shal diuide the spoyle.
28 ¶ All these are the twelue tribes of Israel,
and thus their father spake vnto them, and blessed

t In as much as he was more neere to the accõplishment of the promes & it had bene more often confirmed.
u Either in dignitie, or when he was solde from his brethren.

sed them: euery one of them blessed hee with a
seuerall blessing.
29 And he charged them & saide vnto them,
I am ready to be garhered vnto my people: *bu-
rie me with my fathers in the caue, that is in the
fielde of Ephron the Hittite,

* Chap.47.30.

30 In the caue that is in the field of Machpe-
lah besides Mamre in the land of Canaan: which
caue Abraham bought with the fielde of Ephron
the Hittite for a possession to burie in.
31 There they buried Abraham and Sarah his
wife: the e they buried Izhak and Rebekah his
wife: and there I buried Leah.
32 The purchase of the field & the caue that
is therein, *was bought* of the children of Heth.
33 Thus Iaakob made an end of giuing charge
to his sons, & [x] pluckt vp his feete into the bed &
gaue vp the ghost, & was gathered to his people.

x Whereby is signified how quietly he dyed.

CHAP. L.

12 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 He seeth his childrens children. 25 He dieth.

THen Ioseph fell vpon his fathers face & wept
vpon him, and kissed him.
2 And Ioseph commanded his seruantes the
[a] physicians to enbaume his father, and the phy-
sicians enbaumed Israel.

a He meaneth them that enbaumed the dead and buried them.

3 So forty daies were accōplished (for so long
did the dayes of them that were enbaumed last) &
the Egyptians bewayled him [b] seuentie dayes.

b They were more excessiue in lamenting then the faithfull.

4 And when the dayes of his mourning were
past, Ioseph spake to ẏ house of Pharaoh, saying,
If I haue now found fauour in your eyes, speake,
I pray you, in the eares of Pharaoh, and say,
5 My father made me * sweare, saying, Loe, I
die, burie me in my graue, which I haue made me
in the land of Canaan: now therfore let me go, I
pray thee, & bury my father, & I wil come again.

* Chap.47.29.

6 Then Pharaoh said, Go vp & bury thy fa-
ther, [c] as he made thee to sweare.

c The very infidels would haue othes performed.

7 ¶ So Ioseph went vp to bury his father, and
with him went all the seruants of Pharaoh, *both*
the elders of his house, and all the elders of the
land of Egypt,
8 Likewise all the house of Ioseph, and his
brethren, and his fathers house: onely their chil-
dren, and their sheepe, and their cattel left they
in the land of Goshen.
9 And there went vp with him both charets
and horsemen: and they were an exceeding great
company.
10 And they came to ‖ Goren Atad, which
is beyond Iorden, and there they made a great
and exceeding sore lamentation: and he mourned
for his father seuen dayes.

‖ Or, the corne floore of Atad.

11 And when the Canaanites the inhabitants
of the land sawe the mourning in Goren Atad,
they saide, This is a great mourning vnto the E-
gyptians: wherefore the name thereof was called
‖ Abel Mizraim, which is beyond Iorden.

‖ Or, the lamentation of the Egyptians.

12 So his sons did vnto him, according as hee
had commanded them:
13 * For his sonnes carried him into the land
of Canaan, & buried him in the caue of the fielde
of Machpelah, which *caue* * Abraham bought
with the fielde, to be ‖ a place to burie in, of E-
phron the Hittite besides Mamre.

* Actes 7.16.
* Chap.23.16.
‖ Or, a possession.

14 ¶ Then Ioseph returned into Egypt, he &
his brethren, and al that went vp with him to bu-
rie his father, after that he had buried his father.
15 And when Iosephs brethren saw that their
father was dead, they saide, [d] It may be that Io-
seph will hate vs, and will pay vs againe all the e-
uill, which we did vnto him.

d An euill conscience is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying,
Thy father commanded before his death, saying,
17 Thus shal ye say vnto Ioseph, Forgiue now,
I pray thee, the trespasse of thy brethren, & their
sinne: for they rewarded thee euill. And now, we
pray thee, forgiue the trespasse of the seruants of
thy fathers [e] God. And Ioseph wept, when ‖ they
spake vnto him.

e Meaning, that they which haue one God, should be ioyned in most sure loue.
‖ Or, the messengers.

18 Also his brethren came vnto him, and fell
downe before his face, and saide, Beholde, wee be
thy seruants.
19 To whom Ioseph saide, * Feare not: for
‖ am not I vnder [f] God?

* Chap.45.5.
‖ Or, am I in Gods steade? [illegible] take vengeance.
f Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.

20 When ye thought euill against mee, God
disposed it to good, that he might bring to passe,
as it is this day, and saue much people aliue.
21 Feare not now therefore, I will nourish
you, and your children: and he comforted them,
and spake † kindly vnto them.

† Ebr. to their heart.

22 ¶ So Ioseph dwelt in Egypt, he, and his fa-
thers house: and Ioseph liued an [g] hundreth and
tenne yeeres.

g Who, notwithstanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and religion.

23 * And Ioseph saw Ephraims children, euen
vnto the third generation: also the sonnes of Ma-
chir the sonne of Manasseh were brought vp on
Iosephs knees.

* Numb.32.39.

24 And Ioseph said vnto his brethren, * I am
readie to die, and God will surely visite you, and
bring you out of this land, vnto the land which
he sware vnto Abraham, vnto Izhak, and vn-
to Iaakob.

* Hebr.11.22.

25 And Ioseph tooke an othe of the children
of Israel, saying, * [h] God will surely visite you,
and ye shal carry my bones hence.

* Exod.13.19.
h He speaketh this by the spirite of prophecie, exhorting his brethren to haue full trust in Gods promes for their deliuerance.

26 So Ioseph died, when he was an hundreth
and tenne yeeres olde: and they enbaumed him
and put him in a chest in Egypt.

THE SECOND BOOKE OF MOSES, CALLED EXODVS

THE ARGVMENT.

AFter that Iaakob by Gods commandement Gene.46.3. had brought his familie into Egypt, where they remained for the space of foure hundreth yeeres, and of seuentie persons grewe to [illegible] number, so that the King and the country grudged and endeuoured both by tyrannie and [illegible] to suppresse them: the Lord according to his promise Gene.15.14. had compassion of his [illegible] delivered them, but plagued their enemies in most strange and sundry sorts. And the more [illegible] tyrannie of the wicked enraged against his Church, the more did his heauy iudgements encrease [illegible] them, til Pharaoh and his army were drowned in the same Sea, which gaue an entrie and passage [illegible] children of God. But as the ingratitude of man is great, so did they immediatly forget Gods [illegible] full benefites: and albeit he had giuen them the Passeouer to be a signe and memorial of the same, [illegible]

they fell to distrust, and tempted God with sundrie murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meat to content their lusts, somtime by idolatrie, or such like. Wherefore God visited them with sharpe roddes and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loueth them to the end, whom he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercies, & euer with new benefites laboured to ouercome their malice: for he stil gouerned them and gaue them his word & Law, both concerning the maner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisedome had appointed.

CHAP. I.

1 The children of Iaakob that came into Egypt. 8 The newe Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

NOwe *a these are the names of
the children of Israel, which came
into Egypt (euery man and his
houshold came *thither* ẘ Iaakob)
2 Reuben, Simeon, Leui, and
Iudah,
3 Issachar, Zebulun, and Beniamin,
4 Dan, and Naphtali, Gad, and Asher.
5 So al the ‖ soules, that came out of ỹ loines
of Iaakob, were * seuentie soules: Ioseph was in
Egypt already.
6 Now Ioseph died and all his brethren, and
that whole generation.
7 ¶ And the * children of Israel ‖ brought
foorth fruite and increased in abundance, and
were multiplied, and were exceeding mightie, so
that the b land was full of them.
8 Then there rose vp a newe King in Egypt,
who c knew not Ioseph.
9 And he saide vnto his people, Beholde, the
people of the children of Israel *are* greater and
mightier then we.
10 Come, let vs worke wisely with them, lest
they multiplie, & it come to passe, that if there be
war, they ioine themselues also vnto our enemies,
& fight against vs, & d ‖ get them out of the land.
11 Therefore did they set taskemasters ouer
them, to keep them vnder with burdens: & they
built the cities Pithom & Raamses for the ‖ trea-
sures of Pharaoh.
12 But the more they vexed them, the more
they multiplied and grewe: therefore e they were
more grieued against the children of Israel.
13 Wherefore the Egyptians by crueltie cau-
sed the children of Israel to serue.
14 Thus they made them weary of their liues
by sore labour in clay & in bricke, & in all worke
in the field, with all maner of bondage, † which
they laid vpon them most cruelly.
15 ¶ Moreouer the King of Egypt comman-
ded the midwiues of the Ebrew womē, (of which
the ones name was f Shiphrah, and the name of
the other Puah)
16 And saide, *When yee doe the office of a
midwife to the women of the Ebrewes, & see thē
on their ‖ stooles; if it be a sonne, then ye shal kill
him: but if it be a daughter, then let her liue.
17 Notwithstanding the midwiues feared
God, and did not as the King of Egypt comman-
ded them, but preserued aliue the men children.
18 Then the king of Egypt called for ỹ mid-
wiues, and saide vnto them, Why haue yee doone
thus, and haue preserued aliue the men children?

* Gene. 46.8.
a Moses describeth the wonderfull order that God obserueth in performing his promes to Abraham, Gene. 15.14.
‖ *Or, persons.*
* *Gene. 46.27. deut. 10.22.*
* *Actes 7.17.*
‖ *Or, did growe.*
b He meaneth the countrey of Goshen.
c He considered not how God had preserued Egypt for Iosephs sake.
d Into Canaan, & so we shal lose our commoditie.
‖ *Or, go vp out of the land.*
‖ *Or, carnt and prouision.*
e The more that God blesseth his, the more doeth the wicked enuie them.
† *Ebr. wherewith they serued themselues of them by crueltie.*
f These seeme to haue bin the chiefe of the rest.
* *Wisd. 18.5.*
‖ *Or, seates whereupon they sate in trauell.*

19 And the midwiues answered Pharaoh, Be-
cause the Ebrewe g women *are* not as the women
of Egypt: for they are liuely, and are deliuered
yer the midwife come at them.
20 God therefore prospered the midwiues, &
the people multiplied and were verie mightie.
21 And because the midwiues feared God,
therefore he h made them houses.
22 Then Pharaoh charged all his people, say-
ing, Euery manchild that is borne, i cast ye into
the riuer, but reserue euery maide child aliue.

CHAP. II.

2 Moses is borne and cast into the flagges. 5 He is taken vp of Pharaohs daughter and kept. 12 Hee killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites crie vnto the Lord.

THen there went a a man of the house of Leui,
and tooke *to wife* a daughter of Leui,
2 And the woman conceiued and bare a son:
and when she sawe that he was faire, *she hid him
three moneths.
3 But when shee could no longer hide him,
she tooke for him an arke *made* of reed, and dau-
bed it with slime and with pitch, and b laide the
child therein, and put *it* among the bulrushes by
the riuers brinke.
4 Now his sister stoode a far off, to wit what
would come of him.
5 ¶ Then ỹ daughter of Pharaoh came down
to wash her in the riuer, and her maidens walked
by the riuers side: and when she sawe the arke a-
mong the bulrushes, she sent her maide to fet it.
6 Then she opened it, & saw it was a child: &
behold, the babe wept: so she had compassion on
it, and saide, This is one of the Ebrewes children.
7 Then said his sister vnto Pharaohs daugh-
ter, Shall I go and call vnto thee a nurse of the E-
brew women to nurse thee the child?
8 And Pharaohs daughter said to her, Go. So
the maide went & called the c childes mother,
9 To whom Pharaohs daughter saide, Take
this childe away, and nurse it for mee, and I will
reward thee. Then the woman tooke the childe,
and nursed him.
10 Now the childe grew, and she brought him
vnto Pharaohs daughter, & he was as her sonne,
and she called his name Moses, because, said she, I
drew him out of the water.
11 ¶ And in those dayes, when Moses was
d growen, he went foorth vnto his brethren, and
looked on their burdens: also he saw an Egyptian
smiting an Ebrew one of his brethren.
12 And he looked † round about, and when
he saw no man, he e slewe the Egyptian, and hid
him in the sand.
13 Againe he came forth the second day, & be-
hold two Ebrews stroue: & he said vnto him that
did ỹ wrong, Wherefore smitest thou thy fellow?

g Their disobedience herein was lawfull, but their dissembling euill.
h That is, God increased the families of the Israelites by their meanes.
i When tyrants can not preuaile by craft, they burst forth into open rage.
a This Leuite was called Amram, who married Iochabed, Chap. 6.20.
* *Num. 26.59. ebr. 13.23. act. 7.20. heb. 11.23.*
b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.
c Mans counsell cannot hinder that, which God hath determined shall come to passe.
d That is, was fourty yeere olde, Act. 7.23.
† *Ebr. thus and thus.*
e Being assured that God had appointed him to deliuer the Israelites, Act. 7.25.

14 And

14 And he answered, Who made thee a man of
authoritie, and a iudge ouer vs? Thinkest thou to
kil me, as thou killedst the Egyptian? Thē Moses
f feared and said, Certainly this thing is knowen.

f Though by his feare he shewed his infirmitie, yet faith couered it, Hebr.11.27.

15 Now Pharaoh heard this matter, & sought
to slay Moses; therefore Moses fled from Phara-
oh, and dwelt in the land of Midian, and hee sate
downe by a well.
16 And the ‖ Priest of Midian had seuen daugh-
ters, which came and drewe water, and filled the
troughes, for to water their fathers sheepe.

‖ Or, prince.

17 Then the shepherds came and droue them
away: but Moses rose vp, and † defended them,
and watered their sheepe.

† Ebr. saued them.

18 And when they came to Reuel their ‖ fa-
ther, he said, How are ye come so soone to day?

‖ Or, grandfather.

19 And they said, A man of Egypt deliuered
vs from the hand of the shepherds, and also drewe
vs water ynough, and watered the sheepe.
20 Then he said vnto his daughters, And where
is he? why haue yee so left the man? g call him
that he may eate bread.

g Wherein he declared a thankfull mind, which would recompence the benefit done vnto him.

21 And Moses agreed to dwel with the man:
who gaue vnto Moses Zipporah his daughter:
22 And she bare a sonne, *whose name he cal-
led Gershom: for he sayd, I haue bene a stranger
in a strange land.

* Chap.18.3.

23 ¶ Then in processe of time, the King of E-
gypt died, & the children of Israel sighed for the
bondage, and h cried: and their crie for the bon-
dage came vp vnto God.

h God humbleth his by afflictions, that they should cry vnto him, and receiue the fruit of his promes.

24 Then God heard their mone, and God re-
membred his couenant with Abraham, Izhak,
and Iaakob.
25 So God looked vpon the children of Isra-
el, and God i had respect vnto them.

i He iudged their cause, or, acknowledged them to be his.

CHAP. III.

1 Moses keepeth sheepe, & God appeareth vnto him in a bush. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

WHen Moses kept the sheepe of Iethro his
father in lawe, Priest of Midian, & droue
the flocke to the ‖ backeside of the desert, & came
to the a Mountaine of God, b Horeb,

‖ Or, farre within the desert.
a It was so called after the law was giuen.
b Called also Sinai.

2 Then the Angel of the Lord appeared vnto
him *in a flame of fire, out the mids of a c bush:
and he looked, and behold, the bush burned with
fire, and the bush was not consumed.

* Act.7.30.
c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the mids thereof.

3 Therfore Moses said, I wil turne aside nowe,
& see this great sight, why the bush burneth not.
4 And when the d Lord sawe that hee turned
aside to see, God called vnto him out of the mids
of the bush, and said, Moses, Moses. And hee an-
swered, I am here.

d Whom he called the Angell, verse 2.

5 Then he saide, Come not hither, e put thy
shooes off thy feete: for the place whereon thou
standest is f holy ground.

e Resigne thy selfe vp to me, Ruth.4.7. iosh.5.15.
f Because of my presence.

6 Moreouer he sayd, *I am the God of thy fa-
ther, the God of Abraham, the God of Izhak, &
the God of Iaakob. Then Moses hid his face: for
he was g afraid to looke vpon God.

* Mat 22.32. acts 7.32.
g For sinne causeth man to feare Gods iustice.

7 ¶ Then the Lord said, I haue surely seene
the trouble of my people, which are in Egypt, &
haue heard their cry, because of their h taskema-
sters: for I know their sorowes.

h Whose crueltie was intollerable.

8 Therefore I am come down to deliuer them
out of the hand of the Egyptians, and to bring
them out of that land into a good land & a large,
into a land that i floweth with milke and honie,

i Most plentifull of all things.

euen into the place of the Canaanites, & the Hi-
tites, and the Amorites, and the Perizzites, & the
Hiuites, and the Iebusites.
9 k And now lo, the cry of the children of Is-
rael is come vnto me, & I haue also seene the op-
pression, wherwith the Egyptians oppresse them.

k He heard before, but now he would reuenge it.

10 Come now therefore, and I will send thee
vnto Pharaoh, that thou mayest bring my people
the children of Israel out of Egypt.
11 ¶ But Moses said vnto God, Who am I l,
that I should go vnto Pharaoh, and that I should
bring the children of Israel out of Egypt?

l He doeth not fully disobey God, but acknowledgeth his owne weakenesse.

12 And he answered, m Certainely I will bee
with thee: and this shall be a token vnto thee,
that I haue sent thee, After ẏ thou hast brought
the people out of Egypt, ye shall serue God vpon
this Mountaine.

m Neither feare thine own weakenesse, nor Pharaohs tyrannie.

13 Then Moses said vnto God, Behold, when
I shall come vnto the children of Israel, and shall
say vnto them, The God of your fathers hath sent
me vnto you: if they say vnto mee, What is his
Name? what shall I say vnto them?
14 And God answered Moses, I n A M T H A T
I A M. Also he said, Thus shalt thou say vnto the
children of Israel, I A M hath sent me vnto you.

n The God which haue euer bene, am, and shall be: the God almightie, by whom all things haue their being, and the God of mercy, mindfull of my promes, Reuel.1.4.

15 And God spake further vnto Moses, Thus
shalt thou say vnto the children of Israel, The
Lord God of your fathers, the God of Abraham,
the God of Izhak, and the God of Iaakob hath
sent me vnto you: this is my Name for euer, and
this is my memoriall vnto all ages.
16 Go & gather the Elders of Israel together,
& thou shalt say vnto thē, The Lord God of your
fathers, the God of Abraham, Izhak, and Iaakob
appeared vnto me, & said, † I haue surely remem-
bred you, & that which is done to you in Egypt.

† Ebr. in visiting haue visited.

17 Therefore I did say, I will bring you out of
the affliction of Egypt vnto the land of the Ca-
naanites, and the Hittites, and the Amorites, and
the Perizzites, and the Hiuites, and the Iebusites,
vnto a land that floweth with milke and honie.
18 Then shal they obey thy voyce, & thou &
the Elders of Israel shal go vnto ẏ King of Egypt,
and say vnto him, The Lord God of the Ebrewes
hath ‖ met with vs: wee pray thee now therefore,
let vs goe three dayes iourney in the wildernesse,
that we may o sacrifice vnto the Lord our God.

‖ Or, appeared vnto vs.
o Because Egypt was full of Idolatrie, God would appoint them a place where they should serue him purely.

19 ¶ But I know, that the King of Egypt wil
not let you goe, but by strong hand.
20 Therefore will I stretch out mine hand
and smite Egypt with all my wonders, which I
will doe in the mids thereof: and after that shall
he let you goe.
21 And I will make this people to bee fauou-
red of the Egyptians: so that when ye go, ye shall
not goe emptie.
22 p *For euery woman shal aske of her neigh-
bour, & of her ‖ that soiourneth in her house, iew-
els of siluer and iewels of gold and raiment, & ye
shall put them on your sonnes, & on your daugh-
ters, and shall spoile the Egyptians.

p This example may not be followed generally: though at Gods commandement they did it iustly, receiuing some recompense of their labours.
* Chap.11.2. and 12.35.
‖ Or, of whose house she soiourneth.

CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 [illegible] is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron [illegible] Moses, and they come to the Israelites, and are [illegible].

THen Moses answered, and said, a But lo they
will not beleeue me, nor hearken vnto my
voyce: for they will say, The Lord hath not ap-
peared [illegible]

a [illegible]

peared vnto thee.
2 And the Lord sayd vnto him, What is that
in thine hand? And he answered, A rod.
3 Then said he, Cast it on the ground. So hee
cast it on the ground, and it was *turned* into a ser-
pent: and Moses fled from it.
4 Againe the Lord said vnto Moses, Put forth
thine hand, and take it by the taile. Then he put
foorth his hand and caught it, and it was *turned*
into a rod in his hand.
5 *Doe this* [b] that they may beleeue, that the
Lord God of their fathers, the God of Abraham,
the God of Izhak, and the God of Iaakob hath
appeared vnto thee.
6 ¶ And the Lorde sayd furthermore vnto
him, Thrust nowe thine hand into thy bosome.
And he thrust his hand into his bosome, & when
he tooke it out *againe*, behold, his hand was ‖ le-
prous as snow.
7 Moreouer he said, Put thine hand into thy
bosome againe. So hee put his hand into his bo-
some againe, and pluckt it out of his bosome, and
behold, it was turned againe as his *other* flesh.
8 So shall it be, if they will not beleeue thee,
neither obey ‖ the voice of the first signe, yet shall
they beleeue for the voice of the second signe.
9 But if they will not yet beleeue these two
signes, neither obey vnto thy voyce, then shalt
thou take of the [c] water of the riuer, and powre
it vpon the drie land: so the water which thou
shalt take out of the riuer, shalbe *turned* to blood
vpon the drie land.
10 ¶ But Moses sayd vnto the Lord, Oh my
Lorde, I am not eloquent, † neither at any time
haue bene, nor yet since thou hast spoken vnto
thy seruant: but I am † slow of speech and slowe
of tongue.
11 Then the Lord said vnto him, Who hath
giuen the mouth to man? or who hath made the
dumme, or the deafe, or him that seeth, or the
blind? haue not I the Lord?
12 Therefore go now, and *I wil be with thy
mouth, and will teach thee what thou shalt say.
13 But he said, Oh my Lord, send, I pray thee,
by the ‖ hand *of him*, whom thou [d] shouldest send.
14 Then the Lord was [e] very angry with Mo-
ses, and said, Doe not I know Aaron thy brother
the Leuite, that he himselfe shall speake? for loe,
he commeth also foorth to meete thee, and when
he seeth thee, he will be glad in his heart.
15 Therefore thou shalt speake vnto him, and
[f] put the wordes in his mouth, and I will be with
thy mouth, and with his mouth, and will teach
you what ye ought to doe.
16 And he shall be thy spokesman vnto the
people: and hee shall be, *euen* he shall bee as thy
mouth, and thou shalt be to him as *[g] God.
17 Moreouer thou shalt take this rod in thine
hand, wherewith thou shalt do myracles.
18 ¶ Therefore Moses went and returned to
Iethro his father in law, and said vnto him, I pray
thee, let mee goe, and returne to my ‖ brethren,
which are in Egypt, and see whether they be yet
aliue. Then Iethro said to Moses, Go in peace.
19 (For the Lord had said vnto Moses in Mi-
dian, Goe, returne to Egypt: for they are all dead
which † went about to kill thee)
20 Then Moses tooke his wife & his sonnes,
and † put them on an asse, and returned toward
the land of Egypt, and Moses tooke the [h] rod of
God in his hand.
21 And the Lorde said vnto Moses, When
thou art entred and come into Egypt againe, see
that thou doe all the wonders before Pharaoh,
which I haue put in thine hand: but I will [i] har-
den his heart, and he shal not let the people goe.
22 Then thou shalt say to Pharaoh, Thus saith
the Lord, Israel *is* my sonne, *euen* my [k] first borne.
23 Wherefore I say to thee, Let my sonne go,
that he may serue me: if thou refuse to let him go,
behold, I will slay thy sonne, *euen* thy first borne.
24 ¶ And as hee was by the way in the inne,
the Lord met him, and [l] would haue killed him.
25 Then Zipporah tooke a sharpe knife, and
[m] cut away the foreskinne of her sonne, and cast it
at his feete, and said, Thou *art* in deed a bloodie
husband vnto me.
26 So ‖ he departed from him. Then she said, O
bloody husband (because of the circumcision)
27 ¶ Then the Lord said vnto Aaron, Go meet
Moses in the wildernesse. And he went and met
him in the ‖ Mount of God, and kissed him.
28 Then Moses told Aaron all the wordes of
the Lorde, who had sent him, and all the signes
wherewith he had charged him.
29 ¶ So went Moses and Aaron, and gathe-
red all the Elders of the children of Israel.
30 And Aaron told all the words, which the
Lord had spoken vnto Moses, and he did the mi-
racles in the sight of the people.
31 And the [n] people beleeued, and when they
heard that the Lorde had visited the children of
Israel, and had looked vpon their tribulation,
they bowed downe, and worshipped.

CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more & more. 20 They cry out vpon Moses and Aaron therefore, and Moses complaineth to God.

THen afterward Moses and Aaron went and
said to [a] Pharaoh, Thus saieth the Lord God
of Israel, Let my people go, that they may [b] cele-
brate a feast vnto me in the wildernesse.
2 And Pharaoh said, Who is the Lord, that I
should heare his voice, and let Israel goe? I know
not the Lord, neither will I let Israel goe.
3 And they sayd, ‖ We worship the God of
the Ebrewes: we pray thee, let vs goe three dayes
iourney in the desert, and sacrifice vnto the Lord
our God, least † he bring vpon vs the pestilence
or sword.
4 Then sayd the King of Egypt vnto them,
Moses & Aaron, why cause ye the people to cease
from their works? get you to your burdens.
5 Pharaoh sayd furthermore, Behold, much
people *is* nowe in the land, and ye [c] make them
leaue their burdens.
6 Therefore Pharaoh gaue commaundement
the same day vnto the taskemasters of the peo-
ple, and to their [d] officers, saying,
7 Ye shall giue the people no more strawe,
to make bricke († as in time past) *but* let them go
and gather them straw themselues:
8 Notwithstanding lay vpon them the num-
ber of bricke, which they made in time past, di-
minish nothing thereof: for they be idle, there-
fore they crie, saying, Let vs goe to offer sacrifice
vnto our God.

9 *Lay

b This power to worke myracles was to confirme his doctrine, and to assure him of his vocation.

‖ Or, white as snow.

‖ Or, the words confirmed by the first signe.

c Because these three signes should be sufficient witnesses to prooue that Moses should deliuer Gods people.

† Ebr. from yesterday, and yet yesterday.

† Ebr. heauie of mouth.

*Mat. 10. 19. and 12. 22.

‖ Or, ministerie.

d That is, of the Messias: or some other, that is more meet then I.

e Though we prouoke God iustly to anger, yet he will neuer reiect his.

f Thou shalt instruct him what to say.

*Chap. 7. 1.

g Meaning, as a wise counsellor and full of Gods Spirit.

‖ Ebr. brethren, and kinsfolke.

† Ebr. sought thy soule.

† Ebr. caused them to ride.

h Wherby he wrought the myracles.

i By receiuing his spirite and deliuering him vnto Satan to increase his malice.

k Meaning, most deare vnto him.

l God punished him with sicknes for neglecting his Sacrament.

m This acte was extraordinarie: for Moses was sore sicke, and God euen then required it.

‖ Or, the Angell.

‖ Or, Horeb.

n So that Moses had now experience of Gods promes that he should haue good successe.

a Faith ouercommeth feare, and maketh men bold in their vocation.

b And offer sacrifice.

‖ Or, God hath met vs.

† Ebr. least he smite vs with pestilence.

c As though ye would rebell.

d Which were of the Israelites and had charge to see them doe their worke.

† Ebr. yesterday & yet yesterday.

9 †Lay more worke vpon the men, and cause
them to do it, & let thē not regard vaine words.
10 ¶ Then went the taskemasters of the peo-
ple and their officers out, and tolde the peo-
ple, saying, Thus saith Pharaoh, I wil giue you no
more strawe.
11 Goe your selues, get you strawe where ye
can finde it, yet shall nothing of your labour be
diminished.
12 Then were the people scattered abroad
throughout all the land of Egypt, for to gather
stubble in stead of strawe.
13 And the taskemasters hasted them, saying,
Finish your dayes worke † euery dayes taske, as
ye did when ye had strawe.
14 And the officers of the children of Israel,
which Pharaohs taskemasters had set ouer them,
were beaten, and demaunded, Wherefore haue ye
not fulfilled your taske in making bricke yester-
day and to day, as in times past?
15 ¶ Then the officers of the children of Is-
rael came, & cried vnto Pharaoh, saying, Where-
fore dealest thou thus with thy seruants?
16 There is no strawe giuen to thy seruants,
and they say vnto vs, Make bricke: and loe, thy
seruants are beaten, and ‖ thy people is blamed.
17 But he said, † Ye are too much idle, therfore
ye say, Let vs goe to offer sacrifice to the Lord.
18 Goe therefore nowe and worke: for there
shall no strawe be giuen you, yet shal ye deliuer
the whole tale of bricke.
19 Then the officers of the children of Israel
‖ sawe themselues in an euill case, because it was
sayd, Ye shal diminish nothing of your bricke, nor
of euery dayes taske.
20 ¶ And they met Moses and Aaron, which
stood in their way as they came out frō Pharaoh,
21 To whom they said, The Lord looke vpon
you and iudge: for yee haue made our sauour to
* stinke before Pharaoh & before his seruants, In
that ye haue put a sword in their hand to slay vs.
22 Wherefore Moses returned to the Lorde,
and sayd, Lord, why hast thou afflicted this peo-
ple? wherefore hast thou thus sent me?
23 For since I came to Pharaoh to speake in
thy Name, he hath vexed this people, & yet thou
hast not deliuered thy people.

CHAP. VI.

3 God renueth his promise of the deliuerance of the Israelites.
9 Moses speaketh to the Israelites, but they beleeue him not.
10 Moses and Aaron are sent againe vnto Pharaoh. 15 The
genealogie of Reuben, Simeon, and Leui, of whome came Mo-
ses and Aaron.

Then the Lord sayd vnto Moses, Nowe shalt
thou see, what I will doe vnto Pharaoh: for
by a strong hand shal he let them goe, and euen
† be constrained to driue them out of his land.
2 Moreouer God spake vnto Moses, and said
vnto him, I am the Lord.
3 And I appeared vnto Abrahā, to Izhak, & to
Iaakob by the Name of ‖ Almightie God: but by
my Name ᵃ Iehouah was I not knowen vnto thē.
4 ‖ Furthermore as I made my couenant with
them to giue them the land of Canaan, the land
of their pilgrimage, wherein they were strangers:
5 So I haue also heard the groning of the
children of Israel, whom the Egyptians keepe in
bondage, and haue remembred my couenant.
6 Wherefore say thou vnto the children of
Israel, I am the Lord, & I will bring you out from
the burdens of the Egyptians, & will deliuer you
out of their bondage, and will redeeme you in a
stretched out arme, and in great ‖ iudgements.
7 Also I will ᵇ take you for my people, and
will be your God: then ye shall know that I the
Lorde your God bring you out from the burdens
of the Egyptians.
8 And I wil bring you into the land which I
† sware that I would giue to Abraham, and to Iz-
hak, and to Iaakob, and I will giue it vnto you
for a possession: I am the Lord.
9 ¶ So Moses told the children of Israel thus:
but they hearkened ᶜ not vnto Moses, for anguish
of spirit and for cruel bondage.
10 Then the Lord spake vnto Moses, saying,
11 Go speake to Pharaoh King of Egypt, that
he let the children of Israel goe out of his land.
12 But Moses spake before the Lord, saying,
Behold, the children of Israel hearken not vnto
me, how then shall Pharaoh heare me, which am
of ᵈ vncircumcised lippes?
13 Then the Lord spake vnto Moses & vnto
Aaron, and charged them to go to the children of
Israel and to Pharaoh King of Egypt, to bring the
children of Israel out of the land of Egypt.
14 ¶ These be the ᵉ heads of their fathers hou-
ses: the * sonnes of Reuben the first borne of Is-
rael are Hanoch and Pallu, Hezron and Carmi:
these are the families of Reuben.
15 * Also the sonnes of Simeon: Iemuel and
Iamin, and Ohad, and Iachin, and Zoar, and Shaul
the sonne of a Canaanitish woman: these are the
families of Simeon.
16 ¶ * These also are the names of the sonnes
of Leui in their generations: Gershon & Kohath
and Merari (& the yeeres of the life of Leui were
an hundreth ᶠ thirtie and seuen yeeres)
17 The sonnes of Gershon were Libni and
Shimi by their families.
18 * And the sonnes of Kohath, Amram and
Izhar, and Hebron, & Vzziel. (and Kohath liued
an hundreth thirtie and three yeeres)
19 Also ẏ sonnes of Merari were Mahali & Mu-
shi: these are the families of Leui by their kinreds.
20 * And Amram tooke Iochebed his ᵍ fa-
thers sister to his wife, and shee bare him Aaron
and Moses (and Amram liued an hundreth thirtie
and seuen yeeres)
21 ¶ Also the sonnes of Izhar: ʰ Korah, and
Nepheg, and Zichri.
22 And the sonnes of Vzziel: Mishael, and
Elzaphan, and Sithri.
23 And Aaron tooke Elisheba daughter of
ⁱ Amminadab, sister of Nahashon to his wife,
which bare him Nadab, and Abihu, Eleazar and
Ithamar.
24 Also the sonnes of Korah: Assir, and Elka-
nah and Abiasaph: these are the families of the
Korhites.
25 And Eleazar Aarons sonne tooke him one
of the daughters of Putiel to his wife, which bare
him * Phinehas: these are the principal fathers of
the Leuites throughout their families.
26 These are Aaron and Moses to whom the
Lord said, Bring the children of Israel out of the
land of Egypt, according to their ᵏ armies.
27 These are that Moses and Aaron, which
spake to Pharaoh King of Egypt, that they might
bring the children of Israel out of Egypt.

28 ¶ And

e The more cruelly that tyrants rage, the neerer is Gods helpe.
‖ Of Moses and Aaron.

† Ebr. the worke of a day in his day.

‖ Or, thy people the Egyptians are in the fault, etc.
† Ebr. idle, ye are idle.

‖ Or, looked sad on them, which sayd.

* Reade Gen. 34.30.
g It is a grieuous thing to the seruants of God to be accused of euil, specially of their brethren, when they doe as their duetie requireth.

† Ebr. in a strong hand.

‖ Or, All-sufficient.
a Whereby he signifieth that he will performe in deede that which he promised to their fathers: for this Name declareth that he is constant and will performe his promises.

‖ Or, plagues.
b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.
† Ebr. lift vp mine hand.
c So hard a thing it is to shew true obedience vnder the crosse.

d Or, barbarous & rude in speache: and by this word (vncircumcised) is signified the whole corruption of mans nature.
e This genealogie sheweth of whom Moses and Aaron came.
* Gen. 46.9. numb. 26.5. 1. chron. 5.1.
* 1. Chro. 4.24.

* Num. 3.17. 1. chron. 6.1. and 23.6.
f For he was 43. yeeres old, when he came into Egypt, and there liued 94.
* Num. 26.57. 1. chr. 6.2. & 23.12.

* Chap. 2.2. numb. 26.59.
g Which kind of mariage was after in the Law forbidden, Leui. 18.12.
h Moses tels he were brethrens children, whose rebellion was punished. Num. 16.1.
i Who was a prince of Iudah. Num. 1.7.

* Num. 25.11.

k For their families were so great, that they might be compared to an armie.

g Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

parted:and he sayde vnto them, g Fall not out by
the way.
25 ¶ Thē they went vp from Egypt, & came
vnto the land of Canaā vnto Iaakob their father,
26 And told him, saying, Ioseph *is* yet aliue, &
he also is gouernour ouer all ẏ land of Egypt, and
Iaakobs heart h failed:for he beleeued them not.
27 And they told him al the words of Ioseph,
which he had said vnto them:but whē he saw the
charets, which Ioseph had sent to carry him, then
the spirite of Iaakob their father reuiued.
28 And Israel said, *I haue* inough: Ioseph my
sonne *is* yet aliue: I will go and see him yer I die.

h As one betwene hope and feare.

CHAP. XLVI.

a God assureth Iaakob of his iourny into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answere to Pharaoh.

THen Israel tooke his iourney with all that he
had, and came to Beer-sheba, and a offered
sacrifice vnto the God of his father Izhak.
2 And God spake vnto Israel in a vision by
night, saying, Iaakob, Iaakob. Who answered, I
am here.
3 Then hee sayde, I am God, the God of thy
father, feare not to go downe into Egypt: for I
will there make of thee a great nation.
4 I will b go downe with thee into Egypt,
and I will also c bring thee vp againe, and Ioseph
shall d put his hand vpon thine eies.
5 Then Iaakob rose vp from Beer-sheba: &
the sonnes of Israel caried Iaakob their father,
and their children, and their wiues in the charets,
which Pharaoh had sent to cary him.
6 And they tooke their cattell and their
goods, which they had gotten in the land of Canaan,
and came into Egypt, *both* * Iaakob and
all his seede with him,
7 His sonnes & his sonnes sonnes with him,
his daughters and his sonnes daughters, and al his
seede brought he with him into Egypt.
8 ¶ And these are the names of the children
of Israel, which came into Egypt, *euen* Iaakob
and his sonnes: *Reuben Iaakobs first borne.
9 And the sonnes of Reuben: Hanoch, and
Phallu, and Hezron, and Carmi.
10 ¶ And the sonnes of * Simeon: Iemuel, &
Iamin, and Ohad, and Iachin, and Zohar, and
Shaul the sonne of a Canaanitish woman.
11 ¶ Also the sonnes of * Leui: Gershon, Kohath,
and Merari.
12 ¶ Also the sonnes of *Iudah: Er, & Onan,
and Shelah, and Pharez, and Zerah: (but Er and
Onan died in the land of Canaan) And the sons
of Pharez *were* Hezron and Hamul.
13 ¶ Also the sonnes of * Issachar: Tola, and
Phuuah, and Iob, and Shimron.
14 ¶ Also the sonnes of Zebulun: Sered, and
Elon, and Iahleel.
15 These be the sonnes of Leah, which shee
bare vnto Iaakob in Padā Aram, with his daughter
Dinah. All the ‖ soules of his sonnes and his
daughters *were* thirtie and three.
16 Also the sonnes of Gad; Ziphion, and Haggi,
Shuni, and Ezbon, Eri, and Arodi, and Areli.
17 ¶ Also the sonnes of * Asher: Iimnah, and
Ishuah, and Isui, and Beriah, & Serah their sister.
And the sonnes of Beriah: Heber, and Malchiel.
18 These are the children of Zilpah, whome

a Whereby he both signified, that he worshipped the true God, and also that he kept in his heart the possession of that land, from whence present necessitie droue him.
b Conducting thee by my power.
c In thy posteritie.
d Shall shut thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kinred.
* Iosh.24.4. psalm. 105.23. Isa.52.4.
* Exod.1.2. and 6.14. num.26.5.1. chron.5.1.
* Exod.6.15. 1.chro.4.24.
* 1.Chron.6.1.
* 1.Chron.2.3. and 4.21. chap.38.3.
* 1.Chron.7.1.
‖ Or, persons.
* 1.Chron.7.30.

Laban gaue to Leah his daughter: and these she
bare vnto Iaakob, *euen* sixteene soules.
19 The sonnes of Rahel Iaakobs wife *were*
Ioseph, and Beniamin.
20 ¶ And vnto Ioseph in the land of Egypt
were borne Manasseh, and Ephraim, which * Asenath
the daughter of Poti-pherah prince of On
bare vnto him.
21 ¶ Also the sonnes of * Beniamin: Belah,
& Becher, and Ashbeel, Gera, and Naaman, Ehi,
and Rosh, Muppim, and Huppim, and Ard.
22 These are the sonnes of Rahel, which were
borne vnto Iaakob, foureteene soules in all.
23 ¶ Also the sonnes of Dan: Hushim.
24 ¶ Also the sonnes of Naphtali: Iahzeel,
and Guni, and Iezer, and Shillem.
25 These are the sonnes of Bilhah, which Laban
gaue vnto Rahel his daughter, and shee bare
these to Iaakob, in all, seuen soules.
26 All the * soules, that came with Iaakob into
Egypt, which came out of his † loines (beside
Iaakobs sonnes wiues) *were* in the whole, three
score and sixe soules.
27 Also the sonnes of Ioseph, which were
borne him in Egypt, *were* two soules: *so that* all
the soules of the house of Iaakob, which came
into Egypt, *are* seuentie.
28 ¶ Then he sent Iudah before him vnto Ioseph,
to ‖ direct his way vnto Goshen, and they
came into the land of Goshen.
29 Then Ioseph † made ready his charet and
went vp to Goshen to meete Israel his father, and
presented himselfe vnto him and fel on his necke,
and wept vpon his necke a † good while.
30 And Israel said vnto Ioseph, Now let me die,
since I haue seene thy face, & ẏ thou art yet aliue.
31 Then Ioseph said to his brethren, & to his
fathers house, I wil go vp and shew Pharaoh, and
tel him, My brethren & my fathers house, which
were in the land of Canaan, are come vnto me,
32 And the men *are* e sheepeheardes, and because
they are sheepheardes, they haue brought
their sheepe and their cattel, & al that they haue.
33 And if Pharaoh call you, and aske you,
What is your trade?
34 Then ye shal say, Thy seruants are men
occupied about cattell, from our childehoode euen
vnto this time, both we & our fathers that ye
may dwel in the land of Goshen: for euery sheepe
keeper is an f abomination vnto the Egyptians.

* Chap.41.50.
* 1.Chron.7.6. and 8.1.
* Deut.10.22.
† Ebr. thighes.
‖ Or, to prepare him a place.
† Ebr. bound his charet.
† Ebr. yet, or still.
e He was not ashamed of his father and kinred, though they were of base condition.
f God suffreth the worlde to hate his, that they may forsake the filth of the world, and cleaue to him.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priestes haue liuing of the King. 28 Iaakobs age when hee dieth. 30 Ioseph sweareth to bury him with his fathers.

THen came Ioseph and tolde Pharaoh, and
saide, My father, and my brethren, and their
sheepe, and their cattell, and all that they haue,
are come out of the land of Canaan, and behold,
they are in the land of Goshen.
2 And Ioseph took part of his brethren, *euen*
a fiue men, and presented them vnto Pharaoh.
3 Then Pharaoh said vnto his brethren, What
is your trade? And they answered Pharaoh, Thy
seruants *are* sheepheardes, both we & our fathers.
4 They said moreouer vnto Pharaoh, For to
soiourne in ẏ land are we come: for thy seruants
haue no pasture for *their* sheep, so sore is ẏ famine
in the land of Canaan. Now therefore, we pray
thee,

a That the king might be assured they were come, and see what maner of people they were.

thee, let thy seruants dwel in the land of Goshen.
5 Then spake Pharaoh to Ioseph, saying, Thy
father and thy brethren are come vnto thee.
6 The b land of Egypt is before thee: in the
best place of the land make thy father & thy bre-
thren dwell: let thẽ dwell in ỹ land of Goshen: &
if thou knowest that there be men of actiuitie a-
mong them, make them rulers ouer my cattel.
7 Ioseph also brought Iaakob his father, and
set him before Pharaoh. And Iaakob † saluted
Pharaoh.
8 Then Pharaoh saide vnto Iaakob, † How
olde art thou?
9 And Iaakob said vnto Pharaoh, The whole
time of my * pilgrimage *is* an hundreth & thirtie
yeeres: few & euil haue the daies of my life been,
& I haue not attained vnto the yeeres of the life
of my fathers, in the dayes of their pilgrimages.
10 And Iaakob † tooke leaue of Pharaoh, &
departed from the presence of Pharaoh.
11 ¶ And Ioseph placed his father, & his bre-
thren, & gaue thẽ possession in the land of Egypt,
in the best of the land, *euen* in the land of c Ra-
meses, as Pharaoh had commanded.
12 ¶ And Ioseph nourished his father, & his
brethren, and all his fathers houshold with bread,
d euen to the young children.
13 ¶ Now there was no bread in all the land:
for the famine *was* exceeding sore: so that the
land of Egypt, and the land of Canaan were † fa-
mished by reason of the famine.
14 And Ioseph gathered all the money, that
was found in the land of Egypt, and in the land
of Canaan, for the corne which they bought, and
e Ioseph layd vp the money in Pharaohs house.
15 So when money failed in the land of E-
gypt, and in the land of Canaan, then all the E-
gyptians came vnto Ioseph and sayde, Giue vs
bread: for why should we dye before thee? for *our*
money is spent.
16 Then sayd Ioseph, Bring your cattell, and
I wil giue you for your cattel, if *your* money be
spent.
17 So they brought their cattell vnto Ioseph,
and Ioseph gaue them bread for the horses, & for
the flockes of sheepe, and for the heardes of cat-
tel, and for the asses: so he fed them with bread
for all their cattel that yeere.
18 But when the yeere was ended, they came
vnto him the next yeere, and sayd vnto him, We
wil not hide from my lord, that since our money
is spent, and my lord hath the heards of the cat-
tel, there is nothing left in the sight of my lorde,
but our bodies and our ground.
19 Why shal we perish in thy sight, both we,
and our f land? bye vs and our land for bread, and
we and our land wil be bound to Pharaoh: there-
fore giue vs seede, that we may liue and not dye,
and that the land goe not to waste.
20 So Ioseph bought all the land of Egypt
for Pharaoh: for the Egyptians solde euery man
his ground because the famine was sore vpon
them: so the land became Pharaohs.
21 And he g remoued the people vnto the ci-
ties, † from one side of Egypt euen to the other.
22 Only the land of ỹ Priests bought he not:
for the Priests had an ordinarie of Pharaoh, and
they did eate their ordinarie, which Pharaoh gaue
them: wherefore they solde not their ground.

b Iosephs great modestie appeareth in that hee would enterprise nothing without the kings commandement.
† Ebr. blessed.
† Ebr. how many dayes are the yeeres of thy life?
* Heb.11.9.& 13.
† Ebr. blessed.
c Which was a citie in the countrey of Goshen, Exod.1.11.
d Some reade, that he fed them as litle babes, because they could not prouide for themselues against the famine.
† Ebr. brought to an extremitie, or at their wits endes.
e Wherein hee both declareth his fidelitie towarde the King, and his minde free from couetousnes.
f For except the ground be tilled and sowen it perisheth, and is as it were dead.
g By this changing they signified that they had nothing of their owne, but receiued all of the kings liberalitie.
† Ebr. ende of the border.

23 Then Ioseph sayd vnto the people, Behold,
I haue bought you this day, & your land for Pha-
raoh: loe, *here is* seede for you: sowe therefore the
ground.
24 And of the increase yee shall giue the fifth
part vnto Pharaoh, and foure partes shalbe yours
for the seede of the field, and for your meate, and
for them of your housholdes, and for your chil-
dren to eate.
25 Then they answered, Thou hast saued our
liues: let vs finde grace in the sight of my lorde,
and we wil be Pharaohs seruants.
26 Then Ioseph made it a law ouer the land
of Egypt vnto this day, that Pharaoh should
haue the fift *part*, h except the land of the priests
only, which was not Pharaohs.
27 ¶ And Israel dwelt in the land of Egypt, in
the countrey of Goshen: & they had their posses-
sions therein, & grew & multiplied exceedingly.
28 Moreouer, Iaakob liued in the land of E-
gypt seuenteene yeeres, so that the whole age of
Iaakob *was* an hundreth fourtie & seuen yeeres.
29 Now when the time drew neere that Israel
must die, he called his sonne Ioseph, and said vn-
to him, If I haue nowe found grace in thy sight,
* put thine hand now vnder my thigh, and deale
mercifully & truely with me: burie me not, I pray
thee, in Egypt,
30 But when I shall i sleepe with my fathers,
thou shalt carie me out of Egypt, and burie mee
in their buriall. And hee answered, I will doe as
thou hast sayd.
31 Then he sayd, Sweare vnto mee. And hee
sware vnto him. And Israel k worshipped towards
the beds head.

h Pharaoh in prouiding for Idolatrous priests, shal be a condemnation to all them which neglect the true ministers of Gods worde.
* Chap.24.2.
i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.
k He reioyced that Ioseph had promised him, and setting himselfe vp vpon his pillow, praised God. Reade 1.Chro.29.10.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 Hee receiueth Iosephs sonnes as his. 19 He preferreth the yonger. 21 He prophecieth their returne to Canaan.

AGaine after this, one sayd to Ioseph, Loe, thy
father is sicke: then he tooke with him his
a two sonnes, Manasseh and Ephraim.
2 Also one tolde Iaakob, and said, Behold, thy
sonne Ioseph is come to thee, and Israel tooke his
strength vnto him and sate vpon the bed.
3 Then Iaakob sayd vnto Ioseph, God || al-
mightie appeared vnto me at * Luz in the land of
Canaan, and blessed me,
4 And he sayd vnto me, Beholde, I wil make
thee fruitfull, and will multiplie thee, and will
make a great number of people of thee, and will
giue this land vnto thy seede after thee for an
b euerlasting possession.
5 ¶ And now thy * two sonnes, Manasseh and
Ephraim, which are borne vnto thee in the land
of Egypt, before I came to thee into Egypt, shal
be mine, as Reuben and Simeon are mine.
6 But the linage, which thou hast begotten
after them, shalbe thine: they shalbe called after
the names of their brethren in their inheritance.
7 Nowe when I came from Padan, Rahel
* died vpon mine hand in the land of Canaan, by
the way when *there was* but halfe a dayes iour-
ney of ground to come to Ephrath: and I buried
her there in the way to Ephrath: the same *is*
Beth-lehem.
8 Then Israel beheld Iosephs sonnes & sayd,
Whose are these?

a Ioseph more esteemeth that his children should be receiued into Iaakobs family, which was the Church of God, then to enioy all the treasures of Egypt.
|| Or, all sufficient.
* Chap.28.13.
b Which is true in the carnal Israel vnto the comming of Christ, & in the spirituall for euer.
* Chap.41.50.
* Chap.35.19.

9 And Ioseph sayd vnto his father, They are
my sonnes, which [c] God hath giuen mee here.
Then he sayd, I pray thee, bring them to me, that
I may blesse them:
10 (For the eyes of Israel were dim for age, so
that he could not *well* see) Then he caused them
to come to him, and he kissed them and embra-
ced them.
11 And Israel sayd vnto Ioseph, I had not
thought to haue seene thy face: yet loe, God hath
shewed me also thy seede.
12 And Ioseph tooke them away from his
knees, & did reuerence † downe to the ground.
13 Then tooke Ioseph them both, Ephraim
in his right hand toward Israels left hand, & Ma-
nasseh in his left hand toward Israels right hand,
so he brought *them* vnto him.
14 But Israel stretched out his right hand, and
layde it on [d] Ephraims head, which was ẏ yonger,
and his left hand vpon Manassehs head (directing
his hands of purpose) for Manasseh *was* the elder.
15 ¶ * Also he blessed Ioseph, and sayde, The
God, before whom my fathers, Abraham & Iz-
hak did walke, the God, which hath fed mee all
my life long, vnto this day, *blesse thee.*
16 The [e] Angel, which hath deliuered mee
from all euil, blesse the children, & let my [f] name
be named vpon them, & the name of my fathers
Abraham and Izhak, that they may grow as fish
into a multitude in the middes of the earth.
17 But when Ioseph saw that his father layde
his right hand vpon the head of Ephraim, it [g] dis-
pleased him: and he stayed his fathers hand to re-
moue it from Ephraims head to Manassehs head.
18 And Ioseph sayde vnto his father, Not so,
my father, for this is the eldest: put thy right hand
vpon his head.
19 But his father refused, & sayd, I know wel,
my sonne, I know well: hee shalbe also a people,
and he shalbe great likewise: but his yonger bro-
ther shalbe greater then he, and his seede shall be
full of nations.
20 So he blessed them that day, and sayde, In
thee Israel shall blesse, and say, God make thee as [h]
Ephraim and as Manasseh. and hee set Ephraim
before Manasseh.
21 Then Israel sayd vnto Ioseph, Beholde, I
die, and God shalbe with you, and bring you a-
gaine vnto the land of [i] your fathers.
22 Moreouer, I haue giuē vnto thee one porti-
on aboue thy brethren, which [k] I gate out of the
hand of ẏ Amorite by my * sword & by my bow.

c The faithfull acknowledge all benefites to come of Gods free mercies.

† Ebr. his face to the ground.

d Gods iudgment is oft times contrary to mans, and he preferreth that, which man despiseth.

* Hebr. 11. 21.

e This Angel must be vnderstoode of Christ, as Chap. 31. 13. & 32. 1.

f Let them be taken as my children.

g Ioseph faileth in binding Gods grace to the order of nature.

h In whom Gods graces should manifestly appeare.

i Which they had by fayth in the promes.

k By my children whom God spared for my sake.

* Chap. 34. 25.

CHAP. XLIX.

1 Iaakob blesseth all his sonnes by name, and shewed them what is to come. 10 He telleth them that Christ shall come out of Iudah. 29 He will be buried with his fathers. 33 He dyeth.

Then Iaakob called his sonnes, and sayd, Ga-
ther your selues together, that I may tell you
what shal come to you in the [a] last dayes.
2 Gather your selues together, and heare, yee
sonnes of Iaakob, and hearken vnto Israel your
father.
3 ¶ Reuben mine eldest sonne, thou art my
[b] might, & the beginning of my strength, [c] the ex-
cellencie of dignitie, & the excellencie of power:
4 *Thou wast* light as water: thou shalt not be
excellent, because thou * wentest vp to thy fa-
thers bed: ‖ then diddest thou defile my bed, *thy
dignitie* is gone.

a When God shal bring you out of Egypt: and because ẏ he speaketh of ẏ Messias, he nameth it the last dayes.

b Begotten in my youth.

c If thou hadst not lost thy birthright by thine offence.

* Chap. 35. 22. 1. chron. 5. 1.

‖ Or, it ceassid to be my bed.

5 ¶ Simeon and Leui, brethren *in euill*, the
‖ instruments of crueltie *are* in their habitations.
6 Into their secret let not my soule come, my
[d] glory, be not thou ioyned with their assembly:
for in their wrath they slew a [e] man, and in their
selfe will they digged downe a wall.
7 Cursed be their wrath, for it was fierce, and
their rage, for it was cruell: I will [f] diuide them
in Iaakob, and scatter them in Israel.
8 ¶ Thou Iudah, thy brethrē shall praise thee:
thine hand *shalbe* in the necke of thine enemies:
thy fathers sonnes shall [g] bowe downe vnto thee.
9 Iudah, *as* a Lions whelpe shalt thou come
vp from the spoyle, my sonne. He shal lye downe
and couche as a Lion, and as a Lionesse: [h] Who
shall stirre him vp?
10 The ‖ scepter shal not depart frō Iudah, nor
a Lawgiuer frō betweene his feete, vntil [i] Shiloh
come, & the people *shall be* gathered vnto him.
11 He shal binde his Asse foale vnto ẏ [k] vine,
and his Asses colte vnto the best vine. hee shall
wash his garment in wine, and his cloke in the
blood of grapes.
12 His eyes *shalbe* red with wine, and his teeth
white with milke.
13 ¶ Zebulun shal dwell by the sea side, and
he *shalbe* an hauen for shippes: and his border
shalbe vnto Zidon.
14 ¶ Issachar *shalbe* † [l] a strong asse, couching
downe betweene two burdens:
15 And he shal see that rest is good, and that
the land is pleasant, and he shal bow his shoulder
to beare, and shall be subiect vnto tribute.
16 ¶ Dan [m] shal iudge his people as one of the
tribes of Israel.
17 Dan shalbe a [n] serpent by the way, an ad-
der by the path, byting the horse heeles, so that
his rider shal fall backward.
18 [o] O Lord, I haue waited for thy saluation.
19 ¶ Gad, an hoste of men shall ouercome
him, but he shal ouercome at the last.
20 ¶ Concerning Asher, his [p] bread *shalbe* fat,
and he shal giue pleasures for a king.
21 ¶ Naphtali *shalbe* a hinde let goe, giuing
[q] goodly wordes.
22 ¶ Ioseph *shalbe* † a fruitfull bough, *euen* a
fruitfull bough by the wel side: the † smal boughs
shal runne vpon the wall.
23 [r] And the archers grieued him, and shotte
against him, and hated him.
24 But his bowe abode strong, and the hands
of his armes were strengthened, by the handes of
of the mightie *God* of Iaakob, of whom *was* the
feeder *appointed*, *by* the [s] stone of Israel,
25 *Euen* by the God of thy father, who shall
helpe thee, and by the almightie, who shal blesse
thee with heauenly blessings from aboue, with
blessings of the deepe, that lyeth beneath, with
blessings of the brestes, and of the wombe.
26 The blessings of thy father shalbe [t] stron-
ger then the blessings of mine elders: vnto the
ende of the hilles of the world they shall be on
the head of Ioseph, and on the top of the head
of him that was [u] separate from his brethren.
27 ¶ Beniamin shal rauine *as* a wolfe: in the
morning he shal deuoure the praye, and at night
he shal diuide the spoyle.
28 ¶ All these are the twelue tribes of Israel,
and thus their father spake vnto them, and bles-
sed

‖ *Or, their swords were instruments of violence.*

d Or, tongue: meaning that hee neither consented to them in words nor thought.

e The Shechemites, Chap. 34. 26.

f For Leui had no part, and Simeon was vnder Iudah, Iosh. 19. 1. till God gaue them ẏ place of the Amalekites, 1. Chro. 4. 43.

g As was verified in Dauid & Christ.

h His enemies shal so feare him.

‖ *Or, kingdome.*

i Which is Christ the Messias, the giuer of all prosperitie: who shal call the Gentiles to saluation.

k A countrey most aboundant with vines and pastures is promised him.

† *Ebr. an Asse of great bones.*

l His force shalbe great, but he shall want courage to resist his enemies.

m Shall haue the honour of a tribe.

n That is, full of subtiltie.

o Seeing the miseries that his posteritie should fall into, he bursteth out in prayer to God to remedy it.

p He shal abound in corne and pleasant fruites.

q Overcomming more by fayre wordes then by force.

† *Ebr. a sonne of increase.*

† *Eb. daughters.*

r As his brethren, when they were his enemies, Potiphar, and others.

s That is, God.

t In as much as it was more neere to the accōplishment of the promes, & had bene more often confirmed.

u Either in dignitie, or when he was solde from his brethren.

sed them: euery one of them blessed hee with a
seuerall blessing.
29 And he charged them & saide vnto them,
I am ready to be gathered vnto my people: *burie me with my fathers in the caue, that is in the
fielde of Ephron the Hittite,

* *Chap.47.30.*

30 In the caue that is in the field of Machpelah besides Mamre in the land of Canaan: which
caue Abraham bought with the fielde of Ephron
the Hittite for a possession to burie in.
31 There they buried Abraham and Sarah his
wife: there they buried Izhak and Rebekah his
wife: and there I buried Leah.
32 The purchase of the field & the caue that
is therein, *was bought* of the children of Heth.
33 Thus Iaakob made an end of giuing charge
to his sons, & x pluckt vp his feete into the bed &
gaue vp the ghost, & was gathered to his people.

x Whereby is signified how quietly he dyed.

CHAP. L.

12 *Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 He seeth his childrens children. 25 He dieth.*

THen Ioseph fell vpon his fathers face & wept
vpon him, and kissed him.
2 And Ioseph commanded his seruantes the
a physicians to enbaume his father, and the physicians enbaumed Israel.

a He meaneth them that enbaumed the dead and buried them.

3 So forty daies were accōplished (for so long
did the dayes of them that were enbaumed last) &
the Egyptians bewayled him b seuentie dayes.

b They were more excessiue in lamenting then the faithfull.

4 And when the dayes of his mourning were
past, Ioseph spake to ẏ house of Pharaoh, saying,
If I haue now found fauour in your eyes, speake,
I pray you, in the eares of Pharaoh, and say,
5 My father made me * sweare, saying, Loe, I
die, burie me in my graue, which I haue made me
in the land of Canaan: now therfore let me go, I
pray thee, & bury my father, & I wil come again.

* *Chap.47.29.*

6 Then Pharaoh said, Go vp & bury thy father, c as he made thee to sweare.

c The very infidels would haue othes performed.

7 ¶ So Ioseph went vp to bury his father, and
with him went all the seruants of Pharaoh, *both*
the elders of his house, and all the elders of the
land of Egypt,
8 Likewise all the house of Ioseph, and his
brethren, and his fathers house: onely their children, and their sheepe, and their cattel left they
in the land of Goshen.
9 And there went vp with him both charets
and horsemen: and they were an exceeding great
company.
10 And they came to ‖ Goren Atad, which
is beyond Iorden, and there they made a great
and exceeding sore lamentation: and he mourned
for his father seuen dayes.

‖ *Or, the corne floore of Atad.*

11 And when the Canaanites the inhabitants
of the land sawe the mourning in Goren Atad,
they saide, This is a great mourning vnto the Egyptians: wherefore the name thereof was called
‖ Abel Mizraim, which is beyond Iorden.

‖ *Or, the lamentation of the Egyptians.*

12 So his sons did vnto him, according as hee
had commanded them:
13 * For his sonnes carried him into the land
of Canaan, & buried him in the caue of the fielde
of Machpelah, which *caue* * Abraham bought
with the fielde, to be ‖ a place to burie in, of Ephron the Hittite besides Mamre.

* *Actes 7.16.*
* *Chap.23.16.*
‖ *Or, a possession.*

14 ¶ Then Ioseph returned into Egypt, he &
his brethren, and al that went vp with him to burie his father, after that he had buried his father.
15 And when Iosephs brethren saw that their
father was dead, they saide, d It may be that Ioseph will hate vs, and will pay vs againe all the euill, which we did vnto him.

d An euill conscience is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying,
Thy father commanded before his death, saying,
17 Thus shal ye say vnto Ioseph, Forgiue now,
I pray thee, the trespasse of thy brethren, & their
sinne: for they rewarded thee euill. And now, we
pray thee, forgiue the trespasse of the seruants of
thy fathers e God. And Ioseph wept, when ‖ they
spake vnto him.

e Meaning, that they which haue one God, shoulde be ioyned in most sure loue.
‖ *Or, the messengers.*

18 Also his brethren came vnto him, and fell
downe before his face, and saide, Beholde, wee be
thy seruants.
19 To whom Ioseph saide, * Feare not: for
‖ am not I vnder f God?

* *Chap.45.5.*
‖ *Or, am I in Gods steade? meaning to take vengeance.*
f Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me.

20 When ye thought euill against mee, God
disposed it to good, that he might bring to passe,
as it is this day, and saue much people aliue.
21 Feare not now therefore, I will nourish
you, and your children: and he comforted them,
and spake † kindly vnto them.

† *Eb. to their heart.*

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an g hundreth and
tenne yeeres.

g Who, notwithstanding he bare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and religion.

23 * And Ioseph saw Ephraims children, euen
vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on
Iosephs knees.

* *Numb.32.39.*

24 And Ioseph said vnto his brethren, * I am
readie to die, and God will surely visite you, and
bring you out of this land, vnto the land which
he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

* *Hebr.11.22.*

25 And Ioseph tooke an othe of the children
of Israel, saying, * h God will surely visite you,
and ye shal carry my bones hence.

* *Exod.13.19.*
h He speaketh this by the spirite of prophecie, exhorting his brethren to haue full trust in Gods promes for their deliuerance.

26 So Ioseph died, when he was an hundreth
and tenne yeeres olde: and they enbaumed him
and put him in a chest in Egypt.

THE SECOND BOOKE OF MOSES, CALLED EXODVS

THE ARGVMENT.

AFter that Iaakob by Gods commandement Gene. 46.3. had brought his familie into Egypt, where they remained for the space of foure hundreth yeeres, and of seuentie persons grewe to an infinite number, so that the King and the country grudged and endeuoured both by tyrannie and cruel slauery to suppresse them: the Lord according to his promise Gene. 15.14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauy iudgements encrease against them, til Pharaoh and his army were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderfull benefites: and albeit he had giuen them the Passeouer to be a signe and memorial of the same, yet

they fell to distrust, and tempted God with sundrie murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meat to content their lusts, sometime by idolatrie, or such like. Wherefore God visited them with sharpe roddes and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loueth them to the end, whom he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercies, & euer with new benefites laboured to ouercome their malice: for he stil gouerned them and gaue them his word & Law, both concerning the maner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisedome had appointed.

CHAP. I.

1 The children of Iaakob that came into Egypt. 8 The newe Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

NOwe *a these are the names of
the children of Israel, which came
into Egypt (euery man and his
houshold came *thither* with Iaakob)
2 Reuben, Simeon, Leui, and
Iudah,
3 Issachar, Zebulun, and Beniamin,
4 Dan, and Naphtali, Gad, and Asher.
5 So al the || soules, that came out of the loines
of Iaakob, were * seuentie soules: Ioseph was in
Egypt already.
6 Now Ioseph died and all his brethren, and
that whole generation.
7 ¶ And the * children of Israel || brought
foorth fruite and increased in abundance, and
were multiplied, and were exceeding mightie, so
that the b land was full of them.
8 Then there rose vp a newe King in Egypt,
who c knew not Ioseph.
9 And he saide vnto his people, Beholde, the
people of the children of Israel *are* greater and
mightier then we.
10 Come, let vs worke wisely with them, lest
they multiplie, & it come to passe, that if there be
war, they ioine themselues also vnto our enemies,
& fight against vs, & d ||get them out of the land.
11 Therefore did they set taskemasters ouer
them, to keep them vnder with burdens: & they
built the cities Pithom & Raamses for the ||trea-
sures of Pharaoh.
12 But the more they vexed them, the more
they multiplied and grewe: therefore e they were
more grieued against the children of Israel.
13 Wherefore the Egyptians by crueltie cau-
sed the children of Israel to serue.
14 Thus they made them weary of their liues
by sore labour in clay & in bricke, & in all worke
in the field, with all maner of bondage, † which
they laid vpon them most cruelly.
15 ¶ Moreouer the King of Egypt comman-
ded the midwiues of the Ebrew women, (of which
the ones name was f Shiphrah, and the name of
the other Puah)
16 And saide, *When yee doe the office of a
midwife to the women of the Ebrewes, & see the
on their || stooles; if it be a sonne, then ye shal kill
him: but if it be a daughter, then let her liue.
17 Notwithstanding the midwiues feared
God, and did not as the King of Egypt comman-
ded them, but preserued aliue the men children.
18 Then the king of Egypt called for the mid-
wiues, and saide vnto them, Why haue yee doone
thus, and haue preserued aliue the men children?
19 And the midwiues answered Pharaoh, Be-
cause the Ebrewe g women *are* not as the women
of Egypt: for they are liuely, and are deliuered
yer the midwife come at them.
20 God therefore prospered the midwiues, &
the people multiplied and were verie mightie.
21 And because the midwiues feared God,
therefore he h made them houses.
22 Then Pharaoh charged all his people, say-
ing, Euery manchild that is borne, i cast ye into
the riuer, but reserue euery maide child aliue.

* Gene.46.8.
a Moses describeth the wonderfull order that God obserueth in performing his promes to Abraham, Gene.15.14.
|| Or, persons.
* Gene.46.27. deut.10.22.
* Actes 7.17.
|| Or, did growe.
b He meaneth the countrey of Goshen.
c He considered not how God had preserued Egypt for Iosephs sake.
d Into Canaan, & so we shal lose our commoditie.
|| Or, go vp out of the land.
|| Or, corne and prouision.
e The more that God blesseth his, the more doeth the wicked enuie them.
† Ebr. wherewith they serued themselues of them by crueltie.
f These seeme to haue bin the chiefe of the rest.
* Wisd. 18. 5.
|| Or, seates whereupon they sate in trauell.
g Their disobedience herein was lawfull, but their dissembling euill.
† Ebr.
|| Or.
h That is, God increased the families of the Israelites by their meanes.
i When tyrants can not preuaile by craft, they burst forth into open rage.

CHAP. II.

2 Moses is borne and cast into the flagges. 5 He is taken vp of Pharaohs daughter and kept. 12 Hee killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites crie vnto the Lord.

THen there went a a man of the house of Leui,
and tooke *to wife* a daughter of Leui,
2 And the woman conceiued and bare a son:
and when she sawe that he was faire, *she hid him
three moneths.
3 But when shee could no longer hide him,
she tooke for him an arke *made* of reed, and dau-
bed it with slime and with pitch, and b laide the
child therein, and put *it* among the bulrushes by
the riuers brinke.
4 Now his sister stoode a far off, to wit what
would come of him.
5 ¶ Then the daughter of Pharaoh came down
to wash her in the riuer, and her maidens walked
by the riuers side: and when she sawe the arke a-
mong the bulrushes, she sent her maide to fet it.
6 Then she opened it, & saw it was a child. &
behold, the babe wept: so she had compassion on
it, and saide, This is one of the Ebrewes children.
7 Then said his sister vnto Pharaohs daugh-
ter, Shall I go and call vnto thee a nurse of the E-
brew women to nurse thee the child?
8 And Pharaohs daughter said to her, Go. So
the maide went & called the c childes mother,
9 To whom Pharaohs daughter saide, Take
this childe away, and nurse it for mee, and I will
reward thee. Then the woman tooke the childe,
and nursed him.
10 Now the childe grew, and she brought him
vnto Pharaohs daughter, & he was as her sonne,
and she called his name Moses, because, said she, I
drew him out of the water.
11 ¶ And in those dayes, when Moses was
d growen, he went foorth vnto his brethren, and
looked on their burdens: also he saw an Egyptian
smiting an Ebrew one of his brethren.
12 And he looked † round about, and when
he saw no man, he e slewe the Egyptian, and hid
him in the sand.
13 Againe he came forth the second day, & be-
hold two Ebrews stroue: & he said vnto him that
did the wrong, Wherefore smitest thou thy fellow?

a This Leuite was called Amram, who married Iochabed, Chap.6.20.
* Num.26.59. ebro.23.13. act.7.20. heb.11.23.
b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.
c Mans counsel cannot hinder that, which God hath determined shall come to passe.
d That is, was fourty yeere olde, Act.7.23.
† Ebr. thus and thus.
e Being assured that God had appointed him to deliuer the Israelites, Act.7.25.

14 And

14 And he answered, Who made thee a man of
authoritie, and a iudge ouer vs? Thinkest thou to
kil me, as thou killedst the Egyptian? Then Moses
f feared and said, Certainly this thing is knowen.
15 Now Pharaoh heard this matter, & sought
to slay Moses: therefore Moses fled from Phara-
oh, and dwelt in the land of Midian, and hee sate
downe by a well.
16 And the ||Priest of Midian had seuen daugh-
ters, which came and drewe water, and filled the
troughes, for to water their fathers sheepe.
17 Then the shepherds came and droue them
away: but Moses rose vp, and † defended them,
and watered their sheepe.
18 And when they came to Reuel their || fa-
ther, he said, How are ye come so soone to day?
19 And they said, A man of Egypt deliuered
vs from the hand of the shepherds, and also drewe
vs water ynough, and watered the sheepe.
20 Then he said vnto his daughters, And where
is he? why haue yee so left the man? g call him
that he may eate bread.
21 And Moses agreed to dwel with the man:
who gaue vnto Moses Zipporah his daughter:
22 And she bare a sonne, *whose name he cal-
led Gershom: for he sayd, I haue bene a stranger
in a strange land.
23 ¶Then in processe of time, the King of E-
gypt died, & the children of Israel sighed for the
bondage and h cried: and their crie for the bon-
dage came vp vnto God.
24 Then God heard their mone, and God re-
membred his couenant with Abraham, Izhak,
and Iaakob.
25 So God looked vpon the children of Isra-
el, and God i had respect vnto them.

f Though by his feare he shewed his infirmitie, yet faith couered it, Hebr. 11. 27.
|| Or, prince.
† Ebr. saued them.
|| Or, grandfather.
g Wherein he declared a thankfull mind, which would recompence the benefit done vnto his.
* Chap. 18. 3.
h God humbleth his by afflictions, that they should cry vnto him, and receiue the fruit of his promes.
i He iudged their causes or, acknowledged them to be his.

CHAP. III.

1 Moses keepeth sheepe, & God appeareth vnto him in a bush. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

WHen Moses kept the sheepe of Iethro his
father in lawe, Priest of Midian, & droue
the flocke to the ||backeside of the desert, & came
to the a Mountaine of God, b Horeb,
2 Then the Angel of the Lord appeared vnto
him *in a flame of fire, out the mids of a c bush:
and he looked, and behold, the bush burned with
fire, and the bush was not consumed.
3 Therfore Moses said, I wil turne aside nowe,
& see this great sight, why the bush burneth not.
4 And when the d Lord sawe that hee turned
aside to see, God called vnto him out of the mids
of the bush, and said, Moses, Moses. And hee an-
swered, I am here.
5 Then he saide, Come not hither, e put thy
shooes off thy feete: for the place whereon thou
standest is f holy ground.
6 Moreouer he sayd, *I am the God of thy fa-
ther, the God of Abraham, the God of Izhak, &
the God of Iaakob. Then Moses hid his face: for
he was g afraid to looke vpon God.
7 ¶Then the Lord said, I haue surely seene
the trouble of my people, which are in Egypt, &
haue heard their cry, because of their h taskema-
sters: for I know their sorowes.
8 Therefore I am come down to deliuer them
out of the hand of the Egyptians, and to bring
them out of that land into a good land & a large,
into a land that i floweth with milke and honie,

|| Or, farre within the desert.
a It was so called after the law was giuen.
b Called also Sinai.
* Act. 7. 30.
c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the mids thereof.
d Whom he called the Angell, verse 2.
e Resigne thy selfe vp to me, Ruth. 4. 7. iosh. 5. 15.
f Because of my presence.
* Mat 22. 32. acts 7. 32.
g For sinne causeth man to feare Gods iustice.
h Whose crueltie was intollerable.
i Most plentifull of all things.

euen into the place of the Canaanites, & the Hi-
tites, and the Amorites, and the Perizzites, & the
Hiuites, and the Iebusites.
9 k And now lo, the cry of the children of Is-
rael is come vnto me, & I haue also seene the op-
pression, wherwith the Egyptians oppresse them.
10 Come now therefore, and I will send thee
vnto Pharaoh, that thou mayest bring my people
the children of Israel out of Egypt.
11 ¶But Moses said vnto God, Who am l I,
that I should go vnto Pharaoh, and that I should
bring the children of Israel out of Egypt?
12 And he answered, m Certainely I will bee
with thee: and this shall be a token vnto thee,
that I haue sent thee, After y^e thou hast brought
the people out of Egypt, ye shall serue God vpon
this Mountaine.
13 Then Moses said vnto God, Behold, when
I shall come vnto the children of Israel, and shall
say vnto them, The God of your fathers hath sent
me vnto you: if they say vnto mee, What is his
Name? what shall I say vnto them?
14 And God answered Moses, I n AM THAT
I AM. Also he said, Thus shalt thou say vnto the
children of Israel, I AM hath sent me vnto you.
15 And God spake further vnto Moses, Thus
shalt thou say vnto the children of Israel, The
Lord God of your fathers, the God of Abraham,
the God of Izhak, and the God of Iaakob hath
sent me vnto you: this is my Name for euer, and
this is my memoriall vnto all ages.
16 Go & gather the Elders of Israel together,
& thou shalt say vnto the, The Lord God of your
fathers, the God of Abraham, Izhak, and Iaakob
appeared vnto me, & said, † I haue surely remem-
bred you, & that which is done to you in Egypt.
17 Therefore I did say, I will bring you out of
the affliction of Egypt vnto the land of the Ca-
naanites, and the Hittites, and the Amorites, and
the Perizzites, and the Hiuites, and the Iebusites,
vnto a land that floweth with milke and honie.
18 Then shal they obey thy voyce, & thou &
the Elders of Israel shal go vnto y^e King of Egypt,
and say vnto him, The Lord God of the Ebrewes
hath ||met with vs: wee pray thee now therefore,
let vs goe three dayes iourney in the wildernesse,
that we may o sacrifice vnto the Lord our God.
19 ¶But I know, that the King of Egypt wil
not let you goe, but by strong hand.
20 Therefore will I stretch out mine hand
and smite Egypt with all my wonders, which I
will doe in the mids thereof: and after that shall
he let you goe.
21 And I will make this people to bee fauou-
red of the Egyptians: so that when ye go, ye shall
not goe emptie.
22 p *For euery woman shal aske of her neigh-
bour, & of her || that soiourneth in her house, iew-
els of siluer and iewels of gold and raiment, & ye
shall put them on your sonnes, & on your daugh-
ters, and shall spoile the Egyptians.

k He heard before, but now he would reuenge it.
l He doeth not fully disobey God, but acknowledgeth his owne weakenesse.
m Neither feare thine own weakenesse, nor Pharaohs tyrannie.
n The God which haue euer bene, am, and shall be: the God almightie, by whom all things haue their being, and the God of mercy, mindfull of my promes, Reuel. 1. 4.
† Ebr. in visiting haue visited.
|| Or, appeared vnto vs.
o Because Egypt was full of Idolatrie, God would appoint them a place where they should serue him purely.
p This example may not be folowed generally: though at Gods commandement they did it iustly, receiuing some recompense of their labours.
* Chap. 11. 2. and 12. 35.
|| Or, in whose house she soiourneth.

CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, and they come to the Israelites, and are beleeued.

THen Moses answered, and said, a But lo, they
will not beleeue me, nor hearken vnto my
voyce: for they will say, The Lord hath not ap-
peared

a God beareth with Moses doubting because he was not altogether without faith.

peared vnto thee.
2 And the Lord sayd vnto him, What is that
in thine hand? And he answered, A rod.
3 Then said he, Cast it on the ground. So hee
cast it on the ground, and it was *turned* into a ser-
pent: and Moses fled from it.
4 Againe the Lord said vnto Moses, Put forth
thine hand, and take it by the taile. Then he put
foorth his hand and caught it, and it was *turned*
into a rod in his hand.
5 *Doe this* [b] that they may beleeue, that the
Lord God of their fathers, the God of Abraham,
the God of Izhak, and the God of Iaakob hath
appeared vnto thee.
6 ¶ And the Lorde sayd furthermore vnto
him, Thrust nowe thine hand into thy bosome.
And he thrust his hand into his bosome, & when
he tooke it out *againe*, behold, his hand was ‖ le-
prous as snow.
7 Moreouer he said, Put thine hand into thy
bosome againe. So hee put his hand into his bo-
some againe, and pluckt it out of his bosome, and
behold, it was turned againe as his *other* flesh.
8 So shall it be, if they will not beleeue thee,
neither obey ‖ the voice of the first signe, yet shall
they beleeue for the voice of the second signe.
9 But if they will not yet beleeue these two
signes, neither obey vnto thy voyce, then shalt
thou take of the [c] water of the riuer, and powre
it vpon the drie land: so the water which thou
shalt take out of the riuer, shalbe *turned* to blood
vpon the drie land.
10 ¶ But Moses sayd vnto the Lord, Oh my
Lorde, I am not eloquent, † neither at any time
haue bene, nor yet since thou hast spoken vnto
thy seruant: but I am † slow of speech and slowe
of tongue.
11 Then the Lord said vnto him, Who hath
giuen the mouth to man? or who hath made the
dumme, or the deafe, or him that seeth, or the
blind? haue not I the Lord?
12 Therefore go now, and *I wil be with thy
mouth, and will teach thee what thou shalt say.
13 But he said, Oh my Lord, send, I pray thee,
by the ‖ hand *of him*, whom thou [d] shouldest send.
14 Then the Lord was [e] very angry with Mo-
ses, and said, Doe not I know Aaron thy brother
the Leuite, that he himselfe shall speake? for loe,
he commeth also foorth to meete thee, and when
he seeth thee, he will be glad in his heart.
15 Therefore thou shalt speake vnto him, and
f put the wordes in his mouth, and I will be with
thy mouth, and with his mouth, and will teach
you what ye ought to doe.
16 And he shall be thy spokesman vnto the
people: and hee shall be, *euen* he shall bee as thy
mouth, and thou shalt be to him as * g God.
17 Moreouer thou shalt take this rod in thine
hand, wherewith thou shalt do myracles.
18 ¶ Therefore Moses went and returned to
Iethro his father in law, and said vnto him, I pray
thee, let mee goe, and returne to my ‖ brethren,
which are in Egypt, and see whether they be yet
aliue. Then Iethro said to Moses, Go in peace.
19 (For the Lord had said vnto Moses in Mi-
dian, Goe, returne to Egypt: for they are all dead
which † went about to kill thee)
20 Then Moses tooke his wife & his sonnes,
and † put them on an asse, and returned toward
the land of Egypt, and Moses tooke the [h] rod of
God in his hand.
21 And the Lorde said vnto Moses, When
thou art entred and come into Egypt againe, see
that thou doe all the wonders before Pharaoh,
which I haue put in thine hand: but I will [i] har-
den his heart, and he shal not let the people goe.
22 Then thou shalt say to Pharaoh, Thus saith
the Lord, Israel *is* my sonne, *euen* my [k] first borne.
23 Wherefore I say to thee, Let my sonne go,
that he may serue me: if thou refuse to let him go,
behold, I will slay thy sonne, *euen* thy first borne.
24 ¶ And as hee was by the way in the inne,
the Lord met him, and [l] would haue killed him.
25 Then Zipporah tooke a sharpe knife, and
[m] cut away the foreskinne of her sonne, and cast it
at his feete, and said, Thou *art* in deed a bloodie
husband vnto me.
26 So ‖ he departed from him. Then she said, O
bloody husband (because of the circumcision)
27 ¶ Then the Lord said vnto Aaron, Go meet
Moses in the wildernesse. And he went and met
him in the ‖ Mount of God, and kissed him.
28 Then Moses told Aaron all the wordes of
the Lorde, who had sent him, and all the signes
wherewith he had charged him.
29 ¶ So went Moses and Aaron, and gathe-
red all the Elders of the children of Israel.
30 And Aaron told all the words, which the
Lord had spoken vnto Moses, and he did the mi-
racles in the sight of the people,
31 And the [n] people beleeued, and when they
heard that the Lorde had visited the children of
Israel, and had looked vpon their tribulation,
they bowed downe, and worshipped.

b This power to worke myracles was to confirme his doctrine, and to assure him of his vocation.
‖ Or, white as snow.
‖ Or, the words confirmed by the first signe.
c Because these three signes should be sufficient witnesses to prooue that Moses should deliuer Gods people.
† Ebr. from yesterday, and yet yesterday.
† Ebr. heauie of mouth.
* Mat. 10. 19. and 12. 22.
‖ Or, ministerie.
d That is, of the Messias: or some other, that is more meet then I.
e Though we prouoke God iustly to anger, yet he will neuer reiect his.
f Thou shalt instruct him what to say.
* Chap. 7. 1.
g Meaning, as a wise counseller and full of Gods spirit.
‖ Or, kinsfolke, and lineage.
† Ebr. sought thy soule.
† Eb. caused them to ride.
h Whereby he wrought the myracles.
i By receiuing spirite and deliuering him vnto Satan to increase his malice.
k Meaning, most deare vnto him.
l God punished him with sicknes for neglecting his Sacrament.
m This acte was extraordinarie: for Moses was sore sicke, and God euen then required it.
‖ Or, the Angel.
‖ Or, Horeb.
n So that Moses had now experience of Gods promes that he should haue good successe.

CHAP. V.

1 *Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more & more. 20 They cry out vpon Moses and Aaron therefore, and Moses complaineth to God.*

Then afterward Moses and Aaron went and
said to [a] Pharaoh, Thus saieth the Lord God
of Israel, Let my people go, that they may [b] cele-
brate a feast vnto me in the wildernesse.
2 And Pharaoh said, Who is the Lord, that I
should heare his voice, and let Israel goe? I know
not the Lord, neither will I let Israel goe.
3 And they sayd, ‖ We worship the God of
the Ebrewes: we pray thee, let vs goe three dayes
iourney in the desert, and sacrifice vnto the Lord
our God, least † he bring vpon vs the pestilence
or sword.
4 Then sayd the King of Egypt vnto them,
Moses & Aaron, why cause ye the people to cease
from their works? get you to your burdens.
5 Pharaoh sayd furthermore, Behold, much
people *is* nowe in the land, and ye [c] make them
leaue their burdens.
6 Therefore Pharaoh gaue commaundement
the same day vnto the taskemasters of the peo-
ple, and to their [d] officers, saying,
7 Ye shall giue the people no more strawe,
to make bricke († as in time past) *but* let them go
and gather them straw themselues:
8 Notwithstanding lay vpon them the num-
ber of bricke, which they made in time past, di-
minish nothing thereof: for they be idle, there-
fore they crie, saying, Let vs goe to offer sacrifice
vnto our God.

a Faith ouercommeth feare, and maketh men bold in their vocation.
b And offer sacrifice.
‖ Or, God hath met vs.
† Ebr. least he meete vs with pestilence.
c As though ye would rebell.
d Which were of the Israelites and had charge to see them doe their worke.
† Ebr. yesterday and yet yesterday.

9 [e] Lay

9 *e* Lay more worke vpon the men, and cause
them to do it, & let thē not regard vaine words.
10 ¶ Then went the taskemasters of the peo-
ple and their officers out, and tolde the peo-
ple, saying, Thus saith Pharaoh, I wil giue you no
more strawe.
11 Goe your selues, get you strawe where ye
can finde it, yet shall nothing of your labour be
diminished.
12 Then were the people scattered abroad
throughout all the land of Egypt, for to gather
stubble in stead of strawe.
13 And the taskemasters hasted them, saying,
Finish your dayes worke † euery dayes taske, as
ye did when ye had strawe.
14 And the officers of the children of Israel,
which Pharaohs taskemasters had set ouer them,
were beaten, and demaunded, Wherefore haue ye
not fulfilled your taske in making bricke yester-
day and to day, as in times past?
15 ¶ Then the officers of the children of Is-
rael came, & cried vnto Pharaoh, saying, Where-
fore dealest thou thus with thy seruants?
16 There is no strawe giuen to thy seruants,
and they say vnto vs, Make bricke: and loe, thy
seruants are beaten, and ‖ thy people is blamed.
17 But he said, † Ye are too much idle: therfore
ye say, Let vs goe to offer sacrifice to the Lord.
18 Goe therefore nowe *and* worke: for there
shall no strawe be giuen you, yet shal ye deliuer
the whole tale of bricke.
19 Then the officers of the children of Israel
‖ sawe themselues in an euill case, because it was
sayd, Ye shal diminish nothing of your bricke, *nor*
of euery dayes taske.
20 ¶ And they met Moses and Aaron, which
stood in their way as they came out frō Pharaoh,
21 To whom they said, The Lord looke vpon
you and iudge: for yee haue made our sauour to
* stinke before Pharaoh & before his seruants, *g* in
that ye haue put a sword in their hand to slay vs.
22 Wherefore Moses returned to the Lorde,
and sayd, Lord, why hast thou afflicted this peo-
ple? wherefore hast thou thus sent me?
23 For since I came to Pharaoh to speake in
thy Name, he hath vexed this people, & yet thou
hast not deliuered thy people.

CHAP. VI.

3 God renueth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe vnto Pharaoh. 15 The genealogie of Reuben, Simeon, and Leui, of whome came Moses and Aaron.

Then the Lord sayd vnto Moses, Nowe shalt
thou see, what I will doe vnto Pharaoh: for
by a strong hand shal he let them goe, and euen
† be constrained to driue them out of his land.
2 Moreouer God spake vnto Moses, and said
vnto him, I am the Lord,
3 And I appeared vnto Abrahā, to Izhak, & to
Iaakob by *the Name* of ‖ Almightie God: but by
my Name *a* Iehouah was I not knowen vnto thē.
4 Furthermore as I made my couenant with
them to giue them the land of Canaan, the land
of their pilgrimage, wherein they were strangers:
5 So I haue also heard the groning of the
children of Israel, whom the Egyptians keepe in
bondage, and haue remembred my couenant.
6 Wherefore say thou vnto the children of
Israel, I am the Lord, & I will bring you out from
the burdens of the Egyptians, & will deliuer you
out of their bondage, and will redeeme you in a
stretched out arme, and in great ‖ iudgements.
7 Also I will *b* take you for my people, and
will be your God: then ye shall know that I the
Lorde your God bring you out from the burdens
of the Egyptians.
8 And I wil bring you into the land which I
† sware that I would giue to Abraham, and to Iz-
hak, and to Iaakob, and I will giue it vnto you
for a possession: I am the Lord.
9 ¶ So Moses told the children of Israel thus:
but they hearkened *c* not vnto Moses, for anguish
of spirit and for cruel bondage.
10 Then the Lord spake vnto Moses, saying,
11 Go speake to Pharaoh King of Egypt, that
he let the children of Israel goe out of his land.
12 But Moses spake before the Lord, saying,
Behold, the children of Israel hearken not vnto
me, how then shall Pharaoh heare me, which am
of *d* vncircumcised lippes?
13 Then the Lord spake vnto Moses & vnto
Aaron, and charged them *to go* to the children of
Israel and to Pharaoh King of Egypt, to bring the
children of Israel out of the land of Egypt.
14 ¶ These be the *e* heads of their fathers hou-
ses: the * sonnes of Reuben the first borne of Is-
rael *are* Hanoch and Pallu, Hezron and Carmi:
these are the families of Reuben.
15 * Also the sonnes of Simeon: Iemuel and
Iamin, and Ohad, and Iachin, and Zoar, and Shaul
the sonne of a Canaanitish woman: these are the
families of Simeon.
16 ¶ * These also are the names of the sonnes
of Leui in their generations: Gershon & Kohath
and Merari (& the yeeres of the life of Leui *were*
an hundreth *f* thirtie and seuen yeeres)
17 The sonnes of Gershon *were* Libni and
Shimi by their families.
18 * And the sonnes of Kohath, Amram and
Izhar, and Hebron, & Vzziel. (and Kohath liued
an hundreth thirtie and three yeeres)
19 Also ye sonnes of Merari *were* Mahali & Mu-
shi: these are the families of Leui by their kinreds.
20 * And Amram tooke Iochebed his *g* fa-
thers sister to his wife, and shee bare him Aaron
and Moses (and Amram liued an hundreth thirtie
and seuen yeeres)
21 ¶ Also the sonnes of Izhar: *h* Korah, and
Nepheg, and Zichri.
22 And the sonnes of Vzziel: Mishael, and
Elzaphan, and Sithri.
23 And Aaron tooke Elisheba daughter of
i Amminadab, sister of Nahashon to his wife,
which bare him Nadab, and Abihu, Eleazar and
Ithamar.
24 Also the sonnes of Korah: Assir, and Elka-
nah and Abiasaph: these are the families of the
Korhites.
25 And Eleazar Aarons sonne tooke him *one*
of the daughters of Putiel to his wife, which bare
him * Phinchas: these are the principal fathers of
the Leuites throughout their families.
26 These are Aaron and Moses to whom the
Lord said, Bring the children of Israel out of the
land of Egypt, according to their *k* armies.
27 These are that Moses and Aaron, which
spake to Pharaoh King of Egypt, that they might
bring the children of Israel out of Egypt.

e The more cruelly that tyrants rage, the neerer is Gods helpe.
‡ Of Moses and Aaron.
† Ebr. the worke of a day in his day.
‖ Or, thy people the Egyptians are in the fault.
† Ebr. idle, ye are idle.
‖ Or, looked sad on them, which sayd.
* Reade Gen.34.30.
g It is a grieuous thing to the seruants of God to be accused of euil, specially of their brethren, when they doe as their duetie requireth.
† Ebr. in a strong hand.
‖ Or, all sufficient.
a Wherby he signifieth that he wil performe in dede that which he promised to their fathers: for this Name declareth that he is constant and wil performe his promes.
‖ Or, plagues.
b He meaneth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life euerlasting, it is immutable.
† Ebr. lift vp mine hand.
c So hard a thing it is to shew true obedience vnder the crosse.
d Or, barbarous & rude in speache and by this word (vncircumcised) he signified the whole corruption of mans nature.
e This genealogie sheweth of whom Moses and Aaron came.
* Gen.46.9. numb.26.5. 1.chron.5.1.
* 1.Chro.4.24.
* Num.3.17. 1.chron.6.1. and 23.6.
f For he was 42. yeeres old, when he came into Egypt, and there liued 94.
* Num.26.57. 1.chr.6.2.& 23.6.
* Chap.2.1. numb.26.59.
g Which kind of mariage was after in the Law forbidden, Leui.18.12.
h Moses and he were brothers children, whose rebellion was punished. Num.16.1.
i Who was a prince of Iudah, Num.2.3.
* Num.25.11.
k For their families were so great, that they might be compared to armies.

28 ¶ And at that time when the Lord spake
vnto Moses in the land of Egypt,
29 When the Lord, *I say*, spake vnto Moses,
saying, I am the Lord, speake thou vnto Pharaoh
the King of Egypt all that I say vnto thee,
30 Then Moses said before the Lord, Behold,
I am of l vncircumcised lips, and howe shal Pha-
raoh heare me?

l The disobedience both of Moses and of the people sheweth that their deliuerance came onely of Gods free mercy.

CHAP. VII.

3 *God hardeneth Pharaohs heart.* 10 *Moses and Aaron doe the miracles of the serpent, and the blood: and Pharaohs sorcerers doe the like.*

THen the Lord said to Moses, Behold, I haue
made thee || Pharaohs a God, and Aaron thy
brother shall || be thy Prophet.
2 Thou shalt speake all that I commaunded
thee: and Aaron thy brother shall speake vnto
Pharaoh, that he suffer the children of Israel to
goe out of his land.
3 But I wil harden Pharaohs heart, & multiply
my miracles & my wonders in the land of Egypt.
4 And Pharaoh shal not hearkē vnto you, that
I may lay mine hand vpon Egypt, and bring out
mine armies, *euen* my people, ẏ children of Israel
out of the land of Egypt, by great b iudgements.
5 Then the Egyptians shall knowe that I am
the Lord, when I stretch forth mine hand vpon
Egypt, and bring out the children of Israel from
among them.
6 So Moses and Aaron did as the Lord com-
manded them, *euen* so did they.
7 (Now Moses was c fourescore yeeres olde,
and Aaron fourescore and three, when they spake
vnto Pharaoh)
8 ¶ And the Lorde had spoken vnto Moses
and Aaron, saying,
9 If Pharaoh speake vnto you, saying, Shew a
miracle for you, then thou shalt say vnto Aaron,
Take thy rod, and cast it before Pharaoh, *and* it
shalbe *turned* into a || serpent.
10 ¶ Then went Moses and Aaron vnto Pha-
raoh, & did euen as the Lord had cōmanded: and
and Aaron cast forth his rod before Pharaoh and
before his seruants, & it was *turned* into a serpent.
11 Then Pharaoh also called for the wise men
and d sorcerers: and those charmers also of Egypt
did in like maner with their enchantments,
12 For they cast downe euery man his rod, &
they were *turned* into serpents: but Aarons rod
deuoured their rods.
13 So Pharaohs heart was hardened, and hee
hearkened not to them, as the Lord had sayd.
14 ¶ The Lord then sayd vnto Moses, Pha-
raohs heart is || obstinate, hee refuseth to let the
people goe.
15 Go vnto Pharaoh in the morning, (loe, he
will come forth vnto the water) and thou shalt
stand and meete him by e the riuers brinke, and
the rod, which was turned into a serpent, shalt
thou take in thine hand.
16 And thou shalt say vnto him, The Lorde
God of the Ebrewes hath sent me vnto thee, say-
ing, Let my people goe, that they may serue mee
in the wildernesse: and beholde, hitherto thou
wouldest not heare.
17 Thus saith the Lorde, In this thou shalt
know that I am the Lord: behold, I wil smite with
the rodde that is in mine hand vpon the water
that is in the riuer, and it shalbe turned to blood.

|| Or, a God to Pharaoh.
a I haue giuen thee power and autoritie to speake in my name, and to execute my iudgements vpon him.
|| Or, shal speake for thee (before Pharaoh.)
b To strengthen Moses fayth, God promiseth againe to punish most sharply the oppresion of his Church.
c Moses liued in affliction and banishment fourtie yeeres before he enioyed his office to deliuer Gods people.
|| Or, dragon.
d It seemeth that these were Iannes and Iambres, reade 2. Tim. 3. 8. so euer the wicked maliciously resist the trueth of God.
|| Or, heauie and dull.
e To wit, the riuer Nilus.

18 And the fish that is in the riuer shall dye,
and the riuer shall stinke, and it shall || grieue the
Egyptians to drinke of the water of the riuer.
19 ¶ The Lord then spake to Moses, Say vnto
Aaron, Take thy rod, and stretch out thine hand
ouer the waters of Egypt, ouer their streames, o-
uer their riuers, and ouer their ponds, and ouer all
pooles of their waters, and they shall be || blood,
and there shall be blood throughout the land of
Egypt, both in *vessels* of wood, and of stone.
20 So Moses and Aaron did euen as the Lord
commanded: * and hee lift vp the rodde, and
smote the water that was in the riuer in the sight
of Pharaoh, and in the sight of his seruants: and
* all the water that was in the riuer, was turned
into blood.
21 And the f fish that was in the riuer dyed,
and the riuer stanke, so that the Egyptians could
not drinke of the water of the riuer: and there
was blood throughout all the land of Egypt.
22 * And the enchanters of Egypt did g like-
wise with their sorceries: and the heart of Pha-
raoh was † hardened: so that he did not hearken
vnto them, as the Lord had said.
23 Then Pharaoh returned, and went againe
into his house, † neither did this yet enter into
his heart.
24 All the Egyptians then digged rounde a-
bout the riuer *for* waters to drinke: for they could
not drinke of the water of the riuer.
25 And *this* || continued fully seuen dayes af-
ter the Lord had smitten the riuer.

|| Or, they shalbe wearie, and abhorre to drinke.
|| The first plague.
* Chap. 17. 5.
* Psal. 78. 44.
f To signifie that it was a true miracle, and that God plagued them in that, which was most necessarie for the preseruation of life.
* Wisd. 17. 7.
g In outward appearance, and after that the seuen daies were ended.
† Ebr. was made strong.
† Ebr. he set not his heart at all thervnto.
|| Or, seuen dayes were accomplished.

CHAP. VIII.

6 *Frogges are sent.* 13 *Moses prayeth, and they die.* 17 *Lice are sent, whereby the sorcerers acknowledge Gods power.* 24 *Egypt is plagued with noisome flies.* 30 *Moses praieth againe:* 32 *But Pharaohs heart is hardned.*

AFterward the Lorde saide vnto Moses, Goe
vnto Pharaoh, and tell him, Thus saith the
Lord, Let my people go, that they may serue me:
2 And if thou wilt not let them go, behold,
I will smite all thy countrey with a frogs:
3 And the riuer shal scrall ful of frogs, which
shall goe vp and come into thine house, and into
thy chamber, where thou sleepest, and vpon thy
bed, and into the house of thy seruants, and vpon
thy people, & into thy ouens, and || into thy knea-
ding troughes.
4 Yea, the frogs shall clymbe vp vpon thee,
and on thy people, and vpon all thy seruants.
5 ¶ Also the Lord said vnto Moses, Say thou
vnto Aaron, Stretch out thine hand with thy rod
vpon the streames, vpon the riuers, and vpon the
ponds, and cause frogs to come vp vpon the land
of Egypt.
6 Then Aaron stretched out his hand vpon
the waters of Egypt, and the || frogs came vp, and
couered the land of b Egypt.
7 * And the sorcerers did likewise with their sor-
ceries, & brought frogs vp vpō the land of Egypt.
8 Then Pharaoh called for Moses & Aaron,
and said, c Pray ye vnto the Lord, that he may
take away the frogs from me, and from my peo-
ple, and I will let the people goe, that they may
doe sacrifice vnto the Lord.
9 And Moses sayd vnto Pharaoh, † Concer-
ning me, *euen* || command when I shall pray for
thee, and for thy seruants, and for thy people, to
destroy the frogs from thee and from thine hou-
ses,

a There is nothing so weake, that God can not cause to ouercome the greatest power of man.
|| Or, vpon thy dough, or into thine ambries.
|| The second plague.
b But Goshen, where Gods people dwelt, was excepted.
* Wisd. 17. 7.
c Not loue, but feare causeth the very infidels to seeke vnto God.
† Ebr. haue thou this honour ouer me.
|| Or, speake plainly vnto me.

ses, that they may remaine in the riuer onely.
10 Then he said, To morow. And he answe-
red, Be it †as thou hast said, ẏ thou mayest know,
that there is none like vnto the Lord our God.
11 So the frogs shal depart from thee, & from
thine houses, and from thy seruants, and from thy
people: onely they shall remaine in the riuer.
12 Then Moses & Aaron went out from Pha-
raoh: and Moses cried vnto the Lord concerning
the frogs, which he had ‖sent vnto Pharaoh.
13 And the Lord did according to the saying
of Moses: so the frogs [d] died in the houses, in the
townes, and in the fields.
14 And they gathered thē together by heaps,
and the land stanke *of them.*
15 But when Pharaoh sawe that hee had rest
giuen him, he ‖hardened his heart, and hearkened
not vnto them, as the Lord had said.
16 ¶ Againe the Lord sayd vnto Moses, Say
vnto Aaron, Stretch out thy rod, and smite the
dust of the earth, that it may be *turned* to ‖lice
throughout all the land of Egypt.
17 And they did so: for Aaron stretched out
his hand with his rod, and smote the dust of the
earth: and lice came vpon man and vpon beast:
all the dust of the earth was lice throughout all
the land of Egypt.
18 Nowe the enchanters assaied likewise with
their enchantments to bring foorth lice, but they
[e] could not. So the lice were vpon man and vp-
on beast.
19 Then said the enchanters vnto Pharaoh,
This is [f] the finger of God. But Pharaohs heart
remained obstinate, and hee hearkened not vnto
them, as the Lord had said.
20 ¶ Moreouer the Lord said to Moses, Rise
vp earely in the morning, and stand before Phara-
oh (lo, he will come foorth vnto the water) and
say vnto him, Thus saieth the Lord, Let my peo-
ple goe, that they may serue me.
21 Els, if thou wilt not let my people goe, be-
hold, I will send ‖ swarmes of flies both vpō thee,
and vpon thy seruants, and vpon thy people, and
into thine houses: and the houses of the Egypti-
ans shalbe full of swarmes of flies, and the ground
also whereon they are.
22 But the land of Goshen, where my people
are, will I cause to be ‖wonderful in that day, so
that no swarmes of flies shall be there, that thou
maiest know that I am the Lord in the middes of
the ‖earth.
23 And I wil make a deliuerance of my people
from thy people: to morow shall this miracle be.
24 And the Lorde did so: * for there came
‖great swarmes of flies into the house of Phara-
oh, & *into* his seruants houses, so that through all
the land of Egypt, the earth was corrupt by the
swarmes of flies.
25 Then Pharaoh called for Moses and Aa-
ron, and said, Goe, doe sacrifice vnto your God in
this land.
26 But Moses answered, It is not meete to do
so: for thē we should offer vnto ẏ Lord our God
that, which is an abomination vnto the Egypti-
ans. Loe, can we sacrifice the abomination of the
Egyptians before their eies, & they not stone vs?
27 Let vs go three daies iourney in the desert,
and sacrifice vnto the Lord our God, *as he hath
commanded vs.

† Ebr. according to thy word.
‖ Or, laid vpon.
d In things of this life God oft times heareth the prayers of the iust for the vngodly.
‖ Or, made his heart heauie.
‖ The third plague.
e God confounded their wisdome and authoritie in a thing most vile.
f They acknowledged that this was done by Gods power and not by sorcerie, Luke 11. 20.
‖ Or, a multitude of venimous beasts, as serpents, &c.
‖ Or, I wil separate.
‖ Or, land of Egypt.
* Wisd. 16. 9.
‖ The fourth plague.
g For the Egyptians worshipped diuers beasts, as the oxe, the sheepe & such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.
* Chap. 3. 18.

28 And Pharaoh said, I wil let you go, that ye
may sacrifice vnto the Lord your God in the wil-
dernesse: but [h] goe not farre away, pray for me.
29 And Moses said, Behold, I will go out from
thee, & pray vnto the Lord, that the swarmes of
flies may depart frō Pharaoh, from his seruants,
and from his people to morow: but let Pharaoh
from henceforth [i] deceiue no more, in not suffe-
ring the people to sacrifice vnto the Lord.
30 So Moses went out from Pharaoh & pray-
ed vnto the Lord.
31 And the Lord did according to the saying
of Moses, and the swarmes of flies departed from
Pharaoh, from his seruants, and from his people,
and there remained not one.
32 Yet Pharaoh [k] hardened his heart at this
time also, and did not let the people goe.

CHAP. IX.

1 The moraine of beasts. 10 The plague of botches and sores. 23 The horrible haile, thunder, and the lightning. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him. 35 Yet is hee obstinate.

THen the Lord said vnto Moses, Go to Phara-
oh, and tell him, Thus saieth the Lorde God
of the Ebrewes, Let my people go, that they may
serue me.
2 But if thou refuse to let *them* goe, and wilt
yet hold them still,
3 Beholde, the hande of the Lorde is vpon
thy flocke which is in the field: *for* vpon the hor-
ses, vpon the asses, vpon the camels, vpon the cat-
tell, and vpon the sheepe *shalbe* a ‖ mightie great
moraine.
4 And the Lord shall doe [a] wonderfully be-
tweene the beasts of Israel, and the beastes of E-
gypt: so that there shall nothing die of all, that
pertaineth to the children of Israel.
5 And the Lord appointed a time, saying, To
morowe the Lorde shall finish this thing in this
land.
6 So the Lord did this thing on the morowe,
and all the cattell of Egypt died: but of the cattel
of the children of Israel died not one.
7 Then Pharaoh [b] sent, and beholde, there was
not one of the cattell of the Israelites dead: and
the heart of Pharaoh was obstinate, and hee did
not let the people goe.
8 ¶ And the Lorde said to Moses and to Aa-
ron, Take your handful of ‖ashes of the fornace,
and Moses shal sprinkle them toward the heauen
in the sight of Pharaoh,
9 And they shall bee *turned* to dust in all the
land of Egypt: & it shalbe as a scab breaking out
into blisters vpon man, and vpon beast, thorow-
out all the land of Egypt.
10 Then they tooke ashes of the fornace, and
stood before Pharaoh: & Moses sprinkled them
toward the heauen, and there came ‖ a scab brea
king out into blisters vpon man, and vpon beast.
11 And the sorcerers could not stand before
Moses, because of the scab: for the scab was vpon
the enchanters, and vpon all the Egyptians.
12 And the Lord hardened the heart of Pha-
raoh, and he hearkened not vnto them, * as the
Lord had said vnto Moses.
13 ¶ Also the Lord said vnto Moses, Rise vp
early in the morning, and stand before Pharaoh,
and tell him, Thus saieth the Lord God of the E-
brewes, Let my people goe, ẏ they may serue me.

h So the wicked prescribe vnto Gods messengers how farre they shall goe.
i He could not iudge his heart, but yet he charged him to doe this vnfeinedly.
k Where God giueth not faith, no miracles can preuaile.
‖ The fift plague.
a He shal declare his heauie iudgement against his enemies, and his fauour toward his children.
b Into the land of Goshen, where the Israelites dwelled.
‖ Or, imbers.
‖ The sixt plague.
* Chap. 4. 21.

14 For

e So that thine owne conscience shall condemne thee of ingratitude and malice.

14 For I will at this time send all my plagues
vpon [e]thine heart,and vpon thy seruants,and vp-
on thy people,that thou mayest know that there
is none like me in all the earth.
15 For now I wil stretch out mine hand, that
I may smite thee and thy people with the pesti-
lence: and thou shalt perish from the earth.

*Rom.9.17.
||Or, set thee vp.
||Or, to shew thee.
d That is, that all the world may magnifie my power in ouercomming thee.

16 And in deed, * for this cause haue || I ap-
pointed thee, to ||shew my power in thee, and to
declare my [d] Name throughout all the world.
17 Yet thou exaltest thy selfe against my peo-
ple, and lettest them not goe.
18 Beholde, to morow this time I will cause
to raine a mightie great haile, such as was not in
Egypt since the foundation thereof was laid vnto
this time.

e Here we see though Gods wrath be kindled, yet there is a certaine mercy shewed euen to his enemies.

19 Send therefore nowe, & [e] gather the cat-
tell, and all that thou hast in the field: *for* vpon
all the men, and the beasts, which are found in
the field, and not brought home, the haile shall
fall vpon them, and they shall die.
20 Such *then* as feared the word of the Lord
among the seruãts of Pharaoh, made his seruants
and his cattell flee into the houses:

†Ebr. set not his heart to.
f The word of the minister is called the word of God.

21 But such as †regarded not the [f]word of the
Lord, left his seruants, and his cattell in the field.
22 ¶ And the Lord said to Moses, Stretch forth
thine hand toward heauen, that there may bee
haile in all the land of Egypt, vpon man, & vpon
beast, and vpon all the herbes of the field in the
land of Egypt.

||The seuenth plague.
†Ebr. fire walked.

23 Then Moses stretched out his rod toward
heauen, & the Lord sent thunder and || haile, and
† lightening vpon the ground : and the Lorde
caused haile to raine vpon the land of Egypt.
24 So there was haile, and fire mingled with
the haile, so grieuous, as there was none through-
out all the land of Egypt, since || it was a nation.

||Or, since it was inhabited.

25 And the haile smote throughout all ỹ land
of Egypt all that was in the field, both man and
beast: also the haile smote all the trees of the field,
and brake to pieces all the trees of the field.
26 Onely in the land of Goshen (where the
children of Israel were) was no haile.

g The wicked confesse their sinnes to their condemnation, but they cãnot beleeue to obtaine remission.
†Ebr. voyces of God.

27 Then Pharaoh sent and called for Moses
and Aaron, and said vnto them, I [g] haue now sin-
ned: the Lord is righteous, but I and my people
are wicked.
28 Pray ye vnto the Lord (for it is ynough)
that there bee no more † mightie thunders, and
haile, and I will let you goe, and ye shall tarie no
longer.
29 Then Moses sayd vnto him, Assoone as I
am out of the citie, I will spread mine hands vn-
to the Lord, *and* the thunder shall cease, neither
shall there bee any more haile, that thou mayest
know that * the earth is the Lordes.

*Psal.24.1.
h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises, wherein we see the practises of the wicked.
||Or, late sowen.

30 As for thee and thy seruants, I know [h] a-
fore *I pray*, yee will feare before the face of the
Lord God.
31 (And the flaxe, & the barley were smitten:
for the barley was eared, & the flaxe was bolled.
32 But the wheate and the rie were not smit-
ten, for they were ||hid in the ground)
33 Then Moses went out of the citie from
Pharaoh, and spred his hands to the Lord, and the
thunder and the haile ceased, neither rained it vp-
on the earth.
34 And when Pharaoh sawe that the rayne
and the haile and the thunder were ceased, he sin-
ned againe, and hardened his heart, *both* hee, and
his seruants.
35 So the heart of Pharaoh was hardened: nei-
ther would he let the children of Israel go, as the
Lord had said † by Moses.

†Ebr. by the hand of Moses.

CHAP. X.

7 Pharaohs seruants counsaile him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darkenesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

*Chap.4.21.
||Or, in his presence or among them.
a The miracles should be so great, that they should be spoken of for euer: where also we see the dutie of parents toward their children.

AGaine the Lorde sayd vnto Moses, Goe to
Pharaoh: for *I haue hardened his heart, and
the heart of his seruants, that I might worke these
my miracles || in the mids of his *realme*,
2 And that thou maiest declare in the [a] eares
of thy sonne, & of thy sonnes sonne, what things
I haue done in Egypt, and my miracles, which I
haue done among them: that ye may know that
I am the Lord.
3 Then came Moses and Aaron vnto Phara-
oh, and they sayd vnto him, Thus saieth the Lord
God of the Ebrewes, How long wilt thou refuse
[b]to humble thy selfe before me? Let my people
goe, that they may serue me.

b The end of afflictions is, to humble our selues with true repentance vnder the hand of God.
||Or, locustes.
*Wisd.16.9.

4 But if thou refuse to let my people goe, be-
hold, to morowe will I bring || *grashoppers into
thy coastes.
5 And they shall couer the face of the earth,
that a man cannot see the earth: and they shall
eate the residue which remaineth vnto you, and
hath escaped from the haile: and they shall eate
all your trees that bud in the field.
6 And they shall fill thine houses, and all thy
seruants houses, & the houses of all the Egypti-
ans, as neither thy fathers, nor thy fathers fathers
haue seene, since the time they were vpon the
earth vnto this day. So he returned, and went out
from Pharaoh.

||Or, snare.
c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

7 Then Pharaohs seruants said vnto him, How
long shal he be||an [c]offence vnto vs? let the men
goe, that they may serue the Lord their God: wilt
thou first know that Egypt is destroyed?
8 So Moses and Aaron were brought againe
vnto Pharaoh, & he said vnto them, Go, serue the
Lord your God, but who are they that shall goe?
9 And Moses answered, We wil goe with our
yong and with our old, with our sonnes and with
our daughters, with our sheepe and with our cat-
tell will we goe: for we *must celebrate* a feast vn-
to the Lord.

d That is, I would the Lord were no more affectioned toward you then I am minded to let you goe.
e Punishment is prepared for you. Some read, Ye intend some mischiefe.

10 And he said vnto them, Let [d] the Lorde so
be with you, as I will let you goe and your chil-
dren: behold, for [e] euil is before your face.
11 *It shall* not *be* so: nowe goe yee *that are*
men, and serue the Lord: for that was your de-
sire. Then they were thrust out from Pharaohs
presence.
12 ¶ After, the Lord said vnto Moses, Stretch
out thine hand vpon the land of Egypt for the
grashoppers, that they may come vpon the land
of Egypt, and eate all the herbes of the land, *euen*
all that the haile hath left.
13 Then Moses stretched forth his rod vpon
the land of Egypt: and the Lorde brought an
East winde vpon the land all that day, & all that
night: and in the morning the East wind brought
the || grashoppers.

||The eight plague.

14 So the grashoppers went vp vpon all the
land

land of Egypt, and ‖ remained in all quarters of E-
gypt: so grieuous Grashoppers, like to these were
neuer before, neither after them shalbe such.

‖ Or, he caused them to remaine.

15 For they couered all the face of the earth,
so that the land was darke: & they did eate all the
herbes of the land, and all the fruites of the trees,
which the haile had left, so ỷ there was no greene
thing left vpon the trees, nor among the herbes
of the fielde throughout all the land of Egypt.
16 Therefore Pharaoh called for [f] Moses and
Aaron in haste, and sayde, I haue sinned against
the Lord your God, and against you.

f The wicked in their miseries seeke to Gods ministers for helpe, albeit they hate and detest them.

17 And now forgiue me my sinne onely this
once, and pray vnto the Lord your God, that hee
may take away from me this death onely.
18 *Moses* then went out from Pharaoh, and
prayed vnto the Lord.
19 And the Lorde turned a mightie strong
West winde, & tooke away the grashoppers, and
violently cast them into the [g] red Sea, *so that*
there remained not one grashopper in all the
land of Egypt.

g The water seemethred because the sand or grauel ised: the Ebrewes call it the Sea of bulrushes.

20 But the Lorde hardened Pharaohs heart,
and he did not let the children of Israel goe.
21 ¶ Againe the Lord said vnto Moses, Stretch
out thine hand toward heauen, that there may be
vpon the land of Egypt darkenesse, euen darke-
nesse that may be [h] felt.

h Because it was so thicke.

22 Then Moses stretched foorth his hand to-
ward heauen, and there was a ‖ blacke * darkenes
in all the land of Egypt three dayes.

‖ The ninth plague
* Wisd.17,2.

23 No man saw another, neither rose vp from
the place where he was *for* three dayes: * but all
the children of Israel had light where they dwelt.

* Wisd.18.1.

24 Then Pharaoh called for Moses, & said, Go,
serue the Lord: onely your sheepe and your cattel
shal abide, and your children shal go with you.
25 And Moses sayd, Thou must giue vs also
sacrifices, and burnt offerings that wee may doe
sacrifice vnto the Lord our God.
26 Therefore our cattell also shall go with vs:
there shall not an [i] hoofe be left, for thereof
must we take to serue the Lord our God: neither
doe we know [k] howe we shal serue the Lord, vn-
till we come thither.

i The ministers of God ought not to yeelde one iote to the wicked as touching their charge.
k That is, with what beastes or howe many.

27 (But the Lord hardened Pharaohs heart,
and he would not let them goe)
28 And Pharaoh sayde vnto him, Get thee
from me: looke thou see my face no more: for
whensoeuer thou commest in my sight, thou
shalt [l] dye.

l Though before he confessed Moses iust, yet against his owne conscience he threatneth to put him to death.

29 Then Moses said, Thou hast said well: from
henceforth wil I see thy face no more.

CHAP. XI.

1 God promiseth their departure. 2 He willeth them to borow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

NOw the Lord had said vnto Moses, yet wil I
bring one plague more vpon Pharaoh, and
vpon Egypt: after that, he wil let you goe hence:
when hee letteth you go, hee shal [a] at once chase
you hence.

a Without any condition, but with haste and violence.

2 Speake thou now to the people, that euery
man ‖ require of his neighbor, & euery woman of
her neighbor, * iewels of siluer & iewels of gold.

‖ Or, borowe.
* Chap.3.22.and 12.35.

3 And the Lorde gaue the people fauour in
the sight of the Egyptians: also * Moses *was* very
great in the land of Egypt, in the sight of Phara-
ohs seruants, and in the sight of the people.)

* Eccles.45.1.

4 Also Moses said, Thus saith ỷ Lord, * About
midnight wil I go out into the middes of Egypt.

* Chap.12.29.

5 * And all the first borne in the land of E-
gypt shall die, from the first borne of Pharaoh
that sitteth on his throne, vnto the first borne of
the maide seruant, that is at [b] the mill, and all the
first borne of beastes.

* Wisd.18.17.
b From the highest to the lowest.

6 Then there shalbe a great crie throughout
all the land of Egypt, such as was neuer none
like, nor shall be.
7 But against none of the children of Israel
shall a dogge moue his tongue, neither against
man nor beast, that ye may know ỷ the Lord put-
teth a difference betweeen the Egyptians & Israel.
8 And al these thy seruants shal come downe
vnto me, and fal before me, saying, Get thee out,
and all the people that [c] are at thy feete, and af-
ter this wil I depart. So he went out from Pha-
raoh very angry.

c That is, vnder thy power and gouernement.

9 And the Lord saide vnto Moses, Pharaoh
shall not heare you, [d] that my wonders may bee
multiplied in the land of Egypt.

d God hardeneth the hearts of the reprobate, that his glorie thereby might be the more set forth, Rom. 9.17.

10 So Moses and Aaron did al these wonders
before Pharaoh: but the Lorde hardened Pha-
raohs heart, and hee suffered not the children of
Israel to go out of his land.

CHAP. XII.

1 The Lord instituteth the passeouer. 26 The fathers must teach their children the mysterie thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoiled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

THen the Lord spake to Moses and to Aaron
in the land of Egypt, saying,
2 This [a] moneth *shalbe* vnto you the begin-
ning of moneths: it *shalbe* to you the first [b] mo-
neth of the yeere.

a Called Nisan, containing part of March, and part of Aprill.
b As touching the obseruation of feasts: as for other policies, they rekoned from September.

3 Speake ye vnto all the congregation of Is-
rael, saying, In the tenth of this moneth let euery
man take vnto him a lambe, according to the
house of the [c] fathers, a lambe for an house.

c As the fathers of the housholde had great or small families.

4 And if the housholde bee too little for the
lambe, he shall take his neighbour, which is next
vnto his house, according to the number of the
persons: euery one of you, according to his [d] ea-
ting shall make your count for the lambe.

d He shall take so many as are sufficient to eate the lambe.

5 Your lamb shalbe without blemish, a male
of a yeere olde: ye shall take it of the lambes, or
of the kiddes.
6 And ye shall keepe *it* vntil the foureteenth
day of this moneth: then [e] all the multitude of
the Congregation of Israel shall kill it † at euen.

e Euery one in his house.
† Ebr. betweene the two euenings, or twilight.

7 After, they shall take of the blood, and
strike it on the two posts, and on the vpper doore
post of the houses where they shall eate it.
8 And they shal eate the flesh the same night,
roste with fire, and vnleauened bread: with sowre
herbes they shall eate it.
9 Eate not thereof rawe, boyled nor sodden
in water, but roste with fire, both his [f] head, his
feete, and his purtenance.

f That is, al that may be eaten.

10 And ye shal reserue nothing of it vnto the
morning: but that, which remaineth of it vnto
the morowe, shall ye burne with fire.
11 ¶ And thus shall ye eate it, Your loynes
girded, your shoes on your feete, and your staues
in your handes, and yee shall eate it in haste: *for*
[g] it is the Lords Passeouer.

g The lambe was not the Passeouer, but signified it: as sacraments are not the thing it selfe, which they do represent, but signifie it.

12 For I will passe through the lande of E-
gypt the same night, and will smite all the first
borne

‖ Or, princes, or Idoles.

borne in the land of Egypt, both man and beast,
and I will execute iudgement vpon all the ‖ gods
of Egypt, I *am* the Lord.
13 And the blood shalbe a token for you vpō
the houses where yee are: so when I see the blood,
I will passe ouer you, and the plague shall not be
vpon you to destruction, when I smite the land
of Egypt.
14 And this day shall be vnto you a h remem-
brance: and ye shall keepe it an holie feast vnto
the Lord, throughout your generations: ye shall
keepe it holie by an ordinance i for euer.
15 Seuen dayes shal ye eate vnleauened bread,
and in any case ye shall put away leauen the first
day out of your houses: for whosoeuer eateth
leauened bread from the first day vntill the se-
uenth day, that person shalbe cut off from Israel.
16 And in the first day *shalbe* an holie ‖ assem-
blie: also in the seuenth day shall be an holie as-
sembly vnto you: no worke shalbe done in them,
saue about that which euery man must eate: that
onely may ye do.
17 Ye shall keepe also *the feast* of vnleauened
bread: for that same day I will bring your armies
out of the land of Egypt: therefore ye shall ob-
serue this day, throughout your posteritie, by an
ordinance for euer.
18 ¶ * In the first *moneth* and the fourteenth
day of the moneth at k euen, yee shall eate vn-
leauened bread vnto the one and twentieth day
of the moneth at euen.
19 Seuen dayes shall no leauen bee founde in
your houses: for whosoeuer eateth leauened bread,
that person shall be cut off from the Congrega-
tion of Israel: whether he be a stranger, or borne
in the land.
20 Ye shall eate no leauened bread: *but* in al
your habitations shal ye eate vnleauened bread.
21 ¶ Then Moses called all the Elders of Isra-
el, and sayde vnto them, Choose out and take
you for *euery* of your housholdes a lambe, and
kill the Passeouer.
22 And take * a bunch of hyssop, and dip it in
the blood that is in the basen, and strike the ‖ lin-
tell, and the ‖ doore cheekes with the blood that
is in the basen, and let none of you goe out at the
doore of his house, vntill the morning.
23 For the Lord will passe by to smite the E-
gyptians: and when he seeth the blood vpon the
lintel and on the two doore cheekes, the Lorde
will passe ouer the doore, and wil not suffer yͤ l de-
stroyer to come into your houses to plague *you*.
24 Therefore shall ye obserue this thing as an
ordinance *both* for thee and thy sonnes for euer.
25 And when ye shall come into the m land,
which the Lord will giue you, as hee hath promi-
sed, then ye shall keepe this ‖ seruice.
26 * And when your children aske you, What
seruice is this *ye keepe*?
27 Then ye shall say, It is the sacrifice of the
Lordes Passeouer, which passed ouer the houses
of the children of Israel in Egypt, when he smote
the Egyptians, and preserued our houses. Then
the people n bowed themselues, and worshipped.
28 So the children of Israel went, & did as the
Lord had cōmanded Moses & Aaron: so did they.
29 ¶ Now at * midnight, the Lorde ‖ smote
all the first borne in the land of Egypt, from
yͤ first borne of Pharaoh that sate on his throne,

h Of the benefite receiued for your deliuerance.
i That is, vntill Christs comming: for then ceremonies had an end.
‖ Or, calling together of the people to serue God.
* Leuit.23.5. num.28.16.
k For in olde time so they compted, beginning the day at sunne set til the next day at the same time.
* Ebr.11.28.
‖ Or, transome, or vpper doore post.
‖ Or, two side postes.
l The Angel sent of God to kill the first borne.
m The land of Canaan.
‖ Or, ceremonie.
* Iosh.4.6.
n They gaue God thankes for so great a benefite.
* Chap.11.4.
‖ The tenth plague.

vnto the * first borne of the captiue that was in
prison, and all the first borne of beasts.
30 And Pharaoh rose vp in the night, he, and
all his seruants, and all the Egyptians: and there
was a great crie in Egypt: for there *was* o no
house where there *was* not one dead.
31 And he called to Moses and to Aaron by
night, and said, Rise vp, get you out from among
my people, both yee, and the children of Israel,
and goe serue the Lord as ye haue said.
32 Take also your sheepe and your cattell as
ye haue said, and depart, and p blesse me also.
33 And the Egyptians did force thē people,
because they would send them out of the land in
haste: for they said, We die all.
34 Therefore the people tooke their dough
before it was leauened, *euen* their dough bound
in clothes vpon their shoulders.
35 And the children of Israel did according to
the saying of Moses, & they asked of the Egypti-
ans * iewels of siluer & iewels of gold, & raiment.
36 And the Lorde gaue the people fauour in
the sight of the Egyptians: and they ‖ granted
their request: so they spoiled the Egyptians.
37 Then the * children of Israel tooke their
iourney from q Rameses to Succoth about sixe
hundreth thousand men of foote, beside children.
38 And r a great multitude of sundry sortes
of people went out with them, and sheepe, and
beeues, *and* cattell in great abundance.
39 And they baked the dough which they
brought out of Egypt, *& made* vnleauened cakes:
for it was not leauened, because they were thrust
out of Egypt, neither could they tarie, nor yet
prepare themselues vitailes.
40 ¶ So the dwelling of the children of Israel,
while they dwelled in Egypt, *was* * foure hun-
dreth and thirtie yeeres.
41 And when the s foure hundreth and thirtie
yeres were expired, euen yͤ selfe same day departed
all the hostes of yͤ Lord out of the land of Egypt.
42 It *is* a night to bee kept *holy* to the Lorde,
because hee brought them out of the land of E-
gypt: this is that night of the Lord, which all the
children of Israel must keepe throughout their
generations.
43 Also the Lord said vnto Moses & Aaron,
This is the Lawe of the Passeouer: t no stranger
shall eate thereof.
44 But euery seruant that is bought for mo-
ney, when thou hast circumcised him, then shall
he eate thereof.
45 A stranger or an hired seruaunt shall not
eate thereof.
46 * In one house shal it be eaten: thou shalt
carie none of the flesh out of the house, * neither
shall ye breake a bone thereof.
47 All the Congregation of Israel shall ob-
serue it.
48 But if a stranger dwell with thee, and will
obserue the Passeouer of the Lorde, let him cir-
cumcise all the males, that belong vnto him, and
then let him come and obserue it, and he shall be
as one that is borne in the land; for none vncir-
cumcised person shall eate thereof.
49 One u lawe shall bee to him that is borne
in the land, and to the stranger that dwelleth a-
mong you.
50 Then all the children of Israel did as the
Lord

* Wisd.18.5.
o Of those houses, wherein any first borne was, either of men or beasts.
p Pray for me.
* Chap.3.22. & 11.2.
‖ Or, lent them.
* Num.33.3. iosh.24.6.
q Which was a citie in Goshen, Gen.47.11.
r Which were strangers, and not borne of the Israelites.
* Gen.15.13. acts 7.6. gal.3.17.
s From Abrahams departing from Vr in Chaldea vnto the departing of the children of Israel from Egypt are 430. yeeres.
t Except he be circumcised and onely professe your religion.
* Num.9.12.
* Iohn 19.36.
u They that are of the houshold of God, must be all ioined in one faith and religion.

Lord commaunded Moses and Aaron: so did they.
51 And the selfe same day did the Lord bring
the children of Israel out of the land of Egypt by
their armies.

CHAP. XIII.

2 The first borne are offered to God. 3 The memoriall of their deliuerance. 6 The institution of the Passeouer. 8. 14. An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wildernes. 19 The bones of Ioseph. 21 The pillar of the cloude and of the fire.

AND the Lorde spake vnto Moses, saying,
2 * Sanctifie vnto me all the first borne:
that is, euery one that *first* openeth the wombe a-
mong the children of Israel, as well of man as of
beast: *for* it is mine.
3 ¶ Then Moses sayd vnto the people, * Re-
member this day in the which ye came out of E-
gypt, out of the † house of [a] bondage: for by a
mightie hande the Lorde brought you out from
thence: therefore no leauened bread shall bee
[b] eaten.
4 This day come yee out in the moneth of
[c] Abib.
5 ¶ Nowe when the Lord hath brought thee
into the land of the Canaanites, and Hittites, and
Amorites, and Hiuites, and Iebusites (which hee
sware vnto thy fathers, that he would giue thee,
a land flowing with milke and honie) then thou
shalt keepe this seruice in this moneth.
6 Seuen dayes shalt thou eate vnleauened
bread, and the [d] seuenth day *shall be* the feast of
the Lord.
7 Vnleauened bread shall bee eaten seuen
dayes, and there shall no leauened bread be seene
with thee, nor yet leauen be seene with thee in all
thy quarters.
8 ¶ And thou shalt shewe thy sonne [e] in that
day, saying, *This is done*, because of that which the
Lord did vnto me, when I came out of Egypt.
9 And it shall bee a signe vnto thee [f] vpon
thine hand, and for a remembrance betweene
thine eyes, that the Law of the Lord may bee in
thy mouth: for by a strong hand the Lorde
brought thee out of Egypt.
10 Keepe therefore this ordinance in his sea-
son appoynted from yeere to yeere.
11 ¶ And when the Lord shall bring thee in-
to the lande of the Canaanites, as he sware vnto
thee and to thy fathers, and shall giue it thee,
12 * Then thou shalt set apart vnto the Lorde
all that *first* openeth the wombe: also euery thing
that *first* doeth open *the wombe*, *and* commeth
forth of thy beast: the males *shalbe* the Lordes.
13 But euery † first foale of an [g] asse, thou
shalt redeeme with a lambe: and if thou redeeme
him not, then thou shalt breake his necke: like-
wise all the first borne of man among thy sonnes
shalt thou [h] bye out.
14 ¶ And when thy sonne shall aske thee ‖ to
morowe, saying, What is this? thou shalt then
say vnto him, With a mightie hand the Lorde
brought vs out of Egypt, out of the house of
bondage.
15 For when Pharaoh was hard hearted a-
gainst our departing, the Lorde then slewe all the
first borne in the land of Egypt: from the first
borne of man euen to the first borne of beast:
therefore I sacrifice vnto the Lorde all the males
that *first* open the wombe, but all the first borne
of my sonnes I redeeme.
16 And it shalbe as a token vpon thine hand, &
as ‖ frontlets betweene thine eies, that the Lorde
brought vs out of Egypt by a mightie hand.
17 ¶ Nowe when Pharaoh had let the people
go, God caried them not by the way of the Phi-
listims countrey, ‖ though it *were* neerer: (for God
said, Lest the people repent when they see [i] warre,
and turne againe to Egypt)
18 But God made the people to goe about by
the way of the wildernesse of the red sea: and the
children of Israel went vp [k] armed out of the land
of Egypt.
19 (And Moses tooke the bones of Ioseph
with him: for he had made the children of Israel
sweare, saying, * God will surely visite you, and ye
shall take my bones away hence with you)
20 ¶ * So they tooke their iourney from Suc-
coth, & camped in Etham in the edge of the wil-
dernesse.
21 * And the Lord went before them by day
in a pillar of a [l] cloud to lead them the way, and
by night in a pillar of fire to giue them light, that
they might goe both by day and by night.
22 * He tooke not away the pillar of the cloud
by day, nor the pillar of fire by night from before
the people.

CHAP. XIIII.

4. 8 Pharaohs heart is hardened, & pursueth the Israelites. 12 The Israelites striken with feare murmure against Moses. 13 Moses doeth encourage them. 21 He divideth the Sea. 23. 27 The Egyptians follow and are drowned.

THen the Lord spake vnto Moses, saying,
2 Speake to the children of Israel, that
they [a] returne and campe before [b] Pi-hahiroth,
betweene Migdal & the Sea, ouer against * Baal-
zephon: about it shall ye campe by the Sea.
3 For Pharaoh will say of the children of Is-
rael, They are tangled in the land: the wildernes
hath shut them in.
4 And I will harden Pharaohs heart that he
shall followe after you: so I will [c] get mee ho-
nour vpon Pharaoh, and vpon all his hoste: the
Egyptians also shal know that I am the Lord: and
they did so.
5 ¶ Then it was told the King of Egypt, that
the people fled: and the heart of Pharaoh, and of
his seruants was turned against the people, and
they said, Why haue we this done, and haue let
Israel go out of our seruice?
6 And he made ready his charets, and tooke
his people with him,
7 And tooke sixe hundreth chosen charets,
and [d] all the charets of Egypt, and captaines ouer
euery one of them.
8 (For the Lord had hardened the heart of
Pharaoh king of Egypt, and he followed after the
children of Israel: but the children of Israel went
out with an [e] hie hand)
9 * And the Egyptians pursued after them,
and all the horses *and* charets of Pharaoh, and
his horsemen and his hoste ouertooke them cam-
ping by the Sea, beside Pi-hahiroth, before Baal-
zephon.
10 And when Pharaoh drew nie, the children
of Israel lift vp their eies, and beholde, the Egyp-
tians marched after them, and they were sore [f] a-
fraide: wherefore the children of Israel cryed vn-
to the Lord.

* Chap. 22. 29. and 34. 19. leuit. 27. 26. nom. 3. 13. and 8. 16. luke 2. 23.
* Exod. 23. 13.
† Ebr. house of seruants.
a Where they were in most cruel slauerie.
b To signifie that they had not leasure to leauen their bread.
c Conteyning part of March and part of April, when corne began to ripe in that countrey.
d Both the seuenth and the first day were holy, as chap. 12. 16.
e When thou doest celebrate the feast of vnleauened bread.
f Thou shalt haue continuall remembrance thereof, as thou wouldst of a thing that is in thine hand, or before thine eyes.
* Chap. 22. 29. and 34. 19. ezek. 44. 30.
† Ebr. that first commeth forth.
g This is also vnderstood of the horse and other beasts, which were not offered in sacrifice.
h By offering a cleane beast in sacrifice, Leui. 12. 6.
‖ Or, hereafterwardes.
‖ Or, signes of remembrance.
‖ Or, because.
i Which the Philistims would haue made against them by stopping them the passage.
k That is, not priuily, but openly, & as the word doeth signifie, set in order by fiue & fiue.
* Gen. 50. 25. iosh. 24. 32.
* Num. 33. 6.
* Num. 14. 14. deut. 1. 33. psal. 78. 14. 1. cor. 10. 1.
l To defend them from the heate of the sunne.
* Nehem. 9. 19.
a From toward the countrey of the Philistims.
b So the sea was before the, mountains on either side, & the enemie at their backe: yet they obeyed God & were deliuered.
* Num. 33. 7.
c By punishing his obstinate rebellion.
d Iosephus writeth that besides these charets there were 50000. horsemen, and 200000. footemen.
e With great ioy and boldnesse.
* Iosh. 24. 6. 1. mac. 4. 8.
f They which a litle before in their deliuerance reioyced, being now in danger are afraid, and murmure.

In this figure foure chiefe points are to be considered. First, that the Church of God is euer subiect in this world to the Crosse, and to be afflicted after one sort or other. The second, that the ministers of God following their vocation, (halbe euill spoken of, and murmured against, euen of them that pretend the same cause and religion that they doe. The third, that God deliuereth not his Church incontinently out of dangers, but to exercise their faith & patience continueth their troubles yea and oftentimes augmenteth them: as the Israelites were nowe in lesse hope of their liues, then when they were in Egypt. The fourth point is, that when the dangers are most great, then Gods helpe is most readie to succour: for the Israelites had on either side them, huge rocks and mountains, before them the Sea, behind them most ci uel enemies, so that there was no way left to escape to mans iudgement.

11 And they sayde vnto Moses, Hast thou
brought vs to die in the wildernesse, because there
were no graues in Egypt? wherfore hast thou ser-
ued vs thus, to carie vs out of Egypt?
12 Did not wee tell thee this thing in Egypt,
g Such is the impatiencie of the flesh, that it cannot abide Gods appointed time. saying, Let g vs be in rest, that wee may serue the
Egyptians? for it had bene better for vs to serue
the Egyptians, then that we should die in the wil-
dernesse.
13 Then Moses sayd to the people, Feare yee
|| *Or, deliuerance.* not, stand still, and beholde || the saluation of the
Lord which he will shew to you this day. For the
Egyptians, whom ye haue seene this day, ye shall
neuer see them againe.
14 The Lorde shall fight for you: therefore
h Onely put your trust in God without grudging or doubting. h hold you your peace.
15 ¶ And the Lord said vnto Moses, Where-
i Thus in tentations faith fighteth against the flesh, and crieth with inward gronings to the Lord. fore i criest thou vnto mee? speake vnto the chil-
dren of Israel that they goe forward:
16 And lift thou vp thy rod, and stretch out
thine hand vpon the Sea, and diuide it, and let the
children of Israel goe on drie ground thorow the
mids of the Sea.
17 And I, behold, I will harden the heart of
the Egyptians, that they may follow them, and I
will get me honour vpon Pharaoh, & vpon all his
host, vpon his charets, and vpon his horsemen.
18 Then the Egyptians shall know that I am
the Lord, when I haue gotten mee honour vpon
Pharaoh, vpon his charets, & vpon his horsemen.
19 (And the Angel of God, which went be-
fore the hoste of Israel, remoued & went behind
them: also the pillar of the cloud went from be-
fore them, and stood behind them,
20 And came betweent the campe of the E-
k The cloud sheweth light to the Israelites, but to the Egyptians it was darknesse, so that their two hostes could not ioyne together. gyptiãs & the campe of Israel: it was both a cloud
and darkenes, yet gaue it k light by night, so that
all the night long the one came not at the other)
21 And Moses stretched forth his hand vpon
the Sea, & the Lord caused the sea to run backe
by a strong East wind all the night, and made the
Iosh.4.23. psal.114.3. Sea dry land: for the waters were diuided.
22 Then the *children of Israel went through *Psal.78.13. 1.cor.10.1. hebr.11.29.
the mids of the Sea vpon the dry ground, and the
waters *were* a wall vnto thẽ on their right hand,
and on their left hand.
23 And the Egyptians pursued and went after
them to the midde of the Sea, *euen* all Pharaohs
horses, his charets, and his horsemen.
24 Nowe in the morning l watch, when the l Which was a-
Lord looked vnto the hoste of the Egyptians, out bout the three
of the firie and cloudie pillar, he stroke the host of last houres of the
the Egyptians with feare. night.
25 For he tooke off their charet wheeles, and
they draue them with || much a doe: so that the || *Or, heauily.*
Egyptians *euery* one said, I wil flee from the face
of Israel: for the Lord fighteth for them against
the Egyptians.
26 ¶ Then the Lorde sayd to Moses, Stretch
thine hand vpon the Sea, that the waters may re-
turne vpon the Egyptians, vpon their charets and
vpon their horsemen.
27 Then Moses stretched forth his hand vpon
the Sea, and the Sea returned to his force early in
the morning, & the Egyptians fled against it: but
the Lord m ouerthrew the Egyptians in the mids m So the Lord by the water saued his, & by the water drowned his enemies.
of the Sea.
28 So the water returned & couered the cha-
rets and the horsemen, *euen* all the hoste of Pha-
raoh that came into the sea after them: there re-
mained not one of them.
29 But the children of Israel walked vpon dry
land thorow the mids of the Sea, and the waters
were a wall vnto them on their right hand, and
on their left.
30 Thus the Lorde saued Israel the same day
out of the hand of the Egyptians, and Israel sawe
the Egyptians dead vpon the Sea banke.
31 And Israel saw the mightie † power, which † *Ebr. hand.*
the Lord shewed vpon the Egyptians: so the peo- n That is, the doctrine which he taught them in the Name of the Lord.
ple feared the Lord, and beleeued the Lord, and
his n seruant Moses.

CHAP. XV.

1. 20 Moses with the men and women sing prayses vnto God for their deliuerance. 23 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

THen a sang *Moses and the children of Israel a Praysing God for the ouerthrow of his enemies & their deliuerance.
this song vnto the Lord, and said in this ma-
ner, I will sing vnto the Lord: for he hath triuun- *Wisd.10.20.
phed gloriously: the horse and him that rode vp-
on him hath he ouerthrowen in the Sea.
2 The Lord *is* my strength and || praise, and || *Or, the occasion of my song of praise.*
he is become my saluation. Hee is my God, and I
will b prepare him a tabernacle. *he is* my fathers b To worship him therein.
God, and I will exalt him.
3 The Lord *is* a c man of warre, his d Name *is* c In battel hee ouercommeth euer. d Euer constant in his promise.
Iehouah.
4 Pharaohs charets and his host hath he cast
into the Sea: his chosen captains also were drow-
ned in the red Sea.
5 The depths haue couered them, they sanke
to the bottome as a stone.
6 Thy || right hand, O Lorde, is glorious in || *Or, power.*
power: thy right hand, O Lord, hath bruised the
enemie.
7 And in thy great glory thou hast ouer-
throwen thẽ that rose against e thee: thou sentest e Those, that are enemies to Gods people, are his enemies.
forth thy wrath, *which* cõsumed thẽ as ẏ stubble.
8 And by the blast of thy nostrels the waters
were gathered, the floods stood still as an heape,
the

the depthes congealed together in the ‖ heart of
the Sea.
9 The enemy sayd, I will pursue, I will ouer-
take *them*, I wil diuide the spoyle, † my lust shall
be satisfied vpon them, I will drawe my sworde,
mine hand shal destroy them.
10 Thou blewest with thy winde, ẏ Sea coue-
red them, they sanke as leade in ẏ mighty waters.
11 Who is like vnto thee, O Lord, among the
f Gods! who is like thee *so* glorious in holinesse,
g fearefull in prayses, doing wonders!
12 Thou strechedst out thy right hand, ẏ the
earth swalowed them.
13 Thou wilt by thy mercy cary this people,
which thou deliueredst: thou wilt bring *them* in
thy strength vnto thine holy h habitation.
14 The people shal heare *and* be afrayd: sorow
shal come vpon the inhabitants of Palestina.
15 Then the dukes of Edom shalbe amased,
and trembling shal come vpon the great men of
Moab: all the inhabitants of Canaan shall waxe
faint hearted.
16 * Feare and dread shal fall vpon them: be-
cause of the ‖ greatnes of thine arme, they shalbe
still as a stone, till thy people passe, O Lorde: till
this people passe, *which* thou hast purchased.
17 Thou shalt bring them in, and plant them
in the mountaine of thine i inheritance, *which is*
the place *that* thou hast prepared, O Lord, for to
dwell in, *euen* the sanctuarie, O Lord, *which* thine
hands shal establish.
18 The Lord shall reigne for euer and euer.
19 For Pharaohs horses went with his charets
and horsmen into the Sea, and the Lord brought
the waters of the Sea vpon them: but the chil-
dren of Israel went on dry land in the middes of
the Sea.
20 ¶ And Miriam ẏ prophetesse, sister of Aa-
ron tooke a timbrel in her hand, & all the women
came out after her with timbrels and k daunces.
21 And Miriam l answered the men, Sing yee
vnto the Lord: for he hath triumphed gloriously:
the horse and his rider hath hee ouerthrowen in
the Sea.
22 Then Moses brought Israel from the red
Sea, and they went out into the wildernesse of
m Shur: and they went three dayes in the wil-
dernesse, and found no waters.
23 And when they came to Marah, they could
not drinke of the waters of Marah, for they were
bitter: therefore the name of the place was cal-
led ‖ Marah.
24 Then the people murmured against Mo-
ses, saying, What shal we drinke?
25 And he cried vnto the Lord, and the Lord
shewed him a * tree, *which* when he had cast into
the waters, the waters were sweete: there he made
them an ordinance and a law, and there n he pro-
ued them,
26 And said, If thou wilt diligently hearken, *O
Israel*, vnto the voyce of the Lord thy God, and
wilt doe that, which is o right in his sight, & wilt
giue eare vnto his commaundements, and keepe
all his ordinances, then will I put none of these
diseases vpon thee, which I brought vpon the E-
gyptians: for I *am* the Lord that healeth thee.
27 ¶ * And they came to Elim, where *were*
twelue fountaines of water, and seuentie ‖ palme
trees, and they camped there by the waters.

‖ *Or, in the depth of the Sea.*

† *Ebr. my soule shalbe filled.*

f For so, oftentimes the Scripture calleth the mightie men of the world.

g Which oughtest to be praysed with all feare and reuerence.

h That is, into the land of Canaan: or into mount Zion.

* *Deut.2.25.iosh.2.9.*

‖ *Or, for thy great power.*

i Which was mount Zion, where afterward the Temple was built.

k Signifying their great ioy, which custome ẏ Iewes obserued in certaine solemnities, Iud.11.34.& 21.21. but it ought not to be a cloke to couer our wanton daunces.

l By singing the like song of thanks giuing.

m Which was called Etham, Num.33.8.

‖ *Or, bitternesse.*

* *Ecclus.38.5.*

n That is, God, or Moses in Gods name.

o Which is, to doe that onely that God commandeth.

* *Num.33.9.*

‖ *Or, date trees.*

C H A P. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lorde sendeth quailes and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seuenth day Manna could not be found. 32 It is kept for a remembrance to the posteritie.

AFterwarde all the Congregation of the chil-
dren of Israel departed from Elim, and came
to the wildernesse of a Sin, (which is betweene
Elim and Sinai) the fifteenth day of the second
moneth after their departing out of the land of
Egypt.
2 And the whole Congregation of the chil-
dren of Israel murmured against Moses & against
Aaron in the wildernesse.
3 For the children of Israel said to them, Oh
that we had dyed by the hand of the Lord in the
land of Egypt, when we sate by the flesh b pots,
when we ate bread *our* bellies full: for yee haue
brought vs out into this wildernesse, to kill this
whole company with famine.
4 ¶ Then said the Lord vnto Moses, Beholde,
I wil cause bread to raine from heauen to you, &
the people shal goe out, and gather † that that is
sufficient for euery c day, that I may proue them,
whether they wil walke in my law or no.
5 But the sixt day they shall prepare that,
which they shall bring *home*, and it shalbe twise
as much as they gather dayly.
6 Then Moses and Aaron sayd vnto all the
children of Israel, At euen ye shal know, that the
Lord brought you out of the land of Egypt:
7 And in the morning yee shall see the glory
of the Lorde: d for he hath heard your grudgings
against the Lorde: and what are we that ye haue
murmured against vs?
8 Againe Moses sayd, At euen shal the Lorde
giue you flesh to eate, and in the morning your
fill of bread: for the Lord hath heard your mur-
murings, which yee murmure against him: for
what are we? your murmurings *are* not against
vs, but against the e Lord.
9 ¶ And Moses sayd to Aaron, Say vnto all
the Congregation of the children Israel, Draw
neere before the Lorde: for hee hath heard your
murmurings.
10 Now as Aaron spake vnto the whole Con-
gregation of the children of Israel, they looked
toward the wildernes, and beholde, the glory of
the Lord appeared * in a cloude,
11 (For the Lorde had spoken vnto Moses,
saying,
12 * I haue heard the murmurings of the chil-
dren of Israel: tell them *therefore*, & say, ‖ At euen
ye shal eate flesh, and in the morning yee shall be
filled with bread, and ye shal know that I am the
Lord your God)
13 And so at euen the * quailes came and co-
uered the campe: and in the morning the dewe
lay round about the hoste.
14 * And when the dewe that was fallen was
ascended, beholde, a small round thing *was* vpon
the face of the wildernes, small as the hoare frost
on the earth.
15 And when the children of Israel sawe it,
they sayd one to another, It is f MAN, for they
wist not what it was. And Moses sayd vnto them,
* This is the bread which the Lorde hath giuen
you to eate.
16 ¶ This is the thing which the Lorde hath

a This is the eight place wherein they had camped: there is another place called Zin, which was the 33. place wherin they camped: and is also called Kadesh, Num.33.36.

b So hard a thing it is to the flesh not to murmure against God when the belly is pinched.

† *Ebr. the portion of a day in his day.*

c To signifie that they should patiently depend vpon Gods prouidence from day to day.

d He gaue them not Manna because they murmured, but for his promes sake.

e Hee that contemneth Gods ministers, contemneth God himselfe.

* *Chap.33.18.*

* *Ecclus.45.4.*

‖ *Or, in the twilight.*

* *Num.11.31.*

* *Num.11.7. psal. 78.24.wisd.16.20.*

f Which signifieth a part, portion, or gift ... prepared.

* *Iohn 6.31.*

commanded: gather of it euery man according
to his eating, g an Omer for † a man *according* to
the number of your persons: euery man shal take
for them which are in his tent.
17 And the children of Israel did so, and ga-
thered some more, some lesse.
18 And when they did measure it with an O-
mer, * hee that had gathered much, had nothing
ouer, & he that had gathered litle, had no h lacke:
so euery man gathered according to his eating.
19 Moses then sayd vnto them, Let no man
reserue thereof till morning.
20 Notwithstanding they obeyed not Moses:
but some of them reserued of it till morning, and
it was full of wormes, and i stanke: therefore Mo-
ses was angry with them.
21 And they gathered it euery morning, euery
man according to his eating: for when the heate
of the sunne came, it was melted.
22 ¶ And the sixt day they gathered k twise so
much bread, two Omers for one man: then al the
rulers of the Congregation came & tolde Moses.
23 And he answered them, This is that, which
the Lord hath sayd, To morowe *is* the rest of the
holy Sabbath vnto the Lorde: bake that *to day*
which ye wil bake, and seethe that which ye will
seethe, and all that remaineth, lay it vp to be kept
till the morning for you.
24 And they layed it vp till the morning, as
Moses bade, and it stanke not, neither was there
any worme therein.
25 Then Moses sayd, Eate that to day: for to
day *is* the Sabbath vnto the Lord: to day ye shall
not l finde it in the fielde.
26 Sixe dayes shal yee gather it, but in the se-
uenth day *is* the Sabbath: in it there shalbe none.
27 ¶ Notwithstanding, there m went out *some*
of the people in the seuenth day for to gather, &
they found none.
28 And the Lorde sayd vnto Moses, Howe
long refuse ye to keepe my commandements, and
my lawes?
29 Beholde, how the Lord hath giue you the
Sabbath: therefore he giueth you ÿ sixt day bread
for two dayes: tary *therefore* euery mã in his place:
let no man goe out of his place the seuenth day.
30 So the people rested the seuenth day.
31 And the house of Israel called the name
of it, MAN. and it was like n to coriander seede,
but white: and the taste of it was like vnto wa-
fers *made* with hony.
32 And Moses sayd, This is that which the
Lorde hath commaunded, Fill an Omer of it, to
keepe it for your posteritie: that they may see the
bread wherewith I haue fed you in wildernesse,
when I brought you out of the land of Egypt.
33 Moses also said to Aaron, Take a o pot and
put an Omer ful of MAN therein, and set it be-
fore the Lord to be kept for your posteritie.
34 As the Lord commanded Moses, so Aaron
layed it vp before the p Testimonie to be kept.
35 And the children of Israel did eate MAN
* fourtie yeeres, vntill they came to a land inha-
bited: they did eate MAN vntill they came to
the borders of the land of Canaan.
36 The Omer *is* the tenth part of the q Ephah.

g Which conteineth about a pottle of our measure.
† Ebr. for an head.
* 2.Cor.8.15.
h God is a rich feeder of all, and none can iustly complaine.
i No creature is so pure, but being abused, it turneth to our destruction.
k Which portion should serue for the Sabbath and the day before.
l God tooke away the occasion from their labour, to signifie how holy he would haue the Sabbath kept.
m Their infidelitie was so great that they did expresly against Gods commandement.
n In forme and figure, but not in colour, Num.11.7.
o Of this vessell reade Hebr.9.4.
p That is, ÿ Arke of the couenant: to wit, after that the Arke was made.
* Iosh.5.12, nehe.9.15.
q Which measure conteined about ten pottles.

CHAP. XVII.

1 The Israelites came vnto Rephidim and grudge for water. 6 Water is giuen them out of the rocke. 11 Moses holdeth vp his handes, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lord.

AND all the Congregation of the children of
Israel departed from the wildernesse of Sin,
by their iourneys at the † commandement of the
Lorde, and camped in a Rephidim, where *was* no
water for the people to drinke.
2 * Wherefore ÿ people contended with Mo-
ses, and sayd, Giue vs water that we may drinke.
And Moses sayd vnto them, Why contend yee
with me? wherefore doe ye b tempt the Lord?
3 So ÿ people thirsted there for water, & the
people murmured against Moses, & said, Where-
fore hast thou thus brought vs out of Egypt, to
kill vs, and our children, & our cattel with thirst?
4 And Moses cryed vnto the Lorde, saying,
What shall I doe to this people? for they be al-
most ready to c stone me.
5 And the Lord answered to Moses, Goe be-
fore the people, and take with thee of the Elders
of Israel: and thy rod, wherewith thou * smotest
the riuer, take in thine hand, and go:
6 * Behold, I wil stand there before thee vp-
on the rocke in Horeb, and thou shalt smite on
the rocke, and water shall come out of it, that the
people may drinke. And Moses did so in the sight
of the Elders of Israel.
7 And he called the name of the place, ‖ Mas-
sah and ‖ Meribah, because of the contention of
the children of Israel, and because they had
tempted the Lord, saying, Is the d Lord among
vs, or no?
8 ¶ * Then came e Amalek and fought with
Israel in Rephidim.
9 And Moses sayd to Ioshua, Chuse vs out
men, and go fight with Amalek: to morow I wil
stande on the toppe of the f hill with the rod of
God in mine hand.
10 So Ioshua did as Moses bade him, & fought
with Amalek: and Moses, Aaron, and Hur, went
vp to the top of the hill.
11 And when Moses held vp his hand, Israel
preuailed: but when he let his hand g go downe,
Amalek preuailed.
12 Nowe Moses hands were heauy: therefore
they tooke a stone and put it vnder him, and hee
sate vpon it: and Aaron and Hur stayed vp his
hands, the one on the one side, and the other on
the other side: so his hands were steady vntill the
going downe of the sunne.
13 And Ioshua discomfited Amalek and his
people with the edge of the sword.
14 ¶ And the Lord sayd to Moses, Write this
for a remembrance h in the booke, and † rehearse
it to Ioshua: for * I will vtterly put out the re-
membrance of Amalek from vnder heauen.
15 (And Moses built an altar and called the
name of it, i Iehouah-nissi)
16 Also he sayd, † The Lord hath sworne, that
he will haue warre with Amalek from generation
to generation.

† Ebr. at the mouth.
a Moses here noteth not euery place, where they camped, as Num. 33. but onely those places where some notable thing was done.
* Numb.20.4.
b Why distrust you God? why looke ye not for succour of him without murmuring against vs?
c How ready the people are for their owne matters to slay the true Prophets, and how slowe they are to reuenge Gods cause against his enemies and false Prophets.
* Chap.7.20.
* Num.20.9. wisd.4. psal.78.15. and 105.41. 1.cor.10.4.
‖ Or, tentation.
‖ Or, strife.
d When in aduersitie we thinke God to be absent, then we neglect his promise and make him a liar.
* Deut.25.17. wisd.11.3.
e Who came of Eliphaz, sonne of Esau, Gen.36.12.
f That is, Horeb which is also called Sinai.
g So that we see howe dangerous a thing it is to faint in prayer.
h In the booke of the Lawe.
† Ebr. put it in the eares of Ioshua.
* Numb.24.20. 1.sam.15.3.
i That is, the Lord is my banner: as he declared by holding vp his rod and his hands.
† Ebr. the hand of the Lorde vpon the throne.

CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in lawe. 8 Moses telleth him of the wonders of Egypt. 9 Iethro reioyceth and offereth sacrifice to God. 21 What maner of men officers and Iudges ought to be. 24 Moses obeyeth Iethroes counsell in appointing officers.

WHen Iethro the * Priest of Midian Moses
father in lawe heard all ÿ God had done
for

* Chap.2.16.

for Moses, and for Israel his people, and how the
Lord had brought Israel out of Egypt,
2 Then Iethro the father in lawe of Moses,
tooke Zipporah Moses wife, (after hee had a sent
her away)
3 And her two sonnes, (whereof the one was
called * Gershom: for he said, I haue bene an ali-
ant in a strange land:
4 And the name of the other *was* Eliezer: for
the God of my father, *said he, was* mine helpe, and
deliuered me from the sword of Pharaoh)
5 And Iethro Moses father in law came with
his two sonnes, and his wife vnto Moses into the
wildernes, where he camped by ye b mount of God.
6 And he c said to Moses, I thy father in law
Iethro am come to thee, & thy wife and her two
sonnes with her.
7 ¶ And Moses went out to meet his father in
law, & did obeisance, & kissed him, & each asked
other of his † welfare: & they came into the tent.
8 Then Moses told his father in lawe all that
the Lord had done vnto Pharaoh, and to the E-
gyptians for Israels sake, *and* all the trauaile that
had come vnto them by the way, and *how* the
Lord deliuered them.
9 And Iethro reioyced at all the goodnesse,
which the Lord had shewed to Israel, & because
he had deliuered them out of the hand of the E-
gyptians,
10 Therefore Iethro said, d Blessed *be* the Lord
who hath deliuered you out of the hand of the
Egyptians, and out of the hand of Pharaoh: who
hath *also* deliuered the people from vnder the
hand of the Egyptians.
11 Now I know that the Lord is greater then
all the gods: * for as they haue delt proudly with
them, *so are they* e recompensed.
12 Then Iethro Moses father in lawe tooke
burnt offerings and sacrifices *to offer* vnto God.
And Aaron & all the Elders of Israel came to eat
bread with Moses father in law f before God.
13 ¶ Now on the morow, when Moses sate to
iudge the people, the people stood about Moses
from morning vnto euen.
14 And when Moses father in law saw all that
he did to the people, hee sayd, What is this that
thou doest to the people? why sittest thou thy
selfe alone, and all the people stand about thee
from morning vnto euen?
15 And Moses said vnto his father in law, Be-
cause the people come vnto me to seeke g God,
16 When they haue a matter, they come vnto
me, and I iudge betweene one and another, and
declare the ordinances of God, and his lawes.
17 But Moses father in law said vnto him, The
thing which thou doest, is not well.
18 Thou both † wearest thy selfe greatly, and
this people that is with thee: for the thing *is* too
heauie for thee: * thou art not able to doe it thy
selfe alone.
19 Heare nowe my ‖ voyce, (I will giue thee
counsell, and God shalbe with thee) bee thou for
the people to h Godward, and report thou the
causes vnto God,
20 And admonish them of the ordinances, and
of the lawes, & shew them the way, wherein they
must walke, and the worke that they must doe.
21 Moreouer, prouide thou among all the
people i men of courage, fearing God, men dea-
ling truely, hating couetousnesse: and appoint
such ouer them *to be* rulers ouer thousands, rulers
ouer hundreths, rulers ouer fifties, and rulers o-
uer tennes.
22 And let them iudge the people at all sea-
sons: but euery great matter let them bring vnto
thee, and let them iudge all small causes: so shall
it be easier for thee, when they shal beare *the bur-
den* with thee.
23 If thou do this thing, (& God *so* command
thee) both thou shalt bee able to endure, and all
this people shall also goe quietly to their place.
24 So Moses k obeied the voyce of his father
in law, and did all that he had sayd:
25 And Moses chose men of courage out of
all Israel, and made them heads ouer the people,
rulers ouer thousands, rulers ouer hundreths, ru-
lers ouer fifties, and rulers ouer tennes.
26 And they iudged the people at all seasons,
but they brought the hard causes vnto Moses: for
they iudged all small matters themselues.
27 Afterward Moses l let his father in law de-
part, and he went into his countrey.

a It may seeme that he sent her backe for a time to her father for her impatiencie, least she should be a let to his vocation, which was so dangerous, cha. 4.25.
* Chap. 2.22.
b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2 Pet. 1.18.
c That is, he sent messengers to say vnto him.
† Ebr. of peace.
d Whereby it is euident that he worshipped the true God, and therefore Moses refused not to marie his daughter.
* Chap. 1.10, 16, 22. and 5.7. & 14.8.
e For they that drowned the children of the Israelites, perished themselues by water.
f They ate in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.
g That is, to know Gods will, and to haue iustice executed.
† Ebr. thou wilt faint and fall.
* Deut. 1.9.
‖ Or counsell.
h Iudge thou in hard causes, which cannot be decided but by consulting with God.
i What maner of men ought to be chosen to beare office.
k Godly counsell ought euer to be obeied, though it come of our inferiours: for in such God oftentimes giueth wisedome to humble them that are exalted, & to declare that one member hath need of another.
l Read the occasion, Num. 10.29.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 He that toucheth the hill dieth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

IN the a third moneth, after the children of Is-
rael were gone out of the land of Egypt, the
same b day came they into the wildernes of Sinai.
2 For they departed from Rephidim, & came
to the desart of Sinai, & camped in the wildernes:
euen there Israel camped before the mount.
3 * But Moses went vp vnto God, for the Lord
had called out of the mount vnto him, saying,
Thus shalt thou say to the house of c Iaakob, and
tell the children of Israel,
4 * Ye haue seene what I did vnto the Egyp-
tians, and *how* I caried you vpon d eagles wings,
and haue brought you vnto me.
5 Now therefore * if ye will heare my voyce
in deed, and keepe my couenant, then ye shalbe
my chiefe treasure aboue all people, * though all
the earth be mine.
6 Yee shall bee vnto mee also a kingdome
of * Priestes, and an holy nation. These *are* the
words which thou shalt speake vnto the children
of Israel.
7 ¶ Moses then came & called for the Elders
of the people, and proposed vnto them all these
things, which the Lord commanded him.
8 And the people answered all together, and
sayd, * All that the Lord hath commaunded, wee
will doe. And Moses reported the wordes of the
people vnto the Lord.
9 And the Lord said vnto Moses, Lo, I come
vnto thee in a thicke cloud, that the people may
heare, whiles I talke with thee, & that they may
also beleeue thee for euer. (for Moses had tolde
the words of the people vnto the Lord)
10 Moreouer, the Lord said vnto Moses, Goe
to the people, and e sanctifie them to day and to
morow, and let them wash their clothes.
11 And let them be ready on the third day: for
the third day the Lorde will come downe in the
sight of all the people vpon mount Sinai:
12 And thou shalt set markes vnto the people
round about, saying, Take heed to your selues

a Which was in the beginning of the moneth Siuan, conteining part of May, and part of Iune.
b That they departed from Rephidim.
* Acts 7.38.
c God called Iaakob Israel: therfore the house of Iaakob & the people of Israel signifie only Gods people.
* Deut. 29.2.
d For the egle by flying hie, is out of danger, and in carying her birds rather on her wings thē in her talents, declareth her loue.
* Deut. 5.2.
* Deut. 10.14. psal. 24.1.
* 1 Pet. 2.9. reue. 1.6.
* Chap. 24.3. deut. 5. 27. & 26.17. iosh. 24.16.
e Teach them to be pure in heart, as they shew themselues outwardly cleane by washing.

that they goe not vp to the mount, nor touch the
*Heb.12.20.
border of it : whosoeuer toucheth the * mount,
shall surely die.
13 No hand shall touch it, but he shalbe sto-
ned to death, or striken through with dartes: whe-
ther it be beast or man, he shal not liue: when the
‖ Or, trumpet.
‖ Or, toward.
‖ horne bloweth long, they shall come vp ‖ into
the mountaine.
14 ¶ Then Moses went downe from the
mount vnto the people, and sanctified the peo-
ple, and they washed their clothes.
15 And he said vnto the people, Be ready on
f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1. Cor.7.5.
the third day, *and* come not at *your* f wiues.
16 And the third day, when it was morning,
there was thunders and lightnings, and a thicke
cloude vpon the mount, and the sound of the
trumpet exceeding loud, so that all the people,
that was in the campe, was afraid.
17 Then Moses brought the people out of the
tents to meete with God, and they stoode in the
nether part of the mount.
*Deut.4.11.
18 * And mount Sinai *was* all on smoke, be-
cause the Lord came downe vpon it in fire, and
the smoke therof ascended, as the smoke of a for-
g God vsed these feareful signes that his Law should be had in greater reuerence, and his maiestie the more feared.
nace, and all the mount g trembled exceedingly.
19 And when the sound of the trumpet blew
long, and waxed louder and louder, Moses spake,
h He gaue autoritie to Moses by plaine words, that the people might vnderstand him.
and God answered him by h voyce.
20 (For the Lord came downe vpon mount
Sinai on the toppe of the mount) and when the
Lord called Moses vp into the top of the mount,
Moses went vp.
21 Then the Lord saide vnto Moses, Goe
downe, charge the people, that they breake not
their bounds, to goe vp to the Lord to gaze, lest
many of them perish.
‖ Or, rulers.
‖ Or, breake out vpon them.
22 And let the ‖ Priests also which come to the
Lord be sanctified, lest the Lord ‖ destroy them.
23 And Moses sayd vnto the Lord, The peo-
ple can not come vp into the mount Sinai: for
thou hast charged vs, saying, Set markes on the
mountaine, and sanctifie it.
24 And the Lord said vnto him, Go, get thee
downe, and come vp, thou, and Aaron with thee:
i Neither dignitie nor multitude haue authoritie to passe the boundes, that Gods worde prescribeth.
but let not the i Priestes and the people breake
their boundes to come vp vnto the Lorde, lest hee
destroy them.
25 So Moses went downe vnto the people, &
tolde them.

CHAP. XX.

*1 The commandements of the first table. 12 The commaunde-
ments of the second. 18 The people afraide are comforted by
Moses. 23 Gods of filuer and golde are againe forbidden. 24
Of what sort the altar ought to be.*

a When Moses & Aaron were gone vp, or had passed ÿ bounds of the people, God spake thus out of the mount Horeb, that all ÿ people heard.
THen God a spake all these wordes, saying,
*Deut.5.6.psal.81.10.
2 * I am the Lorde thy God, which haue
brought thee out of the land of Egypt, out of the
‖ Or, seruants.
house of ‖ bondage.
b To whose eyes all things are open.
3 Thou shalt haue none other gods b be-
fore me.
*Leu.26.1.psal.97.7.
4 * Thou shalt make thee no grauen image,
neither any similitude *of things* that are in heauen
aboue, neither that are in the earth beneath, nor
that are in the waters vnder the earth.
c By this outward gesture all kind of seruice & worship to idols is forbidden.
5 Thou shalt not c bowe downe to them,
neither serue them : for I am the Lord thy God, a
d And will be reuenged of ÿ contempt of mine honor
d ielous God, visiting the iniquitie of the fathers
vpon the children, vpon the third *generation*, and
vpon the fourth of them that hate me:

6 And shewing mercie vnto e thousandes to
e So ready is he rather to shewe mercy then to punish.
them that loue me, & keepe my commandemẽts.
*Leuit.19.12. deu.5.11. mat.5.33.
7 * Thou shalt not take the Name of the Lord
thy God in f vaine: for the Lorde will not holde
f Either by swearing falsely or rashly by his Name, or by contemning it.
him guiltlesse that taketh his Name in vaine.
8 Remember the Sabbath day, g to keepe it
g Which is by meditating the spirituall rest, by hearing Gods word, & resting frõ worldly trauailes.
holy.
*Chap.23.12. ezek.20.12.
9 * Sixe dayes shalt thou labour, and doe all
thy worke,
10 But the seuenth day *is* the Sabbath of the
Lord thy God: *in it* thou shalt not do any worke,
thou, nor thy sonne, nor thy daughter, thy man
seruant, nor thy mayde, nor thy beast, nor thy
‖ Or, citie.
stranger that is within thy ‖ gates.
*Gen.2.2.
11 * For in sixe dayes the Lord made the hea-
uen and the earth, the sea, and all that in them is,
and rested the seuenth day: therefore the Lorde
blessed the Sabbath day, and hallowed it.
*Deut.5.16. mat.15.4. ephe.6.2.
12 ¶ * Honour thy h father and thy mother,
h By the parents also is meant all that haue authoritie ouer vs.
that thy dayes may be prolonged vpon the land,
which the Lord thy God giueth thee.
*Matt.5.21.
13 * Thou shalt not i kill.
i But loue and preserue thy brothers life.
14 Thou shalt not k commit adulterie.
k But be pure in heart, worde, and deede.
15 Thou shalt not l steale.
l But studie to saue his goods.
16 Thou shalt not beare false m witnes against
m But further his good name, and speake trueth.
thy neighbour.
*Rom.7.7.
17 * Thou shalt not n couet thy neighbours
n Thou mayst not so much as wish his hinderance in any thing.
house, neither shalt thou couet thy neighbours
wife, nor his man seruant, nor his mayde, nor his
oxe, nor his asse, neither any thing that is thy
neighbours.
‖ Or, heard.
† Ebr. firebrands.
18 ¶ And all the people ‖ sawe the thunders,
and the † lightnings, & the sound of the trumpet,
and the mountaine smoking, and when the peo-
ple saw it they fled and stoode a farre off,
*Deut.5.24. & 18.16. heb.12.18.
19 And sayde vnto Moses, * Talke thou with
vs, and we will heare: but let not God talke with
vs, lest we die.
o Whether you will obey his precepts as you promised, chap.19.8.
20 Then Moses sayde vnto the people, Feare
not: for God is come to o proue you, and that his
feare may be before you, that ye sinne not.
21 So the people stoode afarre off, but Moses
drew neere vnto the darkenesse where God *was*.
22 ¶ And the Lorde saide vnto Moses, Thus
thou shalt say vnto the children of Israel, Ye haue
seene that I haue talked with you from heauen.
23 Ye shal not make *therefore* with me gods of
siluer, nor gods of golde: you shal make you none.
*Chap.27.8. and 38.7.
24 * An altar of earth thou shalt make vnto
me, and thereon shalt offer thy burnt offerings,
*Leuit.3.1.
and thy * peace offerings, thy sheepe, and thine
oxen: in all places, where I shal put the remem-
brance of my Name, I will come vnto thee, and
blesse thee.
*Deut.27.5. iosh.8.31.
25 * But if thou wilt make mee an altar of
stone, thou shalt not builde it of hewen stones:
for *if* thou lift vp thy toole vpon them, thou hast
† Ebr. it, that is, the stone.
polluted † them.
26 Neither shalt thou goe vp by steppes vnto
p Which might be by his stouping or flying abroad of his clothes.
mine altar, that thy p filthinesse be not discouered
thereon.

CHAP. XXI.

*Temporall and ciuil ordinances appointed by God touching ser-
uitude, murthers, and wrongs: the obseruation wherof doeth
not iustifie a man, but are giuen to bridle our corrupt nature,
which els would breake out into all mischiefe and crueltie.*

NOw these are the lawes, which thou shalt set
before them:
*Leuit.25.39. deut.15.12. iere.34.14.
2 * If thou bye an Ebrewe seruant, he shall
serue

serue sixe yeeres, and in the seuenth he shall goe
out free, a for nothing.
3 If he came b himselfe alone, he shall go out
himselfe alone: if he *were* maried, then his wife
shall go out with him.
4 If his master haue giuen him a wife, & she
hath borne him sonnes or daughters, the wife and
her children shalbe her c masters, but he shal go
out himselfe alone.
5 But if ẏ seruant say thus, I loue my master,
my wife and my children, I wil not goe out free,
6 Then his master shall bring him vnto the
† Iudges, & set him to the d doore, or to ẏ poste,
and his master shall bore his eare through with
an awle, and he shal serue him for e euer.
7 Likewise if a man f sell his daughter to be
a seruant, she shall not goe out as the men ser-
uants doe.
8 If she please not her master, who hath be-
trothed her to himselfe, then shall g he cause to
buy her: he shall haue no power to sell her to a
strange people, seeing he ‖ despised her.
9 But if hee haue betrothed her vnto his
sonne, he shal deale with her h according to the
custome of the daughters.
10 If he take i him another *wife*, he shall not
diminish her foode, her raiment and recompense
of her virginitie.
11 And if hee doe not these k three vnto her,
then shal she goe out free, paying no money.
12 ¶ * He that smiteth a man, and hee die,
shall die the death.
13 And if a man hath not layed waite, but
l God hath offered *him* into his hand, * then I
wil appoint thee a place whither he shal flee.
14 But if a man come presumptuously vpon
his neighbour to slay him with guile, thou shalt
take him from mine m altar, that he may die.
15 ¶ Also hee that smiteth his father or his
mother, shall die the death.
16 ¶ And he that stealeth a man, and selleth
him, if it be found with him, shal die the death.
17 ¶ * And hee that curseth his father or his
mother, shall die the death.
18 ¶ When men also striue together, and one
smite another with a n stone, or with the fist, and
he die not, but lieth in bed,
19 If he rise againe and walke without vpon
his staffe, then shal he that smote him go o quite,
saue onely he shall beare his charges ‖ for his re-
sting, and shall pay for his healing.
20 ¶ And if a man smite his seruant, or his
maide with a rod, and he die vnder his hand, hee
shalbe surely punished.
21 But if he continue a day, or two dayes, he
shall not p be punished: for he *is* his money.
22 ¶ Also if men striue, and hurt a woman
with childe, so that her childe depart from her,
and q death follow not, hee shall be surely pu-
nished according as the womans husband shall
appoint him, or hee shall pay as the ‖ Iudges de-
termine.
23 But if death followe, then thou shalt pay
life for life,
24 * r Eye for eye, tooth for tooth, hand for
hand, foote for foote,
25 Burning for burning, wound for wound,
stripe for stripe.
26 ¶ And if a man smite his seruant in the eye,
or his maide in the eye, and hath perished it, hee
shal let him go free for his eye.
27 Also if hee smite s out his seruants tooth,
or his maides tooth, he shall let him goe out free
for his tooth.
28 ¶ If an oxe gore a man or a woman, that
he die, the * oxe shall be t stoned to death, and his
flesh shall not be eaten, but the owner of the oxe
shall goe quite.
29 If the oxe were wont to push in times
past, and it hath bene ‖ tolde his master, and hee
hath not kept him, and after he killeth a man or
a woman, the oxe shalbe stoned, and his owner
shall die also.
30 If there be set to him a u summe of money,
then he shall pay the raunsome of his life, what-
soeuer shalbe layed vpon him.
31 Whether he hath gored a sonne or gored a
daughter, he shalbe iudged after the same maner.
32 If the oxe gore a seruant or a mayde, hee
shal giue vnto their master thirtie x shekels of sil-
uer, and the oxe shalbe stoned.
33 ¶ And when a man shall open a well, or
when he shall dig a pit and couer it not, and an
oxe or an asse fall therein,
34 The owner of the pit shal y make it good,
and giue money to the owners thereof, but the
dead *beast* shalbe his.
35 ¶ And if a mans oxe hurt his neighbours
oxe that he die, then they shal sell the liue oxe, &
diuide the money thereof, and the dead *oxe* also
they shall diuide.
36 Or if it be knowen that the oxe hath vsed
to push in times past, & his master hath not kept
him, he shal pay oxe for oxe, but the dead shalbe
his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borowing. 16 Intising of maydes. 18 Witchcraft. 20 Idolatrie. 21 Support of strangers, widowes, and fatherlesse. 25 Vsurie. 28 Reuerence to Magistrates.

IF a man steale an a oxe or a sheepe, and kill it
or sell it, he shal restore fiue oxen for the oxe,
* and foure sheepe for the sheepe.
2 ¶ If a thiefe be found b breaking vp, and be
smitten that he die, no blood *shalbe shed* for him.
3 *But* if he be † in the day light, c blood *shall
be shed* for him: *for* he should make full restituti-
on: if he had not *wherewith*, then should hee be
solde for his theft.
4 If the theft bee found † with him, aliue,
(whether it be oxe, asse, or sheepe) he shal restore
the double.
5 ¶ If a man doe hurt fielde, or vineyard, and
put in his beast to feed in an other mans field, he
shal recompense of the best of his owne fielde,
and of the best of his owne vineyard.
6 ¶ If fire breake out, & catch in the thornes,
and the stackes of corne, or the standing corne,
or the fielde be consumed, he that kindled the fire
shall make full restitution.
7 ¶ If a man deliuer his neighbour money or
stuffe to keepe, and it be stolen out of his house,
if the thiefe be found, he shal pay the double.
8 If the thiefe be not found, then the master
of the house shall be brought vnto the † Iudges *to
sweare*, whether he hath d put his hand vnto his
neighbours good, or no.
9 In all maner of trespasse, whether it be for

a Paying no mony for his libertie.
b Not hauing wife nor children.
c Till her time of seruitude was expired, which might be the seuenth yere or the fiftieth.
† Ebr. gods.
d Where the iudges sate.
e That is, to the yeere of Iubile, which was euery fiftieth yeere.
f Constrained either by pouertie, or els to the intent that the master should marry her.
g By giuing an other money to buy her of him.
‖ Or, disflowred her.
h That is, he shal giue her dowrie.
i For his sonne.
k Neither marry her himselfe, nor giue another money to buy her, nor bestowe her vpon his sonne.
* Leuit.24.17.
l Though a man be killed at vnwares, yet it is Gods prouidence that it should so be.
* Deut.19.3.
m The holines of the place ought not to defend the murther.
* Leuit.20.9 prou. 20.20.mat.15.4. mar.7.10.
n Either farre off him or neere.
o By the ciuill iustice.
‖ Or, loosing of his time.
p By the ciuill magistrate: but before God he is a murtherer.
q Of the mother or childe.
‖ Or, arbiters.
* Leuit.24.20. deut. 19.21.mat.5.38.
r The execution of this law only belonged to the magistrate, math. 5.38.
s So God reuengeth crueltie in least things.
* Gene.9.5.
t If the beast be punished, much more shall the murtherer.
‖ Or, testified to him.
u By the next of the kinred of him that is so slaine.
x Reade Gene. 23.15.
y This lawe forbiddeth not onely not to hurt, but to beware least any be hurt.
a Either great beast of the heard, or a small beast of the flocke.
* 2.Sam.12.6.
b Breaking an house to enter in, or vndermining.
† Ebr. when the sunne riseth vpon him.
c He shalbe put to death, that killeth him.
† Ebr. in his hand.
† Ebr. gods.
d That is, whether he hath stolen.

oxen, for asse, for sheepe, for raiment, or for any
maner of lost thing, which another chalengeth
to be his, the cause of both *parties* shal come be-
fore the iudges, *and* whom the Iudges condemne,
he shal pay the double vnto his neighbour.
10 If a man deliuer vnto his neighbour to
keepe asse, or oxe, or sheepe, or any beast, and it
die, or be † hurt, or taken away by enemies, *and*
no man see it,
11 [a] An oth of the Lorde shalbe be betweene
them twaine, that he hath not put his hand vnto
his neighbours good, & the owner of it shal take
the othe, and he shal not make it good:
12 *But if it be stollen from him, he shal make
restitution vnto the owner thereof.
13 If it be torne in pieces, he shall bring [f] re-
corde, *and* shall not make that good, *which is* de-
uoured.
14 ¶ And if a man borow *ought* of his neigh-
bour, and it be hurt, or els die, the owner thereof
not being by, he shal surely make it good:
15 If the owner thereof be by, hee shall not
make it good: *for* if it *be* an hired thing, it [g] came
for his hire.
16 ¶ * And if a man entise a maide that is not
betrothed, and lie with her, he shal endowe her,
and take her to his wife.
17 If her father refuse to giue her to him, hee
shall pay money, according to ẏ dowry of virgins.
18 ¶ Thou shalt not suffer a witch to liue.
19 ¶ Whosoeuer lieth with a beast, shall die
the death.
20 ¶ * He that offereth vnto *any* gods, saue
vnto the Lord onely, shalbe slaine.
21 ¶ *Moreouer, thou shalt not doe iniurie to
a stranger, neither oppresse him: for ye were strā-
gers in the land of Egypt.
22 ¶ * Ye shall not trouble any widowe, nor
fatherlesse childe:
23 If thou vexe or trouble such, and so he call
and cry vnto me, I wil surely heare his cry.
24 Then shal my wrath be kindled, and I wil
kill you with the sword, and your [h] wiues shall be
widowes, and your children fatherlesse.
25 ¶ *If thou lend money to my people, *that
is*, to the poore with thee, thou shalt not be an v-
surer vnto him: ye shal not oppresse him ẇ vsurie.
26 If thou take thy neighbours raiment to
pledge, thou shalt restore it vnto him before the
sunne goe downe:
27 For that is his couering onely, *and* this is
his garment for his skin: wherein shall he sleepe?
therefore when he [i] cryeth vnto me, I will heare
him: for I am mercifull.
28 ¶ * Thou shalt not raile vpon the Iudges,
neither speake euill of the ruler of thy people.
29 ¶ Thine [k] abundance and thy licour shalt
thou not keepe backe. * The first borne of thy
sonnes shalt thou giue me.
30 Likewise shalt thou do with thine oxen &
with thy sheepe: seuen dayes it shall be with his
damme, *and* the eight day thou shalt giue it me.
31 ¶ Ye shalbe an holy people vnto me, *nei-
ther shall ye eate any flesh that is torne *of beastes*
in the fielde: ye shall cast it [l] to the dogge.

† Ebr. broken.
a They should sweare by ẏ Name of the Lord.
* Gene. 31.39.
f He shall shew some part of the beast, or bring in witnesses.
g He that hired it shall be free by paying the hire.
* Deut. 22.28.
* Deut. 13.13, 14, 15. 1. mac. 2.24.
* Leuit. 19.33.
* Zach. 7.10.
h The iust plague of God vpon the oppressers.
* Deu. 25.37. deut. 23.19. psal. 15.5.
i For colde and necessitie.
* Act. 23.5.
k Thine abundance of thy corne, oyle, and wine.
* Chap. 13.2, 12. and 34.19.
* Leuit. 22.8. ezek. 44.31.
l And so haue nothing to doe with it.

CHAP. XXIII.

2 Not to followe the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feasts. 20. 23 The Angel is promised to leade the people. 25 What God promiseth if they obey him. 29 God will cast out the Canaanites by litle and litle, and why.

THou shalt not ‖ receiue a false tale, neither
shalt thou put thine hand with the wicked, to
be a ‖ false witnesse.
2 ¶ Thou shalt not folow a multitude to doe
euill, neither † agree in a controuersie [a] to decline
after many and ouerthrow *the trueth*.
3 ¶ Thou shalt not esteeme a poore man in
his cause.
4 ¶ If thou meete thine enemies oxe, or his
asse going astray, thou shalt [b] bring him to him
againe.
5 If thou see thine enemies [c] asse lying vnder
his burden, wilt thou cease to helpe him? thou
shalt helpe him vp againe with it.
6 ¶ Thou shalt not ouerthrowe the right of
thy poore in his sute.
7 Thou shalt keepe thee farre frō a false mat-
ter, * and shalt not slay the [d] innocent and the
righteous: for I wil not iustifie a wicked man.
8 ¶ * Thou shalt take no gift: for the gift
blindeth the † wise, and peruerteth the words of
the righteous.
9 ¶ Thou shalt not oppresse a stranger: for
ye know the [e] heart of a stranger, seeing ye were
strangers in the land of Egypt.
10 *Moreouer, sixe yeeres thou shalt sowe thy
land, and gather the fruites thereof,
11 But the seuenth yeere thou shalt let it rest
and lie stil, that the poore of thy people may eat,
and what they leaue, the beasts of the fielde shall
eate. In like maner thou shalt doe with thy vine-
yard, *and* with thine oliue trees.
12 *Sixe dayes thou shalt doe thy worke, and
in the seuenth day thou shalt rest, that thine oxe,
and thine asse may rest, & the sonne of thy mayd
and the stranger may be refreshed.
13 And ye shal take heede to all things that
I haue said vnto you: and ye shal make [f] no men-
tion of the name of other gods, neither shal it be
heard out of thy mouth.
14 ¶ Three times thou shalt keepe a feast vn-
to me in the yeere.
15 Thou * shalt keepe the feast of [g] vnleauē-
ned bread: thou shalt eate vnleauened bread seuen
dayes, as I commanded thee, in the season of the
moneth of Abib: for in it thou camest out of E-
gypt: and * none shal appeare before me emptie:
16 The [h] feast also of the haruest of the first
fruites of thy labours, which thou hast sowen in
the fielde: and the [i] feast of gathering *fruites* in
the ende of the yeere, when thou hast gathered
in thy labours out of the fielde.
17 *These* three times in the yeere shall all thy
men children appeare before the Lord Iehouah.
18 Thou shalt not offer the blood of my sa-
crifice with leauened [k] bread: neither shal the fat
of my sacrifice remaine vntill the morning.
19 * The first of the first fruites of thy land
thou shalt bring into the house of the Lorde thy
God: *yet* shalt thou not seethe a kid in his [l] mo-
thers milke.
20 ¶ *Behold, I send an Angel before thee, to
keepe thee in the way, and to bring thee to the
place which I haue prepared.
21 Beware of him, and heare his voyce, *and*
prouoke him not: for he will not spare your mis-
deedes, because my [m] name is in him.
22 But

‖ Or, report a false tale.
‖ Or, cruell.
† Ebr. answere.
a Doe that which is godly though few do fauour it.
b If we be bound to do good to our enemies beast, much more to our enemie himselfe, Matth. 5.44.
c If God commaund to helpe vp our enemies asse vnder his burden, will he suffer vs to cast downe our brethren with heauy burdens?
* Susan. 53.
d Whether thou be magistrate or art commanded by the magistrate.
* Deut. 16.19. ecclu. 20.28.
† Ebr. seeing.
e For in that that he is a stranger, his heart is sorowfull inough.
* Leuit. 25.3. and 26.43. deut. 15.1.
* Chap. 20.8. deut. 5.13.
f Neither by swearing by them, nor speaking of them. Psal. 16.4. ephe. 5.3.
* Chap. 13.3 & 34.18.
g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, when he slew the first borne of the Egyptians.
* Deu. 16.16. eccles. 35.4.
h Which is, Whitsontide, in token that the Law was giuen 50. dayes after they departed from Egypt.
i This is the feast of tabernacles, signifying that they dwelled 40. yeeres vnder the tentes or the tabernacles in wildernesse.
k No leauened bread shalbe than in thine house.
* Chap. 34.26. deut. 14.22.
l Meaning, that all fruites should be taken before iust time: & hereby are brideled al cruell & wanton appetites.
* Chap. 33.2. deut. 7.21.
m I wil giue him mine authoritie, & he shal gouerne you in my name.

22 But if thou hearken vnto his voice, and do
all that I speake, then I will be an enemie vnto
thine enemies, & wil afflict them that afflict thee.
23 For mine Angel * shal go before thee, and
bring thee vnto the Amorites, and the Hittites,
and the Perizzites, and the Canaanites, the Hi-
uites, and the Iebusites, and I will destroy them.

* Chap.33.2. deut.7.21. iosua 24.11.

24 Thou shalt not bow downe to their gods,
neither serue them, nor doe after the workes of
them: but * n vtterly ouerthrow them, & breake
in peeces their images.
25 For ye shall serue the Lord your God, and
he shall blesse thy o bread and thy water, and I
wil take al sicknes away from the middes of thee.
26 ¶ * There shall none cast their fruite nor
be barren in thy land: the number of thy dayes
will I fulfill.
27 I will send my p feare before thee, and will
destroy all the people among whome thou shalt
goe: and I wil make al thine enemies *turne* their
backes vnto thee:
28 And I will send * hornets before thee,
which shal driue out the Hiuites, the Canaanites,
and the Hittites from thy face.

* Dent.7.25.
n God commandeth his not onely not to worship idoles, but to destroy them.
o That is, all things necessarie for this present life.
* Deut.7.14.
p I will make them afraid at thy comming, and send mine Angel to destroy them, as Chap.33.2.
* Iosh.24.12.

29 I will not cast them out from thy face in
one yeere, lest the land grow to a wildernes: and
the beasts of the field multiplie against thee.
30 By litle and little I wil driue thē out from
thy face, vntill thou increase, & inherite the land.
31 And I will make thy coastes from the red
sea vnto the sea q of the Philistims, and from the
r desert vnto the s Riuer: for I will deliuer the in-
habitants of the land into your hand, and thou
shalt driue them out from thy face.
32 * Thou shalt make no couenāt with them,
nor with their gods:
33 Neither shall they dwell in thy lande, lest
they make thee sinne against mee: for if thou
serue their gods, surely it shall be thy † * destru-
ction.

q Called the Sea of Syria.
r Of Arabia called deserta.
s To wit, Euphrates.
* Chap.34.15. deut.7.2.
† Ebr. offence, or snare.
* Deut.7.16. and iosh.23.13.

CHAP. XXIIII.

1 The people promise to obey God. 4 Moses writeth the ciuil lawes. 9,13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was fourtie dayes and fourtie nights in the mountaine.

NOw he had a said vnto Moses, Come vp to
the Lorde, thou, and Aaron, Nadab, and A-
bihu, and seuentie of the Elders of Israel, and yee
shall worship a farre off.
2 And Moses himselfe alone shal come neere
to the Lord, but they shall not come neere, nei-
ther shall the people goe vp with him.
3 ¶ b Afterward Moses came and tolde the
people all the wordes of the Lord, and all the
† lawes: and all the people answered with one
voice, and saide, * All the things which the Lord
hath said, wil we doe.
4 And Moses wrote all the wordes of the
Lord, and rose vp early, and set vp an * altar ‖ vn-
der the mountaine, and twelue pillars according
to the twelue tribes of Israel.
5 And he sent young c men of the children
of Israel, which offered burnt offrings of beeues,
and sacrificed peace offerings vnto the Lord.
6 Then Moses tooke halfe of the blood, and
put it in basens, and halfe of the blood he sprink-
led on the altar.
7 After hee tooke the ‖ booke of the coue-
nant, and read it in the audience of the people:

a When he called him vp to the mountaine to giue him the lawes, beginning at the 20. chap. hitherto.
b When he had receiued these lawes in mount Sinai.
† Ebr. iudgements.
* Chap.19.8.
* Chap.20.24.
‖ Or, at the foote of the mountaine.
c For as yet the priesthoode was not giuen to Leui.
‖ Or, the booke of the Lawe.

who said, All that the Lord hath said, we will doe,
and be obedient.
8 Then Moses tooke the * blood, & sprinck-
led it on the people, and said, Behold, the d blood
of the couenant, which the Lord hath made with
you concerning al these things.
9 ¶ Then went vp Moses and Aaron, Nadab,
and Abihu, and seuentie of the Elders of Israel.
10 And they e saw the God of Israel, and vn-
der his feete *was* as it were a † worke of a Saphir
stone, and as the very heauen when it is cleare.
11 And vpon the nobles of the children of Is-
rael he f laid not his hand: also they sawe God,
and g did eate and drinke.
12 ¶ And the Lorde h said vnto Moses, Come
vp to me into the mountaine, and be there, and I
will giue thee i tables of stone, and the lawe and
the commandement, which I haue written, for to
teach k them.
13 Then Moses rose vp, and his minister Io-
shua: & Moses went vp into ẏ mountaine of God,
14 And said vnto the Elders, Tary vs here, vn-
til we come againe vnto you: and behold, Aaron,
and Hur *are* with you: whosoeuer hath any mat-
ters, let him come to them.
15 Then Moses went vp to the mount, and
the cloude couered the mountaine,
16 And the glorie of the Lorde abode vpon
mount Sinai, and the cloude couered it ‖ sixe
dayes: and the seuenth day he called vnto Moses
out of the middes of the cloude.
17 And the sight of the glory of the Lord *was*
like l consuming fire on the top of the mountain,
in the eies of the children of Israel.
18 And Moses entred into the middes of the
cloude, and went vp to the mountaine: and Mo-
ses was in the * mount fourtie dayes and fourtie
nights.

* 1.Pet.1.2. heb.9.20.
d Which blood signifieth that the couenant broken cannot be satisfied without blood-sheading.
e As perfectly as their infirmities could beholde his maiestie.
† Ebr. bricke worke.
f He made them not afraide, nor punished them.
g That is, reioyced.
h The second time.
i Signifying the hardnesse of our hearts, except God doe write his lawes therein by his Spirit, Ierem.31.33. ezek.11.19. 2.cor.3.3. hebr.8.10. and 10.16.
k To wit, the people.
‖ Or, him.
l The Lord appeareth like deuouring fire to carnall men: but to them that he draweth with his spirit, he is like pleasant Saphir.
* Chap.34.28. deut.9.9.

CHAP. XXV.

2 The voluntarie giftes for the making of the Tabernacle. 10 The forme of the Arke. 17. The Mercie seate. 23 The Table. 31 The Candlesticke. 40 All must be done according to the paterne.

THen the Lord spake vnto Moses, saying,
2 a Speake vnto the children of Israel,
that they receiue an offering for me: of * euery
man, whose heart giueth it freely, ye shal take the
offring for me.
3 And this is the offring which ye shal b take
of them, gold, and siluer, and brasse,
4 ‖ And blew silke, and purple, and skarlet,
and fine linnen, and goates *haire*,
5 And rammes skinnes coloured red, and the
skinnes of badgers, and the wood c Shittim,
6 Oile for the light, spices for d anointing
oile, and for the perfume of sweete sauour,
7 Onix stones, and stones to be set in the * E-
phod, and in the * breast plate.
8 Also they shal make me a e Sanctuary, that
I may dwell among them.
9 According to all that I shew thee, euen so
shall ye make the forme of the Tabernacle, and
the fashion of all the instruments thereof.
10 ¶ They shall make also an * Arke of Shit-
tim wood, two cubites and an halfe long, and a
cubite and an halfe broad, and a cubite and an
halfe hie.
11 And thou shalt ouerlay it with pure golde,
within and without shalt thou ouerlay it, & shalt
make

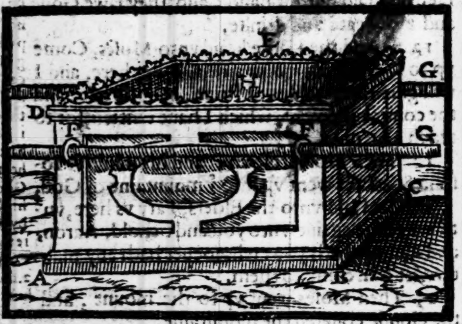
a After the moral and iudiciall lawe he giueth them the ceremoniall law, that nothing should be left to mans inuention.
* Chap.35.5.
b For the building and vse of the Tabernacle.
‖ Or, yelowe.
c Which is thought to be a kinde of Cedar, which will not rotte.
d Ordeined for the priestes.
* Chap.28.4.
* Chap.18.15.
e A place both to offer sacrifice, and to heare the Law.
* Chap.37.1.

‖ Or, a circle and a border.

‖ Or, sides.

make vpon it a ‖ crowne of golde round about.
12 And thou shalt cast foure rings of golde
for it, and put them in the foure ‖ corners thereof:
that is, two rings *shalbe* on the one side of it, and
two rings on the other side thereof.
13 And thou shalt make barres of Shittim
wood, and couer them with golde.
14 Then thou shalt put the barres in the rings
by the sides of the Arke, to beare the Arke with
them.

THE ARKE OF THE TESTIMONIE.



A B The length, two cubites and an halfe. B C The breadth a cubite and an halfe. A D The height a cubite and an halfe. E The golden crowne about the Arke. F The foure rings of golde in the foure corners G The barres couered with golde to put through the rings to cary the Arke. H The inner part of the Arke where the Testimonie was put.

15 The barres shalbe in the rings of the Arke:
they shal not be taken away from it.
16 So thou shalt put in the Arke the [f] Testi-
monie which I shal giue thee.
17 Also thou shalt make a ‖ [g] Mercie seate of
pure golde, two cubites and an halfe long, and a
cubite and an halfe broad.

f The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.

‖ Or, couering: or, propitiatorie.

g There God appeared mercifully vnto them: and this was a figure of Christ.

THE PROPITIATORIE, OR MERCIE SEATE.

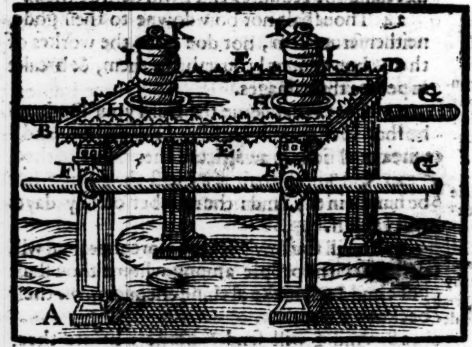
J The propitiatorie, or mercieseate, which is the couering of the Arke of the Testimonie, set apart in this edition for plainnesse. K The place whence issued the oracle and answere from about the Propitiatorie, and from betweene the wings of the Cherubims.

18 And thou shalt make two Cherubims of
golde: of worke beaten out with ẏ hammer shalt
thou make them at the two ends of ẏ Mercieseate.
19 And the one Cherub shalt thou make at
the one ende, and the other Cherub at the other
end: of *the matter* of the Mercieseate shall yee
make the Cherubims, on the two endes thereof.
20 And ẏ Cherubims shall stretch their wings
on hie, couering the Mercieseate with their
wings, and their faces one to another: to the Mer-
cieseateward shall the faces of the Cherubims be.
21 And thou shalt put the Mercieseate aboue
vpon the Arke, and in the Arke thou shalt put
the Testimonie, which I will giue thee.
22 And there I will ‖ declare my selfe vnto
thee, & from aboue the Mercieseate *betwene the
two Cherubims, which are vpon ẏ Arke of ẏ Te-
stimonie, I wil tel thee al things which I wil giue
thee in commandemēt vnto the childrē of Israel.

‖ Or, will appoint with thee.

* Numb. 7.89.

THE TABLE OF THE SHEVVE BREAD.



A B The height a cubite and an halfe. B C The length two cubites. C D The breadth a cubite. E A crowne of gold aboue and beneath separated the one from the other by a border of an hande breadth thicke, which declareth that the Table was an hand breadth thicke. F The foure rings. G The barres to carie the Table, which were put through the rings. H Dishes wherein the shewe bread was put. J The twelue cakes or loaues called the shewe bread. K The goblets or couerings. The incense cuppes.

23 ¶ * Thou shalt also make a Table of Shit-
tim wood, of two cubites long, and one cubite
broad, and a cubite and a halfe hie:
24 And thou shalt couer it with pure golde,
and make thereto a crowne of gold round about.
25 Thou shalt also make vnto it a border of
‖ foure fingers round about: & thou shalt make a
golden crowne round about the border thereof.
26 After, thou shalt make for it foure rings of
golde, and shalt put the rings in the foure corners
that are in the foure feete thereof:
27 Ouer against the border shall the rings be
for places for barres, to beare the Table.
28 And thou shalt make the barres of Shit-
tim wood, and shalt ouerlay them with gold, that
the Table may be borne with them.
29 Thou shalt make also [h] dishes for it, and *in-
cense* cuppes for it, and couerings for it, and gob-
lets, wherewith it shall be couered, *euen* of fine
golde shalt thou make them.
30 And thou shalt set vpon the Table shewe
bread before me continually.

* Chap. 37.10.

‖ Or, an hand broad.

h To set the bread vpon.

THE CANDLESTICKE.

Because the fashion of the Candlesticke is so plaine and euident, it needeth not to describe the particular parts thereof according to the order of letters. Onely whereas it is said in the 34. vers. that there shalbe foure bowles or cuppes in the Candlesticke, it must be understoode of the shaft or shanke: for there were but three for euery one of the other branches. Also, the knoppes of the Candlesticke are those which are under the branches as they issue out of the shaft on either side.

31 ¶ * Also

*Chap. 37. 17.

i It shall not be molten, but beaten out of the lumpe of gold with the hammer.

31 ¶ *Also thou shalt make a Candlesticke of
pure gold: of i worke beaten out with the ham-
mer shal the Candlesticke be made, his shaft, and
his branches, his boules, his knops: and his floures
shalbe of the same.
32 Sixe branches also shall come out of the
sides of it: three branches of the Candlesticke
out of the one side of it, & three branches of the
Candlesticke out of the other side of it.
33 Three boules like vnto almonds, one knop
and *one* floure in one branch: and three boules
like almonds in the *other* branch, one knop and
one floure: so throughout the sixe branches that
come out of the Candlesticke.
34 And in the *shaft* of the Candlesticke *shall
be* foure boules like vnto almonds, his knops and
his floures.
35 And *there shalbe* a knop vnder two bran-
ches *made* thereof: and a knop vnder two bran-
ches *made* thereof: and a knop vnder two bran-
ches *made* thereof, according to the sixe bran-
ches comming out of the Candlesticke.
36 Their knops & their branches shalbe ther-
of: all this shalbe one beaten worke of pure gold.
37 And thou shalt make the seuen lampes
thereof: and the lampes thereof shalt thou put
theron, to giue light toward that that is before it.
38 Also the snuffers and snuffedishes thereof
shalbe of pure gold.
39 Of a k talent of fine gold shalt thou make
it with all these instruments.
40 *Looke therefore that thou make *them*
after their fashion, that was shewed thee in the
mountaine.

k This was the talent weight of the temple, and waied 120. pound.

*Ebr. 8. 5. act. 7. 44.

CHAP. XXVI.

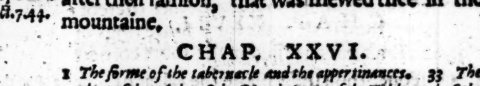
1 The forme of the tabernacle and the appertinances. 33 The place of the Arke, of the Mercie seate, of the Table, and of the Candlesticke.

AFterward thou shalt make the Tabernacle
with tenne curtaines of fine twined linen,
and blewe silke, and purple, and skarlet: and in
them thou shalt make Cherubims of a broydered
worke.

a That is, of most cunning or fine worke.

The First Couering of the Tabernacle.

NORTH.



A B C D

SOVTH.

The ten curtains, which were eight and twentie cubites long of Cherubims worke. A E The bredth of a curtaine was foure cubites, and so the ten were fourtie cubites broad. F G Two curtains and a halfe: so that the whole laied together declareth that the Tabernacle was thirtie cubites long, & twelue broad. F H Taches or hookes to tie the curtains together.

2 The length of one curtaine *shalbe* eight and
twentie cubites, and the breadth of one curtaine,
foure cubites: euery one of the curtaines shall
haue one measure.
3 Fiue curtaines shalbe coupled one to an-o-
ther: and the *other* fiue curtaines shalbe coupled
one to another.
4 And thou shalt make strings of blewe silke
vpon the edge of the one curtaine, *which is* in the
seluedge b of the coupling: and likewise shalt thou
make in the edge of the *other* curtaine in the sel-
uedge, in the second coupling.
5 Fiftie strings shalt thou make in one cur-
taine, and fiftie strings shalt thou make in the
edge of the curtaine, which is in the c second cou-
pling: the strings *shalbe* one right against another.
6 Thou shalt make also fiftie || taches of gold,
and couple the curtaines one to another with the
taches, and it shalbe one || tabernacle.

b On the side that the curtaines might be tyed together.

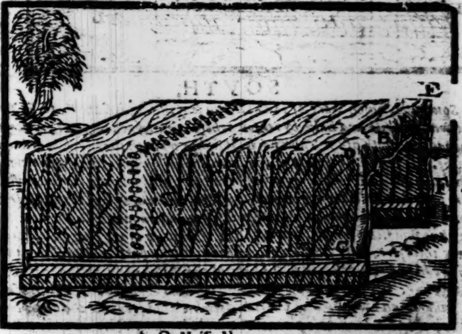
c In tying together both the sides.

|| Or, hookes.

|| Or, partition.

The Curtaines of Goates Haire.

NORTH.



SOVTH.

These eleuen curtaines of goates haire were put aboue the other ten. A. and the eleuenth hanged before the entrie of the Tabernacle, looke B. These also were 30. cubites long, and the other but eight and twentie, and therefore on the Southside they were a cubite longer then the other, looke C. And also an other on the North side, that the boardes might be couered. F.

7 ¶ Also thou shalt make curtaines of goates
haire, to be a d couering vpon ÿ Tabernacle: thou
shalt make them *to the nũber* of eleuen curtains.
8 The length of a curtaine *shal be* thirtie cu-
bites, and the breadth of a curtaine foure cubites:
the eleuen curtaines *shal be* of one measure.
9 And thou shalt couple fiue curtaines by
themselues, and the sixe curtaines by themselues:
but thou shalt double the e sixt curtaine vpon the
forefront of the couering.
10 And thou shalt make fiftie strings in the
edge of one curtaine in the seluedge of the cou-
pling, and fiftie strings in the edge of the *other*
curtaine in the second coupling.
11 Likewise thou shalt make fiftie || taches of
brasse, and fasten them on the strings, and shalt
couple the couering together, that it may be one.
12 And the remnant that resteth in the curtaines
of the couering, *euen* ÿ half curtaine that resteth,
shalbe left at the backeside of the Tabernacle.
13 f That the cubite on the one side, & the cu-
bite on the other side of that which is left in the
length of the curtaines of ÿ couering, may remaine
on either side of the Tabernacle to couer it.
14 Moreouer, for that couering thou shalt
make a g couering of rammes skinnes died red,
and a couering h of badgers skinnes aboue.
15 ¶ Also thou shalt make boards for the Ta-
bernacle of Shittim wood to stand vp.

d Lest raine and weather should marre it.

e That is, fiue on the one side, and fiue on the other, and the sixt should hang ouer the doore of the Tabernacle.

|| Or, hookes.

f For these curtaines were two cubites longer then the curtaines of the Tabernacle, so that they were sider by a cubite on both sides.

g To be put vpon the couering that was made of goates haire.

h This was the third couering for the Tabernacle.

16 Ten

16 Ten cubites *shalbe* the length of a board, and a cubite and an halfe cubite the breadth of one board.
17 Two tenons *shalbe* in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boardes of the Tabernacle.

THE TABERNACLE.

A Twentie boardes on the Southside, which were of 10. cubites in length, that is from E. to E. The bredth of ethe was a cubite and halfe, by reason whereof, all ioyned together, made 30. cubites which was the length of the Tabernacle. Iosephus writeth that each board was an handfull thicke. B The neather part of the boards which was cut into two tenons. C The two mortaises, for each tenon one, wrought in two pieces apart, whereinto when the boards were put, they receiued the tenons, and held the boards vp. D D D D D Signifie fiue barres to hold the boards in order: foure passed without the boardes, through rings: the middlemost went through the thicknesse of the boards, wherein holes were made therefore. E E Two rings, one at the vpper part, and another at the nether part of the boardes, which ioyned the sides of the Tabernacle, & the boardes of the West end together. F F Rings wherethrough the barres passed. G H A Vaile hanging on 4. pillars, and wrought of Cherubims, which did separate the holy place, from the most holy. I The most holy place. K The holy place, wherein on the Southside the candlesticke was placed, and on the Northside against it, the Table of shewe bread. L Eight boardes that close vp the Tabernacle on the West ende, which was the vppermost end of the place. M A hanging or vaile, which was at the entrie of the Tabernacle, being at the East end which was fastened to hang at 5. pillars.

18 And thou shalt make boardes for the Tabernacle, *euen* twentie boardes on the Southside, euen full South.
19 And thou shalt make fourtie ‖ sockets of siluer vnder the twentie boardes, two sockets vnder one board for his two tenons, & two sockets vnder another board for his two tenons.
20 In like maner on ẏ other side of the Tabernacle toward ẏ North side *shalbe* twentie boards,
21 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.
22 And on the side of the Tabernacle, toward the West, shalt thou make sixe boardes.
23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.
24 Also they shalbe ‖ ioyned beneath, & likewise they shalbe ioyned aboue to a ring: thus shall it be for them two; they shalbe for the two corners.
25 So they shalbe eight boardes hauing sockets of siluer, *euen* sixteene sockets, *that is*, two sockets vnder one board, and two sockets vnder another board.
26 ¶ Then thou shalt make fiue barres of Shittim wood for the boardes of one side of the Tabernacle,
27 And fiue barres for the boardes of the other side of the Tabernacle: also fiue barres for the boardes of the side of the Tabernacle toward the Westside.

‖ Or, basse pieces wherein were the mortaises for the tenons.

‖ The Ebrew word signifieth twinnes, declaring that they should be so perfect and well ioyned as were possible.

28 And the middle barre shall goe through the middes of the boards, from ende to ende.
29 And thou shalt couer ẏ boards with gold, and make their rings of golde, for places for the barres, and thou shalt couer the barres with gold.
30 So thou shalt reare vp ẏ Tabernacle, * according to the facion thereof, which was shewed thee in the mount.
31 ¶ Moreouer, thou shalt make a vaile of blewe silke, and purple, and skarlet, and fine twined linen: thou shalt make it of broydred worke with Cherubims.
32 And thou shalt hang it vpon foure pillars of Shittim wood couered with gold, (whose k hooks shalbe of gold) *stãding* vpõ foure sockets of siluer.
33 ¶ Afterward thou shalt hang the vaile † on the hookes, that thou mayest bring in thither, *that is*, (within the vaile) the arke of ẏ Testimonie: and the vaile shal make you a separation betweene the Holy place & the l most Holy place.
34 Also thou shalt put the Merciseat vpon the Arke of the testimonie in the most Holy place.
35 And thou shalt set the Table m without the vaile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.
36 Also thou shalt make an n hanging for the doore of ẏ Tabernacle of blue silke, & purple, & skarlet, and fine twined linen wrought ẇ needle.
37 And thou shalt make for the hanging fiue pillars of Shittim, & couer them with gold: their heads *shalbe* of gold, and thou shalt cast fiue sockets of brasse for them.

* Chap. 25.9.40. ebr. 8. 5. act. 7.44.

k Some reade, heads of the pillars.

† Ebr. *Vnder the hookes: meaning that it should hang downeward from the hookes.*

l Whereunto the hie Priests onely entred once a yeere.

m Meaning in the holy place.

n This hanging or vaile was betweene the holy place, and there where the people were.

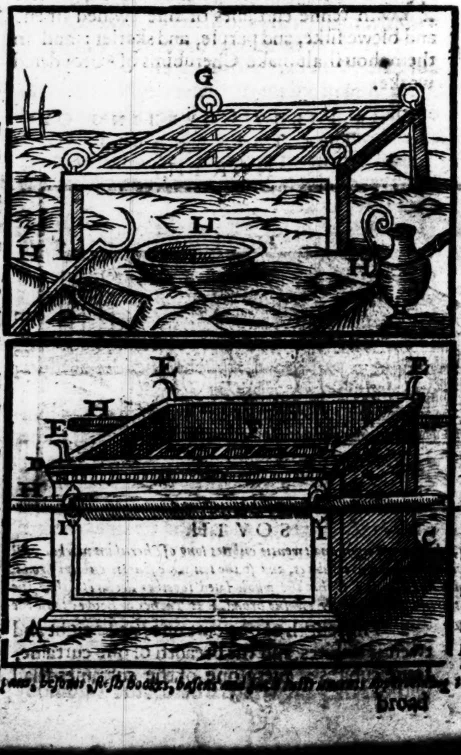
CHAP. XXVII.

1 The altar of the burnt offering. 9 The court of the Tabernacle. 20 The lampes continually burning.

Moreouer thou shalt make the a altar of Shittim wood, fiue cubites long and fiue cubites

a For the burnt offring.

THE ALTAR OF BVRNT OFFRING.



A B. The length containing fiue cubites. B C. The breadth as much. A D. The height three cubites. E The foure hornes or foure corners. F The grate, which was put within the altar, and whereupon the sacrifice was burnt. G Foure rings to lift vp the grate by, when they auoided the ashes. H The barres to cary the altar. I The rings through the which the barres were put. H H H [illegible] *pans, besomes, flesh hookes, basens and* [illegible] *to the altar.*

broad

broade (the altar ſhall be foure ſquare) and the
height thereof three cubites.
2 And thou ſhalt make it hornes in the foure
corners thereof: the hornes ſhall be of it [b] ſelfe,
and thou ſhalt couer it with braſſe.

b Of the ſame wood and matter not faſtned vnto it.

3 Alſo thou ſhalt make his aſhpannes for his
aſhes, and his beſoms, and his baſens, and his fleſh-
hookes, and his ‖ cenſers: thou ſhalt make all the
inſtruments thereof of braſſe.

‖ Or, firepannes.

4 And thou ſhalt make vnto it a grate *like*
networke of braſſe: alſo vpon that † grate ſhalt
thou make foure braſen rings vpon the foure cor-
ners thereof.

† Ebr. net.

5 And thou ſhalt put it vnder the compaſſe
of the altar beneath, that the grate may be in the
middes of the altar.
6 Alſo thou ſhalt make barres for the altar,
barres, *I ſay*, of Shittim wood, and ſhalt couer
them with braſſe.
7 And the barres thereof ſhall be put in the
rings, the which barres ſhalbe vpon the two ſides
of the altar to beare it.
8 Thou ſhalt make the *altar* hollow *betwene*
the boards: as *God* ſhewed thee in the mount, ſo
ſhall they make it.
9 ¶ Alſo thou ſhalt make the [c] court of the
Tabernacle in the Southſide, euen full South: the
court ſhall haue curtaines of fine twined linnen,
of an hundreth cubites long, for one ſide,

c This was the firſt entrie into the Tabernacle, where the people abode.

10 And it ſhal haue twentie pillars, with their
twentie ſockets of braſſe: the heades of the pil-
lars, and their [d] filets *ſhalbe* ſiluer.

d They were certaine hoopes or circles for to beautifie the pillar.

11 Likewiſe on the Northſide in length *there*
ſhalbe hangings of an hundreth *cubites* long, and
the twentie pillars thereof with their twentie ſoc-
kets of braſſe: the heades of the pillars and the
filets *ſhalbe* ſiluer.
12 ¶ And the breadth of the court on the
Weſtſide *ſhall haue* curtaines of fiftie cubites,
with their ten pillars and their ten ſockets.
13 And the breadth of the court, Eaſtwarde
full Eaſt *ſhall haue* [e] fiftie cubites.
14 Alſo hangings of fifteene cubites *ſhall be*
on the *one* [f] ſide *with* their three pillars and their
three ſockets.

e Meaning curtaines of fiftie cubites.
f Of the doore of the court.

15 Likewiſe on the other ſide *ſhalbe* hangings
of fifteene cubites, *with* their three pillars and
their three ſockets.
16 ¶ And in the gate of the court *ſhall be* a
vaile of twentie cubites, of blewe ſilke, and pur-
ple, and ſkarlet, and fine twined linen wrought
with needle, *with* the foure pillars thereof and
their foure ſockets.
17 All the pillars of the court ſhall haue filets
of ſiluer round about, *with* their heades of ſiluer,
and their ſockets of braſſe.
18 ¶ The length of the court *ſhalbe* an hun-
dreth cubites, and the breadth fiftie † at either
end, and the height fiue cubites, *and the hangings*
of fine twined linen, and their ſockets of braſſe.

† Ebr. fiftie in fiftie.

19 Al the veſſels of the Tabernacle for al ma-
ner ſeruice thereof, and all the [g] pinnes thereof,
and all the pinnes of the court *ſhalbe* braſſe.
20 ¶ And thou ſhalt command the children
of Iſrael, that they bring vnto thee pure oyle o-
liue [h] beaten, for the light, that the lampes may
alway ‖ burne.
21 In the Tabernacle of the Congregation
without the vaile, which is before the Teſtimony,
ſhall Aaron and his ſonnes dreſſe them from eue-
ning to morning before the Lord, for a ſtatute for
euer vnto their generations, *to be obſerued* by the
children of Iſrael.

g Or ſtakes, where with the curtaines were faſtened to the ground.
h Such as commeth from the oliue, when it is firſt preſſed or beaten.
‖ Or, aſcend vp.

CHAP. XXVIII.

1 The Lorde calleth Aaron and his ſonnes to the Prieſthoode. 4 Their garments. 12. 29 Aaron entreth into the Sanctuarie in the name of the children of Iſrael. 30 Urim and Thummim. 38 Aaron beareth the iniquitie of the Iſraelites offrings.

AND cauſe thou thy brother Aaron to come
vnto thee and his ſonnes with him, from a-
mong the children of Iſrael, that he may ſerue me
in the Prieſts office: *I meane* Aaron, Nadab, and
Abihu, Eleazar, and Ithamar Aarons ſonnes.
2 Alſo thou ſhalt make holy garments for
Aaron thy brother, [a] glorious and beautifull.
3 Therefore thou ſhalt ſpeake vnto all † cun-
ning men, whome I haue filled with the ſpirite
of wiſedome, that they make Aarons garments
to [b] conſecrate him, that he may ſerue mee in the
Prieſts office.

a Whereby his office may be knowen to be glorious and excellent.
† Ebr. wiſe in heart.
b Which is, to ſeparate him from the reſt.

THE GARMENTS OF THE HIGH PRIEST.

A The Ephod, or vpmoſt coate, which was like cloth of golde and was girded vnto him, wherein was the breaſt plate with the twelue ſtones, which was tyed with two chaines to two Onyx ſtones, and beneath with two laces.

B The robe which was next vnder the Ephod, whereunto were ioyned the pomegranates and belles of golde.

C The tunicle or broydered coate, which was vnder the robe and longer then it, and was alſo without ſleeues.

4 Now theſe ſhall be the garmentes, which
they ſhall make, a breſt plate, and an [c] Ephod, and
a robe, and a broydered coate, a myter, & a girdle.
ſo *theſe* holy garments ſhal they make for Aaron
thy brother, and for his ſonnes, that he may ſerue
me in the Prieſts office.

c A ſhort and ſtraite coate without ſleeues put vpmoſt vpon his garments to keepe them cloſe vnto him.

5 Therefore they ſhall take golde, and blewe
ſilke, and purple, ſkarlet, and fine linnen,
6 ¶ And they ſhal make the Ephod of golde,
blewe ſilke, and purple, ſkarlet, and fine twined
linen of broydred worke.
7 The two ſhoulders thereof ſhal be ioyned
together by their two edges: ſo ſhal it be cloſed.
8 And the [d] embroydered garde of the ſame
Ephod, which ſhalbe vpon him, ſhalbe of the ſelf
ſame worke and ſtuffe, *euen* of golde, blewe ſilke,
and purple, and ſkarlet, and fine twined linen.

d Which went about his vpmoſt coate.

9 And thou ſhalt take two onix ſtones, and
graue vpon the the names of ÿ childrẽ of Iſrael.
10 Sixe names of them vpon the one ſtone,
and the ſixe names that remaine, vpon the ſe-
cond ſtone, according to [e] their generations.
11 Thou ſhalt cauſe to graue the two ſtones
according to the names of the children of Iſrael:
by a grauer of ſignets, that worketh and graueth
in ſtone, and ſhalt make them to be ſet and em-
boſſed

e As they were in age, ſo ſhould they be grauen in order.

bossed in golde.
12 And thou shalt put the two stones vpon
the shoulders of the Ephod, *as* stones of [f]remem-
brance of the children of Israel: for Aaron shall
beare their names before the Lorde vpon his two
shoulders for a remembrance.
13 So thou shalt make bosses of golde,
14 ¶ And two cheines of fine golde [g] at the
end, of wrethen worke shalt thou make them, &
shalt fasten the wrethen cheines vpon the bosses.
15 ¶ Also thou shalt make the brest plate of
[h] iudgement with broydered worke: like the
worke of the Ephod shalt thou make it: of gold,
blewe silke, and purple, and skarlet, and fine twi-
ned linen shalt thou make it.
16 [i] Foure square it shall be *and* double, an
hand breadth long and an hand breadth broade.
17 Then thou shalt set it full of places for
stones, *euen* foure rowes of stones: the order
shalbe this, a ‖ rubie, a topaze, and a ‖ carbuncle
in the first rowe.
18 And in the second rowe *thou shalt set* an
‖ emeraude, a saphir, and a ‖ diamond.
19 And in the third rowe a turkeis, an achate,
and an Hematite.
20 And in the fourth rowe a † chrysolite, an o-
nyx, and a iasper: and they shal be set in golde in
their embossements.
21 And the stones shall be according to the
names of the children of Israel, twelue, accor-
ding to their names, grauen as signets, euery one
after his name, *and* they shall be for the twelue
tribes.
22 ¶ Then thou shalt make vpon the breast
plate two cheines at the endes of wrethen worke
of pure golde.
23 Thou shalt make also vpon the brest plate
two rings of golde, and put the two rings on [k] the
two endes of the brest plate.
24 And thou shalt put the two wrethen
chaines of golde in the two rings in the endes of
the brest plate.
25 And the *other* two endes of the two wre-
then *cheines*, thou shalt fasten in the two em-
bossements, and shalt put *them* vpon the shoul-
ders of the Ephod on the foreside of it.
26 ¶ Also thou shalt make two rings of gold,
which thou shalt put in the [l] two *other* endes of
the brest plate, vpon the border thereof, toward
the inside of the Ephod.
27 And two *other* rings of golde thou shalt
make, and put them on the two sides of the E-
phod, beneath in the forepart of it ouer against
the coupling of it vpon the broidred garde of the
Ephod.
28 Thus they shall bind the brest plate by his
rings vnto the rings of the Ephod, with a lace of
blewe silke, that it may be *fast* vpon the broy-
dred garde of the Ephod, and that the brestplate
be not loosed from the Ephod.
29 So Aaron shall [m] beare the names of the
children of Israel in the brest plate of iudgement
vpon his heart, when hee goeth into the holie
place, for a remembrance continually before the
Lorde.
30 ¶ Also thou shalt put in the brest plate of
iudgement the [n] Vrim and the Thummim, which
shalbe vpon Aarons heart, when he goeth in be-
fore the Lord: and Aaron shall beare the iudge-
ment of the children of Israel vpon his heart be-
fore the Lord continually.
31 ¶ And thou shalt make the robe of the E-
phod altogether of blew silke.
32 And the hole for his head shall be in the
middes of it, hauing an edge of wouen worke
round about the coller of it: so it shall bee as the
coller of an habergeon that it rent not.
33 ¶ And beneath vpon the skirtes thereof
thou shalt make pomegranates of blew silke, and
purple, & skarlet, round about the skirts thereof,
and bels of gold betweene them round about:
34 *That is*, * a golden bell and a pomegranate,
a golden bell and a pomegranate round about
vpon the skirts of the robe.
35 So it shall be vpon Aaron, when he mini-
streth, and his sound shalbe heard, when he goeth
into the holy place before the Lord, and when he
commeth out, and he shall not die.
36 ¶ Also thou shalt make a plate of pure
golde, and graue thereon, as signets are grauen,
[o] HOLINES TO THE LORD.
37 And thou shalt put it on a blew silke lace,
and it shalbe vpon the miter: *euen* vpon the fore-
front of the miter shall it be.
38 So it shalbe vpon Aarons forehead, ỳ Aa-
ron may [p] beare the iniquitie of the offrings, which
the children of Israel shall offer in all their holy
offrings: & it shalbe alwayes vpon his forehead,
to make them acceptable before the Lord.
39 Likewise thou shalt embroyder the fine
linen coate, & thou shalt make a miter of fine li-
nē, but thou shalt make a girdle of needle worke.
40 Also thou shalt make for Aarons sonnes
coats, & thou shalt make them girdles, & bonets
shalt thou make them for glory and comelinesse.
41 And thou shalt put them vpon Aaron thy
brother, and on his sonnes with him, and shalt
anoint them, and [q] fil their handes, and sanctifie
them, that they may minister vnto mee in the
Priests office.
42 Thou shalt also make them linen breeches
to couer their priuities: from the loynes vnto the
thighes shall they reach.
43 And they shalbe for Aaron and his sonnes
when they come into ỳ Tabernacle ‖ of the con-
gregation, or when they come vnto the altar to
minister in the holy place, that they [r] commmit
not iniquitie, and so die. *This shalbe* a law for euer
vnto him and to his seede after him.

CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lorde promiseth to dwell among the children of Israel.

This thing also shalt thou do vnto them whē
thou consecratest them to bee my Priestes,
* Take a yong calf, & two rams without blemish,
2 And vnleauened bread, and cakes vnleaue-
ned tempered with oyle, and wafers vnleauened
anoynted with oyle: (of fine wheate flowre shalt
thou make them.)
3 Then thou shalt put them in one basket,
and [a] present them in the basket with the calfe
and the two rammes.
4 And shalt bring Aaron and his sonnes vn-
to the doore of the Tabernacle of the Congre-
gation, and wash them with water.
5 Also thou shalt take the garments, and put
vpon Aaron the tunicle, and the robe of the
[b] Ephod,

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f That Aaron might remember the Israelites to Godwarde.

g Of the bosses.

h It was so called, because the hie Priest could not giue sentence in iudgement without that on his breast.

i The description of the brestplate.

‖ Or, Sardoine.
‖ Emeraude.
‖ Or, Carbuncle.
‖ Or, Iasper.
† Ebr. Tarshish.

k Which are vpmost toward the shoulder.

l Which are beneath.

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel.

n Vrim signifieth light, and Thummim perfection: declaring that the stones of the brest plate were most cleare, and of perfect beautie: by Vrim also is meant knowledge, and Thummim holinesse, shewing what vertues are required in the Priestes.

* Ecclus. 45.9.

o Holinesse appertaineth to the Lord: for he is most holy, and nothing vnholy may appeare before him.

p Their offrings could not be so perfect, but some fault would be therein: which sinne the high Priest bare and pacified God.

q That is, consecrate them, by giuing them things to offer, and thereby admit them to their office.

‖ Or, of witnesse.

r In not hiding their nakednesse.

* Leuit. 9.2.

a To offer them in sacrifice.

b Ephod, and the Ephod, and the brest plate, and
shalt close *them* to him with the broidred garde
of the Ephod.

b Which was next vnder the Ephod.

6 Then thou shalt put the miter vpon his
head, & shalt put the holy *crowne vpō the miter.

*Chap.18.36.

7 And thou shalt take the anointing *oyle,
and shalt powre vpon his head and anoint him.

*Chap 30.25.

8 And thou shalt bring his sonnes, and put
coates vpon them,
9 And shalt gird them with girdles, *both* Aa-
ron and his sonnes: and shalt put the bonets on
them, and the Priests office shall bee theirs for a
perpetuall lawe: thou * shalt also ‖ fill the hands
of Aaron, and the hands of his sonnes.

*Chap.28.41.
‖ Or, consecrate them.

10 After, thou shalt present the calfe before
the Tabernacle of the Congregation, * and Aa-
ron and his sonnes shall c put their hands vpon
the head of the calfe.

*Leuit 1.4.
c Signifying that the sacrifice was also offred for them, & that they did approoue it.

11 So thou shalt kill the calfe before the
Lord, at the doore of the Tabernacle of the Con-
gregation.
12 Then thou shalt take of the blood of the
calfe, & put it vpon the hornes of the altar with
thy finger, & shalt powre all *the rest* of the blood
at the foote of the altar.
13 * Also thou shalt take all the fat that coue-
reth the inwardes, and the kall, *that is* on the li-
uer, and the two kidneis, and the fat that is vpon
them, and shalt burne them vpon the altar.

*Leuit.3.3.

14 But the flesh of the calfe, and his skin, and
his doung shalt thou burne with fire without the
hoste: it is a † sinne offring.

† Ebr. sinne, 2.cor. 5.21.

15 ¶ Thou shalt also take one ramme, & Aa-
ron and his sonnes shall put their hands vpon the
head of the ramme.
16 Then thou shalt kil the ramme, & take his
blood, & sprinkle it round about vpon the altar,
17 And thou shalt cut the ramme in pieces, &
wash the inwards of him and his legs, & shalt put
them vpon the pieces thereof, & vpon his head.
18 So thou shalt burne the whole ramme vpon
the altar: *for* it is a burnt offering vnto the Lord
d for a sweet sauour: it is an offering made by fire
vnto the Lord.

d Or, a sauour of rest, which causeth the wrath of God to cease.

19 ¶ And thou shalt take the other ramme, &
Aaron and his sonnes shall put their hands vpon
the head of the ramme.
20 Then shalt thou kill the ramme, & take of
his blood and put it e vpon the lappe of Aarons
eare, and vpon the lappe of the right eare of his
sonnes, and vpon the thumbe of their right hand,
and vpon the great toe of their right foote, and
shalt sprinkle ȳ blood vpō the altar round about.

e Meaning, the soft and nether part of the eare.

21 And thou shalt take of the blood that is
f vpon the altar, and of the anointing oyle, and
shalt sprinkle it vpon Aaron, and vpon his gar-
ments, and vpon his sonnes, and vpon the gar-
ments of his sonnes with him: so he shall be ha-
lowed, and his clothes, and his sonnes, and the
garments of his sonnes with him.

f Wherewith the altar must be sprinkled.

22 Also thou shalt take of the rammes the fat
and the rumpe, euen the fatte that couereth the
inwards, and the kall of the liuer, & the two kid-
neis, and the fat that is vpon them, and the right
shoulder, (for it is the g ramme of consecration)

g Which is offred for the consecration of the hie Priest,

23 And one loafe of bread, and one cake of
bread *tempered* with oyle, and one wafer, out of
the basket of the vnleauened *bread* that is before
the Lord,
24 And thou shalt put all this in the handes
of Aaron, and in the hands of his sonnes, & shalt
shake them to and fro before the Lord.
25 Againe, thou shalt receiue them of their
hands, and burne them vpon the altar besides the
burnt offering for a sweete sauour vnto the Lord:
for this is an offering made by fire vnto the Lord.
26 Likewise thou shalt take the brest of the
ramme of the consecration, which is for Aaron,
and shalt shake it to h and fro before the Lorde,
and it shalbe thy part.

h This sacrifice the Priest did moue toward the East, West, North, and South.

27 And thou shalt sanctifie the brest of the
shaken offering, and the shoulder of the i heaue
offering, which was shaken to and fro, and which
was heaued vp of the ramme of the consecration,
which *was* for Aaron, & which *was* for his sonnes.

i So called, because it was not onely shaken to and fro, but also lifted vp.

28 And Aaron and his sonnes shall haue it by
a statute for euer, of the children of Israel: for it
is an heaue offering, & it shall be an heaue offe-
ring of the children of Israel, of their k peace offe-
rings, *euen* their heaue offering to the Lord.

k Which were offrings of thanks giuing to God for his benefites.

29 ¶ And the holy garments, which *appertaine*
to Aaron, shall be his sonnes after him, to bee
anoynted therein, and to be consecrate therein.
30 That sonne that shalbe Priest in his steade,
shal put them on seuen dayes, when he commeth
into the Tabernacle of the Congregation to mi-
nister in the holy place.
31 ¶ So thou shalt take the ramme of the con-
secration, and seethe his flesh in the holy place.
32 * And Aaron and his sonnes shall eate the
flesh of the ram, & the bread that is in the basket,
at the doore of ȳ Tabernacle of ȳ Congregation.

* Leuit.8.31. and 24.9. mat.12.4.

33 So they shall eate these things, l whereby
their atonement was made, to consecrate them,
and to sanctifie them: but a stranger shal not eate
thereof, because they are holy things.

l That is, by the sacrifices.

34 Now if ought of the flesh of the consecra-
tion, or of the bread remaine vnto the morning,
then thou shalt burne the rest with fire: it shall
not be eaten, because it is an holy thing.
35 Therefore shalt thou doe thus vnto Aaron
& vnto his sonnes, according to all things, which
I haue commaunded thee: seuen dayes shalt thou
† consecrate them,

† Ebr. fill their hands.

36 And shalt offer euery day a calfe for a sinne
offring, for m reconciliation: and thou shalt clense
the altar, when thou hast offered vpon it for re-
conciliation, and shalt anoynt it, to sanctifie it.

m To appease Gods wrath, that sinne may be pardoned.

37 Seuen dayes shalt thou clense the altar, and
sanctifie it, so the altar shall be most holy: *and*
whatsoeuer toucheth the altar, shalbe holy.
38 ¶ * Nowe this is that which thou shalt pre-
sent vpon the altar: *euen* two lambes of one yeere
olde, day by day continually.

* Num.28.3.

39 The one lambe thou shalt present in ȳ mor-
ning, & the other lamb thou shalt present at euen.
40 And with the one lambe, a n tenth part of
fine floure mingled with the fourth part of an
o Hin of beaten oyle, and the fourth part of an
Hin of wine, for a drinke offering.

n That is, an Omer, reade chap. 16.16.
o Which is about a pinte.

41 And the other lambe thou shalt present at
euen: thou shalt doe thereto according to the
offering of the morning, and according to the
drinke offring thereof, *to be* a burnt offring for a
sweete sauour vnto the Lord.
42 *This shalbe* a continuall burnt offering in
your generations at the doore of the Tabernacle
of the Cōgregation before the Lord, where I wil
‖ make

‖ Or, declare my selfe to you.

‖ make appointment with you, to speake there
vnto thee.
43 There I wil appoint with the childrẽ of Is-
rael, & *the place* shalbe sanctified by my p glory.
44 And I will sanctifie the Tabernacle of the
Congregation and the altar: I will sanctifie al-
so Aaron and his sonnes to be my Priests,
45 And I will * dwell among the children of
Israel, and will be their God.
46 Then shal they know that I am the Lorde
their God, that brought them out of the land of
Egypt, that I might dwell among them: q I am
the Lord their God.

p Because of my glorious presence.

* Leuit.26.12. 2.cor.6.16.

q It is I the Lord, that am their God.

CHAP. XXX.

1 The altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 18 The brasen lauer. 23 The anoynting oyle. 34 The making of the perfume.

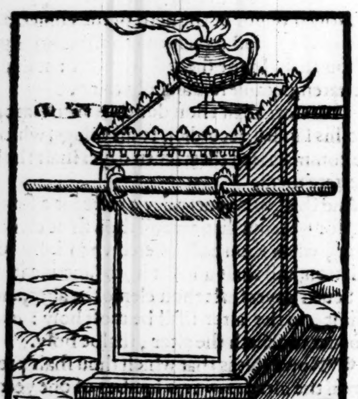
FVrthermore thou shalt make an altar a for
sweete perfume, of Shittim wood thou shalt
make it.
2 The length thereof a cubite, & the breadth
thereof a cubite, (it shalbe foure square) and the
height thereof two cubites: the hornes thereof
shalbe b of the same,
3 And thou shalt ouerlay it with fine golde,
both the top thereof and the sides thereof round
about, and his hornes: also thou shalt make vnto
it ‖ a crowne of golde round about.
4 Besides this thou shalt make vnder this
crowne two golden rings on either side: *euen* on
euery side shalt thou make *them*, that they may
be as places for the barres to beare it withall.
5 The which barres thou shalt make of Shit-
tim wood, and shalt couer them with golde.

a Vpon the which the sweete perfume was burnt, verse 34.

b Of the same wood and matter.

‖ Or, a circle and border.

THE ALTAR OF SVVEETE PERFVME.



This altar was one cubite long, and one cubite broade, and in height was two cubites: the rest may be vnderstood by the former figures.

6 After thou shalt set it c before ỹ vaile, that
is neere the Arke of the Testimonie, before the
Merciseate that is vpon the Testimonie, where I
will appoint with thee.
7 And Aaron shal burne thereon sweete in-
cense euery morning: when he d dresseth the
lampes thereof, shall he burne it.
8 Likewise at euen, when Aaron setteth vp
the lampes thereof, he shall burne incense: *this*
perfume *shalbe* perpetually before the Lorde,
throughout your generations.
9 Ye shal offer no e strange incense thereon,
nor burnt sacrifice, nor offring, neither powre any
drinke offring f thereon.
10 And Aaron shal make reconciliation vpon
the hornes of it once in a yeere with the blood of
the sinne offring *in the day* of reconciliation: once
in the yeere shall he make reconciliation vpon it
throughout your generations: this is most holie
vnto the Lord.
11 ¶ Afterward the Lord spake vnto Moses,
saying,
12 *When thou takest the summe of the chil-
dren of Israel after their number, then they shall
giue euery man g a redemption of his life vnto the
Lord, when thou tellest them, that there be no
plague among them when thou countest them.
13 This shall euery man giue, that goeth into
the number, halfe a shekel, after the h shekel of
the Sanctuarie: (* a shekel *is* twenty gerahs) the
halfe shekel *shalbe* an offring to the Lord.
14 All that are numbred from twenty yeeres
olde and aboue, shall giue an offring to the Lord.
15 The rich shall not passe, and the poore
shal not diminish from halfe a shekel, when ye
shall giue an offering vnto the Lord, i for the re-
demption of your liues.
16 So thou shalt take the money of the re-
demption of the children of Israel, & shalt put it
vnto the vse of the Tabernacle of ỹ Congregatiõ,
that it may be a memoriall vnto the children of
Israel before ỹ Lord for ỹ redẽption of your liues.

c That is, in the Sanctuarie, and not in the Holiest of all.

d Meaning, when he trimmeth them, and refresheth the oyle.

e Otherwise made then this, which is described.

f But it must onely serue to burne perfume.

* Numb.1.2,3.

g Whereby he testified that he redeemed his life which he had forfait, as is declared by Dauid, 2.Sam.24.1.

h This shekel valued two common shekels: and the gerah valued about 12 pence after fiue shillings sterling the ounce of siluer.

* Leuit.27.25. num.3.47. ezek.45.12.

i That God should be mercifull vnto you.

THE LAVER OF BRASSE.

Because the maner of the figure is not particularly described, wee haue put it in this fourme: aswell for that it agreeth with the text, as also it is after this fashion in other copies of sundry languages.

17 ¶ Also the Lord spake vnto Moses, saying,
18 Thou shalt also make a lauer of brasse, and
his foote of brasse to wash, and shalt put it be-
tweene the Tabernacle of the Congregation and
the Altar, and shalt put water therein.
19 For Aaron and his sonnes shall k wash their
hands and their feete thereat.
20 When they go into the Tabernacle of the
Congregation, or when they goe vnto the Altar
to minister *and* to make the perfume of the burnt
offring to the Lord, they shall wash themselues
with water lest they die.
21 So they shall wash their handes and their
feete that they die not: and *this* shall be to them
an ordinance l for euer, *both* vnto him and to his
seede throughout their generations.
22 ¶ Also the Lord spake vnto Moses, saying,
23 Take thou also vnto thee, principal spices:
of the most pure myrrhe fiue hundreth m *shekels*,
of sweete cinamon halfe so much, *that is*, two
hundreth and fiftie, and of sweete n calamus, two
hundreth, and fiftie,

k Signifying, that he that commeth to God, must be washed from all sinne and corruption.

l So long as the Priesthoode shall last.

m Weying so much.

n It is a kinde of reede of a very sweete sauour within, and is vsed in ponders and odours.

24 Also

24 Also of Cassia fiue hundreth, after the shekell of the Sanctuarie, & of oyle oliue an * Hin.

* Chap.29.40.

25 So thou shalt make of it the oile of holie oyntment, *euen* a most precious ointment after the arte of the Apothecarie: this shal be the oyle of holy ointment.

26 And thou shalt anoynt the o Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

o All things which appertaine to the Tabernacle.

27 Also the Table, and all the instrumentes thereof, and the Candlesticke, with all the instruments thereof, and the altar of incense:

28 Also the altar of burnt offring with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, & they shalbe most holy: all that shal touch them, shalbe holy.

30 Thou shalt also anoint Aaron and his sons, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shalbe an holy ointing oyle vnto me, throughout your generations.

32 None shal anoint p mans flesh therewith, neither shall ye make any composition like vnto it: *for* it is holy, *and* shalbe holy vnto you.

p Neither at their burials, nor otherwise.

33 Whosoeuer shal make the like ointment, or whosoeuer shal put any of it vpon q a stranger, euen he shalbe cut off from his people.

q Either a stranger, or an Israelite, saue onely the Priests.

34 And the Lord said vnto Moses, Take vnto thee *these* spices, pure myrrhe and r cleare gumme and galbanum, *these* odours with pure frankincense, of ech like weight:

r In Ebrew, Sheheleth: which is a sweete kinde of gumme & shineth as the nayle.

35 Then thou shalt make of them perfume composed after the arte of the apothecarie, mingled together, pure *and* holy.

36 And thou shalt beate it to pouder, & shalt put of it before *the Arke* of the Testimonie in ẏ tabernacle of ẏ Cōgregatiō, where I wil make appointmēt ẇ thee: it shalbe vnto you most holie.

37 And ye shal not make vnto you any compositiō like this perfume, which thou shalt make: it shalbe vnto thee holy for the f Lord.

f Onely dedicate to the vse of the Tabernacle.

38 Whosoeuer shal make like vnto ẏ to smell thereto, euen he shalbe cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The tables written by the finger of God.

AND the Lord spake vnto Moses, saying,

2 Beholde, I a haue called by name, Bezaleel the sonne of Vri, the sonne of Hur of the tribe of Iudah,

a I haue chosen and made meete, chap.35.30.

3 Whome I haue filled with the Spirite of God, in wisedome, and in vnderstanding, and in knowledge, and in all b workemanship:

b This sheweth that handy craftes are the giftes of Gods spirite, and therefore ought to be esteemed.

4 To finde out curious workes to worke in golde, and in siluer, and in brasse,

5 Also in the arte to set stones, & to carue in timber, & to worke in al maner of workmanship.

6 And behold, I haue ioined with him Aholiab the son of Ahisamach of the tribe of Dan, and in the hearts of al ẏ are c wise hearted, haue I put wisedome to make al ẏ I haue commanded thee:

c I haue instructed them, and increased their knowledge.

7 *That is*, the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercieseate that shalbe thereupon, with all instruments of the Tabernacle:

8 Also the Table & the instruments thereof, and the d pure Candlesticke with all his instruments, and the Altar of perfume:

d So called, because of the cunning and arte vsed therein, or because the whole was beaten out of one peece.

9 Likewise the Altar of burnt offring withal his instruments, and the Lauer with his foote:

10 Also the garments of the ministration, and ẏ holy garments for Aaron the Priest, & the garments of his sons, to minister in ẏ Priests office,

11 And the e anoynting oyle, and sweete perfume for the Sanctuarie: according to all that I haue commanded thee, shall they doe.

e Which onely was to anoint the Priests and the instruments of the Tabernacle, and not to burne.

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, f Notwithstanding keepe yee my Sabbaths: for it is a signe betweene mee and you in your generations, that ye may know that I the Lord do sanctifie you.

f Though I command these works to be done, yet will I not that you breake my Sabbath dayes.

14 * Ye shall therefore keepe the g Sabbath: for it is holy vnto you: he that defileth it, shal die the death: therefore whosoeuer worketh therein, the same person shal be euen cut off from among his people.

* Chap.20.8. ezek.20.12.

g God repeateth this point because the whole keeping of the lawe standeth in the true vse of the Sabbath, which is to cease from our workes, and to obey the will of God.

15 Sixe dayes shall men worke, but in the seuenth day *is* the Sabbath of the holy rest to the Lord: whosoeuer doth any worke in the Sabbath day, shall die the death.

16 Wherfore ẏ children of Israel shal keepe ẏ Sabbath, that they may obserue the ‖ rest throughout their generations for an euerlasting couenāt.

‖ Or, Sabbath.

17 It is a signe betweene me and the children of Israel for euer: * for in sixe dayes the Lorde made the heauen and the earth, and in the seuenth day h he ceased, and rested.

* Gen.1.31. & 2.2.

h From creating his creatures, but not from gouerning and preseruing them.

18 Thus (when the Lord had made an ende of communing with Moses vpon mount Sinai) * hee gaue him two Tables i of the Testimonie, *euen* tables of stone, written with the finger of God.

* Deut.9.10.

i Whereby he declared his wil to his people.

CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses zeale for the people.

BVt when the people sawe, that Moses taryed long or he came downe from the mountaine, the people gathered themselues together against Aaron, and saide vnto him, Vp, a make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) wee knowe not what is become of him.

a The roote of Idolatrie is, when men thinke that God is not at hand, except they see him carnally.

2 And Aaron said vnto them, b Plucke off the golden earings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

b Thinking that they would rather forgoe idolatrie, then to resigne their most precious iewels.

3 Then all the people pluckt from them c selues the golden earings, which were in their eares, and they brought *them* vnto Aaron:

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires.

4 * Who receiued them at their handes, and facioned it with the grauing toole, & made of it a d molten calfe: then they said, * These be ẏ gods, O Israel, which brought thee out of ẏ lād of Egypt.

* Psal.106.19.

d They smelled of their leauen of Egypt, where they saw calues, oxen, and serpents worshipped.

* 1.King.12.28.

5 When Aaron sawe *that*, he made an Altar before it: and Aaron proclaimed, saying, To morow *shalbe* the holy day of the Lord.

6 So they rose vp the next day in the morning, and offred burnt offrings, & brought peace offrings: also * the people sate them downe to eate and drinke, and rose vp to play.

* 1.Cor.10.7.

7 ¶ Then the Lord said vnto Moses, * Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted *their wayes*.

* Deut.9.12.

8 They [e] are soone turned out of the way, which I commanded them: *for* they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, * These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

e Whereby wee see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience, & to send vs good guides.
* 1.King.12.28.
* Chap.33.3. deut.9.13.

9 Againe ẏ Lord said vnto Moses, *I haue seene this people, & behold, it is a stiffenecked people.

10 Nowe [f] therefore let mee alone, that my wrath may waxe hote against them, for I wil consume thẽ: but I wil make of thee a mighty people.

f God sheweth that the prayers of the godly stay his punishment.
* Psal.106.23.

11 *But Moses praied vnto the Lord his God, and said, O Lord, why doth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

12 * Wherefore shall the Egyptians ‖speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth? turne from thy fierce wrath, and ‖ change thy mind from this euill toward thy people.

* Num.14.13.
‖ Or, blaspheme.
‖ Or, repent.

13 Remember [g] Abraham, Izhak, and Israel thy seruants, to whom thou swarest by thine own selfe, and saidest vnto them, *I wil multiplie your seede, as the starres of the heauen, & all this land, that I haue spoken of, wil I giue vnto your seede, and they shall inherite it for euer.

g That is, thy promes made to Abraham.
* Gen.12.7.and 15.7.and 48.16.

14 Then the Lord changed his mind from the euil, which he threatned to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables *were* written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and [h] this writing was the writing of God grauen in the Tables.

h All these repetitions shew how excellent a thing they defrauded themselues of by their idolatrie.

17 And when Ioshua heard the noyse of the people, as they shouted, he said vnto Moses, *There is* a noyse of warre in the hoste.

18 Who answered, It is not the noyse of them that haue the victory, nor the noyse of them that are ouercome: *but* I do heare the noise of singing.

19 Now, as soone as he came neere vnto the hoste, he saw the calfe and the dauncing: so Moses wrath waxed hote, and hee cast the Tables out of his hands, and brake them in peeces beneath the mountaine.

20 *After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel [i] drinke of it.

* Deut.9.21.
i Partly to despite them of their idolatry, & partly that they should haue none occasion to remember it afterward.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my Lord waxe fierce: Thou knowest this people, that they are *euen set* on mischiefe.

23 And they saide vnto mee, Make vs gods to goe before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said to them, Ye that haue golde, plucke it off: and they brought it me, and I did cast it into the fire, and *thereof* came this calfe.

25 Moses therefore saw that the people were [k] naked (for Aaron had made them naked vnto *their* shame among their enemies)

k Both destitute of Gods fauour, & an occasion to their enemies to speake euill of their God.

26 And Moses stoode in the gate of the camp, and saide, Who *pertaineth* to the Lord? *let him come* to mee. And all the sonnes of Leui gathered themselues vnto him.

27 Then he said vnto them, Thus saith ẏ Lord God of Israel, Put euery man his sword by his side: go to and fro, from gate to gate, through the hoste, and [l] slay euery man his brother, and euerie man his companion, and euery man his neighbor.

l This fact did so please God, that he turned the curse of Iaakob against Leui, to a blessing. Deut.33.9.

28 So the children of Leui did as Moses had commanded: and there fel of the people the same day about three thousand men.

29 (For Moses had saide, Consecrate your hands vnto the Lord this day, euen euery man vpon his [m] sonne, and vpon his brother, that there may be giuen you a blessing this day)

m In reuenging Gods glorie we must haue no respect to person, but put off all carnall affection.

30 And when the morning came, Moses saide vnto the people, Yee haue committed a grieuous crime: but now I will go vp to the Lord, if I may pacifie *him* for your sinne.

31 Moses therefore went againe vnto the Lord, & saide, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therfore now if thou pardon their sin, *thy mercy shal appeare*: but if thou wilt not, I pray thee, rase me [n] out of thy booke, which thou hast written.

n So much he esteemed the glorie of God, that hee preferred it euen to his owne saluation.

33 Then the Lord saide to Moses, Whosoeuer hath sinned against me, I will put him out of my [o] booke.

o I will make it knowen that he was neuer predestinate in mine eternall counsell to life euerlasting.

34 Goe now therefore, bring the people vnto the place which I commanded thee: behold, mine Angel shal goe before thee, but yet in the day of my visitation I wil [p] visite their sinne vpon them.

35 So the Lord plagued the people, because they caused Aarõ *to make* ẏ calfe which he made.

p This declareth how grieuous sinne idolatrie is, seeing that at Moses prayer God would not fully remit it.

CHAP. XXXIII.

2 The Lorde promiseth to send an Angel before his people. 4 They are sad because the Lord denieth to go vp with them. 9 Moses talketh familiarly with God. 13 Hee prayeth for the people, 18 and desireth to see the glory of the Lord.

Afterward the Lord said vnto Moses, Depart, [a] goe vp from hence, thou, and the people (which thou hast brought vp out of the lande of Egypt) vnto the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, * Vnto thy seede will I giue it.

a The land of Canaan was compassed with hils so they that entred into it, must passe vp by the hilles.
* Gen.12.7.

2 And * I wil send an Angel before thee and wil cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

* Chap.23.27.iosh.24.11.deut.7.22.

3 To a land, *I say*, that floweth with milke and hony: for I will not goe vp with thee, *because thou art a stiffenecked people, lest I consume thee in the way.

* Chap.32.9.deut.9.13.

4 And when ẏ people heard this euil tydings, they sorowed, & no man put on his best raiment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Ye are a stiffe necked people, I wil come suddenly vpon thee, and consume thee therefore now put thy costly rayment from thee, that I may know [b] what to doe vnto thee)

b That either I may shew mercie if thou repent, or els punish thy rebellion.

6 So the children of Israel layed their good raiment from them, *after Moses came downe* from the mount Horeb.

7 Then Moses tooke *his* tabernacle, and pitched it without the host far off from the hoste, & called it [c] Ohel-moed. And whẽ any did seeke to the Lord, he went out vnto the Tabernacle of the

c That is, the Tabernacle of the Congregation: called, because the people resorted thither, when they should be instructed of the Lords wil.

the Congregation, which was without the hoste.
8 And when Moses went out vnto the Taber-
nacle, all the people rose vp, and stood euery man
at his tent doore, and looked after Moses, vntill
he was gone into the Tabernacle.
9 And assoone as Moses was entred into the
Tabernacle, the cloudie pillar descended & stood
at the doore of the Tabernacle, and *the Lord* tal-
ked with Moses.
10 Now when all the people sawe the cloudie
pillar stand at the Tabernacle doore, all ye people
rose vp, & worshipped euery man in his tent dore.
11 And the Lord spake vnto Moses, [d] face to
face, as a man speaketh vnto his friend. After hee
turned againe into the hoste, but his seruant Io-
shua the sonne of Nun a yong man, departed not
out of the Tabernacle.
12 ¶ Then Moses saide vnto the Lorde, See,
thou sayest vnto me, Lead this people foorth, and
thou hast not shewed mee whom thou wilt send
with mee: thou hast sayde moreouer, I knowe
thee by [e] name, and thou hast also found grace in
my sight.
13 Nowe therefore, I pray thee, if I haue
found fauour in thy sight, shewe mee nowe thy
way, that I may know thee, *and* that I may finde
grace in thy sight: consider also that this nation
is thy people.
14 And he answered, My † [f] presence shall go
with thee, and I will giue thee rest.
15 Then he said vnto him, If thy presence goe
not *with vs*, cary vs not hence.
16 And wherein now shall it be knowen, that
I and thy people haue found fauour in thy sight?
shall it not be when thou goest with vs? so I, and
thy people shall haue preeminence before all the
people that are vpon the earth.
17 And the Lord sayd vnto Moses, I will doe
this also that thou hast said: for thou hast found
grace in my sight, and I know thee by name.
18 Againe he sayd, I beseech thee, shewe mee
thy [g] glory.
19 And he answered, I wil make all my [h] good
go before thee, & I will [i] proclaime the Name of
the Lord before thee: *for I will shew [k] mercie
to whom I will shew mercy, and will haue com-
passion on whom I will haue compassion.
20 Furthermore he sayd, Thou canst not see
my face, for there shall no man see me, and [l] liue.
21 Also the Lord said, Behold, *there is* a place
by [m] me, and thou shalt stand vpon the rocke:
22 And while my glory passeth by, I will put
thee in a cleft of the rocke, and will couer thee
with mine hand whiles I passe by.
23 After I will take away mine hand, & thou
shalt see my [n] backe parts: but my face shall not
be seene.

d Most plainly and familiarly of all other, Num 12.7, 8. deu. 34.10.

e I care for thee and will preserue thee in this thy vocation.

† Ebr. face.

f Signifying that the Israelites should excell through Gods fauour all other people, vers. 16.

g Thy face, thy substance, and thy maiestie.

h My mercy, and fatherly care.

i Read Chap. 34. vers. 6.7.

* Rom. 9.15.

k For finding nothing in man that can deserue mercie, he will freely saue his.

l For Moses saw not his face in full maiestie, but as mans weaknesse could beare.

m In mount Horeb.

n So much of my glory as in this mortall life thou art able to see.

CHAP. XXXIIII.

1 The Tables are renued. 6 The description of God. 12 All fellowship with idolaters is forbidden. 18 The three feasts. 28 Moses is fourtie dayes in the mount. 30 His face shineth, and he couereth it with a vaile.

AND the Lord sayd vnto Moses, * Hewe thee
two Tables of stone, like vnto the first, and I
will write vpon the Tables the wordes that were
in the first Tables, which thou brakest in pieces.
2 And be readie in the morning, that thou
mayest come vp early vnto the mount of Sinai,
and † waite there for me in the top of the mount.

* Deut. 10.1.

† Ebr. stand to me.

3 But let no man come vp with thee, neither
let any man be seene throughout all the mount,
neither let the sheepe nor cattell feede ‖ before
this mount.
4 ¶ Then Moses ‖ hewed two Tables of stone
like vnto the first, and rose vp early in the mor-
ning, and went vp vnto the mount of Sinai, as the
Lord had commanded him, & tooke in his hand
two Tables of stone.
5 And the Lord descended in the cloud, and
stood with him there, and proclaimed the name
of the Lord.
6 So the Lord passed before his face, & [a] cri-
ed, The Lord, the Lord, strong, merciful, & graci-
ous, slowe to anger, and abundant in goodnesse
and trueth,
7 Reseruing mercie for thousands, forgiuing
iniquitie, and transgression & sinne, and not † ma-
king *the wicked* innocent, * visiting the iniquitie
of the fathers vpon the children, & vpō childrens
children, vnto the third and fourth *generation*.
8 Then Moses made haste & bowed himselfe
to the earth, and worshipped,
9 And sayd, O Lorde, I pray thee, If I haue
found grace in thy sight, that the Lorde would
nowe goe with vs (b for it is a stiffe necked peo-
ple) and pardon our iniquitie and our sinne, and
take vs for thine inheritance.
10 And he answered, Behold, * I will make a
couenant before all thy people, & will doe mar-
ueils, such as haue not bene done in all ye world,
neither in all nations: and all the people among
whom thou art, shall see the worke of the Lord:
for it is a terrible thing that I will do with thee.
11 Keepe diligently that which I command
thee this day: Behold, I will cast out before thee
the Amorites, and the Canaanites, and the Hit-
tites, and the Perizzites, and the Hiuites, and the
Iebusites.
12 * Take heede to thy selfe, that thou make
no compact with the inhabitants of the land whi-
ther thou goest, least they bee the cause of [c] ruine
among you:
13 But yee shall ouerthrow their altars, and
breake their images in pieces, & cut downe their
[d] groues,
14 (For thou shalt bow downe to none other
god, because the Lord, whose Name *is* * Ielous, is
a ielous God)
15 Lest thou make a * compact with the in-
habitants of the land, and when they goe a who-
ring after their gods, and doe sacrifice vnto their
gods, *some man* call thee, and thou * eate of his
sacrifice:
16 And *least* thou take of their * daughters
vnto thy sonnes, and their daughters goe a who-
ring after their gods, and make thy sonnes goe a
whoring after their gods.
17 Thou shalt make thee no gods of [e] mettall.
18 ¶ The feast of * vnleauened breade shalt
thou keepe: seuen dayes shalt thou eate vnleaue-
ned bread, as I commaunded thee, in the time of
the * moneth of Abib: for in ye moneth of Abib
thou camest out of Egypt.
19 * Euery *male*, that *first* openeth the womb,
shalbe mine: also all the first borne of thy flocke
shalbe reckoned *mine*, *both* of beeues and sheepe.
20 But the first of the asse thou shalt bie out w
a lambe: and if thou redeeme *him* not, then thou
shalt

‖ Or, about.

‖ Or, polished.

a This ought to be referred to the Lord and not to Moses proclaiming: as Chap. 33. vers. 19.

† Ebr. not making innocent.

* Deut. 5.9. iere. 32.18.

b Seeing the people are thus of nature, the rulers haue need to call vpon God that he would alwayes be present with his Spirit.

* Deut. 5.2.

* Deut. 7.2.

c If thou follow their wickednes, and pollute thy selfe with their idolatrie.

d Which pleasant places they chused for their idoles.

* Chap. 20.5.

* Chap. 23.32. deut. 7.2.

* 1. Cor. 8.10.

* 1. King. 11.2.

e As gold, siluer, brasse, or any thing that is molten: And herein is condemned all maner of idoles, whatsoeuer they be made of.

* Chap. 23.15.

* Chap. 13.4.

* Chap. 13.2. & 22. 29. ezek. 44.30.

shalt breake his necke: all the first borne of thy
sonnes shalt thou redeeme, and none shal appeare
before me * f emptie.

*Chap.23.15. ecclus 35.4.
f Without offring some thing.

21 ¶ *Sixe dayes shalt thou worke, and in the
seuenth day thou shalt rest: both in earing time,
and in the haruest thou shalt rest.

*Chap.23.12.

22 ¶ * Thou shalt also obserue the feast of
weekes *in the time* of the first fruites of wheate
haruest, and the feast of gathering *fruites* in g the
end of the yeere.

*Chap.23.16.
g Which was in September, when the sunne declined, which in the count of politicall things they called the end of the yeere.

23 ¶ * Thrise in a yere shal all your men chil-
dren appeare before the Lorde Iehouah God of
Israel.

*Deut.16.16. chap.23.14,17.

24 For I wil cast out the nations before thee,
and enlarge thy coasts, so that no man shall h de-
sire thy land, whē thou shalt come vp to appeare
before the Lord thy God thrise in the yeere.

h God promiseth to defend them and theirs, which obey his commandement.

25 *Thou shalt not offer ẏ blood of my sacri-
fice with leauen, neither shall ought of ẏ sacrifice
of the feast of Passeouer be left vnto ẏ morning.

*Chap.23.18.

26 The first ripe fruits of thy land thou shalt
bring vnto the house of the Lorde thy God: *yet*
shalt thou not i seeth a kid in his mothers milke.

i Read Cha.23.19. deut.14.21

27 And the Lord said vnto Moses, Write thou
these words: for after the tenor of * these wordes
I haue made a couenant with thee & with Israel.

*Chap.24.18. deut.9.9.

28 So hee was there with the Lorde k fourtie
dayes and fourtie nights, & did neither eate bread
nor drinke water: and he wrote in the Tables
*the words of the couenant, *euen* the ten || com-
mandements.

k This miracle was to confirme the authoritie of the law, & ought no more to bee followed then other miracles.
*Deut.4.23.
|| Or, words.

29 ¶ So when Moses came downe frō mount
Sinai, the two Tables of the Testimonie *were* in
Moses hand, as he descended from the mount:
(nowe Moses wist not that the skinne of his face
shone bright, after that *God* had talked with him)
30 And Aaron and all the children of Israel
looked vpon Moses, and behold, the skinne of his
face shone bright, and they were l afraid to come
neere him.

l Read 2.Cor.3.7.

31 But Moses called them: and Aaron and all
the chiefe of the congregation returned vnto him:
and Moses talked with them.
32 And afterward all the children of Israel
came neere, & he charged them with all that the
Lord had said vnto him in mount Sinai.
33 So Moses made an ende of cōmuning with
them, *and had put a couering vpon his face.

*2.Cor.3.13.

34 But, when Moses came m before the Lorde
to speake with him, he tooke off the couering vn-
till he came out: then he came out, and spake vn-
to the children of Israel that which he was com-
manded.

m Which was in the Tabernacle of the congregation.

35 And the children of Israel saw the face of
Moses, how the skin of Moses face shone bright:
therefore Moses put the couering vpon his face,
vntill he went to speake with *God*.

CHAP. XXXV.

2 The Sabbath. 5 The free gifts are required. 21 The readinesse of the people to offer. 30 Bezaleel and Aholiab are praysed of Moses.

THen Moses assembled all the Congregation
of the children of Israel, and said vnto them,
These are the wordes which the Lord hath com-
manded, that ye should do them:
2 *Sixe dayes thou shalt worke, but the se-
uenth day shall be vnto you the holy a Sabbath
of rest vnto the Lord: whosoeuer doth *any* worke
therein, shall die.

*Chap.20.9.
a Wherein ye shal rest from all bodily worke.

3 Ye shal kindle no fire throughout all your
habitations vpon the Sabbath day.
4 ¶ Againe, Moses spake vnto all the Con-
gregation of the children of Israel, saying, This is
the thing which the Lord commanded, saying,
5 Take from among you an offring vnto the
Lord: whosoeuer is of a * willing heart, let him
bring this offring to the Lord, *namely* golde, and
siluer, and brasse:

*Chap.25.2.

6 Also blew silke, & purple, and skarlet, and
fine linen, and goats *haire*,
7 And rams skins died red, and badgers skins
with Shittim wood:
8 Also oile for light, & spices for the anoin-
ting oyle, and for the sweete incense,
9 And onyx stones, and stones to be set in the
Ephod, and in the brest plate.
10 And all the wise b hearted among you,
shal come and make all that the Lord hath com-
manded:

b Read Cha.28.3.

11 *That is*, the *Tabernacle, ẏ pauilion there-
of, and his couering, & his taches, and his boards,
his barres, his pillars, and his sockets,

*Chap.26.31.

12 The Arke, & the barres thereof: the Mer-
cie-seate, and the vaile that c couereth *it*,

c Which hanged before the Merciseate that it could not be seene.

13 The Table, and the barres of it, & all the
instruments thereof, and the shew bread:
14 Also the Candlesticke of light & his instru-
ments, and his lampes with the oile for the light:
15 *Likewise the Altar of perfume and his
barres, and the anointing oile, and the sweete in-
cense, and the vaile of the doore at the entring in
of the Tabernacle,

*Chap.30.1.

16 The* Altar of burnt offring with his bra-
sen grate, his barres and all his instruments, the
lauer and his foote,

*Chap.27.1.

17 The hangings of the court, his pillars & his
sockets, and the vaile of the gate of the court,
18 The pinnes of the Tabernacle, & the pinnes
of the court with their cordes,
19 The d ministring garments to minister in
the holy place, *and* the holy garments for Aaron
the Priest, and the garments of his sonnes, that
they may minister in the Priests office.

d Such as appertaine to the seruice of the Tabernacle.

20 ¶ Then all the Congregation of the chil-
dren of Israel departed from the presence of
Moses.
21 And euery one, whose heart † encouraged
him, & euery one, whose spirit made him willing,
came *and* brought an offring to the Lord, for the
worke of the Tabernacle of the Congregation, &
for all his vses, and for the holy garments.

† Ebr. lifted him vp.

22 Both men & women, as many as were free
hearted, came *and* brought || taches and earings,
and rings, and bracelets, all *were* iewels of gold:
and euery one that offered an offring of gold vn-
to the Lord:

|| Or, hookes.

23 Euery man also, which had blew silke, and
purple, and skarlet, & fine linen, & goates *haire*,
and rammes skinnes died red, and badgers skins,
brought *them*.
24 All that offered an oblation of siluer and
of brasse, brought the offring vnto the Lord: and
euery one, that † had Shittim wood for any ma-
ner worke of the ministration, brought *it*.

† Ebr. with whom was found.

25 And all the women that were e wise hear-
ted, did spin with their hands, & brought the spun
worke, *euen* the blewe silke, and the purple, the
skarlet, and the fine linen,

e Which were wittie & expert.

f That is, which were good spinners.

26 Likewise al the women, f whose hearts were
moued with knowledge, spun goates *haire*.
27 And the rulers brought onyx stones, and
stones to be set in the Ephod, & in ÿ brest plate:
28 Also spice, and oile for light, and for the
*anointing oyle, and for the sweete perfume.

* Chap. 30.23.

29 Euery man and woman of the children of
Israel, whose hearts mooued them willingly to
bring for all the worke which the Lord had com-
manded them to make, g by the hand of Moses,
brought a free offring to the Lord.

g Vsing Moses as a minister thereof.

30 ¶ Then Moses saide vnto the children of
Israel, Beholde, * the Lord hath called by name
Bezaleel the sonne of Vri, the sonne of Hur of the
tribe of Iudah,

* Chap. 31.2.

31 And hath filled him ‖ with an excellent
spirite of wisedome, of vnderstanding, and of
knowledge, and in all maner worke,

‖ Or, with the spirit of God.

32 To finde out curious workes, to worke in
gold, and in siluer, and in brasse,
33 And in grauing stones to set thē, and in kar-
uing of wood, *euen* to make any manner of fine
worke.
34 And he hath put in his heart that hee may
teach *other*: both hee, and Aholiab the sonne of
Ahisamach of the tribe of Dan:
35 Thē hath he filled with wisedome of heart
to worke all maner h of cunning * and broidred,
and needle worke: in blewe silke, and in purple, in
skarlet, and in fine linnen and weauing, *euen* to
do al maner of worke and subtill inuentions.

h Perteining to grauing, or karuing, or such like.
* Chap. 26.1.

CHAP. XXXVI.

5 The great readinesse of the people, in so much that hee commanded them to cease. 8 The curtaines made. 19 The couerings. 20 The boards. 31 The barres, 35 and the vaile.

THen wrought Bezaleel, and Aholiab, and all
† cunning men, to whom the Lord gaue wis-
dome, and vnderstanding, to know how to work
al maner work for the seruice of the a Sanctuarie,
according to al that the Lord had commanded.

† Ebr. wise in heart.

a By the Sanctuarie he meaneth here all the Tabernacle.

2 For Moses had called Bezaleel, and Aholi-
ab, and all the wise hearted men, in whose hearts
the Lord had giuen wisedome, *euen* as many as
their hearts incouraged to come vnto that worke
to worke it.
3 And they receiued of Moses all the offring
which the children of Israel had brought for the
worke of the seruice of the Sanctuary, to make it:
also b they brought stil vnto him free gifts euery
morning.

b Meaning, the Israelites.

4 So al the wise men, that wrought al the ho-
lie worke, came euery man from his work which
they wrought,
5 And spake to Moses, saying, The people
bring too c much, *and* more then enough for the
vse of the worke, which the Lord hath comman-
ded to be made.

c A rare example and notable to see the people so readie to serue God with their goods.

6 Then Moses gaue a commandement, and
they caused it to be proclaymed throughout the
hoste, saying, Let neither man nor womā prepare
any more worke for the oblation of the Sanctua-
rie. So the people were stayed from offring.
7 For the stuffe they had, was sufficient for
all the worke to make it, and too much.
8 * All the cunning men therefore among
the workemen, made *for* the Tabernacle ten cur-
taines of fine twined linnen, and of blewe silke,
and purple, and skarlet: d Cherubims of broidred
worke made they *vpon* them.

* Chap. 26.3.4.
d Which were litle pictures with wings in the forme of children.

9 The length of one curtaine *was* twentie &
eight cubits, & the breadth of one curtaine foure
cubites: *and* the curtaines were all of one cise.
10 And hee coupled fiue curtaines together,
and other fiue coupled he together.
11 And he made strings of blewe silke by the
edge of one curtaine, in the seluedge of the cou-
pling: likewise he made on the side of the *other*
curtaine in the seluedge in the second coupling.
12 *Fifty strings made he in the one curtaine,
and fiftie strings made he in the edge of the *other*
curtaine, which was in the second coupling: the
strings were set one against another.

* Chap. 26.10.

13 After, he made fiftie ‖ taches of golde, and
coupled the curtaines one to an other with the
taches: *so* was it one Tabernacle.

‖ Or, hookes.

14 ¶ Also he made curtaines of goates *haire*
for the ‖ couering vpon the Tabernacle: he made
them *to the number* of eleuen curtaines.

‖ Or, pauilion.

15 The length of one curtaine *had* thirtie cu-
bites, and the breadth of one curtaine foure cu-
bites: the eleuen curtaines *were* of one cise.
16 And hee coupled fiue curtaines by them-
selues, and sixe curtaines by themselues:
17 Also hee made fiftie strings vpon the edge
of *one* curtaine in the seluedge in the coupling,
and fiftie strings made he vpon the edge of the *o-
ther* curtaine in the second coupling.
18 He made also fiftie taches of brasse to cou-
ple the couering that it might be one.
19 And he made a e couering vpon the paui-
lion of rammes skinnes dyed red, and a couering
of badgers skinnes aboue.

e These two were aboue the couering of goates haire.

20 ¶ Likewise he made the boards for the Ta-
bernacle, of Shittim wood to f stand vp.

f And to beare vp the curtaines of the Tabernacle.

21 The length of a board *was* ten cubites, and
the bredth of one board *was* a cubite, & an halfe.
22 One board had two tenons, set in order as
the feete of a ladder, one against another: thus
made he for all the boardes of the Tabernacle.
23 So he made twentie boards for the South
side of the Tabernacle, euen ful South.
24 And fourtie sockets of siluer made he vn-
der the twentie boardes, two sockets vnder one
board for his two tenons, and two sockets vnder
another board for his two tenons.
25 Also for the other side of the Tabernacle
toward the North, he made twentie boards,
26 And their fourty sockets of siluer, two soc-
kets vnder one board, and two sockets vnder an-
other board.
27 Likewise toward g the Westside of the Ta-
bernacle he made sixe boards.

g Or, toward the Sea, which was the Sea called Mediterraneum Westward from Ierusalem.

28 And two boardes made he in the corners
of the Tabernacle, for either side,
29 And they were * ioyned beneath, and like-
wise were made sure aboue with a ring: thus hee
did to both in both corners.

* Chap. 26.24.

30 So there were eight boards & their sixteen
sockets of siluer, vnder euery board two sockets.
31 ¶ After, he made * barres of Shittim wood,
fiue for ÿ boards in the one side of ÿ Tabernacle,

* Chap. 25.28. and 30.4.5.

32 And fiue barres for the boards in the other
side of the Tabernacle, & fiue barres for ÿ boards
of the Tabernacle on the side toward the West.
33 And he made the middest barre to shoote
through the boards, from the one end to ÿ other.
34 He ouerlaid also the boards with gold, and
made their rings of gold for places for the barres,

and

and couered the barres with golde.
35 ¶ Moreouer he made a [h] vaile of blew silke,
and purple, & of skarlet, and of fine twined linen:
with Cherubims of broydred worke made he it:

h Which was betweene the Sanctuarie, and the Holiest of all.

36 And made thereunto foure pillars of Shit-
tim, & ouerlayd them with gold: whose ‖ hookes
were also of golde, and hee cast for them foure
sockets of siluer.

‖ Or, heades.

37 And he made an [i] hanging for the Taber-
nacle doore, of blew silke, & purple, and skarlet,
and fine twined linnen, *and* needle worke,

i Which was betweene the court & the Sanctuarie.

38 And the fiue pillars of it with their hookes,
and ouerlaide their chapiters & their ‖ filets with
golde, but their fiue sockets *were* of brasse.

‖ Or, grauen borders.

CHAP. XXXVII.

1 The Arke. 6 The Merciseate. 10 The Table. 17 The Candlesticke. 25 The Altar of incense.

AFter this, Bezaleel made the * Arke of Shit-
tim wood, two cubites and an half long, and
a cubite and an halfe broade, and a cubite and an
halfe hie:

* Chap. 25. 10.

2 And ouerlayde it with fine golde within
and without, and made a [a] crowne of golde to it
round about,

a Like battlements.

3 And cast for it foure rings of golde for the
foure corners of it: that is, two rings for the one
side of it, and two rings for the other side therof.
4 Also he made barres of Shittim wood, and
couered them with golde,
5 And put the barres in the rings by the sides
of the Arke, to beare the Arke.
6 ¶ And he made ye * Merciseate of pure gold:
two cubites and an halfe *was* the length thereof,
and one cubite and an halfe the breadth thereof.

* Chap. 25. 17.

7 And he made two Cherubims of gold, vp-
on the two ends of the Merciseate: *euen* of work
beaten with the hammer made he them.
8 One Cherub on the one ende, and another
Cherub on the other ende: [b] of the Merciseate
made he the Cherubims, at the two ends thereof.

b Of the selfe same matter that the Merciesceate was.

9 And the Cherubims spread out their wings
on hie, & couered ye Merciseate with their wings,
and their faces *were* one towards another: toward
the Merciseate were the faces of the Cherubims.
10 ¶ Also hee made the Table of Shittim
wood: two cubites *was* the length thereof, and a
cubite the breadth thereof, and a cubite and an
halfe the height of it.
11 And he ouerlaide it with fine golde, and
made thereto a crowne of golde round about.
12 Also he made thereto a border of an ‖ hand
breadth round about, and made vpon the border
a crowne of gold round about.

‖ Or, foure fingers.

13 And he cast for it foure rings of golde, and
put the rings in the foure corners that *were* in the
foure feete thereof.
14 Against the border were the rings, as pla-
ces for the barres to beare the Table.
15 And he made the barres of Shittim wood,
and couered them with gold to beare the Table.
16 * Also he made the instruments for the Ta
ble of pure golde: dishes for it, and *incense* cups
for it, and goblets for it, and couerings for it,
wherewith it should be couered.

* Chap. 25. 29.

17 ¶ Likewise hee made the Candlesticke of
pure golde: of worke beaten out with the ham-
mer made he the Candlesticke: *and* his shaft, and
his branch, his bolles, his knops, and his floures
were of one peece.
18 And sixe branches came out of the sides
thereof: three branches of the Candlesticke out
of the one side of it, and three branches of the
Candlesticke out of the other side of it.
19 In one branch three bolles made like al-
monds, a knop & a floure: and in another branch
three bolles made like almonds, a knop and a
floure: *and so* throughout the sixe branches that
proceeded out of the Candlesticke.
20 And vpon the Candlesticke *were* foure
bolles after the facion of almondes, the knoppes
thereof and the floures thereof:
21 That is, vnder euery two branches a knop
made thereof, & a knop vnder the second branch
therof, and a knop vnder the third branch there-
of, according to ye sixe branches comming out of it.
22 Their knops & their branches were of the
same: it was all one * beaten worke of pure golde.

* Chap. 25. 31.

23 And he made for it seuen lampes with the
snuffers, and snufdishes thereof of pure gold.
24 Of a [c] talent of pure golde made he it with
all the instruments thereof.

c Reade Chap. 25. 39.

25 ¶ Furthermore he made the * perfume altar
of Shittim wood: the length of it *was* a cubite, &
the breadth of it a cubite (it was square) and two
cubites hie, & the hornes thereof were of ye same.

* Chap. 30. 1, 2, 3.

26 And he couered it with pure gold, both the
top and the sides thereof round about, and the
hornes of it, and made vnto it a crowne of golde
round about.
27 And he made two rings of golde for it, vn-
der the crowne thereof in the two corners of the
two sides thereof, to put barres in for to beare it
therewith.
28 Also he made the barres of Shittim wood,
and ouerlayde them with golde.
29 And he made the holy * anointing oile, &
the sweet pure incense after the apothecaries arte.

* Chap. 30. 23. 33.

CHAP. XXXVIII.

1 The altar of burnt offrings. 8 The brasen Lauer. 9 The Court. 24 The summe of that the people offred.

ALso hee made the altar of the burnt offering
* of Shittim wood: fiue cubites *was* the
length thereof, and fiue cubites the breadth ther-
of: *it was* square and three cubites hie.

* Chap. 27. 1.

2 And hee made vnto it hornes in the foure
corners thereof: the hornes thereof were of the
same, and he ouerlayde it with brasse.
3 Also he made all the instruments of the al-
tar: the * ashpans, and the besoms, and the basins,
the fleshhookes, and the ‖ censers: all the instru-
ments thereof made he of brasse.

* Chap. 27. 3.
‖ Or, fire pannes.

4 Moreouer he made a brasen grate wrought
like a net to the Altar, vnder the compasse of it
beneath in the [a] middes of it,

a So that the gridyron or grate was halfe so hie as the altar, and stood within it.

5 And cast foure rings of brasse for the foure
endes of the grate to put barres in.
6 And he made the barres of Shittim wood,
and couered them with brasse.
7 The which barres he put into the rings on
the sides of the altar to beare it withal, and made
it * hollow *within* the boardes.

* Chap. 27. 8.

8 ¶ Also he made the Lauer of brasse, & the
foote of it of brasse of the [b] glasses of the women
that did assemble and came together at the doore
of the Tabernacle of the Congregation.

b R. Kimhi saith, that the women brought their looking glasses, which were of brasse or fine metall, & offred them freely vnto the vse of the Tabernacle: which was a bright thing and of great maiestie.

9 ¶ Finally he made the court on the South
side full South: the hangings of the court *were* of
fine twined linnen, hauing an hundreth cubites.

10 Their

10 Their pillars were twentie, and their brasen
sockets twentie: the hookes of the pillars, and
their filets were of siluer.
11 And on the Northside *the hangings were*
an hundreth cubites: their pillars twentie, & their
sockets of brasse twentie, the hookes of the pil-
lars and their filets of siluer.
12 On the Westside also *were* hangings of fif-
tie cubites, their ten pillars with their ten sockets:
the hookes of the pillars and their filets of siluer.
13 And toward the Eastside, full East *were*
hangings of fiftie cubites.
14 The hangings of the one side *were* fifteene
cubites, their three pillars, & their three sockets:

*Chap.27.14.

15 *And of the other side of the court gate on
both sides *were* hangings of fifteene cubites, *with*
their three pillars and their three sockets.
16 All the hangings of the court round about
were of fine twined linen:
17 But the sockets of the pillars *were* of brasse:
the hookes of the pillars and their filets of siluer,
and the couering of their chapiters of siluer: and
all the pillars of the court were hooped about
with siluer.
18 *He made* also the hanging of the gate of
the court of needle worke, blewe silke, and pur-
ple, & skarlet, and fine twined linen euen twentie
cubites long, and fiue cubites in height & bredth,
†like the hangings of the court.

†Ebr. ouer against.

19 And their pillars *were* foure with their foure
sockets of brasse: their hooks of siluer, & the co-
uering of their chapiters, and their filets of siluer.

*Chap.27.19.

20 But all the *pinnes of the Tabernacle and
of the court round about *were* of brasse.
21 ¶ These are the parts of the Tabernacle, *I*
meane, of the Tabernacle of the Testimonie,
which was appointed by the commandement of
Moses for the office of the [c] Leuites by the hand
of Ithamar sonne to Aaron the Priest.

c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num.3.4.

22 So Bezaleel the sonne of Vri the sonne of
Hur of the tribe of Judah, made all that the Lord
commanded Moses.
23 And with him Aholiab sonne of Ahisamach
of the tribe of Dan, a [d] cunning workeman & an
embroiderer & a worker of needle worke in blew
silke, and in purple, & in skarlet, and in fine linen.

d As a grauer, or carpenter, Chap. 31.4.

24 All the gold that was occupied in all the
worke wrought for the holy place (which was the
gold of the offring) was nine and twentie talents,
and seuen hundreth and thirtie shekels, according
to the shekel of the Sanctuarie.
25 But the siluer of them that were numbred
in the Congregation, *was* an hundreth talents, &
a thousand seuen hundreth seuentie and fiue she-
kels, after the shekel of the Sanctuarie.
26 A †portion for a man, *that is*, halfe a shekel
after the shekel of the Sanctuarie, for all thē that
were numbred from twentie yeere olde & aboue,
among sixe hundreth thousand, and three thou-
sand, and fiue hundreth and fiftie men.

†Or, halfe a shekel.

27 Moreouer there were an hundreth talents
of siluer, to cast the sockets of the Sanctuary, and
the sockets of the vaile: an hundreth sockets of
an hundreth talents, a talent for a socket.
28 But he made the hookes for the pillars of a
thousand seuen hundreth & seuentie and fiue *she-*
kels, and ouerlaid their chapiters, and made filets
about them.
29 Also the brasse of the offering *was* seuentie
[e] talents, and two thousand, and foure hundreth
shekels.

e Read the weight of a talent, Chap. 25.39.

30 Whereof he made the sockets to the doore
of the Tabernacle of the Congregation, and the
brasen altar, and the brasen grate which was for it,
with all the instruments of the Altar,
31 And the sockets of the court round about,
and the sockets for the court gate, & all the *pins
of the Tabernacle, and all the pinnes of the court
round about.

*Chap.27.19.

CHAP. XXXIX.

1 The apparell of Aaron and his sonnes. 32 All that the Lord commanded, was made, and finished. 43 Moses blesseth the people.

Moreouer they made [a] garments of ministrati-
on to minister in the Sanctuarie of blewe
silke, and purple, and skarlet: they *made also
the holy garments for Aaron, as the Lorde had
commanded Moses.

a As couerings for the Arke, the Candlesticke, the Altars, & such like.
*Chap.31.10. and 35.19.

2 So he made the Ephod of gold, blew silke,
and purple, and skarlet, and fine twined linen.
3 And they did beate the gold into thinne
plates, & cut it into wiers, to worke it in the blew
silke and in the purple, and in the skarlet, and in
the fine linen, with broidered worke.
4 For the which they made shoulders to cou-
ple together: *for* it was closed by the two edges
thereof.
5 And the broidred gard of his Ephod that
was vpon him, was of the same stuffe, and of like
worke: *euen* of gold, of blew silke, and purple, &
skarlet, and fine twined linen, as the Lorde had
commanded Moses.
6 ¶ And they wrought *two Onix stones
closed in ouches of golde, and graued, as [b] sig-
nets are grauen, with the names of the children
of Israel,

*Chap.28.9.
b That is, of very fine and curious workemanship.

7 And put them on the shoulders of the E-
phod *as* stones for a *remembrance of the childrē
of Israel, as the Lord had commanded Moses.

*Chap.28.12.

8 ¶ Also he made the brestplate of broidred
worke like the worke of the Ephod: *to wit*, of
gold, blew silke, and purple, and skarlet, and fine
twined linen.
9 They made the brest plate double, & it was
square, an handbreadth long, and an handbreadth
broad: *it was also* double.
10 And they filled it with foure rowes of
stones. The order *was thus*, a Rubie, a Topaze, &
a Carbuncle in the first rowe:
11 And in the second rowe, an Emeraud, a Sa-
phir, and a Diamond:
12 Also in the third rowe, [c] a Turkeis, an A-
chate, and an Hematite:

c Or, a Ligure, which stone authors write that it commeth of the vrine of the beast called lynx.

13 Likewise in the fourth rowe, a Chrysolite,
an Onix, and a Iasper: closed and set in ouches of
golde.
14 So the stones *were* according to the names
of the children of Israel, *euen* twelue [d] after their
names, grauen like signets euery one after his
name according to the twelue tribes.

d That is, euery tribe had his name written in a stone.

15 After, they made vpō the brest plate chains
at the ends, of wrethen worke *and* pure gold.
16 They made also two bosses of gold, & two
gold rings, and put the two rings in the two cor-
ners of the brest plate.
17 And they put ẏ two wrethē cheines of gold
in the two rings, in the corners of the brest plate.
18 Also the two *other* endes of the two wre-

then chaines they faſtened in the two Boſſes, and
put them on the ſhoulders of the Ephod, vpon
the forefront of it.
19 Likewiſe they made two rings of gold, and
put them in the two *other* corners of the breſt
plate vpon the edge of it, which was on the inſide
of the Ephod.
20 They made alſo two *other* goldē rings, &
put them on the two ſides of the Ephod, beneath
on the foreſide of it, & ouer againſt his coupling
aboue the broidered gard of the Ephod.
21 Then they faſtened the breſt plate by his
rings vnto the rings of the Ephod, with a lace of
blew ſilke, that it might be *faſt* vpon the broyde-
red gard of the Ephod, and that the breſt plate
ſhould not be looſed from the Ephod, as the Lord
had commanded Moſes.
22 ¶ Moreouer, he made the robe of the [e] E-
phod of wouen worke, altogether of blew ſilke.
23 And [f] the hole of the robe *was* in the mids
of it, as the coller of an habergeon, with an edge
about the coller, that it ſhould not rent.

e Which was next vnder the Ephod.
f Where he ſhould put thorow his head.

24 And they made vpon the skirts of the robe
pomegranates, of blew ſilke, and purple, and skar-
let, and *fine linen* twined.
25 They made alſo * bels of pure gold, and
put the bels betweene the pomegranates vpon
the skirts of the robe round about betweene the
pomegranates.

*Chap.28.33.

26 A bell & a pomegranate, a bell & a pome-
granate round about the skirts of the robe to mi-
niſter in, as the Lord had commanded Moſes.
27 ¶ After, they made coates of fine linen, of
wouen worke for Aaron and for his ſonnes.
28 And the miter of fine linen, and goodly
bonnets of fine linen, and linen * breeches of fine
twined linen,

*Chap.28.42.

29 ¶ And the girdle of fine twined linen, and
of blew ſilke, & purple, and skarlet, *euen* of nee-
dle worke, as the Lord had commanded Moſes.
30 ¶ Finally they made the plate for the holy
crowne of fine gold, and wrote vpon it a ſuper-
ſcription *like* to the grauing of a ſignet, * HO-
LINES TO THE LORD.

*Chap.28.36.

31 And they tied vnto it a lace of blew ſilke
to faſten it on hie vpon the miter, as the Lorde
had commanded Moſes.
32 ¶ Thus was all the worke of the Taberna-
cle, *euen* of the * Tabernacle of the Congregati-
on finiſhed: and the children of Iſrael did accor-
ding to all that the Lord had commanded Moſes:
ſo did they.

*Chap.27.21.

33 ¶ Afterward they brought the Taberna-
cle vnto Moſes, the Tabernacle and all his inſtru-
ments, his taches, his boards, his barres, & his pil-
lars, and his ſockets,
34 And the couering of rammes skinnes died
red, and the couerings of badgers skinnes, and the
[g] couering vaile.
35 The Arke of the Teſtimony, & the barres
thereof, and the Mercie-ſeate,
36 The Table, with all the inſtruments there-
of, and the ſhewbread,
37 The pure Candleſticke, the lamps thereof,
euen the lampes [h] ſet in order, and all the inſtru-
ments thereof, and the oile for light:
38 Alſo the golden Altar and the anoynting
oile, and the ſweete incenſe, and the hanging of
the Tabernacle doore,

g So called, becauſe it hanged before the merci-ſeate & couered it from ſight, Chap.35.12.
h Or, which Aaron dreſſed and refreſhed with oyle euery morning, chap.30.7.

39 The braſen Altar with his grate of braſſe,
his barres and all his inſtruments, the Lauer and
his foote.
40 The curtains of the court with his pillars,
and his ſockets, & the hanging to the court gate,
and his cordes, and his pinnes, and all the inſtru-
ments of the ſeruice of the Tabernacle, *called* the
Tabernacle of the Congregation.
41 *Finally*, the miniſtring garments to ſerue
in the Sanctuarie, *and* the holy garments for Aa-
ron the Prieſt, and his ſonnes garments to mini-
ſter in the Prieſts office.
42 According to euery poynt that the Lorde
had [i] commanded Moſes, ſo the children of Iſrael
made all the worke.
43 And Moſes beheld al the worke, & behold,
they had done it as the Lord had commanded: ſo
had they done: and Moſes [k] bleſſed them.

i Signifying that in Gods matters man may neither adde, nor diminiſh.
k Praiſed God for the peoples diligence and prayed for them.

CHAP. XL.

1 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lord appeareth in the cloud couering the Tabernacle.

THen the Lord ſpake vnto Moſes, ſaying,
2 In the [a] *firſt* day of the firſt moneth in
the *very* firſt *of the ſame* moneth ſhalt thou ſet vp
the Tabernacle, *called* the Tabernacle of the
Congregation:
3 And thou ſhalt put therein the Arke of the
Teſtimonie, and couer the Arke with the vaile.
4 Alſo thou ſhalt bring in the * Table, and ſet
it in order as it doth require: thou ſhalt alſo bring
in the Candleſticke, and light his lampes,
5 And thou ſhalt ſet the incenſe Altar [b] of gold
before the Arke of the Teſtimonie, and put the
[c] hanging at the doore of the Tabernacle.
6 Moreouer, thou ſhalt ſet the burnt offring
Altar before the doore of the Tabernacle, *called*
the Tabernacle of the Congregation.
7 And thou ſhalt ſet the Lauer betweene the
Tabernacle of the Congregation and the Altar,
and put water therein.
8 Then thou ſhalt appoint the court round
about, & hang vp the hanging at the court gate.
9 After, thou ſhalt take the anointing oyle,
and anoint the Tabernacle, and all that is there-
in, and halow it with all the inſtruments thereof,
that it may be holy.

a After that Moſes had bene 40. dayes & 40. nights in the mount, that is, from the beginning of Auguſt to the tenth of September, he came downe, and cauſed this worke to be done: which being finiſhed, was ſet vp in Abib, which moneth conteineth halfe March and halfe April.
*Read Chap.26.35.
b That is, the altar of perfume, to burne incenſe on.
c This hanging or vaile was betweene the Sanctuarie and the court.

10 And thou ſhalt anoynt the Altar of the
burnt offring, and all his inſtruments, and ſhalt
ſanctifie the Altar, that it may bee an altar moſt
holie.
11 Alſo thou ſhalt anoynt the Lauer, and his
foote, and ſhalt ſanctifie it.
12 Then thou ſhalt bring Aaron & his ſonnes
vnto the doore of the Tabernacle of the Congre-
gation, and waſh them with water.
13 And thou ſhalt put vpon Aaron the holie
garments, & ſhalt anoynt him, and ſanctifie him,
that he may miniſter vnto me in the Prieſts office.
14 Thou ſhalt alſo bring his ſonnes, & clothe
them with garments,
15 And ſhalt anoynt them as thou diddeſt
anoynt their father, that they may miniſter
vnto me in the Prieſtes office: for their anoyn-
ting ſhall be *a ſigne*, that the Prieſthood [d] ſhall
be euerlaſting vnto them throughout their gene-
rations.
16 So Moſes did according to all that the Lord
had commanded him: ſo did he.

d Till both the prieſthood & the ceremonies ſhould end, which was at Chriſts comming.

17 ¶ * Thus

* Num.7.1.
e After they came out of Egypt, Num.7.1.

17 ¶*Thus was the Tabernacle reared vp the
first day of the first moneth in e the second yeere.
18 Then Moses reared vp the Tabernacle and
fastened his sockets, & set vp the boards thereof,
and put in the barres of it, & reared vp his pillars.
19 And hee spred the couering ouer the Ta-
bernacle, & put the couering of that couering on
hie aboue it, as the Lord had commanded Moses.
20 ¶ And he tooke and put the f Testimonie
in the Arke, and put the barres in *the rings* of the
Arke, & set the Mercieseate on hie vpon the Arke.
21 He brought also the Arke into the Taber-
nacle, and hanged vp the* couering vaile, and co-
uered the Arke of the Testimonie, as the Lorde
had commanded Moses.
22 ¶ Furthermore hee put the Table in the
Tabernacle of the Congregation in the North-
side of the Tabernacle, without the vaile,
23 And set the bread in order before ẏ Lorde,
as the Lord had commanded Moses.
24 ¶ Also he put the Candlesticke in the Ta-
bernacle of the Congregation, ouer against the
Table toward the Southside of the Tabernacle.
25 And hee ‖ lighted the lampes before the
Lord, as the Lord had commanded Moses.
26 ¶ Moreouer hee set the golden Altar in
the Tabernacle of the Congregation before the
vaile,
27 And burnt sweete incense thereon, as the
Lord had commanded Moses.
28 ¶ Also he hanged vp the vaile at ẏ g doore
of the Tabernacle.
29 After, he set the burnt offering Altar *with-
out* the doore of the Tabernacle, *called* the Ta-
bernacle of the Congregation, and offered the
burnt offering and the sacrifice thereon, as the
Lord had commanded Moses.
30 ¶ Likewise he set the Lauer betweene the
Tabernacle of the Congregation and the Altar,
and powred water therein to wash with.
31 So Moses & Aaron, and his sonnes washed
their hands and their feete thereat.
32 When they went into the Tabernacle of
the Congregation, and when they approched to
the Altar, they washed, as the Lorde had com-
manded Moses.
33 Finally, hee reared vp the court round a-
bout the Tabernacle and the Altar, and hanged
vp the vaile at the court gate: so Moses finished
the worke.
34 ¶*Then the cloude couered the Taberna-
cle of the Congregation, and the glorie of the
Lord filled the Tabernacle.
35 So Moses could not enter into the Taber-
nacle of the Congregation, because the cloude a-
bode thereon, & the glory of the Lorde filled the
Tabernacle.
36 Nowe when the cloude ascended vp from
the Tabernacle, the children of Israel went for-
ward in all their iourneyes.
37 But if the cloude ascended not, then they
iourneyed not till the day that it ascended.
38 For h the cloude of the Lord *was* vpon the
Tabernacle by day, and fire was in it by night in
the sight of all the house of Israel, throughout all
their iourneyes.

f That is, the tables of the lawe, Chap.31.18, and 34.29.
* Chap.35.12.
‖ Or, set vp.
g Betweene the Sanctuarie and the court.
* Num.9.15. 1.king.8.10.
h Thus the presence of God preserued and guided them night & day till they came to the land promised.

THE THIRD BOOKE OF MOSES, CALLED *LEVITICVS.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

THE ARGVMENT.

AS God dayly by most singular benefites declared himselfe to be mindfull of his Church: so he would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporal things, or ought that belonged to his diuine seruice and Religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiuenes of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what feastes they should obserue, and in what times. Moreouer, he declared by these sacrifices & ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiuenes of sinnes. And because they should giue no place to their own inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what beastes they should offer and eate: what diseases were contagious and to be auoyded: what order they should take for all maner of filthinesse and pollution to purge it: whose company they should flee: what mariages were lawful: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his lawes, and threatned his curse to them that transgressed them.

CHAP. I.

2 Of burnt offerings for particular persons. 3, 10 and 14 The maner to offer burnt offerings as well of bullockes, as of sheepe and birdes.

a Hereby Moses declareth that he taught nothing to the people but that, which he receiued of God.
b So they could offer of none other sort, but of those which were commanded.

NOwe the a Lorde called Moses,
and spake vnto him out of the
Tabernacle of the Congregation,
saying,
2 Speake vnto the children of
Israel, and thou shalt say vnto
them, If any of you offer a sacrifice vnto the
Lord, ye shall offer your sacrifice of b cattel, *as* of
beeues and of the sheepe.
3 * If his sacrifice *be* a burnt offering of the
heard, he shal offer a male without blemish, pre-
senting him of his owne voluntarie will at the
doore of the c Tabernacle of the Congregation
before the Lorde.
4 And hee shall put his hand vpon the head
of the burnt offering, and it shalbe accepted † to
the Lorde, to be his atonement.
5 And d he shal kill the bullocke before the
Lorde, and the Priestes Aarons sonnes shal offer
the blood, and shall sprinckle it round about vp-
on the e altar, that is by the doore of the Taber-
nacle of the Congregation.

* Exod.29.10.
c Meaning, within the court of the Tabernacle.
† Ebr. to him.
d The Priest or Leuite.
e Of the burnt offering, Exod.27.1.

6 Then

their hands: his tackes: all the first borne of thy sonnes shalt thou redeeme, and none shal appeare before me † emptie.

21 ¶ *Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest: both in earing time, and in the haruest thou shalt rest.

22 ¶ *Thou shalt also obserue the feast of weekes *in the time* of the first fruites of wheate haruest, and the feast of gathering fruites in g the end of the yeere.

23 ¶ *Thrise in a yere shal all your men children appeare before the Lorde Iehouah God of Israel.

24 For I wil cast out the nations before thee, and enlarge thy coasts, so that no man shall h desire thy land, whē thou shalt come vp to appeare before the Lord thy God thrise in the yeere.

25 *Thou shalt not offer ÿ blood of my sacrifice with leauen, neither shall ought of ÿ sacrifice of the feast of Passeouer be left vnto ÿ morning.

26 The first ripe fruits of thy land thou shalt bring vnto the house of the Lorde thy God: *yet* shalt thou not i seeth a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these words: for after the tenor of * these wordes I haue made a couenant with thee & with Israel.

28 So hee was there with the Lorde k fourtie dayes and fourtie nights, *&* did neither eate bread nor drinke water: and he wrote in the Tables *the words of the couenant, *euen* the ten ‖ commandements.

29 ¶ So when Moses came downe frō mount Sinai, the two Tables of the Testimonie *were* in Moses hand, as he descended from the mount: (nowe Moses wist not that the skinne of his face shone bright, after that *God* had talked with him)

30 And Aaron and all the children of Israel looked vpon Moses, and behold, the skinne of his face shone bright, and they were l afraid to come neere him.

31 But Moses called them: and Aaron and all the chiefe of the congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, & he charged them with all that the Lord had said vnto him in mount Sinai.

33 So Moses made an ende of cōmuning with them, *and had put a couering vpon his face.

34 But, when Moses came m before the Lorde to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put the couering vpon his face, vntill he went to speake with God.

CHAP. XXXV.

2 *The Sabbath.* 5 *The free gifts are required.* 21 *The readinesse of the people to offer.* 30 *Bezaleel and Aholiab are praised of Moses.*

THen Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the wordes which the Lord hath commanded, that ye should do them:

2 *Sixe dayes thou shalt worke, but the seuenth day shall be vnto you the holy a Sabbath of rest vnto the Lord: whosoeuer doth *any* worke therein, shall die.

3 Ye shal kindle no fire throughout all your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offring vnto the Lord: whosoeuer is of a* willing heart, let him bring this offring to the Lord, *namely* golde, and siluer, and brasse:

6 Also blew silke, & purple, and skarlet, and fine linen, and goats *haire*,

7 And rams skins died red, and badgers skins with Shittim wood:

8 Also oile for light, & spices for the anointing oyle, and for the sweete incense,

9 And onyx stones, and stones to be set in the Ephod, and in the brest plate.

10 And all the wise b hearted among you, shal come and make all that the Lord hath commanded:

11 *That is*, the *Tabernacle, ÿ pauilion thereof, and his couering, & his taches, and his boards, his barres, his pillars, and his sockets,

12 The Arke, & the barres thereof: the Mercie-seate, and the vaile that c couereth *it*,

13 The Table, and the barres of it, & all the instruments thereof, and the shew bread:

14 Also the Candlesticke of light & his instruments, and his lampes with the oile for the light:

15 *Likewise the Altar of perfume and his barres, and the anointing oile, and the sweete incense, and the vaile of the doore at the entring in of the Tabernacle,

16 The* Altar of burnt offring with his brasen grate, his barres and all his instruments, the lauer and his foote,

17 The hangings of the court, his pillars & his sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, & the pinnes of the court with their cordes,

19 The d ministring garments to minister in the holy place, *and* the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one, whose heart † encouraged him, & euery one, whose spirit made him willing, came *and* brought an offring to the Lord, for the worke of the Tabernacle of the Congregation, & for all his vses, and for the holy garments.

22 Both men & women, as many as were free hearted, came *and* brought ‖ taches and earings, and rings, and bracelets, all *were* iewels of gold: and euery one that offered an offring of gold vnto the Lord:

23 Euery man also, which had blew silke, and purple, and skarlet, & fine linen, & goates *haire*, and rammes skinnes died red, and badgers skins, brought *them*.

24 All that offered an oblation of siluer and of brasse, brought the offring vnto the Lord: and euery one, that † had Shittim wood for any maner worke of the ministration, brought *it*.

25 And all the women that were e wise hearted, did spin with their hands, & brought the spun worke, *euen* the blewe silke, and the purple, the skarlet, and the fine linen.

26 Like-

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*Chap.23.15. ecclus.35.4.

f Without offring some thing.

*Chap.23.12.

*Chap.23.16.

g Which was in September, when the sunne declined, which in the count of politicall things they called the end of the yeere.

*Deut.16.16. chap.23.14,17.

h God promiseth to defend them and theirs, which obey his commandement.

*Chap.23.18.

i Read Cha.23.19. deut.14.21

*Chap.24.18. deut.9.9.

k This miracle was to confirme the authoritie of the law, & ought no more to bee followed then other miracles.

*Deut.4.13.

‖ Or, words.

l Read 2.Cor.3.7.

*2.Cor.3.13.

m Which was in the Tabernacle of the congregation.

*Chap.20.8.

a Wherein ye shal rest from all bodily worke.

*Chap.25.2.

b Read Cha.28.3.

*Chap.26.31.

c Which hanged before the Mercie seate that it could not be seene.

*Chap.30.1.

*Chap.27.1.

d Such as appertaine to the seruice of the Tabernacle.

† Ebr. lifted him vp.

‖ Or, hookes.

† Ebr. with whom was found.

e Which were wittie & expert.

f That is, which were good spinners.

26 Likewise al the women, f whose hearts were
moued with knowledge, spun goates *haire*.
27 And the rulers brought onyx stones, and
stones to be set in the Ephod, & in ŷ brest plate:
28 Also spice, and oile for light, and for the
*anointing oyle, and for the sweete perfume.

*Chap.30.23.

29 Euery man and woman of the children of
Israel, whose hearts mooued them willingly to
bring for all the worke which the Lord had com-
manded them to make, g by the hand of Moses,
brought a free offring to the Lord.

g Vsing Moses as a minister thereof.

30 ¶ Then Moses saide vnto the children of
Israel, Beholde, * the Lord hath called by name
Bezaleel the sonne of Vri, the sonne of Hur of the
tribe of Iudah,

*Chap.31.2.

31 And hath filled him ‖ with an excellent
spirite of wisedome, of vnderstanding, and of
knowledge, and in all maner worke,

‖ Or, with the spirit of God.

32 To finde out curious workes, to worke in
gold, and in siluer, and in brasse,
33 And in grauing stones to set thē, and in kar-
uing of wood, *euen* to make any manner of fine
worke.
34 And he hath put in his heart that hee may
teach *other*: both hee, and Aholiab the sonne of
Ahisamach of the tribe of Dan:
35 Thē hath he filled with wisedome of heart
to worke all maner h of cunning * and broidred,
and needle worke: in blewe silke, and in purple, in
skarlet, and in fine linnen and weauing, *euen* to
do al maner of worke and subtill inuentions.

h Perteining to grauing, or karuing, or such like.
*Chap.26.1.

CHAP. XXXVI.

5 The great readinesse of the people, in so much that hee commanded them to cease. 8 The curtaines made. 19 The couerings. 20 The boards. 31 The barres, 35 and the vaile.

THen wrought Bezaleel, and Aholiab, and all
†cunning men, to whom the Lord gaue wis-
dome, and vnderstanding, to know how to work
al maner work for the seruice of the a Sanctuarie,
according to al that the Lord had commanded.

†Ebr. wise in heart.

a By the Sanctuarie he meaneth here all the Tabernacle.

2 For Moses had called Bezaleel, and Aholi-
ab, and all the wise hearted men, in whose hearts
the Lord had giuen wisedome, *euen* as many as
their hearts incouraged to come vnto that worke
to worke it.
3 And they receiued of Moses all the offring
which the children of Israel had brought for the
worke of the seruice of the Sanctuary, to make it:
also b they brought stil vnto him free gifts euery
morning.

b Meaning, the Israelites.

4 So al the wise men, that wrought al the ho-
lie worke, came euery man from his work which
they wrought,
5 And spake to Moses, saying, The people
bring too c much, *and* more then enough for the
vse of the worke, which the Lord hath comman-
ded to be made.

c A rare example and notable to see the people so readie to serue God with their goods.

6 Then Moses gaue a commandement, and
they caused it to be proclaymed throughout the
hoste, saying, Let neither man nor womā prepare
any more worke for the oblation of the Sanctua-
rie. So the people were stayed from offring.
7 For the stuffe they had, was sufficient for
all the worke to make it, and too much.
8 * All the cunning men therefore among
the workemen, made *for* the Tabernacle ten cur-
taines of fine twined linnen, and of blewe silke,
and purple, and skarlet: d Cherubims of broidred
worke made they *vpon* them.

*Chap.26.3,4.
d Which were litle pictures with wings in the forme of children.

9 The length of one curtaine was twentie &
eight cubits, & the breadth of one curtaine foure
cubites: *and* the curtaines were all of one sise.
10 And hee coupled fiue curtaines together,
and other fiue coupled he together.
11 And he made strings of blewe silke by the
edge of one curtaine, in the seluedge of the cou-
pling: likewise he made on the side of the *other*
curtaine in the seluedge in the second coupling.
12 *Fifty strings made he in the one curtaine,
and fiftie strings made he in the edge of the *other*
curtaine, which was in the second coupling: the
strings were set one against another.

*Chap.26.10.

13 After, he made fiftie ‖ taches of golde, and
coupled the curtaines one to an other with the
taches: *so* was it one Tabernacle.

‖ Or, hookes.

14 ¶ Also he made curtaines of goates *haire*
for the ‖ couering vpon the Tabernacle: he made
them *to the number* of eleuen curtaines.

‖ Or, pauilion.

15 The length of one curtaine *had* thirtie cu-
bites, and the breadth of one curtaine foure cu-
bites: the eleuen curtaines *were* of one sise.
16 And hee coupled fiue curtaines by them-
selues, and sixe curtaines by themselues.
17 Also hee made fiftie strings vpon the edge
of *one* curtaine in the seluedge in the coupling,
and fiftie strings made he vpon the edge of the *o-
ther* curtaine in the second coupling.
18 He made also fiftie taches of brasse to cou-
ple the couering that it might be one.
19 And he made a e couering vpon the paui-
lion of rammes skinnes dyed red, and a couering
of badgers skinnes aboue.

e These two were aboue the couering of goates haire.

20 ¶ Likewise he made the boards for the Ta-
bernacle, of Shittim wood to f stand vp.

f And to beare vp the curtaines of the Tabernacle.

21 The length of a board *was* ten cubites, and
the bredth of one board *was* a cubite, & an halfe,
22 One board had two tenons, set in order as
the feete of a ladder, one against another: thus
made he for all the boardes of the Tabernacle.
23 So he made twentie boards for the South
side of the Tabernacle, euen ful South.
24 And fourtie sockets of siluer made he vn-
der the twentie boardes, two sockets vnder one
board for his two tenons, and two sockets vnder
another board for his two tenons.
25 Also for the other side of the Tabernacle
toward the North, he made twentie boards,
26 And their fourty sockets of siluer, two soc-
kets vnder one board, and two sockets vnder an-
other board.
27 Likewise toward g the Westside of the Ta-
bernacle he made sixe boards.

g Or, toward the Sea, which was the Sea called Mediterraneum Westward from Ierusalem.

28 And two boardes made he in the corners
of the Tabernacle, for either side.
29 And they were * ioyned beneath, and like-
wise were made sure aboue with a ring: thus hee
did to both in both corners.

*Chap.26.24.

30 So there were eight boards & their sixteen
sockets of siluer, vnder euery board two sockets.
31 ¶ After, he made *barres of Shittim wood,
fiue for ŷ boards in the one side of ŷ Tabernacle,

*Chap.25.28. and 30.4,5.

32 And fiue barres for the boards in the other
side of the Tabernacle, & fiue barres for ŷ boards
of the Tabernacle on the side toward the West.
33 And he made the [illegible]
through the boards, from [illegible]
34 He ouerlaid also the [illegible]
made their rings of gold for pla[illegible]

and couered the barres with golde.

h Which was betweene the Sanctuarie, and the Holiest of all.

35 ¶ Moreouer he made a [h] vaile of blew silke,
and purple, & of skarlet, and of fine twined linen:
with Cherubims of broydred worke made he it:
36 And made thereunto foure pillars of Shit-
tim, & ouerlayd them with gold: whose ‖ hookes
were also of golde, and hee cast for them foure
sockets of siluer.

‖ *Or, heades.*

i Which was betweene the court & the Sanctuarie.

37 And he made an [i] hanging for the Taber-
nacle doore, of blew silke, & purple, and skarlet,
and fine twined linnen, *and* needle worke,
38 And the fiue pillars of it with their hookes,
and ouerlaide their chapiters & their ‖ filets with
golde, but their fiue sockets *were* of brasse.

‖ *Or, grauen bordes.*

CHAP. XXXVII.

1 The Arke. 6 The Merciseate. 10 The Table. 17 The Candlesticke. 25 The Altar of incense.

* *Chap. 25.10.*

AFter this, Bezaleel made the * Arke of Shit-
tim wood, two cubites and an half long, and
a cubite and an halfe broade, and a cubite and an
halfe hie:
2 And ouerlayde it with fine golde within
and without, and made a [a] crowne of golde to it
round about,

a Like battlements.

3 And cast for it foure rings of golde for the
foure corners of it: that is, two rings for the one
side of it, and two rings for the other side thereof.
4 Also he made barres of Shittim wood, and
couered them with golde,
5 And put the barres in the rings by the sides
of the Arke, to beare the Arke.

* *Chap. 25.17.*

6 ¶ And he made ÿ * Merciseate of pure gold:
two cubites and an halfe *was* the length thereof,
and one cubite and an halfe the breadth thereof.
7 And he made two Cherubims of gold, vp-
on the two ends of the Merciseate: *euen* of work
beaten with the hammer made he them.
8 One Cherub on the one ende, and another
Cherub on the other ende: [b] of the Merciseate
made he the Cherubims, at the two ends thereof.

b Of the selfe same matter that the Merciseate was.

9 And the Cherubims spread out their wings
on hie, & couered ÿ Merciseate with their wings,
and their faces *were* one towards another: toward
the Merciseate were the faces of the Cherubims.
10 ¶ Also hee made the Table of Shittim
wood: two cubites *was* the length thereof, and a
cubite the breadth thereof, and a cubite and an
halfe the height of it.
11 And he ouerlaide it with fine golde, and
made thereto a crowne of golde round about.
12 Also he made thereto a border of an ‖ hand
breadth round about, and made vpon the border
a crowne of gold round about.

‖ *Or, foure fingers.*

13 And he cast for it foure rings of golde, and
put the rings in the foure corners that *were* in the
foure feete thereof.
14 Against the border were the rings, as pla-
ces for the barres to beare the Table.
15 And he made the barres of Shittim wood,
and couered them with gold to beare the Table.

* *Chap. 25.29.*

16 * Also he made the instruments for the Ta
ble of pure golde: dishes for it, and *incense* cups
for it, and goblets for it, and couerings for it,
wherewith it should be couered.
17 ¶ Likewise hee made the Candlesticke of
pure golde: of worke beaten out with the ham-
mer made he the Candlesticke: *and* his shaft, and
his branch, his bolles, his knops, and his floures
were of one piece.
18 And sixe branches came out of the sides
thereof: three branches of the Candlesticke out
of the one side of it, and three branches of the
Candlesticke out of the other side of it.
19 In one branch three bolles made like al-
monds, a knop & a floure: and in another branch
three bolles made like almonds, a knop and a
floure: *and so* throughout the sixe branches that
proceeded out of the Candlesticke.
20 And vpon the Candlesticke *were* foure
bolles after the facion of almondes, the knoppes
thereof and the floures thereof:
21 That is, vnder euery two branches a knop
made thereof, & a knop vnder the second branch
therof, and a knop vnder the third branch there-
of, according to ÿ sixe branches comming out of it.
22 Their knops & their branches were of the
same: it was all one * beaten worke of pure golde.

* *Chap. 25.31.*

23 And he made for it seuen lampes with the
snuffers, and snufdishes thereof of pure gold.
24 Of a [c] talent of pure golde made he it with
all the instruments thereof.

c Reade Chap. 25.39.

25 ¶ Furthermore he made the * perfume altar
of Shittim wood: the length of it *was* a cubite, &
the breadth of it a cubite (it was square) and two
cubites hie, *&* the hornes thereof were of ÿ same.

* *Chap. 30.1,2,3.*

26 And he couered it with pure gold, both the
top and the sides thereof round about, and the
hornes of it, and made vnto it a crowne of golde
round about.
27 And he made two rings of golde for it, vn-
der the crowne thereof in the two corners of the
two sides thereof, to put barres in for to beare it
therewith.
28 Also he made the barres of Shittim wood,
and ouerlayde them with golde.
29 And he made the holy * anointing oile, &
the sweet pure incense after the apothecaries arte.

* *Chap. 30.23,34.*

CHAP. XXXVIII.

1 The altar of burnt offrings. 8 The brasen Lauer. 9 The Court. 24 The summe of that the people offred.

* *Chap. 27.1.*

ALso hee made the altar of the burnt offering
* of Shittim wood: fiue cubites *was* the
length thereof, and fiue cubites the breadth ther-
of: *it was* square and three cubites hie.
2 And hee made vnto it hornes in the foure
corners thereof: the hornes thereof were of the
same, and he ouerlayde it with brasse.
3 Also he made all the instruments of the al-
tar: the * ashpans, and the besoms, and the basins,
the fleshhookes, and the ‖ censers: all the instru-
ments thereof made he of brasse.

* *Chap. 27.3.*
‖ *Or, fire pannes.*

4 Moreouer he made a brasen grate wrought
like a net to the Altar, vnder the compasse of it
beneath in the [a] middes of it.

a So that the gridyron or grate was halfe so hie as the altar, and stood within it.

5 And cast foure rings of brasse for the foure
endes of the grate to put barres in.
6 And he made the barres of Shittim wood,
and couered them with brasse.

* *Chap. 27.8.*

7 The which barres he put into the rings on
the sides of the altar to beare it withal, and made
it * hollow *within* the boardes.
8 ¶ Also he made the Lauer of brasse, & the
foote of it of brasse of the [b] glasses of the women
that did assemble and came together at the doore
of the Tabernacle of the Congregation.

b R. Kimhi saith, that the women brought their looking glasses, which were of brasse or fine metall, & offred them freely vnto the vse of the Tabernacle: which was a bright thing and of great maiestie.

9 ¶ Finally he made the court on the South
side full South: the hangings of the court *were* of
fine twined linnen, hauing an hundreth cubites.

10 Their

10 Their pillars were twentie, and their brasen
sockets twentie: the hookes of the pillars, and
their filets were of siluer.
11 And on the Northside the hangings were
an hundreth cubites: their pillars twentie, & their
sockets of brasse twentie, the hookes of the pil-
lars and their filets of siluer.
12 On the Westside also were hangings of fif-
tie cubites, their ten pillars with their ten sockets:
the hookes of the pillars and their filets of siluer.
13 And toward the Eastside, full East were
hangings of fiftie cubites.
14 The hangings of the one side were fifteene
cubites, their three pillars, & their three sockets:

*Chap.27.14.

15 *And of the other side of the court gate on
both sides were hangings of fifteene cubites, *with*
their three pillars and their three sockets.
16 All the hangings of the court round about
were of fine twined linen:
17 But the sockets of the pillars were of brasse:
the hookes of the pillars and their filets of siluer,
and the couering of their chapiters of siluer: and
all the pillars of the court were hooped about
with siluer.
18 *He made* also the hanging of the gate of
the court of needle worke, blewe silke, and pur-
ple, & skarlet, and fine twined linen euen twentie
cubites long, and fiue cubites in height & bredth,
†like the hangings of the court.

†Ebr. ouer against.

19 And their pillars were foure with their foure
sockets of brasse: their hooks of siluer, & the co-
uering of their chapiters, and their filets of siluer.

*Chap.27.19.

20 But all the *pinnes of the Tabernacle and
of the court round about *were* of brasse.
21 ¶ These are the parts of the Tabernacle, *I
meane*, of the Tabernacle of the Testimonie,
which was appointed by the commandement of
Moses for the office of the c Leuites by the hand
of Ithamar sonne to Aaron the Priest.

c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num.3.4.

22 So Bezaleel the sonne of Vri the sonne of
Hur of the tribe of Iudah, made all that the Lord
commanded Moses.
23 And with him Aholiab sonne of Ahisamach
of the tribe of Dan, a d cunning workeman & an
embroiderer & a worker of needle worke in blew
silke, and in purple, & in skarlet, and in fine linen.

d As a grauer, or carpenter, Chap. 31.4.

24 All the gold that was occupied in all the
worke wrought for the holy place (which was the
gold of the offring) was nine and twentie talents,
and seuen hundreth and thirtie shekels, according
to the shekel of the Sanctuarie.
25 But the siluer of them that were numbred
in the Congregation, *was* an hundreth talents, &
a thousand seuen hundreth seuentie and fiue she-
kels, after the shekel of the Sanctuarie.
26 A ‖portion for a man, *that is*, halfe a shekel
after the shekel of the Sanctuarie, for all them that
were numbred from twentie yeere olde & aboue,
among sixe hundreth thousand, and three thou-
sand, and fiue hundreth and fiftie men.

‖Or, halfe a shekel.

27 Moreouer there were an hundreth talents
of siluer, to cast the sockets of the Sanctuary, and
the sockets of the vaile: an hundreth sockets of
an hundreth talents, a talent for a socket.
28 But he made the hookes for the pillars of a
thousand seuen hundreth & seuentie and fiue *she-
kels*, and ouerlaid their chapiters, and made filets
about them.
29 Also the brasse of the offering *was* seuentie
e talents, and two thousand, and foure hundreth
shekels.

e Read the weight of a talent, Chap. 25.39.

30 Whereof he made the sockets to the doore
of the Tabernacle of the Congregation, and the
brasen altar, and the brasen grate which was for it,
with all the instruments of the Altar,
31 And the sockets of the court round about,
and the sockets for the court gate, & all the *pins
of the Tabernacle, and all the pinnes of the court
round about.

*Chap.27.19.

CHAP. XXXIX.

1 The apparell of Aaron and his sonnes. 32 All that the Lord commanded, was made, and finished. 43 Moses blesseth the people.

MOreouer they made a garments of ministrati-
on to minister in the Sanctuarie of blewe
silke, and purple, and skarlet: they *made also
the holy garments for Aaron, as the Lorde had
commanded Moses.

a As couerings for the Arke, the Candlesticke, the Altars, & such like.
*Chap.31.10, and 35.19.

2 So he made the Ephod of gold, blew silke,
and purple, and skarlet, and fine twined linen.
3 And they did beate the gold into thinne
plates, & cut it into wiers, to worke it in the blew
silke and in the purple, and in the skarlet, and in
the fine linen, with broidered worke.
4 For the which they made shoulders to cou-
ple together: *for* it was closed by the two edges
thereof.
5 And the broidred gard of his Ephod that
was vpon him, was of the same stuffe, and of like
worke: *euen* of gold, of blew silke, and purple, &
skarlet, and fine twined linen, as the Lorde had
commanded Moses.
6 ¶ And they wrought *two Onix stones
closed in ouches of golde, and graued, as b sig-
nets are grauen, with the names of the children
of Israel,

*Chap.28.9.
b That is, of very fine and curious workemanship.

7 And put them on the shoulders of the E-
phod *as* stones for a *remembrance of the childrē
of Israel, as the Lord had commanded Moses.

*Chap.28.12.

8 ¶ Also he made the brestplate of broidred
worke like the worke of the Ephod: *to wit*, of
gold, blew silke, and purple, and skarlet, and fine
twined linen.
9 They made the brest plate double, & it was
square, an handbreadth long, and an handbreadth
broad: *it was also* double.
10 And they filled it with foure rowes of
stones. The order *was thus*, a Rubie, a Topaze, &
a Carbuncle in the first rowe:
11 And in the second rowe, an Emeraud, a Sa-
phir, and a Diamond:
12 Also in the third rowe, c a Turkeis, an A-
chate, and an Hematite:

c Or, a ligure, which stone authors write that it commeth of the vrine of the beast called lynx.

13 Likewise in the fourth rowe, a Chrysolite,
an Onix, and a Iasper: closed and set in ouches of
golde.
14 So the stones *were* according to the names
of the children of Israel, *euen* twelue d after their
names, grauen like signets euery one after his
name according to the twelue tribes.

d That is, euery tribe had his name written in a stone.

15 After, they made vpō the brest plate chains
at the ends, of wrethen worke *and* pure gold.
16 They made also two bosses of gold, & two
gold rings, and put the two rings in the two cor-
ners of the brest plate.
17 And they put ÿ two wrethē cheines of gold
in the two rings, in the corners of the brest plate.
18 Also the two *other* endes of the two wre-

then chaines they fastened in the two bosses, and
put them on the shoulders of the Ephod, vpon
the forefront of it.
19 Likewise they made two rings of gold, and
put them in the two *other* corners of the brest
plate vpon the edge of it, which was on the inside
of the Ephod.
20 They made also two *other* golde rings, &
put them on the two sides of the Ephod, beneath
on the foreside of it, & ouer against his coupling
aboue the broidered gard of the Ephod.
21 Then they fastened the brest plate by his
rings vnto the rings of the Ephod, with a lace of
blew silke, that it might be *fast* vpon the broyde-
red gard of the Ephod, and that the brest plate
should not be loosed from the Ephod, as the Lord
had commanded Moses.
22 ¶ Moreouer, he made the robe of the e E-
phod of wouen worke, altogether of blew silke.
23 And f the hole of the robe *was* in the mids
of it, as the coller of an habergeon, with an edge
about the coller, that it should not rent.

e Which was next vnder the Ephod.
f Where he should put thorow his head.

24 And they made vpon the skirts of the robe
pomegranates, of blew silke, and purple, and skar-
let, and *fine linen* twined.
25 They made also * bels of pure gold, and
put the bels betweene the pomegranates vpon
the skirts of the robe round about betweene the
pomegranates.

*Chap. 28.33.

26 A bell & a pomegranate, a bell & a pome-
granate round about the skirts of the robe to mi-
nister in, as the Lord had commanded Moses.
27 ¶ After, they made coates of fine linen, of
wouen worke for Aaron and for his sonnes.
28 And the miter of fine linen, and goodly
bonnets of fine linen, and linen * breeches of fine
twined linen,

*Chap. 28.42.

29 ¶ And the girdle of fine twined linen, and
of blew silke, & purple, and skarlet, *euen* of nee-
dle worke, as the Lord had commanded Moses.
30 ¶ Finally they made the plate for the holy
crowne of fine gold, and wrote vpon it a super-
scription *like* to the grauing of a signet, * HO-
LINES TO THE LORD.

*Chap. 28.36.

31 And they tied vnto it a lace of blew silke
to fasten it on hie vpon the miter, as the Lorde
had commanded Moses.
32 ¶ Thus was all the worke of the Taberna-
cle, *euen* of the * Tabernacle of the Congregati-
on finished: and the children of Israel did accor-
ding to all that the Lord had commanded Moses:
so did they.

*Chap. 27.21.

33 ¶ Afterward they brought the Taberna-
cle vnto Moses, the Tabernacle and all his instru-
ments, his taches, his boards, his barres, & his pil-
lars, and his sockets,
34 And the couering of rammes skinnes died
red, and the couerings of badgers skinnes, and the
g couering vaile.
35 The Arke of the Testimony, & the barres
thereof, and the Mercie-seate,
36 The Table, with all the instruments there-
of, and the shewbread,
37 The pure Candlesticke, the lamps thereof,
euen the lampes h set in order, and all the instru-
ments thereof, and the oile for light:
38 Also the golden Altar and the anoynting
oile, and the sweete incense, and the hanging of
the Tabernacle doore,

g So called, because it hanged before the mercie-seate & couered it from sight, Chap. 35.12.
h Or, which Aaron dressed and refreshed with oyle euery morning, chap. 30.7.

39 The brasen Altar with his grate of brasse,
his barres and all his instruments, the Lauer and
his foote,
40 The curtains of the court with his pillars,
and his sockets, & the hanging to the court gate,
and his cordes, and his pinnes, and all the instru-
ments of the seruice of the Tabernacle, *called* the
Tabernacle of the Congregation.
41 *Finally*, the ministring garments to serue
in the Sanctuarie, *and* the holy garments for Aa-
ron the Priest, and his sonnes garments to mini-
ster in the Priests office.
42 According to euery poynt that the Lorde
had i commanded Moses, so the children of Israel
made all the worke.
43 And Moses beheld al the worke, & behold,
they had done it as the Lord had commanded: so
had they done: and Moses k blessed them.

i Signifying that in Gods matters man may neither adde, nor diminish.
k Praised God for the peoples diligence and prayed for them.

CHAP. XL.

1 The Tabernacle with the appurtenances is reared vp. 34 The glory of the Lord appeareth in the cloud couering the Tabernacle.

THen the Lord spake vnto Moses, saying,
2 In the a *first* day of the first moneth in
the *very* first *of the same* moneth shalt thou set vp
the Tabernacle, *called* the Tabernacle of the
Congregation:
3 And thou shalt put therein the Arke of the
Testimonie, and couer the Arke with the vaile.
4 Also thou shalt bring in the * Table, and set
it in order as it doth require: thou shalt also bring
in the Candlesticke, and light his lampes,
5 And thou shalt set the incense Altar b of gold
before the Arke of the Testimonie, and put the
c hanging at the doore of the Tabernacle.
6 Moreouer, thou shalt set the burnt offring
Altar before the doore of the Tabernacle, *called*
the Tabernacle of the Congregation.
7 And thou shalt set the Lauer betweene the
Tabernacle of the Congregation and the Altar,
and put water therein.
8 Then thou shalt appoint the court round
about, & hang vp the hanging at the court gate.
9 After, thou shalt take the anointing oyle,
and anoint the Tabernacle, and all that is there-
in, and halow it with all the instruments thereof,
that it may be holy.

a After that Moses had bene 40. dayes & 40. nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abib, which moneth conteineth halfe March and halfe April.
*Read Chap. 26. 35.
b That is, the altar of perfume to burne incense on.
c This hanging or vaile was betweene the Sanctuarie and the court.

10 And thou shalt anoynt the Altar of the
burnt offring, and all his instruments, and shalt
sanctifie the Altar, that it may bee an altar most
holie.
11 Also thou shalt anoynt the Lauer, and his
foote, and shalt sanctifie it.
12 Then thou shalt bring Aaron & his sonnes
vnto the doore of the Tabernacle of the Congre-
gation, and wash them with water.
13 And thou shalt put vpon Aaron the holie
garments, & shalt anoynt him, and sanctifie him,
that he may minister vnto me in the Priests office.
14 Thou shalt also bring his sonnes, & clothe
them with garments,
15 And shalt anoynt them as thou diddest
anoynt their father, that they may minister
vnto me in the Priestes office: for their anoyn-
ting shall be *a signe*, that the Priesthood d shall
be euerlasting vnto them throughout their gene-
rations.
16 So Moses did according to all that the Lord
had commanded him: so did he.

d Till both the priesthood & the ceremonies should end, which was at Christs comming.

* Num.7.1.
e After they came out of Egypt, Num.7.1.

17 ¶ *Thus was the Tabernacle reared vp the
first day of the first moneth in e the second yeere.
18 Then Moses reared vp the Tabernacle and
fastened his sockets, & set vp the boards thereof,
and put in the barres of it, & reared vp his pillars.
19 And hee spred the couering ouer the Ta-
bernacle, & put the couering of that couering on
hie about it, as the Lord had commanded Moses.
20 ¶ And he tooke and put the f Testimonie
in the Arke, and put the barres in *the rings* of the
Arke, & set the Mercieseate on hie vpon the Arke.
21 He brought also the Arke into the Taber-
nacle, and hanged vp the *couering vaile, and co-
uered the Arke of the Testimonie, as the Lorde
had commanded Moses.
22 ¶ Furthermore hee put the Table in the
Tabernacle of the Congregation in the North-
side of the Tabernacle, without the vaile,
23 And set the bread in order before ẏ Lorde,
as the Lord had commanded Moses.
24 ¶ Also he put the Candlesticke in the Ta-
bernacle of the Congregation, ouer against the
Table toward the Southside of the Tabernacle.
25 And hee ‖ lighted the lampes before the
Lord, as the Lord had commanded Moses.
26 ¶ Moreouer hee set the golden Altar in
the Tabernacle of the Congregation before the
vaile,
27 And burnt sweete incense thereon, as the
Lord had commanded Moses.
28 ¶ Also he hanged vp the g vaile at ẏ doore
of the Tabernacle.
29 After, he set the burnt offering Altar *with-
out the doore of the Tabernacle, called the Ta-
bernacle of the Congregation, and offered the
burnt offering and the sacrifice thereon, as the
Lord had commanded Moses.
30 ¶ Likewise he set the Lauer betweene the
Tabernacle of the Congregation and the Altar,
and powred water therein to wash with.
31 So Moses & Aaron, and his sonnes washed
their hands and their feete thereat.
32 When they went into the Tabernacle of
the Congregation, and when they approched to
the Altar, they washed, as the Lorde had com-
manded Moses.
33 Finally, hee reared vp the court round a-
bout the Tabernacle and the Altar, and hanged
vp the vaile at the court gate: so Moses finished
the worke.
34 ¶ *Then the cloude couered the Taberna- * Num.9.15. 1.king.8.10.
cle of the Congregation, and the glorie of the
Lord filled the Tabernacle.
35 So Moses could not enter into the Taber-
nacle of the Congregation, because the cloude a-
bode thereon, & the glory of the Lorde filled the
Tabernacle.
36 Nowe when the cloude ascended vp from
the Tabernacle, the children of Israel went for-
ward in all their iourneyes.
37 But if the cloude ascended not, then they
iourneyed not till the day that it ascended.
38 For h the cloude of the Lord *was* vpon the
Tabernacle by day, and fire was in it by night in
the sight of all the house of Israel, throughout all
their iourneyes.

f That is, the tables of the lawe, Chap.31.18, and 34.29.

* Chap.35.12.

‖ Or, set vp.

g Betweene the Sanctuarie and the court.

h Thus the presence of God preserued and guided them night & day till they came to the land promised.

THE THIRD BOOKE OF MOSES, CALLED *LEVITICVS.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

THE ARGVMENT.

AS God dayly by most singular benefites declared himselfe to be mindfull of his Church: so he would not that they should haue any occasion to trust either in themselues, or to depend vpon others, either for lacke of temporal things, or ought that belonged to his diuine seruice and Religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiuenes of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what feastes they should obserue, and in what times. Moreouer, he declared by these sacrifices & ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiuenes of sinnes. And because they should giue no place to their own inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should doe, as what beastes they should offer and eate: what diseases were contagious and to be auoyded: what order they should take for all maner of filthinesse and pollution to purge it: whose company they should flee: what mariages were lawful: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his lawes, and threatned his curse to them that transgressed them.

CHAP. I.

2 Of burnt offerings for particular persons. 3. 10. and 14 The maner to offer burnt offerings as well of bullockes, as of sheepe and birdes.

NOwe the a Lorde called Moses,
and spake vnto him out of the
Tabernacle of the Congregation,
saying,
2 Speake vnto the children of
Israel, and thou shalt say vnto
them, If any of you offer a sacrifice vnto the
Lord, ye shall offer your sacrifice of b cattel, *as* of
beeues and of the sheepe.
3 *If his sacrifice *be* a burnt offering of the
heard, he shal offer a male without blemish, pre-
senting him of his owne voluntarie will at the
doore of the c Tabernacle of the Congregation
before the Lorde.
4 And hee shall put his hand vpon the head
of the burnt offering, and it shalbe accepted † to
the Lorde, to be his atonement.
5 And d he shal kill the bullocke before the
Lorde, and the Priestes Aarons sonnes shal offer
the blood, and shall sprinckle it round about vp-
on the e altar, that is by the doore of the Taber-
nacle of the Congregation.

a Hereby Moses declareth that he taught nothing to the people but that, which he receiued of God.

b So they could offer of none other sort, but of those which were commanded.

* Exod.29.10.

c Meaning, within the court of the Tabernacle.

† Ebr. to him.

d The Priest or Leuite.

e Of the burnt offering, Exod.27.1.

6 Then shall he flay the burnt offering, and
cut it in pieces.
7 So the sonnes of Aaron the Priest shall put
fire vpon the altar, and lay the wood in order vp-
on the fire.
8 Then the Priestes Aarons sonnes shall lay
the parts in order, the head & the || kall vpon the
wood that is in the fire which is vpon the altar.

|| *Or, the body of the beast, or the fat.*

9 But the inwardes thereof and the legges
thereof he shal wash in water, and the Priest shal
burne all on the altar: *for* it is a burnt offering,
an oblation made by fire, for a sweete sauour
f vnto the Lord.

f Or a sauour of rest, which pacifieth the anger of the Lord.

10 ¶ And if his sacrifice for the burnt offring
be of the flocks (*as* of the sheepe, or of the goats)
he shal offer a male without blemish,
11 g And he shall kill it on the Northside of
the altar h before the Lorde, and the Priests Aa-
rons sonnes shall sprinckle the blood thereof
round about vpon the altar.

g Reade verse 5.

h Before the altar of the Lorde.

12 And he shall cut it in † pieces, *separating*
his head & his || kall, and the Priest shal lay them
in order vpon the wood that *lyeth* in the fire
which is on the altar:

† *Ebr. into his pieces.*

|| *Or, fat.*

13 But hee shall wash the inwardes, and the
legges with water, and the Priest shall offer the
whole & burne it vpon the altar: *for* it is a burnt
offering, an oblation made by fire for a sweete sa-
uour vnto the Lord.
14 ¶ And if his sacrifice *be* a burnt offring to
the Lord of the foules, then he shal offer his sacri-
fice of the turtle doues, or of the yong pigeons.
15 And the Priest shal bring it vnto the altar,
and i wring the necke of it asunder, and burne it
on the altar: and the blood thereof shalbe || shed
vpon the side of the altar.

i The Ebrewe worde signifieth to pinch off with the naile.

|| *Or, strained, or, pressed.*

16 And he shall plucke out his maw with his
fethers, and cast them beside the altar on the
k East part in the place of the ashes.

k On the side of the court gate in the pannes which stoode with ashes, Exod.27.3.

17 And he shall cleaue it with his wings, *but*
not diuide it asunder: and the Priest shall burne
it vpon the altar vpon ỷ wood that is in the fire:
for it is a burnt offering, an oblation made by fire
for a sweete sauour vnto the Lord.

CHAP. II.

1 The meate offring is after three sortes: of fine floure, or baken, 4 Of bread baken, 14 And of corne in the eare.

AND when any wil offer a a meate offring vn-
to the Lorde, his offering shall be of fine
floure, and he shall powre oyle vpon it, and put
incense thereon,

a Because the burnt offring could not be without the meate offring.

2 And shal bring it vnto Aarons sonnes the
Priests, and b he shal take thence his handfull of
the floure, and of the oyle with all the incense,
and the Priest shal burne it for a c memoriall vp-
on the altar: *for* it is an offering made by fire for
a sweete sauour vnto the Lord.

b The Priest.

c To signifie that God remembreth him that offreth.

3 * But the remnant of the meate offering
shalbe Aarons and his sonnes: *for* it is d most ho-
ly of the Lordes offrings made by fire.

* *Ecclu.7.31.*

d Therefore none could eat of it but the Priestes.

4 ¶ If thou bring also a meate offring baken
in the ouen, *it shalbe* an vnleauened cake of fine
floure mingled with oyle, or an vnleauened wafer
anointed with oyle.
5 ¶ But if thy e meate offring *be* an oblation
of the frying pan, it shall be of fine floure vnlea-
uened, mingled with oyle.

e Which is a gift offered to God to pacifie him.

6 And thou shalt part it in pieces, and powre
oyle thereon: *for* it is a meate offering.
7 ¶ And if thy meate offering *be* an oblation
made in the caldron, it shalbe made of fine floure
with oyle.
8 After, thou shalt bring the meate offering
(that is made of these things) vnto the Lord, and
shalt present it vnto the Priest, and he shall bring
it to the altar,
9 And the Priest shall take from the meate
offring a * memoriall of it, and shal burne it vpon
the altar: *for* it is an oblation * made by fire for a
sweete sauour vnto the Lord.

* *Verse 2.*

* *Exod.29.18.*

10 But that which is left of the meate offring,
shalbe Aarons and his sonnes: *for it is* most holy
of the offrings of the Lord made by fire.
11 All the meate offrings which yee shall of-
fer vnto the Lorde, shalbe made without leauen:
for ye shal neither burne leauen nor hony in any
offring of the Lord made by fire.
12 ¶ *In* the oblation of the first fruits ye shal
offer f them vnto the Lorde, but they shal not be
burnt g vpon the altar for a sweete sauour.

f That is, *fruites*, which are sweete as hony, ye may offer.

g But reserued for the Priests.

13 (All the meate offrings also shalt thou sea-
son with * salt, neither shalt thou suffer the salt of
the h couenant of thy God to be lacking from
thy meate offering, *but* vpon all thine oblations
thou shalt offer salt)

* *Mar.9.49.*

h Which they were bound (as by couenant) to vse all sacrifices, Num.18.19. 2.Chron.13.5. Ezek.43.24. or it meaneth a sure and pure couenant.

14 If then thou offer a meate offering of thy
first fruites vnto the Lorde, thou shalt offer for
thy meate offering of thy first fruites * eares of
corne dried by the fire, and wheate beaten out of
|| the greene eares.

* *Chap.23.14.*

|| *Or, full eares: for the word signifieth a fruitfull fielde. Reade 2.Chro.26.10. in the note g.*

15 After, thou shalt put oyle vpon it, and lay
incense thereon: *for* it is a meate offring.
16 And the Priest shall burne the memoriall
of it, *euen* of that that is beaten, & of the oyle of
it, with all the incense thereof: *for* it is an offring
vnto the Lorde made by fire.

CHAP. III.

1 The maner of peace offrings, and beasts for the same. 17 The Israelites may neither eate fat, nor blood.

ALso if his oblation *be* a a peace offering, if he
will offer of the droue (whether it be male or
female) he shall offer such as is without blemish,
before the Lorde,

a A sacrifice of thankesgiuing offered for peace and prosperitie, either generally or particularly.

2 And shall put his hand vpon the head of
his offring, and kill it at the doore of the Taber-
nacle of the Congregation: and Aarons sonnes
the Priests shall sprinckle the blood vpon the al-
tar round about.
3 So hee shall offer b *part* of the peace offe-
rings *as* a sacrifice made by fire vnto the Lorde,
euen the * fat that couereth the inwardes, and all
the fat that is vpon the inwardes.

b One part was burnt, another was to the Priests, and the third to him that offered.

* *Exod.29.22.*

4 He shall also take away the two kidneis, &
the fat that is on them, and vpon || the flankes, and
the kall on the liuer with the kidneis.

|| *Or, the which kidneys are nere the flankes.*

5 And Aarons sonnes shal burne it on the al-
tar, with the burnt offering, which is vpon the
wood, that is on the fire: *this is* a sacrifice made
by fire for a sweete sauour vnto the Lorde.
6 ¶ Also if his oblation *be* a peace offring
vnto the Lorde out of the flocke [whether it be]
c male or female, he shal offer it without blemish.

c In the peace offring it was indifferent to offer either male or female, but in the burnt offring onely the male: for here can be offered no birdes, but in the burnt offring they might: all there was consumed with fire, and in the peace offring but a part.

7 If he offer a Lambe for his oblation, then
he shal bring it before the Lorde,
8 And lay his hand vpon the head of his of-
fring & shal kill it before the Tabernacle of the
Congregation, and Aarons sonnes shall sprinckle
the blood thereof round about vpon the altar.

9 After, of the peace offrings he shal offer [d] an
offring made by fire vnto the Lord: he shall take
away the fat therof, & the rump altogether, hard
by the backe bone, and the fat that couereth the
inwardes, and all the fat that is vpon the inwards.
10 Also hee shal take away the two kidneis,
with ẏ fat that is vpon them, & vpon the *flanks,
and the kall vpon the liuer with the kidneis.
11 Then the Priest shall burne it vpon the al-
tar, *as* the meate of an offring made by fire vnto
the Lord.

d The burnt offring was wholy consumed, and of the offring made by fire onely the inwardes, &c. were burnt: the shoulder and breast, with the two chawes and the maw were the Priests, and the rest his that offered.
* Verse 4.

12 ¶ Also if his offring *be* a goate, then shall
he offer it before the Lord,
13 And shall put his hand vpon the head of
it, and kill it before [e] the Tabernacle of the Con-
gregation, and the sonnes of Aaron shall sprinkle
the blood thereof vpon the altar round about.

e Meaning at the northside of the Altar, Chap. 1. 1.

14 Then hee shall offer thereof his offering,
euen an offring made by fire vnto the Lorde, the
fat that couereth the inwards, and all the fat that
is vpon the inwards,
15 Also hee shall take away the two kidneis,
and the fat that is vpon them, & vpon the flanks,
and the kall vpon the liuer with the kidneis.
16 So the Priest shal burne them vpon the al-
tar, *as* the meate of an offering made by fire for
a sweete sauour: * all the fatte *is* the Lordes.
17 *This shalbe* a perpetuall ordinance for your
generations, throughout all your dwellings, *so
that* ye shall eate neither [f] fat nor * blood.

* Chap. 7. 25.
f By eating fat, was meant to be carnall, and by blood eating, was signified crueltie.
* Gen. 9. 4. chap. 17. 14.

CHAP. IIII.

1 The offring for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the priuate man.

MOreouer, the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel,
saying, If † any shall sinne through [a] ignorance, in
any of the commandements of the Lorde, (which
ought not to be done) but shall doe *contrarie* to
any of them,
3 If the [b] Priest that is anointed do sinne (ac-
cording to the sinne of the people) then shall he
offer, for his sinne which hee hath sinned, a yong
bullocke without blemish vnto the Lorde for a
sinne offring,

† Ebr. a soule.
a That is of negligence or ignorance, specially of the ceremoniall lawe: for otherwise the punishments for crimes are appointed according to the transgression, Num. 15. 22.
b Meaning, the hie Priest.

4 And he shal bring ẏ bullocke vnto the dore
of the Tabernacle of the Congregation before ẏ
Lord, and shall put his hand vpon the bullockes
head, and [c] kill the bullocke before the Lorde.
5 And the Priest that is anointed, shall take
of the bullockes blood, and bring it into the Ta-
bernacle of the Congregation.

c Hereby confessing that he deserued the same punishment which the beast suffered.

6 Then the Priest shal dippe his finger in the
blood, and sprinkle of the blood seuen times be-
fore the Lord, before the vaile of the [d] Sanctuarie.
7 The Priest also shal put *some* of the blood
before the Lord, vpon the hornes of the altar of
sweete incense, which is in the [e] Tabernacle of the
Congregation, then shall he powre * all *the rest*
of the blood of the bullocke at the foote of the
altar of burnt offering, which is at the doore of
the Tabernacle of the Congregation.
8 And he shall take away all the fatte of the
bullocke for the sinne offring: *to wit*, the fat that
couereth the inwards, and all the fatte that is a-
bout the inwardes.
9 He shal take away also the two kidneis, &
the fat that is vpon them, and vpon the flankes,
and the kall vpon the liuer with the kidneis,
10 As it was taken away from the bullocke of

d Which was betweene the Holiest of all, and the Sanctuarie.
e Which was in the court: meaning by the Tabernacle the Sanctuarie: and in the end of this verse it is taken for the court.
* Chap. 5. 9.

the peace offrings, & the Priest shall burne them
vpon the altar of burnt offring.
11 * But the skinne of the bullocke, and all
his flesh, with his head, and his legges, and his in-
wardes, and his dung *shall he beare out*.
12 So he shal cary the whole bullocke out of
the * hoste vnto a cleane place, where the ashes
are powred, & shal burne him on the wood in the
fire: where the ashes are cast out, shal he be burnt.

* Exod. 29. 14. num. 19. 5.
* Hebr. 13. 11.

13 ¶ And if the [f] whole Congregation of Is-
rael shal sinne through ignorance, & the thing be
* hid from ẏ eies of the multitude, and haue done
against any of the commandements of the Lorde
which should not be done, and haue offended:
14 When the sinne which they haue commit-
ted shalbe knowen, then the Congregation shall
offer a yong bullocke for the sinne, & bring him
before the Tabernacle of the Congregation.

f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished.
* Chap. 5. 2, 3, 4.

15 And the [g] Elders of the Congregation shal
put their handes vpon the head of the bullocke
before the Lorde, and ‖ hee shal kill the bullocke
before the Lord.
16 Then the Priest that is anoynted, shall
bring of the bullocks blood into the Tabernacle
of the Congregation,
17 And the Priest shal dip his finger in the
blood, and sprinkle it seuen times before the
Lord, *euen* before the vaile.
18 Also he shal put *some* of ẏ blood vpon the
hornes of the altar, which is before the Lord, that
is in the Tabernacle of the Congregation: then
shal he powre all the *rest* of the blood at the foote
of the altar of burnt offring, which is at the doore
of the Tabernacle of the Congregation,
19 And he shal take all his fat from him, and
‖ burne it vpon the altar.
20 And *the Priest* shal do with this bullocke,
as he did with the bullocke for *his* sinne: so shall
he doe with this: so the Priest shal make an atone-
ment for them, and it shalbe forgiuen them.

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation.
‖ Or, the Priest.
‖ Or, make a perfume with it.

21 For he shal cary the bullocke without the
hoste, and burne him as hee burned the first bul-
locke: *for* it is an offering for the sinne of the
Congregation.
22 ¶ When a ruler shal sinne, & doe through
ignorance *against* any of the commandements of
the Lord his God, which should not be done, and
shall offend,
23 If one shewe vnto him his sinne, which he
hath committed, then shal he bring for his offring
an ‖ hee goate without blemish,
24 And shall lay his hand vpon the head of
the hee goate, and kill it in [h] the place where he
should kill the burnt offring before the Lord: *for*
it is a sinne offring.

‖ Or, the male goate of the folde.
h That is, the Priest shal kill it, for it was not lawful for any out of that office to kil the beast.

25 Then the Priest shal take of the blood of
the sinne offring with his finger, and put it vpon
the hornes of the burnt offring altar, and shall
powre *the rest* of his blood at the foote of the
burnt offring altar,
26 And shall burne all his fat vpon the altar,
as the fat of the peace offring: so the Priest shall
make an [i] atonement for him, concerning his
sinne, and it shalbe forgiuen him.
27 ¶ Likewise if any of the ‖ people of the land
shal sinne through ignorance in doing *against* a-
ny of the commandements of the Lorde, which
should not be done, and shal offend,
28 If one shewe him his sinne which he hath
committed,

i Wherein hee represented Iesus Christ.
‖ Or, priuate person.

‖ *Or, the female of the goates.*

committed, then he shall bring for his offring, ‖ a
shee goate without blemish for his sinne which he
hath committed,

k Reade verse 24.

29 k And he shal lay his hand vpon the head
of the sinne offring, and slay the sinne offring in
the place of burnt offring.
30 Then the Priest shall take of the blood
thereof with his finger, and put it vpon the
hornes of the burnt offring altar, and powre al *the
rest* of the blood thereof at the foote of the altar,
31 And shal take away all his fat, as the fat of
the peace offrings is taken away, and the Priest
shal burne it vpon the altar for a * sweete sauour
vnto the Lorde, and the Priest shal make an at-
onement for him, and it shall be forgiuen him.

* *Exod. 29.18.*

32 And if he bring a lambe for his sinne of-
fring, he shall bring a female without blemish,
33 And shall lay his l hand vpon the head of
the sinne offring, and he shall slay it for a sinne
offring in the place where hee shoulde kill the
burnt offring.

l Meaning, that the punishment of his sinne should be laide vpon that beast, or, that he had receiued all things of God, and offred this willingly.

34 Then the Priest shall take of the blood of
the sinne offring with his finger, and put it vpon
the hornes of the burnt offring altar, and shall
powre all *the rest* of the blood thereof at the foot
of the altar.
35 And he shall take away all the fat thereof,
as the fat of the lambe of the peace offrings is ta-
ken away: then the Priest shall burne it vpon the
altar m with the oblations of the Lorde made by
fire, and the Priest shal make an atonement for
him concerning his sinne that hee hath commit-
ted, and it shalbe forgiuen him.

m Or, besides the burnt offrings, which were dailie offred to the Lord.

CHAP. V.

1 Of him that testifieth not the truth, if he heare another sweare falsly. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

ALso if † any haue sinned, *that is*, ‖ If he haue
heard the voyce of an othe, and hee can be
a witnesse, whether he hath seene or a knowen of
it, if he do not vtter it, he shal beare his iniquitie:

† *Ebr. a soule.*
‖ *Or, If the iudge hath taken an oth of any other.*
a Whereby it is commanded to beare witnesse to the trueth, and disclose the iniquitie of the vngodly.

2 Either if one touch any vncleane thing,
whether it be a carion of an vncleane beast, or a
carion of vncleane cattell, or a carion of vncleane
creeping things, and is not ware of it, yet hee is
vncleane, and hath offended:
3 Either if he touch any vncleannesse of man
(whatsoeuer vncleannesse it be, that he is defiled
with) and is not ware of it, and after commeth to
the knowledge of it, he hath sinned:
4 Either if any b sweare and pronounce with
his lippes to doe euill, or to do good (what soeuer
it be that a man shall pronounce with an othe)
and it be hid from him, and after knoweth that
he hath offended in one of these *poynts*,
5 Whē he hath sinned in any of these things,
then he shal confesse that he hath sinned therein.

b Or vowe rashly without iust examination of the circumstances, and not knowing what shalbe the issue of the same.
c Which haue bene mentioned before in this Chapter.

6 Therfore shal he bring his trespas offring vn-
to the Lord for his sinne which he hath commit-
ted, *euen* a female from the flocke, *be it* a lamb or
a shee goate for a sinne offring, and the Priest shal
make an atonemēt for him concerning his sinne.
7 But † if he be not able to bring a sheep, he
shall bring for his trespasse which hee hath com-
mitted, two turtle doues, or two yong pigeons
vnto the Lord, one for a sinne offring, and the o-
ther for a burnt offring.
8 So he shal bring them vnto the Priest, who
shal offer the sinne offring first, and * wring the

† *Ebr. if his hand cannot touch, meaning for his pouertie.*
* *Chap. 1.15.*

necke of it asunder, but not plucke it cleane off.
9 After hee shall sprinkle of the blood of the
sinne offring vpon the side of the altar, and the
rest of the blood shall bee ‖ shed at the foote of
the altar: *for* it is a sinne offring.

‖ *Or, powred.*

10 Also hee shall offer the second for a burnt
offring ‖ as the maner is: so shall the Priest d make
an atonement for him (for his sinne which hee
hath committed) and it shall be forgiuen him.

‖ *Or, according to the lawe.*
d Or, declared to be purged of that sinne.

11 ¶ But if he * be not able to bring two tur-
tle doues, or two yong pigeons, then he that hath
sinned, shall bring for his offring, the tenth part of
an e Ephah of fine floure for a sinne offring, hee
shall put none f oyle thereto, neither put any in-
cense thereon: for it is a sinne offring.

* *Verse 7.*
e Which is about a pottell.
f As in the meate offring, Chap. 2.1.

12 Then shall hee bring it to the Priest, and
the Priest shall take his handfull of it for the * re-
membrance thereof, and burne it vpon the altar
* with the offrings of the Lord made by fire: *for*
it is a sinne offring.

* *Chap. 2.2.*
* *Chap. 4.35.*

13 So the Priest shal make an atonement for
him, as touching his sinne that he hath commit-
ted in one of these *points*, and it shall be forgiuen
him: and *the remnant* shall bee the Priests, as the
the meate offring.
14 ¶ And the Lord spake vnto Moses, saying,
15 If any person transgresse & sinne through
ignorance g *by taking away* things consecrated
vnto the Lorde, he shall then bring for his tres-
passe offring vnto the Lord a ramme without ble-
mish out of the flocke, *worth* two shekels of sil-
uer h by thy estimation after the shekel of the
Sanctuarie, for a trespasse offring.

g As touching the first fruites or tithes, due to the priests and Leuites.
h By the estimation of the priest, chap. 27.12.

16 So hee shall restore that wherein hee hath
offended, *in taking away* of the holy thing, and
shal put the fift part more thereto, and giue it vn-
to the Priest: so the Priest shall make an atone-
ment for him with the ramme of the trespasse of-
fring, and it shalbe forgiuen him.
17 ¶ Also if any sinne and * doe *against* any
of the commandements of the Lord, which ought
not to be done, & know not & i sinne and beare
his iniquitie,

* *Chap. 4.2.*
i That is, afterward remembreth that he hath sinned when his conscience doeth accuse him.

18 Then shall he bring a ramme without ble-
mish out of the flocke, in thy estimation *woorth*
* *two shekels* for a trespasse offring vnto the Priest:
and the Priest shall make an atonement for him
concerning his k ignorance wherein he erred, and
was not ware: so it shall be forgiuen him.
19 This is the trespasse offring for the trespasse
committed against the Lord.

* *Exod. 30.13.*
k Els if his sinne against God come of malice, he must die, Num. 15.30.

CHAP. VI.

6 The offring for sinnes which are done willingly. 9 The lawe of the burnt offrings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meate offring. 20 The offrings of Aaron, and his sonnes.

ANd the Lord spake vnto Moses, saying,
2 If any sinne and commit a trespasse a-
gainst the Lord, and denie vnto his neighbour
that which was taken him to keep, or that which
was put to him a of trust, or doeth by b robberie,
or by violence oppresse his neighbour,

a To bestow and occupie for the vse of him that gaue it.
b By any guile or vnlawfull meanes.

3 Or hath found that which was lost, and de-
nieth it, and sweareth falsely, * for any of *these*
things that a man doeth, c wherein he sinneth:
4 When, I say, he thus sinneth & trespasseth,
he shall then restore the robbery that he robbed,
or the thing taken by violence which hee tooke
by force, or the thing which was deliuered him

* *Num. 5.6.*
c Wherein he can not but sinne: or, wherein a man accustometh to sinne by periurie or such like thing.

to keepe, or the lost thing which he founde,

5 Or for whatsoeuer he hath sworne falsely, he shal bothe restore it in the whole * summe, and * Nomb.5.7.
shal adde the fift part more thereto, and giue it
vnto him to whome it pertaineth, the same day
that he offreth for his trespasse.

6 Also he shal bring for his trespasse vnto the
Lord, a ramme without blemish out of the * flocke * Chap.5.15.
in thy estimation worth two shekels, for a trespasse
offring vnto the Priest.

7 And the Priest shal make an atonement
for him before the Lorde, and it shalbe forgiuen
him, whatsoeuer thing he hath done, and trespas-
sed therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Commaund Aaron and his sonnes, saying,
This is the [d] lawe of the burnt offring, (it is the d That is, the ceremonies which ought to be obserued therein.
burnt offring because it burneth vpon the altar all
the night vnto the morning, and the fire burneth
on the altar)

10 And the Priest shal put on his linen gar-
ment, and shal put on his linen breeches * vpon * Vpon his secret partes, Exod.28.43.
his flesh, and take away the ashes when the fire
hath consumed the burnt offring vpon the altar,
and he shal put them beside the [e] altar. e In the ashpans appointed for that vse.

11 After, he shal put off his garments, and put
on other raiment and cary the ashes foorth with-
out the hoste vnto a cleane place.

12 But the fire vpon ỹ altar shal burne there-
on and neuer be put out: wherefore the Priest
shall burne wood on it euery morning, & lay the
burnt offring in order vpon it, and he shal burne
thereon the fat of the peace offrings.

13 The fire shal euer burne vpon the altar,
and neuer goe out.

14 ¶ * Also this is the lawe of the meate of- * Chap.2.1. nomb. 15.4.
fring, which Aarons sonnes shal offer in the pre-
sence of the Lord, before the altar.

15 Hee shal euen take thence his handfull of
fine floure of the meate offring and of the oyle,
& all the incense which is vpon the meat offring,
and shal burne it vpon the altar for a sweete sa-
uour, as a * memoriall therefore vnto the Lorde: * Chap.2.9.

16 But the rest thereof shal Aaron and his
sonnes eate: it shalbe eaten without leauen in the
holy place: in the court of the Tabernacle of the
Congregation they shal eate it.

17 It shall not be [g] baken with leauen: I haue g Or, kned with leauen and after baken.
giuen it for their portion of mine offrings made
by fire: for it is as the sinne offering and as the
trespasse offring.

18 All the males among the children of Aa-
ron shal eate of it: It shalbe a statute for euer in
your generations concerning the offrings of the
Lord made by fire: * whatsoeuer toucheth them * Exod.29.37.
shall be holy.

19 ¶ Againe ỹ Lord spake vnto Moses, saying,

20 This is the offring of Aaron & his sonnes,
which they shal offer vnto the Lorde in the day
when he is anointed: the tenth part of an * Ephah * Exod.16.36.
of fine floure, for a meate offering [h] perpetuall: h So oft as the hie Priest shalbe elected and anointed.
halfe of it in ỹ morning, & halfe therof at night.

21 In the frying panne it shalbe made with
oyle; thou shalt bring it fryed, and shalt offer the
‖ baken pieces of the meate offring for a sweete ‖ Or, fryed.
sauour vnto the Lord.

22 And ỹ Priest that is [i] anointed in his stead, i His sonne that shal succeed him.
among his sonnes shal offer it: It is the Lords or-
dinance for euer, it shall be burnt altogether.

23 For euery meate offring of the Priest shal
be burnt altogether, it shal not be eaten.

24 ¶ Furthermore, the Lord spake vnto Mo-
ses, saying,

25 Speake vnto Aaron, and vnto his sonnes,
and say, This is the Lawe of the sinne offring. In
the place where the burnt offring is killed, shall
the sinne offring be killed before the Lord, for it
is most holy.

26 The Priest that offereth this sinne offring
shall eate it: in the holy place shall it be eaten, in
the court of the Tabernacle of the Congregation.

27 Whatsoeuer shal touch the flesh thereof
shalbe holy: & when there droppeth of the blood
thereof vpon a [k] garment, thou shalt wash that k Meaning, the garment of the Priest.
whereon it droppeth in the holy place.

28 Also the earthen pot that it is sodden in,
shalbe broken: but if it be sodden in a brasen pot,
it shall both be scoured and washed with [l] water. l Which was in the lauer, Exod. 30.18.

29 All the males among the Priestes shal eate
thereof, for it is most holy.

30 * But no sinne offering, whose blood is * Chap.4.5. hebr. 13.11.
brought into the Tabernacle of the Congregati-
on to make reconciliation in the holy place, shall
be eaten, but shalbe burnt with [m] fire. m Out of the campe, Chap.4.12.

CHAP. VII.

1 The lawe of the trespasse offring. 11 Also of the peace offrings. 23 The fat and the blood was not be eaten.

Likewise this is the lawe of the [a] trespasse offe- a Which is for the smaller sinnes and such as are committed by ignorance.
ring, it is most holy.

2 In the place [b] where they kill the burnt of- b At the court gate.
fering, shal they kill the trespasse offring, and the
blood thereof shal he sprinckle round about vp-
on the altar.

3 All the fat thereof also shal [c] he offer, the c The hie Priest.
rump, and the fat that couereth the inwards.

4 After hee shal take away the two kidneis,
with the fat that is on them & vpon the flankes,
and the kall on the liuer with the kidneis.

5 Then the Priest shall burne them vpon the
altar, for an offring made by fire vnto the Lorde
this is a trespasse offring.

6 All the males among the Priestes shal eate
thereof, it shalbe eaten in the holy place, for it is
most holy.

7 As the sinne offring is, so is the trespasse of-
fring, one [d] law serueth for both: [e] that wherewith d The same ceremonies: notwithstanding that this worde trespasse signifieth lesse then sinne.
the Priest shal make atonement, shalbe his. e Meaning, the rest which is left and not burnt.

8 Also the Priest that offreth any mans burnt
offring, shal haue the skine of the burnt offering
which he hath offered.

9 And all the meate offering that is baken in
the ouen, and that is dressed in the pan, and in the
frying pan, shalbe the Priests that offreth it.

10 And euery meate offring mingled with oile,
and that is [f] dry, shall pertaine vnto all the sonnes f Because it had no oyle nor licour.
of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace
offrings, which he shal offer vnto the Lord.

12 If he offer it to [g] giue thankes, then he shal g Peace offrings conteine a confession and thankesgiuing for a benefite receiued and also a vowe and free offring to receiue a benefite.
offer for his thankes offering, vnleauened cakes
mingled with oyle, and vnleauened wafers anoin-
ted with oyle, & fine floure fryed with the cakes
mingled with oyle.

13 He shal offer also his offring with cakes of
leauened bread, for his peace offerings, to giue
thankes.

14 And of all the sacrifice hee shall offer one
cake for an heaue offering vnto the Lorde, and

it shalbe the Priests that sprinckleth the blood of
the peace offerings.
15 Also the flesh of the peace offerings, for
thankesgiuing, shalbe eaten the same day that it
is offered: he shal leaue nothing thereof vntil the
morning.
16 But if the sacrifice of his offring *be a* [h] vow,
or a free offring, it shalbe eaten the same day that
he offreth his sacrifice: and so in the morning the
residue thereof shalbe eaten.
17 But as much of the offered flesh as remai-
neth vnto the third day, shalbe burnt with fire.
18 For if any of the flesh of his peace offrings
be eaten in the third day, he shal not be accepted
that offereth it, neither shal it be reckoned vnto
him, *but* shall be an abomination: therefore the
person that eateth of it shall [i] beare his iniquitie.
19 The flesh also that toucheth any vncleane
[k] thing, shal not be eaten, *but* burnt with fire: but
[l] of this flesh all that be cleane shall eate thereof.
20 But if any eate of the flesh of the peace of-
frings that pertaineth to the Lorde, hauing his
* vncleannesse vpon him, euen the same person
shalbe cut off from his people.
21 Moreouer, when any toucheth any vn-
cleane thing, as the vncleannesse of man, or of an
vncleane beast, or of any filthie abomination, and
eate of the flesh of the peace offrings, which per-
taineth vnto the Lord, euen that person shall be
cut off from his people.
22 ¶ Againe ye Lord spake vnto Moses, saying,
23 Speake vnto the children of Israel, & say,
* Ye shal eate no fat of beeues, nor of sheepe, nor
of goates:
24 Yet the fat of the dead beast, and the fat
of that, which is torne *with beastes*, shalbe occu-
pied to any vse, but ye shal not eate of it.
25 For whosoeuer eateth the fat of the beast,
of the which he shal offer an offring made by fire
to the Lorde, euen the person that eateth, shalbe
cut off from his people.
26 Neither * shal ye eate any blood, either of
foule, or of beast in all your dwellings.
27 Euery person that eateth any blood, euen
the same person shalbe cut off from his people.
28 ¶ And the Lord talked with Moses, saying,
29 Speake vnto the children of Israel, & say,
He that offreth his peace offrings vnto the Lord,
shall bring his gift vnto the Lord of his peace of-
frings:
30 His [m] hands shal bring the offrings of the
Lord made by fire: *euen* the fatte with the breast
shal he bring, that the breast may be * shaken to
and fro before the Lorde.
31 Then the Priest shal burne the fat vpon the
Altar, & the breast shalbe Aarons & his sonnes.
32 And the right shoulder shall yee giue vnto
the Priest for an heaue offering, of your peace of-
frings.
33 The same that offereth the blood of the
peace offrings, and the fat, among the sonnes of
Aaron, shal haue the right shoulder for his part.
34 For the breast shaken to and fro, and the
shoulder lifted vp, haue I taken of the children
of Israel, *euen* of their peace offerings, and haue
giuen them vnto Aaron the Priest and vnto his
sonnes by a statute for euer from among the
children of Israel.
35 ¶ This is the [n] anointing of Aaron, & the

h If he make a vowe to offer: for els the flesh of the peace offrings must be eaten the same day.
i The sinne, wherfore he offred shal remaine.
k After it be sacrificed.
l Of the peace offering that is cleane.
* Chap. 15.3.
* Chap. 3.17.
* Gene. 9.4. chap. 17.14.
m And shoulde not send it by another.
* Exod. 29.24.
n That is, his priuiledge, reward and portion.

anointing of his sonnes, concerning the offerings
of the Lord made by fire, in the day when he pre-
sented them to serue in the Priests office vnto the
Lorde.
36 The which *portions* the Lord commanded
to giue them in the day that hee anointed them
from among the children of Israel, by a statute
for euer in their generations.
37 This is *also* the lawe of the burnt offring,
of the meate offring, and of the sinne offring, and
of the trespasse offring, and of the [o] consecrati-
ons, and of the peace offrings,
38 Which the Lorde commaunded Moses in
the mount Sinai, when he commanded the chil-
dren of Israel to offer their giftes vnto the Lorde
in the wildernesse of Sinai.

o Which sacrifice was offered when the Priests were consecrated, Exod. 29.22.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

AFterward the Lord spake vnto Moses, saying,
2 * Take Aaron and his sonnes with him,
and the garments and the * anointing oyle, and a
bullocke for the sinne offring, and two rammes,
and a basket of vnleauened bread,
3 And assemble all the company at the doore
of the Tabernacle of the Congregation.
4 So Moses did as the Lord had commanded
him, & the company was assembled at the doore
of the Tabernacle of the Congregation.
5 Then Moses sayd vnto the company, * This
is the thing which the Lorde hath commaunded
to doe.
6 And Moses brought Aaron and his sonnes,
and washed them with water,
7 And put vpon him the coate, and girded
him with a girdle, and clothed him with the robe,
and put the Ephod on him, which he girded with
the broydered garde of the Ephod, and bound it
vnto him therewith.
8 After hee put the brest plate thereon, and
put in the brest plate * the Vrim and the Thum-
mim.
9 Also hee put the miter vpon his head, and
put vpon the miter on the fore front the golden
plate, *and* the [a] holy crowne, as the Lorde had
commanded Moses.
10 (Nowe Moses had taken the anoynting
oyle, and anointed the [b] Tabernacle, and all that
was therein, and sanctified them,
11 And sprinckled thereof vpon the altar se-
uen times, and anointed the altar and all his in-
struments, and the lauer, and his foote, to sancti-
fie them)
12 * And hee powred of the anoynting oyle
vpon Aarons head, and anointed him to sanctifie
him.
13 After, Moses brought Aarons sonnes, and
put coates vpon them, and girded them with gir-
dles, and put bonets vpon their heads, as the Lord
had commanded Moses.
14 * Then hee brought the bullocke for the
sinne offring, and Aaron and his sonnes put their
handes vpon the head of the bullocke for the
sinne offring.
15 And Moses slew him, and tooke the blood,
which he put vpon the hornes of ye [c] Altar round
about with his finger, and purified the altar, & pow-
red *the rest* of the blood at the foot of the altar, so
he sanctified [d] it, to make reconciliation vpon it.
16 Then

* Exod. 28.1,4.
* Exod. 30.24.
* Exod. 29.4.
* Exod. 28.30.
a So called, because this superscription, Holines to the Lord, was grauen in it.
b That is, the holiest of all, the Sanctuarie and the court.
* Ecclu. 45.15. psal. 133.2.
* Exod. 29.10. chap. 9.2.
c Of the burnt offring.
d To offer for the sinnes of the people.

16 Then he tooke all the fat that was vpon the inwards, and the kall of the liuer and the two kidneis, with their fat, which Moses burned vpon the altar.

17 But the bullocke and his [e] hide, and his flesh, and his doung, hee burnt with fire without the hoste as the Lord had commanded Moses.

[e] In other burnt offrings, which are not of consecration, or offring for himselfe, the Priest hath the skinne, Chap. 7. 8.

18 ¶ Also hee brought the ramme for the burnt offring, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about,

20 And Moses cut the ramme in peeces, and burnt the head with the peeces, and the fat,

21 And washed the inwardes and the legges in water: so Moses burnt the ramme euery whit vpon the Altar: *for* it was a burnt offering for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ *After, he brought the other ramme, the ramme of consecrations, and Aaron and his sons layed their hands vpon the head of the ramme,

* Exod. 29. 31.

23 Which Moses [f] slewe, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumb of his right hand, and vpon the great toe of his right foote.

[f] Moses did this because that the Priests were not yet established in their office.

24 Then Moses brought Aarons sonnes, and put of the blood on the lap of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, and Moses sprinkled *the rest* of the blood vpon the Altar round about.

25 And he tooke the fatte and the rump, and all the fatte that was vpon the inwardes, and the kall of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of ye basket of ye vnleauened bread that was before the Lorde, one vnleauened cake and a cake of oyled bread, and one wafer, & put them on the fat, and vpon the right shoulder.

27 So he put *all in Aarons hands, and in his sons hands, & shook it to & fro before the Lord.

* Exod. 29. 24.

28 After, Moses took them out of their hands, & burnt them vpon the altar for a burnt offring: *for* these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of the ramme of consecrations, and shooke it to and fro before the Lord: *for* it was Moses *portion, as the Lord had commanded Moses.

* Exod. 29. 26.

30 Also Moses tooke of the anoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses saide vnto Aaron and his sonnes, Seethe the flesh at the doore of the [g] Tabernacle of the Congregation, & there *eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it,

[g] At the doore of the court.
* Exod. 29. 32. chap. 24. 9.

32 But that which remaineth of the flesh and of the bread, shal ye burne with fire.

33 And ye shal not depart from the doore of the Tabernacle of the Congregation seuen daies, vntill the dayes of your consecrations be at an ende: *for seuen dayes, *saide the Lorde*, shall he † consecrate you,

* Exod. 29. 35.
† Ebr. fill your handes.

34 As he hath done this day: ‖ so the Lord hath comanded to do, to make an atonement for you.

‖ Or, as I haue done.

35 Therefore shall yee abide at the doore of the Tabernacle of the Congregation day and night, seuen dayes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the [h] hand of Moses.

[h] By commission giuen to Moses.

CHAP. IX.

8 The first offrings of Aaron. 22 Aaron blesseth the people. 23 The glory of the Lord is shewed. 24 The fire commeth from the Lord.

AND in the [a] eight day Moses called Aaron and his sonnes, and the Elders of Israel:

[a] After their consecration: for the seuen dayes before, the priests were consecrate.

2 * Then he saide vnto Aaron, Take thee a yong calfe for a [b] sinne offring, and a ramme for a burnt offring, *both* without blemish, and bring *them* before the Lord.

* Exod. 29. 1.
[b] Aaron entreth into the possession of the Priesthood, and offreth the foure principall sacrifices: the burnt offering, the sinne offring, the peace offrings, and the meate offring.

3 And vnto the children of Israel thou shalt speake, saying, Take yee an hee goate for a sinne offring, and a calfe, and a lambe, both of a yeere olde, without blemish for a burnt offring:

4 Also a bullocke, and a ramme for peace offrings, to offer before the Lord, and a meate offring mingled with oyle: for to day the Lord wil appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assembly drewe neere and stoode before the [c] Lord.

[c] Before the altar, where his glory appeared.

6 (For Moses had saide, This is the thing, which the Lord commanded that ye should do, and the glory of the Lord shal appeare vnto you)

7 Then Moses saide vnto Aaron, Draw neere to the Altar, and offer thy sinne offring, and thy burnt offring, and make an atonement for [d] thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

[d] Reade for the vnderstanding of this place, Ebr. 5. 3. and 7. 27.

8 ¶ Aaron therfore went vnto the altar, and killed the calfe of the sinne offring, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, & he dipt his finger in ye blood, and put it vpon the hornes of the Altar, and powred *the rest* of the blood at the foot of the Altar.

10 But the fat and the kidneis and the kall of the liuer of the sinne offring, he [e] burnt vpon the Altar, as the Lord had commanded Moses.

[e] That is, he laied them in order, and so they were burnt when the Lord sent downe fire.

11 The flesh also and the hide hee burnt with fire without the hoste.

12 After, he slewe the burnt offring, and Aarons sonnes brought vnto him the blood, which he sprinckled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt *them* vpon the Altar.

14 Likewise he did wash the inwards and the legs, and [f] burnt *them* vpon the burnt offering on the Altar.

[f] All this must be vnderstood of the preparation of the sacrifices which were burnt after, verse 24.

15 ¶ Then he offred the peoples offring, and tooke a goat, which was the sinne offring for the people, & slew it: & offred it for sinne, as the first:

16 So he offred the burnt offring, and prepared it, according to the maner.

17 He presented also the meat offring, and filled his hand thereof, and * beside the burnt sacrifice of the morning he burnt *this* vpon the altar.

* Exod. 29. 38.

18 He

18 He slewe also the bullocke, and the ramme
for the peace offrings, that was for the people, &
Aarons sonnes broght vnto him the blood, which
he sprinkled vpon the Altar round about,
19 With the fat of the bullocke, and of the
ramme, the rumpe, & that which couereth the in-
wards and the kidneis, and the kall of the liuer.
20 So they laied the fat vpon the brests, and he
burnt the fat vpon the Altar.
21 But the g brests and the right shoulder Aa-
ron shooke to & fro before the Lord, as the Lord
had commanded Moses.
22 So Aaron lift vp his hand toward the peo-
ple, and blessed them, and h came downe from of-
fring the sinne offring, and the burnt offring, and
the peace offrings.
23 After, Moses and Aaron went into the Ta-
bernacle of the Congregation, and came out, and
i blessed the people, * and the glory of the Lord
appeared to all the people.
24 *And there came a fire out from the Lord,
and consumed vpon the Altar the burnt offring
and the fatte: which when all the people sawe,
they || gaue thanks, and fell on their faces.

g Of the bullocke and the ramme.

h Because the altar was neere the Sanctuarie which was the vpper end, therefore he is said to come downe.

i Or prayed for the people.

*2.Mac.2 8.

*Gen.4.4. 1.king.18.38. 2.chro.7.1. 2.mac.2.10,11.

|| *Or, gaue a shoute for ioy.*

CHAP. X.

1 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

BVt * Nadab and Abihu, the sonnes of Aaron,
tooke either of them his censor, and put fire
therein, and put incense thereupon, and offered
a strange fire before the Lord, which he had not
commanded them.
2 Therefore a fire went out from the Lord, &
deuoured them: so they died before the Lord.
3 Then Moses said vnto Aaron, This is it that
the Lord spake, saying, I will bee b sanctified in
them, that come neere me, and before all the peo-
ple I will be glorified: but Aaron held his peace.
4 And Moses called Mishael and Elzaphan
the sonnes of Vzziel, the vncle of Aaron, & sayd
vnto them, Come neere, cary your || brethren from
before the Sanctuarie out of the hoste.
5 Then they went, and caried them in their
coates out of the host, as Moses had commanded.
6 After, Moses sayd vnto Aaron and vnto E-
leazar & Ithamar his sonnes, c Vncouer not your
heads, neither rent your clothes, least ye die, and
least wrath come vpon all the people: but let your
brethren, all the house of Israel bewaile the bur-
ning which the Lord hath d kindled.
7 And goe not ye out from the doore of the
Tabernacle of the Congregation least ye die: for
the anointing oile of the Lord *is* vpon you: and
they did according to Moses commandement.
8 ¶ And the Lord spake vnto Aaron, saying,
9 Thou shalt not drinke wine nor || strong
drinke, thou, nor thy sonnes with thee, when yee
come into the Tabernacle of the Congregation,
lest ye die: *this is* an ordinance for euer through-
out your generations,
10 That ye may put difference betweene the
holy and the vnholy, and betweene the cleane &
the vncleane,
11 And that ye may teach the children of Is-
rael all the statutes which the Lorde hath com-
manded them by the || hand of Moses.
12 ¶ Then Moses sayd vnto Aaron and vnto
Eleazar and to Ithamar his sonnes that were left,
Take the meate offring that remaineth of the of-

*Num 3.4. & 26. 61. 1.chro.24.2.

a Not taken of the altar, which was sent from heauen, and endured till the captiuitie of Babylon.

b I will punish them that serue me otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praise my iudgements.

|| *Or, cousins.*

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement, Chap.19.28. deut.14.1.

d In destroying Nadab and Abihu the chiefe, and menacing the rest except they repent.

|| *Or, drinke that maketh drunke.*

|| *Or, commission.*

frings of the Lord, made by fire, and eate it with-
out leauen beside the altar: for it is most holy:
13 And ye shall eate it in the holy place, be-
cause it is thy duetie and thy sonnes duetie of the
offrings of the Lorde made by fire: for so I am
commanded.
14 Also the * shaken breast and the heaue
shoulder shal yee eate in a || cleane place: thou,
and thy sonnes, & thy e daughters with thee: for
they are giuen as thy || duetie & thy sonnes duety,
of the peace offerings of the children of Israel.
15 The heaue shoulder, and the shaken breast,
shall they bring with the offerings made by fire
of the fat, to shake *it* to and fro before the Lord,
and it shalbe thine and thy sonnes with thee by a
lawe for euer, as the Lord hath commanded.
16 ¶ * And Moses sought the goate that was
offred for sinne, and lo, it was burnt: therefore he
was angry with Eleazar and Ithamar the sonnes
of Aaron, which were f left *aliue*, saying,
17 Wherefore haue ye not eaten the sinne of-
fring in the holy place, seeing it is most Holy?
and *God* hath giuen it you, to beare the iniquitie
of the Congregation, to make an atonement for
them before the Lord.
18 Beholde, the blood of it was not brought
within the holy place: ye should haue eaten *it* in
the holy place, * as I commanded.
19 And Aaron said vnto Moses, Beholde, this
day g haue they offered their sinne offering, and
their burnt offering before the Lorde, and such
things *as thou knowest* are come vnto me: If I had
eaten the sinne offring to day, should it haue bene
accepted in the sight of the Lord?
20 So when Moses heard *it*, he was h content.

* Exod.29.24.

|| *Or, where is no vncleannesse.*

e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of first fruites, the first borne, and the Easter lambe, Reade Chap.22. 12,13.

|| *Or, right or portion.*

*2.Mac.2.11.

f And not consumed as Nadab, and Abihu.

* Chap.6.26.

g That is, Nadab, and Abihu.

h Moses bare with his infirmitie, considering his great sorowe, but doeth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

CHAP. XI.

1 Of beastes, fishes and birdes, which be cleane, and which be vncleane.

AFter, the Lord spake vnto Moses and to Aa-
ron, saying vnto them,
2 Speake vnto the children of Israel, and say,
* These are the beastes which yee a shall eate, a-
mong all the beastes that are on the earth.
3 Whatsoeuer parteth the b hoofe, and is clo-
uen footed, and cheweth the cud, among the
beastes, that shall ye eate:
4 But of them that chewe the cud, or diuide
the hoofe onely, of them ye shall not eate: as the
camell, because he cheweth the cud, and diuideth
not the hoofe, he shall be vncleane vnto you.
5 Likewise the conie, because he cheweth the
cud, and diuideth not the hoofe, hee shall be vn-
cleane to you.
6 Also the hare, because he cheweth ẏ cud, and
diuideth not ẏ hoofe, he shalbe vncleane to you.
7 * And the swine, because hee parteth the
hoofe and is clouen footed, but cheweth not the
cud, he shalbe vncleane to you.
8 Of their c flesh shall ye not eate, and their
carkeise shall ye not touch: *for* they shall be vn-
cleane to you.
9 ¶ These shal ye eate, of all that are in ẏ wa-
ters: whatsoeuer hath finnes and skales in the wa-
ters, in the seas, or in the riuers, them shal ye eate.
10 But all that haue not finnes nor skales in
the seas, or in the riuers, of all that d mooueth in
the waters, & of all e liuing things that are in the
waters, they shalbe an abomination vnto you.
11 They, I say, shalbe an abomination to you:
ye

*Gen.7.2. deut. 14.4. act.10.14.

a Or, whereof ye may eate.

b Hee noteth foure sortes of beastes: some chewe the cudde onely, and some haue onely the foote cleft: others neither chewe the cud nor haue the hoofe cleft: the fourth both chew the cudde & haue the hoofe diuided, which may bee eaten.

*2.Mac.6.18.

c God would thereby for a time they should be discerned as his people from the Gentiles.

d As litle fish ingendered of the slime.

e As they which come of generation,

ye shall not eate of their flesh, but shal abhorre
their carkeis.
12 Whatsoeuer hath not fins nor skales in the
waters, that shalbe abomination vnto you.
13 ¶ These shal yee haue also in abomination
among the foules, they shal not be eaten: *for* they
are an abomination, the egle, and the ||goshauke,
and the osprey:

|| *Or, gryphin, as is in the Greeke.*

14 Also the vultur, & the kite after his kinde,
15 And all rauens after their kinde:
16 The ostritch also, and the night crow, and
the || seameaw, and the hauke after his kinde:

|| *Or, cuckowe.*

17 The litle owle also, and the cormorant, and
the great owle.
18 Also the ||redshanke and the pelicane, and
the swanne:

|| *Or, porphyrie.*

19 The storke also, the heron after his kinde,
and the lapwing, and the backe:
20 Also euery foule ÿ creepeth & goeth vpon
all foure, such shalbe an abomination vnto you.
21 Yet these shal ye eate: of euery foule that
creepeth, *and* goeth vpon all foure which || haue
their feete and legs all of one to leape withall vp-
on the earth,

|| *Or, haue no bowings on their feete.*

22 Of them ye shal eate these, the grashopper
after his kinde, & the f solean after his kinde, the
hargol after his kinde, & the hagab after his kind.

f These were certaine kindes of grashoppers, which are not now properly knowen.

23 But al *other* foules that creepe & haue foure
feete, they *shalbe* abomination vnto you.
24 For by such ye shalbe polluted: whosoeuer
toucheth their carkeis, shalbe vncleane vnto the
euening.
25 Whosoeuer also g beareth of their carkeis,
shal wash his clothes, and be vncleane vntil euen.

g Out of the campe.

26 Euery beast that hath clawes diuided, and
is || not clouen footed, nor cheweth the cud, such
shalbe vncleane vnto you: euery one that tou-
cheth them, shalbe vncleane.

|| *Or, hath not his foote clouen in two.*

27 And whatsoeuer goeth vpon his pawes a-
mong all maner beastes that goeth on all foure,
such shalbe vncleane vnto you: who so doth touch
their carkeis shall be vncleane vntill the euen.
28 And he that beareth their carkeis, shal wash
his clothes, and be vncleane vntill the euen: *for*
such shalbe vncleane vnto you.
29 ¶ Also these shalbe vncleane to you among
the things ÿ creepe and moue vpon the earth, the
weasel, & the mouse, & the h || frog, after his kind:

h The greene frog that sitteth on the bushes.
|| *Or, crocodile.*

30 Also the rat, and the lizard, and the chame-
leon, and the stellio, and the molle.
31 These shall be vncleane to you among all
that creepe: whosoeuer doeth touch them when
they be dead, shalbe vncleane vntill the euen.
32 Also whatsoeuer any of the dead carkeises
of them doth fal vpon, shalbe vncleane, whether
it be vessel of wood, or raiment, or i skin, or sacke:
whatsoeuer vessell it be that is occupied, it shalbe
put in the water as vncleane vntil the euen, and
so be purified.

i As a bottel or bagge.

33 But euery earthen vessel, whereinto any of
them falleth, whatsoeuer is within it shalbe vn-
cleane, and * ye shal breake it.

* *Chap.6.28.*

34 All meate also that shalbe eaten, if any *such*
water come vpon it, shalbe vncleane: & all drinke
ÿ shalbe drunke in all *such* vessels shalbe vncleane.
35 And euery thing that their carkeis fall vp-
on shalbe vncleane: the fornais or the pot shalbe
broken: *for* they are vncleane, & shalbe vncleane
vnto you.
36 Yet the fountaines and welles where there
is plentie of water shalbe cleane: but that which
k toucheth their carkeises, shalbe vncleane.

k So much of the water as toucheth it.

37 And if there fal of their dead carkeis vpō a-
ny seede, which vseth to be sowe, it shalbe cleane.
38 But if any l water be powred vpon ÿ seede,
and there fall of their dead carkeis thereon, it shal
be vncleane vnto you.

l He speaketh of seede, that is layde to steepe before it be sowen.

39 If also any beast, whereof ye may eate, die,
he that toucheth the carkeis thereof shall be vn-
cleane vntil the euen.
40 And he that eateth of the carkeis of it, shal
wash his clothes and be vncleane vntil the euen:
he also that beareth the carkeis of it, shall wash
his clothes, and be vncleane vntil the euen.
41 Euery creeping thing therefore that cree-
peth vpon the earth shalbe an abomination, *and*
not be eaten.
42 Whatsoeuer goeth vpon the breast, and
whatsoeuer goeth vpon al foure, or that hath ma-
ny feete among all creeping things that creepe
vpon the earth, ye shal not eate of them, for they
shalbe abomination.
43 Yee shal not pollute your selues with any
thing that creepeth, neither make your selues vn-
cleane with them, neither defile your selues there-
by: ye shal not, I say, be defiled by them,
44 For I am the Lord your God: be sanctified
therefore, and be m holy, for I am holy, and defile
not your selues with any creeping thing, that
creepeth vpon the earth.

m He sheweth why God did chuse them to be his people, 1.Pet.1.15.

45 For I am the Lord that brought you out
of the land of Egypt, to be your God, and that
you should be holy, for I am holy.
46 This is the law of beasts, and of foules, and
of euery liuing thing that moueth in the waters,
and of euery thing that creepeth vpon the earth:
47 That there may be a difference betwene the
vncleane & cleane, & betweene ÿ beast that may
be eaten, & the beast that ought not to be eaten.

CHAP. XII.

2 *A lawe howe women should be purged after their deliuerance.*

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and
say, When a woman hath brought forth seede, &
borne a manchilde, shee shalbe vncleane a seuen
daies, like as she is vncleane when she is put apart
for her || * disease.

a So that her husband for that time could not resort to her.
|| *Or, floures.*
* *Chap.15.19.*

3 (* And in the eight day, the foreskin of the
childes flesh shalbe circumcised)

* *Luke 2.21. iohn 7.22.*

4 And she shal continue in the blood of her
purifying three b and thirtie daies: she shal touch
no c halowed thing, nor come into the d Sanctu-
arie, vntil the time of her purifying be out.

b Besides the first seuen dayes.
c As sacrifice or such like.
d That is, into the court gate, til after fourtie dayes.

5 But if she beare a mayde childe, then shee
shalbe vncleane two e weekes, as when she hath
her disease: and she shal continue in the blood of
her purifying three score and sixe dayes.

e Twise so long as if she bare a manchilde.

6 Nowe when the dayes of her purifying are
out, (whether it be for a sonne or for a daughter)
shee shal bring to the Priest a lambe of one yeere
olde for a burnt offering, and a yong pigeon or a
turtle doue for a sinne offring, vnto the doore of
the f Tabernacle of the Congregation,

f Where ÿ burnt offerings were wont to be offred.

7 Who shal offer it before the Lord, & make
an atonement for her: so she shalbe purged of the
issue of her blood, this is the law for her that hath
borne a male or female.

8 But if shee † be not able to bring a lambe, she shal bring two * turtles, or two yong pigeons: the one for a burnt offring, and the other for a sinne offring: and the Priest shall make an atonement for her: so she shalbe cleane.

† Ebr. if her hand finde not the worth of a lambe.
* Luke 2.24.

CHAP. XIII.

1 What considerations the Priest ought to obserue in iudging the leoprosie, 29 the blacke spot or skab, 47 and the leprie of the garment.

MOreouer the Lorde spake vnto Moses, and Aaron, saying,

2 The man that shal haue in the skinne of his flesh a swelling, or a skab, or a white spot, so that in the skinne of his flesh a it be like the plague of leprosie, then he shalbe brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

a That it may be suspected to be the leprie.

3 And the Priest shal looke on the sore in the skinne of *his* flesh: if the haire in the sore be turned into white, and the sore seeme to be b lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and † pronounce him vncleane.

b That is, shrunke in, & be lower then the rest of the skin.
† Ebr. shall pollute him.

4 But if ẏ white spot be in the skin of his flesh, and seeme not to be lower then the skin, nor the haire thereof be turned vnto white, then ẏ Priest shal shut vp *him that hath* the plague, seuen daies.

5 After, the Priest shal looke vpon him the seuenth day, and if the plague seeme † to him to abide still, and the plague growe not in the skin, the Priest shal shut him vp yet seuen dayes more.

† Ebr. in his eyes.

6 Then the Priest shal looke on him againe the seuenth day, and if the plague c be darke, and the sore growe not in the skinne, then the Priest shal † pronounce him cleane, *for* it is a skab: therefore he shal wash his clothes and be cleane.

c As hauing the skinne drawen together, or blackish.
† Ebr. shall clense him.

7 But if the skab growe more in the skinne, after that he is seene of the Priest for to be purged, he shalbe seene of the Priest yet againe.

8 Then the Priest shall consider, and if the skab ‖ grow in the skin, then the Priest shal pronounce him d vncleane: *for* it is leprosie.

‖ Or, be spread abroad.
d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

9 ¶ When the plague of leprosie is in a man, he shalbe brought vnto the Priest,

10 And the Priest shall see *him*: and if the swelling *be* white in ẏ skin, & haue made the haire white, and there be rawe flesh in the swelling,

11 It is an old leprosie in the skin of his flesh: and the Priest shall pronounce him vncleane, and shal not shut him vp, for he is vncleane.

12 Also if the leprosie ‖ breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his feete, wheresoeuer the Priest looketh,

‖ Or, budde.

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shal pronounce the plague to be e cleane, because it is all turned into whitenesse: *so* he shalbe cleane.

e For it is not that contagious leprie that infecteth, but a kinde of skurfe, which hath not the flesh raw as the leprosie.

14 But if *there be* raw flesh on him when he is seene, he shalbe vncleane.

15 For the Priest shal see the rawe flesh, and declare him to be vncleane: *for* the rawe flesh is f vncleane, *therefore* it is the leprosie.

f That is, declareth that the flesh is not sound, but is in danger to be leprous.

16 Or if the rawe flesh change and be turned into white, then he shal come to the Priest,

17 And the Priest shal behold him: and if the sore be changed into white, then the Priest shall pronounce the plague cleane, *for* it is cleane.

18 ¶ The flesh also in whose skin there is ‖ a bile and is healed,

‖ Or, impostume.

19 And in the place of ẏ bile there be a white swelling, or a white spot somewhat reddish, it shal be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest thē shal pronounce him g vncleane: *for* it is a plague of leprosie, broken out in the bile.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people: as appeareth by Marie the prophetesse, Num. 12. 14. & by king Vzziah, 2. Chro. 26. 20.

21 But if the Priest looke on it, & there be no white haires therein, and if it bee not lower then the skin, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it spread abroad in the flesh, ẏ Priest shall pronounce him vncleane, *for* it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hote burning, & the quicke flesh of the burning haue a h white spot, somwhat reddish or pale,

h If hee haue a white spot in the place, where the burning was, and was after healed.

25 Then the Priest shal looke vpon it: and if the haire in that spot be changed into white, & it appeare lower thē the skin, it is a leprosie broken out in the burning: therefore the Priest shal pronounce him vncleane: *for* it is ẏ plague of leprosie.

26 But if the Priest looke on it: and there be no white haire in the spot, and bee no lower then the *other* skin, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shall looke on him the seuenth day: if it be growen abroad in the skinne, then the Priest shal pronounce him vncleane: *for* it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a ‖ rising of the burning: the Priest shall therefore declare him cleane, for it is the drying vp of the burning.

‖ Or, swelling.

29 ¶ If also a man or woman hath a sore on the head or in the beard,

30 Then the Priest shall see his sore: and if it appeare lower then the skin, and there bee in it a smal yelow i haire, then the Priest shal pronounce him vncleane: *for* it is a blacke spot, and leprosie of the head or of the beard.

i Which was not wont to be there, or els smaller then in any other part of the body.

31 And if the Priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shal shut vp *him*, *that hath* the sore of the blacke spot, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot growe not, and there be in it no yelowe haire, and the blacke spot seeme not lower then the skinne,

33 Then hee shall be shauen, but *the place* of the blacke spot shal he not shaue: but the Priest shal shut vp *him*, *that hath* the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot growe not in the skinne, nor seeme lower then the *other* skinne, then the Priest shall clense him, and hee shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his clensing,

36 Then the Priest shal looke on it: and if the blacke spot grow in the skin, the Priest shall not k seeke for the yelowe haire: *for* he is vncleane.

k Hee shall not care whether the yelowe haire be there, or no.

37 But if ẏ blacke spot seeme to him to abide, and that blacke haire growe therein, the blacke spot

spot is healed, he *is* cleane, and the Priest shal de-
clare him to be cleane.
38 ¶ Furthermore if there bee many white
spots in the skin of the flesh of man or woman,
39 Then the Priest shall consider: and if the
spots in the skin of their flesh be somewhat darke
and white withall, it is but a white spot broken
out in the skin: *therefore* he is cleane.
40 And the man whose haire is fallen off his
head, *and* is balde, is cleane.
41 And if his head lose the [l] haire on the fore-
part, *and* be balde before, he is cleane.
42 But if there be in the balde head, or in the
balde forehead a white reddish sore, it is a lepro-
sie springing in his balde head, or in his balde
forehead.
43 Therfore the Priest shal looke vpon it, and
if the rising of the sore bee white reddish in his
balde head, or in his bald forehead, appearing like
leprosie in the skin of the flesh,
44 He is a leper and vncleane: *therefore* the
Priest shall pronounce him altogether vncleane:
for the sore *is* in his head.
45 The leper also in whom the plague is, shal
haue his clothes [m] rent, and his head bare, and
shall put a couering vpon his [n] lips, and shall cry,
I am vncleane, *I am* vncleane.
46 As long as the disease *shalbe* vpon him, hee
shalbe polluted, *for* he is vncleane: he shal dwel a-
lone, * without the campe *shal* his habitation *be*.
47 ¶ Also the garment that the plague of le-
prosie is in, whether it be a woollen garment or
a linnen garment,
48 Whether it bee in the warpe or in the
woofe of linnen or of woollen, either in a skin, or
in any thing made of skin,
49 And if the sore be greene or somewhat red-
dish in the garment or in ye skin, or in the warpe,
or in the woofe, or in any thing that is made of
[o] skin, it is a plague of leprosie and shalbe shew-
ed vnto the Priest.
50 Then the Priest shall see the plague, and
shut vp *it that hath* the plague, seuen dayes,
51 And shal looke on the plague the seuenth
day: if the plague grow in the garment or in the
warpe, or in the woofe, or in the skinne, or in any
thing that is made of skin, that plague *is* a fret-
ting leprosie and vncleane.
52 And he shall burne the garment, or the
warpe, or the woofe, whether it be wollen or lin-
nen, or any thing that is made of skin, wherein
the plague is: for it is a freting leprosie, *therefore*
it shalbe burnt in the fire.
53 If the Priest yet see that the plague [p] growe
not in the garment, or in the woofe, or in what-
soeuer thing of skin it be,
54 Then the Priest shall command them to
wash the thing wherein the plague is, and he shal
shut it vp seuen dayes more.
55 Againe ye Priest shall looke on the plague,
after it is washed: & if the plague haue not chan-
ged his [q] colour, though the plague haue spread
no further, it is vncleane: thou shalt burne it in
the fire, *for* it is a fret inwarde, [r] whether *the*
spot be in the bare place of the whole, or in part
thereof.
56 And if the Priest see that the plague be
darker, after that it is washed, hee shall cut it out
of the garment, or out of the skin, or out of the

l By sickenesse, or any other inconuenience.
m In signe of sorow and lamentation.
n Either in token of mourning, or for feare of infecting others.
* Num.5.2. 2.king.15.5.
o Whether it bee garment, vessel, or instrument.
p But abide still in one place, as verse 37.
q But remaine as it did before.
r Or, whether it be in any bare place before, or behinde.

warpe, or out of the woofe.
57 And if it appeare stil in the garment, or in
the warpe, or in the woofe, or in any thing made
of skin, it is a spreading *leprie*: thou shalt burne
the thing wherein the plague is, in the fire.
58 If thou hast washed the garment, or the
warpe, or the woofe, or whatsoeuer thing of skin
it be, if the plague be departed therefrom, then
shal it be washed [s] the second time, & be cleane.
59 This is the lawe of the plague of leprosie
in a garment of wollen or linnen, or in the warp,
or in the woofe, or in any thing of skin, to make
it cleane or vncleane.

s To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

CHAP. XIIII.

3 The clensing of the leper, 34 And of the house that he is in.

AND the Lord spake vnto Moses, saying,
2 * This is the [a] law of the leper in the
day of his clensing: that is, he shall be brought
vnto the Priest,
3 And the Priest shall go out of the campe,
and the Priest shal consider *him*: and if the plague
of leprosie be healed in the leper,
4 Then shall the Priest commaund to take
for *him* that is clensed, two || sparows aliue, and
[b] cleane, and cedar wood, and a skarlet *lace*, and
hyssope.
5 And the Priest shal command to kil one of
the birdes ouer [c] pure water in an earthen vessel.
6 After, he shall take the liue sparow with ye
cedar wood, and the skarlet *lace*, and the hyssope,
and shall dip them and the liuing sparow in the
blood of the sparow slaine, ouer the pure water,
7 And he shal sprinkle vpon him, that must
be clensed of his leprosie, seuen times, and clense
him, and shall [d] let goe the liue sparow into the
broad field.
8 Then he that shalbe clensed, shal wash his
clothes, and shaue off al his haire, and wash him
selfe in water, so he shalbe cleane: after that shall
he come into the hoste, but shall tary without his
tent seuen dayes.
9 So in the seuenth day he shall shaue off all
his haire, *both* his head, and his beard, and his eie
browes: euen all his haire shal he shaue, and shall
wash his clothes, and shal wash his flesh in water:
so he shall be cleane.
10 Then in the eight day he shall take two he
lambes without [e] blemish, and an ewe lambe of a
yere old without blemish, and three tenth deales
of fine flower for a meate offering, mingled with
oyle, [f] and a pinte of oyle.
11 And the Priest that maketh him cleane
shal bring the man which is to be made cleane,
and those things, before the Lord, at the doore of
the Tabernacle of the Congregation.
12 Then the Priest shall take one lambe, and
offer him for a trespasse offering, and the pinte of
oyle, and *shake them to & fro before the Lord.
13 And hee shall kill the lambe in the place
where the sinne offring and the burnt offring are
slaine, *euen* in the holy place: for as the *sinne of-
fring is the Priests, *so* is the trespasse offring: *for*
it is most holy.
14 So the Priest shall take of the blood of the
trespasse offring, and put it vpon the lappe of the
right eare of him that shall be clensed, and vpon
the thumbe of his right hand, and vpon the great
toe of his right foote.
15 The Priest shal also take of ye pinte of oile,

* Matth.8.2. mark.1.40. luke 5.12.
a Or the ceremonie which shalbe vsed in his purgation.
|| Or, litle birdes.
b Of birds which were permitted to be eaten.
c Running water, or of the fountaine.
d Signifying, that he that was made cleane, was set at libertie, and restored to the companie of others.
e Which hath no imperfection in any member.
f This measure in Ebrew is called log, and conteineth sixe egges in measure.
* Exod.29.24.
* Chap.7.7.

and powre it into the palme of his left hand,
16 And the Priest shal dip his † right finger in
the oyle, that is in his left hand, & sprinkle of the
oyle with his finger seuen times before the Lord.

† Ebr. the finger of his right hand.

17 And of the rest of the oyle that is in his
hand, shal the priest put vpon the lap of the right
eare of him that is to be cleansed, and vpon the
thumbe of his right hand, and vpon the great toe
of his right foote, † where the blood of the tres-
passe offering *was put*.

† Ebr. vpon the blood of the trespasse offering.

18 But the remnant of the oyle that is in the
Priests hand, he shall powre vpon the head of
him that is to be clensed: so the Priest shall make
an atonement for him before the Lord.
19 And the Priest shall offer the sinne offring
and make an atonement for him that is to bee
clensed of his vncleannesse: then after shal he kil
the burnt offring.
20 So the Priest shal offer the burnt offring &
the meat offring vpon the altar. & the Priest shall
make an atonement for him: so he shal be cleane.
21 But if he be poore, and † not able, then he
shal bring one lambe for a trespasse offring to be
shaken, for his reconciliation, & a g tenth deale
of fine flower mingled with oyle, for a meate of-
fering, with a pinte of oyle.

† Ebr. his hand can not take it.
g Which is an omer, Reade Exod. 16.16.

22 Also two turtle doues, or two yong pige-
ons, as he is able, whereof the one shal be a sinne
offering, and the other a burnt offering,
23 And he shall bring them the eight day for
his clensing vnto the Priest at the doore of the
Tabernacle of the Congregation before ẏ Lord.
24 Then the Priest shal take the lambe of the
trespasse offring, & the pinte of oile, & the Priest
shall h shake them to and fro before the Lord.

h Or, shall offer them as the offring that is shaken to and fro.

25 And he shall kill the lambe of the trespasse
offering, and the Priest shal take of the blood of
the trespasse offring, & put it vpon the lap of his
right eare that is to be clensed, & vpon ẏ thumb
of his right hand, and vpon the great toe of his
right foote.
26 Also the Priest shal powre of the oyle into
the palme of his owne † left hand.

† Ebr. into the palme of the priests left hand.

27 So the Priest shall with his right finger
sprinkle of the oyle that is in his left hand, seuen
times before the Lord.
28 Then the Priest shall put of the oyle that
is in his hande, vpon the lap of the right eare of
him that is to be clensed, and vpon the thumbe
of his right hand, and vpon the great toe of his
right foote: vpon the place || of the blood of the
trespasse offring.

|| Or, where the blood of the trespasse offring was put, as vers. 17.

29 But the rest of the oile that is in the Priests
hand, he shal put vpon the head of him that is to
be clensed, to make an atonement for him be-
fore the Lord.
30 Also hee shall present one of the turtle
doues, or of the yong pigeons, i as he is able:
31 Such, I say, as he is able, the one for a sinne
offring, and the other for a burnt offring || with the
meate offring: so the Priest shall make an atone-
ment for him that is to be clensed before ẏ Lord.

i Whether of them he can get.
|| Or, besides the meate offring.

32 This is the k lawe of him which hath the
plague of leprosie, who is not able in his clensing
to offer the whole.

k This order is appointed for the poore man.

33 ¶ The Lord also spake vnto Moses and to
Aaron, saying,
34 When ye be come vnto the land of Cana-
an which I giue you in possession, if I l sende the
plague of leprosie in an house of the land of your
possession,

l This declareth that no plague nor punishment commeth to man without Gods prouidence and his sending.

35 Then he that oweth the house, shall come
and tell the Priest, saying, Me thinke there is like
a plague *of leprosie* in the house.
36 Then the Priest shall command them to
emptie the house before the Priest goe into it to
see the plague, that all that is in the house be not
made vncleane, and then shal the Priest go in to
see the house,
37 And he shal marke the plague: and if the
plague *be* in the walles of the house, & that there
be || deepe spots, greenish or reddish, which seeme
to be lower then the wall,

|| Or, blackenesse, or hollowe strakes.

38 Then the Priest shall go out of the house
to the doore of the house, and shall cause to shut
vp the house seuen dayes.
39 So the Priest shall come againe the se-
uenth day: and if he see that the plague be increa-
sed in the walles of the house,
40 Then the Priest shall command thē to take
away the stones wherein the plague *is*, and they
shal cast them into a || foule place without ẏ city.

|| Or, polluted.

41 Also hee shall cause to scrape the house
within round about, and powre the dust, that
they haue pared off, without the citie in m an vn-
cleane place.

m Where carions were cast, and other filth that the people might not be therewith infected.

42 And they shall take other stones, and put
them in the places of those stones, and shall take
other mortar, to plaister the house with.
43 But if the plague come againe and breake
out in the house, after that he hath taken awaie
the stones, and after that hee hath scraped and
playstered the house,
44 Then the Priest shal come and see: and if
the plague growe in the house, it is a freating le-
prosie in the house: it is *therefore* vncleane.
45 And he shall n breake downe the house,
with the stones of it, and the timber thereof, and
all the || mortar of the house, and hee shall carrie
them out of the citie vnto an vncleane place.

n That is, he shall command it to be pulled downe, as vers. 40.
|| Or, dust.

46 Moreouer he that goeth into the house all
the while that it is shut vp, hee shal be vncleane
vntil the euen.
47 Hee also that sleepeth in the house shall
wash his clothes: he likewise that eateth in the
house, shall wash his clothes.
48 But if the Priest shall come and see, that
the plague haue spread no further in the house,
after the house be plaistered, the Priest shall pro-
nounce that house cleane, for ẏ plague is healed.
49 Then shall hee take to purifie the house,
two sparrows, and cedar wood, and o skarlet *lace*,
and hyssope.

o It seemeth that this was a lace or string to bind the hyssope to the wood, and so was made a sprinkle: the Apostle to the Ebrewes calleth it skarlet wooll, Ebr. 9.19.

50 And he shall kill one sparrowe ouer pure
water in an earthen vessel,
51 And shall take the cedar wood, and the
hyssope, & the skarlet *lace* with the liue sparow,
and dip them in the blood of the slaine sparow,
and in the pure water, and sprinkle the house se-
uen times:
52 So shal he clense the house with the blood
of the sparow, and with the pure water, & with
the liue sparow, and with the cedar wood, and
with the hyssope, and with the skarlet *lace*.
53 Afterward he shall let goe the liue sparow
out of the † towne into the † broad fieldes: so
shal he make atonement for the house, and it shal
be cleane.

† Ebr. citie.
† Ebr. on the face of the field.

54 This

54 This is the law for euery plague of leprosie
and * blacke spot,

* Chap. 13, 30.

55 And of the leprosie of the garment, and of
the house,
56 And of the ‖ swelling, and of the skab, and
of the white spot.

‖ Or, rising.

57 This is the lawe of the leprosie to teache
† when *a thing* is vncleane, and when it is cleane.

† Ebr. in the day of the vncleane, & in the day of the cleane.

CHAP. XV.

2. 19 The maner of purging the vncleane issues both of men and women. 31 The children of Israel must be separate from all vncleannesse.

MOreouer the Lord spake vnto Moses, and to
Aaron, saying,
2 Speake vnto the children of Israel, and say
vnto them, Whosoeuer hath an issue from his
a flesh, is vncleane, *because* of his issue.
3 And this shalbe his vncleannes in his issue:
when his flesh auoydeth his issue, or if his flesh be
stopped from his issue, this is his b vncleannesse.

a Whose seede either in sleeping, or els of weaknes of nature issueth at his secret part.
b Or the thing wherefore he shall be vncleane.

4 Euery bed whereon he lyeth that hath the
issue shalbe vncleane, and euery thing whereon
he sitteth, shalbe vncleane.
5 Whosoeuer also toucheth his bed, shal wash
his clothes, and wash himselfe in water, and shall
be vncleane vntill the euen.
6 And he that sitteth on any thing, whereon
he sate that hath the issue, shall wash his clothes,
and wash himselfe in water, and shalbe vncleane
vntill the euen.
7 Also he that toucheth the flesh of him that
hath the issue, shal wash his clothes, & wash him
selfe in water, and shalbe vncleane vntil the euen.
8 If he also, that hath the issue, spit vpon him
ẏ is cleane, c he shal wash his clothes, & wash him
selfe in water, and shalbe vncleane vntil the euen.
9 And what d saddle soeuer hee rideth vpon,
that hath the issue, shalbe vncleane,

c On whom the vncleane man did spit.
d The worde signifieth euery thing whereon a man rideth.

10 And whosoeuer toucheth any thing that
was vnder him, shalbe vncleane vnto the euen:
and he that beareth those *things*, shall wash his
clothes, and wash him selfe in water, and shall be
vncleane vntill the euen.
11 Likewise whomesoeuer hee toucheth that
hath the issue (and hath not washed his handes in
water) shal wash his clothes, & wash himselfe in
water, and shalbe vncleane vntill the euen.
12 *And the vessel of earth that he toucheth,
which hath the issue, shalbe broken: and euery
vessel of wood shalbe rinsed in water.

* Chap. 6, 28.

13 But if he that hath an issue, be e cleansed of
his issue, then shal hee count him seuen dayes for
his cleansing, and wash his clothes, and wash his
flesh in pure water: so shal he be cleane.

e That is, be restored to his olde state, and be healed thereof.

14 Then the eight day he shal take vnto him
two Turtle doues, or two yong pigeons, & come
before the Lord at the doore of the Tabernacle
of the Congregation, and shall giue them vnto
the Priest.
15 And the Priest shall make of the one of
them a sinne offring, & of the other a burnt offe-
ring: so the Priest shall make an atonement for
him before the Lord, for his issue.
16 Also if any mans issue of seede depart from
him, he shall wash all his f flesh in water, and be
vncleane vntil the euen.

f Meaning all his body.

17 And euery garment, & euery skin where-
vpon shalbe issue of blood, shalbe euen washed
with water, and be vncleane vnto the euen.
18 If hee that hath an issue of seede doe lie
with a woman, they shal both wash themselues
with water, and be vncleane vntil the euen.
19 ¶Also when a woman shall haue an issue,
and her issue in her ‖ flesh shalbe blood, she shalbe
put apart seuen dayes: and whosoeuer toucheth
her, shalbe vncleane vnto the euen.

‖ Or, secret part.

20 And whatsoeuer she lieth vpon in her g se-
paration, shalbe vncleane, and euery thing that
she sitteth vpon, shalbe vncleane.

g That is, when shee hath her flowres, whereby she is separate frō her husband, from the Tabernacle & from touching of any holy thing.

21 Whosoeuer also toucheth her bed, shall
wash his clothes, & wash himselfe with water, and
shalbe vncleane vnto the euen.
22 And whosoeuer toucheth any thing that
she sate vpon, shal wash his clothes, and wash him
selfe in water, & shalbe vncleane vnto the euen.
23 So that whether he touche her bed, or a-
ny thing whereon shee hath sit, hee shall be vn-
cleane vnto the euen.
24 And if a man lie with her, and *the flowers*
of her separation h touch him, he shalbe vncleane
seuen dayes, and all the whole bed whereon hee
lieth, shalbe vncleane.

h If any of her vncleannesse did only touch him in the bed: for els the man that companied with such a woman shoulde die, Chap. 20. 18.

25 Also when a womans issue of blood run-
neth long time besides the time of her † floures,
or when she hath an issue, longer then her floures,
all the dayes of the issue of her vncleannesse shee
shalbe vncleane, as in the time of her floures.

† Ebr. separation.

26 Euery bed whereon shee lieth (as long as
her issue lasteth) shalbe to her as her i bed of her
separation: & whatsoeuer she sitteth vpon, shalbe
vncleane, as her vncleannes when she is put apart.

i Shalbe vnclean as the bed whereon she lay when she had her naturall disease.

27 And whosoeuer toucheth these *things*, shall
be vncleane, & shal wash his clothes, & wash him
selfe in water, & shalbe vncleane vnto the euen.
28 But if she be clensed of her issue, thē she shal
k count her seuen daies, & after, she shalbe cleane.

k After the time that she is recouered.

29 And in the eight day shee shall take vnto
her two Turtles or two yong pigeons, and bring
them vnto the Priest, at the doore of the Taber-
nacle of the Congregation.
30 And the Priest shal make of ẏ one a sinne
offring, and of the other a burnt offring, and the
Priest shal make an atonement for her before the
Lord, for the issue of her vncleannesse.
31 Thus shall ye l separate the children of Is-
rael from their vncleannesse, that they dye not in
their vncleannesse, if they defile my Tabernacle
that is among them.

l Seeing that God requireth of his, puritie and cleannes: we can not be his, except our filth & sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

32 This is the lawe of him that hath an issue,
and of him from whome goeth an issue of seede
whereby he is defiled:
33 Also of her that is sicke of her floures, and
of him that hath a running issue, whether it be
man or woman, and of him that lyeth with her
which is vncleane.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The scape goate. 14 The purging of the Sanctuarie. 17 The clensing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of clensing sinnes.

FVrthermore the Lord spake vnto Moses, *af-
ter the death of ẏ two sonnes of Aaron, when
they came *to offer* before the Lord, and dyed:

* Chap. 10. 1, 2.

2 And the Lord sayd vnto Moses, Speake vn-
to Aaron thy brother, * that he come not at a all
times into the Holy place within the vayle, be-
fore the Merciseate, which is vpon the Arke, that
he dye not: for I wil appeare in the cloude vpon
the

* Exod. 30. 10. hebr. 9. 7.
a The hie Priest entred into the Holiest of all but once a yeere, euen in the moneth of September.

the Merciseate.
3 After this *sort* shall Aaron come into the
Holy place: *euen* with a yong bullock for a sinne
offring, and a ramme for a burnt offring.
4 He shall put on the holy linnen coate, and
shal haue linnen breeches vpon his ||flesh, & shall
be girded with a linnen girdle, and shal couer his
head with a linnen miter: these are the holy gar-
ments: therefore shall he wash his flesh in water,
when he doeth put them on.
5 And hee shal take of the Congregation of
the children of Israel, two hee goates for a sinne
offring, and a ramme for a burnt offring.
6 Then Aaron shal offer the bullocke for his
sinne offering, *and make an atonement for him
selfe, and for his house.
7 And he shal take the two hee goates, and
present them before the Lord at the doore of the
Tabernacle of the Congregation.
8 Then Aaron shall cast lottes ouer the two
hee goates: one lot for the Lorde, and the other
for the [b] Scape goate.
9 And Aaron shal offer the goat, vpon which
the Lords lot shal fal, & make him a sinne offring.
10 But the goat on which the lot shall fall to
be the Scape goate, shalbe presented aliue before
the Lord, to make reconciliation by him, & to let
him goe (as a Scape goate) into the wildernesse.
11 Thus Aaron shal offer the bullock for his
sinne offring, and make a reconciliation for him-
selfe, and for his house, and shal kill the bullocke
for his sinne offering.
12 And he shal take a censer full of burning
coles from off the altar before the Lorde, and his
handfull of sweete incense beaten small, & bring
it within the [c] vayle,
13 And shal put the incense vpon the fire be-
fore the Lorde, that the || cloude of the incense
may couer the Merciseate that is vpon the ||Testi-
monie: so he shal not dye.
14 And he shal * take of the blood of the bul-
locke, *and sprinckle it with his finger vpon the
Merciseate [d] Eastward: & before the Merciseat shal
he sprinkle of the blood with his finger seuen times.
15 ¶ Then shal he kill the goate that is the
peoples sinne offring, and bring his blood within
the vaile, and doe with that blood, as he did with
the blood of the bullocke, and sprinkle it vpon
the Merciseate, and before the Merciseate.
16 So he shall purge the holy place from the
vncleannes of the children of Israel, & from their
trespasses of all their sinnes: so shal he doe also for
the Tabernacle of the Cōgregation [e] placed with
them, in the middes of their vncleannesse.
17 * And there shalbe no man in the Taber-
nacle of the Congregation, when he goeth in to
make an atonement in the Holy place, vntill hee
come out, and haue made an atonement for him
selfe, and for his housholde, and for all the Con-
gregation of Israel.
18 After, he shal goe out vnto the [f] altar that
is before the Lord, & make a reconciliation vpon
it, and shal take of the blood of the bullocke, and
of the blood of the goate, and put it vpon the
hornes of the Altar round about:
19 So shal hee sprinkle of the blood vpon it
with his finger seuen times, & clense it, & halowe
it from the vncleannes of the children of Israel.
20 ¶ When he hath made an ende of purging
the Holy place, & the Tabernacle of the Congre-
gation, & the altar, then he shal bring the liue goat:
21 And Aaron shal put both his hands vpon
the head of the liue goat, & confesse ouer him all
the iniquities of the children of Israel, & all their
trespasses, in all their sinnes, putting them [g] vpon
the head of the goate, & shal send *him* away (by
the hand of a man appointed) into the wildernes.
22 So the goate shal beare vpon him all their
iniquities into † the land that is not inhabited, &
he shal let the goate goe into the wildernesse.
23 After, Aaron shal come into the Taberna-
cle of the Congregation, and put off the linnen
clothes, which he put on when he went into the
Holy place, and leaue them there.
24 He shal wash also his flesh with water in
[h] the Holy place, and put on his owne raiment,
and come out, and make his burnt offring, & the
burnt offring of the people, and make an atone-
ment for himselfe, and for the people.
25 Also the fatte of the sinne offring shall hee
burne vpon the altar.
26 And he that caried forth the goat *called* the
Scape goat, shal wash his clothes, & wash his flesh
in water, and after that shal come into the hoste.
27 Also the bullocke for the sinne offering,
and the goate for the sinne offring (whose blood
was brought to make a reconciliation in the Ho-
ly place) shal one * carie out without the hoste to
be burnt in the fire, with their skins, and with
their flesh, and with their doung.
28 And hee that burneth them shall wash his
clothes, and wash his flesh in water, & afterward
come into the hoste.
29 ¶ So this shalbe an ordinance for euer vnto
you: the tenth *day* of the [i] seuenth moneth, yee
shal [k] humble your soules, & doe no worke at all,
whether it be one of the same countrey or a stra-
ger that soiourneth among you.
30 For that * day shal the Priest make an at-
onement for you to clense you: ye shalbe cleane
from all your sinnes before the Lord.
31 This shall be a [l] Sabbath of rest vnto you,
and ye shal humble your soules by an ordinance
for euer.
32 And the Priest [m] whom he shal anoynt, &
whome he shall consecrate (to minister in his fa-
thers steade) shal make the atonement, & shal put
on the linnen clothes and Holy vestments,
33 And shal purge the Holy Sanctuarie & the
Tabernacle of the Congregation, and shal clense
the altar, and make an atonement for the Priests
and for all the people of the Congregation.
34 And this shalbe an euerlasting ordinance
vnto you, to make an atonement for the children
of Israel for all their sinnes * once a yeere: and as
the Lord commanded Moses, he did.

CHAP. XVII.

*4 All sacrifices must be brought to the doore of the Taberna-
cle. 7 To deuils may they not offer. 10 They may not
eate blood.*

AND the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and to his sonnes,
and to al the children of Israel, & say vnto them,
This is the thing which the Lorde hath [a] com-
manded, saying,
3 Whosoeuer *he be* of the house of Israel that
[b] killeth a bullocke, or lambe, or goate in the
hoste, or that killeth it out of the hoste,

|| Or, priuities.

* Hebr. 9.7.

b In Ebrewe it is called Azazel, which some say is a mountaine neere Sinai, whither this goate was sent: but rather it is called the scape goate, because he was not offred, but sent into the desert, as verse 21.

c The Holiest of all.

|| Or, the smoke.

|| Or, Arke.

* Hebr. 9.13. and 10.4.

* Chap. 4.6.

d That is, on the side which was toward the people: for the head of the Sanctuarie stoode Westwarde.

e Placed among them which are vncleane.

* Luke 1.10.

f Whereupon the sweete incense and perfume was offered.

g Herein this is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa. 53.4.

† Ebr. the land of separation.

h In the court where was the lauer, Exod 30.18.

* Chap. 6.30. Hebr. 13.11.

i Which was Tisri, & answereth to part of September and part of October.

k Meaning by abstinence & fasting, Num. 29.7.

* Chap. 23.7.

l Or a rest which ye shal keepe most diligently.

m Whome the Priest shall anoynt by Gods commandement to succeed in his fathers roume.

* Exod. 30.10. Hebr. 9.7.

a Lest they should practise that idolatry, which they had learned among the Egyptians.

b To make a sacrifice or offring thereof.

UMI

4 And bringeth it not vnto the doore of the
Tabernacle of the Congregation to offer an of-
fring vnto the Lord before the Tabernacle of the
Lord, [c] blood shalbe imputed vnto that man: hee
hath shed blood, wherefore that man shall be cut
off from among his people.
5 Therefore the children of Israel shal bring
their offrings, which they would offer [d] abroad in
the field, & present them vnto ẏ Lord at the dore
of the Tabernacle of ẏ Congregation by ẏ Priest,
& offer them for peace offrings vnto the Lord.
6 Then the Priest shal sprinkle the blood vp-
on the Altar of the Lord before the doore of the
Tabernacle of the Congregation, and burne the
fat for a * sweete sauour vnto the Lord.
7 And they shal no more offer their offrings
vnto [e] deuils, after whom they haue gone a [f] who-
ring: this shalbe an ordinance for euer vnto them
in their generations.
8 ¶ Also thou shalt say vnto them, Whosoeuer
be be of the house of Israel, or of the strangers
which soiourne among them, that offreth a burnt
offering or sacrifice,
9 And bringeth it not vnto ẏ doore of ẏ Ta-
bernacle of the Congregation to offer it vnto ẏ
Lord, euen ẏ man shal be cut off from his people.
10 ¶ Likewise whosoeuer *be be* of the house of
Israel, or of the strangers that soiourne among
them, that eateth any blood, I will euen set [g] my
face against that person that eateth blood, and
wil cut him off from among his people:
11 For the life of the flesh is in the blood, & I
haue giuen it vnto you *to offer* vpon the altar, to
make an atonement for your soules: for this
blood shall make an atonement for the soule.
12 Therfore I said vnto the children of Israel,
None of you shal eate blood: neither the stranger
that soiourneth among you, shall eate blood.
13 Moreouer whosoeuer *be be* of the children
of Israel, or of the strangers that soiourne among
them, which by hūting taketh any beast or foule
that may be [h] eaten, he shal powre out the blood
thereof, and couer it with dust.
14 For the life of all flesh is his blood, it is *ioy-
ned* with his life: therefore I saide vnto the chil-
dren of Israel, * Yee shall eate the blood of no
‖ flesh: for the life of all flesh is the blood therof:
whosoeuer eateth it, shalbe cut off.
15 And euery person that eateth it which di-
eth *alone*, or that which is torne *with beasts*, whe-
ther it be one of the same countrey or a stranger,
he shall both wash his clothes, and wash himselfe
in water, and be vncleane vnto the euen: after he
shalbe ‖ cleane.
16 But if hee wash *them* not, nor wash his
‖ flesh, then he shall beare ‖ his iniquitie.

c I do as much abhorre it as though he had killed a man, as Isa. 66.3.
d Wheresoeuer they were moued with foolish deuotion to offer it.
* Exod. 29.18. chap. 4.31.
e Meaning, whatsoeuer is not the true God, 1. Cor. 10.20. psal. 95.5.
f For idolatrie is spirituall whoredome because faith toward God is broken.
g I wil declare my wrath by [illegible] king vengeance [illegible], as chap. [illegible]
h Which the law permitteth to be eaten, because it is cleane.
* Gen. 9.4.
‖ Or, liuing creature.
‖ Or, counted cleane.
‖ Or, himselfe.
‖ Or, the punishment of his sinne.

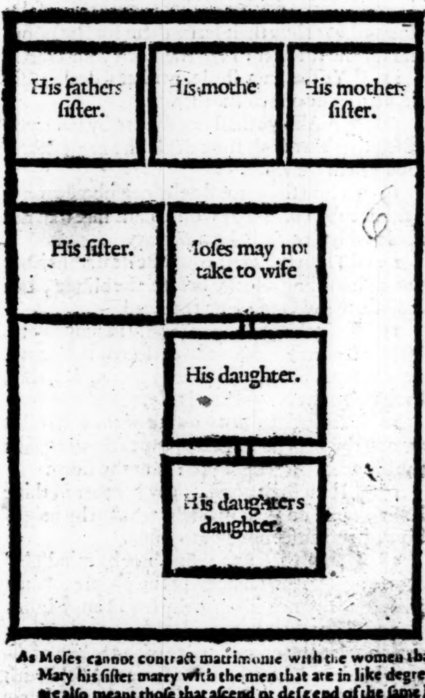
CHAP. XVIII.

3 *The Israelites ought not to follow the manners of the Egyptians and Canaanites.* 6 *The marriages that are vnlawfull.*

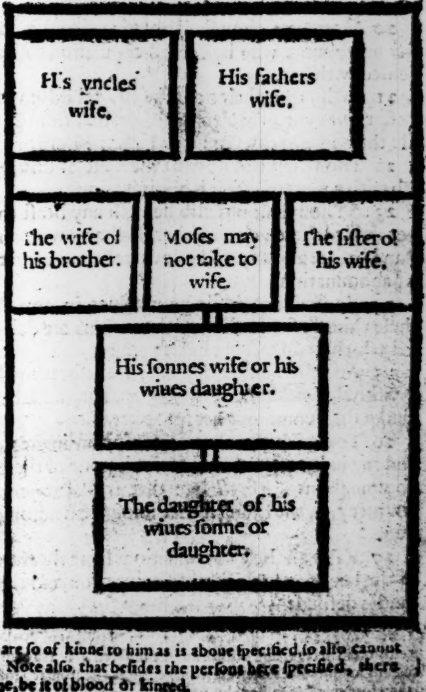
AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and
say vnto them, I am the Lord your God.
3 After ẏ [a] doings of the land of Egypt, wher-
in ye dwelt, shal ye not do: and after the maner
of the land of Canaan, whither I wil bring you,
shal ye not do, neither walke in their ordinances,
4 *But* do after my iudgements, and keepe
mine ordinances, to walke therein: I am the
Lord your God.
5 Ye shall keepe therefore my statutes, and
my iudgements, * which if a man doe, he shall
then liue in them: [b] I am the Lord.
6 ¶ None shal come neere to any of ẏ kinred
of his flesh to [c] vncouer *her* shame: I am ẏ Lord.

a Ye shal preserue your selues from these abominations following, which the Egyptians and Canaanites vse.
* Ezek. 20.11. rom. 10.5. gal. 3.12.
b And therefore ye ought to serue me alone, as my people.
c That is, to lie with her, though it be vnder title of marriage.

Consanguinitie hindring marriage.



Affinitie hindring marriage.



As Moses cannot contract matrimonie with the women that are so of kinne to him as is aboue specified, so also cannot Mary his sister marry with the men that are in like degree. Note also, that besides the persons here specified, there are also meant those that ascend or descend of the same line, be it of blood or kinred.

7 Thou shalt not vncouer the shame of thy
father, nor the shame of thy mother: *for* she is thy
mother, thou shalt not discouer her shame.
8 * The shame of thy fathers d wife shalt
thou not discouer: *for* it is thy fathers shame.
9 Thou shalt not discouer the shame of thy
e sister the daughter of thy father, or the daugh-
ter of thy mother, whether shee bee borne at
home, or borne without: thou shalt not discouer
their shame.
10 The shame of thy sonnes daughter, or of thy
daughters daughter, thou shalt not, I say, vncouer
their shame: for it is thy f shame.
11 The shame of thy fathers wiues daughter,
begotten of thy father (*for* she is thy sister) thou
shalt not, *I say*, discouer her shame.
12 * Thou shalt not vncouer the || shame of
thy fathers sister: *for* she is thy fathers kinswomã.
13 Thou shalt not discouer the shame of thy
mothers sister: for she is thy mothers kinswoman.
14 *Thou shalt not vncouer the shame of thy
g fathers brother: *that is*, thou shalt not goe in to
his wife, *for* she is thine †aunt.
15 *Thou shalt not discouer the shame of thy
daughter in law: *for* she is thy sonnes wife: *there-
fore* shalt thou not vncouer her shame.
16 *Thou shalt not discouer the shame of thy
h brothers wife: *for* it is thy brothers shame.
17 Thou shalt not discouer the shame of the
wife and of her daughter, neither shalt thou take
her sonnes daughter, nor her daughters daughter,
to vncouer her shame: *for* they are *thy* kinsfolks,
and it were wickednesse.
18 Also thou shalt not take a wife with her si-
ster, during her life, to i vexe *her*, in vncouering her
shame vpon her.
19 *Thou shalt not also go vnto a woman to
vncouer her shame, as long as shee is put k apart
for her disease.
20 Moreouer, thou shalt not giue *thy* selfe to
thy neighbours wife by carnall copulation to be
defiled with her.
21 *Also thou shalt not giue thy †children to
|| offer *them* vnto l Molech, neither shalt thou de-
file the name of thy God: *for* I am the Lord.
22 Thou shalt not lie with the male as one li-
eth with a woman: *for* it is abomination.
23 *Thou shalt not also lie with any beast to
bee defiled therewith, neither shall any woman
stand before a beast, to lie downe thereto: *for* it
is || abomination.
24 Ye shall not defile your selues in any of
these things: for in all these the nations are defi-
led, which I will cast out before you:
25 And the land is defiled: therefore I will
m visite the wickednesse thereof vpon it, and the
land n shall vomit out her inhabitants.
26 Ye shall keepe therefore mine ordinances,
and my iudgements, and commit none of these
abominations, *aswell* hee that is of the same
countrey, as the stranger that soiourneth among
you.
27 (For all these abominations haue the men
of the land done, which were before you, and the
land is defiled:

* Chap.20.11.
d Which is thy stepmother.
e Either by father or mother, borne in marriage or otherwise.
f They are her children whose shame thou hast vncouered.
* Chap.20.19.
|| Or, secrets.
* Chap.20.20.
g Which thine vncle doth discouer.
† Ebr. thy fathers brothers wife.
* Chap.20.12.
* Chap.20.21.
h Because the idolaters, among whom Gods people had dwelt and should dwell, were giuen to these horrible incests, God chargeth his to beware of the same.
i By seeing thine affection more bent to her sister then to her.
* Chap.20.18.
k Or whiles shee hath her floures.
* Chap.20.2.
2.king.23.10.
† Ebr. of thy seede.
|| Or, to make them passe.
l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children, 2.King.23.10. This seemed to be the chiefe and principall of all idoles: and as the Iewes write, was of a great stature, and holow within, hauing seuen places or chambers within him: one was to receiue meale that was offered: an other turtle doues: the third a sheepe: the fourth a ram: the fift a calfe: the sixt an oxe: the seuenth a childe. This idoles face was like a calfe, his hands were euer stretched out to receiue giftes: his priests were called Chemarim: Reade 2.Kings 23. 5.hosea.10.5. zeph.1.4.

* Chap.20.15. || Or, confusion. m I will punish the lande where such incestuous marriages and pollutions are suffered. n He compareth the wicked to euill humors and surfeting, which corrupt the stomach and oppresse nature, and therefore must be cast out by vomet.

28 And shall not the land spue you out if yee
defile it, as it o spued out the people that were be-
fore you?)
29 For whosoeuer shall commit any of these
abominations, the persons that do *so*, shall p bee
cut off from among their people.
30 Therefore shall ye keepe mine ordinances
that ye do not any of the abominable customes,
which haue beene done before you, and that ye
defile not your selues therein: *for* I am the Lord
your God.

CHAP. XIX.

A repetition of sundry lawes and ordinances.

AND the Lord spake vnto Moses, saying,
2 Speake vnto all the Congregation of
the children of Israel, & say vnto them, * Ye shall
be a holy, for I the Lord your God *am* holy.
3 ¶ Ye shall feare euery man his mother and
his father, and shall keepe my Sabbaths: *for* I am
the Lord your God.
4 ¶ Ye shall not turne vnto idoles, nor make
you molten gods: I am the Lord your God.
5 ¶ And when ye shal offer a peace offering
vnto the Lord, ye shall offer it b freely.
6 * It shal be eaten the day ye offer it, or on
the morow: and that which remaineth vntill the
third day, shalbe burnt in the fire.
7 For if it be eaten the third day, it shall be
vncleane, it shal not be c accepted.
8 Therefore he that eateth it, shall beare his
iniquitie, because hee hath defiled the hallowed
things of the Lord, and that person shalbe cut off
from his people.
9 ¶ * When yee reape the haruest of your
land, ye shal not reape euery corner of your field,
neither shalt thou gather the || gleinings of thy
haruest.
10 Thou shalt not gather the grapes of thy
vineyard *cleane*, neither gather euery grape of thy
vineyard, *but* thou shalt leaue them for the poore
and for the stranger: I am the Lord your God.
11 ¶ Ye shall not steale, neither d deale false-
lie, neither lie one to another.
12 ¶ * Also ye shall not sweare by my name
falsely, neither shalt thou defile the name of thy
God: I am the Lord.
13 ¶ Thou shalt not do thy neighbor || wrong,
neither rob *him*. * The workemans hire shal not
abide with thee vntil the morning.
14 ¶ Thou shalt not curse the deafe, *neither
put a stumbling blocke before the blinde, but
shalt feare thy God: I am the Lord.
15 ¶ Ye shall not doe vniustly in iudgement.
*Thou shalt not fauour the person of the poore,
nor honour the person of the mightie, *but* thou
shalt iudge thy neighbour iustly.
16 ¶ Thou shalt not e walke *about* with tales
among thy people. Thou shalt not f stand against
the blood of thy neighbour: I am the Lord.
17 ¶ Thou shalt not hate thy brother in thine
heart, *but* thou shalt plainely rebuke thy neigh-
bour, † and suffer him not to sinne.
18 ¶ Thou shalt not auẽge, nor be mindful of
wrong against the children of thy people, * but
shalt loue thy neighbor as thy self: I am ỹ Lord.
19 ¶ Yee shall keepe mine ordinances. Thou
shalt not let thy cattel gender with g others of di-
uers kindes. Thou shalt not sowe thy field with
mingled *seede*, neither shall a garment of diuers
things,

o Both for these wicked marriages, vnnaturall copulations, idolatrie, & spirituall whoredome with Molech, and such like abominations.
p Either by the sword, or by some plague that God will send vpon such.
* Chap.11.44. and 20.7.1.pet.1.16.
a That is, voide of all pollution, idolatrie, and superstition both of soule and body.
b Of your owne accord.
* Chap.7.16.
c To wit, of God.
* Chap.23.22.
|| Or, gatherings and leauings.
d In that which is committed to your credit.
* Exo.20.7.deut.5.11.mat.5.34.
|| Or, oppresse him by violence.
* Deut.24.14.tob.4.14.
* Deut.27.18.
* Exod.23.3.deut.1.17.and 16.19.24.23 iam.2.2.
e As a slanderer, backebiter, or quarel picker.
f By consenting to his death, or conspiring with the wicked.
† Ebr. suffer not sinne vpon him.
* Matth.5.43.rom.13.9.gal.5.14.iam.2.8.
g As a horse to leape an asse, or a mule a mare.

things, *as* of linen and wollen come vpon thee.
20 ¶ Whosoeuer also lieth & medleth with a
woman, that is a bondmaide, affianced to an hus-
band, and not redeemed, nor freedome giuen her,
† she shalbe scourged, *but* they shal not die, be-
cause she is not made free.
21 And he shal bring for his trespasse offring
vnto the Lord, at the doore of the Tabernacle of
the Cōgregation, a ramme for a trespasse offring.
22 Then the Priest shall make an atonement
for him with the ramme of the trespasse offering
before the Lorde, concerning his sinne which he
hath done, and pardon shalbe giuen him for his
sinne which he hath committed.
23 ¶ Also when ye shal come into the land, &
haue planted euery tree for meate, ye h shal count
the fruite thereof as vncircumcised: three yeeres
shall it be vncircumcised vnto you, it shall not be
eaten:
24 But in the fourth yeere all the fruite there-
of shalbe holy to the prayse of the Lorde.
25 And in the fifth yeere shall yee eate of the
fruite of it that it may ‖ yeeld to you the encrease
thereof: I am the Lord your God.
26 ¶ Ye shal not eate *the flesh* with ye ‖ blood,
ye shal not vse witchcraft, nor i obserue times.
27 * Ye shal not k cut round the corners of
your heads, neither shalt thou ‖ marre the tuftes
of thy beard.
28 * Ye shal not cut your flesh for the † dead,
nor make any print of a l marke vpon you: I am
the Lorde.
29 ¶ Thou shalt not make thy daughter com-
mon, to cause her to be a m whore, least the land
also fall to whoredome, and the land be full of
wickednesse.
30 ¶ Ye shal keepe my Sabbaths, and reue-
rence my Sanctuarie: I am the Lorde.
31 ¶ Ye shall not regarde them that worke
with spirites, * neither Soothsayers: ye shall not
seeke *to them* to be defiled by them: I am the
Lorde your God.
32 ¶ Thou shalt n rise vp before the hore-
head, & honour the person of the olde man, and
dread thy God: I am the Lord.
33 ¶ And if a stranger soiourne with thee in
your land, ye shall not ‖ vexe him.
34 * *But* the stranger that dwelleth with you,
shalbe as one of your selues, and thou shalt loue
him as thy selfe: for ye were strangers in the land
of Egypt: I am the Lord your God.
35 ¶ Ye shal not doe vniustly in iudgement,
in o line, in weight, or in measure.
36 * You shall haue iust ballances, true
weightes, a true p Ephah, and a true Hin. I am the
Lord your God, which haue brought you out of
the land of Egypt.
37 Therefore shall yee obserue all mine ordi-
nances, and all my iudgements, and doe them: I
am the Lorde.

† *Ebr. a beating shalbe. Some read, they shalbe beaten.*

h It shalbe vncleane as that thing, which is not circumcised.

‖ *Or, that God may multiplie.*

‖ *Whether it be strangled, or otherwise.*

i To measure luckie or vnluckie dayes.

* *Chap. 21. 5.*

k As did the Gentiles in signe of mourning.

‖ *Or, cut, or teare.*

* *Deut. 14. 1.*

† *Ebr. soule, or person.*

l By whipping your bodies, or burning markes therein.

m As did the Cyprians, and Locrenses.

* *1. Sam. 28. 8.*

n In token of reuerence.

‖ *Or, do him wrong.*

* *Exod. 22. 21.*

o As in measuring the ground.

* *Pro. 11. 1. and 16. 11. and 20. 10.*

p By these two measures he meaneth all other. Of Ephah, read Exod. 16. 36. & of Hin, Exod. 29. 40.

CHAP. XX.

2 They that giue of their seede to Molech, must die. 6 They that haue recourse to sorcerers. 10 The man that committeth adulterie, 11 Incest, or fornication with the kinred or affinitie. 24 Israel a peculiar people to the Lord.

AND the Lord spake vnto Moses, saying,
2 Thou shalt say also to the children of
Israel, * Whosoeuer *he be* of the children of Is-
rael, or of the strangers that dwell in Israel, that
giueth his children vnto a Molech, he shal die the
death, the people of the land shall stone him to
death.
3 And I b will set my face against that man,
& cut him off from among his people, because he
hath giuen his childrē vnto Molech, for to defile
my Sanctuarie, & to pollute mine holy Name.
4 And if the c people of the land hide their
eies, *and* winke at that man when he giueth his
children vnto Molech, and kill him not,
5 Then will I set my face against that man,
and against his familie, & will cut him off, and all
that goe a whoring after him to commit whore-
dome with Molech, from among their people.
6 ¶ If any turne after such as worke with spi-
rits, and after soothsayers, to go a d whoring after
them, then will I set my face against that person,
and will cut him off from among his people.
7 ¶ Sanctifie your selues therefore, * and bee
holy, for I am the Lord your God.
8 Keepe ye therefore mine ordinances, & do
them. I am the Lord which doth sanctifie you.
9 ¶ * If *there be* any that curseth his father or
his mother, he shall die the death: *seeing* he hath
cursed his father and his mother, e his blood *shall*
be vpon him.
10 ¶ * And the man that committeth adulte-
rie with another mans wife, because he hath com-
mitted adulterie with his neighbours wife, the ad-
ulterer and the adulteresse shall die the death.
11 And the man that lieth with his fathers
wife, *because* hee hath vncouered his fathers
* shame, they shall both die: their blood *shall bee*
vpon them.
12 Also the man that lieth with his daughter
in lawe, they both shall die the death, they haue
wrought ‖ abomination, their blood *shalbe* vpon
them.
13 ¶ * The man also that lieth with the male,
as one lieth with a woman, they haue both com-
mitted abomination: they shall die the death,
their blood *shalbe* vpon them.
14 Likewise he that taketh a wife & her mo-
ther, f committeth wickednesse: they shal burne
him and them with fire, that there be no wicked-
nesse among you.
15 * Also the man that lieth with a beast,
shall die the death, and ye shall slay the beast.
16 And if a woman come to any beast, and
lie therewith, then thou shalt kil the woman and
the beast: they shall die the death, their blood
shalbe vpon them.
17 Also the man that taketh his sister, his fa-
thers daughter, or his mothers daughter, & seeth
her shame, and she seeth his shame, it is villanie:
therefore they shall be cut off in the sight † of
their people, *because* hee hath vncouered his si-
sters shame, he shall beare his iniquitie.
18 * The man also that lieth with a woman
hauing her ‖ disease, and vncouereth her shame,
and openeth her fountaine, & she open the foun-
taine of her blood, they shall be euen both cut
off from among their people.
19 Moreouer, thou shalt not vncouer the
shame of thy mothers sister, * nor of thy fathers
sister: because he hath vncouered his † kin, they
shall beare their iniquitie.
20 Likewise the man that lieth with his fa-
thers brothers wife, and vncouereth his vncles
shame

* *Chap. 18. 21.*

a By Molech, he meaneth any kind of idole, Chap. 18. 21.

b Read Chap. 17. 10. & 18. 21.

c Though the people be negligent to doe their dutie, and defend Gods right, yet he wil not suffer wickednesse to goe vnpunished.

d To esteeme sorcerers or coniurers is spirituall whoredome, or idolatrie.

* *Chap. 11. 44. 1. pet. 1. 16.*

* *Exod. 21. 17. prou. 20. 20. mat. 15. 4.*

e He is worthie to die.

* *Deut. 22. 22. iohn 8. 4, 5.*

* *Chap. 18. 8. deut. 22. 30.*

‖ *Or, confusion.*

* *Chap. 18. 22.*

f I[illegible]n execrable and detestable thing.

* *Chap. 18. 23.*

† *Ebr. in the eies of the children of their people.*

* *Chap. 18. 19.*

‖ *Or, flowres.*

* *Chap. 18. 12, 13.*

† *Ebr. flesh.*

shame : they shall beare their iniquitie, *and* shall
die g childlesse.
21 So the man that taketh his brothers wife,
committeth filthines, *because* he hath vncouered
his brothers h shame : they shalbe childlesse.
22 ¶ Yee shall keepe therefore all mine * or-
dinances and all my iudgements, and doe them,
that the land, whither I bring you to dwel there-
in, *spue you not out.
23 Wherefore yee shall not walke in the ma-
ners of this nation which I cast out before you :
for they haue committed all these things,*there-
fore I abhorred them.
24 But I haue sayd vnto you,ye shall inherite
their land, & I will giue it vnto you to possesse it,
euen a land that i floweth with milke and honie :
I am the Lord your God, which haue seperated
you from *other* people.
25 * Therefore shall yee put difference be-
tweene cleane beasts and vncleane, & betweene
vncleane foules and cleane : neither shall ye k de-
file your selues with beasts & foules,nor with any
creeping thing, that the ground bringeth foorth,
which I haue separated from you as vncleane.
26 Therefore shall ye be * holy vnto me : for
I the Lorde am holy, and I haue separated you
from *other* people,that ye should be mine.
27 ¶ * And if a man or woman haue a spirite
of diuination, or soothsaying in them, they shall
die the death : they shall stone them to death,
their blood *shalbe* vpon them.

g They shall be cut off from their people,and their children shalbe taken as bastards, and not counted among the Israelites.
h Read Chap. 18,16.
*Chap.18.26.
*Chap.18.25.
*Deut.9.5.
i Full of abundance of all things.
*Chap.11,2,3. deut.14,4.
k By eating them contrary to my commandement.
*Verse.7.
*Deut.18 11. 1.sam.28.7.

CHAP. XXI.

1 For whom the Priests may lament. 6 How pure the Priests ought to be,both in themselues and in their familie.

AND the Lord saide vnto Moses, Speake vnto
the Priests the sonnes of Aaron,and say vnto
them, Let none bee a defiled by the dead among
his people,
2 But by his kinsman that is neere vnto him:
to wit,by his mother, or by his father, or by his
sonne,or by his daughter,or by his brother,
3 Or by his sister a b maid, that is neere vnto
him,which hath not had an husband : for her †he
may lament.
4 He shal not lament for the c Prin[ce] among
his people,to pollute himselfe.
5 They shal not make*bald parts vpon their
head, nor shaue off the locks of their beard, nor
make any cuttings in their flesh.
6 They shalbe holy vnto their God, and not
pollute the name of their God : for the sacrifices
of the Lord made by fire, *and* the bread of their
God they do offer : therefore they shalbe holy.
7 They shall not take to wife an whore, or
d one polluted,neither shall they marrie a woman
diuorced from her husband : for such one *is* holie
vnto God.
8 Thou shalt e sanctifie him therefore, for he
offreth the f bread of thy God: he shall be holie
vnto thee: for I the Lorde, which sanctifie you,
am holy.
9 ¶ If a Priestes daughter fall to plaie the
whore, she polluteth her father: *therefore* shall
she be burnt with fire.
10 ¶ Also the hie Priest among his brethren,
(vpon whose head the anointing oyle *was* pow-
red, and hath consecrated his hand to put on the
garments) shall not g vncouer his head, nor rent
his clothes,
11 Neither shall he goe to any ‖ dead bodie,
nor make himselfe vncleane by his father or by
his mother,
12 Neither shall he goe out of the h Sanctua-
rie,nor pollute the holy place of his God: for the
i crowne of the anoynting oyle of his God *is* vp-
on him : I am the Lord.
13 Also he shall take a maid vnto his wife :
14 *But* a widowe,or a diuorced woman, *or* a
polluted, *or* an harlot, these shall he not marrie,
but shall take a maide of his owne k people to
wife :
15 Neither shall he defile his l seed among his
people: for I am the Lord which sanctifie him.
16 ¶ And the Lorde spake vnto Moses, say-
ing,
17 Speake vnto Aaron,and say, Whosoeuer of
thy seed in their generations hath any blemishes,
shall not prease to offer the bread of his God :
18 For whosoeuer hath any blemish,shal not
come neere : *as* a man blinde or lame, or that
hath m a flat nose, or that hath any n mishapen
member,
19 Or a man that hath a broken foote, or a
broken hand,
20 Or *is* crooke backt, or bleare eyed, o or
hath a blemish in his eye, or be skiruie, or skab-
bed,or haue *his* stones broken.
21 None of the seede of Aaron the Priest
that hath a blemish, shall come neere to offer
the sacrifices of the Lord made by fire, hauing a
blemish : he shall not prease to offer the p bread
of his God.
22 The bread of his God, *euen* of the q most
holy,and r of the holy shall he eate :
23 But hee shall not goe in vnto the s vaile,
nor come neere the altar, because he hath a ble-
mish, least he pollute my Sanctuaries : for I am
the Lord that sanctifie them.
24 Thus spake Moses vnto Aaron, and to his
sonnes,and to all the children of Israel.

a By touching the dead, lamenting,or being at their buriall.
b For being maried she seemed to be cut off from his familie.
† Ebr.he may be defiled.
c Onely the Priest was permitted to mourne for his next kinred.
*Chap.19.27.
d Which hath an euil name or is defamed.
e Thou shalt count them ... and reuerence them.
f The shewe bread.
g He shall vse no such ceremonies as the mourners obserued.
‖ Or, to the bodie of the dead.
h To goe to the dead.
i For by his anointing he was preferred to the other Priests,and therefore could not lament the dead,least he should haue polluted his holy ointing.
k Not onely of his tribe,but of all Israel.
l By marying an vnchaste or defamed woman.
m Which is deformed or bruised.
n As not of equal proportion, or lacking in number more or lesse.
o Or,that hath a web,or pearle.
p As the shew bread,and meate offrings.
q As of sacrifice for sinne.
r As of the tenths and first fruits.
s Into the Sanctuarie.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblations should be offered.

AND the Lord spake vnto Moses,saying,
2 Speake vnto Aaron,and to his sonnes,
that they bee a separated from the holy things of
the children of Israel, and that they pollute not
mine holy name,in those things, which they ha-
lowe vnto me : I am the Lord.
3 Say vnto them, Whosoeuer *he be* of all your
seede among your generations after you, that
b toucheth the holy things which the children of
Israel hallow vnto the Lord, hauing his vnclean-
nesse vpon him,euen that person shall bee cut off
from my sight : I am the Lord.
4 * Whosoeuer also of the seede of Aaron
is a leper,or hath a running issue, he shall not eate
of the holy things vntill he be cleane : and who
so toucheth any that is c vncleane,*by reason* of the
dead, or a man whose issue of seed runneth from
him,
5 Or the man that toucheth any creeping
thing, whereby he may be made vncleane, or a
man,by whom he may take vncleannesse,†what-
soeuer vncleannesse he hath,
6 The person that hath touched such, shall
therefore be vncleane vntill the euen, and shall
not eate of ẏ holy things,‖except he haue washed
his

a Meaning that the Priests abstaine from eating, so long as they are polluted.
b To eate thereof.
*Chap.15.2.
c By touching any dead thing, or being at buriall of the dead.
† Ebr. according to all his vncleannes.
‖ Or, vntil.

his flesh with water.

7 But when the Sunne is downe, hee shalbe cleane, & shall afterward eate of the holy things: for it is his ‖ foode.

‖ Or, bread.

8 *Of a beast that dieth, or is rent *with beasts*, whereby he may be defiled, hee shall not eate: I am the Lorde.

* Exod.22.31. ezek.44.31.

9 Let them keepe therefore mine ordinance, least they beare *their* sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no [d] stranger also eate of the holy thing, neither [e] the ghest of the Priest, neither shall an hired seruant eate of the holy thing:

d Which is not of the tribe of Leui.

e Some reade, the seruant which had his eare bored and would not go free, Exod.21.6.

11 But if the Priest buy any with money, hee shall eate of it, also he that is borne in his house: they shall eate of his meate.

12 If the Priests daughter also be maried vnto a [f] stranger, she may not eate of the holy offrings.

f Who is not of the Priests kindred.

13 Notwithstanding if the Priestes daughter be a widow or diuorced, and haue no childe, but is returned vnto her fathers house, shee shall eate of her fathers bread as she did in her *youth: but there shal no stranger eate thereof.

* Chap.10.14.

14 ¶ If a man eate of the holy thing vnwittingly, he shal put the [g] fift part thereunto, and giue it vnto the Priest with the halowed thing.

g He shall giue that and a fifth part ouer.

15 So they shal not defile ŷ holy things of the children of Israel, which they offer vnto the Lord,

16 Neither cause the *people* to beare the iniquitie *of their* [h] trespasse, while they eate their holy thing: for I the Lorde doe halowe them.

h For if they did not offer for their errour, the people by their example might commit the like offence.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoeuer *he be* of the house of Israel, or of the strangers in Israel, that wil offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offring,

19 *Ye shall offer* of your free minde a male without blemish of the beeues, of the sheepe, or of the goates.

20 Yee shall not offer any thing that hath a blemish: for that shal not be acceptable for you.

21 * And whosoeuer bringeth a peace offring vnto the Lord to accomplish his vow, or for a free offring of the beeues, or of the sheepe, his free offring shall be perfect, no blemish shalbe in it.

* Deut.15.21. ecclus.35.12.

22 Blinde, or broken, or maimed, or hauing a ‖ wenne, or skiruie, or skabbed: these shal ye not offer vnto the Lord, nor make an offering by fire of these vpon the altar of the Lorde.

‖ Or, wart.

23 Yet a bullocke, or a sheepe that hath *any* * *member* superfluous, or lacking, such mayest thou present for a free offring, but for a vowe it shal not be accepted.

* Chap.21.18.

24 Ye shal not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shal ye make *an offring thereof* in your land,

25 Neither [i] of the hand of a stranger shall ye offer ŷ bread of your God of any of these, because their corruption *is* in them, there is a blemish in them: *therefore* shal they not be accepted for you.

i Ye shal not receiue any unperfect thing of a stranger, to make it the Lords offring: which he calleth the bread of the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goate shalbe brought forth, it shalbe euen seuen dayes vnder his damme: and from the eight day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, yee shall not *kill her, and her yong *both* in one day.

* Deut.22.6.

29 So when ye will offer a thanke offring vnto the Lord, ye shall offer willingly.

30 The same day shal it be eaten, ye shal leaue *none of it vntil the morow: I am the Lord.

* Chap.7.15.

31 Therefore shall ye keepe my commandements and doe them: *for* I am the Lord.

32 Neither shal ye [k] pollute mine holy Name, but I will be halowed among the children of Israel, I the Lord sanctifie you,

k For who so ceuss doeth otherwise then God commandeth, polluteth his name.

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feasts of the Lord. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first fruits. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say vnto them, The feasts of the Lord which ye shall call the holy ‖ assemblies, *euen* these are my feasts.

‖ Or, conuocations.

3 *Sixe dayes ‖ shal worke be done, but in the seuenth day *shall bee* the Sabbath of rest, an holy ‖ conuocation: ye shall doe no worke *therein*, it is the Sabbath of the Lord, in all your dwellings.

* Exo.20.9,10.
‖ Or, ye may worke.
‖ Or, assemblie.

4 ¶ These are the feasts of the Lord, *and* holy conuocations, which ye shal proclaime in their [a] seasons.

a For the Sabbath was kept euery weeke, and these other were kept but once euery yeere.

5 In the first moneth, *and* in the fourteenth *day* of the moneth at euening *shall be* the Passeouer of the Lord.

6 And on the fifteenth day of this moneth *shalbe* the feast * of vnleauened bread vnto the Lord: seuen dayes ye shall eate vnleauened bread.

* Exod.12.15. num.28.17.

7 In the first day ye shall haue an holy conuocation: ye shall doe no [b] seruile worke *therein*.

b Or bodily labour, saue about that which one must eate, Exod.12.16.

8 Also ye shal offer sacrifice made by fire vnto the Lord seuen dayes, *and* in the [c] seuenth day *shalbe* an holy conuocation: ye shal do no seruile worke *therein*.

c The first day of the feast and the seuenth were kept holy: in the rest they might worke, except any feasts were intermedled as the feast of vnleauened bread the fifteenth day, and the feast of sheaues the sixteenth day.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, Whē ye be come into the land which I giue vnto you, and reape the haruest thereof, then ye shall bring ‖ a sheafe of the first fruites of your haruest vnto the Priest,

‖ Or, an omer: read Deut.24.19. ruth.2.15. psal.129.7.

11 And he shall shake the sheafe before the Lord, that it may be acceptable for you: the morow after the [d] Sabbath, the Priest shal shake it.

d That is, the second Sabbath of the Passeouer.

12 And that day when yee shake the sheafe, shall yee prepare a lambe without blemish of a yeere old, for a burnt offring vnto the Lord:

13 And the meate offring thereof *shalbe* two [e] tenth deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the Lord of sweet sauour: and the drinke offring thereof the fourth part [f] of an Hin of wine.

e Which is the fifth part of an Ephah, or two omers: Read Exod.16.16.

f Read Exod.29.40.

14 And ye shal eate neither bread nor parched corne, nor ‖ greene eares vntill the selfe same day that ye haue brought an offring vnto your God: *this shalbe* a lawe for euer in your generations and in all your dwellings.

‖ Or, full eares.

15 ¶ Ye shall count also to you from the morow after the [g] Sabbath, *euen* from the day that ye shal bring the sheafe of the shake offring, seuen ‖ Sabbaths, they shalbe complete.

g That is, the seuenth day after the first Sabbath of the passeouer.

‖ Or, weekes.

16 Vnto the morow after the seuenth Sabbath shall yee number fiftie dayes: then yee shall bring

a newe

a newe meate offering vnto the Lord.

17 Ye ſhal bring out of your habitations bread for the ſhake offering: they ſhalbe two *loaues* of two tenth deales of fine flowre, *which* ſhalbe baken with h leauen for firſt fruites vnto the Lord.

h Becauſe the Prieſt ſhould eate them, as Chap.7.13. and they ſhould not be offred to the Lord vpon the altar.

18 Alſo yee ſhall offer with the bread ſeuen lambes without blemiſh of one yeere olde, and a yong bullocke and two rammes: they ſhalbe for a burnt offering vnto the Lord, with their meate offerings and their drinke offerings, for a ſacrifice made by fire of a ſweete ſauour vnto the Lorde.

19 Then yee ſhal prepare an hee goate for a ſinne offring, and two lambes of one yeere olde or peace offrings.

20 And the Prieſt ſhall ſhake them to and fro with the bread of the firſt fruits before the Lord, *and* with the two lambes: they ſhalbe holy to the Lord, for the i Prieſt.

i That is, offred to the Lord, and the reſt ſhould be for the Prieſtes.

21 So ye ſhal proclaime the ſame day, *that* it may be an holy conuocation vnto you: yee ſhall doe no ſeruile worke *therein*: *it ſhalbe* an ordinance for euer in all your dwellings, throughout your generations.

22 ¶ * And when you reape the harueſt of your land, thou ſhalt not rid cleane the corners of thy field when thou reapeſt, neither ſhalt thou make any aftergathering of thy harueſt, *but* ſhalt leaue them vnto the poore and to the ſtranger: I am the Lord your God.

* *Chap.19.9. deut.24.19.*

23 ¶ And the Lord ſpake vnto Moſes, ſaying,

24 Speake vnto the children of Iſrael, and ſay, In the k ſeuenth moneth, *and* in the firſt *day* of the moneth ſhall ye l haue a Sabbath, for the remembrance of m blowing the trumpets, an holy conuocation.

k That is, about the ende of September.
l Or, an holy day to the Lord.
m Which blowing was to put them in remembrance of the manifolde feaſts that were in that moneth, and of the Iubile.

25 Ye ſhal doe no ſeruile worke *therein*, but offer ſacrifice made by fire vnto the Lord.

26 ¶ And the Lord ſpake vnto Moſes, ſaying,

27 The * tenth alſo of this ſeuenth moneth ſhalbe a day of reconciliation: it ſhall be an holy conuocation vnto you, & ye ſhal n humble your ſoules, & offer ſacrifice made by fire vnto ẏ Lord.

* *Chap.16.29,30. num.29.7.*
n By faſting, and prayer.

28 And yee ſhall doe no worke the ſame day: for it is a day of reconciliation to make an atonement for you before the Lord your God.

29 For euery perſon that humbleth not himſelfe that ſame day, ſhal euen be cut off from his people.

30 And euery perſon that ſhal doe any worke that ſame day, the ſame perſon alſo wil I deſtroy from among his people.

31 Ye ſhal doe no maner worke *therefore*: *this ſhalbe* a law for euer in your generations, *throughout* all your dwellings.

32 This ſhall be vnto you a Sabbath of reſt, and ye ſhal humble your ſoules: in the ninth *day* of the moneth at euen, from o euen to euen ſhall ye † celebrate your Sabbath.

o Which conteineth a night and a day: yet they tooke it but for their naturall day.
† *Ebr. reſt your Sabbath.*

33 ¶ And the Lord ſpake vnto Moſes, ſaying,

34 Speake vnto the children of Iſrael, and ſay, * In the fifteenth day of this ſeuenth moneth *ſhal be* for ſeuen dayes the feaſt of Tabernacles vnto the Lord.

* *Num.29.12. iohn 7.37.*

35 In the firſt day *ſhalbe* an holy conuocation: ye ſhal doe no ſeruile worke *therein*.

36 Seuen dayes ye ſhal offer * ſacrifice made by fire vnto the Lord, *and* in the eight day ſhall be an holy conuocation vnto you, and yee ſhall offer ſacrifices made by fire vnto the Lorde: it is the p ſolemne aſſemblie, yee ſhall doe no ſeruile worke *therein*.

* *Exod.29.18.*
p Or a day wherein the people are ſtayed from all worke.

37 Theſe are the feaſts of the Lord (which ye ſhall call holy conuocations) to offer ſacrifice made by fire vnto the Lord, *as* burnt offring and meate offering, q ſacrifice, and drinke offerings, euery one vpon his day,

q Or peace offring.

38 Beſide the Sabbaths of the Lord, & beſide your giftes, & beſide all your vowes, & beſide all free offrings, which ye ſhall giue vnto the Lord.

39 But in the fiftenth day of the ſeuenth moneth, when ye haue gathered in the fruite of the land, ye ſhal keepe an holy feaſt vnto the Lorde ſeuen dayes: in the firſt day *ſhalbe* a r Sabbath: likewiſe in the eight day *ſhalbe* a Sabbath.

r Or a ſolemne feaſt.

40 And yee ſhal take you in the firſt day the fruite of goodly trees, branches of palme trees, & the boughes of ‖ thicke trees, and willowes of the brooke, and ſhall reioyce before the Lorde your God ſeuen dayes.

‖ *Or, of boughes thicke with leaues.*

41 So ye ſhall keepe this feaſt vnto the Lorde ſeuen dayes in the yeere, by a perpetuall ordinance throughout your generations: in the ſeuenth moneth ſhal you keepe it.

42 Ye ſhal dwell in boothes ſeuen dayes: all that are Iſraelites borne, ſhal dwell in boothes,

43 That your poſteritie may know that I haue made the children of Iſrael to dwell in ſ boothes, when I brought them out of the land of Egypt: I am the Lord your God.

ſ In the wilderneſſe, foraſmuch as they would not credit Ioſhua and Caleb, when they returned from ſpying the land of Canaan.

44 So Moſes declared vnto the children of Iſrael the feaſtes of the Lord.

CHAP. XXIIII.

2 The oyle for the lampes. 5 The ſhewbread. 14 The blaſphemer ſhalbe ſtoned. 17 He that killeth ſhalbe killed.

AND the Lord ſpake vnto Moſes, ſaying,

2 a Command the children of Iſrael that they bring vnto thee pure oyle oliue beaten, for the light, to cauſe ẏ lamps to burne continually.

a Reade Exod. 27.20.

3 Without the vaile b of the Teſtimonie, in the Tabernacle of the Congregation, ſhal Aaron dreſſe them, both euen and morning before the Lord alwayes: *this ſhalbe* a law for euer through your generations.

b Which vaile ſeparated the holieſt of all, where was the Arke of the teſtimonie, from the Sanctuarie.

4 He ſhall dreſſe the lampes vpon the * pure Candleſticke before the Lorde perpetually.

* *Exod.31.8.*

5 ¶ Alſo thou ſhalt take fine floure, and bake twelue * cakes thereof: two c tenth deales ſhalbe in one cake.

* *Exod.25.30.*
c That is, two Omers: reade Exod.16.16.

6 And thou ſhalt ſet them in two rowes, ſixe in a rowe vpon the pure table before the Lord.

7 Thou ſhalt alſo put pure incenſe vpon the rowes, that d in ſteade of the bread it may be for a remembrance, *and* an offering made by fire to the Lord.

d For it was burnt euery Sabbath, when the bread was taken away.

8 Euery Sabbath hee ſhal put them in rowes before the Lord euermore, *receiuing them* of the children of Iſrael for an euerlaſting couenant.

9 * And the *bread* ſhalbe Aarons & his ſonnes, and they ſhall eate it in the holy place: for it is moſt holy vnto him of the offrings of the Lorde made by fire by a perpetuall ordinance.

* *Exod.29.33. chap.8.31. mat.12.1,5.*

10 ¶ And there went e out among the children of Iſrael the ſonne of an Iſraelitiſh woman, whoſe father was an Egyptian: and the ſonne of the Iſraelitiſh woman, and a man of Iſrael ſtroue together in the hoſte.

e Meaning out of his tent.

11 So the Iſraelitiſh womans ſonne f blaſphemed the Name *of the Lord*, and curſed, and they

f By ſwearing, and deſpiting God.

brought

brought him vnto Moses (his mothers name also
was Shelomith, the daughter of Dibri, of the tribe
of Dan)
12 And they *put him in warde, till hee told
them the mind of the Lord.
13 Then the Lord spake vnto Moses, saying,
14 Bring the blasphemer without the hoste, &
let all that heard him, *put their hands vpon his
head, and let all the Congregation stone him.
15 And thou shalt speake vnto the children of
Israel, saying, Whosoeuer curseth his God, shall
g beare his sinne.
16 And he that blasphemeth the name of the
Lord, shalbe put to death: all the Congregation
shall stone him to death: as well the stranger, as
he that is borne in the land: when hee blasphe-
meth the name *of the Lord*, let him be slaine.
17 ¶ *He also that †killeth any man, he shall
be put to death.
18 And he that killeth a beast, he shall restore
it, † beast for beast.
19 Also if a man cause *any* blemish in his
neighbour: as he hath done, so shall it be done to
him:
20 *Breach for breach, eye for eye, tooth for
tooth: such a blemish as hee hath made in any,
such shall be repaied to him.
21 And he that killeth a beast shall restore it:
but he that killeth a man shalbe slaine.
22 Ye shall haue * one law: it shall be as well
for the stranger as for one borne in the country:
for I am the Lord your God.
23 ¶ Then h Moses tolde the children of Is-
rael, and they brought the blasphemer out of the
hoste, and stoned him with stones: so the chil-
dren of Israel did as the Lord had commaunded
Moses.

*Num.15.34.
*Deut.13.9. and 17.7.
g Shalbe punished.
*Exod.21.12. deut.19.11.
†Ebr. smiteth the soule of any man.
†Ebr. soule for soule.
*Exod.21.24. deut.19.21. matth.5.38.
*Exod.12.49.
h Because the punishment was not yet appointed by the lawe, for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

CHAP. XXV.

2 The Sabbath of the seuenth yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppresse their brethren. 23 The sale, and redeeming of lands, houses, and persons.

AND the Lord spake vnto Moses in mount Si-
nai, saying,
2 Speake vnto the children of Israel, and say
vnto them, When ye shall come into the land
which I giue you, the * land shall † keepe Sab-
bath vnto the Lord.
3 a Sixe yeeres thou shalt sowe thy field, and
sixe yeeres thou shalt cut thy vineyard, and ga-
ther the fruite thereof.
4 But the seuenth yeere shalbe a Sabbath of
rest vnto the land: *it shalbe* the Lords Sabbath:
thou shalt neither sowe thy fielde, nor cut thy
vineyard.
5 That which groweth of it b owne accord of
thy haruest, thou shalt not reape, neither gather
the grapes that thou hast c left vnlaboured: *for* it
shalbe a yeere of rest vnto the land.
6 And the d rest of the land shalbe meate for
you, *euen* for thee, and for thy seruant, & for thy
maid, and for thy hired seruant, & for the stran-
ger that soiourneth with thee:
7 And for thy cattell, and for the beasts that
are in thy lande shall all the encrease thereof bee
meate.
8 ¶ Also thou shalt number seuen ||Sabbaths
of yeeres vnto thee, *euen* seuen times seuen yeere:
and the space of the seuen Sabbaths of yeeres wil
be vnto thee nine and fourtie yeere.

*Exod.23.10.
†Ebr. shall rest a rest.
a The Iewes began the count of this yeere in September: for then all the fruits were gathered.
b By reason of the corne that fell out of the eares the yeere past. Or, which thou hast separated from thy selfe, and consecrated to God for the poore.
c That which the land bringeth foorth in her rest.
||Or, weekes.

9 e Then thou shalt cause to blow ỹ trumpet
of the Iubile in the tenth *day* of the seuenth mo-
neth: euen in the day of the reconciliation shal ye
make ỹ trumpet blow, throughout all your land.
10 And ye shal hallowe that yeere, *euen* the
fiftieth yeere, and proclaime libertie in the land
to all the f inhabitants thereof: it shalbe the Iu-
bile vnto you, and ye shal returne euery man vn-
to his g possession, and euery man shal returne
vnto his familie.
11 This fiftieth yeere shalbe a yeere of Iubile
vnto you: yee shal not sowe, neither reape that
which groweth of it selfe, neither gather *the
grapes* thereof, that are left vnlaboured.
12 For it is the Iubile, it shall be holy vnto
you: yee shal eate of the increase thereof out of
the fielde.
13 In the yeere of this Iubile, ye shal returne
euery man vnto his possession.
14 And when thou sellest ought to thy neigh-
bour, or byest at thy neighbours hand, yee shall
h not oppresse one another:
15 *But* according to the number of i yeeres
after the Iubile thou shalt bye of thy neighbour:
also according to the number of the yeeres of the
reuenues, he shal sell vnto thee.
16 According to the multitude of yeres, thou
shalt encrease the price thereof, and according to
the fewnesse of yeeres, thou shalt abate the price
of it: for the number of k fruites doeth he sell vn-
to thee.
17 Oppresse not yee therefore any man his
neighbour, but thou shalt feare thy God: for I
am the Lord your God.
18 ¶ Wherefore ye shal obey mine ordinan-
ces, and keepe my lawes, and doe them, and yee
shal dwell in the land || in safetie.
19 And the land shal giue her fruite, and yee
shal eate your fill, and dwell therein in safetie.
20 And if yee shal say, What shal we eate the
seuenth yeere, for wee shall not sowe, nor gather
in our increase?
21 I will † send my blessing vpon you in the
sixt yeere, and it shall bring forth fruite for three
yeeres.
22 And ye shall sowe the eight yeere, and eate
of the olde fruit vntill the ninth yeere: vntill the
fruite thereof come, ye shall eate the old.
23 ¶ Also the land shall not be solde to bee
l cut off *from the familie*: for the land is mine, &
ye be but strangers and soiourners with me.
24 Therefore in all the land of your possession
ye shall m grant a redemption for the land.
25 ¶ If thy brother be impouerished, and sell
his possession, then his redeemer shall come, *euen*
his neere kinsman, and bye out that which his
||brother sold.
26 And if hee haue no redeemer, but † hath
gotten and found to bye it out,
27 Then shal he n count the yeres of his sale,
& restore the ouerplus to the man, to whom hee
sold it: so shal he returne to his possession.
28 But if hee cannot get sufficient to restore
to him, then that which is sold, shall remaine in
the hand of him that hath bought it, vntill the
yeere of the Iubile: and in the Iubile it shal come
o out, and he shall returne vnto his possession.
29 Likewise if a man sell a dwelling house in a
walled citie, he may buy it out againe within a
whole

e In the beginning of the 50. yeere was the Iubile, so called, because the ioyfull tidings of libertie was publikely proclaimed by the sound of a cornet.
f Which were in bondage.
g Because the tribes should neither haue their possessions or families diminished or confounded.
h By deceit or otherwise.
i If the Iubile to come be neere, thou shalt sell better cheape: if it be farre off, dearer.
k And not the full possession of the land.
||Or, boldly without feare.
†Ebr. I will command.
l It could not be sold for euer, but must returne to the familie in the Iubile.
m Ye shall sell it on condition that it may be redeemed.
||Or, kinsman.
†Ebr. his hand hath gotten.
n Abating the money of the yeeres past and paying for the rest of the yeeres to come.
o From his hands that bought it.

whole yeere after it is solde: within a yeere may
he bye it out.
30 But if it be not bought out within ý space
of a ful yeere, then the house that is in the walled
citie, shal be stablished, p as cut off *from the fami-*
lie, to him that bought it, throughout his genera-
tions: it shal not goe out in the Iubile.

p That is, for euer, reade verse 23.

31 But the houses of villages, which haue no
wals round about them, shall be esteemed as the
field of the countrey: they may bee bought out
againe, and shal ‖ goe out in the Iubile.

‖ Or, returne.

32 Notwithstanding, the cities of the Leuites,
and the houses of the cities of their possession, may
the Leuites redeeme † at all seasons.

† Ebr. for euer.

33 And if a man purchase of the Leuites, the
house that was sold, and the citie of their possessi-
on shall goe out in the Iubile: for the houses of
the cities of the Leuites are their possession a-
mong the children of Israel.
34 But the field of the q suburbs of their cities,
shal not be sold: for it is their perpetual possession.

q Where the Leuites kept their cattel.

35 ¶ Moreouer, if thy brother bee impoueri-
shed, and r fallen in decay with thee, thou shalt re-
lieue him, and *as* a stranger and soiourner, so shall
he liue with thee.

r In Ebrew it is, if his hand shake: meaning, if he stretch foorth his hand for helpe as one in miserie.

36 * Thou shalt take no vsurie of him, nor van-
tage, but thou shalt feare thy God, that thy bro-
ther may liue with thee.

* Exod.22.25. deut.23.19. prou.28.8. ezek.18 8.& 22.12.

37 Thou shalt not giue him thy money to v-
surie, nor lend him thy vitailes for increase.
38 I am the Lorde your God, which haue
brought you out of the land of Egypt, to giue
you the land of Canaan, *and* to be your God.
39 ¶ * If thy brother also *that dwelleth* by thee
be impouerished, and be sold vnto thee, thou shalt
not compel him to serue as a bondseruant,

* Exod.21.2. deut.15.12. ierem.34.14.

40 *But* as an hired seruant, and as a soiourner
he shalbe with thee: he shall serue thee vnto the
yeere of the Iubile.
41 Then shal he depart from thee, *both* he, and
his children with him, and shall returne vnto his
familie, and vnto the possession of his fathers shal
he returne:
42 For they are my seruants, whom I brought
out of the land of Egypt: they shal not s be sold
as bondmen are sold.

s Vnto perpetuall seruitude.

43 * Thou shalt not rule ouer him cruelly, but
shalt feare thy God.

* Ephes.6.9. coloss.4.1.

44 Thy bond seruant also, & thy bondmaid,
which thou shalt haue, *shalbe* of the heathen that
are round about you: of them shall yee bye ser-
uants and maids.
45 And moreouer of the children of the stran-
gers, that are soiourners among you, of them shall
ye bye, and of their families that are with you,
which they begate in your land: these shall bee
your t possession.

t For they shall not be bought out at the Iubile.

46 So yee shall take them as inheritance for
your children after you, to possesse them by inhe-
ritance, ye shall vse their labours for euer: but o-
uer your brethren the children of Israel yee shall
not rule one ouer another with crueltie.
47 ¶ If a soiourner or a stranger *dwelling* by
thee † get *riches*, and thy brother by him be im-
pouerished, and sell himselfe vnto the stranger or
soiourner *dwelling* by thee, or to the stock of the
strangers familie,

† Ebr. his hand take hold.

48 After that hee is sold, he may bee brought
out: one of his brethren may bye him out,
49 Or his vncle, or his vncles sonne may bye
him out, or *any* of the kindred of his flesh among
his familie, may redeeme him: either if he can
u get *so much*, he may bye himselfe out.

u If he be able.

50 Then hee shall recken with his byer from
the yeere that he was sold to him, vnto the yeere
of Iubile: and the money of his sale shalbe accor-
ding to the number of x yeeres: according to the
time of an hired seruant shal he be with him.

x Which remaine yet to the Iubile.

51 If there be many yeeres behind, according
to them he shal giue againe for his deliuerance, of
the money that he was bought for.
52 If there remaine but fewe yeeres vnto the
yeere of Iubile, then he shal count with him, and
according to his yeeres giue againe for his re-
demption.
53 He shalbe with him yeere by yeere as an hi-
red seruant: he shall not rule cruelly ouer him in
thy y sight.

y Thou shalt not suffer him to intreat him rigorously, if thou know it.

54 And if he be not redeemed thus, he shal go
out in the yeere of Iubile, hee, and his children
with him.
55 For vnto me the children of Israel *are* ser-
uants: they are my seruants, whō I haue brought
out of the land of Egypt: I am ý Lord your God.

CHAP. XXVI.

1 *Idolatrie forbidden.* 3 *A blessing to them that keepe the commandements.* 14 *The curse to those that breake them.* 42 *God promiseth to remember his couenant.*

YE shall make you none idoles nor grauen i-
mage, neither reare you vp any * pillar, nei-
ther shal ye set ‖ any image of stone in your land
to bow down to it: for I am the Lord your God.

* Exod.20.4. deut.5.8. psal.97.7.
‖ Or, stone hauing any imagerie.

2 Ye shall keepe my Sabbaths, and * reue-
rence my Sanctuarie: I am the Lord.

* Chap.19.30.

3 ¶ * If yee walke in mine ordinances, and
keepe my commandements, and doe them,

* Deut.28.1.

4 I will then send you a raine in due season,
and the land shal yeeld her increase, and the trees
of the field shal giue their fruit.

a By promising abundance of earthly things, he stirreth the mindes to consider the rich treasures of the spirituall blessings.

5 And your threshing shall reach vnto the
vintage, and the vintage shall reach vnto sowing
time, and you shall eate your bread in plenteous-
nesse, and dwel in your land safely.
6 And I will send peace in the land, and yee
shal sleepe and * none shal make you afraid: also
I † will rid euill beastes out of the land, and the
b sword shal not goe through your land.

* Iob.11.19.
† Ebr. I will cause the euil beast to cease.
b Ye shall haue no warre.

7 Also ye shal chase your enemies, and they
shal fall before you vpon the sword.
8 * And fiue of you shal chase an hundreth, &
an hūdreth of you shal put ten thousand to flight,
& your enemies shal fal before you vpon ý sword.

* Iosh.23.10.

9 For † I wil haue respect vnto you, & make
you encrease, and multiplie you, and c establish my
couenant with you.

† Ebr. I will turne vnto you.
c Performe that which I haue promised.

10 Ye shal eate also olde store, and carie out
old because of the new.
11 * And I will set my d Tabernacle among
you, and my soule shall not lothe you.

* Ezek.37.26. 2.cor.6.16.
d I wil be daily present with you.

12 Also I wil walke among you, and I will be
your God, and ye shalbe my people.
13 I am the Lorde your God which haue
brought you out of the lande of Egypt, that yee
should not be their bondmen, and I haue broken
the e bonds of your yoke, & made you go vpright.

e I haue set you at full libertie, where as before ye were as beasts tied in bands.

14 ¶ * But if yee wil not obey me, nor doe all
these commandements,

* Deut.28.15. lament.2.17. malac.2.2.

15 And if ye shall despise mine ordinances, ei-
ther

ther if your soule abhorre my lawes, so that yee wil not doe all my commandements, but breake my g couenant,

g Which I made with you in chusing you to be my people.

16 Then will I also doe this vnto you, I will appoint ouer you || fearefulnesse, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shall sowe your seede in vaine: for your enemies shal eate it:

|| Or, an hastie plague.

17 And I wil set g my face against you, and yee shal fall before your enemies, and they that hate you, shal reigne ouer you, * and ye shall flee when none pursueth you.

g Reade Chap. 17.10.

* Pro.28.1.

18 And if ye wil not for these *things* obey me, then wil I punish you h seuen times more, according to your sinnes,

h That is, more extremely.

19 And I wil breake the pride of your power, and I wil make your heauen as i yron, and your earth as brasse:

i Yee shall haue drought and barrennesse, Agge 1.10

20 And your || strength shalbe spent in vaine: neither shal your land giue her increase, neither shal the trees of the land giue their fruite.

|| Or, labour.

21 ¶ And if ye walke k stubburnly against me, and wil not obey me, I wil then bring seuen times moe plagues vpon you, according to your sinnes.

k Or, as some reade by fortune, imputing my plagues to chance and fortune.

22 I will also sende wilde beastes vpon you, which shal l spoyle you, and destroy your cattell, and make you fewe in number: so your hie m waies shalbe desolate.

l Of your children, 2.king.17.25.

m Because none dare passe thereby for feare of beasts.

23 Yet if by these ye wil not be reformed by me, but walke stubburnely against me,

24 Then wil I also walke * stubburnly against you, and I wil smite you yet seuen times for your sinnes.

* 2.Sam.22.27. psal.18.26.

25 And I wil send a sword vpon you, that shal auenge the quarell of my couenant: and when ye are gathered in your cities, I wil send the pestilence among you, and ye shall be deliuered into the hand of the enemie.

26 When I shall breake the n staffe of your bread, then ten women shal bake your bread in one o ouen, & they shal deliuer your bread againe by weight, and ye shal eate but not be satisfied.

n That is, the strength, whereby the life is susteined, Ezek 4.16. and 5.16.

o One ouen shall be sufficient for ten families.

27 Yet if yee wil not for this obey mee, but walke against me stubburnly,

28 Then wil I walke stubburnely in *mine* anger against you, and I will also chastice you seuen times *more* according to your sinnes.

29 * And ye shal eate the flesh of your sonnes, and the flesh of your daughters shal ye deuoure.

* Deut.28.53.

30 I wil also destroy your hie places, and * cut away your images, and cast your carkeises vpon the || bodies of your idoles, and my soule shal abhorre you.

* 2.Chro.34.7.

|| Or, carions.

31 And I wil make your cities desolate, and bring your Sanctuarie vnto nought, & I p wil not smell the sauour of your sweete odours.

p I wil not accept your sacrifices.

32 I will also bring the land vnto a wildernesse, and your enemies which dwell therein, shall be astonished thereat.

33 Also I wil scatter you among the heathen, and q wil drawe out a sword after you, and your land shalbe waste, and your cities shalbe desolate.

q Signifying that no enemie can come without Gods sending.

34 Then shal the land enioy her * Sabbaths, as long as it lieth voyde, and ye shalbe in your enemies land: then shall the land rest, and enioy her Sabbaths.

* Chap.25.2.

35 All the dayes that it lieth voide, it shal rest, because it did not rest in your r Sabbaths, when ye dwelt vpon it.

r Which I commanded you to keepe.

36 And vpon them that are left of you, I will send euen a || faintnesse into their hearts in ẏ land of their enemies, and the sound of a leafe shaken shal chase them, & they shal s flee as fleeing from a sword, & they shal fall, no man pursuing them.

|| Or, cowardnesse.

s As if their enemies did chase them.

37 They shal fal also one vpon an other, as before a sword, though none pursue them, and ye shal not be able to stand before your enemies:

38 And yee shall perish among the heathen, and the land of your enemies shal eate you vp.

39 And they that are left of you, shal pine away for their iniquitie, in your enemies landes, and for the iniquities of their fathers shall they pine away with t them also.

t Forasmuch as they are culpable of their fathers faults, they shal be punished aswell as their fathers.

40 Then they shal confesse their iniquity, and the wickednesse of their fathers for their trespas, which they haue trespassed against me, & also because they haue walked stubburnely against me,

41 Therefore I wil walke stubburnly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shal be humbled, and then they shal || willingly beare *the punishment of* their iniquitie.

|| Or, pray for their sinne.

42 Then I wil remember my couenant with Iaakob, and my couenant also with Izhak, and also my couenant with Abraham will I remember, and wil remember the land.

43 u The land also *in the meane season* shal be left of them, and shall enioy her Sabbaths while she lieth waste without them, but they shall willingly suffer *the punishment of* their iniquitie, because they despised my lawes, and because their soule abhorred mine ordinances.

u Whiles they are captiues, and without repentance.

44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither wil I abhorre them, to destroy them vtterly, *nor* to breake my couenant with them: for I am the Lord their God:

* Deut.4.31. rom.11.26.

45 But I will remember for them the x couenant of olde when I brought them out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

x Made to their forefathers.

46 These are the ordinances, and the iudgements, and the lawes, which the Lord made betweene him, and the children of Israel in mount y Sinai, by the hand of Moses.

y Fiftie dayes after they came out of Egypt.

CHAP. XXVII.

2 *Of diuers vowes, and the redemption of the same.* 28 *A thing separate from the vse of man can not be solde nor redeemed, but remaineth to the Lord.*

Moreouer the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say vnto them, If any man shall make a vowe of a a person vnto the Lord, by b thy estimation,

a As of his sonne or his daughter.

b Which art the Priest.

3 Then thy estimation shal be *thus*: a male from twentie yeeres olde vnto sixtie yeeres olde shalbe by thy estimation euen fiftie c shekels of siluer, after the shekel of the Sanctuarie.

c Reade the value of the shekel, Exod.30.13.

4 But if it be a female, then thy valuation shal be thirtie shekels.

5 And from fiue yeeres old to twenty yeeres olde thy valuation shall be for the male twentie shekels, and for the female ten shekels.

6 But from a d moneth old vnto fiue yeers old, thy price of ẏ male shalbe fiue shekels of siluer, & thy price of the female, three shekels of siluer.

d He speaketh of those vows wherby the fathers dedicated their childre to God, which were not of such force, but they might be redeemed from them.

7 And from sixtie yeeres old and aboue, if *he be* a male, then thy price shal be fifteene shekels, and for the female ten shekels.

e If he be not able to pay after thy valuation.

8 But if he be poorer e then thou hast estee-
med *him*, then shall hee present himselfe before
the Priest, and the Priest shall value him, accor-
ding to the abilitie of him that vowed, *so* shal the
Priest value him.

f Which is cleane, Chap. 11.2.

9 And if *it be* a f beast, whereof men bring an
offering vnto the Lord, al that one giueth of such
vnto the Lord, shalbe holy.
10 He shall not alter it nor change it, a good
for a bad, nor a bad for a good: and if he change
beast for beast, then *both* this and that, which was
changed for it, shalbe g holy.

g That is, consecrate to the Lord.

11 And if *it be* any vncleane beast, of which
men do not offer a sacrifice vnto the Lorde, hee
shall then present the beast before the Priest.
12 And the Priest shall value it, whether it be
good or bad: *and* as thou valuest it, *which are* the
Priest, so shall it be.
13 But if he wil buy it againe, then hee shall
giue the fift part of it more, aboue thy valuation.
14 ¶ Also when a man shall dedicate his house
to be holy vnto the Lorde, then the Priest shall
value it, whether it be good or bad, *and* as the
Priest shall prise it, † so shall the value be.

† Ebr. *so shall it stand.*

15 But if he that sanctified it, wil redeeme his
house, then he shall giue thereto the fift part of
money more then thy estimation, & it shalbe his.
16 If also a man dedicate to the Lorde any
grounde of his inheritance, then shalt thou e-
steeme it according to the h seed thereof: an i Ho-
mer of barly seed *shalbe* at fiftie shekels of siluer.

h Valuing the price thereof, according to the seede that is sowen, or by the seede that it doeth yeelde.

i Homer is a measure conteining ten Ephahs: reade of Ephah, Exod. 16.16,36.

17 If hee dedicate his field *immediatly* from
the yeere of Iubile, it shall bee worth as thou
doest esteeme it.
18 But if he dedicate his fielde after the Iu-
bile, then the Priest shall reckon him the money
according to ỹ yeeres that remaine vnto the yere
of Iubile, and it shalbe abated by thy estimation.
19 And if he that dedicateth it, will redeeme
the fielde, then he shall put the fift part of the
price, that thou esteemedst it at, thereunto, and it
shall remaine his.
20 And if he will not redeeme the fielde, but
the Priest k sell the field to another man, it shalbe
redeemed no more.

k For their owne necessitie or godly vses.

21 But the field shalbe holy to the Lord, when
it goeth out in the Iubile, as a fielde l separate
from common vses: the possession thereof shall
be the Priestes.

l That is, which is dedicate to the Lord with a curse to him that doth turne it to his priuate vse, Num. 21.2. deut. 13.15. iosh. 6.17.

22 If a man also dedicate vnto the Lord a field
which hee hath bought, which is not of the
ground of his inheritance,
23 Then the Priest shall set the price to him,
as * thou esteemest it, vnto the yeere of Iubile,
and he shall giue m thy price the same day, *as a
thing* holy vnto the Lord.

* Verse 18.

m The Priests valuation.

24 *But* in the yeere of Iubile, the fielde shall
returne vnto him, of whome it was bought: to
him, *I say*, whose inheritance the land was.
25 And all thy valuation shall be according
to the shekel of * the Sanctuary: a shekel contei-
neth twentie gerahs.

* Exod. 30.13. num. 3.47. ezek. 45.12.

26 ¶ * Notwithstanding the first borne of the
beastes, because it is the Lordes first borne, none
shall dedicate such, be it bullocke, or sheepe: *for*
it is the n Lords.

* Exod. 13.2. and 22.29. num. 3.13.

n It was the Lords already.

27 But if it be an vncleane beast, then he shall
redeeme it by thy valuation, and giue the fift part
more thereto: and if it be not redeemed, then it
shalbe sold, according to thy estimation.
28 * Notwithstanding, nothing separate from
the common vse that a man doeth separate vnto
the Lord of all that he hath (whether it be man
or beast, or land of his inheritance) may bee sold
nor redeemed: *for* euery thing separate from the
common vse is most holy vnto the Lord.

* Iosh. 6.19.

29 Nothing separate from the common vse,
which shalbe separate from mã, shalbe redeemed,
but o die the death.

o It shall remaine without redemption.

30 Also all the tithe of the land *both* of the
seed of the ground, *and* of the fruit of the trees is
the Lordes: *it is* holy to the Lord.
31 But if a man will redeeme *any* of his tithe,
he shall adde the p fift part thereto.

p Besides the value of the thing it selfe.

32 And euery tithe of bullocke, & of sheepe,
and of all that goeth vnder the q rod, the tenth
shalbe holy vnto the Lord.

q All that which is numbred: that is, euery tenth, as he falleth by tale without exception or respect.

33 He shal not looke if it be good or bad, nei-
ther shall he change it: els if he change it, both
it, and that it was changed withall, shall bee holy,
and it shall not be redeemed.
34 These are the commandements which the
Lord commanded by Moses vnto the children of
Israel in mount Sinai.

THE THIRD BOOKE OF MOSES, CALLED * NVMBERS.

* So called, because of the diuersitie & multitude of numbrings which are here chiefly conteined, both of mens names and places.

THE ARGVMENT.

Forasmuch as God hath appointed that his Church in this world shalbe vnder the crosse, both because they should learne not to put their trust in worldly things, and als feele his comfort, when all other helpe faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he promised them: but led thẽ to and fro for the space of fourtie yeeres, & kept them in continuall exercises before they enioyed it, to try their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profite to discerne the wicked and the hypocrites from the faithfull and true seruants of God, who serued him with pure heart, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured whẽ they lacked to content their lusts, and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set foorth as a most notable example for all ages to beware how they abuse Gods word, preferre their owne lusts to his will, or despise his ministers. Notwithstanding God is euer true in his promise, & gouerneth his by his holy Spirit, that either they fall not to such inconueniences, or els returne to him quickely by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, as well for religion as outward policie:

he

he preserueth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoyd all controuersie that might arise, he taketh away the occasions, by diuiding among all the tribes, both the land, which they had wonne, and that also which hee had promised, as seemed best to his godly wisedome.

CHAP. I.

2 Moses and Aaron with the twelue princes of the tribes are commaunded of the Lorde to number them that are able to goe to warre. 49 The Leuites are exempted for the seruice of the Lord.

THe Lord spake againe vnto Moses in the wildernesse of [a] Sinai, in the Tabernacle of the Congregation, in the first *day* of the [b] second moneth, in the second yeere after they were come out of the land of Egypt, saying,

2 *Take ye the summe of all the Congregation of the children of Israel, after their families, & housholdes of their fathers with the number of their names: *to wit*, all the males, †man by man:

3 From twentie yeere old and aboue, all that goe foorth to the warre in Israel, thou & Aaron shall number them, throughout their armies.

4 And with you shalbe [c] men of euery tribe, such *as are* the heds of the house of their fathers.

5 And these are the names of the men that shall [d] stand with you, of *the tribe of* Reuben, Elizur, the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan ẏ sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, [e] princes of the tribes of their fathers, *and* heads ouer thousands in Israel.

17 ¶ Then Moses & Aaron tooke these men which are expressed by *their* names.

18 And they called all the Congregation together, in the first *day* of the second moneth, who declared [f] their kindreds by their families, & by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, man by man.

19 As the Lord had commanded Moses, so he numbred them in the wildernesse of Sinai.

20 So were the sonnes of ‖ Reuben Israels eldest sonne by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, man by man, euery male from twentie yeere old and aboue, as many as ‖ went foorth to warre:

21 The number of them, *I say*, of the tribe of Reuben, *was* sixe and fourtie thousand, and fiue hundreth.

22 Of the sonnes of ‖ Simeon by their generations, by their families, & by the houses of their fathers, the summe thereof by the number of *their* names, man by man, euery male frō twentie yere old and aboue, all that went foorth to warre:

23 The summe of them, *I say*, of the tribe of Simeon *was* nine and fiftie thousand, and three hundreth.

24 ¶ Of the sonnes of ‖ Gad by their generations, by their families, & by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre:

25 The number of them, *I say*, of the tribe of Gad *was* fiue and fourtie thousand, and sixe hundreth and fiftie.

26 ¶ Of the sonnes of ‖ Iudah by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old & aboue, all that went foorth to warre:

27 The number of them, *I say*, of the tribe of Iudah *was* three score and foureteene thousand, and sixe hundreth.

28 ¶ Of the sonnes of ‖ Issachar by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre:

29 The number of them *also* of the tribe of Issachar *was* foure and fiftie thousand and foure hundreth.

30 ¶ Of the sonnes of ‖ Zebulun by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went foorth to warre:

31 The number of them *also* of the tribe of Zebulun *was* seuen and fiftie thousand and foure hundreth.

32 ¶ Of the sonnes of Ioseph, *namely* of the sonnes of ‖ Ephraim by their generations, by their families, & by the houses of their fathers, according to the number of *their* names, from twentie yere old & aboue, all that went forth to warre:

33 The number of them *also* of the tribe of Ephraim *was* fourtie thousand & fiue hundreth.

34 ¶ Of the sonnes of ‖ Manasseh by their generations, by their families *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went foorth to warre:

35 The number of thē *also* of ẏ tribe of Manasseh *was* two & thirtie thousand & two hundreth.

36 Of the sonnes of ‖ Beniamin by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere olde and aboue, all that went foorth to warre:

37 The number of them *also* of the tribe of Beniamin *was* fiue and thirtie thousand & foure hundreth.

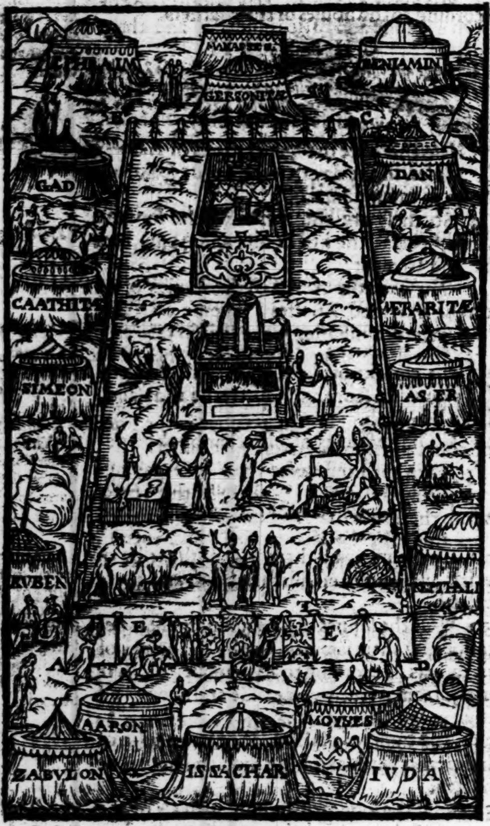
38 Of the sonnes of ‖ Dan by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeere old and aboue, all that went foorth to warre:

Marginal notes: a In that place of the wildernesse that was neere to mount Sinai. b Which conteineth part of April, and part of May. * Exod. 30.12. † Or, by their heads. c That is, the chiefest man of euery tribe. d And assist you when ye number the people. e Or captaines, & gouernours. f In shewing euery man his tribe, and his ancesters. ‖ These are the names of the twelue tribes, as first of Reuben. ‖ Or, as were able to beare weapons. ‖ Simeon. ‖ Gad. ‖ Iudah. ‖ Issachar. ‖ Zebulun. ‖ Ephraim. ‖ Manasseh. ‖ Beniamin. ‖ Dan.

THE FIGVRE OF THE Tabernacle erected, and of the Tents pitched round about it.

WEST.

SOUTH.



NORTH.

EAST,

A B The length of the Court, of an hundreth cubites, on the South side: in the which space there were 20. pillars of 5 cubites height a piece, whereto the curtaines were tied, to inclose the Court. C D The Northside, which was in all pointes like. B C The West ende, which was of fiftie cubites wide. In this space there were 10. pillars of equall height with the rest, whereunto the curtaines were fastened, to close the Court in on that side. A D The East ende; which was also of 50. cubites breadth, so that the whole Court was in length, twise the bre..dth. The comming in was at the East ende, right at it there hanged a wrought hanging of 20. cubites long, fastened to 4. pillars. E. At the sides of the hanging there were curtaines of 15. cubites in length, which were fastened on this side of the hanging, to 3. pillars, and on the other side to as many, as the Figure sheweth.

39 The number of them *also* of ẏ tribe of Dan
was threescore & two thousand & seuen hũdreth.
40 ¶ Of the sonnes of ‖Asher by their genera- ‖Asher.
tions, by their families, *and* by the houses of their
fathers, according to the number of *their* names,
from twentie yeere olde and aboue, all that went
foorth to warre:
41 The number of them *also* of the tribe of A-
sher *was* one & fourty thousand & fiue hundreth.
42 ¶ Of the children of ‖Naphtali, by their ‖Naphtali.
generations, by their families, *and* by the houses
of their fathers, according to the number of *their*
names, from twentie yeere olde & aboue, all that
went to the warre:
43 The number of them *also* of the tribe of
Naphtali, *was* three and fiftie thousand, and foure
hundreth.
44 These are the ‖summes which Moses, and ‖Or, full count.
Aaron numbred, and the Princes of Israel, the
twelue men, *which* were euery one for the house
of their fathers.
45 So *this* was all the summe of the sonnes of
Israel, by the houses of their fathers, from twenty
yeere olde and aboue, all that went to the warre
in Israel,
46 And al they were in number six hundreth
and three thousand, fiue hundreth and fiftie.
47 But the Leuites, after the tribes of their fa-
thers were not numbred among g them.
48 For the Lorde had spoken vnto Moses, and
saide,
49 Onely thou shalt not number the tribe of
Leui, neither take the summe of them among the
children of Israel:
50 But thou shalt appoint the Leuites ouer
the Tabernacle of the Testimony, & ouer all the
instruments thereof, and ouer all things that be-
long to it: they shall beare the Tabernacle, and
all the instruments thereof, & shal minister in it,
and shall † dwell round about the Tabernacle. † Ebr., campe.
51 And whẽ the Tabernacle goeth forth, the
Leuites shall take it downe: and when the Ta-
bernacle is to be pitched, ẏ Leuites shall set it vp:
for the h stranger that cõmeth neere, shalbe slain.
52 Also the children of Israel shal pitch their
tentes, euery man in his campe, and euery man
vnder his standerd throughout their armies.
53 But the Leuites shall pitch rounde about
the Tabernacle of the Testimonie, least venge-
ance i come vpon the Congregation of the chil-
dren of Israel, and the Leuites shall take the
charge of the Tabernacle of the Testimonie.
54 So the children of Israel did according to
all ẏ the Lord had cõmanded Moses: so did they.

g Which were warriers, but were appointed to the vse of the Tabernacle.

h Whosoeuer is not of the tribe of Leui.

i By not hauing due regard to the Tabernacle of the Lorde.

CHAP. II.

2 The order of the Tentes, and the names of the Captaines of the Israelites.

AND the Lord spake vnto Moses, and to Aa-
ron, saying,
2 a Euery man of the children of Israel shall
campe by his standerd, *and* vnder the ensigne of
their fathers house: farre off about the Taber-
nacle of the Congregation shall they pitch.
3 On the East side towarde the rising of the
sunne, shall they of the standerd of the hoste of
Iudah pitch according to their armies: and Nah-
shon the sonne of Amminadab *shal be* ‖ captaine ‖ Or, prince.
of the sonnes of Iudah.
4 And his hoste and the number of thẽ *were*
seuentie and foure thousand and sixe hundreth.
5 Next vnto him shall they of the tribe b of
Issachar pitch, and Nethaneel the sonne of Zuar
shalbe the captaine of the sonnes of Issachar:
6 And his hoste, & the number thereof *were*
foure and fiftie thousand, and foure hundreth.
7 *Then* the tribe of Zebulun, & Eliab the son
of Helon, captaine ouer the sonnes of Zebulun:
8 And his hoste, & the number therof seuen
and fiftie thousand and foure hundreth:
9 The whole number of the c hoste of Iudah
are an hundreth fourescore and sixe thousande,
and foure hundreth according to their armies:
they shal first set foorth.
10 ¶ On the South side *shalbe* the standerd of
the

a In the twelue tribes were foure principall standerds, so that euery three tribes had their standerd.

b Iudah, Issachar and Zebulun the sonnes of Leah were of this standerd.

c Of them which were contained vnder that...

the hoste [d] of Reuben according to their armies,
and the captaine ouer the sonnes of Reuben *shall*
be Elizur the sonne of Shedeur.
11 And his hoste, & the number thereof sixe
and fourtie thousand and fiue hundreth.
12 And by him shall ẏ tribe of Simeon pitch,
and the captaine ouer the sonnes of Simeon *shall*
be Shelumiel the sonne of Zurishaddai:
13 And his hoste, and the number of them,
nine and fiftie thousand and three hundreth.
14 And the tribe of Gad, and the captaine
ouer the sonnes of Gad *shall be* Eliasaph ẏ sonne
of ‖ Deuel:
15 And his host and the number of them *were*
fiue & fourtie thousand, sixe hundreth and fiftie.
16 All the number of the campe of Reuben
were an hundreth and one and fiftie thousand,
and foure hundreth and fiftie according to their
armies, and they shall set foorth in the second
place.
17 ¶ Then the Tabernacle of the Congrega-
tion shall go *with* the host of the Leuites, in the
[e] mids of the campe as they haue pitched, so shall
they goe forward, euery man in his order accor-
ding to their standerds.
18 ¶ [f] The standerd of the campe of Ephraim
shalbe toward the West according to their ar-
mies: and the captaine ouer the sonnes of Ephra-
im *shall be* Elishama the sonne of Ammihud:
19 And his hoste & the number of them *were*
fourtie thousand and fiue hundreth.
20 And by him *shalbe* the tribe of Manasseh,
and the captaine ouer the sonnes of Manasseh
shall be Gamliel the sonne of Pedahzur:
21 And his hoste and the number of them
were two and thirtie thousand & two hundreth.
22 And the tribe of Beniamin, & the captaine
ouer the sonnes of Beniamin *shall be* Abidan the
sonne Gideoni:
23 And his hoste, & the number of them *were*
fiue and thirtie thousand and foure hundreth.
24 All the number of the campe of Ephraim
were an hundreth and eight thousand and one
hundreth according to their armies, & they shall
goe in the third place.
25 ¶ The standerd of the host of [g] Dan *shalbe*
toward the North according to their armies: and
the captaine ouer the children of Dan *shalbe* A-
hiezer the sonne of Ammishaddai:
26 And his hoste & the number of them *were*
two and threscore thousand and seuen hundreth.
27 And by him shall the tribe of Asher pitch,
and the captaine ouer the sonnes of Asher *shalbe*
Pagiel the sonne of Ocran.
28 And his hoste & the number of them *were*
one and fourtie thousand and fiue hundreth.
29 ¶ Then the tribe of Naphtali, & the cap-
taine ouer the children of Naphtali *shalbe* Ahira
the sonne of Enan:
30 And his host & the number of them *were*
three and fiftie thousand and foure hundreth.
31 All the number of the host of Dan *was* an
hundreth and seuen and fiftie thousand, and sixe
hundreth: they shall go hindmost with their stan-
derds.
32 ¶ These are the [h] summes of the childrẽ of
Israel by the houses of their fathers: all ẏ number
of the host, according to their armies, sixe hun-
dreth and three thousand, fiue hundreth & fiftie.
33 But the Leuites were not numbred among
the children of Israel, as the Lord had comman-
ded Moses.
34 And the children of Israel did according
to all that the Lord had commanded Moses: so
they pitched according to their [i] standerds, and
so they iourneyed euery one with his families,
according to the houses of their fathers.

d Reuben and Simeon, the sonnes of Leah, & Gad the sonne of Zilpah her maide, were of the second standerd.

‖ Or, Reuel.

e Because it might be in equal distace from the one and all indifferently haue recourse thereunto.

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children: so they and Beniamin make the third standerd.

g Dan and Naphtali the sonnes of Bilha Rahels maid, with Asher the sonne of Zilpah make the fourth standerd.

h Which were of twentie yeres and aboue.

i For vnder euery one of the foure principall standerds were diuers signes to keepe euery band in order.

CHAP. III.

6 The charge and office of the Leuites. 12, 13 Why the Lord separated the Leuites for himselfe. 16 Their number, families and captaines. 40 The first borne of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

THese also were the [a] generations of Aaron &
Moses, in the day that the Lorde spake with
Moses in mount Sinai.
2 So these are the names of the sonnes of
Aaron, * Nadab the first borne, and Abihu, Elea-
zar, and Ithamar.
3 These are the names of the sonnes of Aa-
ron the anoynted Priestes, whome *Moses* did
* consecrate to minister in the Priests office.
4 * And Nadab and Abihu died [b] before the
Lord, when they offered * strange fire before the
Lord in the wildernes of Sinai, and had no chil-
dren: but Eleazar & Ithamar serued in the Priests
office in the [c] sight of Aaron their father.
5 Then the Lord spake vnto Moses, saying,
6 Bring the tribe of Leui, & [d] set them before
Aaron the Priest that they may serue him,
7 And take the charge with him, euen the
charge of the whole Congregation [e] before the
Tabernacle of the Congregation to doe the ser-
uice of the Tabernacle.
8 They shall also keepe all the instruments
of the Tabernacle of the Congregation, & *haue*
the charge of the children of Israel to doe the
seruice of the Tabernacle.
9 And thou shalt giue the Leuites vnto Aa-
ron and to his [f] sonnes: *for* they are giuen him
freely from among the children of Israel.
10 And thou shalt appoint Aaron and his
sonnes to execute their Priests office: and the
[g] stranger that commeth neere, shalbe slaine.
11 ¶ Also the Lord spake vnto Moses, saying,
12 Beholde, I haue euen taken the Leuites
from among the children of Israel: for all the
first borne that openeth the matrice among the
children of Israel, and the Leuites shalbe mine,
13 Because all the first borne are mine: for
the same day, that I smote all the first borne in
the land of Egypt, * I sanctified vnto me all the
first borne in Israel, both man and beast: mine
they shalbe: I am the Lord.
14 ¶ Moreouer, the Lorde spake vnto Moses
in the wildernesse of Sinai, saying,
15 Number the children of Leui after ẏ hou-
ses of their fathers, in their families: euery male
from a moneth old & aboue shalt thou number.
16 Then Moses numbred them according to
the worde of the Lord, as he was commanded.
17 And these are the sonnes of Leui by their
names, * Gershon, and Kohath, and Merari.
18 Also these are the names of the sonnes of
Gershon by their families: Libni and Shimei.
19 The sonnes also of Kohath by their fami-
lies: Amram, and Izehar, Hebron, and Vzziel.
20 And the sonnes of Merari by their fami-
lies: Mahli and Mushi. These are the families of
Leui,

a Or, families and kinreds.

* Exod. 6.23.

* Exod. 28.3.

* Leuit. 10.2. chap. 26.61. 1. chro. 24.2.

b Or, before the Altar.

* Leuit. 10.1.

c Whiles their father liued.

d Offer them vnto Aaron for the vse of the Tabernacle.

e Which apperteined to the executing of the high Priests commandement, to the ouersight of the people, and to the seruice of the Tabernacle.

f Aarons sonnes the Priests serued in the Sanctuarie in praying for the people and offring sacrifice: the Leuites serued for the inferior vses of the same.

g Any that would minister, not being a Leuite.

* Exod. 13.2. and 34.19. leuit. 27.26. chap. 8.16. luke 2.23.

* Gen. 46.11. exod. 6.16. chap. 26.57. 1. chro. 6.1. and 23.6.

Leui, according to the houses of their fathers.

21 Of Gershon *came* the familie of the Libnites, and the familie of the Shimeites: these are the families of the Gershonites.

22 The summe whereof (h after the number of all the males from a moneth olde and aboue) was counted seuen thousand and fiue hundreth.

h Onely numbring the male children.

23 ¶ The families of the Gershonites shall pitch behinde the Tabernacle Westward.

24 The captaine and ‖ancient of the house of the Gershonites *shalbe* Eliasaph ẏ sonne of Lael.

‖Or, father.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation *shall be* the i Tabernacle, and the pauilion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation,

i Their charge was to cary the couerings & hangings of the Tabernacle.

26 And the hanging of the court, & the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, & the cordes of it for all the seruice thereof.

27 ¶ And of Kohath *came* the familie of the Amramites, & the familie of ẏ Izeharites, & the familie of the Hebronites, and the familie of the Vzzielites: these are the families of ẏ Kohathites.

28 The number of all the males from a momoneth olde & aboue *was* eight thousand & sixe hundreth, hauing the k charge of the Sanctuarie.

k Doing euery one his duetie in the Sanctuarie.

29 The families of the sonnes of Kohath shal pitch on the Southside of the Tabernacle.

30 The captaine & ancient of the house, *and* families of the Kohathites *shall be* Elizaphan the sonne of Vzziel:

31 And their charge *shalbe* the l Arke, & the Table, & the Candlesticke, & the altars, and the instruments of the Sanctuarie that they minister with, and the vaile, and all that serueth thereto.

l The chiefe things within the Sanctuarie were committed to the Kohathites.

32 And Eleazar the sonne of Aaron ẏ Priest *shalbe* ‖ chiefe captaine of the Leuites, *hauing* the ouersight of them that haue the charge of the Sanctuarie.

‖Or, prince of princes.

33 ¶ Of Merari *came* the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue *was* sixe thousand and two hundreth.

35 The captaine and the ancient of the house of the families of Merari *shalbe* Zuriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

36 And in the charge & custodie of ẏ sonnes of Merari *shall be* m the boards of the Tabernacle, and the barres thereof, and his pillars, & his sockets, and all the instruments thereof, and all that serueth thereto.

m The woodworke and the rest of the instruments were committed to their charge.

37 With the pillars of the court round about, with their sockets, and their pins & their coards.

38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, *I say*, of the Congregation Eastward shall Moses & Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, n and the charge of the children of Israel: but the stranger that commeth neere, shall be slaine.

n That none should enter into the Tabernacle contrary to Gods appointment.

39 The whole summe of the Leuites, which Moses & Aaron numbred at the commandement of the Lorde throughout their families, *euen* all the males from a moneth olde and aboue, *was* two and twentie o thousand.

o So that the first borne of the children of Israel were mo by 273. as verse 43.

40 ¶ And the Lord sayde vnto Moses, Number all the first borne that are males among the children of Israel, from a moneth olde & aboue, and take the number of their names.

41 And thou shalt take the Leuites to mee p for all the first borne of the children of Israel (I *am* the Lorde) and the cattell of the Leuites for all the first borne of the cattell of the children of Israel.

p So that now the Leuites should satisfie vnto the Lord for the first borne of Israel, saue for the 273. which were moe then the Leuites, for whome they payed money.

42 And Moses numbred, as ẏ Lord commanded him, all ẏ first borne of the children of Israel.

43 And all the first borne males rehearsed by name (from a moneth olde and aboue) according to their number were two & twentie thousand, two hundreth seuentie and three.

44 ¶ And the Lord spake vnto Moses, saying,

45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, & the Leuites shalbe mine, (I am the Lord)

46 And for the redeeming of the two hundreth seuentie and three, (which are moe then the Leuites) of the first borne of the children of Israel,

47 Thou shalt also take fiue shekels for euery person: after the weight of the Sanctuarie shalt thou take it: * ẏ shekel *conteineth* twenty gerahs.

* Exod.30.13. leuit.27.25. chap.18.16. ezek.45.12.

48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Moses tooke ẏ redemption of them that were redeemed, being mo then the Leuites:

50 Of the q first borne of the children of Israel tooke hee the money: *euen* a thousand three hundreth three score and fiue *shekels* after the shekel of the Sanctuarie.

q Of the two hundreth seuentie and three, which were more then the Leuites.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the worde of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

5 The offices of the Leuites, when the hoste remooued. 46 The number of the three families of Kohath, Gershon, & Merari.

AND the Lord spake vnto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, *and* houses of their fathers,

3 From a thirtie yeere olde and aboue, euen vntill fiftie yeere olde, all that enter into the assemblie to doe the worke of the Tabernacle of the Congregation.

a The Leuites were numbred after three sortes: first at a moneth olde when they were consecrate to the Lord, next at 25. yeere olde when they were appointed to serue in the Tabernacle, and at 30. yeere olde to beare the burthen of the Tabernacle.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation *about* the Holiest of all.

5 ¶ When the hoste remoueth, then Aaron and his sonnes shall come and take downe b the couering vaile, and shall couer the Arke of the Testimonie therewith.

b Which divided the Sanctuarie from the holiest of all.

6 And they shall put thereon a couering of badgers skinnes, and shall spread vpon it a cloth altogether of blewe silke, and put to the c barres thereof:

c That is, put them vpon their shoulders to cary it: for the barres of the Arke could not be remoued, Exod.25.15.

7 And vpon the * table of shew *bread* they shal spread a cloth of blew silke, and put thereon the dishes, and the *incense* cups, and goblets, and couerings to couer it d with, and the bread shall be thereon continually:

* Exod.25.30.

d Meaning to couer the bread.

8 And they shal spread vpon them a couering of

of skarlet, and couer the same with a couering of
badgers skinnes,and put to the barres thereof.
9 Then they shall take a cloth of blew silke,
and couer the *candlesticke of light w his lampes
and his snuffers,*and his snuffedishes, and all the
oile vessels thereof, which they occupy about it.
10 So they shall put it, & all the instruments
thereof in a couering of badgers skinnes,and put
it vpon the e barres.
11 Also vpon the golden f altar they shal spred
a cloth of blew silke,and couer it with a couering
of badgers skinnes,& put to the barres thereof.
12 And they shall take all the instruments of
the ministerie wherewith they minister in the
Sanctuarie,and put *them* in a cloth of blew silke,
& couer them with a couering of badgers skins,
and put them on the barres.
13 Also they shall take away the ashes from
the g altar,and spread a purple cloth vpon it,
14 And shall put vpon it all the instruments
thereof,which they occupie about it: the censers,
the fleshhookes and the besomes, and the basens,
euen all the instruments of the altar: & they shall
spread vpon it a couering of badgers skinnes, and
put to the barres of it.
15 And when Aaron and his sonnes haue
made an ende of couering the h Sanctuarie, and
all the instruments of the Sanctuarie, at the re-
mouing of the hoste,afterward the sonnes of Ko-
hath shall come to beare it, but they shall not
i touch *any* holy thing,least they die. This is the
charge of the sonnes of Kohath in the Taberna-
cle of the Congregation.
16 ¶And to the office of Eleazar the sonne
of Aaron the Priest *pertaineth* the oyle for the
light, and the * sweete incense and the k dailie
meat offring,and the * anointing oyle,*with* the o-
uersight of all the Tabernacle, and of all that
therein is,*both* in the Sanctuarie and in all the in-
struments thereof.
17 ¶And the Lord spake vnto Moses and to
Aaron,saying,
18 Ye shall not l cut off the tribe of the fami-
lies of the Kohathites from among the Leuites:
19 But thus do vnto them,that they may liue
and not die, when they come neere to the most
holy things: let Aaron and his sonnes come and
appoint m them, euery one to his office, and to
his charge.
20 But let them not goe in, to see when the
Sanctuarie is folden vp,lest they die.
21 ¶And the Lord spake vnto Moses,saying,
22 Take also the summe of the sonnes of Ger-
shon, euery one by the houses of their fathers
throughout their families:
23 From thirtie yeere olde & aboue,vntill fif-
tie yere old shalt thou nomber them,all that n en-
ter into the assembly for to do seruice in the Ta-
bernacle of the Congregation.
24 This shall be the seruice of the families of
the Gershonites,to serue and to beare.
25 They shall beare the curtaines of the Ta-
bernacle,and the Tabernacle of the Congregati-
on, his couering, and the couering of badgers
skinnes, that is on hie vpon it, and the vayle of
the o doore of the Tabernacle of the Congre-
gation:
26 The curtains also of the court,& the vaile
of the entring in of the gate of the court,p which
is neere the Tabernacle and neere the altar round
about,with their cordes, and all the instruments
for their seruice,and all that is made for them: so
shall they serue.
27 At the commandement of Aaron and his
sonnes shall all the seruice of the sonnes of the
Gershonites be done, in all their charges and in
all their seruice, and yee shall appoint them to
keepe all their charges.
28 This is the seruice of the families of the
sonnes of ye Gershonites in the Tabernacle of the
Congregation, and their watch *shalbe* vnder the
q hand of Ithamar the sonne of Aaron the Priest.
29 ¶ Thou shalt number the sonnes of Me-
rari by their families, *and* by the houses of their
fathers:
30 From thirtie yeere olde and aboue, euen
vnto fifty yeere olde shalt thou number them,all
that enter into the assembly,to doe the seruice of
the Tabernacle of the Congregation.
31 And this is their office *and* charge accor-
ding to all their seruice in the Tabernacle of the
Congregation: the * boards of the Tabernacle
with the barres thereof, and his pillars, and his
sockets,
32 And the pillars round about the court,
with their sockets & their pinnes, & their cords,
with all their instruments, euen for all their ser-
uice: and by r name yee shall recken the instru-
ments of their office *and* charge.
33 This is the seruice of the families of the
sonnes of Merari,according to al their seruice in
the Tabernacle of the Congregation vnder the
hand of Ithamar the sonne of Aaron the Priest.
34 ¶Then Moses and Aaron and the princes
of the Congregation numbred the sonnes of the
Kohathites, by their families and by the houses
of their fathers,
35 From thirtie yeere olde and aboue, euen
vnto fiftie yere olde,all that enter into the assem-
bly for the seruice of the Tabernacle of the Con-
gregation.
36 So the † numbers of them throughout their
families were two thousand, seuen hundreth and
fiftie.
37 These are the numbers of the families of
the Kohathites,al that serue in the Tabernacle of
the Congregation, which Moses and Aaron did
number according to the commandement of the
Lord by the s hand of Moses.
38 Also the numbers of the sonnes of Ger-
shon throughout their families & houses of their
fathers,
39 From thirty yeere olde and vpward, euen
vnto fifty yeere old: al that enter into the assem-
bly for the seruice of the Tabernacle of the Con-
gregation.
40 So the numbers of them by their families,
and by the houses of their fathers *were* two thou-
sand sixe hundreth and thirtie.
41 These are the numbers of the families of
the sonnes of Gershon: of all that t did seruice in
the Tabernacle of the Congregation, whom
Moses and Aaron did number according to the
commandement of the Lord.
42 ¶ The numbers also of the families of the
sonnes of Merari by their families, *and* by the
houses of their fathers,
43 From thirtie yeere olde and vpward, euen

*Exod.25.31.
*Exod.25.38.
e The Ebrew word signifieth an instrument made of two staues or barres.
f Which was to burne incense: Read Exo.30.1.
g Of the burnt offring.
h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.
i Before it be couered.
*Exo.30.34.35.
k Which was offred at morning and euening.
*Exo.30.23,25.
l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish.
m Shewing what part euery man shall beare.
n Which were receiued into the company of them that ministred in the Tabernacle of the Congregation.
o Which vayle hanged betweene the Sanctuarie and the court.
p Which court compassed both the Tabernacle of the Congregation and the altar of burnt offring.
q Vnder the charge and ouersight.
*Exod.26.15.
r Ye shall make an inuentorie of all the things, which ye commit to their charge.
† Ebr. the numbred of them.
s God appointing Moses to be the minister and executer thereof.
t Which were of competent age to serue therein, that is, betweene 30. and 50.

vnto fiftie yeere olde: all that enter into the as-
semblie for the seruice of the Tabernacle of the
Congregation,
44 So the numbers of them by their families
were three thousand, and two hundreth.
45 These are the summes of ẏ families of the
sonnes of Merari, whom Moses and Aaron num-
bred according to the commaundement of the
Lord, by the hand of Moses.
46 So all the numbers of the Leuites, which
Moses, & Aaron, & the princes of Israel numbred
by their families & by the houses of their fathers,
47 From thirtie yeere olde and vpward, euen
to fiftie yeere olde, euery one that came to doe
[u] his duetie, office, seruice and charge in the Ta-
bernacle of the Congregation.
48 So the numbers of them were eight thou-
sand, fiue hundreth and foure score.
49 According to the † commaundement of
the Lord by the hand of Moses did *Aaron* num-
ber them, euery one according to his seruice, and
according to his charge. Thus *were* they of that
tribe numbred, as the Lord commanded [x] Moses.

CHAP. V.

*2 The Leprous, and the polluted shall be cast forth. 6 The pur-
ging of sinne. 15 The triall of the suspect wife.*

AND the Lord spake vnto Moses, saying,
2 Commaund the children of Israel that
they *put out of the hoste euery leper, and euery
one that hath * an issue, and whosoeuer is defiled
by * the dead.
3 Both male and female shall ye put out: ‖out
of the hoste shall yee put them, that they defile
not their [a] tents among whom I dwell.
4 And the children of Israel did so, and put
them out of the hoste, euen as the Lord had com-
manded Moses, so did the children of Israel.
5 ¶ And the Lord spake vnto Moses, saying,
6 Speake vnto the children of Israel, *When
a man or woman shall commit any sinne [b] that
men commit, and transgresse against the Lorde,
when that person shall trespasse,
7 Then they shall confesse their sinne which
they haue done, and shall restore the domage
thereof * with his principall, and put the fift part
of it more thereto, and shall giue it vnto him, a-
gainst whom he hath trespassed.
8 But if the [c] man haue no kinsman, to whom
he should restore the domage, the domage shall
be restored to the Lord for the Priests vse, besides
the ramme of the atonement, whereby he shall
make atonement for him.
9 And euery offring of all the [d] holy things
of the children of Israel, which they bring vnto
the Priest, shalbe * his.
10 And euery mans halowed things shall bee
his: *that is*, whatsoeuer any man giueth the Priest,
it shalbe his.
11 ¶ And the Lord spake vnto Moses, saying,
12 Speake vnto the children of Israel, and say
vnto them, If any mans [e] wife turne to euill, and
commit a trespasse against him,
13 So that an other man lie with her fleshly,
and it bee hid from the eyes of her husband, and
kept close, and yet she be defiled, and there be
no witnes against her, neither she taken with the
maner,
14 † If he be mooued with a ielous minde, so
that he is ielous ouer his wife, which is defiled, or

u Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.
† *Ebr. according to the mouth, or word.*
x So that Moses neither added nor diminished from that which the Lord commanded him.
*Leuit.13.3.
*Leuit.15.2.
*Leuit.21.1.
‖*Or, in a place out of the hoste.*
a There were three maner of tentes: of the Lord, of the Leuites, and of the Israelites.
*Leuit 6.3.
b Commit any fault willingly.
*Leuit.6.5.
c If he be dead, to whom the wrong is done, and also haue no kinsman.
d Or, things offred to the Lord, as first fruites, &c.
*Leuit.10.12.
e By breaking the band of mariage, and playing the harlot.
† *Ebr. If the spirit of ielousie come vpon him.*

if he haue a ielous minde, so that he is ielous ouer
his wife, which is not defiled,
15 Then shall the man bring his wife to the
Priest, and bring her offering with her, the tenth
part of an Ephah of barley meale, *but* he shal not
powre [f] oyle vpon it, nor put incense thereon: for
it is an offring of ielousie, an offring for a remem-
brance, calling the sinne to [g] minde.
16 And the Priest shall bring her, and set her
before the Lord.
17 Then the Priest shal take [h] the holy water
in an earthen vessel, and of the dust that is in the
floore of the Tabernacle, *euen* the Priest shall
take it and put into the water.
18 After, the Priest shal set the woman before
the Lord, and vncouer the womans head, and put
the offering of the memoriall in her handes: it is
the ielousie offering, and the Priest shal haue bit-
ter *and* [i] cursed water in his hand,
19 And the Priest shal charge her by an othe,
and say vnto the woman, If no man haue lien
with thee, neither thou hast turned to vnclean-
nesse from thine husband, be free from this bitter
and cursed water.
20 But if thou hast turned frõ thine husband,
and so art defiled, and some man hath lien with
thee beside thine husband,
21 (Then the Priest shall charge the woman
with an oth of cursing, and the Priest shal say vn-
to the woman) The Lord make thee to bee [k] ac
cursed, and detestable for the othe among thy
people, and the Lord cause thy thigh to † rot, and
thy bellie to swell:
22 And that this cursed water may goe into
thy bowels, to cause thy belly to swell, and thy
thigh to rot. Then the woman shall answere, [l] A-
men, Amen.
23 After, the Priest shall write these curses in
a booke, and shall [m] blot them out with the bit-
ter water,
24 And shall cause the woman to drinke the
bitter and cursed water, and the cursed water, *tur-
ned* into bitternesse, shall enter into her.
25 Then the Priest shall take the ielousie of-
fring out of the womans hand, & shall shake the
offring before the Lord, & offer it vpõ the altar.
26 And the Priest shal take *an handfull* of the
offring for a ‖memoriall thereof, and burne it vp-
on the [n] altar, and afterward make the woman
drinke the water.
27 When yee haue made her drinke the wa-
ter, (if she be defiled and haue trespassed against
her husband) then shall the cursed water, *turned*
into bitternesse, enter into her, & her belly shall
swell, & her thigh shall rot, and the woman shall
be accursed among her people.
28 But if the woman bee not defiled, but bee
‖cleane, she shalbe free, & shal conceiue & beare.
29 This is the law of ielousie, when a wife tur-
neth from her husband and is defiled,
30 Or when a man is moued wt a ielous minde
being ielous ouer his wife, then shall he bring the
woman before the Lord, & the Priest shal doe to
her according to all this lawe,
31 And the man shalbe [o] free from sinne, but
this woman shall beare her iniquitie.

CHAP. VI.

*2 The law of the consecration of the Nazarites. 24 The maner
to blesse the people.*

f Onely in the sinne offring, and this offring of ielousie were neither oyle nor incense offred.
g Or making the sinne knowen, and not purging it.
h Which also is called the water of purification or sprinkling, read chap.19.9.
i It was so called by the effect, because it declared the woman to be accursed and turned to her destruction.
k Both because she had committed so hainous a fault, and forsware her selfe in denying the same.
† *Ebr. to fall.*
l That is, be it so, as thou wishest, as Psalm.41.13. deu. 27:15.
m Shall wash the curses, which are written, into the water in the vessell.
‖*Or, perfume.*
n Where the incense was offred.
‖*Or, innocent.*
o The man might accuse his wife vpon suspicion, & not be reproued.

And

AND the Lord spake vnto Moses, saying,
2 Speake vnto the childrē of Israel, & say
vnto them, When a man or a woman doeth se-
parate themselues to vowe a vow of a [a]Nazarite
to separate *himselfe* vnto the Lord,

a Which separated them selues from the world & dedicated themselues to God: which figure was accomplished in Christ.

3 Hee shall absteine from wine and strong
drinke, and shal drinke no sowre wine nor sowre
drinke, nor shal drinke any licour of grapes, nei-
ther shal eate fresh grapes nor dried.
4 As long as his abstinence endureth, shal he
eate nothing that is made of ẏ wine of the vine,
neither the kernels, nor the huske.
5 While he is separate by his vowe, the * ra-
sor shal not come vpon his head, vntill the dayes
be out, in the which he separateth *himselfe* vnto
the Lord, he shall be holy, and shal let the lockes
of the haire of his head grow.

* Judg.13.5. 1.Sam.1.11.

6 During ẏ time that hee separateth himselfe
vnto the Lord, he shall come at no [b] dead body:
7 He shal not make himselfe vncleane at the
death of his father, or mother, brother, or sister:
for the consecration of his God is vpon [c] his head.
8 All the dayes of his separation hee shall be
holy to the Lord.
9 And if any die suddenly by him, or he be-
ware, then the [d] head of his consecration shalbe
defiled, and he shall shaue his head in the day of
his clensing: in the seuenth day he shal shaue it.

b As at burials, or mournings.
c In that he suffered his haire to growe, he signified that he was consecrate to God.
d Which long haire is a signe that he is dedicate to God.

10 And in the eight day hee shall bring two
turtles, or two yong pigeons to the Priest, at the
doore of the Tabernacle of the Congregation.
11 Then the Priest shal prepare the one for a
sinne offering, & the other for a burnt offering,
and shal make an atonement for him, because he
sinned by [e] the dead: so shall he halow his head
the same day,
12 And he shall [f] consecrate vnto the Lord
the dayes of his separation, & shal bring a lambe
of a yeere olde for a trespasse offering, and the
first [g] dayes shall be voyde: for his consecration
was defiled.

e By being present where the dead was.
f Beginning at the eight day, when he is purified.
g So that he shall begin his vow a newe.

13 ¶ This then is the lawe of the Nazarite:
When the time of his consecration is out, he shal
come to the doore of the Tabernacle of the
Congregation,
14 And he shall bring his offering vnto the
Lorde, an hee lambe of a yeere olde without ble-
mish for a burnt offering, and a shee lambe of a
yeere olde without blemish for a sinne offering,
and a ramme without blemish for peace offrings,
15 And a basket of vnleauened bread, of
* cakes of fine floure, mingled with oyle, & wa-
fers of vnleauened bread anointed with oyle,
with their meate offring, & their drinke offrings:

* Leuit.2.15.

16 The which the Priest shal bring before the
Lord, and make his sinne offering and his burnt
offering.
17 He shall prepare also the ram for a peace
offering vnto the Lorde, with the basket of vn-
leauened bread, and the Priest shall make his
meate offring, and his drinke offering.
18 And * the Nazarite shall shaue the head
[h] of his consecration at the doore of the Taber-
nacle of the Congregation, & shal take the haire
of the head of his consecration, and [i] put it in the
fire, which is vnder the peace offering.

* Actes 21.24.
h In token that his vow is ended.
i For the haire, which was consecrate to the Lord, might not be cast into any prophane place.

19 Then the Priest shall take the sodden
shoulder of the ramme, and an vnleauened cake
out of the basket, & a wafer vnleauened, & put
them vpon the handes of the Nazarite, after hee
hath shauen his consecration.
20 And the Priest shal * shake them to & fro
before the Lorde: this is an holy thing for the
Priest || besides the shaken breast, and besides the
heaue shoulder: so afterward the Nazarite may
drinke wine.

* Exod.29.27.
|| Or, with the breast.

21 This is the lawe of the Nazarite, which he
hath vowed, *and* of his offring vnto the Lord for
his consecration, [k] besides that that he is able to
bring: according to the vow which he vowed, so
shall he doe after the lawe of his consecration.

k At the least he shall doe this, if he be able to offer no more.

22 ¶ And the Lord spake vnto Moses, saying,
23 Speake vnto Aaron & to his sonnes, say-
ing, Thus shal ye [l] blesse the children of Israel,
and say vnto them,
24 The Lord blesse thee, and keepe thee,
25 The Lord make his face shine vpon thee,
and be mercifull vnto thee,
26 The Lorde lift vp his countenance vpon
thee, and giue thee peace.
27 So they shall put my [m] Name vpon the
children of Israel, and I wil blesse them.

l That is, pray for them, Eccles. 36.17.
m They shal pray in my Name for them.

CHAP. VII.

1 The heads or Princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the Altar. 89 God speaketh to Moses from the Mercyseate.

NOw when Moses had finished the setting vp
of the Tabernacle, and * anointed it and
sanctified it, and all the instruments thereof, and
the altar with all the || instruments thereof, and
had anoynted them, and sanctified them,
2 Then the || princes of Israel, heads ouer the
houses of their fathers (they were the princes of
the tribes, who were ouer them that were num-
bred) offered,

* Exod.40.18.
|| Or, vessels.
|| Or, captaines.

3 And brought their offring before ẏ Lord:
sixe [a] couered charets, and twelue oxen: one cha-
ret for two princes, & for euery one an oxe, and
they offered them before the Tabernacle.
4 And the Lord spake vnto Moses, saying,
5 Take *these* of them, that they may be to
doe the [b] seruice of the Tabernacle of the Con-
gregation, & thou shalt giue them vnto the Le-
uites, to euery man according vnto his office.

a Like horselitters to keepe ẏ things, that were caried in them, from weather.
b That is, to cary things & stuffe in.

6 So Moses tooke the charets and the oxen,
and gaue them vnto the Leuites:
7 Two charets & foure oxen hee gaue to the
sonnes of Gershon, according vnto their [c] office,
8 And foure charets and eight oxen he gaue
to the sonnes of Merari according vnto their of-
fice, vnder the hande of Ithamar the sonne of
Aaron the Priest.

c For their vse to cary with.

9 But to the sonnes of Kohath he gaue none,
[d] because the charge of the Sanctuarie belon-
ged to them, *which* they did beare vpon *their*
shoulders.
10 ¶ The princes also offered in the [e] dedi-
cation for the altar in the day that it was anoin-
ted: then the princes offered their offering be-
fore the altar.
11 And ẏ Lord sayd vnto Moses, One prince
one day, & an other prince an other day shal of-
fer their offring, for the dedication of the altar.

d The holy things of the Sanctuarie must be caried vpon their shoulders, & not drawen with oxen, chap.4.15.
e That is, when the first sacrifice was offred thereupon by Aaron, Leuit.9.2.

12 ¶ So then on the first day did || Nahshon
the sonne of Amminadab of the tribe of Iudah
offer his offering.

|| The offering of Nahshon.

13 And his offring *was* a siluer charger of an
hundreth & thirtie *shekels* weight, a siluer bowle

of

of seuentie shekels, after the shekel of the Sanctu-
arie, both full of fine floure, mingled with oyle,
for a * meate offring,

* Leuit. 2.

14 An incense cup of golde of tenne shekels,
full of incense,
15 A yong bullock, a ram, a lambe of a yeere
olde for a burnt offring,
16 An hee goate for a sinne offring,
17 And for peace offrings, two bullocks, fiue
rams, fiue hee goates, and fiue lambes of a yeere
old: this was the offring of Nahshon the sonne of
Amminadab.

‖ The offring of Nethaneel.

18 ¶ The second day ‖ Nethaneel, the sonne
of Zuar, prince of the tribe of Issachar did offer:
19 Who offered for his offring a siluer char-
ger of an hundreth and thirtie shekels weight, a
siluer boule of seuentie shekels, after the shekel
of the Sanctuarie, both full of fine floure, mingled
with oyle, for a meate offring,
20 An incense cup of gold of ten shekels, full
of incense,
21 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
22 An hee goate for a sinne offring,
23 And for peace offrings, two bullocks, fiue
rammes, fiue hee goates, fiue lambes of a yeere
olde: this was the offring of Nethaneel the sonne
of Zuar.

‖ The offring of Eliab.

24 ¶ The third day ‖ Eliab the sonne of Helon
prince of the children of Zebulun offered.
25 His offring was a siluer charger of an hun-
dreth and thirtie shekels weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctua-
rie, both full of fine floure, mingled with oyle, for
a meate offring,
26 A golden incense cup of ten shekels, full of
incense,
27 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
28 An hee goate for a sinne offring,
29 And for peace offrings, two bullocks, fiue
rams, fiue hee goates, fiue lambes of a yeere olde:
this was the offring of Eliab the sonne of Helon.

‖ The offring of Elizur.

30 ¶ The fourth day ‖ Elizur ẏ sonne of She-
deur prince of the children of Reuben offered.
31 His offring was a siluer charger of an hun-
dreth and thirtie shekels weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctua-
rie, both full of fine floure, mingled with oyle,
for a meate offring,
32 A golden incense cup of ten shekels, full of
incense,
33 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
34 An hee goate for a sinne offring,
35 And for a peace offring, two bullocks, fiue
rams, fiue hee goates, and fiue lambes of a yeere
olde: this was the offering of Elizur the sonne of
Shedeur.

‖ The offring of Shelumiel.

36 ¶ The fifth day ‖ Shelumiel the sonne of
Zurishaddai, prince of the children of Simeon
offered.
37 His offring was a siluer charger of an hun-
dreth and thirtie shekels weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctua-
rie, both full of fine floure, mingled with oyle,
for a meate offring,
38 A golden incense cup of ten shekels, full of
incense,
39 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
40 An hee goate for a sinne offring,
41 And for a peace offring, two bullocks, fiue
rammes, fiue hee goats, fiue lambs of a yere olde:
this was the offering of Shelumiel the sonne of
Zurishaddai.

‖ The offring of Eliasaph.

42 ¶ The sixt day ‖ Eliasaph the sonne of De-
uel prince of the children of Gad offered.
43 His offring was a siluer charger of an hun-
dreth and thirtie shekels weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctua-
rie, both full of fine floure, mingled with oyle, for
a meate offring,
44 A golden incense cup of ten shekels, full of
incense,
45 A yong bullocke, a ram, a lambe of a yeere
olde, for a burnt offring,
46 An hee goate for a sinne offring,
47 And for a peace offring, two bullockes,
fiue rammes, fiue hee goats, fiue lambes of a yeere
olde: this was the offring of Eliasaph the sonne of
Deuel.

‖ The offring of Elishama.

48 ¶ The seuenth day ‖ Elishama the sonne
of Ammiud prince of the children of Ephraim
offered.
49 His offring was a siluer charger of an hun-
dreth and thirtie shekels weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctua-
rie, both full of fine floure, mingled with oyle, for
a meate offering,
50 A golden incense cup of ten shekels, full of
incense,
51 A yong bullock, a ram, a lambe of a yeere
olde for a burnt offering,
52 An hee goate for a sinne offering,
53 And for a peace offring, two bullocks, fiue
rammes, fiue hee goates, fiue lambes of a yeere
olde: this was the offring of Elishama the sonne
of Ammiud.

‖ The offring of Gamliel.

54 ¶ The eight day offred ‖ Gamliel the sonne
of Pedazur, prince of the children of Manasseh.
55 His offring was a siluer charger of an hun-
dreth and thirtie shekels weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctua-
rie, both full of fine floure, mingled with oyle, for
a meate offring,
56 A golden incense cup of ten shekels, full of
incense,
57 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offering,
58 An hee goate for a sinne offring,
59 And for a peace offring, two bullocks, fiue
rammes, fiue hee goates, fiue lambes of a yeere
olde: this was the offring of Gamliel the sonne of
Pedazur.

‖ The offring of Abidan.

60 ¶ The ninth day ‖ Abidan the sonne of Gi-
deoni prince of the children of Beniamin offered.
61 His offring was a siluer charger of an hun-
dreth and thirtie shekels weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctu-
arie, both full of fine floure, mingled with oyle,
for a meate offring,
62 A golden incense cup of ten shekels, full of
incense,
63 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
64 An hee goate for a sinne offring,
65 And for a peace offring, two bullocks, fiue
rammes,

rammes, fiue hee goates, fiue lambes of a yeere
olde: this was the offring of Abidan the sonne of
Gideoni.

The offring of Ahiezer.

66 ¶ The tenth day || Ahiezer the son of Am-
mishaddai, prince of the children of Dan *offered*.
67 His offring *was* a siluer charger of an hun-
dreth and thirtie *shekels* weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctua-
rie, both full of fine floure, mingled with oyle, for
a meate offring,
68 A golden *incense* cup of ten *shekels*, ful of
incense,
69 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
70 An hee goate for a sinne offring,
71 And for a peace offring, two bullocks, fiue
rammes, fiue hee goates, fiue lambes of a yeere
olde: this was the offring of Ahiezer the sonne
of Ammishaddai.

The offring of Pagiel, at Pho-gid.

72 ¶ The eleuenth day || Pagiel the sonne of
Ocran, prince of the children of Asher *offered*.
73 His offring *was* a siluer charger of an hun-
dreth and thirtie *shekels* weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctua-
rie, both full of fine floure, mingled with oyle, for
a meate offring,
74 A golden *incense* cup of ten *shekels*, full of
incense,
75 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
76 An he goate for a sinne offring,
77 And for a peace offring, two bullocks, fiue
rams, fiue hee goates, fiue lambs of a yeere olde:
this was the offring of Pagiel the son of Ocran.

The offring of Ahira.

78 ¶ The twelfth day || Ahira the sonne of
Enan, prince of the children of Naphtali *offered*.
79 His offring *was* a siluer charger of an hun-
dreth and thirtie *shekels* weight, a siluer boule of
seuentie shekels, after the shekel of the Sanctua-
rie, both ful of fine floure, mingled with oyle, for
a meate offring,
80 A golden *incense* cup of ten *shekels*, full of
incense,
81 A yong bullocke, a ram, a lambe of a yeere
olde for a burnt offring,
82 An hee goate for a sinne offring,
83 And for peace offerings, two bullockes,
fiue rammes, fiue hee goates, fiue lambes of a
yeere olde: this was the offering of Ahira the
sonne of Enan.
84 This was the f dedication of the Altar by
the princes of Israel, whẽ it was anointed: twelue
chargers of siluer, twelue siluer boules, twelue *in-
cense* cups of golde,
85 Euery charger *conteining* an hundreth and
thirtie *shekels* of siluer, and euerie boule seuentie:
all the siluer vessell *conteined* two thousand and
foure hundreth *shekels*, after the shekel of the
Sanctuarie.
86 Twelue *incense* cups of gold ful of incense,
conteining ten shekels euery cup, after the shekel
of the Sanctuarie: all the gold of the *incense* cups
was an hundreth and twentie *shekels*.
87 All the bullockes for the burnt offering
were twelue bullocks, the rams twelue, the lambs
of a yeere olde twelue, with their meate offrings,
and twelue hee goates for a sinne offring.
88 And al the bullocks for the peace offrings
were foure and twentie bullockes, the rammes
sixtie, the hee goates sixtie, the lambes of a yeere
olde sixtie: this was the dedication of the Altar,
after that it was g anointed.
89 And when Moses went into the h Taber-
nacle of the Congregation, to speake with *God*,
hee heard the voyce of one speaking vnto him
from the Merciseate, that was vpon the Arke of
the Testimonie i betweene the two Cherubims,
and he spake to him.

f This was the offring of the princes, when Aaron did dedicate the Altar.

g By Aaron.

h That is, the Sanctuarie.

i According as he had promised, Exod.25.22.

CHAP. VIII.

2 *The order of the lampes.* 6 *The purifying and offring of the Leuites.* 24 *The age of the Leuites, when they are receiued to seruice, and when they are dimissed.*

AND the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and say vnto him,
When thou lightest the lampes, the seuen lamps
shall giue light towarde the a forefront of the
Candlesticke.
3 And Aaron did so, lighting the lampes
thereof towarde the forefront of the Candle-
sticke, as the Lord had commanded Moses.
4 And this was the worke of the Candle-
sticke, *euen* of golde beaten out with the ham-
mer, both the shaft, and the flowres thereof
* was beaten out with the hammer: b according
to the paterne, which the Lord had shewed Mo-
ses, so made he the Candlesticke.
5 ¶ And the Lord spake vnto Moses, saying,
6 Take the Leuites from among the children
of Israel, and purifie them.
7 And thus shalt thou doe vnto them, when
thou purifiest them, Sprinckle c water of purifica-
tion vpon them, & let them shaue all their flesh,
and wash their clothes: so they shalbe cleane.
8 Then they shal take a yong bullocke with
his meate offering of fine floure, mingled with
oyle, and another yong bullocke shalt thou take
for a sinne offring.
9 Then thou shalt bring the Leuites before
the Tabernacle of the Congregation, & assemble
d all the Congregation of the children of Israel.
10 Thou shalt bring the Leuites also before
the Lord, and the e children of Israel shall put
their hands vpon the Leuites.
11 And Aaron shal offer the Leuites before
the Lord, as a shake offring of the childrẽ of Isra-
el, that they may execute the seruice of the Lord.
12 And the Leuites shal put their handes vp-
on the heades of the bullockes, and make thou
the one a sinne offring, and the other a burnt of-
fring vnto the Lorde, that thou mayest make an
atonement for the Leuites.
13 And thou shalt set the Leuites before Aa-
ron and before his sonnes, and offer them as a
shake offring to the Lord.
14 Thus thou shalt separate the Leuites from
among the children of Israel, and the Leuites
shal be * mine.
15 And afterward shal ẏ Leuites go in, to serue
in the Tabernacle of the Congregation, & thou
shalt purify them, & offer thẽ, as a shake offring.
16 For they are freely giuen * vnto me from
among the children of Israel, for f such as open
any wombe: for all the first borne of the chil-
dren of Israel haue I taken them vnto me.
17 * For all the first borne of the children of
Israel are mine, both of man & of beast: since the
day that I smote euery first borne in the lande of
Egypt, I sanctified them for my selfe,

a To that part which is ouer against the Candlesticke, Exo.25.37.

* Exod.25.18.

b And not set together of diuers peeces.

c In Ebrewe, it is called the water of sinne, because it is made to purge sinne, as Chap.19.9.

d That thou mayest doe this in presence of them all.

e Meaning, certaine of them in the name of the whole.

* Chap.3.45.

* Chap.3.9.

f That is, they that are the first borne.

* Exod.13.2. luke 2.23.

18 And I haue taken the Leuites for all the
first borne of the children of Israel,
19 And haue giuen the Leuites as a gift vnto
Aaron, and to his sonnes from among the chil-
dren of Israel to do the seruice of the g children
of Israel in the Tabernacle of the Congregation,
and to make an atonement for the children of
Israel, that there bee no plague among the chil-
dren of Israel, when the children of Israel come
neere vnto the h Sanctuarie.

g Which seruice the Israelites should else do.

h Because the Leuites goe into the Sanctuarie in their name.

20 ¶ Then Moses and Aaron & all the Con-
gregation of the children of Israel did with the
Leuites, according vnto all that the Lorde had
commaunded Moses concerning the Leuites: so
did the children of Israel vnto them.
21 So the Leuites were purified, and washed
their clothes, and Aaron offered them as a shake
offring before the Lord, and Aaron made an at-
onement for them, to purifie them.
22 And after that, went the Leuites in to doe
their seruice in the Tabernacle of the Congrega-
tion, i before Aaron and before his sonnes: as
the Lord had cōmaūded Moses concerning the
Leuites, so they did vnto them.

i In their presence, to serue them.

23 ¶ And the Lord spake vnto Moses, saying,
24 This also *belongeth* to the Leuites: from
fiue and twenty yeere olde and vpward, they shal
go in, to execute *their* office in the seruice of the
Tabernacle of the Congregation.
25 And after the age of fiftie yeere, they shal
cease from executing the k office, and shall serue
no more:
26 But they shal minister l with their brethren
in the Tabernacle of the Congregation, to keepe
things committed to their charge, but they shall
do no seruice: thus shalt thou doe vnto the Le-
uites touching their charges.

k Such office as was painefull, as to beare burthens and such like.

l In singing Psalmes, instructing, counselling and keeping the things in order.

CHAP. IX.

2 The Passeouer is commanded againe. 13 The punishement of him that keepeth not the Passeouer. 15 The cloude conducteth the Israelites through the wildernes.

AND the Lorde spake vnto Moses in the wil-
dernes of Sinai, in the first moneth of the se-
cond yeere, after they were come out of the land
of Egypt, saying,
2 The children of Israel shall also celebrate
the * Passeouer at the time appointed thereunto.
3 In the fourteenth day of this moneth at
* euen, ye shall keepe it in his due season: accor-
ding to a all the ordinances of it, and according
to all the ceremonies thereof shall ye keepe it.
4 Then Moses spake vnto the children of Is-
rael, to celebrate the Passeouer.

* *Exod.12.1. leuit. 23.5. chap.28.16. deut.16.2.*
* *Exod.12.6. deut.16.6.*
a Euen in all points as the Lord hath instituted it.

5 And they kept the Passeouer in the foure-
teenth day of the first moneth at euen in the wil-
dernes of Sinai: according to all that the Lorde
had cōmanded Moses, so did ẏ children of Israel.
6 ¶ And certaine men were defiled b by a
dead man, that they might not keepe the Passeo-
uer the same day: and they came before Moses
and before Aaron the same day.
7 And those men saide vnto him, We are de-
filed by a dead man: wherefore are wee kepte
backe that wee may not c offer an offering vnto
the Lorde in the time thereunto appoynted a-
mong the children of Israel?
8 Then Moses saide vnto them, Stand still,
and I will heare what the Lorde will commaund
concerning you.

b By touching a corps, or being at the buriall.

c Or celebrate the Passeouer the fourteenth day of the first moneth.

9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say,
If any amōg you, or of your posterity shal be vn-
cleane by ẏ reason of a corps, or be in a long iour-
ney, d he shal keep the Passeouer vnto the Lord.
11 In the fourteenth day of the e second mo-
neth at euen they shall keepe it: with vnleaue-
ned bread and sowre herbes shall they eate it.
12 They shal leaue none of it vnto ẏ morning,
* nor breake any bone of it: according to all the
ordinance of the Passeouer shal they keepe it.
13 But the man that is cleane and is not in a
f iourney, and is negligent to keep the Passeouer,
the same person shal be cut off from his people:
because he brought not the offring of the Lorde
in his due season, that man shall beare his || sinne.
14 And if a stranger dwel among you, and wil
keepe the Passeouer vnto the Lorde, as the ordi-
nance of the Passeouer, and as the maner thereof
is, so shal he do: * ye shal haue one law both for ẏ
stranger, and for him that was borne in the same
land.

d And c... come where the Tabernacle is, when others keepe it.

e So that they that are cleane, and ... that are not at home, haue a moneth longer graunted vnto them.

* *Exod.12.46. iohn 19.36.*
f When the Passeouer is celebrated.
|| *Or, punishment of his sinne.*
* *Exod.12.49.*

15 ¶ * And when the Tabernacle was reared
vp, a cloude couered the Tabernacle, *namely* the
Tabernacle of the Testimony: and at euen there
was vpon the Tabernacle, as the g appearance
of fire vntill morning.
16 So it was alway: the cloude couered it *by
day*, and the appearance of fire by night.
17 And when the cloude was taken vp from
the Tabernacle, then afterward the children of
Israel iourneyed: and in the place where the
cloude abode, there the children of Israel pitched
their tents.
18 At the † commaundement of the h Lorde
the children of Israel iourneyed, and at the com-
mandement of the Lorde they pitched: as long
as the cloude abode vpon the Tabernacle, * they
† lay still.

* *Exod.40.34.*
g Like a pillar, reade Exod. 13...
† *Ebr. mouth.*
h Who taught them what to do by the cloude.
* *1.Cor.10.1.*
† *Ebr. camped.*

19 And when the cloude taried still vpon the
Tabernacle a long time, ẏ children of Israel kept
the i watch of the Lord, and iourneyed not.
20 So when the cloude abode † a few daies vp-
on the Tabernacle, they abode in their tents ac-
cording to the cōmandement of ẏ Lord: for they
iourneyed at the commandement of the Lord.
21 And though the cloude abode vpon the
Tabernacle from euen vnto the morning, yet if
the cloude was taken vp in the morning, then
they iourneyed: whether by day or by night the
cloude was taken vp, then they iourneyed.
22 Or if the cloude taried two dayes or a mo-
neth, or a yeere vpon ẏ Tabernacle, abiding there-
on, the children of Israel * abode stil, and iournei-
ed not: but when it was taken vp, they iourneied.
23 At the commandement of the Lord they
pitched, and at the commandement of the Lorde
they iourneyed, keeping the watch of the Lorde
at the commaundement of the Lorde by the
k hand of Moses.

i They waited when the Lord would signifie to ther their departure, or their abode by the cloude.
† *Ebr. dayes of number.*
* *Exod.40.36. reade verse...*
k Vnder the charge and gouernement of Moses.

CHAP. X.

2 The vse of the siluer trumpets. 11 The Israelites departe from Sinai. 14 The captaines of the hoste are numbered. 30 Hobab refuseth to goe with Moses his sonne in lawe.

AND the Lord spake vnto Moses, saying,
2 Make thee two trumpets of siluer: of
an a whole piece shalt thou make thē, that thou
mayest vse them for the assembling of the Con-
gregation, and for the departure of the campe.

a Or, of one beaten out ... the hammer.

3 And

3 And when they shall blowe with them, all the Congregation shall assemble to thee before the doore of ẏ Tabernacle of the Congregation.

4 But if they blowe with one, then the princes, *or* heads ouer the thousands of Israel shall come vnto thee.

5 But if ye blow an alarme, then the campe of them that pitch on ẏ b East part, shal go forward.

b [illegible] That is, the [illegible]e of Iudah and [illegible] that are vnder his ensigne.

6 If ye blowe an alarme the second time, then the hoste of them that lye on the c Southside, shall march: *for* they shal blow an alarme when they remooue.

c Meaning the [illegible] of Reuben.

7 But in assembling the Congregation, yee shall blowe without an alarme.

8 And the sonnes of Aaron the Priest shall d blowe the trumpets, and ye shall haue them as a lawe for euer in your generations.

d So that onely the Priests must blowe the trumpets so long as the Priesthood lasted.

9 And when yee goe to warre in your land against the enemie that vexeth you, ye shal blow an alarme with the trumpets, and ye shall be remembred before the Lord your God, and shalbe saued from your enemies.

10 Also in the day of your e gladnesse, and in your feast daies, & in the beginning of your moneths, ye shal also blow the trumpets || ouer your burnt sacrifices, & ouer your peace offrings, that they may be a remembrance for you before your God: I am the Lord your God.

e When yee reioyce that God hath remoued any plague.

|| [illegible], when ye offer [illegible] offrings.

11 ¶ And in the second yeere, in the second moneth, *and* in the twentieth *day* of the moneth the cloude was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their || iourneys out of the desart of Sinai, & the cloud rested in the wildernesse of Paran.

|| [illegible] in keeping this [illegible] in their iourneyes.

13 So they f first tooke their iourney at the cōmandement of ẏ Lord, by the hand of Moses.

f From Sinai to [illegible], Chap.33.1.

14 ¶ *In the first place went the standerd of the hoste of the children of Iudah, according to their armies: and *Nahshon the sonne of Amminadab *was* ouer his band.

* Chap.2.3.

* Chap.1.7.

15 And ouer the band of the tribe of the children of Issachar *was* Nethaneel ẏ sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun *was* Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forward bearing g the Tabernacle.

g With all the appertinances thereof.

18 ¶ After, departed the standerd of the hoste of Reuben, according to their armies, and ouer his band *was* Elizur the sonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon *was* Shelumiel the sonne of Shurishaddai.

20 And ouer the band of the tribe of the children of Gad *was* Eliasaph the sonne of Deuel.

21 The Kohathites also went forwarde and h bare the * Sanctuarie, and the i *former* did set vp the Tabernacle against they came.

h Vpon their [illegible]ulders.

* Chap.4.4.

i The Merarites [illegible] Gershonites.

22 ¶ Then the standerd of the hoste of the children of Ephraim went forward according to their armies, and ouer his band *was* Elishama the sonne of Ammiud.

23 And ouer the band of the tribe of ẏ sonnes of Manasseh *was* Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of ẏ sonnes of Beniamin *was* Abidan the sonne of Gideoni.

25 ¶ Last, the standerd of the hoste of the children of Dan marched, k gathering all ẏ hostes according to their armies: and ouer his band *was* Ahiezer the sonne of Ammishaddai.

k Leauing none [illegible], nor any [illegible] the former that [illegible] in the [illegible]

26 And ouer the band of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And ouer the band of the tribe of the children of Naphtali *was* Ahira the sonne of Enan.

28 l These were the remoouings of the children of Israel according to their armies, when they marched.

l This was the order of their hoste when they remoued.

29 ¶ After, Moses said vnto m Hobab the son of Reuel the Midianite, ẏ father in law of Moses, We go into the place, of which ẏ Lord said, I wil giue it you. Come thou with vs, & we wil do thee good: for ẏ Lord hath promised good vnto Israel.

m Some thinke that Reuel, Iethro, Hobab, and Keni were all one: Kymhi saith that Reuel was Iethroes father: so Hobab was Moses father in law, looke Exo. 2.18. & 3.1. & 4.18. and 18.1. and iudg. 4.11.

30 And he answered him, I will not goe: but I will depart to mine owne countrey, and to my kindred.

31 Then he saide, I pray thee, leaue vs not: for thou knowest our camping places in the wildernesse: therefore thou mayest be † our guide.

† Ebr. eyes vnto vs

32 And if thou go with vs, what goodnesse the Lord shall shew vnto vs, the same will wee shew vnto thee.

33 ¶ So they departed from the n mount of the Lord, three dayes iourney: and the Arke of the couenant of the Lorde went before them in the three dayes iourney, to search out a resting place for them.

n Mount Sinai, or Horeb.

34 And the cloude of the Lorde *was* vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, *o Rise vp, Lord, & let thine enemies be scattered, & let them that hate thee, flee before thee.

* Psal.68.1,2.

o Declare thy might and power.

36 And when it rested, hee saide, Returne, O Lord, to the † many thousands of Israel.

† Ebr. to the tenne thousand thousands

CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They loathe Manna. 11 The weake faith of Moses. 16 The Lorde deuideth the burden of Moses to the seuentie of the Ancients. 31 The Lord sendeth quailes. 33 Their lust is punished.

When the people became † murmurers, † it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and *consumed the vttermost part of the hoste.

† Ebr. as iniust complainers.

† Ebr. it was euill in the eares of the Lord.

* Psal.78.21.

2 Then the people cried vnto Moses: & when Moses praied vnto ẏ Lord, the fire was quenched.

3 And he called ẏ name of that place || Taberah, because the fire of ẏ Lorde burnt among thē.

|| Or, burning.

4 ¶ And a number of a people that was among them, fell a lusting, and b turned away, and the children of Israel also wept, and saide, Who shall giue vs flesh to eate?

a Which were of those strangers that came out of Egypt with them, Exod.12.38.

b From God.

5 We remēber the fish which we did eate in Egypt for c nought, ẏ cucumbers, & the pepons, and the leekes, and the onions, and the garleke.

c For a small price, or good cheape.

6 But now our soule is d dryed away, we can see nothing but this MAN.

d For the greedie lust of flesh.

7 (The MAN also was as *coriander seede, and his colour like the colour of e bdelium.

* Exod.16.31. wisd.16.20. psal.78.24. iohn 6.31.

e Which is a white pearle or precious stone.

8 The people went about and gathered it, & ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the dewe fell downe vpon the hoste in the night, the MAN fell with it.)

10 ¶ Then Moses heard the people weepe throughout their families, euerie man in the doore of his tent, and the wrath of the Lord was

grieuously

grieuously kindled: also Moses was grieued.
11 And Moses said vnto the Lord, Wherfore
hast thou ‖vexed thy seruant? and why haue I
not found [f] fauour in thy sight, seeing thou hast
put the charge of all this people vpon me?
12 Haue I [g] conceiued all this people? or haue
I begotten them, that thou shouldest say vnto
me, Cary them in thy bosome (as a nurse beareth
the sucking child) vnto the [h] land, for the which
thou swarest vnto their fathers?
13 Where should I haue flesh to giue vnto
all this people? for they weepe vnto me, saying,
Giue vs flesh that we may eate.
14 I am not able to beare all this people a-
lone, for it is too heauie for me.
15 Therefore if thou deale thus with mee, I
pray thee, if I haue found fauour in thy [i] sight,
kill me, that I behold not my miserie.
16 ¶ Then the Lord said vnto Moses, Gather
vnto me seuentie men of the Elders of Israel,
whom thou knowest, that they are the elders of
the people, and gouernours ouer them, and bring
them vnto the Tabernacle of the Congregation,
and let them stand there with thee,
17 And I will come downe, and talke with
thee there, [k] and take of the Spirite, which is vp-
on thee, and put vpon them, and they shall beare
the burthen of the people with thee: so thou
shalt not beare it alone.
18 Furthermore thou shalt say vnto the peo-
ple, [l] Be sanctified against to morow, and ye shall
eate flesh: for you haue wept in the eares of the
Lord, saying, Who shall giue vs flesh to eate? for
we were better in Egypt: therefore the Lord will
giue you flesh, and ye shall eate.
19 Ye shal not eate one day nor two daies, nor
fiue dayes, neither ten dayes, nor twentie dayes,
20 But a whole moneth, vntill it come out at
your nostrels, and be lothsome vnto you, because
ye haue [m] contemned the Lord, which is [n] among
you, and haue wept before him, saying, Why
came we hither out of Egypt?
21 And Moses sayd, Sixe hundreth thousand
footemen *are there* of the people, [o] among whom
I am: and thou sayest, I will giue them flesh, that
they may eate a moneth long.
22 Shal the sheepe & the beeues be slaine for
them, to find thē? either shal all ẏ fish of the sea
be gathered together for them to suffice them?
23 And the Lord said vnto Moses, Is *ẏ Lords
hand shortened? thou shalt see now whether my
word shal come to passe vnto thee, or no.
24 ¶ So Moses went out, and told the people
the words of the Lord, & gathered seuentie men
of the Elders of the people, and set them round
about the Tabernacle.
25 Then the Lord came downe in a cloude, &
spake vnto him, and ‖tooke of the Spirit that was
vpon him, and put it vpon the seuentie Ancient
men: and when the Spirit rested vpon them, then
they prophecied, and did not [p] cease.
26 But there remained two of the men in the
hoste: the name of the one *was* Eldad, and the
name of the other Medad, and the Spirite rested
vpō them, (for they were of them that were writ-
ten, and went not out vnto the Tabernacle) and
they prophecied in the hoste.
27 Then there ranne a yong man, and tolde
Moses, and said, Eldad and Medad doe prophecie

‖ *Or, euill intreated.*
f Or, wherein haue I displeased thee?
g Am I their father, that none may haue the charge of them but I?
h Of Canaan promised by an othe to our fathers.
i I had rather die then to see my griefe and miserie thus daily increase by their rebellion.
k I will distribute my Spirit among them, as I haue done to thee.
l Prepare your selues that ye be not vncleane.
m Or, cast him off, because ye refused Manna which he appointed as most meete for you.
n Who leadeth and gouerneth you.
o Of whom I haue the charge.
* *Isa.50.2. & 59.1.*
‖ *Or, separated, as verse 17.*
p From that day the spirit of prophesie did not faile them.

in the hoste.
28 And Iosua the sonne of Nun the seruant
of Moses one of his [q] yong men answered and
sayd, My lord Moses, [r] forbid them.
29 But Moses sayde vnto him, Enuiest thou
for my sake? yea, would God that all the Lordes
people *were* Prophets, *and* that the Lorde would
put his Spirit vpon them.
30 And Moses returned into the hoste, he and
the Elders of Israel.
31 Then there went foorth a winde from the
Lord, and * brought quailes from the Sea, and
let them fall vpon the campe, a dayes iourney on
this side, and a dayes iourney on the other side,
round about the hoste, and *they were* about two
cubites aboue the earth.
32 Then the people arose, all that day, and all
the night, and all the next day, and gathered the
quailes: he that gathered the least, gathered ten
[f] Homers full, and they spred them abroad for
their vse round about the hoste.
33 While ẏ flesh was yet betwene their teeth,
before it was chewed, euen the wrath of the Lord
was kindled against the people, and the Lorde
*smote the people ẇ an exceeding great plague.
34 So the name of the place was called, ‖Ki-
broth-hattaauah: for there they buried the peo-
ple that fell a lusting.
35 Frō Kibroth-hattaauah the people tooke
their iourney to Hazeroth, & abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is stricken with leprosie, and healed at the prayer of Moses.

AFterward Miriam and Aaron ‖spake against
Moses, because of the woman of Ethiopia
whome he had maried (for he had maried [a] a wo-
man of Ethiopia)
2 And they sayd, What? hath the Lord spo-
ken but onely by Moses? hath he not spoken al
so by vs? and the Lord heard *this*.
3 (But Moses *was* a very * [b] meeke man, a-
boue all the men that were vpon the earth)
4 And by and by the Lord sayd vnto Moses,
and vnto Aaron, and vnto Miriam, Come out ye
three vnto the Tabernacle of the Congregation:
and they three came foorth.
5 Then the Lorde came downe in the pillar
of the cloude, and stoode in the doore of the Ta-
bernacle, and called Aaron and Miriam, and they
both came forth.
6 And hee sayd, Heare nowe my wordes, If
there be a Prophet of the Lord among you, I wil
be knowen to him by a [c] vision, *and* will speake
vnto him by dreame.
7 My seruant Moses *is* not so, who is faithfull
[d] in all mine house.
8 Vnto him will I speake *mouth to mouth,
and by vision, and not in darke wordes, but hee
shall [e] see the similitude of the Lord. Wherefore
then were ye not afraid to speake against my ser-
uant, *euen* against Moses?
9 Thus the Lord was very angry with them,
and departed.
10 Also the cloude departed from the [f] Ta-
bernacle: and beholde, Miriam *was* leprous like
snowe: and Aaron looked vpon Miriam, and be-
holde, *shee was* leprous.
11 Then Aaron sayd vnto Moses, Alas, my
Lord, I beseech thee, lay not the sinne vpon vs,
which

q Or, a yong man whom he had chosen frō his youth.
r Such blinde zeale was in the Apostles, Mat.9.38, luke 9.49.
* *Exod.16.13. Psal.78.26,27.*
f Of Homer, reade Leuit.27.16. also it signifieth an heape, as Exod.8.14. iudg.15.16.
* *Psal.78.31.*
‖ *Or, graues of lust.*
‖ *Or, murmured.*
a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scriptures comprehended vnder this name.
* *Ecclus.45.4.*
b And so bare with their grudgings, although he knew them.
c These were the two ordinarie meanes.
d In all Israel which was his Church.
* *Exod.33.11.*
e So farre as any man was able to comprehend, which he calleth his backe partes, Exod.33.23.
f From the doore of the Tabernacle.

which we haue foolishly committed and where-
in we haue sinned.

12 Let her not, I pray thee, be as one g dead,
of whome the flesh is halfe consumed, when hee
commeth out of his mothers wombe.

g As a childe that commeth out of his mothers bellie dead, hauing as it were but the skinne.

13 Then Moses cryed vnto the Lord, saying,
O God, I beseech thee, heale her nowe.
14 ¶ And the Lord said vnto Moses, If her fa-
ther had h spit in her face, shoulde she not haue
bene ashamed seuen daies? let her be *shut out of
the hoste seuen days, & after she shalbe receiued.
15 So Miriam was shut out of the hoste seuen
dayes, and the people remooued not, till Miriam
was brought in againe.

h In his displeasure.
* Leuit.13.46.

CHAP. XIII.

4 Certaine men are sent to search the lande of Canaan. 24 They bring of the fruite of the lande. 31 Caleb comforteth the people against the discouraging of the other spies.

THen afterwarde the people remooued from
Hazeroth, and pitched in the wildernesse of
a Paran.
2 ¶ And the Lord spake vnto Moses, saying,
3 b Sende thou men out to search the lande
of Canaan which I giue vnto the children of Is-
rael: of euery tribe of their fathers shall ye send
a man, *such as are* all rulers among them.
4 Then Moses sent them out of the wilder-
nes of Paran at the commandement of the Lord:
all those men were || heades of the children of Is-
rael.

a That is, in Rithma, which was in Paran, Chap 33.18.
b After the people had required it of Moses, as it is in Deut.1.22. then the Lorde spake to Moses so to doe.
|| Or, rulers.

5 Also their names are these: of the tribe of
Reuben, Shammua the sonne of Zaccur:
6 Of the tribe of Simeon, Shaphat the sonne
of Hori:
7 Of the tribe of Iudah, Caleb the sonne of
Iephunneh:
8 Of the tribe of Issachar, Igal the sonne of
Ioseph:
9 Of the tribe of Ephraim, || Oshea the sonne
of Nun:

|| Or, Joshua.

10 Of the tribe of Beniamin, Palti the sonne
of Raphu:
11 Of the tribe of Zebulun, Gaddiel the sonne
of Sodi:
12 Of the tribe of Ioseph, *to wit*, of the tribe
of Manasseh, Gaddi the sonne of Susi:
13 Of the tribe of Dan, Ammiel the sonne of
Gemalli:
14 Of the tribe of Asher, Sethur the sonne of
Michael:
15 Of the tribe of Naphtali, Nahbi the sonne
of Vophsi:
16 Of the tribe of Gad, Geuel the sonne of
Machi.
17 These are the names of the c men, which
Moses sent to spie out the land: and Moses called
the name of Oshea the sonne of Nun, Iehoshua.

c Which in number were twelue, according to the twelue tribes.

18 So Moses sent them to spie out the land of
Canaan, and said vnto them, Go vp this way to-
ward the South, and go vp into || the mountaines,

|| Or, high countrey.

19 And consider the land what it is, and the
people that dwel therein, whether they be strong
or weake, either fewe or many,
20 Also what the lande *is* that they dwell in,
whether it bee d good or bad: and what Cities
they be, that they dwell in, whether they dwell in
tents, or in walled townes:

d Plentifull or barren.

21 And what the land *is*: whether it be fat or
leane, whether there be trees therein, or not.
And be of good courage, and bring of the fruite
of the lande (for then *was* the time of the first
ripe grapes.)
22 ¶ So they went vp, and searched out the
lande, from the wildernesse of e Zin vnto Re-
hob, to go to Hamath.

e Which was in the wildernes of Paran.

23 And they ascended toward the South, and
came vnto Hebron, where were Ahiman, Sheshai
and Talmai, the sonnes of f Anak. And g Hebron
was built seuen yeere before Zoan in Egypt.

f Which were a kinde of giants.
g Declaring the antiquitie thereof: also Abraham, Sara, Izhak and Iaakob were buried there.

24 *Then they came to the riuer of Eshcol,
& cut down thence a branch with one cluster of
grapes, & they bare it vpō a barre betwene two,
& *brought* of the pomegranats and of the figges.
25 That place was called the || riuer Eshcol,
because of the cluster of grapes, which the chil-
dren of Israel cut downe thence.

* Deut.1.24.
|| Or, the valley of Eshcol, that is, of grapes.

26 Then after fourtie dayes, they turned a-
gaine from searching of the land.
27 And they went and came to Moses and to
Aaron & vnto all the Congregation of the chil-
dren of Israel, in the wildernesse of h Paran, to
Kadesh, and brought to them, and to al the Con-
gregation tydings, and shewed them the fruite
of the land.

h Called also Kadesh-barnea.

28 And they tolde i him, and saide, We came
vnto the land whither thou hast sent vs, & surely
it floweth with * milke and hony: and here is of
the fruit of it.

i That is, Moses.
* Exod.33.3.

29 Neuerthelesse the people bee strong that
dwell in the land, and the cities *are* walled and
exceeding great: and moreouer, wee sawe the
k sonnes of Anak there.

k Ahiman, Sheshai, and Talmai, whome Caleb slew afterward, Iosh.15.21,22.

30 The Amalekites dwell in the South coun-
trey, and the Hittites, and the Iebusites, & the A-
morites dwel in the mountaines, and the Canaa-
nites dwel by the sea, and by the coast of Iorden.
31 Then Caleb stilled the people || before
Moses, and said, Let vs go vp at once, and possesse
it: for vndoubtedly we shal ouercome it.

|| Or, murmuring against Moses.

32 But the men, that went vp with him, saide,
We be not able to goe vp against the people: for
they are stronger then we.
33 So they brought vp an euill report of the
land which they had searched for the children of
Israel, saying, The lande which wee haue gone
through to search it out, is a land that l eateth vp
the inhabitants thereof: for all the people that
we sawe in it, are men of great stature.
34 For there we sawe gyants, the sonnes of
Anak, *which come* of the gyants, so that wee see-
med in our sight like Grasshoppers: and so wee
were in their sight.

l The gyants were so cruel that they spoyled and killed one another, and those that came to them.

CHAP. XIIII.

2 The people murmure against Moses. 10 They woulde haue stoned Caleb and Iosshua 13 Moses pacifieth God by his prayer. 45 The people that would enter into the land, contrary to Gods will, are slaine.

THen al ye Congregation lifted vp their voice,
and cried: and a the people wept that night.

a Such as were afraide at the report of the tenne spies.

2 And all the children of Israel murmured
against Moses and Aaron: and the whole assem-
blie said vnto them, Would God we had died in
the land of Egypt, or in this wildernesse: would
God we were dead.
3 Wherefore nowe hath the Lorde brought
vs into this lande to fall vpon the sworde? our
wiues, and our children shall be b a pray: were it
not better for vs to returne into Egypt?

b To our enemies the Canaanites.

4 And

4 And they said one to another, Let vs make
a Captaine and returne into Egypt.

e Lamenting the people and praying for them.

5 Then Moses and Aaron e fell on their fa-
ces before all the assemblie of the Congregation
of the children of Israel.

* Ecclus.46.9. 1.mac.2.56.

d For sorrowe, hearing their blasphemie.

6 * And Ioshua the sonne of Nun, and Ca-
leb the sonne of Iephunneh *two* of them that
searched the lande, d rent their clothes,
7 And spake vnto all the assemblie of the
children of Israel, saying, The land which we wal-
ked through to search it, is a very good land.
8 If the Lorde loue vs, hee wil bring vs into
this land, and giue it vs, which is a land that flow-
eth with milke and honie.
9 But rebell not ye against the Lord, neither
feare ye the people of the land: for they are *but*
e bread for vs: their shield is departed from them,
and the Lorde is with vs, feare them not.

e We shall easely ouercome them.

f This is the condition of them that would perswade in Gods cause, to be persecuted of the multitude.

10 And all the multitude saide, f Stone them
with stones: but the glory of the Lorde appeared
in the Tabernacle of the Congregation, before
all the children of Israel.
11 And the Lord said vnto Moses, How long
will this people prouoke me, and howe long will
it be, yer they beleeue me, for al the signes which
I haue shewed among them?
12 I will smite them with the pestilence and
destroy them, and will make thee a greater nati-
on and mightier then they.

* Exod.32.12.

13 But Moses saide vnto the Lorde, * When
the Egyptians shal heare it, (for thou broughtest
this people by thy power from among them)
14 Then they shall say to the inhabitants of
this land, (*for* they haue heard that thou, Lorde,
art among this people, *and* that thou, Lorde, art
seene † face to face, and that thy cloude standeth
ouer them, and that thou * goest before them by
day time in a pillar of a cloude, and in a pillar of
fire by night)

† Ebr. eye to eye.

* Exod.30.21.

g So that none shall escape.

15 That thou wilt kil this people as g one mã:
so the heathẽ which haue heard the fame of thee,
shal thus say,

* Deut.9.28.

16 Because ỹ Lord was not * able to bring this
people into the land, which he sware vnto them,
therefore hath he slaine them in the wildernesse.
17 And now, I beseech thee, let the power of
my Lord be great, according as thou hast spo-
ken, saying,

* Exod.34.6. psal.103.8. * Psal.103.3. * Exod.20.5. and 34.7.

18 The Lord is * slow to anger, and of great
mercie, and * forgiuing iniquitie, and sinne, but
not making *the wicked* innocent, and * visiting
the wickednesse of the fathers vpon the children,
in the third and fourth *generation:*
19 Be mercifull, I beseech thee, vnto the ini-
quitie of this people, according to thy great mer-
cie, and as thou hast forgiuen this people from
Egypt, euen vntil now.

h In that he destroyed not them vtterly, but left their posteritie and certaine to enter.

20 And the Lord said, I haue forgiuen h it, ac-
cording to thy request.
21 Notwithstanding, as I liue, all the earth
shall be filled with the glory of the Lord.
22 For all those men which haue seene my
glory, and my miracles which I did in Egypt, and
in the wildernes, and haue tempted me this i ten
times, and haue not obeyed my voyce,

i That is, sundry times and often.

23 Certainely they shall not see the lande,
whereof I sware vnto their fathers: neither shall
any that prouoke me, see it.

* Iosh.14.6.

24 But my seruant * Caleb, because he had
another k spirite, and hath followed me still, euen
him will I bring into the land, whither hee went,
and his seede shall inherite it.

k A meeke and obedient spirite and not rebellious.

25 Now the Amalekites and the Canaanites
l remaine in the valley: *wherefore* turne backe
to morowe, and get you into the m wildernesse,
by the way of the red sea.

l And lie in waite for you.

m For I will not defende you.

26 ¶ After the Lorde spake vnto Moses and
to Aaron, saying,

* Psal.106.26.

27 * How long *shall I suffer* this wicked mul-
titude to murmure against me? I haue heard the
murmurings of the children of Israel, which they
murmure against me.

* Chap.26.65. and 32.10.

28 Tell them, As * I liue (saieth the Lorde) I
will surely doe vnto you, euen as yee haue spoken
in mine eares.

* Deut.1.35.

29 Your carkeises shal fall in this wildernesse,
and all you that were * counted through al your
numbers, from twentie yeere olde and aboue,
which haue murmured against me,

* Gene.14.22.

30 Ye shal not doubtles come into the land,
for the which I * lifted vp mine hande, to make
you dwell therein, saue Caleb the sonne of Ie-
phunneh, and Ioshua the sonne of Nun.
31 But your children, (which ye saide should
be a pray) them will I bring in, and they shall
know the lande which ye haue refused:
32 But euen your carkeises shall fall in this
wildernesse,

n The worde signifieth to be shepheardes, or to wander like shepeheardes to and fro.

o Your infidelitie and disobedience against God.

33 And your children shall n wander in the
wildernesse, fourtie yeeres, and shall beare your
o whoredomes, vntill your carkeises be wasted in
the wildernesse.

* Ezek.4.6.

* Psal.95.10.

p Whether my promes be true or no.

34 After the number of the dayes, in the
which yee searched out the lande, *euen* fourtie
dayes, * euery day for a yeere, shall ye beare your
iniquitie, for * fourtie yeeres, and ye p shall feele
my breach of promise.
35 I the Lord haue saide, Certainely I will do
so to all this wicked company, that are gathered
together against me: *for* in this wildernesse they
shal be consumed, and there they shal die.
36 And the men which Moses had sent to
search the land (which, when they came againe,
made all the people to murmure against him, and
brought vp a slander vpon the land)

* 1.Cor.10.10. hebr.3.10,17. iude 5.

37 Euen those men that did bring vp that vile
slander vpon the land, * shall die by a plague be-
fore the Lord.
38 But Ioshua the sonne of Nun, and Caleb
the sonne of Iephunneh, of those men that went
to search the land, shall liue.
39 ¶ Then Moses told these sayings vnto al ỹ
children of Israel, & the people sorowed greatly.

* Deut.1.41.

40 * And they rose vp earely in the morning,
and gate them vp into the toppe of the moun-
taine, saying, Loe, wee be readie to goe vp to the
place which the Lorde hath promised: for wee
haue q sinned.

q They confesse they sinned by rebelling against God, but consider not they offended in going vp without Gods commandement.

41 But Moses saide, Wherefore transgresse ye
thus the commaundement of the Lorde? it will
not so come well to passe.
42 Goe not vp (for the Lorde is not among
you) lest ye be ouerthrowẽ before your enemies.
43 For the Amalekites & the Canaanites *are*
there before you, and ye shall fall by the sworde:
for in as much as yee are turned away from the
Lord, the Lord also will not be with you.

r They could not be stayed by any meanes.

44 Yet they presumed r obstinately to go vp

to the top of the mountaine: but the Arke of the
couenant of the Lord, and Moses departed not
out of the campe.
45 Then the Amalekites and the Canaanites,
which dwelt in that mountaine, came downe and
smote them, *and consumed them vnto Hormah.

*Deut.1.44.

CHAP. XV.

2 The offrings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

AND the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and
say vnto them, *When ye be come into the [a] land
of your habitations, which I giue vnto you,

*Leuit.23.10.
a Into the land of Canaan.

3 And will make an offring by fire vnto the
Lord, a burnt offring or a sacrifice *‖ to fulfill a
vowe, or a free offring, or in your feasts, to make
a * sweete sauour vnto the Lord of the hearde, or
of the flocke,

*Leuit.22.21.
‖Or, separate.
*Exod.29.18.

4 Then *let him that offereth his offring vnto
the Lord, bring a meate offring of a tenth deale
of fine flowre, mingled with the fourth part of an
[b] Hin of oyle.

*Leuit.2.1.
b Read Exod. 29.40.

5 Also thou shalt prepare the fourth part of an
Hin of wine to be powred on a lambe, *appointed*
for the burnt offring or *any* offring.
6 And for a ram, thou shalt for a meat offring,
prepare two tenth deales of fine floure, mingled
with the third part of an Hin of oyle.
7 And for a [c] drinke offring, thou shalt offer
the third part of an Hin of wine, for a sweete sa-
uour vnto the Lord.

c The liquour was so called, because it was powred on the thing that was offred.

8 And when thou preparest a bullocke for a
burnt offring, or for a sacrifice to fulfill a vow or
a peace offring to the Lord,
9 Then let him offer with the bullocke a meat
offring of ‖ three tenth deales of fine floure, ming-
led with halfe an Hin of oyle.

‖Or, three Omers.

10 And thou shalt bring for a drinke offring
halfe an Hin of wine, for an offring made by fire
of a sweete sauour vnto the Lord.
11 Thus shall it be done for a bullocke, or for
a ramme, or for a lambe, or for a kid.
12 According to the number [d] that yee pre-
pare *to offer*, so shall ye doe to euery one accor-
ding to their number.

d Euery sacrifice of beasts must haue their meate offring and drinke offring, according to this proportion.

13 All that are borne of the countrey, shall
doe these things thus, to offer an offring made by
fire of sweete sauour vnto the Lord.
14 And if a stranger soiourne with you, or
whosoeuer be among you in your generations, &
will make an offering by fire of a sweete sauour
vnto the Lord, as ye doe, so he shall doe.
15 *One ordinance *shalbe* both for you of the
Congregation, & also for the stranger that dwel-
leth *with you*, *euen* an ordinance for euer in your
generations: as you are, so shall the stranger bee
before the Lord.

*Exod.12.49. chap.9.14.

16 One law & one maner shall serue both for
you & for the stranger that soiourneth with you.
17 ¶ And the Lord spake vnto Moses, saying,
18 Speake vnto the children of Israel, and say
vnto them, When ye bee come into the land, to
the which I bring you,
19 And when ye shal eate of the bread of the
land, ye shal offer an heaue offring vnto the Lord.
20 Ye shall offer vp a cake of the first of your
[e] dough for an heaue offring: * as the heaue of-
fring of the barne, so ye shall lift it vp.

e Which is made of the first corne ye gather.
*Leuit.23.14.

21 Of the first of your dough ye shal giue vn-
to the Lord an heaue offring in your generations.
22 And if ye [f] haue erred, and not obserued
all these commandements, which the Lord hath
spoken vnto Moses,

f As by ouersight or ignorance, reade Leuit.4.2,13.

23 *Euen* all that the Lorde hath commanded
you by the hand of Moses, from the first day
that the Lorde commanded Moses, and hence-
forward among your generations:
24 And if so be that ought be committed ig-
norantly of the [g] Congregation, then al the Con-
gregation shal giue a bullock for a burnt offring,
for a sweet sauour vnto the Lord, with the meate
offring and drinke offring thereto, according to
the *maner, and an hee goate for a sinne offring.

g Some reade, from the eyes of the Congregation: that is, which is hid from the Congregation.
*Leuit.4.1, &c.

25 And the Priest shall make an atonement
for al the Congregation of the children of Israel,
and it shalbe forgiuen them: for it is ignorance:
and they shall bring their offring for an offering
made by fire vnto the Lord, and their sinne offe-
ring before the Lord for their ignorance.
26 Then it shall be forgiuen all the Congre-
gation of the children of Israel, and the stranger
that dwelleth among them: for all the people
were in ignorance.
27 ¶ * But if any one person sinne through
ignorance, then he shall bring a shee goate of a
yeere olde for a sinne offering.

*Leuit.4.27.

28 And the Priest shall make an atonement
for the ignorant person, when he sinneth by ig-
norance before the Lord, to make reconciliation
for him: and it shalbe forgiuen him.
29 He that is borne among the children of Is-
rael, and the stranger that dwelleth among them,
shall haue both one lawe, who so doeth sinne by
ignorance.
30 ¶ But the person that doeth ought † pre-
sumptuously, whether he be borne in ỹ land, or a
stranger, ỹ same blasphemeth the Lord: therefore
that person shalbe cut off frõ among his people,

†*Ebr. with an hie hande, that is, in contempt of God.*

31 Because he hath despised the worde of the
Lord, and hath broken his commandement: that
person shalbe vtterly cut off: his [h] iniquitie shalbe
vpon him.

h He shal susteine the punishment of his sinne.

32 ¶ And while the children of Israel were in
the wildernesse, they found a man that gathered
stickes vpon the Sabbath day.
33 And they that foũd him gathering stickes,
brought him vnto Moses and to Aaron, and vnto
all the Congregation,
34 And they put him in * warde: for it was
not declared what should be done vnto him.

*Leuit.24.12.

35 Then the Lord said vnto Moses, This man
shal die the death: and let all the multitude stone
him with stones without the hoste.
36 And all the Congregation brought him
without the hoste, and stoned him with stones,
and he died, as the Lord had commanded Moses.
37 ¶ And the Lord spake vnto Moses, saying,
38 Speake vnto the children of Israel, and bid
them that they * make them fringes vpon the
borders of their garments throughout their ge-
nerations, and put vpon the fringes of the bor-
ders a riband of blew silke.

*Deut.22.12. matt.23.5.

39 And ye shall haue the fringes, that when
ye looke vpon them, yee may remember all the
cõmandements of the Lord, & do them: and that
ye seeke not after your owne heart, nor after your
owne eyes, after the which ye goe a [i] whoring:

i By leauing Gods commandement and following your owne fantasies.

40 That

40 That yee may remember and doe all my
commandements, and be holy vnto your God.
41 I am the Lorde your God, which brought
you out of the land of Egypt, to be your God: I
am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his company perissheth. 41 The people the next day murmure. 49 14700. are slaine for murmuring.

NOwe * Korah the sonne of Izhar, the sonne
of Kohath, the sonne of Leui || went aparte
with Dathan, and Abiram the sonnes of Eliab, &
On the sonne of Peleth, the sonnes of Reuben:
2 And they rose vp || against Moses, with cer-
taine of the children of Israel, two hundreth and
fiftie captaines of the assemblie, * famous in the
Congregation, and men of renoume,
3 Who gathered thẽselues together against
Moses, and against Aaron, and saide vnto them,
a *Ye take* too much vpon you, seeing al the Con-
gregation is holy, b euery one of them, and the
Lord *is* among them: wherefore then lift ye your
selues aboue the Congregation of the Lord?
4 But when Moses heard it, he fell vpon his
face,
5 And spake to Korah and vnto all his com-
pany, saying, To morowe the Lord will shew who
is his, and who is holy, and who ought to ap-
proch neere vnto him: and whom he hath c cho-
sen, he will cause to come neere to him.
6 This doe *therefore*, Take you censers, *both*
Korah, and all his companie,
7 And put fire therein, & put incense in them
before the Lord to morowe: and the man whom
the Lord doth chuse, the same shalbe holy: d *yee
take* too much vpon you, ye sonnes of Leui.
8 Againe Moses saide vnto Korah, Heare, I
pray you, ye sonnes of Leui.
9 Seemeth it a smal thing vnto you that the
God of Israel hath separated you from the mul-
titude of Israel, to take you neere to himselfe, to
do the seruice of the Tabernacle of the Lord, and
to stand before the Congregation and to mini-
ster vnto them?
10 He hath also taken thee to e him, and all
thy brethren the sonnes of Leui with thee, and
seeke ye the office of the Priest also?
11 For which cause, thou, and all thy compa-
nie are gathered together against the Lord: and
what is Aaron, that ye murmure against him?
12 ¶ And Moses sent to call Dathan, and A-
biram the sonnes of Eliab: who answered, Wee
will not come vp.
13 Is it a small thing that thou hast brought
vs out f of a lande that floweth with milke and
honie, to kill vs in the wildernesse, except thou
make thy selfe lord and ruler ouer vs also?
14 Also thou hast not brought vs vnto a land
that floweth with milke & hony, neither giuẽ vs
inheritance of fieldes and vineyardes: wilt thou
g put out ẏ eies of these men? we wil not come vp.
15 Then Moses waxed very angry, and sayde
vnto the Lord, * Looke not vnto their offring: I
haue not taken so much as an asse from thẽ, nei-
ther haue I hurt any of them.
16 And Moses saide vnto Korah, Be thou and
all thy companie h before the Lorde: *both* thou,
they, and Aaron to morowe:
17 And take euery man his censor, & put in-
cense in them, and bring ye euery man his censor
before the Lord, two hundreth and fiftie censors:
thou also and Aaron, euery one his censor.
18 So they tooke euery man his censor, and
put fire in them, and laide incense thereon, and
stoode in the doore of the Tabernacle of the
Congregation with Moses and Aaron.
19 And Korah gathered all the i multitude a-
gainst them vnto the doore of the Tabernacle
of the Congregation: then the glorie of the Lord
appeared vnto all the Congregation.
20 And the Lorde spake vnto Moses and to
Aaron, saying,
21 Separate your selues from among this Cõ-
gregation, that I may consume them at once.
22 And they fell vpon their faces and saide, O
God the God of the spirites, || of all flesh, hath
not one man *only* sinned, and wilt thou be wroth
with all the Congregation?
23 And the Lord spake vnto Moses, saying,
24 Speake vnto the Congregation and say,
Get you away from about the Tabernacle of
Korah, Dathan and Abiram.
25 Then Moses rose vp, and went vnto Dathã
and Abiram, and ẏ Elders of Israel folowed him.
26 And he spake vnto the Congregation, say-
ing, Depart, I pray you, from the tentes of these
wicked men, and touch nothing of theirs, lest ye
perish k in all their sinnes.
27 So they gate them away from the Taber-
nacle of Korah, Dathan and Abiram on euery
side: and Dathan, & Abiram came out and stood
in the doore of their tents, with their wiues, and
their sonnes, and their litle children.
28 And Moses saide, Hereby yee shall knowe
that the Lord hath sent me to do all these works:
for *I haue* not *done them* of mine owne l minde.
29 If these men die the common death of all
men, or if they bee visited after the visitation of
all men, the Lord hath not sent me.
30 But if the Lord make m a newe thing, and
the earth open her mouth, and swallowe them
vp with all that they haue, and they goe downe
quicke into || n the pit, then yee shall vnderstand
that these men haue prouoked the Lord.
31 ¶ And assoone as he had made an ende of
speaking all these wordes, euen the ground claue
asunder that was vnder them,
32 And the earth * opened her mouth, and
swallowed them vp, with their families, & all the
men that were with Korah, and all their goodes.
33 So they and al that they had, went downe
aliue into the pit, and the earth couered them: so
they perished from among the Congregation.
34 And all Israel that were about them, fled
at the crie of them: for they said, *Let vs flee*, lest
the earth swallow vs vp.
35 But there came out a fire from the Lorde,
and consumed the two hundreth and fiftie men
that offred the incense.
36 ¶ And the Lord spake vnto Moses, saying,
37 Speake vnto Eleazar the sonne of Aaron
the Priest, that he take vp the censers out of the
burning, & scatter the fire beyond *the altar*: for
they are halowed,
38 The censers, *I say*, of these sinners, *that de-
stroyed* o themselues: and let them make of them
broad plates for a couering of the Altar: for they
offered them before the Lorde, therefore they
shalbe

* Chap. 27.3. ecclus 45.18. iude 11.
|| Or, tooke other with him.
|| Or, before Moses.
* Chap. 26.9.
a Or, let it suffice you: meaning, to haue abused them thus long.
b All are alike holy: therefore none ought to bee preferred aboue other: thus the wicked reason against Gods ordinance.
c To be the Priest and to offer.
d Hee layeth the same to their charge iustly, wherewith they wrongfully charged him.
e To serue in the Congregation, as in the verse before.
f Thus they spake contemptuously preferring Egypt to Canaan.
g Wilt thou make them, that searched the land, beleeue that they sawe not that which they sawe?
* Gene. 4.4.5.
h At the doore of the Tabernacle.
i All that were of their faction.
|| Or, of euery creature.
k With them that haue committed so many sinnes.
l I haue not forged them of mine owne braine.
m Or, shewe a strange sight.
|| Or, hell.
n Or, deepe and darke places of the earth.
* Chap. 27.3. deut. 11.6. psal. 106.17.
o Which were the occasion of their owne death.

shalbe holy, and they shalbe a signe vnto the
children of Israel.
39 Then Eleazar the Priest tooke the brasen
censers, which they, that were burnt, had offred,
and made broade plates of them for a couering
of the Altar.
40 It is a remembrance vnto the children of
Israel, that no stranger which is not of the seede
of Aaron, come neere to offer incense before the
Lord, that he be not like Korah & his company,
as the Lord said to him by the hand of Moses.
41 ¶ But on the morowe all the multitude of
the children of Israel murmured against Moses &
against Aaron, saying, Ye haue killed the people
of the Lord.
42 And when the Congregation was gathe-
red against Moses and against Aaron, then they
turned their faces toward the Tabernacle of the
Congregation: and behold, the cloude couered
it, and the glory of the Lord appeared.
43 Then Moses and Aaron were come before
the Tabernacle of the Congregation.
44 ¶ And the Lord spake vnto Moses, saying,
45 Get you vp from among this Congrega-
tion, for I will consume them quickly: then they
fel vpon their faces.
46 And Moses said vnto Aaron, Take the cen-
ser and put fire therein of the r Altar, and put
therein incense, and go quickly vnto the Con-
gregation, and make an atonement for them: for
there is wrath gone out from the Lorde: the
plague is begunne.
47 Then Aaron tooke as Moses commanded
him, and ranne into the middes of the Congrega-
tion, and behold, the f plague was begun among
the people, and he put in incense, and made an
atonement for the people.
48 And when he stoode betweene the dead, &
them that were aliue, the t plague was stayed.
49 So they died of this plague fourteene thou-
sand and seuen hundreth, beside them that dyed
in the conspiracie of Korah.
50 And Aaron went againe vnto Moses be-
fore the doore of the Tabernacle of the Congre-
gation, and the plague was stayed.

p Of Gods iudgements against rebelles.

q Who presumed aboue his vocation.

|| Or, fled, to wit, Moses and Aaron.

r For it was not lawful to take anie other fire, but of the Altar of burnt offring, Leuit. 10, 1

f God had begun to punish the people.

t God drew backe his hand & ceased to punish them.

CHAP. XVII.

2 The twelue roddes of the twelue princes of the tribes of Israel. 8 Aarons rod buddeth, and beareth blossoms. 10 For a testimonie against the rebellious people.

And the Lord spake vnto a Moses, saying,
2 Speake vnto the children of Israel, &
take of euery one of them a rod, after the house
of their fathers, of all their princes according to
the familie of their fathers, euen twelue rods: and
thou shalt write euery mans name vpon his rod.
3 And write Aarons name vpon the rod of
Leui: for euery rodde shal be for the head of the
house of their fathers.
4 And thou shalt put the in the Tabernacle
of the Congregation, before the Arke of the Te-
stimonie, *where I will declare my selfe to you.
5 And the mans rod, whom I b chuse, shall
blossome: and I will make cease from mee the
grudgings of the children of Israel, which grudge
against you.
6 ¶ Then Moses spake vnto the children of
Israel, & all their princes gaue him a rod, one rod
for euery prince, according to the houses of their
fathers, euen twelue rods, and the rod c of Aaron

a While he was in the doore of the Tabernacle.

*Exod. 25, 22.

b To be the chiefe Priest.

c Though Iosephs tribe was diuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

was among their roddes.
7 And Moses laide the rods before the Lorde
in the Tabernacle of the Testimonie.
8 And when Moses on the morow went into
the Tabernacle of the Testimonie, beholde, the
rod of Aaron d for the house of Leui was budded,
and brought foorth buddes, and brought foorth
blossoms, and bare ripe almondes.
9 Then Moses brought out al the rods from
before the Lorde vnto all the children of Israel:
and they looked vpon them, & tooke euery man
his rodde.
10 ¶ After, the Lord said vnto Moses, *Bring
Aarons rod againe before the Testimonie to bee
kept for a token to the rebellious children, and
thou shalt cause their e murmurings to cease
from me, that they die not.
11 So Moses did as the Lord had comman-
ded him: so did he.
12 ¶ And the children of Israel spake vnto
Moses, saying, Behold, f we are dead, we perish, we
are all lost.
13 Whosoeuer commeth neere, or approch-
eth to the Tabernacle of the Lorde, shall die: shal
we be consumed and die?

d To declare that God did chuse the house of Leui to serue him in the Tabernacle.

* Hebr. 9, 4.

e Grudging that Aaron should be his Priest.

f The Chalde text describeth thus their murmuring: We die by the sworde: the earth swalloweth vs vp, the pestilence doeth consume vs.

CHAP. XVIII.

1. 7. The office of Aaron and his sonnes, 2 With the Leuites. 8 The Priests part of the offrings. 20 God is their portion. 26 The Leuites haue the tythes, and offer the tenth thereof to the Lord.

And the Lord said vnto Aaron, Thou, & thy
sonnes and thy fathers house with thee, shall
beare a the iniquitie of the Sanctuary: both thou
and thy sonnes with thee shall beare the iniquitie
of your Priests office.
2 And bring also with thee thy brethren of
the tribe of Leui of ẏ familie of thy father, which
shalbe ioyned with thee, and minister vnto thee:
but thou and thy sonnes with thee shal minister
before the Tabernacle of the Testimonie.
3 And they shall b keepe thy charge, euen the
charge of all the Tabernacle: but they shall not
come neere the instruments of the Sanctuary, nor
to the altar, lest they die, both they and you.
4 And they shalbe ioyned with thee, & keep
the charge of the Tabernacle of the Congrega-
tion for all the seruice of the Tabernacle: and no
c stranger shall come neere vnto you.
5 Therefore shall ye keepe the charge of the
Sanctuarie, and the charge of the altar: so there
shal fall no more wrath vpon ẏ children of Israel.
6 For lo, I haue *take your brethren the Le-
uites from among the children of Israel, which as
a gift of yours, are giuen vnto the Lord, to do the
seruice of the Tabernacle of the Congregation.
7 But thou, and thy sonnes with thee shall
keepe your Priests office for all things of the al-
tar, and within the vaile: therefore shall ye serue:
for I haue made your Priestes office || an office of
seruice: therefore the stranger that commeth
neere, shalbe slaine.
8 ¶ Againe the Lord spake vnto Aaron, Be-
holde, I haue giuen thee the keeping of mine d of-
frings, of all the hallowed things of the children
of Israel: vnto thee I haue giuen them for the
anoyntings sake, and to thy sonnes, for a perpetu-
all ordinance.
9 This shalbe thine of the most holy things,
reserued from the fire: all their offering of all
their

a If you trespasse in any thing concerning the ceremonies of the Sanctuarie, or your office, you shal be punished.

b That is, the things, which are committed to thee: or, which thou doest bee ioyned them.

c Which was not of the tribe of Leui.

* Chap. 3, 45.

|| Or, a gift.

d As the first fruit, first borne, and the tenths.

e That which was not burned, should be the Priests.

their meate offring, and of all their sinne offring,
and of al their trespasse offring, which they bring
vnto me, that shalbe most holy vnto thee, and to
thy sonnes.

f That is, in the Sanctuarie, betweene the court and the Holiest of all.

10 In the most f holy place shalt thou eate it:
euery male shal eate of it: it is holy vnto thee.
11 This also shalbe thine: the heaue offering
of their gift, with all the shake offerings of the
children of Israel: I haue giuen them vnto thee
and to thy sonnes and to thy g daughters with
thee, to be a dutie for euer: al the cleane in thine
house shall eate of it.

g Reade Leuit. 10.14.

12 All the h fat of the oyle, and all the fat of
the wine, and of the wheat, which they shall offer
vnto the Lord for their first fruites, I haue giuen
them vnto thee.

h That is, the chiefest, or the best.

13 And the first ripe of al that is in their land,
which they shall bring vnto the Lorde, shall be
thine: al the cleane in thine house shall eate of it.
14 *Euery thing separate from the common
vse in Israel, shalbe thine.
15 All that *first* openeth the *matrice of any
flesh, which they shall offer vnto the Lord, of mã
or beast, shal be thine: but the first borne of man
shalt thou redeeme, and the first borne of the vn-
cleane beast shalt thou redeeme.

*Leuit.27.28.

*Exod.13.2. and 22.29. leuit.27.26. chap. 3.13.

16 And those that are to be redeemed, shalt
thou redeeme from the age of a moneth, accor-
ding to thy estimation, for the money of fiue she-
kels, after the shekel of the Sanctuarie,* which is
twentie gerahs.

*Exo.30.13. leuit. 27.25. chap.3.47. ezek.45.12.

17 But the first borne of a kowe, or the first
borne of a sheepe, or the first borne of a goate
shalt thou not i redeeme: *for* they are holy: thou
shalt sprinkle their blood at the altar, and thou
shalt burne their fat: *it is* a sacrifice made by fire
for a sweete sauour vnto the Lord.

i Because they are appointed for sacrifice.

18 And the flesh of them shall be thine,* as ỹ
shake breast, & as the right shoulder shalbe thine.
19 All the heaue offerings of the holy things
which the children of Israel shall offer vnto the
Lorde, haue I giuen thee, and thy sonnes, and thy
daughters with thee, to be a duetie for euer: *it is*
a perpetuall couenant k of salt before the Lorde,
to thee, and to thy seede with thee.

*Exod 29.26. leuit.7.30.

k That is, sure, stable and incorruptible.

20 ¶ And the Lorde saide vnto Aaron, Thou
shalt haue none inheritance in their l lande, ney-
ther shalt thou haue any parte among them: *I
am thy part and thine inheritance among the
children of Israel.

l Of Canaan.

*Deu.10.9. and 18.2. iosh.13.14,33. ezek.44.28.

21 For beholde, I haue giuen the children of
Leui all the tenth in Israel for an inheritance, for
their seruice which they serue in the Tabernacle
of the Congregation.
22 Neither shall the children of Israel anie
more m come neere the Tabernacle of the Con-
gregation, lest they sustaine sinne, and die.

m To serue therein: for the Leuites are put in their place.

23 But the Leuites shall doe the seruice in the
Tabernacle of the Congregation, and they shall
beare n their sinne; *it is* a lawe for euer in your
generations, that among the children of Israel
they possesse none inheritance.

n If they faile in their office, they shalbe punished.

24 For the tithes of the children of Israel,
which they shall offer as an offring vnto ỹ Lord,
I haue giuen the Leuites for an inheritance: ther-
fore I haue said vnto them, Among the children
of Israel ye shall possesse none inheritance.
25 ¶ And the Lord spake vnto Moses, saying,
26 Speake also vnto the Leuites and say vnto
them, When ye shall take of the children of Israel
the tithes, which I haue giuen you of them for
your inheritance, then shall ye take an heaue of-
fring of that same for the Lorde, *euen* the tenth
part of the tithe.
27 And your heaue offering shal be reckened
vnto you, as the o corne of the barne, or as the
abundance of the wine presse.

o As acceptable as the fruit of your own ground or vineyard.

28 So ye shal also offer an heaue offring vnto
the Lord of all your tithes, which yee shal receiue
of the children of Israel, and ye shall giue thereof
the Lords heaue offring to Aaron the Priest.
29 Ye shal offer of al your p gifts al the Lords
heaue offrings: of all the q fat of the same *shal ye
offer* the holy things thereof.

p Which ye haue receiued of the children of Israel.

q Reade vers. 12.

30 Therfore thou shalt say vnto them, When
ye haue offred the fat thereof, then it shalbe coũ-
ted vnto the Leuites, as the encrease of the corne
floore, or as the encrease of the wine presse.
31 And ye shal eate it in al r places, ye, & your
housholdes: for it is your wages for your seruice
in the Tabernacle of the Congregation.

r As is in the 10. verse.

32 And ye shal f beare no sinne by the reason
of it, when ye haue offred the fatte of it: neither
shall ye pollute the holy t things of the children
of Israel, lest ye die.

f Ye shall not be punished therfore.

t The offrings which the Israelites haue offred to God.

CHAP. XIX.

2 The sacrifice of the redde kowe. 9 The sprinkling water. 11 Hee that toucheth the dead. 14 The man that dyeth in a tent.

AND the Lord spake to Moses, and to Aaron,
saying,
2 a This is the ordinance of the lawe, which
the Lord hath commanded, saying, Speake vnto
the children of Israel, that they bring thee a red
kowe without blemish, wherein is no spot, vpon
the which neuer came yoke.

a According to this law and ceremonie, ye shall sacrifice the redde kowe.

3 And yee shall giue her vnto Eleazar the
Priest, that he may bring her *without the hoste,
and cause her to b be slaine before his face.

*Heb.13.11.

b By an other Priest.

4 Then shall Eleazar the Priest take of her
blood with his *finger, and sprinkle it before the
Tabernacle of the Congregation seuen times,

*Hebr.9.13.

5 And cause the kowe to bee burnt in his
sight: with her *skinne, and her flesh, and her
blood, and her doung shall he burne *her*.

*Exod.29.14. leuit.4.11,12.

6 Then shal the Priest take cedar wood, and
hyssope, and skarlet *lace*, and cast them in the
mids of the fire where the kowe burneth.
7 Then shal the c Priest wash his clothes, &
he shal wash his flesh in water, and then come in-
to the hoste, and the Priest shalbe vncleane vnto
the euen.

c Meaning Eleazar.

8 Also he that d burneth her, shall wash his
clothes in water, and wash his flesh in water, and
be vncleane vntill euen.

d The inferiour Priest who killed her & burned her.

9 And a man, *that is* cleane, shal take vp the
ashes of the kowe, & put them without the hoste
in a cleane place: and it shalbe kept for the Con-
gregation of the children of Israel for e a sprin-
kling water: it is a sinne offring.

e Or the water of separation, because that they that were separate for their vncleannes, were sprinkled therewith & made cleane, Chap.8.7. It is also called holy water, because it was ordeined to an holy vse Chap 5.17.

10 Therefore hee that gathereth the ashes of
the kowe, shal wash his clothes, and remaine vn-
cleane vntill euen: and it shalbe vnto the children
of Israel, and vnto the stranger that dwelleth a-
mong them, a statute for euer.
11 Hee that toucheth the dead body of anie
man, shalbe vncleane euen seuen dayes.
12 Hee shall purifie himselfe f therewith the
third

f With the sprinkling water.

third day, and the seuenth day he shall be cleane:
but if he purifie not himselfe the third day, then
the seuenth day he shall not be cleane.
13 Whosoeuer toucheth the corps of any man
that is dead, and purgeth not himselfe, defileth the
Tabernacle of the Lord, and that person shall bee
g cut off from Israel, because the sprinkling water
was not sprinkled vpon him: he shalbe vncleane,
and his vncleannesse *shal remaine* still vpon him.
14 This is the law, Whē a man dieth in a tent,
all that come into the tent, and all that is in the
tent, shalbe vncleane seuen dayes.
15 And all the vessels ỳ be open, which haue
no couering fastened vpon thē, shalbe vncleane.
16 Also whosoeuer toucheth one that is slaine
with a sword in the field, or a dead person, or a
bone of a dead man, or a graue, shalbe vncleane
seuen dayes.
17 Therefore for an vncleane person they shall
take of the burnt ashes of the h sinne offring, and
i pure water shalbe put thereto in a vessel.
18 And a k cleane person shal take hyssope &
dip it in the water, and sprinkle it vpon the tent,
and vpon all the vessels, and on the persons that
were therein, & vpon him that touched the bone,
or the slaine, or the dead, or the graue.
19 And the cleane person shall sprinkle vpon
the vncleane the third day, and the seuenth day,
and he shall purifie himselfe the seuenth day, and
l wash his clothes, & wash himselfe in water, and
shalbe cleane at euen.
20 But the man that is vncleane and purifieth
not himself, that person shalbe cut off frō among
the Congregation, because he hath defiled the
Sanctuarie of the Lord: and the sprinkling water
hath not bene sprinkled vpon him: *therefore* shall
he be vncleane.
21 And it shalbe a perpetual lawe vnto them,
that he that sprinkleth the sprinkling water, shall
wash his clothes: also he that toucheth the sprin-
kling water, shalbe vncleane vntill euen.
22 And whatsoeuer the vncleane person tou-
cheth, shalbe vncleane: and the person that tou-
cheth m *him*, shalbe vncleane vntil the euen.

g So that hee should not bee esteemed to be of the holy people, but as a polluted and excommunicate person.
|| Or, a couering of cloth.
h Of the red cowe burnt for sinne.
i Water of the fountaine or riuer.
k One of the Priests which is cleane.
l Because he had bene among them that were vncleane: or els had touched the water, as vers. 21.
m That is, vncleane.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron, in whose roome Eleazar succeedeth.

THen the children of Israel came ỽ the whole
Congregation to the desert of Zin in the first
a moneth, & the people abode at Cadesh: where
b Miriam died, and was buried there.
2 But there was no water for the Congrega-
tion, & they c assembled themselues against Mo-
ses and against Aaron.
3 And the people chode with Moses, & spake,
saying, Would God we had perished, * when our
brethren died before the Lord.
4 *Why haue ye thus brought the Congre-
gation of the Lord vnto this wildernes, that *both*
we, and our cattel should die there?
5 Wherefore now haue ye made vs to come
vp from Egypt, to bring vs into this miserable
place, *which is* no place of seede, nor figges, nor
vines, nor pomegranates? neither is there any
water to drinke.
6 Then Moses and Aaron went from the as-
semblie vnto the doore of the Tabernacle of the
Congregation, and fell vpon their faces: and the
glory of the Lord appeared vnto them.
7 ¶ And the Lord spake vnto Moses, saying,
8 Take the d rod, and gather thou & thy bro-
ther Aaron the Congregation together, & speake
ye vnto the rocke before their eyes, and it shall
giue foorth his water, and thou shalt bring them
water out of the rocke: so thou shalt giue the
Congregation, and their beasts drinke.
9 Then Moses tooke the rod from before the
Lord, as he had commanded him.
10 And Moses and Aaron gathered the Con-
gregation together before the rocke, and *Moses*
said vnto them, Heare now, ye rebels: e shall wee
bring you water out of this rocke?
11 Then Moses lift vp his hand, and with his
rod he smote the rocke twise, & the water came
out aboundantly: so the Congregation, and their
beasts dranke.
12 ¶ Againe the Lord spake vnto Moses, and
to Aarō, Because ye beleeued me not, to f sancti-
fie mee in the presence of the children of Israel,
therefore yee shall not bring this Congregation
into the land which I haue giuen them.
13 This is the water of g Meribah, because the
children of Israel stroue with the Lord, and hee
h was sanctified in them.
14 ¶ Then Moses sent messengers from Ka-
desh vnto the king of i Edom, *saying*, Thus saith
thy brother Israel, Thou knowest all the trauaile
that we haue had,
15 How our fathers went downe into Egypt,
and we dwelt in Egypt a long time where the E-
gyptians handled vs euil and our fathers.
16 But when we cried vnto the Lord, he heard
our voyce, and sent an Angel, and hath brought
vs out of Egypt, and behold, wee are in the citie
Kadesh, in thine vtmost border.
17 I pray thee that we may passe through thy
countrey: we will not goe through the fields nor
the vineyards, neither will we drinke of the wa-
ter of the wels; we will goe by the || kings way,
and neither turne vnto the right hand nor to the
left, vntil we be past thy borders.
18 And Edom answered him, || Thou shalt not
passe by me, least I come out against thee with
the sword.
19 Then the children of Israel said vnto him,
We wil go vp by the hie way: and if I & my cat-
tel drinke of thy water, I wil then pay for it: I wil
only (without any harme) go through on my feet.
20 He answered againe, Thou shalt not goe
through. Then || Edom came out against him with
much people, and with a mightie power.
21 Thus Edom denied to giue Israel passage
through his countrey: wherfore Israel k turned a-
way from him.
22 ¶ And when the children of Israel with all
the Congregation departed from * Kadesh, they
came vnto the mount Hor.
23 And the Lorde spake vnto Moses and to
Aaron in the mount Hor neere the coast of the
land of Edom, saying,
24 Aaron shal be l gathered vnto his people:
for he shall not enter into the land, which I haue
giuen vnto the children of Israel, because ye || dis-
obeyed my commandement at the water of || Me-
ribah.
25 Take * Aaron and Eleazar his sonne, and
bring

a This was fourty yeeres after their departure from Egypt.
b Moses and Aarons sister.
c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh.
* Chap. 11. 33.
* Exod. 17. 2.
d Wherewith thou diddest miracles in Egypt, and didst diuide the sea.
e The punishment which followed hereof, declared that Moses and Aaron beleeued not the Lords promise, as appeareth vers. 12.
f That the children of Israel should beleeue and acknowledge my power, and so honour me.
g Or, strife, and contention, Chap. 27. 14.
h By shewing himselfe almightie, and maintaining his glorie.
i Because Iaakob or Israel was Esaus brother, who was called Edom.
|| Or, hie way.
|| Or, come not.
|| Or, the Edomites.
k To passe by another way.
* Chap. 33. 37.
l Reade Gen. 25. 8.
|| Or, rebelled.
|| Or, strife.
* Chap. 33. 38. deut. 32. 50.

bring them vp into the mount Hor,
26 And cause Aaron to put off his garments
& put them vpon Eleazar his sonne : for Aaron
shalbe gathered *to his fathers*, & shal die there.
27 And Moses did as the Lord had commaun-
ded: & they went vp into the mount Hor, in the
sight of all the Congregation.
28 And Moses put off Aarons clothes, & put
them vpon Eleazar his sonne : * so Aaron died
there in the top of the mount: and Moses and E-
leazar came downe from off the mount.
29 When all the Congregation sawe that Aa-
ron was dead, all the house of Israel ‖ wept for Aa-
ron thirtie dayes.

*Deut.10.6. and 32.50.
‖ *Or, mourned.*

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon and Og are ouercome in battell.

When * King Arad the Canaanite, which
dwelt toward the South, heard tell that
Israel came by the [a] way of the spies, then fought
he against Israel, and tooke of them prisoners.
2 So Israel vowed a vow vnto the Lord, and
said, If thou wilt deliuer & giue this people into
mine hand, then I wil vtterly destroy their cities.
3 And the Lord heard the voice of Israel, and
deliuered *them* the Canaanites : and they vtterlie
destroyed them & their cities, & called the name
of the place ‖ * Hormah.
4 ¶ After, they departed frõ the mount Hor
by the way of the red Sea, to [b] compasse the land
of Edom : and the people were sore grieued be-
cause of the way.
5 And the people spake against God and a-
gainst Moses, *saying*, Wherfore haue ye brought
vs out of Egypt, to die in the wildernesse? for *here*
is neither bread nor water, & our soule * lotheth
this light [c] bread.
6 * Wherefore the Lord sent [d] fierie serpents
among the people, which stung the people : so
that many of the people of Israel died.
7 Therfore the people came to Moses & said,
We haue sinned: for we haue spoken against the
Lord, and against thee: pray to the Lord, that he
take away the serpents from vs: and Moses praied
for the people.
8 And the Lord said vnto Moses, Make thee a
fierie serpent, & set it vp ‖ for a signe, that as ma-
ny as are bitten, may looke vpon it, and liue.
9 * So Moses made a serpent of brasse, and set
it vp for a signe: and when a serpent had bitten a
man, then he looked to the serpent of brasse, and
‖ liued.
10 * And the childrẽ of Israel departed thence,
and pitched in Oboth.
11 ¶ And they departed from Oboth, & pit-
ched ‖ in Iie-abarim, in the wildernesse, which is
before Moab on the East side.
12 ¶ They remoued thence, & pitched vpon
the riuer of Zared.
13 ¶ Thence they departed, & pitched on the
other side of Arnon, which is in the wildernesse,
and commeth out of the coasts of the Amorites:
(for Arnon *is* the border of Moab, betweene the
Moabites and the Amorites)
14 Wherefore it shall be spoken in the booke
of [e] the battels of the Lord, ‖ what thing hee did
in the red sea, and in the riuers of Arnon,
15 And at the streame of the riuers that goeth
downe to the dwelling of Ar, and lieth vpon the
border of Moab.
16 ¶ And from thence *they turned* to Beer: the
same *is* the well where the Lord said vnto Moses,
Assemble the people, & I wil giue them water.
17 ¶ Then Israel sang this song, ‖ Rise vp well,
[f] sing ye vnto it.
18 The princes digged this well, the captains
of the people digged it, euen the [g] lawe giuer,
with their staues. And from the wildernesse *they*
came to Mattanah,
19 ¶ And from Mattanah to Nahaliel, and
from Nahaliel to Bamoth,
20 ¶ And from Bamoth in the valley, that is
in the plaine of Moab, to the top of Pisgah that
looketh toward Ieshimon.
21 ¶ Then Israel sent messengers vnto Sihon,
King of the Amorites, saying,
22 * Let me go through thy land: we will not
turne aside into the fieldes, nor into the vine-
yards, neither drinke of the waters of the welles:
we will goe by the kings way, vntill we bee past
thy countrey.
23 * But Sihon gaue Israel no licence to passe
through his countrey, but Sihon assembled all
his people, and went out against Israel into the
wildernesse: and he came to Iahoz, and fought a-
gainst Israel.
24 * But Israel smote him with the edge of the
sword, and conquered his land, from Arnon vnto
[h] Iabok, *euen* vnto the childrẽ of Ammon: for the
border of the children of Ammon *was* [i] strong.
25 And Israel tooke al these cities, & dwelt in
all the cities of the Amorites in Heshbon & in all
the † villages thereof.
26 For [k] Heshbon was the citie of Sihon the
king of the Amorites, which had fought before-
time against the king of the Moabites, & had ta-
ken all his land out of his hand, *euen* vnto Arnon.
27 Wherefore they that speake in prouerbes,
say, Come to Heshbon, let the citie of Sihon bee
built and repaired :
28 For [l] a fire is gone out of Heshbon, *and* a
flame from the citie of Sihon, & hath consumed
Ar of the Moabites, *and* the lordes of Bamoth in
Arnon.
29 Wo be to thee, Moab: O people of [m] Che-
mosh, thou art vndone: he hath suffred his sonnes
to be pursued, & his daughters *to bee* in captiuitie
to Sihon the king of the Amorites.
30 Their † empire also is lost from Heshbon
vnto Dibon, and wee haue destroied them vnto
Nophah, which *reacheth* vnto Medeba.
31 ¶ Thus Israel dwelt in the land of the A-
morites.
32 And Moses sent to search out Iaazer, and
they tooke the towns belonging thereto, & roo-
ted out the Amorites that were there.
33 ¶ * And they turned & went vp toward Ba-
shan: & Og the King of Bashan came out against
them, he, and all his people, to fight at Edrei.
34 Then the Lord said vnto Moses, Feare him
not : for I haue deliuered him into thine hand &
all his people, and his land: * and thou shalt do to
him as thou diddest vnto Sihon the king of the
Amorites, which dwelt at Heshbon.
35 They smote him therefore, and his sonnes,
and all his people, vntil there was none left him :
so they conquered his land.

*Chap.33.40.
a By that way which their spies, that searched the dangers, found to be most safe.
‖ *Or, destruction.* *Iudges 1.17.
b For they were forbidden to destroy it, Deut.2.5.
*Chap.11.6.
c Meaning Manna, which they thought did not nourish.
*Wisd.16.1,5. 1.cor.10 9.
d For they that were stung therewith, were so inflamed with the heate thereof, that they died.
‖ *Or, vpon a pole.*
*2.King.18 4. iohn 3.14.
‖ *Or, recouered.*
*Chap.33.43.
‖ *Or, in the heapes of Abarim, or hils.*
e Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.
‖ *Or, (How God destroyed) Vaheb (the citie) with a whirlewind, and the vallies of Arnon.*
‖ *Or, Spring.*
f Ye that receiue the commoditie thereof, giue praise for it.
g Moses and Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a well that were deepe digged.
*Deut.2.26. iudg.11.19.
*Deut.2.32.
*Iosh.12.2. psal.135.11. amos 2.9.
h The riuer.
i For the people were tall and strong like giants, Deut.2.20.
† *Ebr. daughters.*
k For if it had bin the Moabites, the Israelites might not haue possessed it, Deut.2.9.
l Meaning, warre.
m Chemosh was the idole of the Moabites, 1.king.11.33. who was not able to defend his worshippers, which tooke the idole for their father.
† *Ebr. light.*
*Deut.3.1. and 29.7.
*Psal.135.11

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that he will speake nothing, but that which the Lord putteth in his mouth.

AFter, the children of Israel departed and pit-
ched in the plaine of Moab on the a other
side of Iorden from Iericho.
2 ¶ Now Balak the sonne of Zippor sawe all
that Israel had done to the Amorites.
3 And the Moabites were sore afraide of the
people, because they were many, and Moab ‖ fret-
ted against the children of Israel.
4 Therefore Moab said vnto the b Elders of
Midian, Now shal this multitude licke vp al that
are round about vs, as an oxe licketh vp ẏ grasse
of the field: and Balak the sonne of Zippor *was*
King of the Moabites at that time.
5 * He sent messengers therefore vnto Bala-
am the sonne of Beor to Pethor (which is by the
c riuer of the land of the children of his folke) to
call him, saying, Beholde, there is a people come
out of Egypt, which couer the face of the earth,
and lie ouer against me.
6 Come now therefore, I pray thee, & curse
me this people (for they are stronger then I) so
it may be that I shall be able to smite them, and
to driue them out of the land: for I knowe that
he, whom thou blessest, is blessed, and he whom
thou cursest, shalbe cursed.
7 And the Elders of Moab, and the Elders
of Midian departed, hauing d *the rewarde* of the
soothsaying in their hand, and they came vnto
Balaam, and tolde him the wordes of Balak.
8 Who answered them, Tary here this night,
and I will giue you an answere, as the Lorde shal
say vnto mee. So e the princes of Moab abode
with Balaam.
9 Then God came vnto Balaam, and saide,
What men are these with thee?
10 And Balaam said vnto God, Balak ẏ son of
Zippor, king of Moab hath sent vnto me, *saying*,
11 Behold, *there is* a people come out of E-
gypt and couereth the face of the earth: come
nowe, curse them for my sake: so it may be that
I shalbe able to ouercome them in battell, and to
driue them out.
12 And God f said vnto Balaam, Go not thou
with them, neither curse the people, for they are
blessed.
13 And Balaam rose vp in the morning, and
saide vnto ẏ princes of Balak, Returne vnto your
land: for the Lord hath refused to giue g me leaue
to go with you.
14 So the princes of Moab rose vp, and went
vnto Balak, & said, Balaam hath refused to come
with vs.
15 ¶ Balak yet sent againe moe princes, and
more honorable then they.
16 Who came to Balaam, and saide to him,
Thus saith Balak the sonne of Zippor, h Bee not
thou stayed, I pray thee, from comming vnto me.
17 For I wil promote thee vnto great honor,
and wil do whatsoeuer thou sayest vnto me: come
therefore, I pray thee, curse me this people.
18 And Balaam answered, and said vnto the
seruants of Balak, * If Balak woulde giue me his
house full of siluer & golde, I can not go beyond
the word of ẏ Lord my God, to do lesse or more.

a Being at Iericho, it was beyōd Iorden: but where the Israelites were, it was on this side.
‖ Or, was vexed.
b Which were the heades and gouernours.
* Iosh.24.9.
c To wit, Euphrates, vpon the which stoode this citie Pethor.
d Thinking to bribe him with gifts to curse the Israelites.
e Whome before he called Elders: meaning the gouernours, and after calleth them seruants: that is, subiects to their king.
f He warned him by a dreame, that he should not consent to the kings wicked request.
g Els he shewed himselfe willing, couetousnesse had so blinded his heart.
h The wicked seeke by all means to further their naughty enterprises, though they know that God is against them.
* Chap.24.13.

19 But now, I pray you, tary here this night,
that I may wit, what the Lord will say vnto mee
i more.
20 And God came vnto Balaam by night, &
saide vnto him, If the men come to call thee, rise
vp, *and* go with them: but only what thing I say
vnto thee, that shalt thou doe.
21 So Balaam rose vp early, & sadled his asse,
and went with the princes of Moab.
22 And ẏ wrath of God was kindled, because
he k went: and the Angel of the Lord stood in the
way to be against him, as he rode vpon his asse, &
his two seruants *were* with him.
23 And * when the asse saw the Angel of the
Lord stand in the way, and his sworde drawen in
his hand, the asse turned out of the way & went
into the field, but Balaam smote the asse, to turne
her into the way.
24 l Againe the Angel of the Lord stood in a
path of the vineyardes, *hauing* a wall on the one
side, and a wall on the other.
25 And when the asse sawe the Angel of the
Lord, she thrust her selfe vnto the wall, and dasht
Balaams foote against the wall: wherefore hee
smote her againe.
26 Then the Angel of the Lord went further,
and stood in a narow place, where was no way to
turne, *either* to the right hand, or to the left.
27 And when ẏ asse saw ẏ Angel of the Lord,
she ‖ lay downe vnder Balaam: therefore Balaam
was very wroth, and smote the asse with a staffe.
28 Then the Lorde m opened the mouth of
the asse, and she said vnto Balaam, What haue I
done vnto thee, that thou hast smitten mee now
three times?
29 And Balaam saide vnto the asse, Because
thou hast mocked mee: I woulde there were a
sword in mine hand, for now would I kill thee.
30 And the asse said vnto Balaam, Am not I
thine asse, which thou hast ridden vpon n since
thy first time vnto this day? haue I vsed at anie
time to do thus vnto thee? Who said, Nay.
31 And the Lord o opened the eies of Balaam,
and he saw the Angel of the Lord standing in the
way with his sworde drawen in his hand: then he
bowed himselfe, and fell flat on his face.
32 And the Angel of the Lord said vnto him,
Wherefore hast thou now smitten thine asse three
times? beholde, I came out to withstand thee, be-
cause *thy* p way is not straight before me.
33 But the asse sawe mee, and turned fro mee
now three times: for els, if she had not turned fro
me, surely I had euen now slaine thee, and saued
her aliue.
34 Then Balaam saide vnto the Angel of the
Lorde, I haue sinned: for I wist not that thou
stoodest in the way ‖ against me: now therefore
if it displease thee, I will turne † home againe.
35 But the Angel said vnto Balaam, Go with
the men: but q what I say vnto thee, ẏ shalt thou
speake. So Balaam went with ẏ princes of Balak.
36 And when Balak heard that Balaam came,
he went out to meete him vnto a citie of Moab,
which is in the r border of Arnon, euen in the
vtmost coast.
37 Then Balak saide vnto Balaam, Did not I
send for thee to call thee? Wherefore camest
thou not vnto me? am I not able indeede to pro-
mote thee vnto honour?

i Because he tempted God to require him contrary to his commandement, his petition was granted, but it turned to his own condemnation.
k Moued rather with couetousnes, then to obey God.
* 2.Pet.2.16. iude 11.
l The second time.
‖ Or, fell.
m Gaue her power to speake.
n Since thou hast bene my master.
o For whose eies the Lord doth not open, they can neither see his anger, nor his loue.
p Both thy heart is corrupt, and thine enterprise wicked.
‖ Or, before me, to meete me.
† Ebr. I will returne to me.
q Because his heart was euill, his charge was renewed, that he should not pretend ignorance.
r Neere the place where the Israelites camped.

38 And Balaam made answer vnto Balak, Lo,
I am come vnto thee, and can I nowe say ᶠany
thing at all? the worde that God putteth in my
mouth, that shall I speake.

f Of my selfe I can speake nothing: onely what God reuealeth, that will I vtter, seeme it good or bad.

39 So Balaam went with Balak, and they
came vnto the citie of ‖Huzoth.

‖ Or, of streetes: or, a populous citie.

40 Then Balak offred bullockes, and sheepe,
and sent *thereof* to Balaam, and to the princes
that were with him.
41 And on the morowe Balak tooke Balaam,
and brought him vp into the hie places of ᵍ Baal,
that thence hee might see the vtmost part of the
people.

g Where the idole Baal was worshipped.

CHAP. XXIII.

1 Balaam causeth seuen Altars to be built. 5 God teacheth him what to answere. 8 In steade of cursing hee blesseth Israel. 19 God is not like man.

AND Balaam said vnto Balak, Build me heere
seuen altars, and prepare me here seuen bul
lockes, and seuen rammes.
2 And Balak did as Balaam said, & ᵃBalak &
Balaam offred on *euery* altar a bullock & a ram.

a For among the Gētiles the kings oft times vsed to sacrifice, as did the Priests.

3 Then Balaam saide vnto Balak, Stand by ẏ
burnt offring, and I wil go, if so be that the Lord
wil come *and* meet me: and whatsoeuer he shew-
eth mee, I will tell thee: so he ‖went forth alone.

‖ Or, went vp hier.

4 And God ᵇ met Balaam, and *Balaam* said
vnto him, I haue prepared seuen altars, and haue
offred vpon *euery* altar a bullocke and a ramme.

b Appeared vnto him.

5 And the Lord ᶜ put an answer in Balaams
mouth, and said, Go againe to Balak, and say on
this wise.

c Taught him what to say.

6 So when hee returned vnto him, loe, hee
stoode by his burnt offring, he, and all the princes
of Moab.
7 Then hee vttered his ‖parable, and saide,
Balak the king of Moab hath brought mee from
‖Aram out of the mountaines of the East, *saying*,
Come, curse Iaakob for my sake: come, and ᵈde-
test Israel.

‖ Or, prophecie.

‖ Or, Syria.

d Cause that all men may hate and detest them.

8 How shal I curse, where God hath not cur-
sed? or how shall I detest, *where* the Lorde hath
not detested?
9 For frō the top of the rocks I did see *him*,
and from the hils I did behold him: lo, the peo-
ple shal dwel by themselues, and shall not be rec-
koned among the ᵉ nations.

e But shal haue religion and lawes apart.

10 Who can tell the ᶠ dust of Iaakob, and the
number of the fourth part of Israel? Let me ᵍ die
the death of the righteous, and let my last ende
be like his.

f The infinit multitude, as the dust of the earth.

g The feare of Gods iudgements caused him to wish to be ioyned to ẏ houshold of Abraham: thus the wicked haue their cōsciences wounded, when they cōsider Gods iudgements.

11 Then Balak said vnto Balaam, What hast
thou done vnto mee? I tooke thee to curse mine
enemies, and beholde, thou hast blessed them al-
together.
12 And he answered, & saide, Must I not take
heede to speake that, which the Lord hath put in
my mouth?
13 And Balak saide vnto him, Come, I pray
thee, with mee vnto another place, whence thou
mayest see them, & thou shalt see but the vtmost
part of them, and shalt not see them al: therefore
curse them out of that place for my sake.
14 ¶ And he brought him into ‖Sede sophim
to the top of Pisgah, and built seuen altars, and
offred a bullocke, and a ramme on *euery* altar.

‖ Or, into the fielde of them that spied: to wit, lest the enemie should approch.

15 After, he saide vnto Balak, Stand here by
thy burnt offring, & I wil meet *the Lord* yonder.
16 And the Lord mette Balaam, and * put an
answere in his mouth, and saide, Goe againe vnto
Balak, and say thus.

* Chap. 22. 35.

17 And when hee came to him, beholde, hee
stoode by his burnt offring, and the princes of
Moab with him: so Balak saide vnto him, What
hath the Lord said?
18 And he vttered his parable, and saide, Rise
vp, Balak, and heare: hearken vnto me, thou son
of Zippor.
19 ʰ God *is* not *as* man, that he should lie, nei-
ther *as* the sonne of man that hee should repent:
hath he said, and shal he not doe it? and hath hee
spoken, and shall he not accomplish it?

h Gods enemies are compelled to confesse that his gouernement is iust, constant, and without change or repentance.

20 Behold, I haue receiued *commandement* to
blesse: for he hath blessed, and I can not alter it.
21 Hee seeth none iniquitie in Iaakob, nor
seeth no transgression in Israel: the Lord his God
is with him, and the ⁱ ioyfull shoute of a king *is* a-
mong them.

i They triumph as victorious kings ouer their enemies.

22 God brought them out of Egypt: their
strength *is* as an vnicorne.
23 For, *there is* no sorcerie in Iaakob, nor
soothsaying in Israel: ᵏ according to this time it
shalbe said of Iaakob and of Israel, What hath
God wrought?

k Considering what God shall worke this time for the deliuerance of his people, all the world shall wonder.

24 Beholde, the people shall rise vp as a lyon,
and lift vp himselfe as a yong lyon: hee shall not
lie downe, til he eate of the pray, and til he drink
the blood of the slaine.
25 ¶ Then Balak saide vnto Balaam, Neither
curse, nor blesse them at all.
26 But Balaam answered, and saide vnto Ba-
lak, Tolde not I thee, saying, All that the Lorde
speaketh, that must I doe?
27 ¶ Againe Balak saide vnto Balaam, Come,
I pray thee, I wil bring thee vnto another ˡ place,
if so be it wil please God, that thou maiest thence
curse them for my sake.

l Thus the wicked imagine of God, that, that which he will not grāt in one place, he will do it in another.

28 So Balak brought Balaam vnto the top of
Peor, that looketh toward Ieshimon.
29 Then Balaam saide vnto Balak, Make me
here seuen altars, and prepare me here seuen bul-
lockes, and seuen rammes.
30 And Balak did as Balaam had saide, and
offred a bullocke and a ram me on *euery* altar.

CHAP. XXIIII.

5 Balaam prophecieth of the great prosperitie that should come vnto Israel: 17 Also of the comming of Christ. 20 The destruction of the Amelekites, and of the Kenites.

WHen Balaam saw that it pleased the Lord
to blesse Israel, then he went not, * as cer-
taine times before, to set diuinations, but set his
face toward the ᵃ wildernes.

* Chap. 23. 3. 15.

a Where the Israelites camped.

2 And Balaam lift vp his eies, & looked vpon
Israel, which dwelt according to their tribes, and
the Spirit of God came vpon him.
3 * And he vttered his parable, and said, Ba-
laam the sonne of Beor hath saide, and the man,
whose eies ᵇ were shut vp, hath said,

* Chap. 23. 7, 18.

b His eies were shut vp before in respect of ẏ clear visions which he sawe after it reade, were opened.

4 He hath saide, which heard the wordes of
God, and sawe the vision of the Almightie, and
ᶜ falling *in a trance* had his eies opened:

c Though he lay as in a sleepe, yet the eies of his minde were open.

5 ¶ How goodly are thy tentes, O Iaakob,
and thine habitation ˢ, O Israel!
6 As the valleis are they stretched foorth, as
gardens by ẏ riuers side, as the ‖aloe trees, which
the Lord hath planted, as the cedars beside the
waters.

‖ Or, tents.

7 The ᵈ water droppeth out of his bucket, and
his

d His prosperitie and posteritie shal be very great.

his seed *shalbe* in many waters, and his king shall
be hier then [e] Agag, and his kingdome shall bee
exalted.

[e] Which name was common to the Kings of Amalek.

8 God brought him out of Egypt: his
strength *shalbe* as an vnicorne, he shall eat the na-
tions his enemies, and bruise their bones, & shoot
them through with his arrowes.

9 * Hee coucheth *and* lieth downe as a yong
lion, and as a lion: *who* shall stirre him *vp*? bles-
sed is he that blesseth thee, and cursed is he that
curseth thee.

* Gen. 49.9.

10 Then Balak was very angry with Balaam,
and [f] smote his hands together: so Balak sayde
vnto Balaam, I sent for thee to curse mine ene-
mies, and beholde, thou hast blessed them nowe
three times.

[f] In token of anger.

11 Therefore nowe flee vnto thy place: I
thought surely to promote thee vnto honour,
but loe, the [g] Lorde hath kept thee backe from
honour.

[g] Thus the wicked burden God when they cannot compasse their wicked enterprise.

12 Then Balaam answered Balak, Told I not
also thy messengers, which thou sentest vnto me,
saying,

13 If Balak would giue me his house ful of sil-
uer and gold, I cannot passe the commandement
of the Lorde, to doe *either* good or bad of mine
owne minde? what the Lorde shall commaund,
that same will I speake.

14 And now behold, I goe vnto my people:
come, I wil [h] aduertise thee what this people shal
doe to thy folke in the latter dayes.

[h] Ebr. counsell. He gaue also wicked counsel to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31.16.

15 And he vttered his parable, and said, Bala-
am the sonne of Beor hath sayde, and the man
whose eyes were shut vp, hath said,

16 He hath said that heard the words of God,
and hath the knowledge of the most High, and
sawe the vision of the Almightie, and falling *in a
trance* had his eyes opened:

17 I shall see him, but not now: I shall behold
him, but not neere: there shall come a [i] starre of
Iaakob, and a scepter shall rise of Israel, and shall
smite the [k] coastes of Moab, and destroy all the
sonnes of [l] Sheth.

[i] Meaning, Christ.

[k] That is, the princes.

[l] He shall subdue all that resist: for of Sheth came Noah and of Noah all the world.

18 And Edom shalbe possessed, and Seir shall
be a possession to their enemies: but Israel shall
do valiantly.

19 He also that shal haue dominion *shal be* of
Iaakob, & shall destroy ẏ remnant of the [m] citie.

[m] Of the Edomites.

20 ¶ And when he looked on Amalek, he vt-
tered his parable, and sayd, Amalek *was* the [n] first
of the nations: but his latter end *shal come* to de-
struction.

[n] The Amalekites first made warre against Israel, as Exod. 17.8.

21 And he looked on the ‖ Kenites, and vtte-
red his parable, and sayde, Strong is thy dwelling
place, and [o] put thy nest in the rocke.

‖ Or, Midianites.

[o] Make thy selfe as strong as thou canst.

22 Neuerthelesse, ‖ the Kenite shal be spoiled
vntill Asshur carie thee away captiue.

‖ Ebr. Kain.

23 Againe he vttered his parable, and said, A-
las, [p] who shall liue, when God doeth this?

[p] Some read, Oh, who shall not perish when the enemie, that is, Antichrist, shal set himselfe vp as God?

24 The ships also shal *come* from the coasts of
[q] Chittim, and subdue Asshur, and shall subdue
Eber, and [r] he also *shall come* to destruction.

[q] The Grecians and Romanes.

[r] Meaning Eber, or the Iewes, for rebelling against God.

25 Then Balaam rose vp, and went and retur-
ned to his place: and Balak also went his way.

CHAP. XXV.

1 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

NOw while Israel abode in * Shittim, the
people began to commit whoredome with
the [a] daughters of Moab:

* Chap. 33.49.

[a] With the women.

2 Which called the people vnto the sacrifice
of their gods, and the people ate, & bowed down
to their gods.

3 And Israel [b] coupled himself vnto Baal Pe-
or: wherefore the wrath of the Lord was kindled
against Israel:

[b] Worshipped the idole of the Moabites, which was in the hill Peor.

4 And the Lord sayd vnto Moses, * Take all
the heads of the people, & hang them vp ‖ before
the Lord, [c] against the sunne, that the indignati-
on of the Lords wrath may be turned frō Israel.

* Deut. 4.3. Iosh. 22.17.

‖ Or, to the Lord.

[c] Openly in the sight of all.

5 Then Moses said vnto the Iudges of Israel,
Euery one slay his [d] men that were ioyned vnto
Baal Peor.

[d] Let him see execution done of them that are vnder his charge.

6 ¶ And behold, one of the children of Israel
came and brought vnto his brethren a Midiani-
tish woman in the sight of Moses, & in the sight
of all the Congregation of the children of Israel,
[e] who wept before the doore of the Tabernacle
of the Congregation.

[e] Repenting that they had offended God.

7 * And when Phinehas the sonne of Eleazar
the sonne of Aaron the Priest sawe it, hee rose vp
from the mids of the Congregation, and tooke a
‖ speare in his hand,

* Psal. 106.30. 1. Mac. 2.54.

‖ Or iaueling.

8 And followed the man of Israel into the
tent, & thrust them both through, *to wit*, the man
of Israel, and the woman, ‖ through her bellie: so
the plague ceased from the children of Israel.

‖ Or, in her tent: Chaldee and Greeke, in their secrets.

9 * And there died in that plague foure and
twentie thousand.

* 1. Cor. 10.8.

10 Then the Lord spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne
of Aaron the Priest, hath turned mine anger away
from the children of Israel, while he was [f] zealous
for my sake among them: therefore I haue not
consumed the children of Israel in my ielousie.

* Psal. 106.30.

[f] He was zealous to mainteine my glory.

12 Wherefore say *to him*, Behold, * I giue vn-
to him my couenant of peace,

* Ecclus. 45.24. 1. Mac. 2.54.

13 And he shall haue it, & his seed after him,
euen the couenant of the priestes office for euer,
because he was zealous for his God, & hath made
an [g] atonement for the children of Israel.

[g] He hath pacified Gods wrath.

14 And the name of the Israelite *thus* slayne,
which was killed with the Midianitish woman,
was Zimri the sonne of Salu, prince † of the fami-
lie of the Simeonites.

† Ebr. of the house of the father.

15 And the name of the Midianitish woman
that was slayne, *was* Cozbi the daughter of Zur,
who was head ouer ẏ people of his fathers house
in Midian.

16 ¶ Againe ẏ Lord spake vnto Moses, saying,

17 * Vexe the Midianites, and smite them:

* Chap. 31.2.

18 For they trouble you with their [h] wiles,
wherewith they haue beguiled you as concerning
Peor, and as concerning their sister Cozbi the
daughter of a prince of Midian, which was slaine
in the day of the plague because of Peor.

[h] Causing you to commit both corporall and spirituall fornication by Balaams counsell, Chap. 31.16. [illegible] 2.14.

CHAP. XXVI.

2 The Lord commandeth to number the children of Israel in the plaine of Moab from twentie yere olde and aboue. 57 The Leuites and their families. 64 None of them, that were numbred in Sinai, go into Canaan, saue Caleb and Iehoshua.

ANd so after the [a] plague, the Lord spake vnto
Moses, and to Eleazar the sonne of Aaron
the Priest, saying,

[a] Which came for their whoredome and idolatrie.

2 Take the number of all the Congregation
of the children of Israel * from twentie yere
olde

* Chap. 1.3.

old and aboue throughout their fathers house,
all that goe forth to warre in Israel.
3 So Moses and Eleazar the Priest spake vnto
them in the plaine of Moab, by Iorden b *toward*
Iericho, saying,

b Where the riuer is neere to Iericho.

4 From twentie yeere old and aboue *ye shall*
number the people, as the * Lord had commanded
Moses, & the children of Israel, when they came
out of the land of Egypt.

* Chap.1.1.

5 ¶ * Reuben the first borne of Israel: the
childrẽ of ‖ Reuben *were*: Hanoch, *of whom came*
the familie of the Hanochites, *&* of Pallu the fa-
milie of the Palluites:

* Gen.46.8. exod.6.14. 1.chro.5.1.
‖ Reuben.

6 Of Heston, the familie of the Hesronites:
of Carmi, the familie of the Carmites.
7 These are the families of the Reubenites:
and they were in number three and fourtie thou-
sand, seuen hundreth and thirtie.
8 And the sonnes of Pallu, Eliab:
9 And the sonnes of Eliab, Nemuel, and Da-
than, and Abiram: this Dathan and Abiram were
famous in the Congregation, & * stroue against
Moses & against Aaron in c the assembly of Ko-
rah, when they stroue against the Lord.

* Chap.16.2.
c In that rebellion whereof Korah was head.

10 And the earth opened her mouth, & swa-
lowed them vp with Korah, whẽ the Congrega-
tion died, what time the fire consumed two hun-
dreth and fiftie men, who were d for a signe:

d That is, for an example that other should not murmure and rebel against Gods ministers.

11 Notwithstanding, *all* the sonnes of Korah
died not.
12 ¶ And the children of ‖ Simeon after their
families *were*: Nemuel, *of whom came* the familie
of the Nemuelites: of Iamin, the familie of the Ia-
minites: of Iachin, the familie of the Iachinites:

‖ Simeon.

13 Of Zerah, the familie of the Zarhites: of
Shaul, the familie of the Shaulites.
14 These are the families of the Simeonites:
two and twentie thousand and two hundreth.
15 ¶ The sonnes of ‖ Gad after their families
were: Zephon, *of whom came* the familie of the
Zephonites: of Haggi, the familie of the Hag-
gites: of Shuni, the familie of the Shunites:

‖ Gad.

16 Of Ozni, the familie of the Oznites: of E-
ri, the familie of the Erites:
17 Of Arod, the familie of the Arodites: of A-
reli, the familie of the Arelites.
18 These are the families of the sonnes of Gad,
according to their numbers, fourtie thousand and
fiue hundreth.
19 ¶ The sonnes of ‖ Iudah, Er and Onan: but
Er and Onan died in the land of e Canaan.

‖ Iudah.
e Before Iaakob went into Egypt, Gen.38.3,7,10. and 46.12.

20 So were the sonnes of Iudah after their fa-
milies: of Shelah *came* the familie of the Shela-
nites: of Pharez, the familie of the Pharzites: of
Zerah, the familie of the Zarhites.
21 And the sonnes of * Pharez *were*: of Hes-
ron, the familie of the Hesronites: of Hamul, the
familie of the Hamulites.

* Gen.46.12.

22 These are the families of Iudah, after their
numbers, seuentie and sixe thousand & fiue hun-
dreth.
23 ¶ The sonnes of ‖ Issachar, after their fami-
lies *were*: Tola, *of whom came* the familie of the
Tolaites: of Pua, the familie of the Punites:

‖ Issachar.

24 Of Iashub, the familie of the Iashubites:
of Shimron, the familie of the Shimronites.
25 These are the families of Issachar, after their
numbers, threescore and foure thousand & three
hundreth.
26 ¶ The sonnes of ‖ Zebulun, after their fa-
milies *were*: of Sered, the familie of the Sardites:
of Elon, the familie of the Elonites: of Iahleel,
the familie of the Iahleelites.

‖ Zebulun.

27 These are the families of the Zebulunites,
after their numbers, three score thousand & fiue
hundreth.
28 ¶ The sonnes of Ioseph, after their families
were ‖ Manasseh and Ephraim.
29 The sonnes of Manasseh *were*: of * Machir,
the familie of the Machirites: & Machir begate
Gilead: of Gilead *came* ẏ familie of ẏ Gileadites.

‖ Manasseh.
* Iosh.17.1.

30 These are the sonnes of Gilead: *of* Iezer,
the familie of the Iezerites: of Helek, the fami-
lie of the Helekites:
31 Of Asriel, the familie of the Asrielites: of
Shechem, the familie of Shichmites.
32 Of Shemida, the familie of the Shemidaites:
of Hepher, the familie of the Hepherites.
33 ¶ And * Zelophehad the sonne of Hepher
had no sonnes, but daughters: and the names of
the daughters of Zelophehad *were* Mahlah, and
Noah, Hoglah, Milcah and Tirzah.

* Chap.27.1.

34 These are the families of Manasseh, and the
number of them, two and fiftie thousand and se-
uen hundreth.
35 ¶ These are the sonnes of ‖ Ephraim after
their families: of Shuthelah *came* ẏ familie of the
Shuthalhites: of Becher, the familie of the Ba-
chrites: of Tahan, the familie of the Tahanites.

‖ Ephraim.

36 And these are the sonnes of Shuthelah: of
Eran the familie of the Eranites.
37 These are the families of the sonnes of E-
phraim after their numbers, two & thirtie thou-
sand & fiue hundreth: these are the sonnes of Io-
seph after their families.
38 ¶ *These are* the sonnes of ‖ Beniamin after
their families: of Bela *came* the familie of the Be-
laites: of Ashbel, the familie of the Ashbelites: of
Ahiram, the familie of the Ahiramites:

‖ Beniamin.

39 Of Shupham, ẏ familie of the Shuphamites:
of Hupham, the familie of the Huphamites.
40 And the sonnes of Bela were Ard & Naa-
man: *of Ard came* the familie of the Ardites, of
Naaman, the familie of the Naamites.
41 These are the sonnes of Beniamin after
their families, and their numbers, fiue and fourtie
thousand and sixe hundreth.
42 ¶ These are the sonnes of ‖ Dan after their
families: of Shuham *came* the familie of the Shu-
hamites: these are the families of Dan after their
housholds.

‖ Dan.

43 All the families of the Shuhamites *were*
after their numbers, threescore and foure thou-
sand, and foure hundreth.
44 ¶ The sonnes of ‖ Asher after their families
were: of Iimnah, the familie of the Iimnites: of
Ishui, the familie of the Ishuites: of Beriah, the fa-
milie of the Berijtes.

‖ Asher.

45 The sonnes of Beriah *were*: of Heber the
familie of the Heberites: of Malchiel, the familie
of the Malchielites.
46 And the name of the daughter of Asher
was Sarah.
47 These are the families of the sonnes of A-
sher after their numbers, three & fiftie thousand
and foure hundreth.
48 ¶ The sonnes of ‖ Naphtali, after their fa-
milies *were*: of Iahzeel, the families of the Iah-
zeelites:

‖ Naphtali.

zeelites: of Guni, the familie of the Gunites.
49 Of Iezer, the familie of the Izrites: of
Shillem, the familie of the Shillemites.
50 These are the families of Naphtali accor-
ding to their housholdes, and their number, fiue
and fourtie thousand and foure hundreth.
51 These are the f numbers of the children
of Israel: sixe hundreth and one thousand, seuen
hundreth and thirtie.

f This is the third time that they are numbred.

52 ¶ And the Lord spake vnto Moses, saying,
53 Vnto these the land shalbe diuided for an
inheritance, according to the number of ‖ names.
54 *To many thou shalt giue the more inhe-
ritance, and to fewe thou shalt giue lesse inheri-
tance: to euery one according to his number
shalbe giuen his inheritance.

‖ Or, persons.
* Chap. 33. 54.

55 Notwithstanding, the land shalbe *diui-
ded by lot: according to the names of the tribes
of their fathers they shall inherite.

* Iosh. 11. 23. and 14. 2.

56 According to the lot shall the possession
thereof be diuided betweene many and fewe.
57 ¶ *These also are the nūbers of ẏ Leuites,
after their families: of Gershon came the familie
of ẏ Gershonites: of Kohath, ẏ familie of the Ko-
hathites: of Merari, the familie of the Merarites.

* Read ẏ verse 16, 17, 18, 19.

58 These are the families of Leui, the familie
of the Libnites: the familie of the Hebronites:
the familie of the Mahlites: the familie of the
Mushites: the familie of the Korhites: and Ko-
hath begate Amram.
59 And Amrams wife was called *Iochebed
the daughter of Leui, which was borne vnto Le-
ui in Egypt: and she bare vnto Amram Aaron,
and Moses, and Miriam their sister.

* Exo. 2. 2. and 6. 20.

60 And vnto Aaron were borne Nadab, and
Abihu, Eleazar, and Ithamar.
61 *And Nadab and Abihu dyed, because
they offered strange fire before the Lorde.

* Leui. 10. 2. Chap. 3. 4. 1. Chro. 24. 2.

62 And their numbers were three and twentie
thousand, all males from a moneth olde and a-
boue: for they were not numbred among the
children of Israel, because there was none inhe-
ritance giuen them among the children of Israel.
63 ¶ These are the numbers of Moses and E-
leazar the Priest which numbred the children of
Israel in the plaine of Moab, neere Iorden, to-
ward Iericho.
64 And among these there was not a man of
them, g whome Moses & Aaron the Priest num-
bred, when they tolde the children of Israel in
the wildernesse of Sinai.

g Wherein appeareth the great iudgement of God, that he wonderfully punished his people.

65 For the Lorde sayd of them, *They shall
die in the wildernesse: so there was not left a man
of them, saue Caleb the sonne of Iephunneh, and
Ioshua the sonne of Nun.

* Chap. 14. 28, 29. 1. Cor. 10. 5, 6.

CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelophehad. 12 The land of promes is shewed vnto Moses. 16 Moses prayeth for a Gouernour to the people. 18 Ioshua is appointed in his steade.

Then came the daughters of *Zelophehad,
the sonne of Hepher, the sonne of Gilead, the
sonne of Machir, the sonne of Manasseh, of the
familie of Manasseh, the sonne of Ioseph (and the
names of his daughters were these, Mahlah, No-
ah, and Hoglah, and Milcah, and Tirzah)

* Chap. 26. 33. and 36. 11. Iosh. 17. 3.

2 And stoode before Moses, and before Elea-
zar the Priest, and before the Princes, and all
the assemblie, at the doore of the Tabernacle of
the Congregation, saying,
3 Our father *dyed in the wildernes, and he
was not among the assemblie of them that were
assembled against the Lorde in the companie of
Korah, but died in his a sinne, and had no sonnes.

* Chap. 14. 35. and 26. 64, 65.
a According as all men die, forasmuch as they are sinners.

4 Wherefore should the name of our father
be taken away from among his familie, because
he hath no sonne? giue vs a possession among the
brethren of our father.
5 Then Moses brought their b cause before
the Lord.

b That is, their matter to be iudged, to knowe what he should determine, as he did all hard matters.

6 And the Lord spake vnto Moses, saying,
7 The daughters of Zelophehad speake right:
thou shalt giue them a possession to inherite a-
mong their fathers brethren, and shalt turne the
inheritance of their father vnto them.
8 Also thou shalt speake vnto the children of
Israel, saying, If a man die & haue no sonne, then
ye shal turne his inheritance vnto his daughter.
9 And if he haue no daughter, yee shall giue
his inheritance vnto his brethren.
10 And if he haue no brethren, ye shall giue
his inheritance vnto his fathers brethren.
11 And if his father haue no brethren, ye shal
giue his inheritance vnto his next kinsman of his
familie, and hee shall possesse it: and thus shall be
vnto the children of Israel a law of c iudgement,
as the Lord hath commanded Moses.

c Meaning, an ordinance to iudge by.

12 ¶ Againe the Lord sayd vnto Moses, *Goe
vp into this mount of Abarim, & behold ẏ land
which I haue giuen vnto the children of Israel.

* Deut. 32. 49.

13 And when thou hast seene it, thou shalt be
gathered vnto thy people also, *as Aaron thy
brother was gathered.

* Chap. 20. 24.

14 For ye were *disobedient vnto my worde
in the desert of Zin, in the strife of the assemblie,
to sanctifie me in the waters before their eyes.
*That is the water of ‖ Meribah in Kadesh in the
wildernesse of Zin.

* Chap. 20. 12.
* Exod. 17. 7.
‖ Or, strife.

15 ¶ Then Moses spake vnto the Lord, saying,
16 Let the Lorde God of the d spirits of all
flesh appoint a man ouer the Congregation,

d Who as hee hath created, so he gouerneth the hearts of all men.

17 Who may e goe out and in before them,
and leade them out and in, that the Congrega-
tion of the Lorde be not as sheepe, which haue
not a shepheard.

e That is, gouerne them and doo his duetie, as 2. Chro. 1. 10.

18 And the Lord sayd vnto Moses, Take thee
Ioshua the sonne of Nun, in whom is the Spirite,
and f put thine hands vpon him,

f And so appoint him gouernour.

19 And set him before Eleazar the Priest, and
before all the Congregation, and giue him a
charge in their sight.
20 And giue g him of thy glory, that all the
Congregation of ẏ children of Israel may obey.

g Commend him to the people as meete for the office and appointed by God.

21 And hee shall stand before Eleazar the
Priest, who shall aske counsell for him *by the
h iudgement of Vrim before the Lorde: at his
worde they shall goe out, and at his worde they
shall come in, both he, and all the children of Is-
rael with him and all the Congregation.

* Exod. 28. 30.
h According to his office: signifying that the ciuill Magistrate could execute nothing but that which he knew to be the will of God.

22 So Moses did as the Lord had commanded
him, and he tooke Ioshua, and set him before E-
leazar the Priest, & before all the Congregation.
23 Then he put his handes vpon him, and gaue
him a i charge, as the Lorde had spoken by the
hand of Moses.

i How he should gouerne himselfe in his office.

CHAP. XXVIII.

4 The dayly sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Moneths. 16 Of the Passeouer. 26 Of the first fruites.

And

And the Lord spake vnto Moses, saying,
2 Command the children of Israel, and
say vnto them, Ye shall obserue to offer vnto me
in their due season mine offering, *and* a my bread
for my sacrifices made by fire for a sweete sauour
vnto me.
3 Also thou shalt say vnto them, * This is the
offring made by fire which ye shall offer vnto the
Lorde, two lambes of a yeere olde without spot
dayly, for a continuall burnt offering.
4 One lambe shalt thou prepare in ẏ morning,
and the other lambe shalt thou prepare at euen.
5 *And the tenth part of an Ephah of fine
floure for a * meate offering mingled with the
fourth part of an * Hin of beaten oyle.
6 *This shalbe* a dayly burnt offering, as was
made in the mount Sinai for a sweete sauour: *it is*
a sacrifice made by fire vnto the Lord.
7 And the drinke offering thereof the fourth
part of an Hin for one lambe: in the holy place
cause to powre the drinke offring vnto the Lord.
8 And the other lambe thou shalt prepare at
euen: as the meate offering of the morning, and
as the drinke offering thereof shalt thou prepare
this b *for* an offring made by fire of sweete sauour
vnto the Lorde.
9 ¶ But on the Sabbath day *ye shall offer* two
lambs of a yeere old, without spot, & two c tenth
deales of fine floure for a meate offring mingled
with oyle and the drinke offring thereof.
10 *This is* the burnt offring of euery Sabbath,
beside the d continuall burnt offering, and drinke
offering thereof.
11 ¶ And in the beginning of your moneths,
ye shall offer a burnt offering vnto the Lord, two
yong bullockes, and a ramme, and seuen lambes
of a yeere olde, without spot,
12 And three tenth deales of fine floure for
a meat offring mingled ẇ oyle for one bullocke,
and two tenth deales of fine floure for a meate
offering, mingled with oyle for one ramme,
13 And a tenth deale of fine floure mingled
with oyle for a meate offering vnto one lambe:
for a burnt offering of sweete sauour: *it is* an of-
fering made by fire vnto the Lorde.
14 And their e drinke offerings shalbe halfe an
Hin of wine vnto one bullocke, and the thirde
part of an Hin vnto a ram, & the fourth part of
an Hin vnto a lamb: this is ẏ burnt offring of eue-
ry moneth, throughout the moneths of the yeere.
15 And one hee goate for a sinne offring vnto
the Lord shalbe prepared, besides the continuall
burnt offering, and his drinke offering.
16 * Also the fourteenth day of the first mo-
neth *is* the Passeouer of the Lorde.
17 And in ẏ fifteenth day of the same moneth
is the feast: seuen dayes shall vnleauened bread
be eaten.
18 In the * first day *shalbe* an holy f conuoca-
tion, ye shall doe no seruile worke *therein*.
19 But yee shall offer a sacrifice made by fire
for a burnt offring vnto the Lord, two yong bul-
locks, one ram, and seuen lambes of a yeere olde:
see that they be without blemish.
20 And their meate offering *shall be* of fine
floure mingled with oyle: three tenth deales
shall ye prepare for a bullocke, and two tenth
deales for a ramme.
21 One tenth deale shalt thou prepare for
euery lambe, *euen* for the seuen lambes.
22 And an hee goate for a sinne offering, to
make an atonement for you.
23 Ye shall prepare these, beside the burnt
offering in the morning, which is a continuall
burnt sacrifice.
24 After this maner ye shall prepare through-
out all the seuen dayes, for the † mainteining of
the offring made by fire for a sweete sauour vnto
the Lorde: it shall be done beside the continuall
burnt offring and drinke offering thereof.
25 And in ẏ seuenth day ye shall haue an holy
conuocation, *wherein* ye shal do no seruile worke.
26 ¶ Also in the day of your first fruites, when
ye bring a newe meate offering vnto the Lorde,
according to g your weekes ye shal haue an holy
conuocation, & ye shal do no seruile worke *in it*:
27 But yee shall offer a burnt offering for a
sweete sauour vnto the Lord, two yong bullocks,
a ramme, and seuen lambs of a yeere olde,
28 And their meate offring of fine floure min-
gled with oyle, three tenth deales vnto a bul-
locke, two tenth deales to a ramme,
29 And one tenth deale vnto euery lambe
throughout the seuen lambes,
30 And an hee goate to make an atonement
for you:
31 (Ye shall doe *this* besides the continuall
burnt offering, and his meat offrings) † see they be
without blemish, with their drinke offerings.

CHAP. XXIX.

1 Of the three principall feastes of the seuenth moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

Moreouer, in ẏ first day of the a seuenth mo-
neth ye shall haue an holy conuocation: ye
shall doe no seruile worke therein: * it shall be a
day of blowing the trumpets vnto you.
2 And yee shall make a burnt offering for a
sweete sauour vnto the Lorde: one yong bul-
locke, one ram, *and* seuen lambes of a yeere olde
without blemish.
3 And their meate offring *shalbe* of fine floure
mingled with oyle, three tenth deales vnto the
bullocke, and two tenth deales vnto the ramme,
4 And one tenth deale vnto one lambe, for
the seuen lambes,
5 And an hee goate for a sinne offering to
make an atonement for you,
6 Beside the burnt offring of the b moneth, &
his meat offring, & the continual c burnt offring,
and his meate offring and the drinke offrings of
the same, according to their maner, for a sweete
sauour: *it is* a sacrifice made by fire vnto the Lord.
7 ¶ *And ye shal haue in the tenth day of the
seuenth moneth, an holy d conuocation: and ye
shall * humble your soules, *and* shall not doe any
worke *therein*:
8 But ye shall offer a burnt offering vnto the
Lorde for a sweete sauour: one yong bullocke,
a ramme, and seuen lambes of a yeere olde: *see*
they be without blemish:
9 And their meate offering shall be of fine
floure mingled with oyle, three tenth deales to a
bullocke, *and* two tenth deales to a ramme,
10 One tenth deale vnto euery lambe, th-
rowout the seuen lambes:
11 An hee goat for a sinne offring, beside the
sinne offering to make the atonement, and the
continuall

a By bread, hee meaneth all maner of sacrifice.
* Exod. 29.38.
* Exod. 16.36.
* Leuit. 2.1.
* Exod. 29.40.
b The meate offering and drinke offering of the euening sacrifice.
c Of the measure Ephah.
d Which was offred euery day at morning and at euening.
e That is, the wine that shalbe powred vpon the sacrifice.
* Exod. 12.18. and 23.15. leuit. 23.5.
* Leuit. 23.7.
f Or, solemne assemblie.
† Ebr. bread.
g In counting seuen weekes from the Passeouer to Whitsontide, as Leuit. 23.15.
† Ebr. they shalbe to you.
a Which conteineth part of September, and part of October.
* Leuit. 23.24.
b Which was offered in the beginning of euery moneth.
c Which is for morning and euening.
* Leuit. 16.30. and 23.27.
d Which is the feast of reconciliation.
* Leuit. 16.29.

e That is, offred euery morning and euening.
continuall e burnt offring and the meate offring
thereof) and their drinke offrings.
12 ¶ And in the fifteenth day of the seuenth
moneth, ye shall haue an holie f conuocation: ye
shall doe no seruile worke *therein*, but yee shall
keepe a feast vnto the Lord seuen dayes,

f Meaning, the feast of the Tabernacles.

13 And ye shall offer a burnt offring for a sa-
crifice made by fire of sweete sauour vnto the
Lord, thirteene yong bullockes, two rammes, *and*
foureteene lambes of a yeere olde: they shall be
without blemish,
14 And their meate offring shall bee of fine
floure mingled with oyle, three tenth deales vnto
euery bullocke of the thirteene bullockes, two
tenth deales to either of the two rammes,
15 And one tenth deale vnto ech of the four-
teene lambes,
16 And one hee goate for a sinne offring, be-
side the continuall burnt offring, his meate of-
fring, and his drinke offring.
17 ¶ And the ‖ second day *ye shal offer* twelue
yong bullockes, two rammes, fourteene lambs of
a yeere olde without blemish,

‖ The second day of the feast of Tabernacles.

18 With their meate offring and their drinke
offrings for the bullockes, for the rammes, and
for the lambes according to their number, after
the maner,
19 And an hee goate for a sinne offring, (be-
side the continuall burnt offring and his meate
offring) and their drinke offrings.
20 ¶ Also the ‖ third day *ye shal offer* eleuen
bullockes, two rammes, and fourteene lambes of
a yeere olde without blemish,

‖ The third day.

21 With their meate offring and their drinke
offrings, for the bullockes, for the rammes, and
for the lambes, after their number, according to
the g maner,

g According to the ceremonies appointed thereunto.

22 And an hee goate for a sinne offering, be-
side the continuall burnt offring, and his meate
offring and his drinke offring.
23 ¶ And the ‖ fourth day *ye shal offer* tenne
bullockes, two rammes, *and* fourteene lambes of
a yeere olde without blemish,

‖ The fourth day.

24 Their meate offring and their drinke of-
frings, for ẏ bullocks, for the rammes, & for the
lambs according to their number, after ẏ maner,
25 And an hee goate for a sinne offring, be-
side the continuall burnt offring, his meate offe-
ring and his drinke offring.
26 ¶ In the ‖ fift day also *ye shal offer* nine
bullocks, two rammes, *and* fourteene lambes of
a yeere olde without blemish,

‖ The fift day.

27 And their meat offring & their drinke of-
frings for the bullocks, for the rammes, & for the
lambs according to their number, after ẏ maner,
28 And an he goate for a sinne offring, beside
the continuall burnt offring, & his meate offring
and his drinke offring.
29 ¶ And in the ‖ sixt day *ye shal offer* eight
bullockes, two rammes, *and* fourteene lambes of
a yeere olde without blemish,

‖ The sixth day.

30 And their meat offring, & their drinke of-
frings for the bullocks, for the rammes, & for the
lambs according to their number, after ẏ maner,
31 And an he goate for a sinne offring, beside
the continuall burnt offering, his meate offering
and his drinke offrings,
32 ¶ In the ‖ seuenth day also *ye shal offer* se-
uen bullocks, two rammes and fourteene lambes

‖ The seuenth day.

of a yeere old without blemish,
33 And their meate offring and their drinke
offrings for the bullockes, for the rammes, and
for the lambes according to their number, after
their maner,
34 And an hee goat for a sinne offring, beside
the continual burnt offring, his meate offring and
his drinke offring.
35 ¶ In the ‖ eight day, yee shall haue * a so-
lemne assemblie: yee shall doe no seruile worke
therein,

‖ The eight day. * Leuit. 23. 36.

36 But ye shall offer a burnt offering, a sa-
crifice made by fire for a sweete sauour vnto the
Lord, one bullocke, one ramme, *&* seuen lambes
of a yeere old without blemish,
37 Their meate offring and their drinke of-
frings for the bullocke, for the ramme, and for
the lambes according to their number, after the
maner,
38 And an hee goate for a sinne offring, beside
the continual burnt offring, & his meate offring,
and his drinke offring.
39 These things ye shall doe vnto the Lord in
your feasts, beside your h vowes, and your free
offrings, for your burnt offrings, and for your
meate offrings, and for your drinke offrings, and
for your peace offrings.

h Beside the sacrifices that you shall vow or offer of your owne mindes.

CHAP. XXX.

3 Concerning vowes. 4 The vowe of the maid. 7 Of the wife
10 Of the widow, or diuorced.

THen Moses spake vnto the children of Israel
according to all that the Lorde had com-
manded † him,

† Ebr. Moses.

2 Moses also spake vnto the heads of the tribes
a concerning the children of Israel, saying, This
is the thing which the Lord hath commanded,

a Because they might declare them to the Israelites.

3 Whosoeuer voweth a vow vnto the Lord,
or sweareth an othe to bind him† selfe by a bond,
he shall not † breake his promise, *but* shall do ac-
cording to all that proceedeth out of his mouth.

† Ebr. his soule. † Ebr. Violate his word.

4 If a woman also vow a vow vnto the Lord,
and bind her selfe by a bond, *being* in her fathers
house, in the time of her youth,
5 And her father heare her vowe and bond,
wherewith she hath bound her selfe, and her fa-
ther hold his b peace concerning her, then all her
vowes shall stand, and euery bond, wherewith she
hath bound her selfe, shall stand.

b For in so doing he doth approue her.

6 But if her c father disalow her the same day
that he heareth all her vowes and bondes, where-
with she hath bound her selfe, they shall not bee
of value, and the Lord will forgiue her, because
her father disalowed her.

c By not approuing or consenting to her vowe.

7 And if she haue an husband when she vow-
eth or d pronounceth *ought* with her lips, where-
with she bindeth her selfe,

d Either by othe, or solemn promes.

8 If her husband heard it, & holdeth his peace
concerning her, the same day he heareth it, then
her vowe shall stand, and her bondes wherewith
she bindeth her selfe shall stand in effect.
9 But if her husband disalow her the same
day that hee heareth it, then shall hee make her
vowe which shee hath made, and that that shee
hath pronounced with her lippes, wherewith she
bound her e selfe, of none effect: and the Lorde
will forgiue her.

e For she is in subiection of her husband, and can performe nothing without his consent.

10 But euery vowe of a widowe, and of her
that is diuorced (wherewith shee hath bound her
selfe) shall stand in f effect with her.

f For they are not vnder the authoritie of the man.

11 And

g Her husband being aliue.

11 And if she vowed in her husbands house,
or bound her selfe streitly with an othe,
12 And her husband hath heard it, and helde
his peace concerning her, not disalowing her, thē
all her vowes shall stand, and euery bond, where-
with she bound her selfe, shall stand in effect.
13 But if her husband disanulled them, the
same day that he heard them, nothing that pro-
ceeded out of her lippes concerning her vowes
or concerning † her bondes, shall stand in effect:
for her husband hath disanulled them: and the
Lord will forgiue her.

† Ebr. the bonde of her soule.

14 *So* euery vowe, and euery othe *or* bonde,
made to h humble the soule, her husband may
stablish it, or her husband may breake it.

h To mortifie her selfe by abstinence, or other bodily exercises.

15 But if her husband hold his peace concer-
ning her frō i day to day, thē he stablisheth al her
vowes & al her bondes which she hath made: he
hath confirmed them because he helde his peace
concerning her the same day that he heard *them.*

i And warne her not the same day that he heareth it, as verse 9.

16 But if he k breake them after that he hath
heard them, then shall he beare her iniquitie.

k Not the same day hee heard thē, but some day after, the sinne shal be imputed to him and not to her.

17 These are the ordinances which the Lorde
commanded Moses, betweene a man & his wife,
and betweene the father and his daughter, *being*
yong in her fathers house.

CHAP. XXXI.

8 Fiue Kings of Midian and Balaam are slaine. 18 Onely the maides are reserued aliue. 27 The pray is equally diuided. 49 A present giuen of Israel.

AND the Lord spake vnto Moses, saying,
2 * Reuenge the children of Israel of the
Midianites, *and* afterward shalt thou be * gathe-
red vnto thy people.

* Chap.25.17.
Chap.27.13.

3 And Moses spake to the people, saying,
Harnesse some of you vnto warre, and let them
goe against Midian, to execute the vengeance of
the Lord a against Midian.

a As he had commanded, Chap. 25.17. declaring also that the iniury done against his people, is done against him.

4 A thousand of euery tribe throughout all
the tribes of Israel, shal ye send to the warre.
5 So there were taken out of the thousandes
of Israel, twelue thousand prepared vnto warre,
of euery tribe a thousand.
6 And Moses sent them to the warre, *euen* a
thousand of euery tribe, and *sent* b them with
Phinehas the sonne of Eleazar the Priest to the
warre: and the holy instruments, that is, the trum-
pets to blowe *were* in his hand.

b For his great zeale that he bare to the Lord, Chap. 25.13.

7 And they warred against Midian, as ŷ Lord
had commanded Moses, and slue al the males.
8 They slue also the kings of Midian among
them that were slaine: * Eui, and Rekem, and
Zur, and Hur and Reba fiue kings of Midian,
and they slue c Balaam the sonne of Beor with
the sword:

* Iosh.13.21.

c The false prophet who gaue counsell how to cause the Israelites to offend their God.

9 But the children of Israel tooke the womē
of Midian prisoners, and their children, and spoy-
led all their cattell, and all their flockes, and all
their goodes.
10 And they burnt all their cities, wherein
they dwelt, and all their ‖ villages with fire.

‖ Or, palaces and gorgeous buildings.

11 And they tooke all the spoyle and all the
pray *both* of men and beastes.
12 And they brought the d captiues and that
which they had taken, and the spoyle vnto Moses
and to Eleazar the Priest, & vnto the Congrega-
tion of the children of Israel, into the campe in
the plaine of Moab, which was by Iorden toward
Iericho.

d As the women and litle children.

13 ¶ Then Moses and Eleazar the Priest, and
all the princes of the Congregation went out of
the campe to meete them.
14 And Moses was angry with the captaines
of the hoste, with the captaines ouer thousands,
and captaines ouer hundreds, which came from
the warre and battel.
15 And Moses sayd vnto them, What? haue
ye saued all the e women?

e As though he sayd, Ye ought to haue spared none.

16 Beholde, * these caused the children of Is-
rael through the * counsell of Balaam to com-
mit a trespasse against the Lord, f as concerning
Peor, and there came a plague among the Con-
gregation of the Lord.

* Chap.25.2.
* 2.Pet.2.15.
f For worshipping of Peor.

17 Now therefore, * slay all the males among
the g children, and kill all the women that haue
knowen man by carnall copulation.

* Iudges 21.11.
g That is, all the men children.

18 But all the women children that haue not
knowen carnall copulation, keepe aliue for your
selues.
19 And ye shal remaine without the hoste se-
uen dayes, all that haue killed any person, * and
all that haue touched any dead, *and* purifie both
your selues and your prisoners the third day and
the seuenth.

* Chap.19.

20 Also ye shall purifie euery garment and all
that is made of skinnes and all worke of goates
haire, and all things made of wood.
21 ¶ And Eleazar the Priest said vnto the men
of warre, which went to the battel, This is the or-
dinance ‖ of the lawe which the Lord * comman-
ded Moses,

‖ Or, concerning the Lawe.
* Chap.19.12.

22 As for gold, and siluer, brasse, yron, tinne,
and lead:
23 *Euen* all that may abide the fire, yee shall
make it go through the fire, and it shalbe cleane:
yet, it shalbe h purified with * the water of puri-
fication: and all that suffereth not the fire, yee
shall cause to passe by the i water.

h The third day, and before it be molten.
* Chap.19.9.
i It shalbe washed.

24 Ye shal wash also your clothes the seuenth
day, and ye shalbe cleane: and afterward ye shall
come into the hoste.
25 ¶ And the Lord spake vnto Moses, saying,
26 Take the summe of the praye that was ta-
ken, *both* of persons and of cattell, thou and Ele-
azar the Priest, & the chiefe fathers of the Con-
gregation.
27 And diuide the pray ‖ betweene the soul-
diers that went to the warre, and all the Con-
gregation.

‖ The praye is to be diuided equally among all.

28 And thou shalt take a tribute vnto ŷ Lord
of the k men of warre, which went out to battell:
one person of fiue hundreth, *both* of the persons,
and of the beeues, & of the asses, & of the sheepe.

k Of the praye that falleth to the souldiers.

29 Yee shall take it of their halfe and giue it
vnto Eleazar the Priest, *as* an heaue offring of the
Lorde.
30 But of the halfe of the children of Israel
thou shalt take l one, taken out of fiftie, *both* of
the persons, of the beeues, of the asses, and of the
sheepe, *euen* of all the cattell: and thou shalt giue
them vnto the Leuites, which haue the charge of
the Tabernacle of the Lord.

l The Israelites which had not bene at warre, of euery fiftieth gaue one to the Lord and the souldiers, one of euery fiue hundreth.

31 And Moses and Eleazar the Priest did as
the Lord had commanded Moses.
32 And the bootie, *to wit,* the rest of the praye,
which the men of warre had spoyled, *was* sixe
hundreth seuentie and fiue thousand sheepe,
33 And seuentie and two thousand beeues,

34 And

34 And threescore and one thousand asses,
35 And two and thirtie thousand persons in
all, of women that had † lyen by no man.
36 And the halfe, *to wit*, the part of them that
went out to warre touching ẏ number of sheepe,
was three hundreth seuen and thirtie thousand,
and fiue hundreth.
37 And the m Lordes tribute of the sheepe
was sixe hundreth and seuentie and fiue.
38 And ẏ beeues *were* six & thirtie thousand,
whereof the Lordes tribute *was* seuentie & two.
39 And the asses were thirtie thousand and
fiue hundreth, whereof the Lordes tribute *was*
threescore and one.
40 And ẏ of persons sixteene thousand, where-
of the Lordes tribute *was* two & thirtie persons.
41 And Moses gaue the tribute of the Lordes
offering vnto Eleazar the Priest, as the Lord had
commanded Moses.
42 And of the o halfe of the children of Isra-
el, which Moses diuided from the men of warre,
43 (For the halfe that perteined vnto ẏ Con-
gregation, was three hundreth thirtie and seuen
thousand sheepe and fiue hundreth,
44 And sixe and thirtie thousand beeues,
45 And thirtie thousand asses, & fiue hūdreth,
46 And sixteene thousand persons)
47 Moses, I say, tooke of the halfe that pertei-
ned vnto the p children of Israel, one taken out
of fiftie, *both* of the persons, and of the cattell,
and gaue them vnto the Leuites, which haue the
charge of the Tabernacle of the Lorde, as the
Lord had commanded Moses.
48 ¶ Then the captaines which were ouer
thousands of the hoste, the captaines ouer the
thousands, and the captaines ouer the hundreds
came vnto Moses:
49 And said to Moses, Thy seruāts haue taken
the summe of the men of warre which are vnder
† our authority, & there lacketh not one mā of vs.
50 q We haue therefore brought a present vn-
to the Lorde, what euery man found of iewels of
golde, bracelets, & chaines, rings, eare rings, and
ornaments of the legges; to make an atonement
for our soules before the Lorde.
51 And Moses and Eleazar the Priest tooke
the golde of them, *and* all wrought iewels,
52 And all the golde of the offring that they
offered vp to the Lorde (of the captaines ouer
thousands and hundreds) *was* sixteene thousand
seuen hundreth and fiftie shekels,
53 (*For* the men of warre had spoyled, euery
man for him r selfe)
54 And Moses and Eleazar the Priest tooke
the golde of the captaines ouer the thousandes,
and ouer the hundreds, and brought it into the
Tabernacle of the Congregation, *for* a s memori-
all of the children of Israel before the Lorde.

† ...y, not knowen ...bed of man.
m This is the ... that the ...diers gaue to ... Lorde.
n Meaning of the ...ydiers, or vin... which had ... companied ... them.
o Of that part ...ich was giuen ... them in di... the spoyle.
p Which had not ... at warre.
† Ebr. vnder our ...ndes.
q The captaines ... this free of...ing acknow...ledge the great ...enefite of God ... preseruing his ...eople.
r And gaue no ...ortion to their ...ptaines.
s That the Lorde ...ight remember ...e children of ...rael.

CHAP. XXXII.

2 The request of the Reubenites and Gadites. 16 And their promes vnto Moses. 20 Moses graunteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquere and build cities on this side Iorden.

NOwe the children of a Reuben, and the chil-
dren of Gad had an exceeding great multi-
tude of cattell: and they sawe the land of Iazer,
and the land of b Gilead, that it was an apt place
for cattell.
2 Then the children of Gad, and the children
of Reuben came, and spake vnto Moses and to
Eleazar the Priest, and vnto the princes of the
Congregation, saying,
3 *The land of* Ataroth, and Dibon, and Iazer,
and Nimrah, and Heshbon, and Elealeh, and She-
bam, and Nebo, and Beon,
4 Which countrey the Lorde smote before
the Congregation of Israel, is a land *meete* for
cattell, and thy seruants haue cattell:
5 Wherefore, said they, if we haue foūd grace
in thy sight, let this land be giuen vnto thy ser-
uants for a possession, *&* bring vs not ouer Iordē.
6 And Moses said vnto the children of Gad,
and to the children of Reuben, Shall your bre-
thren goe to warre, and ye tary here?
7 Wherefore nowe † discourage ye the heart
of the children of Israel, to goe ouer into the
land, which the Lord hath giuen them?
8 Thus did your fathers when I sent them
from Kadesh-barnea to see the land.
9 For * when they went vp euen vnto the
‖ riuer of Eshcol, and sawe the land: they discou-
raged the heart of the children of Israel, that
they would not goe into the land, which the
Lord had giuen them.
10 And the Lordes wrath was kindled the
same day, and he did sweare, saying,
11 † None of the men that came out of E-
gypt * from twentie yeere olde and aboue, shall
see the land for the which I sware vnto Abra-
ham, to Izhak, & to Iaakob, because they haue
not ‖ wholy folowed me:
12 Except Caleb the sonne of Iephunneh the
Kenesite, and Ioshua the sonne of Nun: for they
haue constantly followed the Lorde.
13 And the Lord was very angry with Israel,
and made them wander in the wildernesse fourtie
yeeres, vntill all the generation that had done
c euill in the sight of the Lord were consumed.
14 And behold, ye are risen vp in your fathers
steade *as* an increase of sinfull men, still to aug-
ment the fierce wrath of the Lord, toward Israel.
15 For if ye turne away from following him,
he will yet againe leaue *the people* in the wilder-
nesse, and d ye shall destroy all this folke.
16 And they went neere to him, and sayd, We
will build sheepe foldes here for our sheepe, *and*
for our cattell, and cities for our children.
17 But we our selues will be ready armed *to*
goe before the children of Israel, vntill we haue
brought them vnto their e place: but our chil-
dren shal dwell in the defenced cities, because of
the inhabitants of the land.
18 We will not returne vnto our houses, vn-
till the children of Israel haue inherited, euery
man his inheritance.
19 Neither wil we inherite with them beyond
Iorden and on that side, because our inheritance
is fallen to vs on this side Iorden Eastwarde.
20 ¶ * And Moses said vnto them, If ye wil doe
this thing, & goe armed f before ẏ Lord to warre:
21 And wil goe euery one of you in harnesse
ouer Iorden before the Lord, vntill he hath cast
out his g enemies from his sight:
22 And vntill the land be subdued before the
Lorde, then ye shall returne and be innocent to-
ward the Lorde, and toward Israel: and this land
shalbe your possession h before the Lorde.
23 But if ye will not doe so, beholde, ye haue
sinned

a Reuben came of Leah, and Gad of Zilpah her handmayde.
b Which mountaine was so named of the heape of stones that Iaakob made as a signe of the couenant betweene him and Laban, Gene. 31. 47.
† Ebr. breake.
* Chap. 13. 24.
‖ Or, valley.
† Ebr. if any of the men.
* Chap. 14. 28, 29.
‖ Or, perseuered and continued.
c Because they murmured, neither would beleeue their report, which tolde the trueth, as concerning the land.
d By your occasion.
e In the land of Canaan.
* Iosh. 1. 13.
f Before the Arke of the Lorde.
g That is, the inhabitants of the land.
h The Lord will graunt you this land which ye require, Iosh. 1. 15.

sinned against the Lorde, and be sure, that your
sinne [i] will finde you out.

i Ye shall assuredly be punished for your sinne.

24 Build you *then* cities for your children and
folds for your sheepe, & do that ye haue spoken.
25 Then the children of Gad & the children
of Reuben spake vnto Moses, saying, Thy ser-
uants will doe as my lord commandeth:
26 Our childrē, our wiues, our sheepe, & al our
cattel shal remaine there in the cities of Gilead,
27 But * thy seruants will goe euery one ar-
med to warre before the Lord for to fight, as my
lord sayth.

* Iosh.4.12.

28 So concerning them, Moses [k] commanded
Eleazar the Priest, and Ioshua the sonne of Nun,
and the chiefe fathers of the tribes of the chil-
dren of Israel:

k Moses gaue charge that his promes made to the Reubenites and others should be performed after his death, so that they breake not theirs.

29 And Moses said vnto them, If the children
of Gad, & the children of Reuben, wil goe ẇ you
ouer Iorden, all armed to fight before the Lord,
then when ẏ land is subdued before you, ye shall
giue them the land of Gilead for a possession:
30 But if they will not goe ouer with you ar-
med, then they shall haue their possessions a-
mong you in the land of Canaan.
31 And the children of Gad, and the children
of Reuben answered, saying, As the [l] Lorde hath
sayd vnto thy seruants, so will we doe.

l That is attributed to the Lorde which his messenger speaketh.

32 We will goe armed before the Lorde into
the land of Canaan: that the possession of our
inheritance *may be* to vs on this side Iorden.
33 * So Moses gaue vnto them, *euen* to the
children of Gad, and to the children of Reuben,
and to halfe the tribe of Manasseh the sonne of
Ioseph, the kingdome of Sihon King of the [m] A-
morites, and the kingdome of Og King of Ba-
shan, the land with the cities thereof & coastes,
euen the cities of the countrey round about.

* Deut.3.12. Iosh.13.8. and 22.4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh.10.12 hee speaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon,
and Ataroth, and Aroer,
35 And Atroth, Shophan, & Iazer, and Iog-
behah,
36 And Beth-nimrah, and Beth-haran, defen-
ced cities: also sheepe foldes.
37 And the children of Reuben built Hesh-
bon, and Elealeh, and Kiriathaim,
38 And Nebo, and Baal-meon, and turned
their names, and Shibmah: and gaue other names
vnto the cities which they built.
39 And the children * of Machir the sonne
of Manasseh went to Gilead, and tooke it, and
put out the Amorites that dwelt therein.

* Gene.50.23.

40 Then Moses gaue Gilead vnto Machir the
sonne of Manasseh, and he dwelt therein.
41 * And Iair the sonne of Manasseh went
and tooke the small townes thereof, and called
them [n] Hauoth Iair.

* Deut.3.14.

n That is, the villages of Iair.

42 Also Nobah went and tooke Kenath, with
the villages thereof, & called it Nobah, after his
owne name.

CHAP. XXXIII.

1 Two and fourtie iourneys of Israel are numbered. 52 They are commaunded to kill the Canaanites.

THese are the [a] iourneyes of the children of
Israel, which went out of the land of Egypt
according to their bands vnder the hand of Mo-
ses and Aaron.

a From whence they departed, and whither they came.

2 And Moses wrote their going out by their
iourneys according to ẏ commandement of the
Lord: so these are ẏ iourneys of their going out.
3 Nowe they * departed from Rameses the
first moneth, *euen* the fifteenth day of the first
moneth, on the morowe after the Passeouer: and
the children of Israel went out with an hie hand
in the sight of all the Egyptians.

* Exod.12.37.

4 (For the Egyptians buried all their first
borne, which the Lord had smitten among them:
vpon their [b] gods also the Lord did execution.)

b Either their idoles or their men of authoritie.

5 And the children of Israel remoued from
Rameses, and pitched in Succoth.
6 And they departed from * Succoth, and
pitched in Etham, which is in the edge of the
wildernesse.

* Exod.13.20.

7 And they remoued from Etham, and tur-
ned againe vnto [c] Pi hahiroth, which is before
Baal-zephon, and pitched before Migdol.

c At the commandement of the Lord, Exod.14.2.

8 And they departed from before Hahiroth,
and * went through the mids of the Sea into the
wildernesse, and went three dayes iourney in the
wildernesse of Etham, and pitched in Marah.

* Exod.14.22.

9 And they remoued from Marah, and came
vnto * Elim, and in Elim were twelue fountaines
of water, and seuentie palme trees, and they pit-
ched there.

* Exod.15.27.

10 And they remoued from Elim, and cam-
ped by the red Sea.
11 And they remoued from the red Sea, and
lay in the * wildernesse of Sin.

* Exod.16.1.

12 And they tooke their iourney out of ẏ wil-
dernes of Sin, & set vp their tentes in Dophkah.
13 And they departed from Dophkah, and
lay in Alush.
14 And they remoued from Alush, and lay in
* Rephidim, where was no water for the people
to drinke.

* Exod.17.1.

15 And they departed from Rephidim, and
pitched in the * wildernesse of Sinai.

* Exod.19.1.

16 And they remoued from the desert of Si-
nai, and pitched in * Kibroth Hattaauah.

* Chap.11.34.

17 And they departed from Kibroth Hattaa-
uah, and lay at * Hazeroth.

* Chap.11.35.

18 And they departed from Hazeroth, and
pitched in Rithmah.
19 And they departed from * Rithmah, and
pitched at Rimmon Parez.

* Chap.12.16.

20 And they departed from Rimmon Parez,
and pitched in Libnah.
21 And they remoued from Libnah, and pit-
ched in Rissah.
22 And they iourneyed from Rissah, and pit-
ched in Kehelathah.
23 And they went from Kehelathah, and pit-
ched in mount Shapher.
24 And they remoued from mount Shapher,
and lay in Haradah.
25 And they remoued from Haradah, & pit-
ched in Makheloth.
26 And they remoued from Makheloth, and
lay in Tahath.
27 And they departed from Tahath, and pit-
ched in Tarah.
28 And they remoued from Tarah, and pit-
ched in Mithkah.
29 And they went from Mithkah, & pitched
in Hashmonah.
30 And they departed from Hashmonah, and
lay in Moseroth.
31 And they departed from Moseroth, and
pitched in Bene-iaakan.

This mappe declareth the way, which the Israelites went for the space of fourtie yeeres from Egypt through the wildernesse of Arabia, vntill they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It conteineth also the 42. places where they pitched their tents, which are named, Numb. 33. with the obseruation of the degrees, concerning the length and breadth, and the places of their abode set out by numbers.

32 And they remoued from Bene-iaakan, and
lay in Hor-hagidgad.
33 And they went from Hor-hagidgad, and
pitched in Iotbathah.
34 And they remooued from Iotbathah, and
lay in Ebronah.
35 And they departed from Ebronah, and lay
in Ezion-gaber.
36 And they remooued from Ezion-gaber.
and pitched in the * wildernesse of Zin, which is
Kadesh.
37 And they remooued from Kadesh, and
pitched in mount Hor, in the edge of the land of
Edom.
38 * (And Aaron the Priest went vp into
mount Hor, at the commandement of the Lord,
and died there, in the fourtieth yeere after the
children of Israel were come out of the land of
Egypt, in the first day of the [d] fifth moneth.
39 And Aaron was an hundreth, and three
and twentie yeere olde, when he dyed in mount
Hor.
40 And * King Arad the Canaanite, which
dwelt in the South of the land of Canaan, heard
of the comming of the children of Israel.)
41 And they departed from mount * Hor, and
pitched in Zalmonah.
42 And they departed from Zalmonah, and
pitched in Punon.
43 And they departed from Punon, and pit-
ched in Oboth.
44 * And they departed from Oboth, and
pitched in Iie-abarim, in the borders of Moab.
45 And they departed from Iim, and pitched
in Dibon-gad.
46 And they remoued from Dibon-gad, and
lay in Almon-diblathaim.
47 And they remooued from Almon-dibla-
thaim, and pitched in the mountaines of Abarim
before Nebo.
48 And they departed from the mountaines
of Abarim, and pitched in the ‖ plaine of Moab,
by Iorden *toward* Iericho.
49 And they pitched by Iorden, from Beth-
ieshimoth vnto * Abel-shittim in the plaine of
Moab.
50 ¶ And the Lord spake vnto Moses in the
plaine of Moab, by Iorden *towards* Iericho,
saying,
51 Speake vnto the children of Israel, and say
vnto them, * When ye are come ouer Iorden to
enter into the land of Canaan,

Marginal notes: * Chap. 20.22. — * Chap. 20.25. deut. 32.50. — d Which the Ebrewes call Ab, and answereth to part of Iuly and part of August. — * Chap. 21.1. — * Chap. 21.4,10. — * Chap. 21.11. — ‖ Or, fields. — * Chap. 25.1. — * Deut. 7.2. iosh. 11.21,12.

52 Ye shall then driue out all the inhabitants
of the land before you, and destroy all their ^a pic-
tures, and breake asunder all their images of me-
tall, and plucke downe all their hie places.

a Which were set vp in their hie places to worship.

53 And ye shall possesse the land and dwell
therein: for I haue giue you the land to possesse it.
54 And ye shall inherite the land by lot, ac-
cording to your families: * to the more ye shall
giue more inheritance, and to the fewer the lesse
inheritance. Where the lot shall fall to any man,
that shall be his: according to the tribes of your
fathers shall ye inherite.

* Chap.26 53,54.

55 But if ye will not driue out the inhabitants
of the land before you, then those which yee let
remaine of them, shalbe * || prickes in your eyes,
and thornes in your sides, and shall vexe you in
the land wherein ye dwel.

* Iosh.23.13. iudg.2.3. || Or, leaunes.

56 Moreouer, it shal come to passe, that I shal
doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII.

3 The coastes and borders of the land of Canaan. 17 Certaine men are assigned to diuide the land.

AND the Lord spake vnto Moses, saying,
2 Command the children of Israel, & say
vnto the, When ye come into the land of Cana-
an, this is the ^a land that shall fall vnto your in-
heritance: *that is*, the land of Canaan with the
coasts thereof.

a Meaning the description of the land.

3 *And your Southquarter shal be from the
wildernesse of Zin to the borders of Edom: so
that your Southquarter shall be from the salt Sea
coast Eastward:

* Iosh.15.1.

4 And the border shall compasse you from
the South to || Maaleh-akrabbim, and reach to
Zin, and goe out from the South to Kadesh-bar-
nea: thence it shall stretch to Hazar-addar, and
goe along to Azmon.

|| Or, ascending vp of scorpions.

5 And the border shal compasse from Azmon
vnto ẏ ^b riuer of Egypt, & shal go out to the Sea.

b Which was Nilus, or as some thinke, Rhinocorura.

6 And your Westquarter shall bee the great
^c Sea: euen that border shalbe your Westcoast.

c Which is called Mediterraneum.

7 And this shall be your Northquarter: ye
shall marke out your border from the great Sea
vnto mount ^d Hor.

d Which is a mountaine neere Tyre and Sidon, and not that Hor in the wildernesse, where Aaron died.

8 From mount Hor ye shall point out till it
come vnto Hamath, and the end of the coast shal
be at Zedad.
9 And the coast shall reach out to Ziphron,
& go out at Hazar-enan: this shalbe your North-
quarter.
10 And ye shall marke out your Eastquarter
from Hazar-enan to Shepham.
11 And the coast shall goe downe from She-
pham to Riblah, and from the Eastside of Ain:
and the same border shall descend and goe out at
the side of the sea of ^e Chinnereth Eastward.

e Which in the Gospel is called the lake of Gennezareth.

12 Also that border shall goe downe to Ior-
den, and leaue at the salt Sea. this shalbe your land
with the coastes thereof round about.
13 ¶ Then Moses commaunded the children
of Israel, saying, This is the land which yee shall
inherite by lot, which the Lord commaunded to
giue vnto nine tribes and halfe the tribe.
14 *For the tribe of the children of Reuben,
according to the housholds of their fathers, and
the tribe of the children of Gad, according to
their fathers housholdes, and halfe the tribe of
Manasseh, haue receiued their inheritance.

* Chap.32.33. Iosh.14.2,3.

15 Two tribes and an halfe tribe haue recei-
ued their inheritance on this side of Iorden *to-
ward* Iericho full East.
16 ¶ Againe the Lord spake to Moses, saying,
17 These are the names of the men which
shal diuide the land vnto you: *Eleazar the Priest,
and Ioshua the sonne of Nun.

* Iosh.

18 And yee shall take also a ^f prince of euery
tribe to diuide the land.

f One head ... men ... tribe.

19 The names also of the men are these: Of
the tribe of Iudah, Caleb ẏ sonne of Iephunneh.
20 And of the tribe of the sonnes of Simeon,
Shemuel the sonne of Ammihud.
21 Of the tribe of Beniamin, Elidad the sonne
of Chislon.
22 Also of the tribe of the sonnes of Dan, the
prince Bukki, the sonne of Iogli.
23 Of the sonnes of Ioseph: of the tribe of
the sonnes of Manasseh, the prince Hanniel the
sonne of Ephod.
24 And of the tribe of the sonnes of Ephraim,
the prince Kemuel, the sonne of Shiphtan.
25 Of the tribe also of the sonnes of Zebulun,
the prince Elizaphan, the sonne of Parnach.
26 So of the tribe of the sonnes of Issachar,
the prince Paltiel the sonne of Azzan.
27 Of the tribe also of the sonnes of Asher,
the prince Ahihud, the sonne of Shelomi.
28 And of the tribe of the sonnes of Naph-
tali, the prince Pedahel, the sonne of Ammihud.
29 These are they, whom the Lord comman-
ded to ^g diuide the inheritance vnto the children
of Israel, in the land of Canaan.

g And ... one euery ... of ground ... should fall to ... by lot, to the ... tent that all ... might be ... orderly and ... out contention.

CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbes. 11 The cities of refuge. 16 The lawe of murther. 30 For one mans witnesse shall no man be condemned.

AND the Lord spake vnto Moses in the plaine
of Moab by Iorden, *towarde* Iericho, saying,
2 * Commaund the children of Israel, that
they giue vnto the ^a Leuites of the inheritance
of their possession, ^b cities to dwell in: yee shall
giue also vnto the Leuites the suburbes of the ci-
ties round about them.

* Iosh.21.

a Because they had no inheritance assigned them in the land of Canaan.

b God would haue them scattered through all the land, because the people might be preserued by them in the obedience of God and his lawe.

3 So they shall haue the cities to dwell in, and
their suburbes shall be for their cattell, and for
their substance, and for all their beastes.
4 And the suburbes of ẏ cities, which ye shall
giue vnto the Leuites, from the wall of the citie
outward, *shalbe* a thousand cubites round about.
5 And yee shall measure without the citie of
the Eastside, ^c two thousand cubites: and of the
Southside, two thousand cubites: and of the
Westside, two thousand cubites: & of the North-
side, two thousand cubites: and the citie *shalbe* in
the middes. this shall bee *the measure* of the sub-
urbes of their cities.

c So that in all were three thousand: and in the compasse of ... two thousand ... might plant and sowe.

6 And of the cities which yee shall giue vnto
the Leuites, * *there shalbe* sixe cities for refuge,
which ye shal appoint, that he which killeth, may
flee thither: and to them yee shall adde two and
fourtie cities moe.

* Deut.4.41. ... 20.2. & 21.

7 All the cities which yee shall giue to the
Leuites, *shalbe* eight and fourtie cities: them *shall
ye giue* with their suburbes.
8 And concerning ẏ cities which ye shal giue,
of the possession of the children of Israel: of many
ye shall take moe, and of fewe ye shall take lesse:
euery one shal giue of his cities vnto the Leuites,
according to his inheritance, which he inheriteth.

9 ¶ And

9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say
vnto them, *When ye be come ouer Iorden into
the land of Canaan,

* Exod.21.13. deut.19.2. iosh.20.2.

11 Ye shall appoynt you cities, to be cities of
refuge for you, that the slayer, which slayeth any
person vnwares, may flee thither,
12 And these cities shalbe for you a refuge frō
the d auenger, that he which killeth, die not, vntil
he stand before the Congregation in iudgement.

d Meaning, from the next of the kinred, who ought to pursue the cause.

13 And of the cities which ye shall giue, sixe
cities shall ye haue for refuge.
14 Ye shal appoint three e on this side Iorden,
and yee shall appoynt three cities in the land of
* Canaan which shalbe cities of refuge.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4.41.
* Iosh.20.7.

15 These sixe cities shalbe a refuge for the chil-
dren of Israel, and for the stranger, and for him
that dwelleth † among you, that euery one which
killeth any person vnwares, may flee thither.

† Ebr. among them.

16 * And if one f smite another with an in-
strument of yron that he die, he is a murtherer,
and the murtherer shall die the death.

* Exod.21.14.
f Wittingly, and willingly.

17 Also if hee smite him by casting a g stone,
wherewith he may be slaine, and hee die, hee is a
murtherer, and the murtherer shall die the death.

g That is, with a bigge and dangerous stone: in Ebr. with a stone of his hand.

18 Or if he smite him with an hand weapon of
wood, wherewith he may be slaine, if he die, he is
a murtherer, & the murtherer shall die the death.
19 The reuenger of ŷ blood himself shal slay the
murtherer: when he meeteth him, he shal slay him.
20 But if he thrust him * of hate, or hurle at
him by laying of waite, that he die,

* Deut.19.11.

21 Or smite him through enimitie with his
hand, that he die, he ŷ smote him shal die ŷ death:
for he is a murtherer: the reuenger of the blood
shall slay the murtherer when he meeteth him.
22 But if hee pushed him ‖ vnaduisedly, and
* not of hatred, or cast vpon him any † thing,
without laying of wayte,

‖ Or, suddenly.
* Exod.21.13.
† Ebr. instrument.

23 Or any stone (whereby he might be slaine)
and sawe him not, or caused it to fall vpon him,
and he die, and was not his enemie, neither sought
him any harme,
24 Then the Congregation shall iudge be-
tweene the slayer and the h auenger of blood ac-
cording to these lawes.

h That is, his next kinsman.

25 And the Congregation shall deliuer the
slayer out of the hand of the auenger of blood,
and the Congregation shall restore him vnto the
citie of his refuge, whither hee was fled: and he
shal abide there vnto the death of the i hie Priest,
which is anoynted with the holy oyle.

i Vnder this figure is declared, that our sinnes could not be remitted, but by the death of the hie Priest Iesus Christ.

26 But if the slayer come without the borders
of the citie of his refuge, whither he was fled,
27 And the reuenger of blood finde him with-
out the borders of the citie of his refuge, & the re-
uēger of blood slay ŷ k murtherer, he shalbe giltles,

k By the sentence of the Iudge.

28 Because he should haue remained in the ci-
tie of his refuge, vntill the death of the hie Priest:
and after the death of the hie Priest, the slayer
shall returne vnto the land of his possession.
29 So these things shall be a l lawe of iudge-
ment vnto you, throughout your generations in
all your dwellings.

l A lawe to iudge murthers done, either of purpose or vnaduisedly.

30 Whosoeuer killeth any person, ŷ Iudge shall
slay the murtherer, through *witnesses: but *one
witnesse shall not testifie against a person to cause
him to die.

* Deut.17.6. and 19.15. Matth.18.16. 2 Corinth.13.1.

31 Moreouer ye shall take no recompense for
the life of the murtherer, which is m worthy to
die: but he shall be put to death.

m Which purposely hath committed murther.

32 Also ye shall take no recompense for him
that is fledde to the citie of his refuge, that hee
should come againe, and dwell in the land, be-
fore the death of the hie Priest.
33 So ye shal not pollute the land wherein ye
shall dwell: for ‖ blood defileth the land: and the
land cannot be n clensed of the blood that is shed
therein, but by the blood of him that shed it.

‖ Or, murther.
n So God is mindfull of the blood wrongfully shed, that he maketh his dumme creatures to demaund vengeance thereof.

34 Defile not therefore the land which yee
shall inhabite, for I dwell in the middes thereof:
For I the Lord dwel among the children of Israel.

CHAP. XXXVI.

6 An order for the mariage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

THen a the chiefe fathers of the familie of the
sonnes of Gilead, the sonne of Machir, the
sonne of Manasseh, of ŷ families of the sonnes of
Ioseph, came, & spake before Moses, & before the
princes, the chief fathers of the children of Israel,

a It seemeth that the tribes contended who might marry these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses.

2 And sayde, * The Lord commanded b my
lord to giue the land to inherit by lot to the chil-
dren of Israel: and my lord was commanded by
the Lord, to giue the inheritance of Zelophehad
our brother vnto his daughters.

* Chap.27.1. iosh.17.3.
b Meaning, Moses.

3 If they be married to any of the sonnes of
the other tribes of the children of Israel, then shal
their inheritance be taken away from the inheri-
tance of our fathers, and shalbe put vnto the in-
heritance of the tribe wherof they shalbe: so shal
it be taken away from the lot of our inheritance.
4 Also when the c Iubile of the children of Is-
rael commeth, then shall their inheritance be put
vnto the inheritance of the tribe whereof they
shall be: so shall their inheritance be taken away
from the inheritance of the tribe of our fathers.

c Signifying that at no time it could returne, for in the Iubile all things returned to their owne tribes.

5 Then Moses commanded the children of
Israel, according to the word of the Lord, saying,
The tribe of the sonnes of Ioseph haue said d wel.

d For the tribe could not haue continued if the inheritance which was the maintenance thereof should haue bene abalienated to others.

6 This is the thing that the Lord hath com-
maunded, concerning the daughters of Zelophe-
had, saying, They shall be wiues, to whom they
thinke best, onely to the familie of the tribe of
their father shall they marry:
7 So shall not the inheritance of the children
of Israel remoue from tribe to tribe, for euery one
of the children of Israel shall ioyne himselfe to
the inheritance of the tribe of his fathers.
8 And euery daughter that possesseth any e in-
heritance of the tribes of the children of Israel,
shalbe wife vnto one of the familie of the tribe of
her father: that the children of Israel may enioy
euery man the inheritance of their fathers.

e When there is no male to inherit.

9 Neither shal the inheritance go about from
tribe to tribe: but euery one of the tribes of the
childrē of Israel shal sticke to his own inheritāce.
10 As the Lord commanded Moses, so did the
daughters of Zelophehad.
11 For * Mahlah, Tirzah, and Hoglah, and
Milcah, and Noah the daughters of Zelophehad
were married vnto their fathers brothers sonnes.

* Chap.27.1.

12 They were wiues to certaine of the families
of the sonnes of Manasseh the sonne of Ioseph:
so their inheritance remained in the tribe of the
familie of their father.
13 These are the f commandements and lawes
which the Lord commanded by the hand of Mo-
ses, vnto the children of Israel in the plaine of
Moab, by Iorden toward Iericho.

f Touching the ceremoniall and iudiciall lawes.

THE FIFTH BOOKE OF MOSES, CALLED *DEVTERONOMIE.

* That is, a second lawe: so called because the Lawe which God gaue in mount Sinai is here repeated, as though it were a newe Lawe: and this booke is a commentarie or exposition of the tenne commandements.

THE ARGVMENT.

THe wonderfull loue of God toward his Church is liuely set foorth in this booke. For albeit through their ingratitude & sundry rebellions against God, for the space of fortie yeeres, Deut. 9.7. they had deserued to haue bene cut off from the number of his people, and for euer to haue bene depriued of the vse of his holy worde, and sacraments: yet he did euer preserue his Church euen for his owne mercies sake, & would stil haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goods, & exhorteth them by the example of their fathers (whose infidelitie, idolatry, adulteries, murmurings & rebellion, he had most sharpely punished) to feare and obey the Lord, to embrace and keepe his law without adding thereunto or diminishing therefrom. For by his word he would be knowen to be their God, & they his people: by his word he would gouerne his Church, & by the same they should learne to obey him: by his word he would discerne the false prophet from the true, light frõ darknesse, ignorance from knowledge, & his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings and gouernours, for the setting forth of this word and preseruation of his Church: giuing vnto thẽ an especiall charge for the executing thereof: whom therfore he willeth to exercise themselues diligently in the continuall study & meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse & vice, and whatsoeuer offendeth the maiestie of God. And as he had tofore instructed their fathers in all things apperteining, both to his spiritual seruice, and also for the maintenance of that societie which is betweene men: so hee prescribeth here anew, all such lawes and ordinances, which either concerne his Diuine seruice, or els are necessarie for a common weale: apppoynting vnto euery estate and degree their charge and duetie: aswell, how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his commaundements, and promising all blessings and felicitie to such as obserue and obey them.

CHAP. I.

1 *A briefe rehearsall of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reprooueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lord.*

THese bee the wordes which Moses
spake vnto all Israel, on [a] this side
Iorden in the wildernesse, in the
plaine, [b] ouer against the red sea,
betweene Paran and Tophel, and
Laban, and Hazeroth, and Di-zahab.
2 *There are* eleuen dayes iourney from [c] Horeb
vnto Kadesh-barnea, by the way of mount Seir.
3 And it came to passe in the first day of the
eleuenth moneth, in the fourtieth yeere that Moses
spake vnto the children of Israel according
vnto all that the Lord had giuen him in commandement
vnto them,
4 After that he had slaine [d] *Sihon the king of
the Amorites which dwelt in Heshbõ, & Og king
of Bashan, which dwelt at Ashtaroth in Edrei.
5 On this side Iorden in the land of Moab
[e] began Moses to declare this lawe, saying,
6 The Lord our God spake vnto vs in [f] Horeb,
saying, Ye haue dwelt long inough in this mount,
7 Turne you and depart, and goe vnto the
mountaine of the Amorites, and vnto all places
neere thereunto: in the plaine, in the mountaine,
or in the valley: both Southward, and to the Sea
side, to the land of the Canaanites, and vnto Lebanon:
euen vnto the great riuer, the riuer ‖Perath.
8 Beholde, I haue set the land before you: goe
in and * possesse that land which the Lord sware
vnto your fathers, Abraham, Izhak, and Iaakob,
to giue vnto them and to their seede after them.
9 ¶ And I spake [g] vnto you the same time,
saying, I am not able to beare you my selfe alone:
10 The Lord your God hath [h] multiplied you:
and beholde, ye are this day as the starres of heauen
in number:
11 (The Lord God of your fathers make you
a thousand times so many moe as ye are, & blesse
you, as he hath promised you)
12 Howe can I alone [i] beare your combrance
and your charge, and your strife?
13 Bring you men of wisedome and of vnderstanding,
and [k] knowen among your tribes, and I
will make them rulers ouer you:
14 Then ye answered me and said, The thing is
good that thou hast commanded vs to doe.
15 So I tooke the chiefe of your tribes [l] wise
and knowen men, & made them rulers ouer you,
captaines ouer thousands, and captaines ouer hundreds,
and captaines ouer fiftie, and captaines ouer
tenne, and officers among your tribes.
16 And I charged your iudges that same time,
saying, Heare the *controuersies* betweene your
brethren, and * iudge righteously betweene euery
man & his brother, & the stranger ỳ is with him.
17 Ye shall haue no respect of person in iudgement,
* but shall heare the small as well as the
great: ye shall not feare the face of man: for the
iudgement is [m] Gods: and the cause that is too
hard for you, bring vnto me, and I will heare it.
18 Also I commanded you the same time all
the things which ye should doe.
19 ¶ Then we departed from Horeb, & went
through all that great and terrible wildernesse (as
ye haue seene) by the way of the mountaine of
the Amorites, as the Lord our God commanded
vs: and we came to Kadesh-barnea.
20 And [n] I said vnto you, Ye are come vnto
the mountaine of the Amorites, which the Lord
our God doeth giue vnto vs.
21 Beholde, the Lord thy God hath layd the
land before thee: go vp *and* possesse it, as the Lord
the God of thy fathers hath said vnto thee: feare
not, neither be discouraged.
22 ¶ [o] Then ye came vnto me euery one, and
said, We will send men before vs, to search vs out
the

a In the countrey of Moab.
b So that the wildernesse was betweene the Sea and this plaine of Moab.
c In Horeb, or Sinai, fourtie yeeres before this the Lawe was giuen: but because al that were then of age and iudgement were now dead, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.
d By these examples of Gods fauour, their mindes are prepared to receiue the Law.
* *Numb. 21.24.*
e The second time.
f In the second yeere and second moneth, Numb. 10. 11.
‖ *Or, Euphrates.*
* *Gene. 15.18. and 17.7.8.*
g By the counsell of Iethro my father in law, Exo. 18.19.
h Not so much by the course of nature, as miraculously.

i Signifying how great a burden it is, to gouerne the people.
k Whose godlinesse and vprightnesse is knowen.
l Declaring what sort of men ought to haue a publike charge, reade Exod. 18.21.
* *John 7.24.*
* *Leuit. 19.15. deu. 16.19. 1. sam. 16. prou. 24.23. eccles. 42.1. iames 2.1.*
m And you are his Lieutenants.
n So that the fault was in themselues, that they did not sooner possesse the inheritance promised.
o Reade Numb. 13.3.

the land & to bring vs word againe, what way we
must go vp by, & vnto what cities we shal come.
23 So the saying pleased me well, and I tooke
twelue men of you, of euery tribe one.
24 * Who departed, and went vp into the
mountaine, and came vnto the ‖ riuer Eshcol, and
searched out the *land*,

* *Num.13.24.*
‖ *Or, valley of the clusters of grapes.*

25 And tooke of the fruite of the land in their
hands, and brought it vnto vs, and brought vs
worde againe, and p said, It is a good land, which
the Lord our God doeth giue vs.

p To wit, Caleb, and Iosua: Moses preferreth the better part to the greater, that is, two to ten.

26 Notwithstanding, ye would not go vp, but
were disobedient vnto the commaundement of
the Lord your God,
27 And murmured in your tents, and sayd, Be-
cause the Lorde q hated vs, therefore hath hee
brought vs out of the land of Egypt, to deliuer vs
into the hand of the Amorites, and to destroy vs.
28 Whither shal we go vp? our r brethren haue
discouraged our hearts, saying, The people *is* grea-
ter, and taller then we: the cities *are* great and
walled vp to heauen: and moreouer wee haue
seene the sonnes of the * Anakims there.

q Such was the Iewes vnthankfulnesse, that they counted Gods especiall loue, hatred.
r The other ten, not Caleb and Iosua.
* *Num.13.29.*

29 But I sayd vnto you, Dread not, nor be a-
frayd of them.
30 The Lord your God, s who goeth before
you, he shall fight for you, according to all that
he did vnto you in Egypt before your eyes,
31 And in the wildernesse, where thou hast
seene how the Lord thy God bare thee, as a man
doeth beare his sonne, in all the way which yee
haue gone, vntill ye came vnto this place.

s Declaring that to renounce our owne force, and constantly to follow our vocation, and depende on the Lorde, is the true boldnes, and agreeable to God.

32 Yet for all this ye did not beleeue the Lord
your God,
33 * Who went in the way before you, to
search you out a place to pitch your tents in, in
fire by night, that ye might see what way to goe,
and in a cloude by day.

* *Exod.13.21.*

34 Then the Lorde heard the voyce of your
wordes, and was wroth, and sware, saying,
35 * Surely there shall not one of these men
of this froward generation, see that good land,
which I sware to giue vnto your fathers,

* *Num.14.23.*

36 Saue Caleb the sonne of Iephunneh: hee
shall see it, * and to him will I giue the land that
he hath troden vpon, and to his children, because
he hath constantly followed the Lorde.

* *Iosh.14.6.*

37 * Also the Lord was angry with me for your
sakes, saying, * Thou also shalt not go in thither,
38 But Iosua the sonne of Nun which stan-
deth t before thee, he shall go in thither: incou-
rage him: for he shall cause Israel to inherite it.
39 Moreouer, your u children, which ye sayde
should be a praye, and your sonnes, which in that
day had no knowledge betweene good and euill,
they shal go in thither, and vnto them will I giue
it, and they shall possesse it.

* *Num.20.12. and 27.14.*
* *Chap.3.26. and 4.21. and 34.4.*
t Which ministreth vnto thee.
u Which were vnder twentie yeere olde, as Numb.14.31.

40 But as for you, turne backe, and take your
iourney into the wildernesse by the way of the
red Sea.
41 Then ye answered & said vnto me, We haue
sinned against ỹ Lord, x we wil go vp, & fight, ac-
cording to all that the Lord our God hath com-
manded vs: and yee armed you euery man to the
warre, & were ready to go vp into the mountaine.
42 But the Lord said vnto me, Say vnto them,
Goe not vp, neither fight, (for I am y not among
you) least ye fall before your enemies.
43 And when I told you, ye would not heare,
but rebelled against the commaundement of the
Lord, and were presumptuous, and went vp into
the mountaine.

x This declareth mans nature, who wil do that which God forbiddeth, and wil not doe that which hee commandeth.
y Signifying that man hath no strength, but when God is at hand to helpe him.

44 Then the Amorites which dwelt in that
mountaine came out against you, and chased you
(as bees vse to doe) & destroyed you in Seir, *euen*
vnto Hormah.
45 And when ye came againe, ye wept before
the Lorde, but the Lorde would not z heare your
voyce, nor incline his eares vnto you.
46 So ye abode in Kadesh a long time, accor-
ding to the time that ye had remained *before*.

z Because ye rather shawed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon king of Heshbon is discomfited.

Then a we turned, and tooke our iourney into
the wildernesse, by the way of the red Sea, as
the Lorde spake vnto me: and wee compassed
mount Seir a b long time.
2 And the Lord spake vnto me, saying,
3 Yee haue compassed this mountaine long
ynough: turne you Northward.

a They obeyed, after that God had chastised them.
b Eight and thirtie yere, as vers.14.

4 And warne thou the people, saying, Ye shall
go through the c coast of your brethren the chil-
dren of Esau, which dwell in Seir, & they shall be
afrayd of you: take ye good heede therefore.
5 Ye shall not prouoke them: for I will not
giue you of their land so much as a foote bredth,
* because I haue giuen mount Seir vnto Esau for
a possession.

c This was the second time: for before they had caused the Israelites to returne, Numb.20.21.
* *Gene.36.8.*

6 Ye shall buy meate of them for money to
eate, and ye shall also procure water of them for
money to drinke.
7 For the Lorde thy God hath d blessed thee
in all the workes of thine hand: he knoweth thy
walking through this great wildernesse, and the
Lorde thy God hath bene with thee this fourtie
yeeres, *and* thou hast lacked nothing.

d And giuen thee meanes wherewith thou mayest make recompence: also God wil direct thee by his prouidence, as he hath done.

8 And when we were departed from our bre-
thren the children of Esau which dwelt in Seir,
through the way of the ‖ plaine, from Elath, and
from Ezion-gaber, we turned and went by the
way of the wildernesse of Moab.

‖ *Or, wildernesse.*

9 Then the Lorde sayd vnto me, Thou shalt
not ‖ vexe Moab, neither prouoke them to battel:
for I wil not giue thee of their land for a possessi-
on, because I haue giuen Ar vnto the children e of
Lot for a possession.
10 The f Emims dwelt therein in times past,
a people great and many, & tall, as the Anakims.
11 They also were taken for giants as the A-
nakims: whom the Moabites call Emims.
12 The * Horims also dwelt in Seir before
time, whom the children of Esau chased out and
destroyed them before them, and dwelt in their
steade: as Israel shall doe vnto the land of his
possession, which the Lord hath giuen them.

‖ *Or, besiege.*
e Which were the Moabites and Ammonites.
f Signifying that as these giants were driuen out for their sinnes: so the wicked when their sinnes are ripe, cannot auoyde Gods plagues.
* *Gene.36.20.*

13 Now rise vp, *sayd I*, and get you ouer the
riuer * Zered: and we went ouer the riuer Zered.
14 The g space also wherein wee came from
Kadesh-barnea, vntill we were come ouer the ri-
uer Zered, *was* eight and thirtie yeeres, vntill all
the generation of the men of warre were wasted
out from among the hoste, as the Lord sware vn-
to them.

* *Num.21.12.*
g He sheweth hereby, that as God is true in his promess so his threatnings are not in vaine.

15 For in deede the h hand of the Lorde was
against them, to destroy them from among the
hoste, till they were consumed.
16 ¶ So when all the men of warre were con-

h His plague and punishment to destroy all that were twenty yeere olde and aboue.

 sumed

sumed and dead from among the people:
17 Then the Lord spake vnto me, saying,
18 Thou shalt goe through Ar the coast of
Moab this day:
19 And thou shalt come neere ouer against
the children of Ammon: *but* shalt not lay siege
vnto them, nor moue warre against them: for I
will not giue thee of the land of the children of
Ammon *any* possession: for I haue giuen it vnto
the children of Lot for a possession.
20 That also was taken for a land i of giants:
for giants dwelt therein afore time, whome the
Ammonites called Zamzummims:

i Who called themselues Rephaims: that is, preseruers, or physicians to heale and reforme vices: but were in deede Zamzummims, that is, wicked and abominable.

21 A people *that was* great, and many, and
tall, as the Anakims: but the Lord destroied them
before them, and they succeeded them in their
inheritance, and dwelt in their stead:
22 As he did to the children of Esau which
dwell in Seir, when he destroyed the Horims be-
fore them, and they possessed them, and dwelt
in their stead vnto this day.
23 And ÿ Auims which dwelt in Hazarim *euen*
vnto ‖Azzah, the Caphtorims which came out of
Caphtor destroyed them, & dwelt in their stead.

‖Or, Gaza.

24 ¶ Rise vp *therefore, sayde the Lorde:* take
your iourney, & passe ouer the riuer Arnon: be-
holde, I haue giuen into thy hand Sihon, the k A-
morite, King of Heshbon, and his land: begin to
possesse it and prouoke him to battell.
25 This day wil I l begin to send thy feare and
thy dread, vpon all people vnder the whole hea-
uen, which shal heare thy fame, and shall tremble
and quake before thee.

k According to his promes made to Abraham, Gene. 15.21.
l This declareth that the hearts of men are in Gods hands either to be made faint, or bolde.

26 Then I sent messengers out of the wilder-
nes of Kedemoth vnto Sihon King of Heshbon,
with wordes of peace, saying,
27 ¶ *Let me passe through thy land: I will
go by the hie way: I will neither turne vnto the
right hand nor to the left.

*Num.21.22.

28 Thou shalt sell me meate for money, for to
eate, and shalt giue mee water for money for to
drinke: onely I wil go through on my foote,
29 (As the m children of Esau which dwell in
Seir, & the Moabites which dwell in Ar, did vn-
to me) vntill I be come ouer Iorden, into the
land which the Lord our God giueth vs.

m Because neither intreatie nor examples of others could mooue him, he could not complaine of his iust destruction.

30 But Sihon the King of Heshbon would
not let vs passe by him: for the Lorde thy God
had n hardened his spirit, & made his heart obsti-
nate, because hee would deliuer him into thine
hand, as *appeareth* this day.

n God in his election and reprobation doeth not onely appoint the endes, but the meanes tending to the same.

31 And the Lorde sayd vnto me, Beholde, I
haue begun to giue Sihon and his land before
thee: begin to possesse and inherite his land.
32 *Then came out Sihon to meete vs, him-
selfe with all his people to fight at Iahaz.

*Num.21.23.

33 But the Lord our God deliuered him † in-
to our power, and we smote him, and his sonnes,
and all his people.

† Ebr. before vs.

34 And we tooke all his cities the same time,
and destroyed euery citie, men, and o women, and
children: we let nothing remaine.

o God had cursed Canaan, and therefore he would not that any of the wicked race should be preserued.

35 Onely the cattell we tooke to our selues,
and the spoyle of the cities which we tooke,
36 From Aroer, which is by the banke of the
riuer of Arnon, and *from* the citie that is vpon
the riuer, euen vnto Gilead: there was not one
citie that escaped vs: *for* the Lorde our God deli-
uered vp all ‖before vs.

‖Or, into our hand.

37 Onely vnto the land of ÿ children of Am-
mon thou camest not, *nor* vnto any place of ÿ ‖ri-
uer Iabbok, nor vnto ÿ cities in the mountaines,
nor vnto whatsoeuer ÿ Lord our God forbade vs.

‖Or, foord.

CHAP. III.

3 Og King of Bashan is slaine. 11 The bignes of his bed. 18 The Reubenites and Gadites are commanded to go ouer Iorden armed before their brethren. 21 Ioshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

Then we turned, and went vp by the way of
Bashan: *and Og King of Bashan a came out
against vs, he, & all his people to fight at Edrei.
2 And the Lorde sayde vnto me, Feare him
not, for I wil deliuer him, and all his people, and
his land into thine hand, and thou shalt doe vnto
him as thou diddest vnto * Sihon King of the A-
morites, which dwelt at Heshbon.
3 So the Lorde our God deliuered also vnto
our hand, * Og the King of Bashan, and all his
people: and we smote him, vntill none was left
him *aliue*,

*Num.21.33. chap.29.7.
a Therefore beside the commandement of the Lord, they had iust occasion of his part to fight against him.
*Num.21.24.
*Num.21.33.

4 And we tooke all his cities the same time,
neither was there a citie which wee tooke not
from them, *euen* threescore cities, *&* all the coun-
trey of Argob, the kingdome of Og in Bashan.
5 All these cities *were* fenced with hie walles,
gates and barres, beside b vnwalled townes a
great many.

b As villages and small townes.

6 And we ouerthrewe them, as wee did vnto
Sihon King of Heshbon, destroying euery citie,
with men, c women, and children.
7 But all the cattell and the spoyle of the ci-
ties we tooke for our selues.

c Because this was Gods appointment, therefore it may not be iudged cruell.

8 Thus wee tooke at that time out of the
hand of two Kings of the Amorites, the land that
was on this side Iorden from the riuer of Arnon
vnto mount Hermon:
9 (Which Hermon the Sidonians call Shiri-
on, but the Amorites call it Shenir)
10 All the cities of the plaine, and all Gilead,
and all Bashan vnto Salchah, and Edrei, cities of
the kingdome of Og in Bashan.
11 For onely Og king of Bashan remained of
the remnant of the giants, d whose bed *was* a bed
of yron: is it not at Rabbath among the children
of Ammon? the length thereof *is* nine cubites,
and foure cubites the breadth of it, after the cu-
bite of a man.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

12 And this land *which* wee possessed at that
time, from Aroer, which is by the riuer of Arnon,
and halfe mount Gilead, * and the cities thereof,
gaue I vnto the Reubenites and Gadites.

*Numb.32.33.

13 And the rest of Gilead, and all Bashan, the
kingdome of Og, gaue I vnto the halfe tribe of
Manasseh: *euen* all the countrey of Argob with
all Bashan, which is called, The land of giants.
14 Iair the sonne of Manasseh tooke all the
countrey of Argob, vnto the coastes of Geshuri,
and of Maachathi and called them after his owne
name, Bashan, * Hauoth Iair vnto e this day.

*Numb.32.41.
e Meaning when he wrote this historie.

15 And I gaue *part* of Gilead vnto Machir.
16 And vnto the Reubenites and Gadites I
gaue *the rest* of Gilead, and vnto the riuer of Ar-
non, halfe the riuer and the borders, euen vnto
the riuer f Iabbok, *which is* the border of the chil-
dren of Ammon:

f Which separateth the Ammonites from the Amorites.

17 The plaine also and Iorden, and the bor-
ders from Chinnereth euen vnto the Sea of the
plaine, *to wit*, the salt Sea ‖ vnder the springs of
Pisgah

‖Or, at Ashdoth pisgah.

Pisgah Eastward.

g This is, the Reubenites, Gadites, and halfe Manasseh, as Num.32.31.

18 ¶ And I commanded g you the same time,
saying, The Lord your God hath giuen you this
land to possesse it: yee shall goe ouer armed be-
fore your brethren the children of Israel, all men
of warre.
19 Your wiues onely, and your children, and
your cattel (for I know that ye haue much cattel)
shall abide in your cities, which I haue giuen you,
20 Vntill the Lord haue giuen rest vnto your
brethren as vnto you, and that they also possesse
the land, which the Lord your God hath giuen
them beyond Iorden: then shal ye * returne euery
man vnto his possession, which I haue giuen you.
21 ¶ * And I charged Iosua the same time,
saying, Thine eyes haue seene all that the h Lord
your God hath done vnto these two Kings: * so
shall the Lorde doe vnto all the kingdomes whi-
ther thou goest.
22 Ye shall not feare them: for the Lord your
God, he shall fight for you.
23 And I besought the Lorde the same time,
saying,
24 O Lord God, thou hast begunne to shewe
thy seruant thy greatnesse and thy mightie hand:
for where is there a God in heauen or in earth,
that can i do like thy works, and like thy ‖ power?
25 I pray thee let me goe ouer & see the good
land that is beyond Iorden, that goodly k moun-
taine, and Lebanon.
26 But the Lord was angrie with me for your
sakes, and would not heare me: and the Lord said
vnto me, Let it suffice thee, speake no more vnto
me of this matter.
27 Get thee vp into the top of Pisgah, and l lift
vp thine eyes Westward, and Northward, and
Southward, & Eastward, and behold it with thine
eyes, for thou shalt not goe ouer this Iorden:
28 But charge Iosua, and incourage him, and
bolden him: for hee shall goe before this people,
and he shall diuide for inheritance vnto them, the
land which thou shalt see.
29 So wee abode in the valley ouer against
Beth-Peor.

* Iosh.22.4.

* Num.27.18,19,23.

h So that the victories came not by your owne wisdome, strength or multitude.

* Iosh.1.5. and 10.25.

i He speaketh according to the common and corrupt speach of them which attribute that power vnto idoles that only apperteineth vnto God.

‖ Or, wonders.

k He meaneth Zion, where the temple should be built, and God honoured.

l As before he saw by the spirit of prophecie the good mountaine which was Zion: so here his eyes were lifted vp abone the order of nature to behold all the plentifull land of Canaan.

CHAP. IIII.

1 An exhortation to obserue the lawe without adding thereto or diminishing. 6 Therein standeth our wisedome. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the Lawe of God. 37 God chose the seede because he loued their fathers. 43 The three cities of refuge.

NOw therfore hearken, O Israel, vnto ẏ ordi-
nances & to the lawes which I teach you to
a do, that ye may liue & go in, & possesse the land,
which the Lord God of your fathers giueth you.
2 * Ye shal b put nothing vnto the word which
I command you, neither shal ye c take ought ther-
from, that ye may keepe the commandements of
the Lord your God which I command you.
3 Your d eyes haue seene what the Lord did
because of Baal-Peor, for al the men that folowed
Baal-Peor, the Lord thy God hath destroyed e-
uery one from among you.
4 But ye that did e cleaue vnto the Lord your
God, are aliue euery one of you this day.
5 Beholde, I haue taught you ordinances, and
lawes, as the Lord my God commanded me, that
ye should doe euen so within the land whither ye
goe to possesse it.
6 Keepe them therefore, and doe them: for
that is your f wisdome, and your vnderstanding in
the sight of the people, which shall heare al these
ordinances, and shall say, ‖ Onely this people is
wise, and of vnderstanding, and a great nation.
7 For what nation is so great, vnto whome
the gods come so neere vnto them, as the Lord
our God is g neere vnto vs, in all that we call vnto
him for?
8 And what nation is so great, that hath ordi-
nances and lawes so righteous, as all this Lawe,
which I set before you this day?
9 But take heede to thy selfe, and h keepe thy
soule diligently, that thou forget not the things
which thine eyes haue seene, and that they depart
not out of thine heart, al the daies of thy life: but
teach them thy sonnes, and thy sonnes sonnes:
10 Forget not ẏ day that thou stoodest before
the Lord thy God in Horeb, when the Lord said
vnto me, Gather me the people together, & I will
cause them heare my words, that they may learne
to feare me all the dayes that they shall liue vpon
the earth, & that they may teach their children:
11 Then came you neere and * stoode vnder
the mountaine, and the mountaine i burnt with
fire vnto the mids of heauen, and there was darke-
nesse, cloudes and mist.
12 And the Lord spake vnto you out of the
middes of the fire, and ye heard the voyce of the
words, but sawe no similitude, saue a voyce.
13 Then he declared vnto you his couenant
which he commanded you to k doe, euen the ten
‖ commandements, and wrote them vpon two
tables of stone.
14 ¶ And the Lord commanded me that same
time, that I should teach you ordinances & lawes,
which ye should obserue in the land, whither yee
goe, to possesse it.
15 Take therefore good heede vnto your
† selues: for yee sawe no l image in the day that
the Lord spake vnto you in Horeb out of the
middes of the fire:
16 That ye corrupt not your selues, and make
you a grauen image or representation of any fi-
gure: whether it be the likenes of male or female,
17 The likenesse of any beast that is on earth,
or the likenesse of any fethered foule that flieth
in the aire:
18 Or the likenesse of any thing that creepeth
on the earth, or the likenesse of any fish that is in
the waters beneath the earth,
19 And lest thou lift vp thine eyes vnto hea-
uen, and when thou seest the sunne & the moone
and the starres with al the host of heauen, shoul-
dest bee driuen to worship them and serue them,
which the Lord thy God hath m distributed to all
people vnder the whole heauen.
20 But the Lord hath taken you and brought
you out of the n yron fornace: out of Egypt to
be vnto him a people and inheritance, as appea-
reth this day.
21 And the Lord was angrie with me for your
words, and sware that I should not goe ouer Ior-
den, and that I should not goe in vnto that good
land, which the Lord thy God giueth thee for an
inheritance.
22 For I must die in this land, and shal not go
ouer Iorden: but o ye shall goe ouer, and possesse
that good land.
23 Take heede vnto your selues, lest ye forget
the

a For this doctrine standeth not in bare knowledge, but in practise of life.

* Chap.12.32.

b Thinke not to be more wise then I am.

c God will not be serued by halues, but will haue full obedience.

d Gods iudgements executed vpon other idolaters ought to serue for our instruction, read Num.25.3,4.

e And were not idolaters.

f Because all men naturally desire wisdome, he sheweth how to attaine vnto it.

‖ Or, surely.

g Helping vs, and deliuering vs out of all dangers, as 2.Sam.7.23.

h He addeth all these words to shew that we can neuer be carefull ynough to keepe the Law of God and to teach it to our posteritie.

* Exod.19.18.

i The Lawe was giuen with fearefull miracles, to declare both that God was the authour thereof, and also that no flesh was able to abide the rigour of the same.

k God ioyneth this condition to his couenant.

‖ Or, words.

† Ebr. soules.

l Signifying that destruction is prepared for all them that make any image to represent God.

m He hath appointed them for to serue man.

n He hath deliuered you out of most miserable slauerie, and freely chosen you for his children.

o Moses good affection appeareth in that that he, being depriued of such an excellent treasure, doeth not enuie them that shall enioy it.

the couenant of the Lord your God which hee
made with you, and *lest* ye make you any grauen
image, *or* likenesse of any thing, as the Lorde thy
God hath charged thee.
24 For the Lord thy God is a p consuming
fire, *and* a ielous God.
25 ¶ When thou shalt beget children and chil-
drens children, and shalt haue remained long in
the land, if ye q corrupt your selues, and make any
grauen image, *or* likenesse of any thing, and worke
euill in the sight of the Lord thy God, to prouoke
him to anger,
26 I r call heauen and earth to record against
you this day, that ye shall shortly perish from the
land, whereunto ye go ouer Iorden to possesse it:
ye shall not prolong your dayes therein, but shall
vtterly be destroyed.
27 And the Lord shall s scatter you among the
people, and ye shalbe left few in number among
the nations, whither the Lord shall bring you:
28 And there yee shall serue gods, *euen* the
worke of mans hand, wood, and stone, which
neither see, nor heare, nor eate, nor smell.
29 But if from thence thou shalt seeke the
Lord thy God, thou shalt finde him, if thou seeke
him with all thine t heart, and with all thy soule.
30 When thou art in tribulation, and al these
things are come vpon thee, † at the length, if thou
returne to the Lord thy God, and bee obedient
vnto his voyce,
31 (For the Lord thy God is a mercifull God)
he will not forsake thee, neither destroy thee, nor
forget the couenant of thy fathers, which hee
u sware vnto them.
32 For inquire now of the dayes that are past,
which were before thee, since the day that God
created man vpon the earth, and x *aske* from the
one ende of heauen vnto the other, if there came
to passe such a great thing as this, or whether any
such like thing hath bene heard.
33 Did euer people heare the voyce of God
speaking out of the middes of a fire, as thou hast
heard, and liued?
34 Or hath God assayed to go and take him a
nation from among nations, by y tentations, by
signes, and by wonders, and by warre, and by a
mightie hand, and by a stretched out arme, and by
great feare, according vnto all that the Lord your
God did vnto you in Egypt before your eyes?
35 Vnto thee it was shewed, that thou migh-
test z knowe, that the Lord hee is God, *and* that
there is none but he alone.
36 Out of heauen hee made thee heare his
voyce to instruct thee, and vpon earth he shewed
thee his great fire, and thou heardest his voice out
of the middes of the fire.
37 And because a he loued thy fathers, there-
fore hee chose their seede after them, and hath
brought thee out of Egypt in his sight by his
mightie power,
38 To thrust out nations greater and mightier
then thou, before thee, to bring thee in, *and* to
giue thee their land for inheritance: as *appeareth*
this day.
39 Vnderstand therefore this day, and consi-
der in thine heart, that the Lord, he is God in
heauen aboue, and vpon the earth beneath: there
is none other.
40 Thou shalt keepe therefore his ordinances,
and his commaundements which I commaund
thee this day, that it may b go well with thee, and
with thy children after thee, and that thou maiest
prolong thy dayes vpon the earth, which the
Lord thy God giueth thee for euer.
41 ¶ Then Moses separated three cities on this
side of Iorden toward the sunne rising:
42 That the slayer should flee thither, which
had killed his neighbour at vnwares, and hated
him not in time past, might flee, I say, vnto one of
those cities, and liue:
43 *That is,* * Bezer in the wildernesse, in the
plaine countrey of the Reubenites: and Ramoth
in Gilead among the Gadites: and Golan in Ba-
shan among them of Manasseh.
44 ¶ So this is the law which Moses set before
the children of Israel.
45 These are the c witnesses, and the ordinan-
ces, and the lawes which Moses declared to the
children of Israel after they came out of Egypt,
46 On this side Iorden, in the valley ouer a-
gainst Beth-peor, in the land of Sihon King of
the Amorites, which dwelt at Heshbon, whom
Moses and the children of Israel * smote, after
they were come out of Egypt:
47 And they possessed his land, and the land
of * Og King of Bashan, two Kings of the Amo-
rites, which were on this side Iorden toward the
sunne rising:
48 From Aroer, which is by the banke of the
riuer Arnon, euen vnto mount Sion, which is
Hermon,
49 And all the plaine by Iorden Eastward,
euen vnto d the Sea of the plaine, vnder the
* springs of Pisgah.

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The law is repeated. 23 The people are afraid at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

THen Moses called all Israel, and saide vnto
them, Heare, O Israel, the ordinances and the
lawes which † I propose to you this day, that yee
may learne them, & take heede to obserue them.
2 * The Lord our God made a couenant with
vs in Horeb.
3 The Lord a made not this couenant with
our fathers *onely*, but with vs, *euen* with vs all
here aliue this day.
4 The Lord talked with you b face to face in
the Mount, out of the middes of the fire.
5 (At that time I stoode betweene the Lord
and you, to declare vnto you the word of the
Lord: for ye were afraid at the sight of the fire,
and went not vp into the mount) and he said,
6 ¶ * I am the Lord thy God, which haue
brought thee out of the land of Egypt, from the
house of || bondage.
7 Thou shalt haue none c other gods before
my face.
8 Thou shalt make thee no grauen image *or*
any likenesse *of that* that is in heauen aboue, or
which is in the earth beneath, or that is in the wa-
ters vnder the earth.
9 Thou shalt neither bowe thy selfe vnto
them, nor serue them: for * I the Lord thy God
am a d ielous God, visiting the iniquitie of the fa-
thers vpon the children, euen vnto the third and
fourth *generation* of them that hate me:

10 And

p To those that come not vnto him with loue and reuerence, but rebell against him, Hebr. 12. 29.

q Meaning hereby al superstition and corruption of the true seruice of God.

r Though men would absolue you, yet the insensible creatures shal be witnesses of your disobedience.

s So that his curse shall make his former blessings of none effect.

t Not with outward shew or ceremonie, but with a true confession of thy faultes.

† *Ebr. in the latter dayes.*

u To certifie them the more of the assurance of their saluation

x Mans negligence is partly cause that he knoweth not God.

y By so manifest proofes that none could doubt thereof.

z He sheweth the cause, why God wrought these miracles.

a Freely, and not of their deserts.

b God p… reward … our merits … incourage… to assure v… our labour … not be lost.

* *Iosh. 20. 8.*

c The articles … poyntes of the couenant.

* *Num. 21. 24. chap. 1. 4.*

* *Num. 21. 33. chap. 3. 3.*

d That is, the salt sea.

* *Chap. 3. 17.*

† *Ebr. I speake in your eares.*

* *Exod. 19. 5.*

a Some reade, God made not this couenant, that is, in such ample … and with such signes and wonders.

b So plainely that you neede not to doubt thereof.

* *Exod. 20. 2. leuit. 26. 1. psal. 97. 7. 9.*

|| *Or, seruants.*

c God bindeth … to serue him … without superstition and idolatrie.

* *Exod. 34. 14. ierem. 32. 18.*

d That is, of … honour, not permitting it … giuen to other.

10 And shewing mercie vnto thousands of
them that e loue me, & keepe my cōmandements.
11 Thou shalt not take the Name of the Lord
thy God in vaine: for the Lord wil not hold him
giltlesse that taketh his Name in vaine.
12 Keepe the Sabbath day to sanctifie it, as
the Lord thy God hath commanded thee.
13 Sixe dayes f thou shalt labour, and shalt
doe all thy worke:
14 But the seuenth day is the Sabbath of the
Lord thy God: thou shalt not doe any worke
therein, thou, nor thy sonne, nor thy daughter, nor
thy man seruant, nor thy mayd, nor thine oxe, nor
thine asse, neither any of thy cattel, nor the stran-
ger that is within thy gates: that thy man seruant
and thy mayd may rest aswell as thou.
15 For, remember that thou wast a seruant in
the land of Egypt, and *that* the Lorde thy God
brought thee out thence by a mightie hand and a
stretched out arme: therefore the Lorde thy God
commanded thee to obserue the Sabbath day.
16 ¶ g Honour thy father and thy mother, as
the Lord thy God hath cōmanded thee, that thy
dayes may be prolonged, and that it may go well
with thee vpon the land, which the Lorde thy
God giueth thee.
17 * Thou shalt not kill.
18 *Neither shalt thou commit adulterie.
19 * Neither shalt thou steale.
20 Neither shalt thou beare false witnesse a-
gainst thy neighbour.
21 *Neither shalt h thou couet thy neigh-
bours wife, neither shalt thou desire thy neigh-
bours house, his fielde, nor his man seruant, nor
his mayd, his oxe, nor his asse, nor ought that thy
neighbour hath.
22 ¶ These wordes ẏ Lord spake vnto all your
multitude in the mount out of the mids of ẏ fire,
the cloude & the darknes, with a great voyce, and
i added no more *thereto*: and wrote them vpon
two tables of stone, & deliuered them vnto me.
23 And when ye heard the voyce out of the
middes of the darkenesse, (for the mountaine did
burne with fire) then ye came to me, all the chiefe
of your tribes, and your Elders:
24 And ye sayd, Beholde, the Lorde our God
hath shewed vs his glory and his greatnesse, and
* we haue heard his voyce out of the middes of
the fire: we haue seene this day that God doeth
talke with man, and he * liueth.
25 Now therefore, why should we dye? for
this great fire will consume vs: if we heare ẏ voice
of the Lord our God any more, we shall dye.
26 For what ‖ flesh *was* there euer, that heard
the voyce of the liuing God speaking out of the
middes of the fire as we *haue*, and liued?
27 Go thou neere and heare all that the Lord
our God sayth: and declare thou vnto vs all that
the Lord our God saith vnto thee, * and we will
heare it, and doe it.
28 Then the Lorde heard the voyce of your
wordes, when ye spake vnto me: & the Lord said
vnto me, I haue heard the voice of the wordes of
this people, which they haue spoken vnto thee:
they haue well sayd, all that they haue spoken.
29 Oh k that there were such an heart in them
to feare me, & to keepe all my commandements
alway: that it might go well with them, and with
their children for euer.

e The first degree to keepe the commandements is, to loue God.
f Meaning, since God permitteth sixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholy.
g Not for a shew, but with true obedience, and due reuerence.
* Matt.5.21.
* Luke 18.20.
* Rom.13.9.
* Rom.7.7.
h Hee speaketh not onely of that resolute will, but that there be no motion or affection.
i Teaching vs by his example to be content with his worde, and adde nothing thereto.
* Exod.19.19.
* Chap.4.33.
‖ Or, man.
* Exod.20.19.
k He requireth of vs nothing but obedience, shewing also that of our selues we are vnwilling thereunto.

30 Go, say vnto them, Returne you into your
tents.
31 But stand thou here with me, and I will tell
thee all the commandements, and the ordinan-
ces, and the lawes, which thou shalt teach them:
that they may doe them in the land which I giue
them to possesse it.
32 Take heede therefore, that ye doe as the
Lord your God hath commaunded you: l turne
not aside to the right hand nor to the left,
33 *But* walke in all the wayes which the Lord
your God hath commaunded you, that yee may
m liue, and that it may goe well with you: and
that ye may prolong *your* daies in the land which
ye shall possesse.

l Ye shall neither adde nor diminish. Chap.4.2.
m As by obedience, God giueth vs all felicitie: so of disobeying God proceede all our miseries.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandements, 5 Which is, to loue him with all thine heart. 7 The same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnesse is conteined in the Lawe.

These now are the commandements, ordinan-
ces, and ‖ lawes, which the Lorde your God
commanded *me* to teach *you*, that yee might doe
them in the land whither ye goe to possesse it:
2 That thou mightest a feare the Lorde thy
God, and keepe all his ordinances, and his com-
mandements which I commaund thee, thou, and
thy sonne, and thy sonnes sonne all the dayes of
thy life, euen that thy dayes may be prolonged.
3 Heare therefore, O Israel, and take heede
to doe it, that it may goe well with thee, and that
ye may increase mightily b in the land that flow-
eth with milke and hony, as the Lord God of thy
fathers hath promised thee.
4 Heare, O Israel, The Lord our God *is* Lord
onely,
5 And * thou shalt loue the Lorde thy God
with all thine heart, and with all thy soule, and
with all thy might.
6 * And these wordes which I commaund
thee this day, shalbe in thine heart.
7 And thou shalt c rehearse them continually
vnto thy children, and shalt talke of them when
thou tariest in thine house, & as thou walkest by
the way, and when thou liest downe, and when
thou risest vp:
8 And thou shalt binde them for a signe vp-
on thine hand, and they shalbe ‖ as frontlets be-
tweene thine eyes.
9 Also thou shalt write them vpon the d posts
of thine house, and vpon thy gates.
10 And when ẏ Lorde thy God hath brought
thee into ẏ land, which he sware vnto thy fathers,
Abraham, Izhak, & Iaakob, to giue to thee, with
great & goodly cities which thou buildedst not,
11 And houses full of all maner of goods
which thou filledst not, and welles digged which
thou diggedst not, vineyards & oliue trees, which
thou plantedst not, and *when* thou hast eaten and
art full,
12 e Beware least thou forget the Lord, which
brought thee out of the land of Egypt, from the
house of bondage.
13 Thou shalt feare the Lord thy God, and
serue him, and shalt f sweare by his Name.
14 Ye shall not walke after other gods, *after*
any of the gods of the people which are round
about you,
15 (For the Lorde thy God is a ielous God

‖ Or, iudgements.
a A reuerent feare and loue of God, is the first beginning to keepe Gods commandements.
b Which hath abundance of all things apperteining to mans life.
* Mat.22.37. mar.12.29,30. luke 10.27.
* Chap.11.18.
c Some reade, thou shalt whet them vpon thy children: to wit, that they may print them more deepely in memorie.
‖ Or, signes of remembrance.
d That when thou entrest in, thou mayest remember them.
e Let not wealth & ease cause thee forget Gods mercies, whereby thou wast deliuered out of miserie.
f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

among you:) least the wrath of the Lord thy God
be kindled against thee, and destroy thee from
the face of the earth.

g By doubting of his power, refusing lawfull meanes, and abusing his graces.

16 ¶ Ye shall not g tempt the Lord your God,
as ye did tempt him in Massah:

17 But ye shall keepe diligently the comandements of the Lord your God, & his testimonies, &
his ordinances which he hath commanded thee,

h Heere he condemneth all mans good intentions.

18 And thou shalt do that which is right and
good in the h sight of the Lord: that thou mayest
prosper, & that thou maiest go in, & possesse that
good land which the Lord sware vnto thy fathers,

19 To cast out all thine enemies before thee,
as the Lorde hath sayd.

i God requireth not onely that we serue him all our life, but also that we take paine that our posteritie may set forth his glory.

20 When i thy sonne shall aske thee in time
to come, saying, What meane these testimonies,
and ordinances, and Lawes, which the Lorde our
God hath commanded you?

21 Then shalt thou say vnto thy sonne, Wee
were Pharaohs bondmen in Egypt: but the Lord
brought vs out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders
great and euill vpon Egypt, vpon Pharaoh, and
vpon all his housholde, before our eyes,

k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

23 And k brought vs out from thence, to bring
vs in, and to giue vs the land which he sware vnto
our fathers.

24 Therefore the Lord hath commanded vs,
to doe all these ordinances, *and* to feare the Lord
our God, that it may goe euer well with vs, *and*
that he may preserue vs aliue as at this present.

l But because none could fully obey the Law, we must haue our recourse to Christ to be iustified by faith.

25 Moreouer, this shalbe our l righteousnes before ẏ Lord our God, if we take heede to keepe all
these commandements, as he hath cōmanded vs.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idols. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoyde all occasion of idolatrie.

WHen the Lorde thy God shall bring thee
into the land whither thou goest to possesse it, * and shal roote out many nations before
thee: the Hittites, and the Girgashites, and the
Amorites, and the Canaanites, and the Perizzites,
and the Hiuites, and the Iebusites, seuen nations
greater and mightier then thou,

* Chap.31.8.

a Into thy power.

* Exod.23.32. and 34.12.

2 And the Lord thy God shal giue them a before thee, then thou shalt smite them: thou shalt
vtterly destroy them: thou shalt make no * couenant with them, nor haue compassion on them,

3 Neither shalt thou make marriages with
them, neither giue thy daughter vnto his sonne,
nor take his daughter vnto thy sonne.

‖ Or, any of them.

4 For ‖ they will cause thy sonne to turne away from me, and to serue other gods: then will
the wrath of the Lord waxe hote against you and
destroy thee suddenly.

b God would haue his seruice pure without all idolatrous ceremonies and superstitions, Chap.12.3.

5 But thus ye shall deale with them, b Ye shall
ouerthrowe their altars, and breake downe their
pillars, and ye shall cut downe their groues, and
burne their grauen images with fire.

* Chap.14.2. and 26.18,19.
* Exod.19.5. 1.pet.2.9.

6 * For thou art an holy people vnto the
Lord thy God, * the Lord thy God hath chosen
thee, to be a precious people vnto himselfe, aboue
all people that are vpon the earth.

c Freely, finding no cause in you more then in others so to dee.

7 The Lord did not set his loue vpon you, nor
chose you, because ye were mo in number then
any people: for ye were the fewest of all people:

8 But because the Lord c loued you, and because hee would keepe the othe which hee had
sworne vnto your fathers, the Lord hath brought
you out by a mightie hand, and deliuered you
out of the house of bondage from the hand of
Pharaoh King of Egypt,

d And so put difference betweene him and idoles.

9 That thou mayest knowe, d that the Lorde
thy God, he is God, the faithfull God which keepeth couenant and mercy vnto them that loue
him and keepe his commandements, *euen* to a
thousand generations,

e Meaning, manifestly, or in this life.

10 And rewardeth e them to their face that
hate him, to bring them to destruction: he wil not
deferre to reward him ẏ hateth him, to his face.

11 Keepe thou therefore the commaundements, and the ordinances, and the lawes, which
I command thee this day to doe them.

f This couenant is grounded vpon his free grace: therefore in recompensing their obedience he hath respect to his mercie & not to their merites.

12 ¶ For if ye hearken vnto these lawes, and
obserue and doe them, then the Lorde thy God
shal keepe with thee the couenant, and the f mercie which he sware vnto thy fathers.

13 And he wil loue thee, and blesse thee, and
multiplie thee: he will also blesse the fruite of thy
wombe, and the fruite of thy land, thy corne and
thy wine, and thine oyle, *and* the increase of thy
kine, and the flockes of thy sheepe in the land,
which he sware vnto thy fathers to giue thee.

* Exod.23.26.

14 Thou shalt be blessed aboue all people:
* there shall be neither male nor female barren
among you, nor among your cattell.

* Exod.9.14. and 15.26.

15 Moreouer, the Lorde will take away from
thee all infirmities, and will put none of the euill
diseases of * Egypt (which thou knowest) vpon
thee, but wil send them vpon all that hate thee.

g We ought not to be mercifull where God commandeth seueritie.

* Exod.23.33.

16 Thou shalt therefore consume all people
which the Lord thy God shall giue thee: g thine
eye shall not spare them, neither shalt thou serue
their gods, for that shalbe thy * destruction.

17 If thou say in thine heart, These nations
are moe then I, how can I cast them out?

18 Thou shalt not feare them, but remember
what the Lorde thy God did vnto Pharaoh, and
vnto all Egypt:

‖ Or, plagues, or, trials, as Chap.29.3. exod.15.25. and 16.4.

19 The great ‖ tentations which thine eyes
sawe, and the signes & wonders, and the mightie
hand and stretched out arme, whereby the Lord
thy God brought thee out: so shall the Lorde thy
God do vnto al ẏ people, whose face thou fearest.

* Exod.23.28. iosh.24.12.

h There is not so small a creature, which I will not arme to fight on thy side against them.

20 * Moreouer, the Lorde thy God will send
h hornets among them vntill they that are left,
and hide themselues from thee, be destroyed.

21 Thou shalt not feare them: for the Lorde
thy God *is* among you, a God mighty & dreadful.

i So that it is your commoditie that God accomplish not his promes so soone as you would wish.

22 And the Lord thy God wil roote out these
nations before thee by little & little: thou maiest
not consume them at once, least the i beastes of
the fielde increase vpon thee.

23 But the Lord thy God shal giue them before thee, and shall destroy them with a mightie
destruction, vntill they be brought to nought.

24 And he shall deliuer their Kings into thine
hand, and thou shalt destroy their name from vnder heauen: there shall no man be able to stande
before thee, vntill thou hast destroyed them.

* Chap.12.3. exod.23.24.
* Iosh.7.1,21. 2.mac.12.40.

k And be intised to idolatrie.

25 The grauen images of their gods shall yee
* burne with fire, *and* * couet not the siluer and
golde, *that is* on them, nor take it vnto thee, least
thou k be snared therewith: for it is an abomination *before* the Lord thy God.

26 Bring not therefore abomination into
thine

thine house, lest thou be accursed like it, but vt-
terly abhorre it, and count it most abominable:
for it is * accursed.

*Chap.13.17.

CHAP. VIII.

2 God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proude for Gods benefites. 19 The forgetfulnesse of Gods benefites causeth destruction.

YE shall keepe all the commandements which
I command thee this day, for a to doe them:
that yee may liue, and be multiplied, and goe in,
and possesse the land which the Lord sware vnto
your fathers.

a Shewing that it is not inough to heare ẏ word, except we expresse it by example of life.

2 And thou shalt remember al ẏ way which
the Lorde thy God led thee this fourtie yeere in
the wildernes, for to humble thee, and to b proue
thee, to know what was in thine heart, whether
thou wouldest keepe his commandements or no.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

3 Therefore he humbled thee, & made thee
hungry, and fed thee with MAN, which thou
knewest not, neither did thy fathers know it, that
he might teach thee ẏ man liueth not by c bread
onely, but by euery *word* that proceedeth out of
the mouth of the Lord, doth a man liue.

c Man liueth not by meate onely, but by the power of God which giueth it strength to nourish vs.

4 Thy raiment waxed not olde vpon thee,
neither did thy foote d swell those fourtie yeeres.

d As they that goe bare footed.

5 Knowe therefore in thine heart, that as a
man nourtereth his sonne, so the Lorde thy God
e nourtereth thee.

e So that his afflictions are signes of his fatherly loue toward vs.

6 Therefore shalt thou keepe the comman-
dements of the Lord thy God, that thou mayest
walke in his waies, and feare him.
7 For the Lorde thy God bringeth thee into
a good land, a land in the which are riuers of wa-
ter and fountains, and || depths that spring out of
valleis and mountaines:

||Or, waues.

8 A land of wheate and barley, and of vine-
yards, and figtrees, and pomegranates: a land of
oyle oliue, and hony:
9 A land wherein thou shalt eate bread with-
out scarcitie, neither shalt thou lacke any thing
therein: a land f whose stones *are* yron, and out
of whose mountaines thou shalt digge brasse.

f Where there are mines of metall.

10 And when thou hast eaten and filled thy
selfe, thou shalt g blesse the Lord thy God for the
good land, which he hath giuen thee.

g For to receiue Gods benefites, and not to bee thankfull, is to contemne God in them.

11 Beware that thou forget not the Lord thy
God, not keeping his commandements, and his
lawes, and his ordinances, which I commaunde
thee this day:
12 Lest *when* thou hast eaten and filled thy
selfe, & hast built goodly houses & dwelt *therein*,
13 And thy beastes, and thy sheepe are increa-
sed, and thy siluer and golde is multiplied, and all
that thou hast is increased,
14 Then thine heart h bee lifted vp and thou
forget ẏ Lorde thy God, which brought thee out
of the land of Egypt, from the house of bondage,

h By attributing Gods benefites to thine owne wisdome and labour, or to good fortune.

15 Who was thy guide in the great and terri-
ble wildernes (*wherein were* fiery serpēts, & scor-
pions, and drought, where *was* no water, * who
broght forth water for thee out of ẏ rock of flint,

*Num.20.11.

16 Who fedde thee in the wildernesse with
*MAN, which thy fathers knew not) to humble
thee, and to proue thee, that he might doe thee
good at thy latter end.

*Exod.16.15.

17 *Beware* lest thou say in thine heart, My
power, and the strength of mine owne hand hath
prepared me this abundance.
18 But remember the Lorde thy God: for it is
he which i giueth thee power to get substance to
establish his couenant which hee sware vnto thy
fathers, as *appeareth* this day.

i If things concerning this life proceede onelie of Gods mercie: much more spirituall giftes and life euerlasting.

19 And if thou forget the Lord thy God, and
walke after other gods, and serue them, and wor-
ship thē, I k testifie vnto you this day that ye shal
surely perish.

k Or, take to witnesse the heauen and the earth, as Chap.4.26.

20 As ẏ nations which the Lord destroieth be-
fore you, so ye shal perish, because ye woulde not
be obedient vnto ẏ voice of the Lord your God.

CHAP. IX.

4 God doth them not good for their owne righteousnesse, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

HEare O Israel, Thou shalt passe ouer Iorden
a this day, to goe in *and* to possesse nations
greater & mightier then thy selfe, *and* cities great
and walled vp to heauen,

a Meaning, shortly.

2 A people great and tall, *euen* the children
of the Anakims, whome thou knowest, and *of*
whom thou hast b heard *say*, Who can stand be-
fore the children of Anak?

b By the report of the spies, Numb.13.29.

3 Vnderstand therefore that this day ẏ Lord
thy God is he which c goeth ouer before thee *as*
a consuming fire: he shall destroy them, and hee
shall bring them downe before thy face: so thou
shalt cast them out and destroy them suddenly,
as the Lord hath said vnto thee.

c To guide thee and gouerne thee.

4 Speake not thou in thine heart (after that
the Lorde thy God hath cast them out before
thee) saying, For my d righteousnesse the Lorde
hath brought me in, to possesse this land: but for
the wickednesse of these nations, the Lorde hath
cast them out before thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any, it commeth of his great mercie.

5 *For* thou entrest not to inherite their land
for thy righteousnesse, or for thy vpright heart:
but for ẏ wickednes of those nations, ẏ Lorde thy
God doth cast them out before thee, and that he
might performe the word which ẏ Lord thy God
sware vnto thy fathers, Abrahā, Izhak, & Iacob.
6 Vnderstand therefore, that ẏ Lord thy God
giueth thee not this good land to possesse it for
thy righteousnesse: for thou art a e stiffenecked
people.

e Like stubburne oxen, which will not endure their masters yoke.

7 ¶Remember, *and* forget not, how thou
prouokedst ẏ Lord thy God to anger in the wil-
dernes: f since the day that thou diddest depart
out of the land of Egypt, vntil ye came vnto this
place ye haue rebelled against the Lord.

f He proueth by the length of time, that their rebellion was most great and intolerable.

8 Also in Horeb ye prouoked the Lorde to
anger, so that the Lord was wroth with you, *euen*
to destroy you.
9 When I was gone vp into the mount, to
receiue the tables of stone, the tables, *I say*, of the
couenant, which the Lord made with you: & *I
abode in ẏ mount fourty dayes & fourty nights,
and I neither ate bread nor yet dranke water:

*Exod.24.18. and 34.28.

10 * Then ẏ Lord deliuered me two tables of
stone, written with the g finger of God, & in thē
was conteined according to all the wordes which
the Lord had said vnto you in the mount out of
the middes of the fire, in the day of the assembly.

*Exod.31.18.
g That is miraculously, and not by the hand of men.

11 And when the fourtie dayes and fourtie
nights were ended, the Lorde gaue mee the two
tables of stone, the tables, *I say*, of the couenant.
12 And ẏ Lord said vnto me, *Arise, get thee
downe quickly from hence: for thy people which

*Exod.32.7.

thou

h So soone as man declineth from the obedience of God, his wayes are corrupt.

thou hast brought out of Egypt, haue h corrupt
their wayes: they are soone turned out of the way
which I commaunded them : they haue made
them a molten image.
13 Furthermore, the Lord spake vnto me, say-
ing, I haue seene this people, and beholde, it is a
stifnecked people.

i Signifying that the prayers of the faithful are a barre to stay Gods anger, that he consume not all.

14 i Let me alone, that I may destroy them, &
put out their name frō vnder heauē, & I wil make
of thee a mighty nation, & greater then they be.
15 So I returned, and came downe from the
Mount (and the Mount burnt with fire, & ẏ two
Tables of the couenant *were* in my two hands)
16 Then I looked, and beholde, ye had sinned
against the Lord your God: *for* ye had made you
a molten calfe, *and* had turned quickly out of the
k way which the Lord had commaunded you.

k That is, from the Lawe: wherein he declareth what is the cause of our perdition.

17 Therefore I tooke the two Tables, & cast
them out of my two handes, and brake them be-
fore your eyes,
18 And I fel down before ẏ Lord forty dayes,
and fourty nights, as before: I neither ate bread,
nor dranke water, because of al your sins, which
ye had committed, in doing wickedly in the sight
of ẏ Lord, in that ye prouoked him vnto wrath.
19 (For I was afraide of the wrath and indig-
nation, wherewith the Lorde was moued against
you, *euen* to destroy you) yet the Lorde heard me
at that time also.
20 Likewise the Lorde was very angrie with
Aaron, *euen* to l destroy him : but at that time I
prayed also for Aaron.

l Whereby he sheweth what danger they are in, that haue authority, and resist not wickednesse.

21 And I tooke your sinne, *I meane* the calfe
which ye had made, and burnt him with fire, and
stamped him and ground him small, euen vnto
very dust; and I cast the dust thereof into the ri-
uer, that descended out of the m mount.

m Horeb, or Sinai.
* *Num.11.1,3.*
* *Exod.17.7.*
* *Num.11.34.*

22 Also *in Taberah, and in * Massah *and in
Kibrothhattaauah ye prouoked ẏ Lord to anger.
23 Likewise when the Lorde sent you frō Ka-
desh-barnea, saying, Goe vp, and possesse the land
which I haue giuē you, then ye n rebelled against
the commandement of the Lord your God, and
beleeued him not, nor hearkened vnto his voice.

n At the returne of the spies.

24 Ye haue bene rebellious vnto the Lorde,
since the day that I knew you.
25 Then I fell downe before ẏ Lord o fourtie
daies & fourtie nights, as I fell downe *before*, be-
cause the Lord had said, ẏ he would destroy you.

o Whereby is signified that God requireth earnest continuance in prayer.

26 And I prayed vnto the Lorde, and saide, O
Lord God, destroy not thy people & thine inhe-
ritance, which thou hast redeemed through thy
greatnes, whom thou hast brought out of Egypt
by a mightie hand.
27 p Remember thy seruants Abraham, Iz-
hak, & Iaakob: looke not to ẏ stubbernes of this
people, nor to their wickednes, nor to their sin,

p The godly in their prayers ground on Gods promise, and confesse their sinnes.
* *Num.14.16.*

28 Lest the country, whence thou broughtest
thee, say, *because the Lord was not able to bring
them into the land which he promised them, or
because he hated them, he caried them out to slay
them in the wildernesse.
29 Yet they are thy people, and thine inheri-
tance, which thou broughtest out by thy migh-
tie power, and by thy stretched out arme.

CHAP. X.

3 The second tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

IN the same time the Lord said vnto me, *Hewe
thee two Tables of stone like vnto the first, and
come vp vnto mee into the Mount, and make
thee an Arke of wood,

* *Exod.34.1.*

2 And I wil write vpon the Tables, ẏ words
that were vpon the first Tables, which thou bra-
kest, and thou shalt put them in the Arke.
3 And I made an Arke of a Shittim wood,
& hewed two Tables of stone like vnto the first,
and went vp into the Mountaine, and the two
Tables in mine hand.

a Which wood is of long continuance.

4 Then he wrote vpon the Tables according
to the first writing (the tenne commandements,
which the Lord spake vnto you in the Mount out
of the middes of the fire, in the day of the b as-
sembly) and the Lord gaue them vnto me.

b When you were assembled to receiue the lawe.

5 And I departed, & came down frō ẏ Mount,
& put the Tables in the Arke which I had made:
and there they be, as the Lorde commanded me.
6 ¶ And ẏ children of Israel tooke their iour-
ney from Beeroth of the children of Iaakan to
c Mosera, where Aaron dyed, and was buried, and
Eleazar his sonne became Priest in his steade.

c This mountaine was also called Hor, Num.20.28.

7 ¶ From thence they departed vnto Gud-
godah, and from Gudgodah to Iotbath a land of
running waters.
8 ¶ The same time ẏ Lord separated the tribe
of Leui to beare the Arke of the couenant of the
Lord, *and* to stand before the Lord, to d minister
vnto him, & to blesse in his Name vnto this day.

d That is, to offer sacrifices and to declare the Lawe to the people.

9 Wherefore Leui hath no part nor inheri-
tance with his brethren: *for* the Lord is his e inhe-
ritance, as the Lord thy God hath promised him.

e So God turned the curse of Iaakob, Gen.49.7. vnto blessing.

10 And I caried in the mount, as at the first
time, fourtie dayes and fourtie nightes, and the
Lord heard me at that time also, *and* the Lorde
would not destroy thee.
11 But the Lord said vnto me, Arise, goe forth
in the iourney before the people, that they may
go in and possesse the land, which I sware vnto
their fathers to giue vnto them.
12 ¶ And now, Israel, what doeth the Lorde
thy God f require of thee, but to feare the Lorde
thy God, to walke in al his wayes, & to loue him,
and to serue the Lorde thy God, with all thine
heart, and with all thy soule?

f For al our sinnes and transgressions God requireth nothing but to turne to him and obey him.

13 That thou keepe the commandements of
the Lord, and his ordinances, which I command
thee this day, for thy wealth?
14 Behold, heauen, and the heauen of hea-
uens *is* the Lords thy God, and the *earth, with al
that therein is.

* *Psal.24.1.*

15 g Notwithstanding, the Lord set his delight
in thy fathers to loue them, and did chuse their
seede after them, *euen* you aboue all people, as
appeareth this day.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

16 h Circumcise therefore the foreskinne of
your heart, and harden your neckes no more.

h Cut off all your euill affections, Ierem.4.4.

17 For the Lord your God is God of gods, &
Lord of lordes, a great God, mightie and terrible,
which accepteth no *persons nor taketh reward:
18 Who doeth right vnto the fatherlesse and
widowe, and loueth the stranger, giuing him
foode and rayment.

* *2.Chro.19.7. iob 34.19. rom.2.11.*

19 Loue ye therefore the stranger: for ye were
strangers in the land of Egypt.
20 *Thou shalt feare the Lord thy God: thou
shalt serue him, and thou shalt cleaue vnto him,
and i shalt sweare by his Name.

* *Chap.6.13. mat.4.10.*

i Reade Chap. 6.13.

21 He is thy praise, and he is thy God, that
hath done for thee these great & terrible things,
which thine eyes haue seene.
22 Thy fathers went downe into Egypt *with
seuentie persons, and now the Lord thy God hath
made thee, as the *starres of y heauen in multitude.

* Gen.46.27. exod.1.5.
* Gen.15.5.

CHAP. XI.

1 An exhortation to loue God, and keepe his lawe. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it vnto the children. 26 Blesing and cursing.

THerefore thou shalt loue the Lord thy God,
and shalt keepe that, which he commandeth
to be kept: that is, his ordinances, and his lawes,
and his commandements alway.
2 And [a] consider this day (*for I speake not* to
your children, which haue neither knowen nor
seene) the chastisement of the Lord your God, his
greatnesse, his mightie hand, and his stretched
out arme,
3 And his signes, and his actes, which he did
in the middes of Egypt vnto Pharaoh the King
of Egypt and vnto all his land:
4 And what hee did vnto the hoste of the E-
gyptians, vnto their horses, and to their charets,
when he caused the waters of the red Sea to ouer-
flowe them, as they pursued after you, and the
Lord destroyed them vnto this day:
5 And [b] what hee did vnto you in the wilder-
nesse, vntill ye came vnto this place:
6 And what he did vnto Dathan and Abiram
the sonnes of Eliab y sonne of Reuben, when the
earth opened her mouth, & swallowed them with
their housholds and their tents, and all their sub-
stance that † they had in the middes of all Israel.
7 For your eyes haue seene all the great actes
of the Lord which he did.
8 Therefore shall ye keepe [c] all the comman-
dements, which I commaund you this day, that
ye may be strong, and goe in and possesse the land
whither ye goe to possesse it:
9 Also that ye may prolong *your* dayes in the
land, which the Lord sware vnto your fathers, to
giue vnto them and to their seede, *euen* a land
that floweth with milke and honie.
10 ¶ For the land whither thou goest to pos-
sesse it, is not as the land of Egypt, from whence
ye came, where thou sowedst thy seede, and wate-
teredst it with thy ‖ [d] feete as a garden of herbes:
11 But the land whither ye goe to possesse it,
is a land of mountaines and valleys, *and* drinketh
water of the raine of heauen.
12 This land doth the Lord thy God care for:
the eyes of the Lorde thy God *are* alwayes vpon
it, from the beginning of the yeere, euen vnto the
ende of the yeere.
13 ¶ If ye shall hearken therefore vnto my
commandements, which I commaund you this
day, that ye loue the Lord your God & serue him
with all your heart, and with all your soule,
14 I also wil giue raine vnto your land in due
time, [e] the first raine & the latter, that thou mayst
gather in thy wheate, and thy wine, & thine oyle.
15 Also I wil send grasse in thy fieldes for thy
cattell, that thou mayest eate, and haue ynough.
16 *But* beware lest your heart [f] deceiue you,
and lest ye turne aside, and serue other gods, and
worship them,
17 And *so* the anger of the Lord be kindled a-
gainst you, and he shut vp the heauen, that there
be no raine, and that your land yeelde not her
fruite, and ye perish quickly from the good land,
which the Lord giueth you.
18 ¶ Therefore shal ye lay vp these my wordes
in your heart and in your soule, and *binde them
for a signe vpon your hand, that they may be as a
frontlet betweene your eyes,
19 And ye shall * teach them your children,
speaking of them, when thou sittest in thine
house, & when thou walkest by the way, & when
thou liest downe, and when thou risest vp.
20 And thou shalt write them vpon y posties
of thine house, and vpon thy gates,
21 That your dayes may be multiplied, & the
dayes of your childrē, in the land which the Lord
sware vnto your fathers to giue them, as long as
[g] the heauens are aboue the earth.
22 ¶ For if ye keepe diligently all these com-
mandements, which I command you to doe: *that
is*, to loue the Lord your God, to walke in all his
wayes, and to cleaue vnto him,
23 Then will the Lorde cast out all these nati-
ons before you, and ye shall possesse great nations
and mightier then you.
24 *All the places whereon the soles [h] of your
feet shal tread, shalbe yours: your coast shalbe from
the wildernes & from Lebanon, & from the Ri-
uer, euē the riuer Perath, vnto the vttermost [i] Sea.
25 No man shall stand against you: *for* the
Lorde your God shall cast the feare and dread of
you vpon all the land that ye shall treade vpon,
as he hath said vnto you.
26 ¶ Beholde, I set before you this day a bles-
sing and a curse:
27 * The blessing, if ye obey the commande-
ments of the Lord your God which I command
you this day:
28 And the *curse, if ye wil not obey the com-
mandements of y Lord your God, but turne out
of the way, which I command you this day, to go
after other gods, which ye haue not [k] knowen.
29 ¶ When the Lord thy God therefore hath
brought thee into the land, whither thou goest to
possesse it, then thou shalt put the *blessing vpon
mount Gerizim, and the curse vpon mount Ebal.
30 Are they not beyond Iorden on that part,
[l] where the sunne goeth downe in the land of the
Canaanites, which dwel in the plain ouer against
Gilgal, beside the ‖ groue of Moreh?
31 For ye shall passe ouer Iorden, to go in to
possesse the land, which y Lord your God giueth
you, and ye shall possesse it, and dwell therein.
32 Take heede therefore that ye * doe all the
commandements and the lawes, which I set be-
fore you this day.

CHAP. XII.

3 To destroy the Idolatrous places. 5.8 To serue God where hee commandeth, and as he commandeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods word.

THese are the ordinā ces and the lawes, which
ye shall obserue and doe in the lande, (which
the Lord God [a] of thy fathers giueth thee to pos-
sesse it) as long as ye liue vpon the earth.
2 * Yee shall vtterly destroy all the places
wherein the nations which ye shal possesse, serued
their gods vpon the hie mountains and vpon the
hilles, and vnder euery greene tree.
3 * Also ye shal ouerthrowe their altars, and
breake down their pillars, & burne their [b] groues
with fire: & ye shal hew down y grauen images of
their

[a] Ye, which haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue onely heard of them.
[b] As well concerning his benefites, as his corrections.
† Ebr. was at their feete.
[c] Because ye haue felt both his chastisements and his benefites.
‖ Or, labour.
[d] As by making gutters for the waters to come out of the riuer Nilus to water the land.
[e] In the seede time, and toward haruest.
[f] By deuising to your selues foolish deuotions according to your owne fantasies.
* Chap.6.6,8.
* Chap.4.10. & 6. 6,7.
[g] As long as the heauens endure, 2.Pet.3.10,12.
* Iosh.1.3.
[h] This was accomplished in Dauids and Salomons time.
[i] Called Mediterraneum.
* Chap.28.2. and 30.1.
* Chap.28.15.
[k] He reproueth the malice of men which leaue that which is certaine, to followe that which is vncertaine.
* Chap.27.12. iosh. 8.33.
[l] Meaning, in Samaria.
‖ Or, plaine.
* Chap.5.32.
[a] Whereby they are admonished to seeke none other God.
* Chap.7.5.
* Iudg.2.2.
[b] Wherein they sacrificed to their idoles.

their gods, & abolish their names out of ẏ place.
4 Ye ſhal [c]not do ſo vnto the Lord your God,
5 But ye ſhall ſeeke the place which the Lorde
your God ſhall *choose out of your tribes, to
put his Name there, *and* there to dwel, & thither
thou ſhalt come,
6 And ye ſhall bring thither your burnt offe-
rings, and your ſacrifices, and your tithes, and the
[d]offring of your hands, and your vowes, and your
free offrings, and the firſt borne of your kine and
of your ſheepe.
7 And there yee ſhall eate [e]before the Lorde
your God, and ye ſhall reioyce in all that ye put
your hand vnto, *both* ye, and your houſholds, be-
cauſe the Lord thy God hath bleſſed thee.
8 Yee ſhall not doe after all theſe things that
we doe [f]here this day: *that is*, euery man whatſo-
euer ſeemeth him good in his owne eyes.
9 For yee are not yet come to reſt, and to the
inheritance which the Lord thy God giueth thee.
10 But when ye go ouer Iorden, & dwel in the
land, which the Lord your God hath giuen you to
inherit, and *when* he hath giuen you [g]reſt from al
your enemies round about, and ye dwel in ſafetie,
11 When there ſhalbe a place which the Lord
your God ſhall chuſe, to cauſe his name to dwell
there, thither ſhall ye bring all that I command
you: your burnt offrings, and your ſacrifices, your
tithes, and the offring of your hands, and all your
‖ſpeciall vowes which ye vowe vnto the Lord:
12 And ye ſhall reioyce before the Lord your
God, ye, and your ſonnes and your daughters, and
your ſeruants, and your maidens, and the Leuite
that is within your gates: *for hee hath no part
nor inheritance with you.
13 Take heede that thou offer not thy burnt
offrings in euery place that thou ſeeſt:
14 But in the place which the Lord ſhal [h]chuſe
in one of thy tribes, there thou ſhalt offer thy
burnt offrings, and there thou ſhalt doe all that I
command thee.
15 Notwithſtanding thou mayeſt kill and eate
fleſh in all thy gates, whatſoeuer thine heart de-
ſireth, according to the [i]bleſſing of the Lord thy
God which he hath giuen thee: *both* the vncleane
and the cleane may eate thereof, [k]as of the roe
bucke, and of the hart.
16 Onely ye ſhal not eate the blood, *but* powre
it vpon the earth as water.
17 ¶ Thou maieſt not eate within thy gates the
[l]tithe of thy corne, nor of thy wine, nor of thine
oyle, nor the firſt borne of thy kine, nor of thy
ſheepe, neither any of thy vowes which thou
voweſt, nor thy free offerings, nor the offe-
ring of thine hands,
18 But thou ſhalt eate it before the Lord thy
God, in the place which the Lorde thy God ſhall
chuſe, thou, and thy ſonne, & thy daughter, & thy
ſeruant, and thy maid, & the Leuite that is within
thy gates: and thou ſhalt reioyce before the Lord
thy God, in all that thou putteſt thine hand to.
19 *Beware, that thou forſake not the Leuite,
as long as thou liueſt vpon the earth.
20 ¶ When the Lorde thy God ſhall enlarge
thy border, as *he hath promiſed thee, and thou
ſhalt ſay, I wil eate fleſh, (becauſe thine heart lon-
geth to eate fleſh) thou maieſt eate fleſh, whatſo-
euer thine heart deſireth.
21 If the place which the Lord thy God hath
choſen to put his Name there, be farre from thee,
then thou ſhalt kill of thy bullocks, and of thy
ſheepe which the Lord hath giuen thee, as I haue
commanded thee, & thou ſhalt eate in thy gates,
whatſoeuer thine heart deſireth.
22 Euen as the roe bucke, and the hart is ea-
ten, ſo ſhalt thou eate them: *both* the vncleane and
the cleane ſhall eate of them alike.
23 Onely be †ſure that thou eate not the
blood: for the blood [m]is the life, & thou mayeſt
not eate the life with the fleſh.
24 *Therefore* thou ſhalt not eate it, *but* powre
it vpon the earth as water.
25 Thou ſhalt not eate it, that it may go well
with thee, & with thy childrē after thee, whē thou
ſhalt doe ẏ which is right in the ſight of the Lord:
26 But thine [n]holy things which thou haſt,
and thy vowes thou ſhalt take vp, and come vnto
the place which the Lord ſhal chuſe.
27 And thou ſhalt make thy burnt offerings
of the fleſh, and of the blood vpon the altar of the
Lord thy God, and the blood of thine offerings
ſhall be powred vpon the altar of the Lorde thy
God, and thou ſhalt eate the fleſh.
28 Take heede, and heare all theſe wordes
which I commaunde thee, that it may goe [o]well
with thee, and with thy children after thee for e-
uer, when thou doeſt that which is good and
right in the ſight of the Lord thy God.
29 ¶ When the Lord thy God ſhall deſtroy
the nations before thee, whither thou goeſt to
poſſeſſe them, and thou ſhalt poſſeſſe them and
dwell in their land,
30 Beware, leſt thou be taken in [p]a ſnare after
them after ẏ they be deſtroied before thee, & leſt
thou aske after their gods, ſaying, How did theſe
natiōs ſerue their gods, that I may do ſo likewiſe?
31 Thou ſhalt not doe ſo vnto the Lorde thy
God: for all abomination, which the Lorde ha-
teth, haue they done vnto their gods: for they
haue [q]burned both their ſonnes and their daugh-
ters with fire to their gods.
32 *Therefore* whatſoeuer I commaund you,
take heede you doe it: *thou ſhalt put nothing
thereto, nor take ought therefrom.

CHAP. XIII.

5 The inticers to idolatrie muſt be ſlaine, ſeeme they neuer ſo holie, 6 So neere of kinred or friendſhip, 12 Or great in multitude or power.

IF there ariſe amōg you a prophet or a dreamer
of [a]dreames, (and giue thee a ſigne or wonder,
2 And the ſigne and the wonder, which hee
hath tolde thee, come to paſſe) ſaying, [b]Let vs go
after other gods, which thou haſt not knowen,
and let vs ſerue them,
3 Thou ſhalt not hearken vnto the wordes
of the prophet, or vnto that dreamer of dreames:
for the Lord your God [c]proueth you, to knowe
whether ye loue the Lord your God with al your
heart, and with al your ſoule.
4 Yee ſhall walke after the Lorde your God
and feare him, and ſhall keepe his commande-
ments, and hearken vnto his voyce, and yee ſhall
ſerue him, and cleaue vnto him.
5 But that Prophet, or that dreamer of
dreames, he ſhal [d]be ſlaine, becauſe he hath ſpokē
to turne you away from ẏ Lord your God (which
brought you out of the land of Egypt, and deli-
uered you out of the houſe of bondage) to thruſt
thee

c Ye ſhall not ſerue the Lord with ſuperſtitions.
*1 Kin.8.29. 2.chro.6.5.and 7.12,16.
d Meaning, the firſt fruites.
e Where his Arke ſhall be.
f Not that they ſacrificed after their fantaſies, but that God would be ſerued more purely in the land of Canaan.
g It had not bene inough to conquer, except God had mainteined them in reſt vnder his protection.
‖Or, that which ye chuſe out for your vowes.
*Chap.10.9.
h As was declared euer by the placing of the Arke, as in Shiloh 243. yeeres, or as ſome write, more then 300. yeeres, and in other places till the temple was built.
i As God hath giuen thee power and abilitie.
k Euery one might eate at home as well the beaſt appointed for ſacrifice, as the other.
l Meaning, whatſoeuer was offered to the Lord might not be eaten, but where he had appointed.
*Eccluſ.7.32.
*Gene.28.14. chap.19.8.
† Ebr, be ſtrong, conſtant.
m Becauſe the life of beaſtes is in their blood.
n That which thou wilt offer in ſacrifice.
o God by promes bindeth himſelfe to doe good to them that obey his word.
p By following their ſuperſtitions and idolatries, and thinking to ſerue me thereby.
q They thought nothing too deare to offer to their idoles.
*Chap.4.2.ioſh.1.7.pro.30.6.reue.22.18.
a Which ſayth that he hath things reueiled vnto him in dreames.
b Hee ſheweth whereunto the falſe prophets tend.
c God ordeineth all theſe things that his may be knowen.
d Being conuict by teſtimonies, and condemned by the iudge.

thee out of the way, wherein the Lorde thy God
commanded thee to walke:so shalt thou take the
euill away foorth of the middes of thee.
6 ¶ If [e] thy brother, the son of thy mother,
or thine owne sonne,or thy daughter,or the wife,
that lyeth in thy bosome, or thy friend, which is
as thine owne [f] soule,intice thee secretly, saying,
Let vs go and serue other gods, (which thou hast
not knowen,thou, *I say*, nor thy fathers)
7 *Any* of the gods of the people which are
round about you,neere vnto thee or far off from
thee,from the one end of the earth vnto ẏ other:
8 Thou shalt not consent vnto him, nor
heare him, neither shall thine eie pitie him, nor
shew mercie, nor keepe him secret:
9 But thou shalt euen kil him: [g] thine hand
shall be first vpon him to put him to death, and
then the hands of all the people.
10 And thou shalt stone him with stones,that
he die(because he hath gone about to thrust thee
away frō the Lord thy God,which brought thee
out of ẏ land of Egypt from ẏ house of bondage)
11 That * al Israel may heare & feare,and do
no more any such wickednes as this among you.
12 ¶ If thou shalt heare say (concerning anie
of thy cities which the Lord thy God hath giuen
thee to dwell in)
13 † Wicked men are gone out from among
you,& haue drawen away the inhabitāts of their
city,saying, Let vs go and serue other gods,which
ye haue not knowen,
14 Thē [h] thou shalt seek,& make search & en-
quire diligently:& if *it be* true, *and* the thing cer-
taine,ẏ such abomination is wrought among you,
15 Thou shalt euen slay the inhabitants of
that citie with the edge of the sworde: destroy it
vtterly,and al that is therein,and the cattel there-
of with the edge of the sword.
16 And [i] thou shalt gather all the spoile of it
into the middes of the streete thereof, and burne
with fire the citie and all the spoyle thereof euery
whit,vnto the Lorde thy God: and it shall be an
heape for euer: it shall not be built againe.
17 And there shal cleaue nothing of ẏ [k] dam-
ned thing to thine hād, that the Lord may turne
from the fiercenes of his wrath, and shewe thee
mercie,and haue compassion on thee and multi-
plie thee,as he hath sworne vnto thy fathers:
18 When thou shalt obey the voyce of the
Lord thy God, & keepe all his commandements
which I commād thee this day,that thou do that
which is right in the eies of the Lord thy God.

e All naturall affections must giue place to Gods honour.
f Whom thou louest as thy life.
g As the witnesses charged, Chap.17.7.
* Chap.17.13.
† Or, children of Belial.
h Which art appointed to see faults punished.
i Signifying that idolatrie is so detestable, that it ought to be grieuously punished, specially of them which once professed God.
k Of the spoyle of that idolatrous and cursed citie, reade Chap.7.26. and Iosh.7.11.

CHAP. XIIII.

1 The maners of the Gentiles in marking themselues for the dead may not be followed. 4 What meates are cleane to bee eaten,and what not. 29 The tithes for the Leuite,stranger, fatherlesse,and widowe.

YE are the children of the Lorde your God.
*Ye shall not cut your selues, nor make you
any baldnesse betweene your eyes for the dead.
2 * For thou art an holy people vnto the
Lord thy God,and the Lord hath chosen thee to
be a [a] precious people vnto himselfe, aboue all
the people that are vpon the earth.
3 ¶ Thou shalt eate no maner of abominatiō.
4 [b] These are the beasts, which ye shal eate,
the beefe, the sheepe, and the goate,
5 The hart,and the roe bucke,and the bugle,
and the wilde goate, and the vnicorne, and the
wilde oxe,and the Chamois.
6 And euery beast that parteth the hoose, &
cleaueth the clift into two clawes, and is of the
beasts that cheweth the cudde, that shall ye eate.
7 But these ye shall not eate, of them that
chew the cud, & of them that diuide and cleaue
the hoose *only*: the camell,nor the hare, nor the
cony: for they chew the cud, but diuide not the
hoose: *therefore* they shall be vncleane vnto you:
8 Also the swine, because hee diuideth the
hoose,& cheweth not the cud, shall be vncleane
vnto you: yee shall not eate of their flesh, nor
touch their dead carkeises.
9 ¶ * These ye shal eate, of al that are in the
waters: all that haue finnes and scales shal ye eate.
10 And whatsoeuer hath no finnes nor scales,
ye shall not eate: it shall be vncleane vnto you.
11 ¶ Of all cleane birdes ye shall eate.
12 But these are they, whereof yee shall not
eate: the egle,nor the goshawke,nor the osprey,
13 Nor the glead, nor the kite, nor the vul-
ture,after their kinde,
14 Nor all kinde of rauens,
15 Nor the ostrich, nor the nightcrow, nor
the ‖ seameaw, nor the hawke after her kinde,
16 Neither the little owle,nor the great owle,
nor the redshanke,
17 Nor the pelicane,nor the swanne, nor the
cormorant:
18 The storke also,and the heron in his kind,
nor the lapwing,nor * the backe.
19 And euery creeping thing that flieth,shal
be vncleane vnto you: it shall not be eaten.
20 *But* of al cleane foules ye may eate.
21 Ye shall eate of nothing that [c] dieth alone,
but thou shalt giue it vnto the [d] stranger that is
within thy gates, that hee may eate it: or thou
mayest sell it vnto a stranger: for thou art an ho-
ly people vnto the Lord thy God. Thou shalt not
* seethe a kid in his mothers milke.
22 Thou shalt [e] giue the tithe of all the in-
crease of thy seede, that commeth foorth of the
field yeere by yeere.
23 And thou shalt eate before the Lorde thy
God (in the place which hee shall chuse to cause
his Name to dwel there)the tithe of thy corne,of
thy wine,and of thine oyle,and the first borne of
thy kine, and of thy sheepe, that thou mayest
learne to feare the Lord thy God alway.
24 And if the way be too long for thee,so that
thou art not able to carrie it, because the place is
farre from thee, where the Lorde thy God shall
chuse to set his Name, [f] when the Lord thy God
shall blesse thee,
25 Then shalt thou make it in money, and
‖ take the money in thine hand, and goe vnto the
place which the Lord thy God shal chuse,
26 And thou shalt bestowe the money for
whatsoeuer thine heart desireth: whether it bee
oxe,or sheepe,or wine,or strong drinke,or what-
soeuer thine heart desireth: [g] & shalt eate it there
before the Lord thy God,and reioyce, *both* thou,
and thy houshold.
27 And the Leuite that is within thy gates,
shalt thou not forsake: for hee hath neither part
nor inheritance with thee.
28 At the ende of three yeeres thou shalt
[h] bring foorth all the tithes of thine increase of
the same yeere,and lay it vp within thy gates.

* Leuit.19.28. Chap.7.6.and 26.19.
a Therefore thou oughtest not to followe the superstitions of the Gentiles.
b This ceremonial law instructed the Iewes to seeke a spirituall purenes, euen in their meat and drinke.
* Leuit.11.2.
‖ Or, cuckowe.
* Leuit.11.19.
c Because their blood was not shed, but remaineth in them.
d Which is not of thy religion.
* Exod.23.19. and 34.26.
e The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.
f When he shall giue thee abilitie.
‖ Or, binde vp.
g After the Priest hath receiued the Lords part.
h Besides the yeerely tithes that were giuen to the Leuites, these were layed vp in store for the poore.

29 Then

29 Then the Leuite shal come, because he hath
no part nor inheritance with thee, and the stran-
ger, and the fatherlesse, and the widow, which are
within thy gates, and shall eate, and be filled, that
the Lord thy God may blesse thee in al the work
of thine hand which thou doest.

CHAP. XV.

1 The yeere of releasing of debts. 5 God blesseth them that keepe his commandements. 7 To helpe the poore. 12 The freedome of seruantes. 19 The first borne of the cattell must be offered to the Lord.

AT the terme of seuen yeeres thou shalt make
a freedome.
2 And this is the maner of the freedome: eue-
ry a creditor shal quite the lone of his hand which
he hath lent to his neighbour: he shal not aske it
againe of his neighbour, nor of his brother: for
the yeere of the Lords freedome is proclaimed.

a He shall onely release his dettors, which are not able to pay for that yeere.

3 Of a stranger thou mayest require it: but
that which thou hast with thy brother, thine
hand shall remit:
4 b Saue when there shall be no poore with
thee: for the Lorde shall blesse thee in the land,
which the Lord thy God giueth thee, for an in-
heritance to possesse it:

b For if thy dettor be rich, hee may be constreined to pay.

5 So that thou hearken vnto the voice of the
Lord thy God to obserue and doe all these com-
mandements, which I command thee this day.
6 For the Lord thy God hath blessed thee, as
he hath promised thee: and * thou shalt lend vn-
to many nations, but thou thy selfe shalt not bo-
row, and thou shalt reigne ouer many nations,
and they shall not reigne ouer thee.

* *Chap. 28. 12.*

7 ¶ If one of thy brethrē with thee be poore
‖ within any of thy gates in thy land, which the
Lord thy God giueth thee, thou shalt not harden
thine heart, nor shut thine hand from thy poore
brother:

‖ *Or, any of thy cities.*

8 * But thou shalt opē thine hand vnto him, &
shalt lēd him sufficiēt for his need which he hath.

* *Mat. 5. 42. luke 6. 34.*

9 Beware that there be not a wicked thought
in thine heart, to say, The seuenth yeere, the yeere
of freedome is at hand: therfore † it grieueth thee
to looke on thy poore brother, and thou giuest
him nought, and he crie vnto the Lorde against
thee, so that sinne be in thee:

† *Ebr. thine eye is euill.*

10 Thou shalt giue him, and † let it not grieue
thine heart to giue vnto him: for because of this
the Lorde thy God shall blesse thee in all thy
works, and in all that thou puttest thine hand to.

† *Ebr. let not thine heart be euill.*

11 c Because there shall be euer *some* poore in
the land, therefore I command thee, saying, Thou
shalt d open thine hand vnto thy brother, to thy
needie, and to thy poore in thy land.

c To trie your charitie, Matth. 26. 11.
d Thou shalt be liberall.

12 ¶ * If thy brother an Ebrew sell himselfe
to thee, or an Ebrewesse, and serue thee six yeere,
euen in the seuenth yeere thou shalt let him goe
free from thee:

* *Exod. 21. 2. iere. 34. 14.*

13 And when thou sendest him out free from
thee, thou shalt not let him goe away emptie,
14 *But* shalt e giue him a liberall rewarde of
thy sheep, and of thy corne, and of thy wine: thou
shalt giue him of that wherewith the Lorde thy
God hath blessed thee.

e In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.

15 And remember that thou wast a seruant in
the land of Egypt, & the Lord thy God deliuered
thee: therfore I command thee this thing to day.
16 And if he say vnto thee, I wil not go away
from thee, because he loueth thee & thine house,
and because he is well with thee,
17 * Then shalt thou take a naule, and pierce
his eare through against the doore, and he shalbe
thy seruant f for euer: and vnto thy maid seruant
thou shalt do likewise.

* *Exod. 21. 6.*
f To the ye[...] Iubile, Leui[...]

18 Let it not grieue thee, when thou lettest
him goe out free from thee: for hee hath serued
thee six yeeres, *which is* the double worth of g an
hired seruant: and the Lorde thy God shal blesse
thee in all that thou doest.

g For the [...] seruant se[...] three yeere[...] he sixe.

19 ¶ * All the first borne males that come
of thy cattel, and of thy sheepe, thou shalt sancti-
fie vnto the Lord thy God. h Thou shalt doe no
worke with thy first borne bullocke, nor sheare
thy first borne sheepe.

* *Exod. 34. 19.*
h For they [...] the Lordes.

20 Thou shalt eate it before the Lorde thy
God yeere by yeere, in the place which the Lord
shall chuse, *both* thou, and thine houshold.
21 * But if there be any blemish therein, *as if*
it be lame, or blind, or haue any euill fault, thou
shalt not offer it vnto the Lord thy God,

* *Leuit. 22. 20. chap 17. 1. ecclus 35. 12.*

22 *But* shalt eate it within thy gates: the vn-
cleane, and the cleane *shal eate it* alike, i as the
roe bucke, and as the hart.
23 Only thou shalt not eate the blood there-
of, *but* powre it vpon the ground as water.

i Thou shal[...] well eate the[...] the roe bucke[...] other wilde beasts.

CHAP. XVI.

1 Of Easter, 10 Whitsontide, 13 And the feast of Tabernacles, 18 What officers ought to bee ordeined, 21 Idolatrie forbidden.

THou shalt keepe the moneth of a Abib, and
thou shalt celebrate the Passeouer vnto the
Lord thy God: for in the moneth of Abib ẏ Lord
thy God brought thee out of Egypt by night.

a Reade E[...] 13. 4.

2 Thou shalt therefore b offer the Passeouer
vnto the Lorde thy God, of sheepe and bullocks
* in the place where the Lord shall chuse to cause
his Name to dwell.

b Thou sh[...] the Easter la[...]
* *Chap. 12. 5.*

3 Thou * shalt eate no leauened bread with
it: *but* seuen dayes shalt thou eate vnleauened
bread therewith, *euen* the bread of c tribulation:
for thou camest out of ẏ land of Egypt in haste,
ẏ thou maiest remember ẏ day when thou camest
out of the land of Egypt, all the dayes of thy life.

* *Exod. 12. 14, 15.*
c Which sig[...] ed that afflic[...] which thou ha[...] in Egypt.

4 And there shalbe no leauē seene with thee
in all thy coastes seuen dayes long: neither shall
there remaine ẏ night any of the flesh vntill the
morning which thou offeredst ẏ first day at euen.
5 Thou maiest d not offer ẏ Passeouer within any
of the gates, which ẏ Lord thy God giueth thee:

d This wa[...] ly accompl[...] when the te[...] was built.

6 But in ẏ place which the Lord thy God shall
chuse to place his Name, there thou shalt offer ẏ
e Passeouer at euen, about the going down of the
sunne, in ẏ season that thou camest out of Egypt.
7 And thou shalt roste & eate it in the place
which the Lord thy God shall chuse, and shalt re-
turne on the morowe, and goe vnto thy tents.

e Which w[...] stitute to p[...] in remembr[...] of their de[...] out of Egyp[...] to continue [...] in the hope [...] sus Christ, [...] this lambe [...] figure.

8 Six daies shalt thou eate vnleauened bread,
& the seuenth day *shal be* a solemne assembly to
ẏ Lord thy God: thou shalt do no worke *therein.*
9 ¶ Seuen weekes shalt thou f number vnto
thee, and shalt begin to number the seuen weeks,
when thou beginnest to put the sickle to ẏ corne:
10 And thou shalt keepe the feast of weekes
vnto the Lord thy God, ‖ *euen* a free gift of thine
hand, which thou shalt giue vnto the Lorde thy
God, as the Lord thy God hath blessed thee.

f Beginning [...] next morn[...] ter the Pa[...] Leuit. 23. 15. exod. 13. 4.
‖ *Or, as thou art able, willingly.*

11 And thou shalt reioyce before ẏ Lord thy
God, thou and thy sonne, and thy daughter, and
thy seruant, and thy maide, and the Leuite that is
within thy gates, & the stranger, & the fatherles,
and

and the widowe, that are among you, in the place
which the Lord thy God shall chuse to place his
Name there,

12 And thou shalt remember that thou wast
a seruant in Egypt: therefore thou shalt obserue
and doe these ordinances.

13 ¶ Thou shalt g obserue the feast of the
Tabernacles seuen dayes, when thou hast gathe-
red in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou,
and thy sonne, and thy daughter, and thy seruant,
and thy maid, & the Leuite, & the stranger, & the
fatherles, & the widow, that are within thy gates.

15 Seuen dayes shalt thou keepe a feast vnto
the Lord thy God in the place which the Lorde
shall chuse: when the Lord thy God shall blesse
thee in all thine increase, and in all the workes of
thine hands, thou shalt in any case be glad.

16 ¶ * Three times in the yeere shall all the
males appeare before the Lord thy God in the
place which he shall chuse: in the feast of the vn-
leauened bread, & in the feast of the weekes, and
in the feast of the Tabernacles: and they shal not
appeare before the Lord * emptie.

17 Euery man *shall giue* according to the gift
of his h hand, and according to the blessing of
the Lord thy God, which he hath giuen thee.

18 ¶ i Iudges and officers shalt thou make
thee in all thy cities, which the Lord thy God gi-
ueth thee, throughout thy tribes: and they shall
iudge the people with righteous iudgement.

19 Wrest not thou ỹ Law, nor respect any per-
son, neither take reward: for ỹ reward blindeth the
eies of the wise, & peruerteth the words of ỹ iust.

20 That which k is iust and right shalt thou
follow, that thou maiest liue, & possesse the land
which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no groue of any
trees neere vnto the altar of the Lord thy God,
which thou shalt make thee.

22 Thou shalt set thee vp no || pillar, which
thing the Lord thy God hateth.

g That is, the 15. day of the seuenth moneth, Leu.23.34.
* Exod.23.15. deu.33.23.
* Ecclus.35.4.
h According to the abilitie that God hath giuen him.
i He gaue auctoritie to that people for a time to chuse themselues magistrates.
k The magistrate must constantly followe the tenor of the Law, and in nothing decline from iustice.
|| Or, image.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the Priest and the Iudge. 12 The contemner must die. 15 The election of the King. 16. & 17 What things he ought to auoid, 18 And what he ought to imbrace.

THou shalt offer vnto the Lorde thy God no
bullocke nor sheepe wherein is* a blemish *or*
any euill fauoured thing: for that is an abomina-
tion vnto the Lord thy God.

2 ¶ If there be found among you in any of thy
cities, which ỹ Lord thy God giueth thee, man or
b woman that hath wrought wickednes in ỹ sight
of ỹ Lord thy God, in transgressing his couenant,

3 And hath gone & serued other gods, & wor-
shipped them: as ỹ sunne, or ỹ moone, or any of the
hoste of heauen, which I haue not c commanded,

4 And it be tolde vnto thee, and thou hast
heard it, then shalt thou inquire diligently: and if
it be true, *and* the thing certaine, that such abo-
mination is wrought in Israel,

5 Then shalt thou bring foorth that man, or
that woman (which hath committed that wicked
thing) vnto thy gates, *whether it be* man or wo-
man, & shalt stone them with stones, til they die.

6 * At the mouth † of two or three witnesses
shall he that is worthy of death, die: *but* at the
mouth of one witnesse, he shall not die.

7 The handes of the d witnesses shall be first

* Chap.15.21.
a Thou shalt not serue God for fashions sake, as hypocrites doe.
b Shewing that the crime can not be excused by the frailtie of the person.
c Whereby hee condemneth all religion and seruing of God which God hath not commanded.
* Num.35.30. chap.19.15. mat.18.16 2.cor.13.1.
† Ebr. of two witnesses or three witnesses.
d Whereby they declared that they testified ỹ trueth.

vpon him, to kill him: and afterward the hands of
all the * people: so thou shalt take the wicked a-
way from among you.

8 ¶ If there rise a matter too hard for thee
in iudgment betweene blood & blood, betweene
plea and plea, betweene plague & plague, in the
matters of controuersie within thy gates, then
shalt thou arise, and goe vp vnto the place which
the Lorde thy God shall chuse,

9 And thou shalt come vnto the Priestes of
the Leuites, and vnto the f iudge that shall be in
those dayes, and aske, and they shall shewe thee
the sentence of iudgement,

10 And thou shalt do according to that thing
which they of that place (which the Lorde hath
chosen) shew thee, and thou shalt obserue to doe
according to all that they informe thee.

11 According to the Lawe, which they shall
teach thee, & according to the iudgement which
they shall tell thee, shalt g thou doe: thou shalt
not decline from the thing which they shal shewe
thee, *neither* to the right hand, nor to the left.

12 And that man that wil doe presumptuous-
ly, not hearkening vnto the Priest (that standeth
before the Lord thy God to h minister there) or
vnto the iudge, that man shall die, and thou shalt
take away euil from Israel.

13 So all the people shall heare and feare, and
do no more presumptuously.

14 ¶ When thou shalt come vnto the land
which ỹ Lord thy God giueth thee, & shalt pos-
sesse it, & dwel therein, if thou say, I wil set a King
ouer me, like as al the nations that are about me,

15 *Then* thou shalt make him king ouer thee,
whome the Lord thy God shall chuse: from a-
mong thy brethren shalt thou make a King ouer
thee: thou || shalt not set a i stranger ouer thee,
which is not thy brother.

16 In any wise he shal not prepare him manie
horses, nor bring the people againe to k Egypt,
for to encrease the number of horses, seeing the
Lord hath said vnto you, Ye shall henceforth goe
no more againe that way.

17 Neither shal he take him many wiues, lest
his heart l turne away, neither shal he gather him
much siluer and golde.

18 And whẽ he shal sit vpon the throne of his
kingdome, then shal he write him this m Law re-
peated in a booke, by the n Priests of the Leuites.

19 And it shall be with him, and he shall reade
therein al dayes of his life, that he may learne to
feare the Lord his God, & to keepe all the words
of this Law, & these ordinances, for to do them:

20 That his heart bee not lifted vp aboue his
o brethren, and that he turne not from the com-
mandement, to the right hand or to the left, *but*
that he may prolong his dayes in his kingdome,
he, and his sonnes in the middes of Israel.

e To signifie a common consent to maintaine Gods honour and true religion.
f Who shal giue sentence as the Priests counsell him by the Lawe of God.
g Thou shalt obey their sentence, that the controuersie may haue an ende.
h So long as he is the true minister of God, and pronounceth according to his word.
|| Or, mayest not.
i Who is not of thy nation, lest hee change true religion into idolatry, and bring thee to slauerie.
k To reuẽge their iniuries, and to take them of their best horses, 1.Kin.10.28.
l From the Lawe of God.
m Meaning, the Deuteronomie.
n He shall cause it to be written by them, or he shal write it by their example.
o Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

CHAP. XVIII.

2 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoyd the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shalbe slaine. 22 How he may be knowen.

THe Priests of the Leuites, *and* all the tribe of
Leui * shal haue no part nor inheritance with
Israel, * *but* shall eate the offerings of the Lorde
made by fire, and his a inheritance.

2 Therefore shall they haue no inheritance
among their brethren: *for* the Lord is their inhe-
ritance, as he hath said vnto them.

* Num.18.20.
* Chap.10.9. 1.cor.9.13.
a That is, the Lords part of his inheritance.

3 ¶ And

3 ¶ And this shalbe the Priests duetie of the
people, that they, which offer sacrifice, whether *it*
be bullocke or sheepe, shall giue vnto the Priest
the b shoulder, and the two cheekes, & the maw.

b The right shoulder, Num. 18. 18.

4 The first fruites *also* of thy corne, of thy
wine, and of thine oyle, and the first of the fleece
of thy sheepe shalt thou giue him.
5 For the Lord thy God hath chosen him out
of al thy tribes, to stand and minister in the Name
of the Lord, him, and his sonnes for euer.
6 ¶ Also when a Leuite shall come out of a-
ny of thy cities of all Israel, where he remained,
and come with c all the desire of his heart vnto
the place, which the Lord shall chuse,

c Meaning, to serue God vnfainedly, and not to seeke ease.

7 Hee shall then minister in the Name of the
Lord his God, as all his brethren the Leuites,
which remaine there before the Lord.
8 They shal haue like portions to eate d beside
that which commeth of his sale of his patrimony.

d Not constrained to liue of himselfe.

9 When thou shalt come into the land which
the Lord thy God giueth thee, thou shalt not
learne to do after ẏ abominatiōs of those nations.
10 Let none be found among you that maketh
his sonne or his daughter to e * goe through the
fire, *or* that vseth witchcraft, *or* a regarder of times,
or a marker of the flying of foules, or a sorcerer,
11 Or *a charmer, or that counselleth ẇ spirits,
or a soothsaier, or that *asketh counsel at the dead.
12 For all that do such things *are* abomination
vnto the Lord, and because of these abominations
the Lord thy God doth cast them out before thee.

e Signifying, they were purged by this ceremonie of passing betweene two fires.
* Leuit. 18. 21.
* Leuit. 20. 27.
* 1. Sam. 28. 7.

13 Thou shalt be f vpright therefore with the
Lord thy God.

f Without hypocrisie, or mixture of false religion.

14 For these nations which thou shalt pos-
sesse, hearken vnto those that regard the times,
and vnto sorcerers: † as for thee, the Lorde thy
God hath not † suffred thee so.

† Ebr. but thou not so.
† Ebr. giuen or appoynted.

15 ¶ * The Lord thy God will raise vp vnto
thee a g Prophet like vnto me, from among you,
euen of thy brethren: vnto him ye shall hearken,
16 According to all that thou desiredst of the
Lord thy God in Horeb, in the day of the assem-
blie, when thou saydest, *Let me heare the voyce
of my Lord God no more, nor see this great fire
any more, that I die not.

* Act. 7. 37.
g Meaning, a continuall succession of Prophets, till Christ the ende of al Prophets come.
* Exod. 20. 19.

17 And the Lord saide vnto me, They haue
well spoken.
18 * I will raise them vp a Prophet from a-
mong their brethren like vnto thee, and will put
my wordes in his h mouth, & he shal speake vnto
them all that I shall commaund him.
19 And whosoeuer will not hearken vnto my
wordes, which he shall speake in my Name, I will
i require it of him.

* Iosh. 1. 45. actes 3. 22.
h Which promes is not onely made to Christ, but to all that teach in his name, Isa. 59. 21.
i By executing punishment vpon him.

20 But ẏ Prophet that shal presume to speake
a word in my name, which I haue not commaun-
ded him to speake, or that speaketh in the name
of other gods, euen the same prophet shall die.
21 And if thou thinke in thine heart, Howe
shal we know the word which the Lord hath not
spoken?
22 When a prophet speaketh in the Name of
the Lord, if the thing k followe not nor come to
passe, ẏ is the thing which the Lord hath not spo-
ken, *but* the prophet hath spoken it presumptu-
ously: thou shalt not *therefore* be afrayd of him.

k Vnder this sure note he comprisseth all the other tokens.

CHAP. XIX.

2 The franchised townes. 14 Not to remooue thy neighbours bounds. 16 The punishment of him that beareth false witnes.

When the Lord thy God * shall roote out
the nations, whose land the Lorde thy
God giueth thee, and thou shalt possesse them,
and dwell in their cities, and in their houses,

* Chap. 12. 29.

2 * Thou shalt separate three cities for thee
in the middes of thy land which the Lorde thy
God giueth thee to possesse it.

* Exod. 21. 13. num. 35. 9, 11. iosh. 20. 2.

3 Thou shalt a prepare thee the way, and di-
uide the coastes of the land, which the Lord thy
God giueth thee to inherite, into three partes,
that euery b manslayer may flee thither.

a Make the way plaine and ready.
b Which killeth against his will, and bare no hatred in his heart.

4 ¶ This also is ẏ cause wherfore the manslayer
shal flee thither, & liue: who so killeth his neigh-
bour ignorantly, & hated him not in time passed:
5 As hee that goeth vnto the wood with his
neighbour to hew wood, & his hand striketh with
the axe to cut down the tree, if the head slip from
the helue, and hit his neighbour that he dieth, the
same c shal flee vnto one of the cities, and liue,
6 Least the * auenger of the blood followe
after the manslayer while his heart is chafed, and
ouertake him, because the way is long, and slay
him, although he be not || worthy of death, be-
cause he hated him not in time passed.

c That murther be not committed vpon murther.
* Num. 35. 12.
|| Or, cannot be iudged to death.

7 Wherefore I command thee, saying, Thou
shalt appoint out three cities for thee.
8 And when the Lorde thy God d enlargeth
thy coasts (as hee hath sworne vnto thy fathers)
and giueth thee all the land which hee promised
to giue vnto thy fathers,

d When thou art lord ouer the whole to possesse the whole land of Canaan.

9 (If thou keepe all these commandements
to do them, which I command thee this day: *to*
wit, that thou loue the Lord thy God, and walke
in his wayes for euer) *then thou shalt adde three
cities moe for thee besides those three,

* Iosh. 20. 7.

10 That innocent blood bee not shed within
thy land, which the Lorde thy God giueth thee
to inherite, e lest blood be vpon thee.

e Lest thou be punished for innocent blood.

11 ¶ But if a man hate his neighbour, and lay
waite for him, and rise against him, and smite any
man that he die, and flee vnto any of these cities,
12 Then the f Elders of his citie shal send and
fet him thence, and deliuer him into the hands of
the auenger of the blood, that he may die.

f The Magistrates.

13 Thine g eye shall not spare him, but thou
shalt put away *the crie* of innocent blood from
Israel, that it may go well with thee.

g Then whosoeuer pardoneth murther, offendeth against the word of God.

14 ¶ Thou shalt not remooue thy neighbors
marke, which they of olde time haue set in thine
inheritance, that thou shalt inherite in the lande,
which ẏ Lord thy God giueth thee to possesse it.
15 ¶ *One witnes shal not rise against a man
for any trespasse, or for any sinne, or for any fault
that he offendeth in, * *but* at the mouth of two
witnesses or at the mouth of three witnesses shall
the matter be stablished.

* Chap. 17. 6. mat. 18. 16. ioh. 8. 17.
* 2. Cor. 13. 1. hebr. 10. 28.

16 ¶ If a false witnesse rise vp against a man
to accuse him of trespasse,
17 Then both the men which striue together,
shal stand before the h Lorde, *euen* before the
Priests & the Iudges, which shalbe in those daies,

h Gods presence is where his ministers are assembled.

18 And the Iudges shall make diligent inqui-
sition: and if the witnesse bee found false, *and*
hath giuen false witnesse against his brother,
19 * Then shall ye doe vnto him as hee had
thought to doe vnto his brother: so thou shalt
take euill away fooorth of the middes of thee.

* Prou. 19. 5. dan. 13. 62.

20 And the rest shal heare *this*, and feare, and
shal henceforth commit no more any such wic-

kednesse

kednesse among you.
21 Therefore thine eye shall haue no compassion, but * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

* Exod.21.23. leuit.24.20. matt.5.38.

CHAP. XX.

3 The exhortation of the Priest when the Israelites go to battell. 5 The exhortation of the officers shewing who should goe to battell. 10 Peace must be first proclaymed. 19 The trees that beare fruite, must not be destroyed.

WHen [a] thou shalt go forth to warre against thine enemies, and shalt see horses & charets, *and* people moe then thou, be not afraid of them: for the Lord thy God *is* with thee, which brought thee out of the land of Egypt.

a Meaning, vpon iust occasion: for God permitteth not his people to fight when it seemeth good to them.

2 And when ye are come neere vnto the battel, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be amased, nor adread of them.

* Chap.28.7.

4 For the Lord your God [b] goeth with you, to fight for you against your enemies, & to saue you.

b Is present to defend you with his grace & power.

5 ¶ And let the officers speake vnto the people, saying, What man *is there* that hath built a new house, and hath not [c] dedicate it? let him goe and returne to his house, lest he die in the battell, and another man dedicate it.

c For when they entred first to dwell in an house, they gaue thankes to God, acknowledging that they had that benefite by his grace.

6 And what man *is there* that hath planted a vineyard, and hath not [d] eaten of the fruite? let him go and returne againe vnto his house, lest he die in the battell, and another eate the fruite.

d The Ebrewe word signifieth to make common or prophane, Leuit. 19.25.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, * Whosoeuer is afraide and faint hearted, let him goe and returne vnto his house, lest his brethrens heart faint like his heart.

* Iudg.7.3.

9 And after that the officers haue made an ende of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 ¶ When thou commest neere vnto a citie to fight against it, * thou shalt offer it peace.

* Num.21.21. chap.2.26.

11 And if it answere thee againe [e] peaceably, & open vnto thee, then let all ÿ people that is found therein, be tributaries vnto thee, and serue thee.

e If it accept peace.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine handes, and thou shalt smite all the males thereof with the edge of the sword.

14 Onely the women, and the children, * and the cattell, and all that is in the citie, *euen* all the spoyle thereof shalt thou take vnto thy selfe, and shalt eate the spoyle of thine enemies, which the Lord thy God hath giuen thee.

* Iosh.8.2.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these [f] nations here.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites executers of his will.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherite, thou shalt saue no person aliue,

17 But shalt vtterly destroy them: *to wit*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites, as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue done vnto their gods, and so ye shoulde sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof by smiting an axe into them: for thou mayest eate of them: therfore thou shalt not cut them downe to further thee in the siege, (for the [g] tree of the field is mans *life*)

g Some reade, For man shalbe in steade of the tree of the fielde, to come out in the siege against thee.

20 Onely those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortes against the citie that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

1 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient childe. 23 The body may not hang all night.

IF one be found [a] slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the field, & it is not knowen who hath slaine him,

a This law declareth how horrible a thing murther is, seeing that for one man a whole countrey shalbe punished except the murtherer be found.

2 Then thine Elders and thy Iudges shal come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the elders of that citie, which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke:

4 And let the Elders of that citie bring the heifer vnto a ‖ stonie [b] valley, which is neyther eared nor sowen, and strike off the heifers necke there in the valley.

‖ Or, rough.
b That the blood shed of the innocent beast in a solitarie place, might make them abhorre the fact.

5 Also the Priests the sonnes of Leui (whom the Lord thy God hath chosen to minister, and to blesse in the name of the Lord) shall come foorth, & by their word shall all strife & plague be tried,

6 And all the Elders of that citie that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our handes haue not shed this blood, neither haue our eies seene it.

8 [c] O Lord, be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shalbe forgiuen them.

c This was the prayer, which the Priestes made in the audience of the people.

9 So shalt thou take away *the cry* of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt go to warre against thine enemies, and the Lord thy God shal deliuer them into thine hands, & thou shalt take the captiues,

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, [d] and shee shall shaue her head, and pare her nayles,

d Signifying that her former life must be changed before they could be ioyned to the people of God.

13 And she shall put off the garment that she was taken in, and she shal remaine in thine house, [e] and bewaile her father & her mother a month long: and after that shalt thou goe in vnto her, and marry her, and she shalbe thy [f] wife.

e As hauing renounced parents and countrey.
f This onely was permitted in the warres: otherwise the Israelites could not marry strangers.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither she wil, but thou shalt not sell her for money, nor make marchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and another [g] hated, and they haue borne him children, both the loued and also the hated, if the first borne be the sonne of the hated,

g This declareth that plurality of wiues came of a corrupt affection.

16 Then when the time commeth, that hee

appointeth his sonnes to be heires of that which
he hath, he may not make the sonne of the belo-
ued first borne || before the sonne of the hated,
which is the first borne:

|| Or, while the sonne of the hated liueth.

17 But he shal acknowledge ÿ sonne of the ha-
ted for ÿ first borne, & giue him h double portion
of al that he hath: for he is ÿ first of his strength,
and to i him belongeth ÿ right of the first borne.
18 If any man haue a sonne that is stubburne
and disobedient, which will not hearken vnto the
voice of his father, nor the voice of his k mother,
and they haue chastened him, and hee would not
obey them,
19 Then shall his father and his mother take
him, & bring him out vnto the Elders of his citie,
and vnto the gate of the place where he dwelleth,
20 And shall say vnto the Elders of his citie,
This our sonne is stubburne and disobedient, *and*
he will not obey our admonition: he is a ryotour,
and a drunkard.
21 Then all the men of his citie shall l stone
him with stones vnto death: so thou shalt take
away euill from among you, that all Israel may
heare it, and feare.
22 ¶ If a man also haue committed a trespasse
worthy of death, and is put to death, and thou
hangest him on a tree.
23 His body shall not remaine m all night
vpon the tree, but thou shalt bury him the same
day: for the * curse of God *is* on him that is han-
ged. Defile not therefore thy land which the Lord
thy God giueth thee to inherite.

h As much as to two of the others.

i Except he be vnworthy, as was Reuben Iaakobs sonne.

k For it is the mothers duetie also to instruct her children.

l Which death was also appoynted for blasphemers and idolaters: so that to disobey the parents is most horrible.

m For Gods Law by his death is satisfied, and nature abhorreth crueltie.

* Gal.3.13.

CHAP. XXII.

1 Hee commaundeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birdes. 8 Why they should haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgine. 22 The punishment of adulterie.

THou * shalt not see thy brothers oxe nor his
sheepe go astray, & a withdraw thy selfe from
them, *but* shalt bring the againe vnto thy brother.
2 And if thy brother bee not b neere vnto
thee, or if thou knowe him not, then thou shalt
bring it into thine house, and it shall remaine with
thee, vntill thy brother seeke after it: then shalt
thou deliuer it to him againe.
3 In like maner shalt thou doe with his c asse,
and so shalt thou doe with his raiment, & shalt so
doe with all lost things of thy brother, which he
hath lost: if thou hast found them, thou shalt not
withdraw thy selfe *from them*.
4 ¶ Thou shalt not see thy brothers asse nor
his oxe fall downe by the way, and withdraw thy-
selfe from them, *but* shalt lift them vp with him.
5 ¶ The d woman shall not weare that which
perteineth vnto the man, neither shall a man put
on womans rayment: for all that doe so, *are* abo-
mination vnto the Lord thy God.
6 ¶ If thou finde a birdes nest in the way, in
any tree, or on the ground, *whether they be* yong
or egges, and the damme sitting vpon the yong,
or vpon the egges, e thou shalt not take the
damme with the yong,
7 *But* shalt in any wise let the damme goe,
and take the yong to thee, that thou mayest
prosper and prolong thy dayes.
8 ¶ When thou buildest a new house, thou shalt
make a battlement on thy roofe, that thou lay not
blood vpon thine house, if any man fall thence.

* Exod.23.4.

a As though thou sawest it not.

b Shewing, that brotherly affection must be shewed, not only to them that dwell neere vnto vs, but also to them which are farre off.

c Much more art thou bound to doe for thy neighbours person.

d For that were to alter the order of nature, and to despite God.

e If God detest crueltie done to little birdes, howe much more to man, made according to his image?

9 ¶ Thou shalt not f sowe thy vineyard with
diuers kinds of seedes, lest thou defile the increase
of the seede which thou hast sowen, and the fruite
of the vineyard.
10 ¶ Thou shalt not plowe with an oxe and
an asse together.
11 ¶ Thou shalt not weare *a garment* of di-
uers sortes, as of woollen and linen together.
12 ¶ * Thou shalt make thee fringes vpon the
foure quarters of thy vesture, wherewith thou
couerest thy selfe.
13 ¶ If a man take a wife, and when he hath
lyen with her, hate her,
14 And lay g slaunderous things vnto her
charge, and bring vp an euill name vpon her, and
say, I tooke this wife, and when I came to her, I
found her not a mayde,
15 Then shall the father of the maid, and her
mother, take and bring the signes of the maydes
virginitie vnto the Elders of the citie to the gate.
16 And the maydes father shall say vnto the
Elders, I gaue my daughter vnto this man to
wife, and he hateth her:
17 And lo, he layeth slaunderous things vnto
her charge, saying, I founde not thy daughter a
mayde: loe, these *are the tokens* of my daughters
virginitie: and they shall spreade the h vesture
before the Elders of the citie.
18 Then the Elders of the citie shall take that
man, and chastise him,
19 And shall condemne him in an hundreth
shekels of siluer, and giue them vnto the father
i of the maide, because hee hath brought vp an
euill name vpon a mayde of Israel: and she shalbe
his wife, and he may not put her away all his life.
20 ¶ But if this thing be true, that the maide
be not found a virgine,
21 Then they shall bring foorth the maide to
the doore of her fathers house, and the men of
her citie shall stone her with stones to death: for
she hath wrought follie in Israel, by playing the
whore in her fathers house: so thou shalt put
euill away from among you.
22 ¶ * If a man be found lying with a woman
married to a man, then they shall die euen both
twaine: *to wit*, the man that lay with the wife, and
the wife: so thou shalt put away euill from Israel.
23 ¶ If a maid be betrothed vnto an husband,
and a man finde her in the towne & lye with her,
24 Then shall yee bring them both out vnto
the gates of the same citie, and shall stone them
with stones to death: the mayd because she cried
not, *being* in the citie, and the man, because he
hath || humbled his neighbours wife: so thou
shalt put away euill from among you.
25 ¶ But if a man finde a betrothed maide in
the field, and force her, and lye with her, then the
man that lay with her, shall dye alone:
26 And vnto the mayd thou shalt do nothing,
because there is in the mayde no || cause of death:
for as when a man riseth against his neighbour
and woundeth him to death, so k is this matter.
27 For he found her in the fields: the betrothed
mayd cryed, & there was no man to succour her.
28 ¶ * If a man finde a mayde that is not be-
trothed, and take her, and lye with her, and they
be found,
29 Then the man that lay with her, shall giue
vnto the maides father fiftie *shekels* of siluer and
she

f The meaning of this Law is, to walke in simplicitie, and not to be curious of your inuentions.

* Num.15.38.

g That is, be the occasion that she is slaundered.

h Meaning the sheete, wherein the signes of her virginitie were.

i For the fault of the childe redoundeth to the shame of the parents: therefore he was recompensed when shee was faultlesse.

* Leuit.20.10.

|| Or, defiled.

|| Or, no cause worthie death.

k Meaning that the innocent should not be punished.

* Exod.22.16.

she shalbe his wife, because he hath humbled her: he cannot put her away all his life.

30 ¶ No man shall [l] take his fathers wife, nor shall vncouer his fathers skirt.

l He shall not lie with his stepmother: meaning hereby all other degrees forbidden, Leuit. 18.

CHAP. XXIII.

1 What men might not bee admitted to office. 9 What they ought to auoyde when they goe to warre. 15 Of the fugitiue seruant. 17 To flee all kinde of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine and corne.

None that is hurt by bursting, or that hath his priuie member cut off, [a] shall enter into the Congregation of the Lord.

2 [b] A bastard shal not enter into ÿ Congregation of ÿ Lord: euen to his tenth generation shall he not enter into the Congregation of the Lord.

3 * The Ammonites, and the Moabites shall not enter into the Congregation of the Lorde: euen to their tenth generation shal they not enter into the Congregation of the Lord for euer,

4 Because they [c] met you not with bread and water in the way, when yee came out of Egypt, and * because they hired against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

5 Neuerthelesse, the Lorde thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lorde thy God loued thee.

6 Thou [d] shalt not seeke their peace nor their prosperitie all thy dayes for euer.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a strāger in his land.

8 The children that are begotten [e] of them in their third generation, shal enter into the Congregation of the Lorde.

9 ¶ When thou goest out with the hoste against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there be among you any that is vncleane by that which commeth to him by night, he shall goe out of the hoste, and shall not enter into the hoste.

11 But at euen hee shall wash *him selfe* with water, and when the sunne is downe, he shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt [f] resort,

13 And thou shalt haue a paddle among thy weapons, & when thou wouldest sit downe without, thou shalt dig therewith, & returning thou shalt [g] couer thine excrements.

14 For the Lord thy God walketh in the mids of thy campe to deliuer thee, and to giue *thee* thine enemies before thee: therefore thine hoste shall be holy, that hee see no filthie thing in thee and turne away from thee.

15 ¶ Thou shalt not [h] deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 He shall dwell with thee, *euen* among you, in what place he shall chuse, in one of thy [†] cities where it liketh him best: thou shalt not vexe him.

17 ¶ There shalbe no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.

18 Thou shalt neither bring the [i] hire of a whore, nor the price of a dogge into the house of the Lorde thy God for any vowe: for euen both these are abomination vnto the Lord thy God.

19 ¶ * Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie.

20 Vnto a [k] stranger thou mayest lend vpon vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lord thy God may [l] blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lorde thy God will surely require it of thee, and *so* it should be sinne vnto thee.

22 But when thou absteinest from vowing, it shalbe no sinne vnto thee.

23 That which is gone out of thy lippes, thou shalt [m] keepe and performe, as thou hast vowed it willingly vnto the Lorde thy God: *for* thou hast spoken it with thy mouth.

24 ¶ When thou commest vnto [n] thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy [o] vessell.

25 When thou commest into thy neighbours corne * thou mayest plucke the eares with thine hand, but thou shalt not mooue a sickle to thy neighbours corne.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newly married is exempted from warre. 6 Of the pledge. 14 Wages must not be reteined. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherlesse, and widowe.

When a man taketh a wife, and marrieth her, if so be shee finde no fauour in his eyes, because he hath espied some filthines in her, [a] then let him write her a bill of diuorcement, & put it in her hand, and send her out of his house.

2 And when she is departed out of his house, and gone her way, and marry with another man,

3 And if the latter husband hate her, & write her a letter of diuorcement, & put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife,

4 *Then* her first husband, which sent her away, may not take her againe to be his wife, after that she is [b] defiled: for that *is* abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherite.

5 ¶ When a man taketh a new wife, he shall not goe a warfare, [c] neither shalbe charged with any businesse, but shalbe free at home one yeere, and reioyce with his wife which he hath taken.

6 ¶ No man shall take the nether nor the vpper [d] milstone to pledge: for this gage is *his* liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him, that theese shal die: so shalt thou put euill away from among you.

8 ¶ Take heede of the * plague of leprosie, that thou obserue diligently, and doe according to all that the Priestes of the Leuites shall teach you: take heede ye doe as I commanded them.

9 Remember what the Lord thy God did vnto * Miriam by the way after that yee were come out of Egypt.

10 ¶ Whē thou shalt aske againe of thy neighbour

a Either to beare office, or to marry a wife.

b This was to cause them to liue chastly, that their posteritie might not be reiected.

* Nehe. 13.1.

c Hereby he condemneth all, that further not the children of God in their vocation.

* Num. 22.5, 6.

d Thou shalt haue nothing to doe with them.

e If the fathers haue renounced their idolatrie, and receiued circumcision.

f For the necessitie of nature.

g Meaning hereby, that his people should be pure both in soule and body.

h This is meant of the heathen, who fled for their masters crueltie and imbraced the true religion.

† Ebr. gates.

i Forbidding hereby that any gaine gotten of euill things should be applied to the seruice of God, Mich. 1.7.

* Exod. 22.25. Leuit. 25.36.

k This was permitted for a time for the hardnesse of their heart.

l If thou shewe thy charitie to thy brother, God will declare his loue toward thee.

m If the vowe be lawfull & godly.

n Being hired for to labour.

o To bring home to thine house.

* Matth. 12.1.

a Hereby God approoueth not that light diuorcement, but permitteth it to auoyde further inconuenience, Mat. 19.8.

b Seeing that by admitting her, he indeed her to be vncleane and defiled.

c That they might learne to knowe one anothers conditions and so afterward liue in godly peace.

d Nor any thing, whereby a man getteth his liuing.

* Leuit. 13.2.

* Num. 12.10.

e As though thou wouldest appoint what to haue, but shalt receiue what he may spare.

bour any thing lent, thou shalt not goe into his house to fet his pledge.

11 But thou shalt stand without, and the man that borowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore if it be a poore body, thou shalt not sleepe with his pledge,

13 *But* shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, and blesse thee: and it shalbe righteousnes vnto thee before the Lorde thy God.

f Though hee would bee vnthankfull, yet God wil not forget it.

14 ¶ Thou shalt not oppresse an hyred seruāt that is needy & poore, *neither* of thy brethren, nor of ẏ stranger that is in thy land within thy gates.

* *Leuit.19.13. tob.4.14.*

15 * Thou shalt giue him his hire for his day, neither shal the sunne goe downe vpon it: for he is poore, and therewith susteineth his life: lest he crie against thee vnto the Lorde, and it be sinne vnto thee.

* *2.King.14.6. 2.chro.25.4 iere. 31.29.30.ezek. 18.20.*

16 ¶ * The fathers shall not be put to death for the children, nor the children put to death for the fathers, but euery man shall be put to death for his owne sinne.

g Because the world did least esteeme these sortes of people, therefore God hath most care ouer them.

17 ¶ Thou shalt not peruert the right of the g stranger, *nor* of the fatherlesse, nor take a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and howe the Lorde thy God deliuered thee thence. Therefore I commaund thee to doe this thing.

* *Leuit.19.9. and 23.22.*

19 ¶ * When thou cuttest downe thine haruest in thy fielde, and hast forgotten a sheafe in the fielde, thou shalt not goe againe to fet it, *but* it shalbe for the stranger, for the fatherles, & for the widowe: that the Lorde thy God may blesse thee in all the workes of thine hands.

‖ *Or, gatherest thine oliues.*

20 When thou ‖ beatest thine oliue tree, thou shalt not goe ouer the boughes againe, *but* it shalbe for the stranger, for the fatherlesse, and for the widowe.

‖ *Or, the grapes of thy vineyarde.*

21 When thou gatherest thy ‖ vineyard, thou shalt not gather the grapes cleane after thee, *but* they shall be for the stranger, for the fatherlesse, and for the widowe.

h God iudged them not mindfull of his benefite, except they were beneficiall vnto others.

22 And remember that thou wast h a seruant in the land of Egypt: therefore I commaund thee to doe this thing.

CHAP. XXV.

1 The beating of the offenders. 5 To raise vp seed to the kinsman. 11 In what case a womans hand must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

When there shall be strife betweene men, and they shall come vnto iudgement, a and sentence shall be giuen vpon them, and the righteous shall be iustified, and the wicked condemned,

a Whether there be a plaintife or none, the magistrates ought to trie out faults and punish according to the crime.

2 Then if so be the wicked be worthy to be beaten, the iudge shall cause him to lie downe, b and to be beaten before his face, according to his trespasse, vnto a certaine number.

b When the crime deserueth not death.

3 c Fourtie *stripes* shall he cause him to haue and not past, lest if hee should exceede and beat him aboue that with many stripes, thy brother should appeare despised in thy sight.

c The rulers of superstition afterward tooke one away, 2.Cor.11.24.

4 ¶ * Thou shalt not mousell the oxe that treadeth out the corne.

* *1.Cor.9.9. 1.tim. 5.18.*

5 ¶ * If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marry without, *that is*, vnto a stranger,

* *Ruth.4.5. matt. 22.24. mar.12.19. luke 20.28.*

but his d kinsman shall goe in vnto her, and take her to wife, and doe the kinsmans office to her.

d Because the Ebrew worde ... signifieth ... naturall brother ... the worde ... signifieth ... ther, is taken ... for a kinsman ... seemeth that ... not meant ... naturall brother should marry ... brothers wife ... some other ... kinred, that ... that degree ... might marry.

6 And the first borne which she beareth, shal succeede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinsman vnto me.

8 Then the Elders of his citie shall call him, and commune with him: if he stand and say, I wil not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loose his shooe from his foote, and spit in his face, and answere, and say, So shall it be done vnto that man, that will not build vp his brothers house.

10 And his name shall be called in Israel, The house of him whose shooe is put off.

11 ¶ When men striue together, one with another, if the wife of the one come neere, for to ridde her husband out of the handes of him that smiteth him, and put foorth her hand, and take him by his priuities,

e This law importeth, that godly shame fastnesse be preserued: for it is an horrible thing to see a woman past shame.

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bagge two maner of † weightes, a great and a small,

† *Ebr. stone and stone.*

14 Neither shalt thou haue in thine house diuers † measures, a great and a small:

† *Ebr. Ephah and ephah: reade Leui. 16.36.*

15 *But* thou shalt haue a right & iust weight: a perfite and a iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lorde thy God giueth thee.

16 For all that doe such things, *and* all that doe vnrighteously, *are* abomination vnto the Lord thy God.

17 ¶ * Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

* *Exod.17.8.*

18 How hee met thee by the way, and smote the hindmost of you, all that were feeble behinde thee, when thou wast fainted and weary, and he feared not God.

19 Therefore, when the Lorde thy God hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, *then* thou shalt put out the f remembrance of Amalek from vnder heauen: forget not.

f This was partly accomplished by Saul, about 450 yeere after ...

CHAP. XXVI.

3 The offering of the first fruites. 5 What they must protest when they offer them. 12 The tithes of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

Also when thou shalt come into the lande which the Lorde thy God giueth thee for inheritance, and shalt possesse it, & dwell therein,

2 a Then shalt thou take of the first of all the fruite of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, and goe vnto the place, which the Lorde thy God shall chuse to b place his Name there.

a By this ceremonie they acknowledged that they receiued the land of Canaan as a free gift of God.

b To be called vpon, serued and worshipped spiritually, Chap.12.

3 And thou shalt come vnto the Priest, that shall be in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lorde sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, & set it downe before the altar of the

Lord thy God.
5 And thou shalt answere and say before the
Lord thy God, A [c] Syrian was my father, who be-
ing ready to perish *for hunger*, went downe into
Egypt, and soiourned there with a small company,
and grew there vnto a nation great, mightie [d] and
full of people.
6 And the Egyptians vexed vs, and troubled
vs, and laded vs with cruell bondage.
7 But when we [e] cried vnto ỹ Lord God of our
fathers, ỹ Lord heard our voyce, & looked on our
aduersitie, & on our labour, & on our oppression.
8 And the Lord brought vs out of Egypt in
a mightie hand, and a stretched out arme, with
great terriblenesse, both in signes and wonders.
9 And he hath brought vs into this place, and
hath giuen vs this land, *euen* a land that floweth
with milke and honie.
10 And nowe, loe, I haue [f] brought the first-
fruites of the land which thou, O Lord, hast gi-
uen me, and thou shalt set it before the Lord thy
God, and worship before the Lord thy God:
11 And thou shalt reioyce in all the good
things which the Lord thy God hath giuen vnto
thee & to thine [g] houshold, thou and the Leuite,
and the stranger that is among you.
12 ¶ When thou hast made an end of tithing
all the tithes of thine increase, the third yeere,
which is the yere of tithing, and hast giuen it vnto
the Leuite, to the stranger, to the fatherlesse, and
to the widowe, that they may eate within thy
gates, and be satisfied,
13 Then thou shalt [h] say before the Lord thy
God, I haue brought the halowed thing out of
mine house, & also haue giuen it vnto the Leuites
& to the strangers, to the fatherlesse, & to the wi-
dow, according to al thy * commandements which
thou hast commanded me: I haue [i] transgressed
none of thy commandements, nor forgotten *them*.
14 I haue not eaten thereof [k] in my mourning,
nor suffred ought to perish [l] through vncleannes,
nor giuen ought thereof for the dead, *but* haue
hearkened vnto the voice of the Lord my God: I
haue done [m] after al that thou hast commanded me.
15 Looke downe from thine holy habitation,
euen from heauen, and blesse thy people Israel, and
the land which thou hast giuen vs (as thou swa-
rest vnto our fathers) the land that floweth with
milke and hony.
16 ¶ This day the Lord thy God doth com-
maund thee to doe these ordinances, and lawes:
keepe them therefore, and doe them with [n] all
thine heart, and with all thy soule.
17 Thou hast set vp the Lord this day to be
thy God, and to walke in his wayes, and to keepe
his ordinances, and his commandements, and his
lawes, and to hearken vnto his voyce.
18 [o] And the Lord hath set thee vp this day,
to be a * precious people vnto him (as hee hath
promised thee) and that thou shouldest keepe all
his commandements,
19 And to make thee * high aboue all nations
(which he hath made) in praise, & in name, and in
glory, * and that thou shouldest be an holy people
vnto the Lord thy God, as he hath sayd.

c Meaning Iaakob, who serued 20 yeeres in Syria.
d Onely by Gods mercy, and not by their fathers deseruings.
e Alledging the promises made to our fathers, Abraham, Izhak and Iaakob.
f In token of a thankfull heart, and mindefull of this benefice.
g Signifying that God giueth vs not goods for our selues onely, but for their vses also which are committed to our charge.
h Without hypocrisie.
* Chap.14.27.
i Of malice and contempt.
k Or, for any necessitie.
l By putting them to my prophane vse.
m As farre as my frail nature would suffer: for else, as Dauid and Paul say, there is not one iust, Psal. 143. rom.3.10.
n With a good and simple conscience.
o Signifying that there is a mutuall bond betweene God & his people.
* Chap.7.6.& 14.2.
* Chap.4.7.& 28.1.
* Chap.7.6.& 14.2.

CHAP. XXVII.

2 They are commanded to write the Lawe vpon stones for a remembrance. 5 Also to builde an altar. 13 The cursings are giuen on mount Ebal.

THen Moses with the Elders of Israel [a] com-
manded the people, saying, Keepe all the
commandements, which I command you this day.
2 And when ye shall passe * ouer Iorden vnto
the land which the Lord thy God giueth thee,
thou shalt set thee vp great stones, and playster
them with plaister,
3 [b] And shalt write vpon them all the wordes
of this Lawe, when thou shalt come ouer, that
thou mayest go into the land which the Lord thy
God giueth thee: a land that floweth with milke
and honie, as the Lord God of thy fathers hath
promised thee.
4 Therefore when yee shall passe ouer Iorden,
ye shall set vp these stones, which I command you
this day in mount Ebal, and thou shalt plaister
them with plaister.
5 * And there shalt thou build vnto the Lord
thy God an altar, *euen* an altar of stones: thou
shalt lift none [c] yron *instrument* vpon them.
6 Thou shalt make the altar of the Lord thy
God of whole stones, and offer burnt offerings
thereon vnto the Lord thy God.
7 And thou shalt offer peace offrings, & shalt
eate there and reioyce before the Lord thy God:
8 And thou shalt write vpon the stones al the
words of this Lawe, [d] well and plainely.
9 ¶ And Moses & the Priestes of the Leuites
spake vnto all Israel, saying, Take heede & heare,
O Israel: this day thou art become the people of
the Lord thy God.
10 Thou [e] shalt hearken therefore vnto ỹ voice
of the Lord thy God, & do his commandements
& his ordinances, which I command thee this day.
11 ¶ And Moses charged the people the same
day, saying,
12 These shal stand vpon mount Gerizzim, to
blesse the people when ye shal passe ouer Iorden:
Simeon, and Leui, and Iudah, and Issachar, and
[f] Ioseph, and Beniamin.
13 And these shall stand vpon mount Ebal, to
[g] curse: Reuben, Gad, and Asher, and Zebulun,
Dan, and Naphtali.
14 And the Leuites shall answere and say vn-
to all the men of Israel with a loude voyce,
15 ¶ Cursed be the man that shall make any
carued or molten [h] image, *which is* an abomina-
tion vnto the Lord, the worke of the hands of the
craftesman, and putteth it in a secrete place: and
all the people shall answere, and say: So be it.
16 Cursed be he that [i] curseth his father and
his mother: And all the people shall say: So be it.
17 Cursed be he that remoueth his neighbors
[k] marke: And all the people shall say: So be it.
18 Cursed be he ỹ maketh the [l] blinde go out
of the way: And all the people shall say: So be it.
19 Cursed be he that hindreth the right of the
stranger, the fatherlesse, and the widow: And all
the people shall say: So be it.
20 Cursed be hee that lyeth with his fathers
wife: for he hath vncouered his fathers [m] skirt:
And all the people shall say: So be it.
21 Cursed be he that lieth with any beast: And
all the people shall say: So be it.
22 Cursed be he that lyeth with his sister, the
daughter of his father, or the daughter of his mo-
ther: And all the people shall say: So be it.
23 Cursed be he that lyeth with his [n] mother
in law: And all the people shall say: So be it.

a As Gods minister, and charged with the same.
* Iosh.4.1.
b God would that his Law should be set vp in the borders of the land of Canaan, that all that looked thereon, might knowe that the land was dedicate to his seruice.
* Exod.20.25. iosh.8.31.
c The altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.
d That euery one may well reade it, and vnderstand it.
e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.
f Meaning, Ephraim and Manasseh.
g Signifying, that if they would not obey God for loue, they should be made to obey for feare.
h Vnder this he conteineth all the corruption of Gods seruice, and the transgression of the first table.
i Or, contemneth: and this appertaineth to the second table.
k He condemneth all iniuries and extortions.
l Meaning, that helpeth not and counselleth not his neighbour.
m In committing whoredome against him, Leuit.18.8. and 20.11. chap.22.30.
n Meaning his wiues mother.

24 Cursed be hee that smiteth his neighbour
o secretly: And all the people shall say: So be it.

o For God, that seeth in secrete, will reuenge it.

25 *Cursed be he that taketh a reward to put
to death innocent blood: And all the people shall
say: So be it.

* Ezek.22.12.

26 *Cursed be he that confirmeth not all the
wordes of this Law, to do them: And all the peo-
ple shall say: So be it.

* Gala.3.10.

CHAP. XXVIII.

1 The promises to them that obey the commandements. 15 The threatnings to the contrary.

IF *thou shalt obey diligently the voyce of the
Lord thy God, and obserue and do all his com-
mandements, which I commaund thee this day,
then the Lord thy God will [a] set thee on high
aboue all the nations of the earth.

* Leuit.26.3.

a He will make thee the most excellent of all people.

2 And all these blessings shall come on thee,
and [b] ouertake thee, if thou shalt obey the voyce
of the Lord thy God.

b When thou thinkest thy selfe forsaken.

3 Blessed shalt thou bee in the [c] citie, and
blessed also in the fielde.

c Thou shalt liue wealthily.

4 Blessed shalbe the fruite [d] of thy body, and
the fruite of thy ground, & the fruit of thy cattel,
the increase of thy kine, & ẏ flocks of thy sheepe.

d Thy children and succesion.

5 Blessed shalbe thy basket and thy dough.
6 Blessed shalt thou be, when thou [e] commest
in, and blessed also when thou goest out.

e All thine enterprises shall haue good successe.

7 The Lord shall cause thine enemies that
rise against thee, to fall before thy face: they shall
come out against thee one way, and shall flee be-
fore thee [f] seuen wayes.

f Meaning, many wayes.

8 The Lord shall command the blessing *to be*
with thee in thy store houses, and in all that thou
settest thine [g] hand to, and will blesse thee in the
land which the Lord thy God giueth thee.

g God will blesse vs, if we doe our duetie, and not be idle.

9 The Lord shall make thee an holy people
vnto himselfe, as he hath sworne vnto thee, if
thou shalt keepe the cōmandements of the Lord
thy God, and walke in his wayes.
10 Then all people of the earth shall see that
the Name of the Lord is [h] called vpon ouer thee,
and they shalbe afraid of thee.

h In that he is thy God, and thou art his people.

11 And the Lord shall make thee plenteous in
goods, in ẏ fruite of thy body, & in the fruit of thy
cattell, and in the fruite of thy ground, in the land
which ẏ Lord sware vnto thy fathers, to giue thee.
12 The Lord shall open vnto thee his good
treasure, *euen* the [i] heauen to giue rayne vnto thy
land in due season, and to blesse all the worke of
thine handes: and *thou shalt lend vnto many
nations, but shalt not borow thy selfe.

i For nothing in the earth is profitable, but when God sendeth his blessings from heauen.
* Chap.15.6.

13 And the Lord shall make thee the head,
and not the ‖ tayle, and thou shalt be aboue only,
and shalt not be beneath, if thou obey the com-
mandements of the Lord thy God, which I com-
mand thee this day, to keepe and to doe *them*.

‖ *Or, the lowest.*

14 But thou shalt not decline from any of the
wordes, which I command you this day, *either*
to the * right hand or to the left, to goe after
other gods to serue them.

* Iosh.23.6.

15 ¶ *But if thou wilt not obey the voyce of
the Lord thy God, to keepe and to doe all his
commandements and his ordinances, which I
command thee this day, then all these curses shall
come vpon thee, and ouertake thee.

* Leuit.26.14. Lament.2.17. Malac.2.2. Baruc.1.20.

16 Cursed shalt thou bee in the towne, and
cursed also in the fielde.
17 Cursed shall thy basket be, & thy ‖ dough,
18 Cursed shall be the fruite of thy body, and

‖ *Or, store.*

the fruite of thy land, the increase of thy kine,
and the flockes of thy sheepe.
19 Cursed shalt thou be when thou commest
in, and cursed also when thou goest out.
20 The Lord shall send vpon thee cursing,
trouble, and ‖ shame, in all that which thou settest
thine hand to doe, vntill thou be destroyed, and
perish quickely, because of the wickednesse of
thy workes whereby thou hast forsaken me.

‖ *Or, rebuke.*

21 The Lord shall make the pestilence cleaue
vnto thee, vntill he hath consumed thee from the
land, whither thou goest to possesse it.
22 * The Lord shall smite thee with a con-
sumption, and with the feuer, and with a burning
ague, and with feruent heate, and with the sword,
and with ‖ blasting, and with the mildew, and they
shall pursue thee vntill thou perish.

* Leuit.26.16.
‖ *Or, drought.*

23 And thine heauen that is ouer thine head,
shall be [k] brasse, and the earth that is vnder thee,
yron.

k It shall giue thee no more moisture then if it were of brasse.

24 The Lord shall giue thee for the raine of thy
land, dust and ashes: *euen* from ‖ heauen shall it
come downe vpon thee, vntil thou be destroyed.

‖ *Or, out of the aire, as dust raised with winde.*

25 *And* the Lord shall cause thee to fall be-
fore thine enemies: thou shalt come out one way
against them, and shalt flee seuen wayes before
them, & shalt be [l] scattered through all the king-
domes of the earth.

l Some read, thou shalt be a terrour and feare, when they shall heare how God hath plagued thee.

26 And thy [m] carkeis shall be meate vnto all
foules of the ayre, and vnto the beastes of the
earth, and none shall fray them away.

m Thou shalt be cursed both in thy life and in thy death: for the buriall is a testimony of the resurrection, which signe for thy wickednesse thou shalt lacke.

27 The Lord will smite thee with the botch of
Egypt, and with the emeroides, and with the skab,
and with the itch, that thou canst not be healed.
28 And the Lord shal smite thee with madnesse,
and with blindnesse, and with astonying of heart.
29 Thou shalt also grope at noone daies, as the
[n] blinde gropeth in darkenesse, and shalt not
prosper in thy wayes: thou shalt neuer but be op-
pressed with wrong and bee powled euermore,
and no man shall succour *thee*.

n In things most euident & cleare thou shalt lacke discretion and iudgement.

30 Thou shalt betroth a wife, & another man
shall lye with her: thou shalt build an house, and
shalt not dwell therein: thou shalt plant a vine-
yard, and shalt not † eate the fruite.

† *Ebr. make it common.*

31 Thine oxe shalbe slaine before thine eyes,
and thou shalt not eate thereof: thine asse shal be
violently taken away before thy face, & shall not
be restored to thee: thy sheepe shalbe giuen vnto
thine enemies, & no man shal rescue *them* for thee.
32 Thy sonnes & thy daughters shalbe giuen
vnto another people, and thine eyes [o] shall still
looke for them, euen till they fall out, and there
shalbe no power in thine hand.

o When they shall returne from their captiuitie.

33 The fruite of thy land and all thy labours
shall a people, which thou knowest not, eate, and
thou shalt neuer but suffer wrong, and violence
alway:
34 So that thou shalt be madde for the sight
which thine eyes shall see.
35 The Lord shall smite thee in the knees, and
in the thighes, with a sore botch, that thou canst
not be healed: euen from the sole of thy foote
vnto the top of thine head.
36 The Lord shall bring thee and thy [p] King
(which thou shalt set ouer thee) vnto a nation,
which neither thou nor thy fathers haue know-
en, and there thou shalt serue other gods: *euen*
wood and stone,

p As he did Manasseh, Ioachim, Zedechias and others.

37 And thou shalt * be a wonder, a prouerbe and a common talke among all people, whither the Lord shall carie thee.

* Iere.24.9. & 25.9. 1.king.9.7.

38 *Thou shalt carie out much seede into the fielde, and shalt gather but litle in: for the grashoppers shall destroy it.

* Mich.6.15. hag.1.6.

39 Thou shalt plant a vineyarde, & dresse it, but shalt neither drinke of the wine, nor gather *the grapes*: for the wormes shall eate it.

40 Thou shalt haue Oliue trees in all thy coastes, but shalt not anoynt thy selfe with the oyle: for thine oliues shall || fall.

|| Or, be shaken before they be ripe.

41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All thy trees and fruite of thy land q shall the grashoppers consume.

q Vnder one kinde he conteineth all the vermine, which destroy the fruites of the land: and this is an euident token of Gods curse.

43 The stranger that is among you, shall clime aboue thee vp on hie, and thou shalt come downe beneath alow.

44 He shall lend thee, and thou shalt not lend him: he shalbe the head, & thou shalt be the taile.

45 Moreouer, all these curses shall come vpon thee, and shall pursue thee and ouertake thee, till thou be destroyed, because thou obeyedst not the voyce of the Lorde thy God, to keepe his commandements, and his ordinances, which he commanded thee:

46 And they shall be vpon r thee for signes & wonders, and vpon thy seede for euer,

r Gods plagues shall be euident signes that he is offended with thee.

47 Because thou seruedst not the Lorde thy God with ioyfulnesse and with a good heart for the abundance of all things,

48 Therefore thou shalt serue thine enemies which the Lorde shall send vpon thee, in hunger and in thirst, and in nakednes, and in neede of all things: and he shall put a yoke of yron vpon thy necke vntill he haue destroyed thee.

49 The Lorde shall bring a nation vpon thee from farre, *euen* from the ende of the world, flying *swift* as an Egle: a nation whose tongue thou shalt not vnderstand:

50 A nation of a || fierce countenance, which will not regarde the person of the olde, nor haue compassion of the yong.

|| Or, barbarous, cruel, or, impudent.

51 The same shal eate the fruite of thy cattel, and the fruite of thy land vntill thou be destroyed, and he shall leaue thee neither wheate, wine, nor oyle, *neither* the || increase of thy kine, nor the flockes of thy sheepe, vntill he haue brought thee to nought.

|| Or, first borne of thy bullocks.

52 And he shall besiege thee in all thy cities, vntill thine hie and strong walles fall downe, wherein thou trustedst in all thy land, and he shal besiege thee in all thy || cities throughout all thy land, which the Lord thy God hath giuen thee.

|| Or, gates.

53 *And thou shalt eate the fruite of thy body, *euen* the flesh of thy sonnes, and thy daughters, which the Lorde thy God hath giuen thee, during the siege & straitnesse, wherein thine enemie shall inclose thee:

* Leuit.26.29. 2.kings 6.29. lament.4.10. baruk.2.3.

54 *So that* the man (that is tender and exceeding deintie among you) * shall be grieued at his brother, and at his wife, *that lieth* in his bosome, and at the remnant of his children, which hee hath yet left,

* Chap.15.9.

55 For feare of giuing vnto any of them of the flesh of his children, whom he shall eate, because he hath nothing left him in that siege, and straitnesse, wherewith thine enemie shall besiege thee in all thy cities.

56 The tender and deintie f woman among you, which neuer would venture to set the sole of her foote vpon the ground (for her softnesse and tendernesse) shall be grieued at her husband *that lieth* in her bosome, and at her sonne, and at her daughter,

f As came to passe in the dayes of Ioram, King of Israel, 2.king.6.29. and when the Romans besieged Ierusalem.

57 And at her t afterbirth (that shal come out from betweene her feete) and at her children, which she shall beare: for when all things lacke, she shall eate them secretly, during the siege and straitnesse, wherewith thine enemie shall besiege thee in thy cities.

t Hunger shall so bite her, that she shalbe ready to eate her childe before it be deliuered.

58 ¶ If thou wilt not keepe and doe u all the wordes of this Lawe (that are written in this booke) and feare this glorious and fearefull name THE LORD THY GOD,

u For he that offendeth in one, is guiltie of all, Iam.2.10.

59 Then the Lord wil make thy plagues wonderfull, and the plagues of thy seede, *euen* great plagues and of long continuance, and sore diseases, and of long durance.

60 Moreouer, he will bring vpon thee all the diseases of Egypt, whereof thou wast afrayd, and they shall cleaue vnto thee.

61 And euery sickenesse, and euery plague, which is not x written in the booke of this Lawe, will the Lorde heape vpon thee, vntill thou be destroyed.

x Declaring that God hath infinite meanes to plague the wicked, besides them, that are ordinarie or written.

62 And ye shall be left few in number, where ye were as the * starres of heauen in multitude, because thou wouldest not obey the voyce of the Lorde thy God.

* Chap.10.22.

63 And as the Lorde hath reioyced ouer you, to doe you good, and to multiplie you, so he will reioyce ouer you, to destroy you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possesse it.

64 And the Lorde shall y scatter thee among all people, from the one ende of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, *euen* wood and stone.

y Signifying that it is a singular gift of God to be in a place where we may worship God purely, and declare our faith and religion.

65 Also among these nations thou shalt finde no rest, neither shall the sole of thy foote haue rest: for the Lorde shall giue thee there a trembling heart, & *looking to returne* till thine eyes fall out, and a sorowfull minde.

66 And thy life shall || hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

|| Or, thou shalt be in doubt of thy life.

67 In the morning thou shalt say, Would God it were euening, and at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, & for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with z shippes by the way, whereof I sayd vnto thee, Thou shalt see it no more againe: and there yee shall sell your selues vnto your enemies for bondmen and bondwomen, and there *shalbe* no byer.

z Because they were vnmindfull of that miracle, when he made the sea a place for them to passe thorowe.

CHAP. XXIX.

2 The people are exhorted to obserue the commandements. 10 The whole people from the hiest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

These are the a wordes of the couenant which the Lorde commanded Moses to make with

a That is, the articles, or conditions.

with the children of Israel in the land of Moab
beside the couenant which hee had made with
them in [b] Horeb.
2 ¶ And Moses called all Israel, and said vnto
them, Ye haue seene all that the Lord did before
your eyes in the land of Egypt vnto Pharaoh and
vnto all his seruants, and vnto all his land,
3 The [c] great tentations which thine eyes
haue seene, those great miracles and wonders:
4 Yet the Lord hath not [d] giuen you an heart
to perceiue, and eyes to see, and eares to heare,
vnto this day.
5 And I haue led you fourty yeere in the
wildernesse: your clothes are not waxed olde vp-
on you, neither is thy shooe waxed olde vpon
thy foote.
6 Yee haue eaten no [e] bread, neither drunke
wine, nor strong drinke, that ye might know how
that I am the Lorde your God.
7 After, yee came vnto this place, and Sihon
King of Heshbon, and Og King of Bashan came
out against vs vnto battell, and we slew them,
8 And tooke their land, and gaue it for an
inheritance vnto the Reubenites, and to the Ga-
dites, and to the halfe tribe of Manasseh.
9 * Keepe therefore the wordes of this coue-
nant and doe them, that yee may prosper in all
that ye shall doe.
10 Ye stand this day euery one of you before
the Lord your [f] God: your heads of your tribes,
your Elders and your officers, *euen* all the men of
Israel:
11 Your children, your wiues, and thy stran-
ger that is in thy campe from the hewer of thy
wood, vnto the drawer of thy water,
12 That thou shouldest [g] passe into the coue-
nant of the Lord thy God, & into his othe which
the Lorde thy God maketh with thee this day,
13 For to establish thee this day a people vnto
him selfe, and that he may be vnto thee a God, as
he hath said vnto thee, and as he hath sworne vn-
to thy fathers, Abraham, Izhak, and Iaakob.
14 Neither make I this couenant, & this othe
with you onely,
15 But *aswel* with him that standeth here with
vs this day before the Lord our God, as with him
[h] that is not here with vs this day.
16 For ye knowe, how we haue dwelt in the
land of Egypt, and how wee passed thorowe the
middes of the nations, which ye passed by.
17 And ye haue seene their abominations and
their idoles (wood, and stone, siluer and golde)
which were among them,
18 That there should not be among you man
nor woman, nor familie, nor tribe, which should
turne his heart away this *day* from the Lord our
God, to goe and serue the gods of these nations,
and that there should not be among you [l] *any*
roote that bringeth foorth * gall & wormewood,
19 So that when he heareth the wordes of this
curse, he ‖ blesse him selfe in his heart, saying, I
shall haue peace, although I walke according to
the stubburnnes of mine owne heart, thus adding
[k] drunkennesse to thirst.
20 The Lord will not be mercifull vnto him,
but then the wrath of the Lorde and his ielousie
shall smoke against that man, and euery curse
that is written in this booke, shall light vpon
him, and the Lorde shall put out his name from

b At the first giuing of the law, which was fourtie yeeres before.

c The prooses of my power.

d Hee sheweth that it is not in mans power to vnderstande the mysteries of God, if it be not giuen him from aboue.

e Made by mans arte, but Manna, which is called the bread of Angels.

* Chap.4.6. 1.kings 2.3.

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

g Alluding to them, that when they made a sure couenant, diuided a beast in twaine, and past betweene the partes diuided, Gene.15.10.

h Meaning their posteritie.

l Such sinne, as the bitter fruite thereof might choke and destroy you.

* Actes 8.23.

‖ Or, flatter.

k For as he that is thirstie, desireth to drinke much, so he that followeth his appetites, seeketh by al meanes, and yet cannot be satisfied.

vnder heauen,
21 And the Lord shal separate him vnto euill
out of all the tribes of Israel, according vnto all
the curses of the couenant, that is written in the
booke of this Lawe.
22 So that the [l] generation to come, *euen* your
children, that shall rise vp after you, & the stran-
ger, that shall come from a farre land, shall say,
when they shal see the plagues of this land, & the
diseases thereof, wherewith the Lord shal smite it:
23 (*For* all that land *shall* burne with brim-
stone and salt: it shall not be sowen, nor bring
foorth, nor any grasse shall growe therein, like as
in the ouerthrowing of * Sodom, and Gomorah,
Admah, and Zeboim, which the Lord ouerthrew
in his wrath and in his anger)
24 Then shall all nations say, * Wherefore
hath the Lorde done thus vnto this land? howe
fierce is this great wrath?
25 And they shall answere, Because they haue
forsaken the couenant of the Lorde God of their
fathers, which he had made with them, when he
brought them out of the land of Egypt,
26 And went and serued other gods and wor-
shipped them: *euen* gods which they knewe not,
and ‖ which had giuen them nothing,
27 Therefore the wrath of the Lorde waxed
hot against this land, to bring vpon it euery curse
that is written in this booke.
28 And the Lorde hath rooted them out of
their land in anger, and in wrath, and in great in-
dignation, and hath cast them into another land,
as *appeareth* this day.
29 The [m] secret things *belong* to the Lord our
God, but the things reueiled *belong* vnto vs, and
to our children for euer, that we may doe all the
wordes of this Lawe.

CHAP. XXX.

*1 Mercie shewed when they repent. 6 The Lorde doeth cir-
cumcise the heart. 11 All excuse of ignorance is taken a-
way. 19 Life and death is set before them. 20 The Lorde is
their life which obey him.*

NOwe when all these things shall come vpon
thee, *either* the blessing or the curse which I
haue set before thee, and thou shalt [a] turne into
thine heart, among all the nations whither the
the Lorde thy God hath driuen thee,
2 And shalt returne vnto the Lord thy God,
and obey his voyce in all that I command thee
this day: thou, and thy children with all thine
[b] heart and with all thy soule,
3 Then the Lord thy God will cause thy cap-
tiues to returne, and haue compassion vpon thee,
and wil returne, to gather thee out of all the peo-
ple, where the Lord thy God hath scattered thee.
4 Though thou werest cast vnto the vtmost
part of [c] heauen, from thence will the Lorde thy
God gather thee, & fro thence wil he [d] take thee,
5 And the Lorde thy God will bring thee in-
to the land which thy fathers possessed, and thou
shalt possesse it, and he will shew thee fauour, and
will multiplie thee aboue thy fathers,
6 And the Lorde thy God will [e] circumcise
thine heart, and the heart of thy seede, that thou
maiest loue the Lord thy God with al thine heart,
and with all thy soule, that thou mayest liue.
7 And the Lorde thy God will lay all these
curses vpon thine enemies, and on them, that
hate thee, and that persecute thee.

l Gods plagues vpon them that rebell against him, shalbe so strange, that all ages shall be astonished.

* Gen.19.24,25.

* 1.Kings 9.8, iere.22.8.

‖ Or, which had not giuen them a land to possesse.

m Moses hereby reproueth their curiositie, which seeke those things that are onely knowen to God: and their negligence that regard not that, which God hath reueiled vnto them, as the Lawe.

a By calling to remembrance, both his mercies and his plagues.

b In true repentance is none hypocrisie.

c Euen to the worldes end.

d And bring thee into thy countrey.

e God will purge all thy wicked affections: which thing is not in thine owne power to doe.

f If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

8 f Returne thou therefore, and obey the
voyce of the Lorde, and doe all his commaunde-
ments, which I command thee this day.
9 And the Lorde thy God will make thee
plenteous in euery worke of thine hand, in the
fruite of thy body, and in the fruit of thy cattell,
and in the fruite of the land for thy wealth: for
the Lord wil turne againe, & g reioyce ouer thee
to do thee good, as he reioyced ouer thy fathers,
10 Because thou shalt obey the voyce of the
Lord thy God, in keeping his commãdements, &
his ordinances, which are writtẽ in the booke of
this Law, when thou shalt returne vnto the Lord
thy God with al thine heart & with al thy soule.
11 ¶ For this commandement which I com-
mand thee this day, is h not hid from thee, nei-
ther is it farre off.
12 It is not in heauen, that thou shouldest
say, * Who shall go vp for vs to heauen, & bring
it vs, and cause vs to heare it, that we may doe it?
13 Neither is it beyonde the i sea, that thou
shouldest say, Who shal go ouer the sea for vs, &
bring it vs, & cause vs to heare it, ỹ we may do it?
14 But the k word is very neere vnto thee: *euen*
in thy mouth and in thine heart, for to l do it.
15 Beholde, I haue set before thee this day
life and good, death and euill,
16 In that I commande thee this day, m to
loue the Lord thy God, to walke in his waies, &
to keepe his commandements, and his ordinan-
ces, and his lawes, that thou mayest n liue, and be
multiplied, & that the Lord thy God may blesse
thee in the land, whither thou goest to possesse it.
17 But if thine heart turne away, so that thou
wilt not obey, but shalt be seduced and worship
other gods, and serue them,
18 I pronoũce vnto you this day, ỹ ye shal sure-
ly perish, ye shal not prolong your days in ỹ land,
whither thou passest ouer Iorden to possesse it.
19 * I call heauen and earth to recorde this
day against you, *that* I haue set before you life &
death, blessing and cursing. therefore o chuse life,
that *both* thou and thy seede may liue,
20 By louing the Lord thy God, by obeying
his voyce, and by cleauing vnto him: for hee is
thy life, and the length of thy dayes: that thou
mayest dwell in the lande which the Lord sware
vnto thy fathers, Abraham, Izhak, and Iaakob,
to giue them.

g Hee meaneth not that God is subiect to these passions, to reioyce, or to be sad; but he vseth this maner of speach to declare the loue that he beareth vnto vs.
h The lawe is so euident that none can pretend ignorance.
* Rom. 10.6.
i By heauen and the sea hee meaneth places most farre distant.
k Euen the lawe and the Gospell.
l By faith in Christ.
m So that to loue and obey God is onely life and felicitie.
n Hee addeth these promises, to signifie that it is for our profite that we loue him, and not for his.
* Chap. 4.26.
o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

CHAP. XXXI.

2. 7. Moses preparing himselfe to die, appointeth Ioshua to rule the people. 9 He giueth the law to the Leuites, that they should reade it to the people. 19 God giueth them a song as a witnes betweene him & them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebell after his death.

THen Moses went and spake these words vn-
to all Israel,
2 And said vnto them, I am an hundreth and
twentie yeere olde this day: I a can no more goe
out and in: also the Lorde hath saide vnto mee,
* Thou shalt not go ouer this Iorden.
3 The Lord thy God he wil goe ouer before
thee: hee wil destroy these nations before thee,
and thou shalt possesse them. * Ioshua, he shal go
before thee, as the Lord hath said.
4 And the Lord shall doe vnto them, as hee
did to * Sihon and to Og kings of the Amorites,
and vnto their land whom he destroyed.
5 And the Lord shal giue them b before you
that ye may do vnto them according vnto euerie

a I can no longer execute mine office.
* Num. 20.12. chap. 3.26.
* Num. 27.18.
* Num. 21.24.
b Into your hands.

* commandement which I haue commãded you.
6 Plucke || vp your hearts therefore, and bee
strong: dread not, nor be afraid of them: for the
Lord thy God himselfe doeth goe with thee: hee
wil not faile thee, nor forsake thee.
7 ¶ And Moses called Ioshua, and said vnto
him in the sight of all Israel, Be c of a good cou-
rage and strong: for thou shalt go with this peo-
ple vnto the land which the Lorde hath sworne
vnto their fathers, to giue them, and thou shalt
giue it them to inherite.
8 And the Lord himselfe doeth d goe before
thee: he wil be with thee: he will not faile thee,
neither forsake thee: feare not *therefore*, nor be
discomforted.
9 ¶ And Moses wrote this Law, and deliue-
red it vnto the Priests the sonnes of Leui (which
bare the Arke of the couenant of the Lorde) and
vnto all the Elders of Israel,
10 And Moses commanded them, saying, * E-
uery seuenth yeere * when the yeere of freedome
shalbe in the feast of the Tabernacles:
11 When al Israel shal come to appeare e be-
fore the Lord thy God, in the place which hee
shal chuse, thou shalt reade this Lawe before all
Israel that they may heare it.
12 Gather the people together: men, and wo-
men, and children, & thy stranger that is within
thy gates, that they may heare, & that they may
learne, and feare the Lord your God, and keepe
and obserue all the wordes of this Lawe,
13 And that their children which f haue not
knowen it, may heare it, and learne to feare the
Lord your God, as long as yee liue in the lande,
whither ye go ouer Iorden to possesse it.
14 ¶ Then the Lorde saide vnto Moses, Be-
holde, thy dayes are come, that thou must die:
Call Ioshua, and stand yee in the Tabernacle of
the Congregation that I may giue him a || charge.
So Moses and Ioshua went, and stoode in the
Tabernacle of the Congregation.
15 And the Lord appeared in the Tabernacle,
in ỹ pillar of a g cloude: & the pillar of the cloude
stoode ouer the doore of the Tabernacle.
16 ¶ And the Lord said vnto Moses, Beholde,
thou shalt sleep with thy fathers, and this people
will rise vp, and go a whoring after the gods of a
strange land (whither they goe *to dwel* therein)
and will forsake mee, and breake my couenant
which I haue made with them.
17 Wherefore my wrath will waxe hote a-
gainst them at that day, and I will forsake them,
and wil h hide my face from them, then they shal
be consumed, and many aduersities and tribula-
tions shal come vpon them: so then they wil say,
Are not these troubles come vpon mee, because
God is not with me?
18 But I will surely hide my face in that day,
because of all the euil, which they shall commit,
in that they are turned vnto other gods.
19 Nowe therefore write yee this i song for
you, and teach it the children of Israel: put it in
their mouthes, that this song may bee my wit-
nesse against the children of Israel.
20 For I wil bring them into the land (which
I sware vnto their fathers) ỹ floweth with milke
and hony, and they shall eate, and fil themselues,
and waxe fat: k then shall they turne vnto other
gods, and serue them, and contemne mee, and
breake

* Chap. 7.2.
|| Or, be of good courage.
c For he that must gouerne the people, hath neede to be valiant to represse vice, and constant to maintaine vertue.
d Signifying that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.
* Nehem. 8.2.
* Chap. 15.1.
e Before the Arke of the couenant, which was the signe of Gods presence and the figure of Christ.
f Which were not borne when the lawe was giuen.
|| Or, commandement.
g In a cloude that was facioned like a pillar.
h That is, I will take my fauour from them; as to turne his face toward vs, is to shew vs his fauour.
i To preserue you and your children from Idolatrie, by remembring Gods benefites.
k For this is the nature of flesh, no longer to obey God, then it is vnder the rod.

breake my couenant,

21 And then when many aduersities and tribulations shall come vpon them, this song shall [l]answere them to their face as a witnesse: for it shall not be forgotten out of the mouths of their posteritie: for I know their imagination, which they go about euen now, before I haue brought them into the land which I sware.

l That these euils are come vpon them, because they forsooke me.

22 ¶ Moses therefore wrote this song the same day and taught it the children of Israel.

23 And *God* gaue Ioshua the sonne of Nun a charge, and said, * Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I wil be with thee.

* *Iosua*. 1. 6.

24 ¶ And when Moses had made an ende of writing the wordes of this Lawe in a booke vntill he had finished them,

25 Then Moses commaunded the Leuites, which bare the Arke of the couenãt of the Lord, saying,

26 Take the booke of this Lawe, and put yee it in the side of the Arke of the couenant of the Lord your God, that it may be there for a [m]witnesse against thee.

m Of thine infidelitie, when thou shalt turne away from the doctrine contained therein.

27 For I knowe thy rebellion and thy stiffe necke: beholde, I being yet aliue with you this day, yee are rebellious against the Lorde: howe much more then after my death?

28 Gather vnto mee all the Elders of your tribes, & your [n] officers, that I may speake these wordes in their audience, and call heauen and earth to recorde against them.

n As gouerners, iudges, and magistrates.

29 For I am sure that after my death yee will vtterly be corrupt and turne from the way which I haue commanded you: therefore euil wil come vpon you at the length, because yee will commit euil in the sight of the Lord, by prouoking him to anger through the [o] worke of your hands.

o By Idolatrie, and worshipping Images, which are the worke of your handes.

30 Thus Moses spake in the audience of al the congregation of Israel the wordes of this song, vntil he had ended them.

CHAP. XXXII.

7 The song of Moses conteining Gods benefites toward the people, 15 and their ingratitude towarde him. 20 God menaceth them, 21 And speaketh of the vocation of the Gentiles. 46 Moses commandeth to teach the Lawe to the children. 49 God forewarneth Moses of his death.

Hearken, ye [a] heauens, and I will speake: and let the earth heare the words of my mouth.

a As witnesse of this peoples ingratitude.

2 My [b] doctrine shal drop as the raine, & my speach shall still as the dew, as the showre vpon the herbs, and as the great raine vpon the grasse.

b He desireth that hee may speake to Gods glorie, and that the people, as the greene grasse, may receiue the dewe of his doctrine.

3 For I will publish the name of the Lorde: giue ye glorie vnto our God.

4 Perfect is the worke of the [c] mightie God: for all his wayes *are* iudgement, God is true, and without wickednesse: iust, and righteous is he.

c The Ebrew word is rocke, noting that God onely is mighty, faithfull, and constant in his promise.

5 They haue corrupted themselues toward him by their *vice*, not being his children, *but* a froward and crooked generation.

6 Doe yee so rewarde the Lorde, O foolish people and vnwise? is not he thy father, that hath bought thee? he hath [d] made thee, and proportioned thee.

d Not according to the common creation, but he hath made thee a newe creature by his Spirite.

7 ¶ Remember the dayes of olde: consider the yeeres of so many generations: aske thy father, and he will shewe thee: thine Elders, and they wil tell thee.

8 When the most hie *God* diuided to the nations their inheritance, when hee separated the sonnes of Adam, he appointed the borders of the [e] people, according to the number of the children of Israel.

e When God by his prouidence diuided the ... he lent for ... that portion ... Canaanites, ... should after ... inheritance ... his people ...

9 For the Lordes portion *is* his people: Iaakob *is* the lot of his inheritance.

10 He found him in ẏ land of ẏ wildernes, in a waste, & roaring wildernes: he led him about, he taught him, *and* kept him as ẏ apple of his eie.

11 As an eagle stereth vp her nest, [f]flootereth ouer her birdes, stretcheth out her wings, taketh them, *and* beareth them on her wings,

f To teach them to flie.

12 *So* the Lord alone led him, and there was no ‖ strange god with him.

‖ *Or, god of strange nation.*

13 He caried him vp to the hie places of the [g] earth, that hee might eate the fruites of the fields, and he caused him to sucke [h] hony out of the stone, and oyle out of the hard rocke:

g Meaning of the land of Canaan, which was hie in respect of Egypt.

h That is, abundance of al things euen in the very rockes.

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goates, with the fat of the graines of wheate, and the red † licour of the grape hast thou drunke.

† *Ebr. blood.*

15 ¶ But *he that should haue bene* [i] vpright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnes: therefore he forsooke God *that* made him, and regarded not the strong God of his saluation.

i He sheweth what is the principall ende of our vocation.

16 They prouoked him with [k] strange *gods:* they prouoked him to anger with abominations.

k By changing his seruice for their superstition.

17 They offred vnto deuils, not to God, *but* to gods whome they knew not: [l] new *gods* that came newly vp, whom their fathers feared not.

l Scripture calleth newe, whatsoeuer man inuenteth, be the error neuer so olde.

18 Thou hast forgotten the mightie God, *that* begate thee, and hast forgotten God that formed thee.

19 The Lorde then sawe it, and was angrie, for the prouocation of his [m] sonnes and of his daughters.

m Hee calleth them Gods children, not to honour them, but to shew them from what dignitie they are fallen.

20 And he said, I wil hide my face from them: I will see what their ende shalbe: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielousie with *that which is* not God: they haue prouoked me to anger with their vanities: * and I will moue them to ielousie with *those which are* no [n] people: I wil prouoke them to anger with a foolish nation.

* *Rom.* 10. 19.

n Which I haue not fauoured, nor giuen my lawes vnto them.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shall consume the earth with her encrease, and set on fire the foundations of the mountaines.

23 I wil spend plagues vpon them: I will bestowe mine arrowes vpon them.

24 *They shalbe* burnt with hunger, and consumed with heate, and with bitter destruction: I wil also send the teeth of beasts vpon them, with the venime of serpents *creeping* in the dust.

25 The sword shal [o] kil thē without, & in the chambers feare: both the yong man & the yong woman, the suckling with the man of gray haire.

o They shal be slaine both in the field and at home.

26 I haue said, I would scatter them abroade: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemie, lest their aduersaries should [p] waxe proude; *and* lest they should say, Our hie hand and not the Lord hath done all this:

p Reioycing to see the godly afflicted, and attributing that to themselues, which is wrought by Gods hand.

28 For they are a nation voide of counsell, neither is there *any* vnderstanding in them.

29 Oh ẏ they were wise, *then* they would vnderstand

derstand this: they would q cōsider their latter end.
30 How should *one chase a thousand, & two
put tenne thousand to flight, except their strong
God had sold thē, & the Lord had ‖ shut them vp?
31 For their god *is* not as our God, euen our
enemies being iudges.
32 For their vine *is* of the vine of Sodom, and
of the vines of Gomorah: their grapes *are* grapes
of gall, their clusters *be* bitter.
33 Their r wine *is* the poyson of dragons, and
the cruell gall of aspes.
34 Is not this laid in store with me, *and* sealed
vp among my treasures?
35 * Vengeance and recompence are mine:
their foote shall slide in due time: for the day of
their destruction is at hand, and the things that
shall come vpon them, make haste.
36 For the Lord shall iudge his people, and
‖ repent towarde his seruants, when hee seeth
that their power is gone, and none s shut vp *in*
hold nor left *abroade*.
37 When men shall say, Where are their gods,
their mightie God in whom they trusted,
38 Which did eat the fat of their sacrifices, *and*
did drinke the wine of their drinke offering? let
them rise vp, & help you: let him be your refuge.
39 Behold now, for I, I am he, and there is
no gods with me: * I kill, and giue life: I wound,
and I make whole: *neither is there *any* that can
deliuer out of mine hand.
40 For I t lift vp mine hand to heauen, and
say, I liue for euer.
41 If I whet my glittering sword, & mine hand
take hold on iudgement, I wil execute vengeance
on mine enemies, & will reward them ẏ hate me.
42 I will make mine arrowes drunke with
blood, (and my sword shal eat flesh) for the blood
of the slaine, and of the captiues, when I begin to
take vengeance of the enemie.
43 * Ye nations, praise his people: for he will
auenge the u blood of his seruants, and will exe-
cute vengeance vpon his aduersaries, and will be
mercifull vnto his land, *and* to his people.
44 ¶ Then Moses came and spake all the
words of this song in the audience of the people,
he and ‖ Hoshea the sonne of Nun.
45 When Moses had made an ende of speaking
all these wordes to all Israel,
46 Then he sayd vnto them, * Set your hearts
vnto all the wordes which I testifie against you
this day, that ye may command them vnto your
children, that they may obserue and doe all the
wordes of this Lawe.
47 For it is no x vaine word concerning you,
but it is your life, and by this worde ye shall pro-
long your dayes in the land, whither ye goe ouer
Iorden to possesse it.
48 *And the Lord spake vnto Moses the selfe
same day, saying,
49 Goe vp into this mountaine of Abarim,
vnto the mount Nebo, which is in the land of
Moab, that is ouer against Iericho: and beholde
the land of Canaan, which I giue vnto the chil-
dren of Israel for a possession,
50 And die in the mount which thou goest
vp vnto, and thou shalt be * gathered vnto thy
people, * as Aaron thy brother died in mount
Hor, and was gathered vnto his people,
51 Because ye * trespassed against mee among

q They would consider the felicitie, that was prepared for them if they had obeyed God.
* Iosh.23.10.
‖ Or, deliuered them to their enemies.
r The fruites of the wicked are as poyson, detestable to God, and dangerous for man.
* Ecclus.28.1. rom.12.19. ebr.10.30.
‖ Or, change his minde.
s When neither strong nor weake, in maner remaine.
* 1.Sam.2.6. tob.13.2.
* Wisd.16.13.
t That is, I sweare, read Gen.14.22.
* Rom.15.10.
u Whether the blood of Gods people be shed for their sinnes, or triall of their faith, he promiseth to reuenge it.
‖ Or, Iosua.
* Chap.6.6. and 11.18.
x For I will performe my promes vnto you, Isa.55.10.
* Num.27.12.
* Gen.25.8.
* Num.20.25,28. and 33.38.
* Num.20.12,13. and 27.14.

the children of Israel, at the waters ‖ of Meribah,
at Kadesh in the wildernes of Zin: for ye y sancti-
fied me not among the children of Israel.
52 Thou shalt therefore see the land before
thee, but shalt not goe thither, *I meane*, into the
land which I giue the children of Israel.

CHAP. XXXIII.

1 Moses before his death blesseth all the tribes of Israel. 26 There is no god like to the God of Israel: 29 Nor any people like vnto his.

NOwe this is the a blessing wherewith Moses
the man of God blessed the children of Is-
rael before his death, and sayd,
2 The Lord came from Sinai, & rose vp from
Seir vnto them, *and* appeared clearely frō mount
Paran, & he came with ten b thousands of Saints,
and at his right hand a firie Law for them.
3 Though hee loue the people, *yet* c all thy
Saints are in thine hands: and they are humbled
at d thy feete, to receiue thy wordes.
4 Moses commaunded vs a Lawe for an e in-
heritance of the Congregation of Iaakob.
5 Then ‖ he was among the ‖ righteous *people*,
as King, when the heads of the people, and the
tribes of Israel were assembled.
6 ¶ Let f Reuben liue, and not die, though
his men be a small number.
7 ¶ And thus *he blessed* Iudah, & said, Heare,
O Lord, the voyce of Iudah, and bring him vnto
his people: his hands shal be g sufficient for him,
if thou helpe him against his enemies.
8 ¶ And of Leui he said, Let thy *Thummim
and thine Vrim be with thine Holy one, whome
thou diddest proue in Massah, *&* didst cause him
to striue at the waters of Meribah.
9 Who said vnto his father & to his mother,
h I haue not seene him, neither knew he his bre-
thren, nor knew his owne children: for they ob-
serued thy word, and kept thy couenant.
10 They shall teach Iaakob thy iudgements,
and Israel thy Law: they shall put incense before
thy face, and the burnt offring vpon thine altar.
11 Blesse, O Lorde, his substance, and accept
the work of his hands: i smite through the loines
of them that rise against him, and of them that
hate him, that they rise not againe.
12 ¶ Of Beniamin he said, The beloued of the
Lord shal k dwel in safetie by him: *the Lord* shal
couer him all the day long, and dwell betweene
his shoulders.
13 ¶ And of Ioseph hee saide, Blessed of the
Lord is *his* land for the sweetenesse of heauen, for
the dewe, and for the ‖ depth lying beneath,
14 And for the sweete increase of the sunne,
and for the sweete increase of the moone,
15 And for *the sweetenesse* of the top of the
ancient mountaines, and for the sweetnesse of
the olde hilles,
16 And for the sweetenesse of the earth, and
abundance thereof: and the good will of him
that dwelt in the l bush, shall come vpon the
head of Ioseph, and vpon the toppe of the head
of him that was * separated *from* his brethren.
17 *His* beautie *shal be like* his first borne bul-
locke, and his ‖ hornes *as* the hornes of an vni-
corne: with them he shal smite the people toge-
ther, *euen* the endes of the worlde: these are also
the ten thousands of Ephraim, and these are the
thousands of Manasseh.

‖ Or, of strife.
y Ye were not earnest and constant to mainteine mine honour.
a This blessing conteineth not onely a simple prayer, but an assurance of the effect thereof.
b Meaning, infinite Angels.
c Ebr. his saints, that is, the children of Israel.
d As thy disciples.
e To vs and our successours.
‖ Or, Moses.
‖ Or, Israel.
f Reuben shal be one of the tribes of Gods people, though for his sinne his honour be diminished and his familie but small.
g Signifying, that he should hardly obtaine Iaakobs promise, Gen.49.8
* Exod.28.30.
h He preferred Gods glorie to all naturall affection, Exod.32.29.
i Hee declareth that the ministers of God haue many enimies, and therefore haue neede to be prayed for.
k Because the temple should be built in Zion, which was in the tribe of Beniamin, he sheweth that God should dwell with him there.
‖ Or, fountaines.
l Which was God appearing vnto Moses, Exod 3.2.
* Gen.49.26.
‖ Or, strength.

18 ¶ And

18 ¶ And of Zebulun he said, Reioyce, Zebu-
lun, in thy [m] going out, and *thou* Isshachar in thy
tents.
19 They shall call the people vnto the ‖ moun-
taine: there they shall offer the sacrifices of righ-
teousnesse: for [n] they shal sucke of the abundance
of the sea, and of the treasures hid in the sand.
20 ¶ Also of Gad he said, Blessed be he that
enlargeth Gad: he dwelleth as a lion, that catch-
eth for his praye the arme with the head.
21 And hee looked to himselfe at the begin-
ning because there was a portion of the [o] Lawe-
giuer hid: yet hee shall come with the heads of
the people, to execute the iustice of the Lord, and
his iudgements with Israel.
22 ¶ And of Dan he said, Dan *is* a lions whelp:
he shall leape from Bashan.
23 ¶ Also of Naphtali he said, O Naphtali, sa-
tisfied with fauour, and filled with the blessing of
the Lord, to possesse [p] the West and the South.
24 ¶ And of Asher he said, Asher *shalbe* bles-
sed with children: he shalbe acceptable vnto his
brethren, and shall dippe his foote in oyle.
25 Thy shooes *shalbe* [q] yron and brasse, and
thy strength *shall continue* as long as thou liuest.
26 ¶ There is none like God, O righteous
people, which rideth vpon the heauens for thine
helpe, and on the cloudes in his glorie.
27 The eternall God *is thy* refuge, and vnder
his armes thou art for euer: he shall cast out the
enemie before thee, and will say, Destroy *them*.
28 Then Israel [r] the fountaine of Iaakob shal
dwell alone in safetie in a land of wheate, and
wine: also his heauens shall drop the dewe.
29 Blessed art thou, O Israel: who is like vnto
thee, O people saued by the Lord, the shielde
of thine helpe, and which is the sword of thy glo-
rie? therefore [f] thine enemies shall be in sub-
iection to thee, and thou shalt tread vpon their hie
places.

m In thy prosperous viages vpon the sea, Gen. 49. 13. ‖ Or, meaning Zion.

n The tribe of Zebulun.

o So that the portion of the Gadites, and others on this side Iorden was Gods, though it was not so knowen.

p Meaning, neere the sea.

q Thou shalt be strong, or thy countrey full of metal. It seemeth that Simeon is left out, because hee was vnder Iudah, and his portion of his inheritance, Iosh. 19. 9.

r Who was plentifull in issue as a fountaine.

f Thine enemies for feare shall lye and faine to be in subiection.

CHAP. XXXIIII.

1 Moses seeth all the land of Canaan. 5 He dieth. 8 Israel weepeth. 9 Ioshua succeedeth in Moses roome. 10 The praise of Moses.

THen Moses went from the plaine of Moab vp
into mount [a] Nebo vnto the top of Pisgah
that is ouer against Iericho: and the Lord shewed
him * all the land of Gilead, vnto Dan,
2 And all Naphtali and the land of Ephraim
and Manasseh, and all the land of Iudah, vnto the
vtmost [b] sea:
3 And the South, and the plaine of the valley
of Iericho, the citie of palme trees, vnto Zoar.
4 And the Lord sayd vnto him, * This is the
land which I sware vnto Abraham, to Izhak and
to Iaakob, saying, I will giue it vnto thy seede: I
haue caused thee to see it with thine eyes, but
thou shalt not goe ouer thither.
5 So Moses the seruant of the Lord died there
in the land of Moab, according to the worde of
the Lorde.
6 And [c] hee buried him in a valley in the
land of Moab ouer against Beth-peor, but no man
knoweth of his sepulchre vnto [d] this day.
7 Moses was nowe an hundreth and twentie
yeere olde when he died, his eye was not dimme,
nor his naturall force abated.
8 And the children of Israel wept for Moses
in the plaine of Moab thirtie dayes: so the dayes
of weeping and mourning for Moses were ended.
9 And [e] Ioshua the sonne of Nun was full of
the spirit of wisdome: for Moses had put his hands
vpon him. And the children of Israel were obedi-
ent vnto him, and did as the Lord had comman-
ded Moses.
10 But there arose not a Prophet since in Is-
rael like vnto Moses (whome the Lorde knewe
[f] face to face)
11 In all ẏ miracles & wonders which ẏ Lord
sent him to do in ẏ land of Egypt before Pharaoh
and before all his seruants, & before all his land,
12 And in all that mightie [g] hand & all that
great feare, which Moses wrought in the sight of
all Israel.

a Which was part of mount Abarim, Nom. ...
* Chap. 3. 27. 2. Mac. 2. 4.

b Called Mediterraneum.

* Gen. 12. 7. and 13. 15.

c To wit, the Angel of the Lord, Iude ...

d That the Israelites might not haue occasion thereby to commit idolatrie.

e Hereby appeareth the fauour of God that leaueth not his Church destitute of a gouernour.

f Vnto whom the Lord did reuele himselfe so plainly, Exod. 33. 11.

g Meaning, the power of God working by Moses in the wildernesse.

THE BOOKE OF IOSHVA.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eies the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whom he willeth to obey, Deut. 18. 15: so he sheweth himselfe here true in his promise, as at al other times, and after the death of Moses his faithful seruant, he raiseth vp Ioshua to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approoued of God: hee is adorned with most excellent gifts and graces of God, both to gouerne the people with counsel, and to defend them with strength, that hee lacked nothing which either belonged to a valiant captaine, or a faithful minister. So he ouercommeth al difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance hee diuideth among the people and appointeth their borders: he establisheth laws & ordinances, and putteth them in remembrance of Gods manifold benefits, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doth represent Iesus Christ the true Ioshua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are conteined 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea. 423. and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369. Exodus 140. the other three bookes of Moses 40. Ioshua 27. So the whole maketh 2576. yeeres.

CHAP.

CHAP. I.

1 The Lorde incourageth Iosua to inuade the lande. 4 The borders and limits of the land of the Israelites. 5 The Lorde promiseth to assist Iosua, if he obey his worde. 11 Iosua commandeth the people to prepare themselues to passe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

The beginning of this booke dependeth on the last chapter of Deut. which was written by Iosua as a preparation to his historie.

NOwe after the a death of Moses the seruant of the Lord, the Lord spake vnto Iosua the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: nowe therefore arise, go ouer this Iorden, thou, and all this people, vnto the land which I giue them, *that is*, to ÿ children of Israel.

Chap.14.9.

3 *Euery place that ÿ sole of your foote shall tread vpō, haue I giuen you, as I said vnto Moses.

Deut.11.24. b Of Zin, called Kadesh and Paran.

4 *From the b wildernes and this Lebanon euen vnto the great riuer, the riuer ‖ Perath: all the land of the Hittites, euen vnto the great c Sea toward the going downe of the sunne, shal be your coast.

‖ Or, Euphrates. c Meaning, the Mediterranean sea.

5 There shal not a man be able to withstand thee al the daies of thy life: as I was with Moses, *so* will I be with thee: *I wil not leaue thee, nor forsake thee.

Hebr.13.5.

Deut.31.23.

6 *Be strong and of a good courage: for vnto this people shalt thou diuide the lande for an inheritance, which I sware vnto their fathers to giue them.

7 Onely be thou strong, and ‖ of a most valiant courage, that thou mayest obserue and doe according to all the Lawe which Moses my seruant hath commaunded thee: *thou shalt not turne away from it to the right hande, nor to the left, that thou mayest c prosper whithersoeuer thou goest.

‖ Or, grow stronge and strength.

Deut.5.32.and 28.14.

c He sheweth wherein consisteth true prosperitie, to obey the word of God.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou mayest obserue and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ‖ haue good *successe*.

‖ Or, gouerne wisely.

9 Haue not I commaunded thee, saying, Be strong and of a good courage, feare not, nor be discouraged? for I the Lord thy God *wil be* with thee, whithersoeuer thou goest.

10 ¶ Then Iosua commaunded the officers of the people, saying,

11 Passe through the hoste, and commaunde the people, saying, Prepare you vitailes: for g after three dayes ye shall passe ouer this Iorden, to goe in to possesse the lande, which the Lord your God giueth you to possesse it.

g Meaning from the day that this was proclaimed, Chap.3.2.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Iosua, saying,

Numb.32.20.

13 *Remember the word, which Moses the seruant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this h land.

h Which belonged to Sihon the king of the Amorites, and Og King of Bashan.

14 ¶ Your wiues, your children, & your cattell shall remaine in the land which Moses gaue you ‖ on this side Iorden: but yee shall goe ouer before your brethren armed, all that be men of warre, and shal helpe them,

‖ Or, beyond Iorden from Iericho.

15 Vntil the Lorde haue giuen your brethren rest, as well as to you, and vntill they also shall possesse the land, which the Lorde your God giueth them: then shal yee returne vnto the lande of your possession and shal possesse it, which i Moses the Lordes seruant gaue you on this side Iorden toward the sunne rising.

i By your request, but yet by Gods secret appointment, Deut.33.21.

16 Then they answered Iosua, saying, All that thou hast commanded vs, we will doe, and whithersoeuer thou sendest vs, we will goe.

17 As we obeyed Moses in all things, k so will we obey thee: onely the Lord thy God be with thee, as he was with Moses.

k They do not onely promise to obey him so long as God is with him: but to help to punish all that rebell against him.

18 Whosoeuer shall rebell against thy commandement, and will not obey thy wordes in all that thou commaundest him, let him bee put to death: onely be strong and of good courage.

CHAP. II.

1 Iosua sendeth men to spie Iericho, whom Rahab hideth. 11 She confesseth the God of Israel. 12 She requireth a signe for her deliuerance. 22 The spies returne to Iosua with comfortable tidings.

THen Iosua the sonne of Nun sent out of a Shittim two men to spie secretly, saying, Goe, view the land, and *also* Iericho: and they went, and *came into an ‖ harlots house, named Rahab, and lodged there.

a Which place was in the plaine of Moab neere vnto Iorden. *Hebr.11.31. iames 2.25.* ‖ Or, tauerners house, or hostesse.

2 Then report was made to ÿ king of Iericho, saying, Beholde, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, b Bring foorth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

b Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power and pollicie resist his working.

4 (But the woman had taken the two men, & hid them) Therefore saide she thus, There came men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: followe yee after them quickly, for ye shall ouertake them.

6 (But she had brought them vp to ÿ c roofe of the house, and hidde them with the stalkes of flaxe, which she had spread abroad vpon ÿ roofe)

c Meaning, vpon the house, for their houses were flat aboue, so that they might doe their businesse thereupon.

7 And certaine men pursued after them, the way to Iorden, vnto the foordes, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee came vp vnto them vpon the roofe,

9 And saide vnto the men, I knowe that the Lord hath giuen you the land, & that the d feare of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

d For so God promised, Deut. 28.7. chap.5.1.

10 For we haue heard, howe the Lord *dried vp the water of the redde Sea *before you, when ye came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other side Iorden, vnto *Sihon and to Og, whom ye vtterly destroyed:

Exod.14.21. *Chap.4.23.* *Numb.21.24.*

11 And when wee heard it, our heartes ‖ did faint, & there remained no more ‖ courage in anie because of you: for e the Lord your God, hee is the God in heauen aboue, and in earth beneath.

‖ Or, melted. ‖ Or, spirite. e Herein appeareth the great mercie of God, that in this common destruction he would draw a most miserable sinner to repent and confesse his Name.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercy, ye wil also shew mercy vnto my fathers house, and giue me a true token,

13 And that yee will saue aliue my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer our ‖ soules from death.

‖ Or, liues. f We warrant vpon our paine of

14 And the men answered her, f Our life for you

you to die, if ye vtter not this our businesse: and when the Lord hath giuen vs the land, wee will deale mercifully and truely with thee.

15 Then she let them downe by a corde thorowe the windowe: for her house *was* vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, Goe you into the g mountaine, lest the pursuers meete with you, and hide your selues there three dayes, vntill the pursuers be returned: then afterward ye may go your way.

g Which were neere vnto the citie.

17 And the men said vnto her, h We will bee blamelesse of this thine othe, which thou hast made vs sweare.

h We shal be discharged of our othe, if thou doest performe this condition that followeth: for so shalt thou & thine be deliuered.

18 Behold, when we come into the land, thou shalt bind this cord of red threed in the window, whereby thou lettest vs downe, and thou shalt bring thy father & thy mother, & thy brethren, and al thy fathers houshold home to thee.

19 And whosoeuer then doeth goe out at the doores of thine house into the streete, i his blood shalbe vpon his head, & we wil be guiltlesse: but whosoeuer shall be with thee in the house, his blood shalbe on our head, if any hand touch him:

i He shall be guiltie of his owne death.

20 And if thou vtter this our k matter, we will be quite of thine othe, which thou hast made vs sweare.

k So that others should thinke to escape by the same meanes.

21 And she answered, According vnto your wordes, so be it: then she sent them away, & they departed, & she bound y^e || red cord in y^e window.

|| *Or, scarlet coloured.*

22 ¶ And they departed, and came into the mountaine, and there abode three daies, vntil the pursuers were returned: & the pursuers sought thē throughout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed l ouer, and came to Ioshua the sonne of Nun, and tolde him all things that came vnto them.

l To wit, the riuer Iorden.

24 Also they saide vnto Ioshua, Surely the Lorde hath deliuered into our handes all the lande: for euen all the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part asunder whiles the people passe.

THen Ioshua rose very earely, and they remoued from Shittim, and came to a Iorden, hee, and all the children of Israel, and lodged there, before they went ouer.

a Which according to the Ebrewes was in March, and about 40. dayes after Moses death.

2 And after b three dayes the officers went throughout the hoste,

b Which time was giuen for to prepare them vitailes, Chap.1.11

3 And commanded the people, saying, Whē ye see the Arke of the couenant of the Lord your God, and the Priestes of the Leuites bearing it, ye shall depart from your place, and goe after it.

4 Yet there shall be a space betweene you and it, about || two thousand cubites by measure: yee shall not come neere vnto it, that yee may knowe the way, by the which ye shall go: for yee haue not gone this way in times past.

|| *Or, a mile.*

5 (Nowe Ioshua had saide vnto the people, * Sanctifie your selues: for to morow the Lorde will do wonders among you)

* *Leuit.20.7. numb.11.18. chap.7.13. 1.sam.16.5.*

6 Also Ioshua spake vnto the Priestes, saying, Take vp the Arke of the couenant, and goe ouer before the people: so they tooke vp the Arke of the couenant, & went before the people.

7 ¶ Then the Lorde saide vnto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall knowe, that * as I was with Moses, so will I be with thee.

* *Chap.1.5.*

8 Thou shalt therefore command the Priests that beare the Arke of the Couenant, saying, When ye are come to the brinke of the waters of Iorden, ye shal stand still c in Iorden.

c Euen ... [illegible]

9 ¶ Then Ioshua saide vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Ioshua said, d Hereby ye shall know that the liuing God is among you, and that hee will certainely cast out before you the Canaanites, and the Hittites, and the Hiuites, and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

d By this miracle in dividing the waters.

11 Behold, y^e Arke of the couenāt of the Lord of al the world passeth before you into Iorden.

12 Nowe therefore take from among you e twelue men out of the tribes of Israel, out of euery tribe a man.

e Which ... set vp ... stones in remembrance of this benefite.

13 And as soone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the worlde) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, * shall stand still vpon an heape.

* *Psal.114.3*

14 ¶ Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the * Arke of the Couenant, *went* before the people.

* *Act...*

15 And as they that bare the Arke came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iorden vseth to fill all his f bankes all the time of haruest)

* *Eccles... 1.Chron...*

f Because it was then ... med ... to be ... racle ... the greater.

16 Then the waters that came downe from aboue, stayed *and* rose vpon an heape and departed farre from the citie of Adam, that was beside Zaretan: but the *waters* that came downe toward the Sea of the wildernes, *euen* the salt Sea, failed, *and* were cut off: so the people went right ouer against Iericho.

17 But the Priestes that bare the Arke of the couenant of the Lord, stoode drie within Iorden g readie prepared, and all the Israelites went ouer dry, vntill all the people were gone cleane ouer through Iorden.

g Either ... till the people were passed, or some ... as though ... had bene ... the drie ...

CHAP. IIII.

2 God commanded Ioshua to set vp twelue stones in Iorden. 18 The waters returne to their old course. 20 Other twelue stones are set vp in Gilgal. 21 This miracle must be declared to the posteritie.

ANd when all the people were wholy gone * ouer Iorden, (after the Lorde had spoken vnto Ioshua, saying,

* *Deut.27.2.*

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priestes stoode in a a readinesse, twelue stones, which yee shall take away with you, and leaue them in the b lodging where you shal lodge this night)

a As Chap.3...

b Meaning ... place where ... should ...

4 Then Ioshua called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

5 And Ioshua said vnto them, Go ouer before the

the Arke of the Lord your God, euen through
the middes of Iorden, and take vp euery man of
you a stone vpon his shoulder according vnto the
number of the tribes of the children of Israel,
6 That this may be a signe among you, that
when your children shal aske their fathers in time
to come, saying, What *meane* you by these stones?
7 Then ye may answere them, That the waters
of Iorden were cut off before the Arke of the
couenant of the Lord: *for* when it passed through
Iorden, the waters of Iorden were cut off: there-
fore these stones are a memoriall vnto the chil-
dren of Israel for euer.
8 Then the children of Israel did euen so as Io-
shua had commanded, & tooke vp twelue stones
out of ỹ mids of Iorden as the Lord had said vn-
to Ioshua, according to ỹ number of the tribes of
the children of Israel, and caried them away with
them vnto the lodging, & laid them downe there.
9 And Ioshua set vp [d] twelue stones in the
middes of Iorden, in the place where the feete of
the Priests, which bare the Arke of the couenant
stood, & there haue they continued vnto this day.
10 ¶ So the Priests, which bare the Arke, stood
in the middes of Iorden, vntill euery thing was fi-
nished that the Lord had cōmanded Ioshua to say
vnto the people, according to all that Moses char-
ged Ioshua: then the people hasted & went ouer.
11 When all the people were cleane passed o-
uer, the Arke of the Lord went ouer also, and the
Priests [e] before the people.
12 *And the sonnes of Reuben, and the sonnes
of Gad, & halfe the tribe of Manasseh went ouer
before the children of Israel armed, as Moses had
charged them.
13 Euen fourty thousand prepared for warre,
went before the [f] Lord vnto battell, into the
plaine of Iericho.
14 That day the Lord magnified Ioshua in the
sight of all Israel, and they ỹ feared him, as they
feared Moses all dayes of his life.
15 And the Lord spake vnto Ioshua, saying,
16 Command the Priests that beare the [g] Arke
of the testimonie, to come vp out of Iorden.
17 Ioshua therefore commanded the Priests,
saying, Come ye vp out of Iorden.
18 And when the Priests that bare the Arke
of the couenant of ỹ Lord were come vp out of
the middes of Iorden, and assoone as the soles of
the Priests feete were set on the dry land, the wa-
ters of Iorden returned vnto their place, & flowed
ouer all the bankes thereof, as they did before.
19 ¶ So the people came vp out of Iorden the
tenth *day* of the [h] first moneth, and pitched in
Gilgal, in the Eastside of Iericho.
20 Also the twelue stones, which they tooke
out Iorden, did Ioshua pitch in Gilgal.
21 And hee spake vnto the children of Israel,
saying, When your childrē shal aske their fathers
in time to come, & say, What *meane* these stones?
22 Then ye shal shewe you children, and say,
Israel came ouer this Iorden on dry land:
23 For the Lord your God dried vp the waters
of Iorden before you, vntil ye were gone ouer, as
the Lord your God did the red Sea, * which hee
dryed vp before vs, till we were gone ouer,
24 That all the people of the [i] worlde may
know that the hand of the Lord is mightie, that
ye might feare the Lord your God continually.

d Besides the ... stones ... were caried ... the tribes, ... in Gilgal.

e Meaning, in the ... sight of the people.

* Num. 32,29.

f That is, before ...

g Because the Arke signified Gods presence, and the tables of the lawe conteined therein, ... Gods wil ... his peo-...

h Called Abib of ... containing ... of March and ... April.

* Exod. 14,21,22.

i God ... a further ... to ... and ... vp his to re-... him, and ... him.

CHAP. V.

1 *The Canaanites are afraid of the Israelites. 2 Circumcision is commanded the second time. 10 The Passeouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Ioshua.*

NOwe when all the Kings of the [a] Amorites,
which were beyond Iorden Westward, and
all the Kings of the Canaanites which were by
the Sea, heard that the Lord had dried vp the wa-
ters of Iorden before the children of Israel vntill
they were gone ouer, their heart fainted, and there
was no courage in them any more because of the
children of Israel.
2 ¶ That same time the Lord said vnto Ioshua,
*Make thee sharpe kniues, [b] and returne, and
circumcise the sonnes of Israel the second time.
3 Then Ioshua made him sharpe kniues, and
circumcised the sonnes of Israel in [c] the hil of the
foreskinnes.
4 And this is the cause why Ioshua circumci-
sed all the people, *euen* the males that came out
of Egypt, because all the men of warre were dead
in the wildernesse by the way after they came
out of Egypt.
5 For all the people that came out were cir-
cumcised: but all the people that were borne in
the wildernes by the way after they came out of
Egypt, were [d] not circumcised.
6 For the children of Israel walked fourtie
yeeres in the wildernesse, till all the people of the
men of warre that came out of Egypt were cōsu-
med, because they obeyed not the voyce of the
Lord: vnto whom the Lord sware, that he would
not shew them the land, * which the Lorde had
sworne vnto their fathers, that he would giue vs,
euen a land that floweth with milke and hony.
7 So their sons who he raised vp in their stead,
Ioshua circumcised: for they were vncircumci-
sed, because they circumcised thē not by the way.
8 And when they had made an ende of cir-
cumcising al the people, they abode in the places
in the campe til they [e] were whole.
9 After, the Lord said vnto Ioshua, This day
I haue taken away the [f] shame of Egypt from
you: wherefore he called the name of that place
Gilgal, vnto this day.
10 ¶ So the childrē of Israel abode in Gilgal,
& kept the feast of the Passeouer the fourteenth
day of the moneth at euen in ỹ plaine of Iericho.
11 And they did eate of the corne of the land,
on the morowe after the Passeouer, vnleauened
bread, and parched corne in the same day.
12 And the MAN ceased on the morow af-
ter they had eaten of the corne of the land, nei-
ther had the children of Israel MAN any more,
but did eate of the fruite of the lande of Canaan
that yeere.
13 ¶ And when Ioshua was by Iericho, he lift
vp his eies and looked, and behold, there stood a
*man against him, hauing a sworde drawen in his
hand: and Ioshua went vnto him, and said vnto
him, Art thou on our side, or on our aduersaries?
14 And he said, Nay, but *as* a captaine of the
hoste of the Lord, am I nowe come: then Ioshua
fell on his face to the earth, and [g] did worship,
and saide vnto him, What saieth my Lorde vnto
his seruant?
15 And ỹ captaine of the Lords host said vnto
Ioshua, *Loose thy shoe off thy foote: for ỹ place
whereon thou standest, is holy: & Ioshua did so.

a The Amorites were on both sides Iorden, whereof two Kings were slaine already on the side toward Moab.

* Exod. 4,25.

b For nowe they had left it off, about 40. yeeres.

c Gilgal was so called, because they were there circumcised.

d For they looked daily to remoue at the Lords commandement: which thing they that were not circumcised, could not do without great danger.

* Num. 14,23.

e For their sore was so grieuous that they were not able to remooue.

f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskinne, whereby you were like to the Egyptians.

* Exod. 23,23.

g In that that Ioshua worshippeth him, he acknowledgeth him to be God: and in that that he calleth himselfe the Lords captaine, he declareth himselfe to be Christ.

* Exod. 3,5. Acts 7,33.

CHAP.

CHAP. VI.

1 The Lord instructeth Ioshua what he should doe as touching Iericho. 6 Ioshua commaundeth the Priestes and warriers what to doe. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue golde and metall. 26 The curse of him that buildeth the citie.

a That none could goe out.
b That none could come in.
c For feare of the Israelites.

NOw Iericho was [a] shut vp, and [b] closed, [c] be-
cause of the children of Israel: none might
goe out nor enter in.
2 And the Lord sayde vnto Ioshua, Behold, I
haue giuen into thine hand Iericho and the King
thereof, *and* the strong men of warre.
3 All ye therefore *that be* men of warre, shall
compasse the citie, in going round about the citie
[d] once: thus shall you doe sixe dayes:

d Euery day once.

4 And seuen Priests shal beare seuen trumpets
of [e] rammes hornes before the Arke: and the se-
uenth day ye shall compasse the citie seuen times,
and the Priests shall blowe with the trumpets.

e That the conquest might not be asigned to mans power, but to the mercie of God, which with most weake things can ouercome that which seemeth most strong.

5 And when they make a long *blast* with the
rams horne, & ye heare the sound of the trumpet,
all the people shall shout with a great shout: then
shal the wal of the citie fal down flat, & the peo-
ple shal ascend vp, euery man streight before him.
6 ¶ Then Ioshua the sonne of Nun called the
Priests & said vnto them, Take vp the Arke of the
couenant, and let seuen Priests beare seuen trum-
pets of rams hornes before the Arke of the Lord.
7 But he said vnto the people, [f] Goe & com-
passe the citie: and let him that is armed, go forth
before the Arke of the Lord.

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasseh.

8 ¶ And when Ioshua had spoken vnto the
people, the seuen Priestes bare the seuen trumpets
of rams hornes, and went foorth before the Ar[ke]
of the Lord, and blew with the trumpets, and the
Arke of the couenant of the Lord folowed them.
9 ¶ And the men of armes went before the
Priestes, that blewe the trumpets: then the [g] ga-
thering *hoste* came after the Arke, as they went
and blewe the trumpets.

g Meaning, the rereward, where in was the standerd of the tribe of Dan, Numb. 10.25.

10 (Now Ioshua had commanded the people,
saying, Ye shal not shout, neither make any noise
with your voyce, neither shall a word proceede
out of your mouth, vntill the day that I say vnto
you, Shout, then shall ye shoute)
11 So the Arke of the Lord compassed the ci-
tie, and went about it [h] once: then they returned
into the hoste, and lodged in the campe.

h For that day.

12 And Ioshua rose early in the morning, and
the Priests bare the Arke of the Lorde:
13 Also seuen Priestes bare seuen trumpets of
rammes hornes, and went before the Arke of the
Lord, and going blew with the trumpets: and the
men of armes went before them, but the [i] gathe-
ring *hoste* came after the Arke of the Lorde, as
they went and blewe the trumpets.

i The tribe of Dan was so called, because it marched last, and gathered vp whatsoeuer was left of others.

14 And the second day they compassed the
citie once, and returned into the hoste: thus they
did sixe dayes.
15 And when the seuenth day came, they rose
earely, euen with the dawning of the day, & com-
passed the city after the same maner [k] seuen times:
only that day they compassed the city seuen times.

k Besides euery day once for the space of six dayes.

16 And when the Priests had blowen the trum-
pets ẏ seuenth time, Ioshua said vnto the people,
Shoute: for the Lord hath giuen you the citie.
17 And the citie shalbe [l] an execrable thing,
both it, and all that are therein, vnto the Lorde:
onely Rahab the harlot shall liue, shee, and all
that are with her in the house: for * shee hid the
messengers that we sent.

l That is, appointed wholy to be destroyed.
* Chap. 2.4.

18 Notwithstanding, be ye ware of the execra-
ble thing, lest ye make your selues execrable, and
in taking of the execrable thing, make also the
hoste of Israel * execrable, and trouble it.
19 But all siluer, and gold, & vessels of brasse,
and yron shalbe [m] consecrate vnto the Lord, *and*
shall come into the Lords treasurie.

* Leuit. 27.21. num. 21.2. deu. 13.15,17.
m And therefore cannot be put to any priuate vse, but must be molten and serue for the Tabernacle.

20 So ẏ people shouted, when they had blow-
en trumpets: for when the people had heard the
sound of the trumpet, they shouted with a great
shoute: and the * wall fell downe flat: so the peo-
ple went vp into the citie, euery man streight be-
fore him: * and they tooke the citie.

* Heb. 11.30.
* 2. Mac. 12.15.

21 And they vtterly destroyed all that was in
the citie, both man & woman, yong, & olde, and
oxe, & sheepe, & asse, with the edge of the sword.
22 But Ioshua had said vnto the two men that
had spied out the countrey, Goe into the harlots
house, and bring out thence the woman, and all
that she hath, * as ye sware to her.

* Chap. 2.14. heb. 11.31.

23 So the yong men that were spies, went in,
and brought out Rahab, and her father, and her
mother, and her brethren, & all that she had: also
they brought out all her familie, and put them
[n] without the hoste of Israel.

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged.

24 After they burnt the citie with fire, and all
that was therein: onely the siluer and the golde,
and the vessels of brasse and yron, they put vnto
the treasure of the [o] house of the Lord.

o Meaning the Tabernacle.

25 So Ioshua saued Rahab the harlot, and her
fathers houshold, and all that shee had, and shee
[p] dwelt in Israel euen vnto this day, because she
had hid the messengers, which Ioshua sent to spie
out Iericho.

p For she was maried to Salmon prince of the tribe of Iudah, Matt. 1.5.

26 ¶ And Ioshua sware at that time, saying,
Cursed be the man before the Lorde, that riseth
vp, and buildeth the citie Iericho: [q] hee shall lay
the foundation thereof in his eldest sonne, and in
his yongest sonne shal he set vp the gates of it.
27 So the Lord was with Ioshua, and he was
famous through all the world.

q He shall be brought to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16.34.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Israelites to flight. 6 Ioshua prayeth to the Lord. 16 Ioshua inquireth out him that sinned, and stoneth him and all his.

BVt the childrē of Israel committed a trespasse
in the [a] excommunicate thing: for * Achan the
sonne of Carmi, the sonne of Zabdi, the sonne of
Zerah of the tribe of Iuda tooke of the excom-
municate thing: wherefore the wrath of the Lord
was kindled against the children of Israel.

a In taking that which was commanded to be destroyed.
* Chap. 22.20. 1. chro. 2.7.

2 And Ioshua sent men from Iericho to [b] Ai,
which is beside Bethauen, on ẏ East side of Beth-
el, and spake vnto them, saying, Goe vp, & view
the country. And the men went vp, & viewed Ai,
3 And returned to Ioshua, and said vnto him,
Let not al the people go vp, *but* let as it were two
or three thousand men goe vp, and smite Ai, and
make not all the people to labour thither, for
they are few.

b This was a citie of the Amorites, for there was another so called among the Ammonites, Iere. 49.3. The first Ai is called Aiath, Isa. 10.

4 So there went vp thither of the people a-
bout three thousand men, and they fled before
the men of Ai.
5 And the [c] men of Ai smote of them vpon
a thirtie and six men: for they chased them from
before the gate vnto Shebarim, and smote them
in the going downe: wherefore the hearts of the
people melted away like water.

c God would by this ouerthrow make them more earnest to search out and punish the sinne committed.

6 ¶ Then Ioshua rent his clothes, and fell to
the earth vpon his face before the Arke of the
Lord, vntill the euentide, he, and the Elders of Is-
rael, and put dust vpon their heads.
7 And Ioshua said, Alas, O Lord God, where-
fore hast thou brought this people ouer Iorden,
to deliuer vs into the hand of the Amorites, and
to destroy vs? would God we had bene content
to dwell on the d other side Iorden.
8 Oh Lord, what shall I say, when Israel turne
their backes before their enemies?
9 For the Canaanites, and all the inhabitants
of the land shall heare of it, and shall compasse
vs, and destroy our name out of the earth: and
what wilt thou doe vnto thy mightie e Name?
10 ¶ And the Lord said vnto Ioshua, Get thee
vp: wherefore lyest thou thus vpon thy face?
11 Israel hath sinned, and they haue transgres-
sed my couenant, which I commanded them: for
they haue euen taken of the excommunicate thing,
and haue also stollen, and dissembled also, and
haue put it euen with their owne stuffe.
12 Therfore the children of Israel cannot stand
before their enemies, but haue turned their backes
before their enemies, because they be execrable:
neither will I be with you any more, except ye
f destroy the excommunicate from among you.
13 Vp therefore, sanctifie the people, and say,
Sanctifie your selues against to morowe: for thus
saith the Lord God of Israel, There is an execra-
ble thing among you, O Israel, therefore ye can-
not stand against your enemies, vntill ye haue put
the g execrable thing from among you.
14 In the morning therefore ye shall come ac-
cording to your tribes, and the tribe which the
Lord taketh, shal come according to the families:
and the familie which the Lorde shall take, shall
come by the housholdes: and the houshold which
the Lord shall take, shall come man by man.
15 And he that is h taken with ÿ excommunicate
thing, shalbe burnt with fire, he, & al that he hath,
because he hath transgressed the couenant of the
Lord, & because he hath wrought follie in Israel.
16 ¶ So Ioshua rose vp early in the morning,
and brought Israel by their tribes: and the tribe
of Iudah was taken.
17 And he brought the families of Iudah, and
tooke the familie of the Zarhites, and he brought
the familie of the Zarhites, man by man, and Zab-
di was taken.
18 And he brought his housholde, man by man,
and Achan ÿ sonne of Carmi, the sonne of Zabdi,
the sonne of Zerah of ÿ tribe of Iudah was taken.
19 Then Ioshua said vnto Achan, My sonne, I
beseech thee, giue glory to the Lord God of Isra-
el, and i make confession vnto him, and shew me
now what thou hast done: hide it not from me.
20 And Achan answered Ioshua, and saide, In
deede, I haue sinned against the Lord God of Is-
rael, and thus, and thus haue I done.
21 I saw among the spoyle a goodly k Babylo-
nish garment, & two hundreth shekels of siluer, &
a wedge of gold of fifty shekels weight, & I coue-
ted them, & tooke thē: and behold, they lie hid in
ÿ earth in ÿ mids of my tent, & the siluer vnder it.
22 ¶ Then Ioshua sent messengers, which ran
vnto the tent, and beholde, it was hid in his tent,
and the siluer vnder it.
23 Therefore they tooke them out of the tent,

d This infirmitie of his faith sheweth howe we are inclined of nature to distrust.

e When thine enemies shall blaspheme thee, and say that thou wast not able to defend vs from them.

f Then, to suffer wickednesse vnpunished, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is, found giltie, either by lottes, or by the iudgement of Vrim, Nom. 27.21.

i By declaring the trueth: for God is glorified when the trueth is confessed.

k Such a rich garment, as the States of Babylon did weare.

and brought them vnto Ioshua, and vnto all the
children of Israel, & layd them before the Lord.
24 Then Ioshua tooke Achan the ‖ sonne of
Zerah, and the siluer, and the garment, and the
l wedge of golde and his m sonnes, and his daugh-
ters, and his oxen, and his asses, & his sheepe, and
his tent, and all that he had: and all Israel with
him brought them vnto the valley of Achor.
25 And Ioshua sayd, * In as much as thou hast
troubled vs, the Lord shall trouble thee this day:
and all Israel threwe stones at him, and burned
them with fire, and stoned them with stones.
26 And they cast vpon him a great heape of
stones vnto this day: and so the Lord turned from
his fierce wrath: therefore he called the name of
that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The siege, 19 And winning of Ai. 29 The King thereof is hanged. 30 Ioshua setteth vp an altar. 32 He writeth the Lawe vpon stones, 35 And readeth it to all the people.

AFter, the Lord sayd vnto Ioshua, * Feare not,
neither be thou faint hearted: take all the
men of warre with thee and arise, go vp to Ai: be-
holde, I haue giuen into thine hand the King of
Ai, and his people, and his citie, and his land.
2 And thou shalt doe to Ai and to the King
thereof, as thou diddest vnto * Iericho and to the
King thereof: neuerthelesse the spoyle thereof
and * the cattel thereof shall ye take vnto you for
a praye: thou shalt lie in waite against the citie
on the a backeside thereof.
3 ¶ Then Ioshua arose, and all the men of
warre to goe vp against Ai: and Ioshua chose out
thirtie thousand strong men, and valiant, and sent
them away by night.
4 And he commanded them, saying, Beholde,
yee b shall lie in waite against the citie on the
backeside of the citie: go not very farre from the
citie, but be ye all in a readinesse.
5 And I and all the people that are with me,
will approche vnto the citie: and when they shall
come out against vs, as they did at the first time,
then will we flee before them.
6 For they wil come out after vs, till we haue
brought them out of the citie: for they will say,
They flee before vs as at the first time: so we will
flee before them.
7 Then you shall rise vp from lying in waite
and ‖ destroy the citie: for the Lord your God wil
deliuer it into your hand.
8 And when you haue taken the citie, ye shall
set it on fire: according to the commandement of
the Lord shal ye doe: behold, I haue charged you.
9 ¶ Ioshua then sent them foorth, and they
went to lye in waite, and abode betweene Beth-el
and Ai, on the Westside of Ai: but Ioshua lodged
that night c among the people.
10 And Ioshua rose vp early in the morning,
and d numbred the people: and he and the Elders
of Israel went vp before the people against Ai.
11 Also all the men of warre that were with
him went vp and drewe neere, and came against
the citie, and pitched on the Northside of Ai: and
there was a valley betweene them and Ai.
12 And hee tooke about fiue thousand men,
e and set them to lye in waite betweene Bethel
and Ai, on the Westside of the citie.
13 And the people set all the hoste that was
on the Northside against the citie, & the lyers in

‖ Or, nephew.

l Some reade, a plate: others, rod, and some, a tongue.

m This iudgement onely apperteineth to God, and to whom he will reueile it: to man he hath commanded not to punish the childe for the fathers faute, Deut. 24.16.

n He declareth that this is Gods iudgement, because he had offended, and caused others to bee slaine.

* Deut. 1.21,29. and 7.18.

* Chap. 6.21.

* Deut. 20.14.

a Meaning, on the Westside, as ver. 9.

b God would not destroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and policie of his people.

‖ Or, driue out (the inhabitants) of the citie.

c With the rest of the armie.

d That is, viewed or mustred them, and set them in array.

e He sent these fiue thousand, that the other which lay in ambush might not be discouered.

waite on the West, against the citie: and Iosua
went the same night into the f middes of the valley.
14 ¶ And when the King of Ai sawe it, then
the men of the citie hasted & rose vp early, and
went out against Israel to battell, hee and all his
people at the time appoynted, before the plaine:
for he knew not that *any* lay in waite against him
on the backeside of the citie.
15 Then Iosua and all Israel g *as* beaten be-
fore them, fled by the way of the wildernesse.
16 And all the people of the citie were called
together, to pursue after them: and they pursued
after Iosua, & were drawen away out of the city,
17 So that there was not a man left in Ai, nor
in Beth-el, that went not out after Israel: and they
left the citie open, and pursued after Israel.
18 Then the Lord said vnto Iosua, h Stretch
out the speare that is in thine hand, toward Ai:
for I wil giue it into thine hand: and Iosua stret-
ched out the speare that he had in his hand, to-
ward the citie.
19 And they that lay in wait, arose quickly out
of their place, and ranne as soone as he had stret-
ched out his hand, and they entred into the citie,
and tooke it, and hasted, and set the citie on fire.
20 And the men of Ai looked behinde them,
and sawe it: for loe, the smoke of the citie ascen-
ded vp ‖ to heauen, & they had no ‖ power to flee
this way or that way: for the people that fled to
the wildernesse, turned backe vpon the pursuers.
21 When Iosua and all Israel sawe that they
that lay in waite, had taken the citie, and that the
smoke of the citie mounted vp, then they turned
againe and slewe the men of Ai.
22 Also the i other issued out of the citie a-
gainst them: so were they in the middes of Israel,
these *being* on the one side, and the rest on the o-
ther side: and they slewe them, so that they let
none of them * remaine nor escape.
23 And the King of Ai they tooke aliue, and
brought him to Iosua.
24 And when Israel had made an ende of slay-
ing all the inhabitants of Ai in the fielde, *that is*,
in the wildernesse, where they chased them, and
when they were all fallen on the edge of the
sword, vntill they were consumed, all the Israe-
lites returned vnto Ai, and k smote it with the
edge of the sword.
25 And al that fel that day, both of men & wo-
men, were twelue thousand, euen al ye men of Ai.
26 For Iosua drew not his hand backe againe
which he had stretched out with the speare, vntil
he had vtterly destroyed al the inhabitants of Ai.
27 * Onely the cattell and the spoyle of this
citie, Israel tooke for a praye vnto themselues, ac-
cording vnto the word of the Lord, which hee
commanded Iosua.
28 And Iosua burnt Ai, and made it an heape
for l euer, *and* a wildernesse vnto this day.
29 And the King of Ai hee hanged on a tree,
vnto the euening. And as soone as the sunne was
down, Iosua comanded m that they should take
his carkeis downe from the tree, & cast it at the
entring of the gate of the citie, and * lay thereon a
great heap of stones, *that remaineth* vnto this day.
30 ¶ Then Iosua built an altar vnto the Lord
God of Israel, in mount Ebal,
31 As Moses the seruant of the Lord had com-
manded the children of Israel, as it is written in
the * booke of the Lawe of Moses, an altar of
whole stone, ouer which no man had lift an yron:
and they offered thereon burnt offrings vnto the
Lord, and sacrificed peace offerings.
32 Also he wrote there vpon the stones, a n re-
hearsall of the Lawe of Moses, which he wrote in
the presence of the children of Israel.
33 And all Israel (and their Elders, and offi-
cers and their judges stoode on this side of the
Arke, and on that side, before the Priestes of the
Leuites, which bare the Arke of the couenant of
the Lord) as well the stranger, as he that is borne
in the countrey: halfe of them *were* ouer against
mount Gerizim, and halfe of them ouer against
mount Ebal, * as Moses the seruant of the Lorde
had commanded before, that they should blesse
the people of Israel.
34 Then afterward hee read all the wordes of
the Law, the blessings and cursings, according to
all that is written in the booke of the Lawe.
35 There was not a worde of all that Moses
had commanded, which Iosua read not before
all the Congregation of Israel, * as well *before* the
women & the children, as o the stranger that was
conuersant among them.

CHAP. IX.

1 Diuers Kings assemble themselues against Iosua. 3 The craft of the Gibeonites. 15 Iosua maketh a league with them. 23 For their craft they are condemned to perpetuall slauerie.

AND when all the Kings that a were beyonde
Iorden, in the mountaines & in the valleys,
and by all the coastes of the b great Sea ouer a-
gainst Lebanon (*as* the Hittites, & the Amorites,
the Canaanites, the Perizzites, the Hiuites, & the
Iebusites) heard thereof,
2 They gathered themselues together, to fight
against Iosua, & against Israel with one † accord.
3 ¶ * But the inhabitants of Gibeon heard
what Iosua had done vnto Iericho, and to Ai.
4 And therefore they wrought craftily: for
they went, and fained themselues ambassadours,
and tooke olde sackes vpon their asses, and olde
bottels for wine, both rent and c bound vp,
5 And olde shoones and clouted vpon their
feete: also the raiment vpon them *was* olde, & all
their prouision of bread was dried, and mouled.
6 So they came vnto Iosua into the hoste of
Gilgal, and sayd vnto him, and vnto the men of
Israel, We be come from a farre countrey: nowe
therefore make a league with vs.
7 Then the men of Israel sayd vnto the d Hi-
uites, It may be that thou dwellest among vs, how
then can I make a league with thee?
8 And they sayd vnto Iosua, We are thy ser-
uants. Then Iosua sayd vnto them, Who are ye?
and whence come ye?
9 And they answered him, From a very farre
countrey thy seruants are come for the e Name of
the Lorde thy God: for we haue heard his fame
and all that he hath done in Egypt,
10 And all that he hath done to the two kings
of the Amorites that were beyond Iorden, to Si-
hon King of Heshbon, & to Og King of Bashan,
which were at Ashtaroth.
11 Wherefore our elders, and all the inhabi-
tants of our countrey spake to vs, saying, Take vi-
tailes † with you for the iourney, and go to meete
them, and say vnto them, Wee are your seruants:
now therefore make ye a league with vs.

f To the intent that they in the citie might the better discouer his armie.

g As they which fained to flee for feare.

h Or, lift vp the banner, to signifie when they shall inuade the citie.

‖ Or, toward the heauen.

‖ Or, place.

i Which came out of the ambush.

* Deuter. 7. 2.

k For the fire, which they had before set in the citie, was not to consume it, but to signifie vnto Iosua that they were entred.

* Num. 31. 22, 26. verse 2.

l That it coulde neuer be built againe.

m According as it was commaunded, Deut. 21. 23.

* Chap. 7. 25, 26.

* Exod. 20. 25. deut. 27. 5.

n Meaning the ten commandements, which are the summe of the whole Lawe.

* Deuter. 11. 29. and 27. 12, 13.

* Deut. 31. 12, 13.

o So neither yong nor olde, man nor woman were exempted from hearing the word of the Lord.

a In respect of the plaine of Moab.

b The maine sea called Mediterraneum.

† Ebr. one mouth.

* 2. Sam. 21. 2.

c Because they were all worne.

d For the Gibeonites and the Hiuites were all one people.

e Euen the idolaters for feare of death, will pretend to honour the true God and receiue his religion.

† Ebr. in your hand.

12 This our bread we tooke it hote with vs
for vittailes out of our houses, the day we depar-
ted to come vnto you: but now beholde, it is dri-
ed, and it is mouled.
13 Also these bottels of wine which we filled,
were newe, and lo, they be rent, & these our gar-
ments and our shooes are olde, by reason of the
exceeding great iourney.
14 ¶ And the g men accepted *their tale* con-
cerning their vittailes, and counselled not with
the mouth of the Lord.
15 So Ioshua made peace with them, & made
a league with them, that he would suffer them to
liue: also the Princes of the Congregation sware
vnto them.
16 ¶ But at the end of three dayes, after they
had made a league with them, they heard that
they were their neighbours, and that they dwelt
among them.
17 And the children of Israel tooke their
h iourney, & came vnto their cities the third day,
and their cities *were* Gibeon, and Chephirah, and
Beeroth and Kiriath-iearim.
18 And the children of Israel slewe them not,
because the Princes of the Congregation had
sworne vnto them by the Lorde God of Israel:
wherefore all the Congregation i murmured a-
gainst the Princes.
19 Then all the Princes said vnto all the Con-
gregation, Wee haue sworne vnto them by the
Lord God of Israel: nowe therefore we may not
touch them.
20 *But* this we wil doe to them, and let them
liue, least the wrath be vpon vs because of the
k othe which we sware vnto them.
21 And the Princes sayde vnto them againe,
Let them liue, but they shall hewe wood, and
drawe water vnto all the Congregation, as the
Princes appoint them.
22 Ioshua then called them, and talked with
them, and sayd, Wherefore haue ye beguiled vs,
saying, We are very farre from you, when ye dwel
among vs?
23 Nowe therefore yee are cursed, and there
shall none of you be freed from being bondmen,
and hewers of wood, and drawers of water for
l the house of my God.
24 And they answered Ioshua, and sayd, Be-
cause it was tolde thy seruants, that the Lord thy
God had *commanded his seruant Moses to giue
you all the land, & to destroy all the inhabitants
of the land out of your sight, therefore we were
exceeding sore afraid for our liues at the presence
of you, and haue done this thing.
25 And beholde nowe, we are in thine hand:
doe as it seemeth good and right in thine eyes to
doe vnto vs.
26 Euen so did hee vnto them, and deliuered
them out of the m hand of the children of Israel,
that they slewe them not.
27 And Ioshua appointed them that same day
to be hewers of wood, & drawers of water for the
Congregation, and for the n altar of the Lord vn-
to this day, in the place which he should chuse.

f The wicked lacke no arte nor spare no lies to set forth their policie, when they will deceiue the seruants of God.

g Some thinke that the Israelites ate of their vittailes, and so made a league with them.

h From Gilgal.

i Fearing least for their fault the plague of God should fall light vpon them all.

k This doeth not establish rash othes, but sheweth Gods mercie toward his, which would not punish them for this fault.

l For the vses of the Tabernacle, and of the temple when it shall be built.

* Deut. 7.2.

m Who were minded to put them to death for feare of Gods wrath.

n That is, for the sacrifices of the Temple, as vers. 23.

CHAP. X.

1 Fiue Kings make warre against Gibeon whom Ioshua discomfiteth. 11 The Lord raineth hailestones and slew many. 12 The Sunne standeth at Ioshuas prayer. 26 The fiue Kings are hanged. 29 Many [illegible] and Kings are destroyed.

NOw when Adoni-zedek King of Ierusalem
had heard how Ioshua had taken Ai and had
destroyed it, (*for as he had done to Iericho and
to the King thereof, so he had done to *Ai and
to the King thereof) and howe the inhabitants
of Gibeon had made peace with Israel, and were
among them,
2 Then they feared exceedingly: for Gibeon
was a great citie, as one of the royall cities: for it
was greater then Ai, and all the men thereof *were*
mightie.
3 Wherefore a Adoni-zedek King of Ierusa-
lem sent vnto Hoham King of Hebron, and vnto
Piram King of Iarmuth, and vnto Iapia King of
Lachish, and vnto Debir King of Eglon, saying,
4 Come vp vnto me, and helpe me, that wee
may smite Gibeon: for they haue made peace
with Ioshua and with the children of Israel.
5 Therefore the fiue Kings of the Amorites,
the King of Ierusalem, the King of Hebron, the
King of Iarmuth, the King of Lachish, *and* the
King of Eglon gathered themselues together, and
went vp, they with all their hostes, and besieged
Gibeon, and made b warre against it.
6 And the men of Gibeon sent vnto Ioshua,
euen to the hoste to Gilgal, saying, Withdrawe
not thine hand from thy seruants: come vp to vs
quickely, and saue vs, and helpe vs: for all the
Kings of the Amorites which dwel in the moun-
taines, are gathered together against vs.
7 So Ioshua ascended from Gilgal, he & all the
people of warre with him, & al the men of might.
8 ¶ And the Lord sayd vnto Ioshua, c Feare
them not: for I haue giuen them into thine hand:
none of them shall stand against thee.
9 Ioshua therefore came vnto them sudden-
ly: *for* he went vp from Gilgal all the night.
10 And the Lord discomfited them before Is-
rael, and slewe them with a great slaughter at Gi-
beon, and chased them along the way that goeth
vp to Beth-horon, and smote them to Azekah
and to Makkedah.
11 And as they fled from before Israel, *&* were
in the going downe to Beth-horon, the Lord cast
downe great stones from heauen vpon them, vn-
till Azekah, and they died: *they were* more that
died with the d hailestones, then they whom the
children of Israel slew with the sword.
12 ¶ Then spake Ioshua to the Lord, in the
day when the Lord gaue the Amorites before the
children of Israel, and he sayd in the sight of Is-
rael, * Sunne, stay thou in Gibeon, and thou
moone, in the valley of Aialon.
13 And the Sunne abode, and the moone stood
still, vntill the people auenged themselues vpon
their enemies: (is not this written in the booke
of e Iasher?) so the Sunne abode in the middes
of the heauen, and hasted not to goe downe for
a whole day.
14 And there was no day like that before it,
nor after it, that the Lord heard the voyce of a
man: for the Lord f fought for Israel.
15 ¶ After, Ioshua returned, and all Israel
with him vnto the campe to Gilgal:
16 But the fiue Kings fled and were hidde in
a caue at Makkedah.
17 And it was tolde Ioshua, saying, The fiue
Kings are found in a caue at Makkedah.
18 Then Ioshua said, Roule great stones vpon
the

* Chap. 6.21.
* Chap. 8.22, 28, 29.

a That is, Lorde of iustice: so tyrants take to themselues glorious names, when in deed they be very enemies against God & all iustice.

b So enuious the wicked are, when any depart from their band.

c Least Ioshua shoulde haue thought that God had sent this great power against him for his vnlawfull league with the Gibeonites, the Lorde heere strengtheneth him.

d So we see that all things serue to execute Gods vengeance against the wicked.

* Isa. 28.21. ecclus. 46.4, 5.

e Some reade, In the booke of the righteous, meaning Moses: the Chalde text readeth in the booke of the Lawe: but it is like that it was a booke thus named which is nowe lost.

f By taking away the enemies hearts, and destroying them with hailestones.

the mouth of the caue, and set men by it for to
keepe them.
19 But stand ye not still: followe after your
† Ebr. cut off all their traine, or taile.
enemies, and † smite all the hindmost, suffer them
not to enter into their cities: for the Lorde your
God hath giuen them into your hand.
20 And when Ioshua and the children of Is-
rael had made an ende of slaying them with an
exceeding great slaughter till they were consu-
med, and the rest that remained of them were en-
tred into walled cities,
21 Then all the people returned to the campe,
g Or, in safetie, so that none gaue them as much as an euill worde.
to Ioshua at Makkedah in g peace: no man moo-
ued his tongue against the children of Israel.
22 After, Ioshua sayd, Open the mouth of the
caue, and bring out these fiue Kings vnto me
forth of the caue.
23 And they did so, & brought out those fiue
Kings vnto him forth of the caue, *euen* the King
of Ierusalem, the King of Hebron, ÿ King of Iar-
muth, the King of Lachish, & the king of Eglon.
24 And when they had brought out those
Kings vnto Ioshua, Ioshua called for all the men
of Israel, and sayd vnto the chiefe of the men of
warre, which went with him, Come neere, set your
h Signifying what should become of the rest of Gods enemies, seeing that kings themselues were not spared.
feete vpon the h neckes of these Kings: and they
came neere and set their feete vpon their necks.
25 And Ioshua sayd vnto them, Feare not, nor
be faint hearted, *but* be strong and of a good cou-
rage: for thus will the Lord doe to all your ene-
mies, against whom ye fight.
26 So then Ioshua smote them, and slewe
them, and hanged them on fiue trees, and they
hanged still vpon the trees vntill the euening.
27 And at the going downe of the sunne, Io-
shua gaue commaundement, that they should
* Deut. 21.23. chap. 8, 29.
take * them downe off the trees, and cast them
into the caue (wherein they had bene hid) and
they layde great stones vpon the caues mouth,
which remaine vntill this day.
‖ Ioshua taketh Makkedah.
28 ¶ And that same day Ioshua tooke ‖ Mak-
kedah & smote it with the edge of the sword, and
the King thereof destroyed hee with them, and
‖ Or, euery person.
‖ all the soules that were therein, hee let none re-
maine: for hee did to the King of Makkedah
* Chap. 6.21.
* as he had done vnto the King of Iericho.
29 Then Ioshua went from Makkedah, and
all Israel with him vnto Libnah, and fought a-
gainst Libnah.
‖ Libnah is taken.
30 And the Lorde gaue ‖ it also and the King
thereof into the hand of Israel: and hee smote it
‖ Or, person.
with the edge of the sword, and all the ‖ soules
that were therein: he let none remaine in it: for
he did vnto the King thereof, as he had done vn-
to the King of Iericho.
31 ¶ And Ioshua departed from Libnah, and
all Israel with him vnto Lachish, and besieged it,
and assaulted it.
‖ Lachish is taken.
32 And the Lord gaue ‖ Lachish into the hand
of Israel, which tooke it the second day, & smote it
with the edge of the sword, & all the soules ÿ were
therein, according to al as he had done to Libnah.
‖ The King of Gezer is slaine.
33 ¶ Then Horam King of ‖ Gezer came vp
to helpe Lachish: but Ioshua smote him and his
people, vntill none of his remained.
34 ¶ And from Lachish Ioshua departed vnto
‖ Eglon is taken.
‖ Eglon, and all Israel with him, & they besieged
it, and assaulted it.
35 And they tooke it the same day, and smote
it with the edge of the sword, and all the soules
that were therein hee vtterly destroyed the same
day, according to all that he had done to Lachish.
36 Then Ioshua went vp from Eglon, and all
Israel with him vnto Hebron, and they fought
against it.
‖ Hebron is taken.
37 And when they had taken ‖ it, they smote
it with the edge of the sword, & the King there-
of, and all the cities thereof, & all the soules that
were therein: he left none remaining, according
to all as he had done to Eglon: for he destroyed
it vtterly, and all the soules that were therein.
38 ¶ So Ioshua returned, and all Israel with
him to Debir, and fought against it.
‖ Debir is taken.
39 And when we had taken ‖ it, and the King
thereof, & all the cities thereof, they smote them
with the edge of the sword, and vtterly destroyed
all the soules that were therein, he let none re-
maine: as he did to Hebron, so he did to Debir,
and to the King thereof, as he had also done to
Libnah, and to the King thereof.
40 ¶ So Ioshua smote all the hill countreys, &
i Some reade, Ashedoth, which signifieth the descents of the hilles.
the South countreys, and the valleys, & the i hill
sides, and all their Kings, and let none remaine,
but vtterly destroyed euery soule, as the Lorde
God of Israel had commaunded.
41 And Ioshua smote them from Kadesh-bar-
nea euen vnto Azzah, and all the countrey of
Goshen, euen vnto Gibeon.
42 And all these Kings, and their land did Io-
k In one battell.
shua take at k one time, because the Lord God of
Israel fought for Israel.
43 Afterward, Ioshua and all Israel with him
l Where the Arke was, there to giue thankes for their victories.
returned vnto the campe in l Gilgal.

CHAP. XI.

1 Diuers Kings, and cities, and countreys ouercome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND whē Iabin king of Hazor had heard this,
a The more that Gods power appeareth, the more the wicked rage against it.
then he a sent to Iobab king of Madon, & to
the king of Shimron, & to the king of Achshaph,
2 And vnto the kings that were by the North
in the mountaines and plaines toward the South-
b Which the Euangelists call the lake of Gennezareth, or Tiberias.
side of b Cinneroth, and in the valleys, and in the
borders of Dor Westward,
3 *And* vnto the Canaanites, *both* by East, & by
West, & vnto the Amorites, & Hittites, & Periz-
zites, & Iebusites in the mountaines, & vnto the
c Which was mount Sihon, as Deut. 4.48.
Hiuites vnder c Hermon in the land of Mizpeh.
4 And they came out & all their hostes with
them, many people as the sande that is on the sea
shore for multitude, with horses and charets ex-
ceeding many.
5 So all these Kings met together, and came
and pitched together at the waters of Merom, for
to fight against Israel.
6 ¶ Then the Lord sayd vnto Ioshua, Be not
afrayd for them: for to morowe about this time
will I deliuer them all slaine before Israel: thou
d That neither they should serue to the vse of warre, nor the Israelites should put their trust in them.
shalt d hough their horses, and burne their cha-
rets with fire.
7 Then came Ioshua & all the men of warre
with him against them by the waters of Merom
suddenly, and fell vpon them.
8 And the Lord gaue them into the hand of
Israel: and they smote them, & chased them vnto
e Which signifieth, hot waters, or according to some, brine pits.
great Zidon, & vnto e Misrephothmaim, & vnto
the valley of Mizpeh Eastward, and smote them
vntill they had none remaining of them.

9 And Iosbua did vnto them as the Lord bade
him: he houghed their horses, and burnt their
charets with fire.

10 ¶ At that time also Ioshua turned backe,
and tooke Hazor, and smote the King thereof
with the sword: for Hazor beforetime was
the head of all those kingdomes.

11 Moreouer, they smote al the f persons that
were therein with the edge of the sworde, vtterly
destroying *all*, leauing none aliue, and hee burnt
Hazor with fire.

12 So al the cities of those Kings, & all ẏ kings
of them did Ioshua take, & smote them with the
edge of the sword, *and* vtterly destroyed them,
*as Moses the seruant of the Lord had cōmanded.

13 But Israel burnt none of the cities that
stoode still in their g strength, saue Hazor onely,
that Ioshua burnt.

14 And all the spoyle of these cities and the
cattel the children of Israel tooke for their praye,
but they smote euery h man with the edge of the
sword vntil they had destroyed them, not leauing
one aliue.

15 ¶ As the Lord * had commanded Moses
his seruant, so did Moses * command Ioshua, and
so did Ioshua: he left nothing vndone of all that
the Lord had commanded Moses.

16 So Ioshua tooke all this land of the moun-
taines, and all the South, and all the land of Go-
shen, and the lowe countrey, and the plaine, and
the i mountaine of Israel, and the lowe countrey
of the same,

17 From the mount k Halak, that goeth vp to
Seir, euen vnto ‖ Baal-gad in the valley of Leba-
non, vnder mount Hermon: and all their Kings
he tooke, and smote them, and slewe them.

18 Ioshua made warre long time with al those
Kings,

19 Neither was there any citie that made peace
with ẏ children of Israel, *saue those Hiuites that
inhabited Gibeon: al *other* they tooke by battel.

20 For it came of the Lord, to l harden their
hearts that they shoulde come against Israel in
battell to the intent that they shoulde destroy
them vtterly, *and* shew them no mercie, but that
they should bring them to nought: as the Lord
had commanded Moses.

21 ¶ And that same season came Ioshua, and
destroyed the Anakims out of the mountaines: *as*
out of Hebron, out of Debir, out of Anab, and
out of all the mountaines of Iudah, and out of al
the mountaines of Israel: Ioshua destroyed them
vtterly with their cities.

22 There was no Anakim left in the land of
the children of Israel: only in Azzah, m in Gath,
and in Ashdod were they left.

23 So Ioshua tooke the whole land, according
to all that the Lord had saide vnto Moses: and
Ioshua gaue it for an inheritance vnto Israel * ac-
cording to their portions through their tribes:
then the land was at rest without warre.

f Both men, women and children.

* Num. 33.52. deut. 7.2.

g Which were strong by situation and not hurt by warre.

h All mankinde.

* Exod. 34.11.

* Deut. 7.2.

i That is, Samaria.

k So called, because it was bare and without trees.

‖ Or, the valley of God.

* Chap. 9.3.

l That is, to giue them ouer to them selues: and therefore they could not but rebell against God and seeke their owne destruction.

m Out of the which came Goliath, 1. Sam. 17.4.

* Num. 26.53, 55.

CHAP. XII.

1.7. What Kings Ioshua and the children of Israel killed on both sides of Iorden, 24 Which were in number thirtie and one.

AND these are the Kings of the land, which the
children of Israel smote and possessed their
land, on the a other side Iorden toward the rising
of the sunne, from the riuer Arnon, vnto mount
Hermon, and all the plaine Eastward,

a From Gilgal where Ioshua camped.

2 * Sihon king of the Amorites, that dwelt
in Heshbon, hauing dominion from Aroer, which
is beside the riuer of Arnon, and from the middle
of the riuer, and from halfe Gilead vnto the riuer
Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cinne-
roth Eastward, & vnto the Sea of the ‖ plaine, euen
the salt sea Eastward, the way to Beth-ieshimoth,
and from ẏ South vnder the ‖ springs of * Pisgah.

4 ¶ They *conquered* also the coast of Og King
of Bashan of the * remnant of the gyants, which
dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in
Salcah, and in all Bashan, vnto the border of the
Geshurites, and the Maachathites, and halfe Gi-
lead, euen the border of Sihon King of Heshbon.

6 Moses the seruant of the Lord, and the chil-
dren of Israel smote them: * Moses also the ser-
uant of the Lord gaue *their land* for a possession
vnto the Reubenites, and vnto the Gadites, and
to halfe the tribe of Manasseh.

7 ¶ These also are the Kings of the countrey,
which Ioshua and the children of Israel smote on
this side Iorden, Westward, from Baal-gad in the
valley of Lebanon, euen vnto the mount b Ha-
lak that goeth vp to Seir, and Ioshua gaue it vnto
the tribes of Israel for a possession, according to
their portions:

8 In the mountaines, and in the valleyes, and
in the plaines, and in the ‖ hill sides, and in the wil-
dernesse, & in the South, *where were* the Hittites,
the Amorites, and the Canaanites, the Perizzites,
the Hiuites, and the Iebusites.

9 ¶ * The King of Iericho *was* one: * the King
of Ai, which is beside Beth-el, one:

10 The * King of Ierusalem, one: the King
of Hebron, one:

11 The King of Iarmuth, one: the King of
Lachish, one:

12 * The King of Eglon, one: the * King of
Gezer, one:

13 The * King of Debir, one: the King of
Geder, one:

14 The King of Hormah, one: the King of
Arad, one:

15 The * King of Libnah, one: the King of
Adullam, one:

16 The * King of Makkedah, one: the King of
Beth-el, one:

17 The King of Tappuah, one: the King of
Hepher, one:

18 The King of Aphek, one: the King of
Lasharon, one:

19 The King of Madon, one: the * King of
Hazor, one:

20 The King of Shimron-meron, one: the
King of Achshap, one:

21 The King of Taanach, one: the King of
Megiddo, one:

22 The King of Kedesh, one: the King of
Iokneam ‖ of Carmel, one:

23 The King of Dor, in the countrey of Dor,
one: the King of the * nations of Gilgal, one:

24 The King of Tirzah, one, all the Kings
were thirtie and one.

* Num. 21.24. deut. 3.16.

‖ Or, wildernesse.

‖ Or, hill sides.

* Deuter. 3.17. and 4.49.

* Deuter. 3.11. chap. 13.12.

* Numb. 32.29. deut. 3.12. chap. 13.8.

b Reade Chap. 11. verse 17.

‖ Or, in Ashdoth.

* Chap. 6.2.

* Chap. 8.29.

* Chap. 10.23.

* Chap. 10.33.

* Chap. 10.39.

* Chap. 10.29.30.

* Chap. 10.28.

* Chap. 11.10.

‖ Or, mountaine Carmel.

* Gen. 14.1.

CHAP. XIII.

3 The borders and coastes of the land of Canaan. 8 The possession of the Reubenites, Gadites, & of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Leui. 22 Balaam slaine.

NOwe when Iosua was olde, and a stricken
in yeeres, the Lord saide vnto him, Thou art
olde and † growen in age, and there remaineth
exceeding much land to be b possessed:
2 This is the land that remaineth, all the || re-
gions of the Philistims, and all Geshuri,
3 From † Nilus which is † in Egypt, euen vnto
the borders of Ekron Northward: this is counted
of the Canaanites, euen fiue Lordships of ỹ Phili-
stims, the Azzithites, & the Ashdudites, ỹ Eshke-
lonites, ỹ Gittites, & the Ekronites, & the Auites:
4 From the South, all the land of the Canaa-
nites, and the † caue that is beside the Sidonians,
vnto Aphek, *and* to the borders of the Amorites:
5 And the land of the Giblites, and all Leba-
non, toward the sunne rising from || Bahal-gad vn-
der mount Hermon, vntill one come to Hamath.
6 All the inhabitants of the mountaines from
Lebanon vnto c Misrephothmaim, *and* all the Si-
donians, I wil cast them out from before the chil-
dren of Israel: only deuide thou it by lot vnto the
Israelites, to inherite, as I haue commanded thee.
7 Nowe therefore diuide this lande to inhe-
rite, vnto the nine tribes, and to the halfe tribe of
Manasseh.
8 *For with halfe* therof the Reubenites & the
Gadites haue receiued their inheritance, * which
Moses gaue them beyond Iorden Eastward, euen
as Moses the seruant of the Lord had giuen them,
9 From Aroer that is on the brinke of the ri-
uer Arnon, & from the citie that is in the mids of
the || riuer, & al the plaine of Medeba vnto Dibō,
10 And all the cities of Sihon King of the A-
morites, which reigned in Heshbon, vnto the bor-
ders of the children of Ammon,
11 And Gilead, and the borders of the Geshu-
rites and of the Maachathites, and all mount Her-
mon, with all Bashan vnto Salcah:
12 All the kingdome of Og in Bashan, which
reigned in Ashtaroth & in Edrei: (who remained
of the * rest of the gyants) for these did Moses
smite, and cast them out.
13 But the children of Israel d expelled not
the Geshurites nor the Maachathites: but the
Geshurites and the Maachathites dwell among
the Israelites euen vnto this day.
14 Onely vnto the tribe of Leui he gaue none
inheritance, *but* the sacrifices of the Lord God of
Israel are e his inheritance, as he said vnto him.
15 ¶ Moses then gaue vnto the tribe of the
children of Reuben *inheritance*, according to
their families.
16 And their coast was from Aroer, that is on
the brinke of the riuer Arnon, and from the citie
that is in the middes of the riuer, and al the plaine
which is by Medeba:
17 Heshbon with al the cities thereof, that are
in the plaine: Dibon and || Bamoth-baal, and
Beth-baal-meon:
18 And Iahazah, and Kedemoth & Mephaath:
19 Kiriathaim also, and Sibmah, and Zereth-
shahar in the mount of || Emek:
20 And Beth-peor, and * Ashdoth-pisgah, and
Beth-ieshimoth:
21 And all the cities of the plaine: and all the
kingdome of Sihon King of the Amorites, which
reigned in Heshbon, whome Moses smote * with
the Princes of Midian, Eui, and Rekem, and Zur,
and Hur, and Reba, the dukes of Sihon, dwelling

a Being almost an hundreth and ten yeere olde.
† *Ebr. commen into yeeres.*
b After that the enemies are ouercome.
|| *Or, borders.*
† *Ebr. Shihor.*
† *Eb. vpon the face of Egypt.*
† *Ebr. Mearah.*
|| *Or, the plaine of Gad.*
c Reade Chap. 11.8.
* *Numb. 32.33. deut. 3.13. chap. 22.4.*
|| *Or, valley.*
* *Deut. 3.11. chap. 12.4.*
d Because they destroyed not all as God had commanded, they that remained, were snares and prickes to hurt them, Numb. 33.55 chap. 23.13. iudges 2.3.
e Leui shall liue by the sacrifices, Num. 18.21.
|| *Or, hie places of Baal.*
|| *Or, the valley.*
* *Deut. 3.17.*
* *Numb. 31.8.*

in the countrey.
22 And f Balaam the sonne of Beor the sooth-
sayer did the children of Israel slay with the
sword, among them that were slaine.
23 And the border of the children of Reuben
was Iorden with the coastes. This was the inhe-
ritance of the children of Reuben according to
their families, with the cities and their villages.
24 ¶ Also Moses gaue *inheritance* vnto the
tribe of Gad, *euen* vnto the children of Gad ac-
cording to their families.
25 And their coastes were Iazer, & all the ci-
ties of Gilead, and halfe the land of the children
of Ammon vnto Aroer, which is before Rabbah:
26 And from Heshbon vnto Ramoth, Mizpeh,
and Betonim: and from Mahanaim vnto the bor-
ders of Debir:
27 And in the valley Beth-aram, & Beth-nim-
rah, and Succoth, & Zaphon, the rest of the king-
dome of Sihon King of Heshbon, vnto Iorden
and the borders, euen vnto the Sea coast of Cin-
nereth, g beyond Iorden Eastward.
28 This is ỹ inheritance of the children of Gad,
after their families, with ỹ cities, & their villages.
29 ¶ Also Moses gaue *inheritance* vnto the
halfe tribe of Manasseh: and this belonged to the
halfe tribe of the children of Manasseh according
to their families.
30 And their border was from Mahanaim, *euen*
all Bashan, *to wit*, all the kingdome of Og King
of Bashan, and all the townes of Iair which are
in Bashan, threescore cities.
31 And halfe Gilead, and Ashtaroth, and E-
drei, cities of the kingdome of Og in Bashan,
* *were giuen* vnto the h children of Machir the
sonne of Manasseh, to halfe of the children of
Machir after their families.
32 These are the heritages, which Moses did
distribute in the plaine of Moab beyond Iorden,
toward Iericho Eastward.
33 * But vnto the tribe of Leui Moses gaue
none inheritance: *for* the Lord God of Israel is
their inheritance, * as he said vnto them.

CHAP. XIIII.

2 The land of Canaan was diuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

THese also are the *places* which the children of
Israel inherited in ỹ land of Canaan, * which
Eleazar the Priest, and Ioshua the sonne of Nun
and the chiefe fathers of the tribes of the children
of Israel, distributed to them,
2 * By the lot of their inheritance, as the Lord
had commaunded by the hand of Moses, to giue
to the nine tribes, and the halfe tribe.
3 For Moses had giuen inheritance vnto a two
tribes & an halfe tribe, beyond Iordē: but vnto the
Leuites he gaue none inheritance among them.
4 For the children of Ioseph were b two tribes,
Manasseh and Ephraim: therefore they gaue no
part vnto the Leuites in the land, saue cities to
dwell in, with the suburbes of the same for their
beastes and their substance.
5 * As the Lord had commanded Moses, so the
childrē of Israel did when they diuided the land.
6 ¶ Then the children of Iudah came vnto
Ioshua in Gilgal: and Caleb the sonne of Iephun-
neh the Kenezite saide vnto him, Thou knowest
what the Lord saide vnto Moses the man of God,
concerning

f So that both they which obeyed wicked counsell, and the wicked counseller perished by the iust iudgement of God.
g That is, in the land of Moab.
* *Numb. 32.39.*
h Meaning, his nephues and posteritie.
* *Chap. 18.7.*
* *Numb. 18.20.*
* *Numb. 34.17.*
* *Numb. 26.55. and 33.54.*
a As Reuben and Gad and halfe the tribe of Manasseh, Numb. 32.33.
b So though Leui lacked, yet were there still twelue tribes by this meanes.
* *Num. 35.2. chap. 21.2.*

concerning c me and thee in Kadesh-barnea.
7 Fourtie yeere olde was I, when Moses the
seruant of the Lord sent me from Kadesh-barnea
to espie the land, and I brought him word againe,
as *I thought* in mine heart.
8 But my d brethren that went vp with mee,
discouraged the heart of the people: yet I follow-
ed still the Lord my God.
9 Wherefore Moses sware the same day, say-
ing, Certainely the land whereon thy feete haue
troden, shalbe thine inheritance, & thy childrens
for euer, because thou hast followed constantly
the Lord my God.
10 Therefore beholde nowe, the Lorde hath
kept me aliue, as he promised: this is the fourtie
and fift yeere since the Lord spake this thing vn-
to Moses, while the children of Israel wandred in
the wildernes: and nowe loe, I am this day foure
score and fiue yeere olde:
11 And yet am as * strong at this time, as I
was when Moses sent me: as strong as I was then,
so strong am I nowe, *either* for warre, or † for
gouernement.
12 Nowe therefore giue mee this mountaine
whereof ẏ Lord spake in ẏ day (for thou heardest
in that day, how the ‖ Anakims *were* there, & the
cities great and walled) e if so be the Lord will be
with me, ẏ I may driue them out, as the Lord said.
13 Then Ioshua blessed him, and gaue vnto
Caleb the sonne of Iephunneh, Hebron for an in-
heritance.
14 * Hebron therefore became the inheritance
of Caleb the sonne of Iephunneh the Kenezite,
vnto this day: because he followed constantly the
Lord God of Israel.
15 And ẏ name of * Hebron *was* before time,
Kiriath-arba: which *Arba* was a f great man amōg
the Anakims: thus the land ceased from warre.

c Which was, that they two onely should enter into the land, Numb. 14.24.

d Which were the ten other spies.

* Ecclus. 46.9.

† Ebr. to go out and come in.

‖ Or, giants.

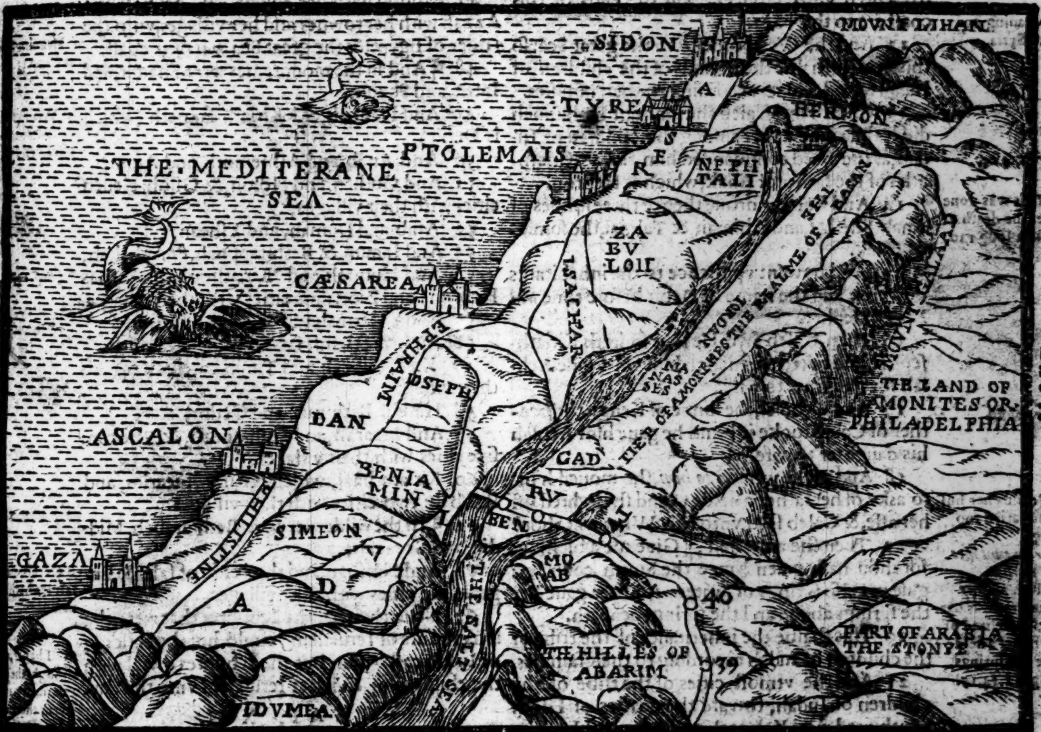
e This he spake of modestie, and not of doubting.

* Chap. 21.12. 1.macca. 2.56.

* Chap. 15.13.

f Either for his power or person.

NORTH.



SOVTH.

CHAP. XV.

1 The lot of the children of Iudah, & the names of the cities and villages of the same. 13 Calebs portiō. 18 The request of Achsah.

THis then was the lot of the tribe of the chil-
dren of Iudah by their families: *euen* * to the
border of Edom and the wildernesse of * Zin,
Southward on the Southcoast.
2 And their South border was the salt Sea
coast, from the a point that looketh Southward.
3 And it went out on the Southside towarde
Maaleth-akrabbim, and went along to Zin, and
ascended vp on the Southside vnto Kadesh bar-
nea, and went along to Hezron, and went vp to
Adar, and fet a compasse to Karkaa.
4 From thence went it along to Azmon, & rea-
ched vnto the riuer of Egypt, & the end of ẏ coast
was on ẏ Westside: this shall be your South coast.
5 Also the Eastborder shalbe the salt Sea, vn-
to the b ende of Iorden: and the border on the
North quarter from the point of the Sea, & from
the end of Iorden.
6 And this border goeth vp to Beth-hoglah,
and goeth along by the Northside of Beth-ara-
bah: so the border from thence goeth vp to the
c stone of Bohan the sonne of Reuben.
7 Againe this border goeth vp to Debir from
the valley of Achor, and Northward, turning to-
ward Gilgal, that lyeth before the going vp to A-
dummim, which is on the Southside of the ri-
uer: also this border goeth vp to the waters of

* Numb. 34.3.

* Numb. 33.36.

a The Ebrewe word signifieth tongue, whereby is meant either the mouth of the Sea that commeth into the land, or stocke or cape that goeth into the Sea.

b Meaning, the mouth of the riuer where it runneth into the salt Sea.

c Which was a marke to part their countreys.

|| Or, the fountaine of the sunne.
* 1.King.1.9.

||En-shemesh, and endeth at *En-rogel.
8 Then this border goeth vp to the valley of
the sonne of Hinnom, on the Southside of the
Iebusites: the same is Ierusalem. also this border
goeth vp to the top of the mountaine that lieth
before the valley of Hinnom Westward, which is
by the end of the valley of ẏ † giants Northward.
9 So this border compasseth from the top of
the mountaine vnto ẏ fountaine of the water of
Nephtoah, and goeth out to the cities of mount
Ephron: and this border draweth to Baalah
which is || Kiriath-iearim.
10 Then this border compasseth from Baalah
Westward vnto mount Seir, and goeth along vn-
to the side of mount Iearim, which is Chesalon
on the Northside: so it commeth downe to Beth-
shemesh, and goeth to Timnah.
11 Also this border goeth out vnto the side of
Ekron Northward: and this border draweth to
Shicron, and goeth along to mount Baalah, and
stretcheth vnto Iabneel: and the ends of this
coast are to the [d] Sea.
12 And the Westborder *is* to the great Sea: so
this border shalbe the bounds of the children of
Iudah round about, according to their families.
13 ¶ And vnto Caleb the sonne of Iephunneh
did Ioshua giue a part among the children of Iu-
dah, as the Lord commanded him, *euen* *Kiriath-
arba of the father of Anak, which is Hebron.
14 And Caleb [e] droue thence three sonnes of
Anak, Sheshai, and Ahiman, & Talmai, the sonnes
of Anak.
15 And he went vp thence to the inhabitants
of Debir: and the name of Debir before time *was*
Kiriath-sepher.
16 Then Caleb sayd, He that smiteth Kiriath-
sepher, and taketh it, euen to him wil I giue Ach-
sah my daughter to wife.
17 And Othniel, the sonne of Kenaz, the || bro-
ther of Caleb tooke it: and he gaue him Achsah
his daughter to wife.
18 And as she went in *to him*, she moued him,
to aske of her father a fielde: [f] and she lighted off
her asse, & Caleb sayd vnto her, What wilt thou?
19 Then she answered, || Giue me a blessing:
for thou hast giuen [g] mee the South countrey:
giue me also springs of water. And hee gaue her
the springs aboue and the springs beneath.
20 This shalbe the inheritance of the tribe of
the children of Iudah according to their families.
21 And the vtmost cities of the tribe of the
children of Iudah, toward the coastes of Edom
Southward *were* Kabzeel, and Eder, and Iagur,
22 And Kinah, and Dimonah, and Adadah,
23 And Kedesh, and Hazor, and Ithnan,
24 Ziph, and Telem, and Bealoth,
25 And Hazor, Hadattah, & Kerioth, Hesron
(which is Hazor)
26 Amam, and Shema, and Moladah,
27 And Hazar, Gaddah, and Heshmon, and
Beth-palet,
28 And Hazar-shual, and Beersheba, & Bizi-
othiah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, and Chesil, [h] and Hormah,
31 And Ziklag, & Madmanna, & Sansannah,
32 And Lebaoth, and Shilhim, and Ain, and
Rimmon: all *these cities are* twentie & nine with
their villages.

† Ebr. Rephaim.
|| Or, the citie of woods.
d Meaning toward Syria.
* Chap.14.15.
e This was done after the death of Ioshua, Iudg.1.10, 20.
|| Or, cousin.
f Because her husband taried too long.
|| Or, graunt mee this petition.
g Because her countrey was barren, she desired of her father a fielde that had springs, Iudges 1.14.15.
h Which before was called Zephath, Iudg.1.17.

33 ¶ In the lowe countrey *were* Eshtaol, and
Zoreah, and Ashnah,
34 And Zanoah, and En-gannim, Tappuah,
and Enam,
35 Iarmuth, and Adullam, Socoh, & Azekah,
36 And Sharaim, and Adithaim, and Gederah,
& Gedorathaim: fourteene cities ẇ their villages.
37 Zenam, and Hadashah, and Migdal-gad,
38 And Dileam, and Mizpeh, and Iokthecl,
39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, and Lahmam, and Kithlish,
41 And Gederoth, Beth-dagon, and Naamah,
and Makkedah: sixteene cities with their villages.
42 Lebnah, and Ether, and Ashan,
43 And Iiphtah, and Ashnah, and Nezib,
44 And Keilah, and Aczib, & Mareshah: nine
cities with their villages.
45 Ekron with her † townes and her villages,
46 From Ekron, euen vnto the Sea, all that li-
eth about Ashdod with their villages.
47 Ashdod with her townes and her villages:
Azzah with her townes and her villages, vnto the
[i] riuer of Egypt, & the great Sea *was their* coast.
48 ¶ And in the mountaines *were* Shamir, and
Iattir, and Socoh,
49 And Dannah, & [k] Kiriath-sannath (which
is Debir)
50 And Anab, and Ashtemoth, and Anim,
51 And Goshen, and Holon, & Giloh: eleuen
cities with their villages,
52 Arab, and Dumah, and Eshean,
53 And Ianum, & Beth-tappuah, & Aphekah,
54 And Humtah, and *Kiriath-arba, (which is
Hebron) and Zior: nine cities with their villages.
55 Maon, Carmel, and Ziph, and Iuttah,
56 And Izreel, and Iokdeam, and Zanoah,
57 Kain, Gibeah, and Timnah: ten cities with
their villages.
58 Halhul, Beth-zur, and Gedor,
59 And Maarah, and Beth-anoth, & Eltekon:
sixe cities with their villages.
60 Kiriath-baal, which is Kiriath-iearim, and
Rabbah: two cities with their villages.
61 ¶ In the wildernes *were* Beth-arabah, Mid-
din, and Secacah,
62 And Nibshan, and the [l] citie of salt, & En-
gedi: sixe cities with their villages.
63 Neuerthelesse, the Iebusites that were the
inhabitants of Ierusalem, could not the children
of Iudah cast [m] out, but the Iebusites dwell with
the children of Iudah at Ierusalem vnto this day.

† Ebr. daughters.
i Meaning, Nilus, as Chap.13.3.
k Which is also called Kiriath-sepher, ver.15.
* Chap.14.15.
l Of this citie the salt sea hath his name.
m That is, vtterly: though they slew the most part and burnt their citie, Iudges 1.8.

CHAP. XVI.

1 *The lot or part of Ephraim.* 10 *The Canaanite dwelled among them.*

AND ẏ lot fel to the [a] children of Ioseph from
Iorden by Iericho vnto the water of Iericho
Eastward, & to the wildernes that goeth vp from
Iericho by the mount Beth-el:
2 And goeth out from Beth-el to *Luz, and
runneth along vnto the borders of Archi-ataroth,
3 And goeth down Westward to the coast of
Iaphleti, vnto ẏ coast of Beth-horon the nether,
and to Gezer: & the ends [b] thereof are at the Sea.
4 So the children of Ioseph, Manasseh and E-
phraim [c] tooke their inheritance.
5 ¶ Also the borders of the children of E-
phraim according to their families, euē their bor-
ders of their inheritance on the Eastside, were A-
troth-addar, vnto Beth-horon the vpper.

a That is, to Ephraim and his children: for Manassehs portion followeth.
* Iudg.1.26.
b Of their inheritance.
c Seuerally, both Ephraim and Manasseh.

6 And

6 And this border goeth out to the Sea vnto
Michmethah on the Northſide, and this border
returneth Eaſtward vnto Taanath-ſhiloh, & paſ-
ſeth it on the eaſtſide vnto Ianohah,
7 And goeth downe from Ianohah to Ata-
roth and Naarath, and commeth to Iericho, [d] and
goeth out at Iorden.

d For ſo farre the coaſtes reache.

8 And this border goeth frō Tappuah Weſt-
ward vnto the riuer Kanah, and the endes thereof
are at the Sea: this is the inheritance of the tribe
of the children of Ephraim by their families.
9 And the [e] ſeparate cities for the children of
Ephraim *were* among the inheritance of the chil-
dren of Manaſſeh: all the cities with their villages.

e Becauſe Ephraims tribe was farre greater then Manaſſeh, therefore he had moe cities.

10 And they caſt not out the Canaanite that
dwelt in Gezer, but ỳ Canaanite dwelt among ỳ
Ephraimits vnto this day, & ſerued vnder tribute.

CHAP. XVII.

*1 The portion of the halfe tribe of Manaſſeh. 3 The daugh-
ters of Zelophehad. 13 The Canaanites are become tributa-
ries. 14 Manaſſeh and Ephraim require a greater portion
of heritage.*

THis was alſo the lot of the tribe of Manaſſeh:
for he was the * firſt borne of Ioſeph, *to wit*,
of Machir the firſt borne of Manaſſeh, *and* the fa-
ther of Gilead: nowe becauſe hee was a man of
warre, he had Gilead and Baſhan.

* Gen. 41.51. and 46.20. and 50.23. numb. 32.39.

2 And alſo * of the [a] reſt of the ſonnes of
Manaſſeh by their families, *euen* of the ſonnes of
Abiezer, and of the ſonnes of Helek, and of the
ſonnes of Azriel, and of the ſonnes of Shechem,
and of the ſonnes of Hepher, and of the ſonnes of
Shemida: theſe were the males of Manaſſeh, the
ſonne of Ioſeph, according to their families.

* Numb. 26.29.
a For the other halfe tribe had their portion beyond Iorden.

3 ¶ * But Zelophehad the ſonne of Hepher,
the ſonne of Gilead, the ſonne of Machir, ỳ ſonne
of Manaſſeh, had no ſonnes, but daughters: and
theſe are the names of his daughters, Mahlah, and
Noah, Hoglah, Milcah, and Tirzah:

* Numb. 26.33. and 27.1. and 36.2, 11.

4 Which came before Eleazar the Prieſt, and
before Ioſhua the ſonne of Nun, and before the
princes, ſaying, The Lord commanded Moſes to
giue vs an inheritance among our [b] brethren:
therefore according to the commaundement of
the Lord he gaue them an inheritance among the
brethren of their father.

b Among them of our tribe.

5 And there fell ten portions to [c] Manaſſeh,
beſide the land of Gilead and Baſhan, which is on
the other ſide Iorden,

c In the land of Canaan: fiue to the males, and other fiue to the daughters of Zelophehad.

6 Becauſe the daughters of Manaſſeh did in-
herite among his ſonnes: and Manaſſehs other
ſonnes had the land of Gilead.
7 ¶ So the borders of Manaſſeh were from
Aſher to Michmethah that lieth before Shechē,
and this border goeth on the right hand, euen vn-
to the inhabitants of En-tappuah.
8 The land of Tappuah belonged to Manaſ-
ſeh, but [d] Tappuah beſide the border of Manaſ-
ſeh *belongeth* to the ſonnes of Ephraim.

d Meaning, the citie it ſelfe.

9 Alſo this border goeth downe vnto the
‖ riuer Kanah Southward to the riuer: theſe cities
of Ephraim *are* among the cities of Manaſſeh: and
the border of Manaſſeh *is* on the Northſide of the
riuer, and the endes of it are at the [e] Sea,

‖ Or, the brooke of reedes.
e That is, toward the maine ſea.

10 The South perteyneth to Ephraim, and the
North to Manaſſeh, and the Sea is his border: and
they met together in [f] Aſher Northwarde, and in
Iſſachar Eaſtward.

f In the tribe of Aſher and tribe of Iſſachar.

11 And Manaſſeh had in Iſſachar and in Aſher,
Beth-ſhean, and her townes, and Ibleam, and her
townes, and the inhabitants of Dor with ỳ townes
thereof, and the inhabitants of En-dor, with the
townes thereof, and the inhabitants of Thaanach
with her townes, and the inhabitants of Megiddo
with the townes of the ſame, *euen* three countreis.
12 Yet the children of Manaſſeh [g] could not
deſtroy thoſe cities, but the Canaanites dwelled
ſtill in that land.

g For at the firſt they lacked courage, and after agreed with them on condition, contrarie to Gods commandement.

13 Neuertheleſſe, when the children of Iſrael
were ſtrong, they put the Canaanites vnder tri-
bute, but caſt them not out wholy.
14 Then the children of Ioſeph ſpake vnto Io-
ſhua, ſaying, Why haſt thou giuen me but one lot,
and one portion to inherite, ſeeing I am a great
people, for as much as the Lord hath [h] bleſſed me
hitherto?

h According to my father Iaakobs prophecie, Gen. 48.19.

15 Ioſhua then anſwered them, If thou be
much people, get thee vp to the wood, and cut
trees for thy ſelfe there in the lande of the Periz-
zites, and of the giants, [i] if mount Ephraim be
too narrowe for thee.

i If this mount be not large ynough, why doeſt not thou get more by deſtroying Gods enemies, as he hath commanded?

16 Then the childrē of Ioſeph ſaid, The moun-
taine wil not be ynough for vs: and all the Canaa-
nites that dwell in the lowe countrey haue charets
of yron, aſwell they in Beth-ſhean, and in the
townes of the ſame, as they in the valley of Izreel.
17 And Ioſhua ſpake vnto the houſe of Ioſeph,
to Ephraim, and to Manaſſeh, ſaying, Thou art a
great people, and haſt great power, *and* ſhalt not
haue one lot.
18 Therefore the mountaine ſhall bee thine:
for it is a wood, and thou ſhalt cut it downe: and
the endes of it ſhall be thine, [k] and thou ſhalt caſt
out the Canaanites, though they haue yron cha-
rets, *and* though they be ſtrong.

k So that thou ſhalt enlarge thy portion thereby.

CHAP. XVIII.

*1 The Tabernacle ſet in Shiloh. 4 Certaine are ſent to diuide
the lande to the other ſeuen tribes. 11 The lot of the chil-
dren of Beniamin.*

ANd the whole Congregation of the children
of Iſrael came together at Shiloh: for they
ſet vp the [a] Tabernacle of the Congregation there,
after the land was ſubiect vnto them.

a For they had now remoued it from Gilgal, and ſet it vp in Shiloh.

2 Nowe there remained among the children
of Iſrael ſeuen tribes, to whom [b] they had not di-
uided their inheritance.

b As Eleazar, Ioſhua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manaſſeh.

3 Therefore Ioſhua ſaid vnto the children of
Iſrael, Howe long are you ſo ſlacke to enter and
poſſeſſe the land which the Lord God of your fa-
thers hath giuen you?
4 Giue from among you for *euery* tribe three
men, that I may ſend them, and that they may
riſe, and walke through the land, and diſtribute it
according to [c] their inheritance, & returne to me.

c That is, into ſeuen portions, to euery tribe one.

5 And that they may diuide it vnto them in-
to ſeuen partes, (Iudah ſhall abide in his coaſt at
the South, and the houſe of Ioſeph ſhall [d] ſtande
in their coaſtes at the North)

d For theſe had their inheritance already appointed.

6 Ye ſhall deſcribe the land therefore into ſe-
uen partes, and ſhall bring them hither to me, and
I will caſt lots for you here before the [e] Lorde
our God.

e Before the Arke of the Lord.

7 But the Leuites ſhall haue no part among
you: for the [f] Prieſthood of the Lord is their in-
heritance: alſo Gad and Reuben, and halfe the
tribe of Manaſſeh haue receiued their inheritance
beyond Iorden Eaſtward, which Moſes the ſer-
uant of the Lord gaue them.

f That is, the ſacrifices and offerings, Chap. 13.14.

8 ¶ Then the men aroſe, and went their way:
and

and Ioshua charged them that went to describe
the land, saying, Depart, and go through the land,
and g describe it, and returne to me, that I may
here cast lots for you before the Lord in Shiloh.

g By writing the names of euery countrey and citie.

9 So the men departed, and passed through
the lande, and described it by cities into seuen
partes in a booke, and returned to Ioshua into the
campe at Shiloh.
10 ¶ Then Ioshua h cast lots for them in Shi-
loh before the Lorde, and there Ioshua diuided
the land vnto the children of Israel, according to
their portions:

h That euery one should be content with Gods appointment.

11 ¶ And the lot of the tribe of the children
of Beniamin came foorth according to their fa-
milies, and the coast of their lot lay i betweene the
children of Iudah, and the children of Ioseph.

i Their inheritance bordered vpon Iudah and Ioseph.

12 And their coast on the Northside was from
Iorden, and the border went vp to the side of Ie-
richo on the North-part, and went vp through the
mountaines Westward, and the endes thereof are
in the wildernesse of Beth-auen:
13 And this border goeth along from thence
to Luz, *euen* to the Southside of Luz (the same is
k Beth-el) and this border descendeth to Atroth-
addar, neere the mount, that lieth on the South-
side of Beth-horon the nether.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

14 So the border turneth, and compasseth the
corner of the Sea Southwarde, from the mount
that lyeth before Beth-horon Southward: and the
endes thereof are at Kiriath-baal (which is Kiri
ath-iearim) a citie of the children of Iudah: this
is the West quarter.
15 And the South quarter *is* from the ende of
Kiriath-iearim, and this border goeth out || West-
ward, and commeth to the fountaine of waters of
Nephtoah.

|| Or, to the sea.

16 And this border descendeth at the ende of
the mountaine, that lyeth before the valley of
Ben-hinnom, which is in the valley of the || gyants
Northward, and descendeth into the valley of
Hinnom by the side of || Iebusi Southward, and
goeth downe to En-rogel,

|| Or, Rephaim.

|| Or, Ierusalem.

17 And compasseth from the North, and go-
eth foorth to l En-shemesh, and stretcheth to Ge-
liloth, which is toward the going vp vnto Adum-
mim, and goeth downe to the * stone of Bohan
the sonne of Reuben.

l Which is in the tribe of Ephraim.
* Chap. 15.6.

18 So it goeth along to ye side ouer against ye
plaine Northward, and goeth downe into ye plaine.
19 After, this border goeth along to the side
of Beth-hoglah Northward: and the ends thereof,
that is, of the border, reach to the point of the
salt Sea Northward, *and* to the m ende of Iorden
Southwarde: this is the South coast.

m To the very strait, where the riuer runneth into the salt sea.

20 Also Iorden is the border of it on the East-
side: this is the inheritance of the children of Ben-
iamin by the coastes thereof round about, accor-
ding to their families.
21 Now the cities of the tribe of the children
of Beniamin, according to their families, are Ieri-
cho, and Beth-hoglah, and the valley of Keziz,
22 And Beth-arabah, and Zemaraim, and
Beth-el,
23 And Auim and Parah, and Ophrah,
24 And Chephar, Ammonai, and Ophni, and
Gaba: twelue cities with their villages.
25 Gibeon, and Ramah, and Beeroth,
26 And Mizpeh, & Chephirah, and Mozah,
27 And Rekem, and Irpeel, and Taralah,
28 And Zela, Eleph, and Iebusi, (which is n Ie-
rusalem) Gibeath, *and* Kiriath: foureteene cities
with their villages: this is the inheritance of the
children of Beniamin, according to their families.

n Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar,
24 Of Asher, 32 Of Naphtali, 40 Of Dan, 49 The pos-
session of Ioshua.

And the second lot came out to Simeon, *euen*
for the tribe of the children of Simeon, ac-
cording to their families: and their inheritance
was in the a middes of the inheritance of the chil-
dren of Iudah.

a According to Iaakobs prophesie, that he should be scattered among the other tribes, Gen. 49.7.

2 Nowe they had in their inheritance, Beer-
sheba, and Sheba, and Moladah,
3 And Hazar-shual, and Balah, and Azem,
4 And Eltolad, and Bethul, and Hormah,
5 And Ziklag, and Beth-marcaboth, and Ha-
zar-susah.
6 And Beth-lebaoth, and Sharuhen: thirteene
cities with their villages.
7 Ain, Remmon, and Ether, and Ashan: foure
cities with their villages.
8 And all the villages that were rounde about
these cities, vnto Baalathbeer, & || Ramath South-
ward: this is the inheritance of the tribe of the
children of Simeon, according to their families.

|| Or, Ramath-negeb.

9 Out of the portion of the children of Iu-
dah *came* ye inheritance of the childrē of Simeon:
for the part of ye children of Iudah was too b much
for them: therefore the children of Simeon had
their inheritance within their inheritance.

b But this large portion was giuen them by Gods prouidence to declare their increase in time to come.

10 ¶ Also the third lot arose for the children
of Zebulun, according to their families: and the
coastes of their inheritance came to Sarid;
11 And their border goeth vp c Westward, e-
uen to Maralah, and reacheth to Dabbasheth,
and meeteth with the riuer that lyeth before Iok-
neam,

c Meaning, toward the great Sea.

12 And turneth from Sarid Eastward towarde
the sunne rising vnto the border of Chisloth ta-
bor, and goeth out to Daberath, and ascendeth to
Iaphia,
13 And from thence goeth along Eastward to-
ward the sunne rising to Gittah-hepher to Ittah-
kazin, and goeth foorth to Rimmon, and turneth
to Neah.
14 And this border compasseth it on ye North
side to Hannathon, and the endes thereof are in
the valley of Iiphtah-el,
15 And Kattath, and Nahallal, and Shimron,
and Idalah, and d Beth lehem: twelue cities with
their villages.

d There was another Beth lehem in the tribe of Iudah.

16 This is the inheritance of the children of
Zebulun, according to their families: *that is* these
cities and their villages.
17 ¶ The fourth lot came out to Issachar, *euen*
for the children of Issachar, according to their fa-
milies.
18 And their coast was Izreelah, and Chesul-
loth, and Shunem,
19 And Hapharaim, & Shion, & Anaharath,
20 And Harabbith, and Kishion, and Abez,
21 And Remeth, and e En-gannim, and En-
haddah, and Beth-pazzez.
22 And this coast reacheth to Tabor, & Sha-
hazimath, and Beth-shemesh, and the endes of
their coast reach to Iorden: sixteene cities with
their villages.

e There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distinct by the tribe onely.

23 This

23 This is the inheritance of the tribe of the
children of Issachar according to their families:
that is, the cities and their villages.
24 ¶ Also the fift lot came out for the tribe
of the children of Asher according to their fa-
milies.
25 And their coast was Helcath, and Hali, and
Beten, and Achshaph,
26 And Alammelech, and Amad, and Mishe-
al, and came to Carmel Westward, and to Shihor
Libnath,
27 And turneth towarde the sunne rising to
Beth-dagon, and commeth to f Zebulun, and to
the valley of Iiphtah-el, toward the Northside of
Beth-emek, and Neiel, and goeth out on the left
side of Cabul,

f Ioyneth to the tribe of Zebulun, which lay more eastward.

28 And to Ebron, and Rehob, & Hammon,
and Kanah, vnto great Zidon.
29 Then the coast turneth to Ramah and to
the strong citie of g Zor, and this border turneth
to Hosah, and the endes thereof are at the Sea
from Hebel to Achzib,

g Which was Tyrus a strong citie in the Sea.

30 Vmmah also and Aphek, and Rehob: two
and twentie cities with ther villages.
31 This is the inheritance of the tribe of the
children of Asher, according to their families:
that is, these cities and their villages.
32 ¶ The sixt lot came out to the children of
Naphtali, *euen* to the children of Naphtali accor-
ding to their families.
33 And their coast was from h Heleph, *and*
from Allon in Zaanannim, and Adaminekeb, and
Iabneel, euen to Lakum, and the endes thereof
are at Iorden.

h These cities were in the countrey of Zaanannim.

34 So this coast turneth Westward to Az-
noth-tabor, and goeth out from thence to Huk-
kok, and reacheth to Zebulun on the Southside,
and goeth to Asher on the Westside, and to Iu-
dah || by Iorden toward the sunne rising.

|| *Or, euen vnto Iorden.*

35 And the strong citites *are* Ziddim, Zer, and
Hammath, Rakkath, and i Cinnereth,

i Of the which, the lake of Genezareth had his name.

36 And Adamah, and Ramah, and Hazor,
37 And Kedesh, and Edrei, and En-hazor,
38 And Iron, and Migdal-el, Horem, & Beth-
anah, and Beth-shemesh: nineteene cities with
their villages.
39 This is the inheritance of the tribe of the
children of Naphtali according to their families:
that is, the cities and their villages.
40 ¶ The seuenth lot came out for the tribe of
the children of Dan, according to their families.
41 And the coast of their inheritance was Zo-
rah, and Eshtaol, and Ir-shemesh,
42 And Shaalabbin, and Aiialon, and Ithlah,
43 And Elon, and Temnathah, and Ekron,
44 And Eltekeh, and Gibbethon, and Baalah,
45 And Iehud, and Bene-berak, and Gath-
rimmon,
46 And Me-iarkon, and Rakkon, with the
border that lieth before k Iapho.

k Called Ioppe.

47 But the coastes of the children of Dan fell
out *too little* for them: therefore the children of
Dan went vp to l fight against Leshem, and tooke
it, and smote it with the edge of the sworde, and
possessed it, and dwelt therein, & called Leshem,
* Dan after the name of Dan their father.

l According as Iaakob had prophecied, Gen. 49. 17.
* Iudg. 18. 29.

48 This is the inheritance of the tribe of the
children of Dan according to their families: *that
is*, these cities and their villages.
49 ¶ When they had made an ende of diui-
ding the land by the coastes thereof, then the
children of Israel gaue an inheritance vnto Io-
shua the sonne of Nun among them.
50 According to the worde of the Lord they
gaue him the citie which hee asked, *euen* * Tim-
nath-serah in mount Ephraim: and hee built the
citie and dwelt therein.

* Chap. 24. 30.

51 * These are the heritages which Eleazar the
Priest, and Ioshua the sonne of Nun, & the chiefe
fathers of the tribes of the children of Israel diui-
ded by lot in Shiloh before the Lorde at the
doore of the Tabernacle of the Congregation: so
they made an ende of diuiding the countrey.

* Numb. 34. 17.

CHAP. XX.

2 The Lorde commaundeth Joshua to appoint cities of refuge. 3 The vse thereof, 7 and their names.

THe Lord also spake vnto Ioshua, saying,
2 Speake to the children of Israel, and say,
* Appoint you cities of refuge, whereof I spake
vnto you by the hand of Moses,

* Exod. 21. 13. numb. 35. 6, 11, 14. deut. 19. 2.

3 That the slayer that killeth any person
by a ignorance, *and* vnwittingly may flee thi-
ther, and they shal be your refuge from the auen-
ger of blood.

a At vnwares, and bearing him no grudge.

4 And he that doeth flee vnto one of those
cities, shal stand at the entring of the gate of the
citie, and shall shewe his cause † to the Elders of
the citie: and they shal receiue him into the citie
vnto them, and giue him a place, that hee may
dwell with them.

† *Ebr. in the eares of the Elders.*

5 And if the b auenger of blood pursue after
him, they shall not deliuer the slayer into his
hand because hee smote his neighbour ignorant-
ly, neither hated he him before time:

b That is, the nearest kinsman of him that is slaine.

6 But hee shall dwell in that citie vntill hee
stand before the Congregation in c iudgement,
* *or*, vntill the death of the hie Priest that shalbe
in those dayes: then shall the slayer returne, and
come vnto his owne citie, and vnto his owne
house, *euen* vnto the citie from whence he fled.

c Till his cause were prooued.
* Num 35. 25.

7 ¶ Then they appointed Kedesh in || Galil
in mount Naphtali, and Shechem in mount E-
phraim, and Kiriath-arba, (which is Hebron) in
the mountaine of Iudah.

|| *Or, Galile.*

8 And on ẏ other side Iorden *toward* Iericho
Eastward, they appoynted * Bezer in the wilder-
nes vpon the plaine, out of the tribe of Reuben,
and Ramoth in Gilead, out of the tribe of Gad, &
Golan in Bashan, out of the d tribe of Manasseh.

* Deut. 4. 43. 1. chro. 6. 78.
d Out of the halfe tribe of Manasseh beyond Iorden.

9 These were the cities appoynted for all the
children of Israel, and for the stranger that so-
iourned among them, that whosoeuer killed any
person ignorantly, might flee thither, and not die
by the hand of the auenger of blood, vntill hee
stoode before the e Congregation.

e Before the Iudges.

CHAP. XXI.

The cities giuen to the Leuites, 41 in number eight and fourtie, 43 The Lorde according to his promise gaue the children of Israel rest.

THen came the || principall fathers of the Le-
uites vnto Eleazar the Priest, and vnto Io-
shua the sonne of Nun, and vnto the chiefe fa-
thers of the tribes of the children of Israel,

|| *Or, the chiefe of the fathers.*

2 And spake vnto them at Shiloh in the land
of Canaan, saying, * The Lord commanded a by
the hand of Moses, to giue vs cities to dwell in,
with the suburbes thereof for our cattell.

* Num 35. 2.
a By Moses, by whose ministerie God shewed his power.

3 So the children of Israel gaue vnto the Le-
uites, out of their inheritance at the commande-
ment

ment of the Lord those cities with their suburbes.
4 And the lot came out for the families of the
[b]Kohathites: and the children of Aaron ẏ Priest,
which were of the Leuites, had by lot, out of the
tribe of Iudah, and out of the tribe of Simeon, &
out of the tribe of Beniamin [c] thirteene cities.
5 And the rest of the children of Kohath *had*
by lot out of the families of the tribe of Ephra-
im, and out of the tribe of Dan, and out of the
halfe tribe of Manasseh, tenne cities.
6 Also the children of Gershon *had* by lot
out of the families of the tribe of Issachar, and
out of the tribe of Asher, and out of the tribe
of Naphtali, and out of the halfe tribe of Ma-
nasseh in Bashan, thirteene cities.

b He meaneth them that were Priestes: for some were but Leuites.
c Euery tribe gaue moe or fewer cities according as their inheritance was great or litle, Num 35.8.

7 The children of Merari according to their
families *had* out of the tribe of Reuben, and out
of the tribe of Gad, and out of the tribe of Ze-
bulun, twelue cities.
8 So the children of Israel gaue by lot vnto
the Leuites these cities with their suburbes, as the
Lord had commanded by the hand of Moses.
9 ¶ And they gaue out of the tribe of the
children of Iudah, & out of the tribe of the chil-
dren of Simeon, these cities which are here named.
10 And they were the childrens of [d] Aaron
being of the families of the Kohathites, *and* of the
sonnes of Leui, (for theirs was the first lot)
11 So they gaue them Kiriath-arba of the fa-
ther of Anok (which is Hebron) in the moun-
taine of Iudah, with the suburbes of the same
round about it.
12 (But the land of the citie, and the villa-
ges thereof, gaue they to *Caleb the sonne of Ie-
phunneh to be his possession)
13 ¶ Thus they gaue to the [e] children of Aaron
the Priest, a citie of refuge for ẏ slaier, *euen* Hebrō
with her suburbes, & Libnah with her suburbes,
14 And Iattir with her suburbes, and Eshte-
moa and her suburbes,
15 And Holon with her suburbes, and Debir
with her suburbes,
16 And Ain with her suburbes, and Iuttah
with her suburbes, Beth-shemesh with her sub-
urbes: nine cities out of those two tribes.
17 And out of the tribe of Beniamin *they
gaue* Gibeon with her [f] suburbes, Geba with her
suburbes,
18 Anathoth with her suburbes, and Almon
with her suburbes: foure cities.
19 All the cities of the children of Aaron
Priests, *were* thirteene cities with their suburbes.
20 ¶ But to the families of the children of
Kohath of the Leuites, [g] which were the rest of
the children of Kohath (for the cities of their lot
were out of the tribe of Ephraim)
21 They gaue them the citie of refuge for the
slaier, [h] Shechem with her suburbes in mount E-
phraim, and Gezer with her suburbes,
22 And Kibzaim with her suburbes, & Beth-
horon with her suburbes: foure cities.
23 And out of the tribe of Dan, Eltekeh with
her suburbes, Gibethon with her suburbes,
24 Aiialon with her suburbes, Gath-rimmon
with her suburbes: foure cities.
25 And out of the [i] halfe tribe of Manasseh,
Tanach with her suburbes, and Gath-rimmon
with her suburbes: two cities.
26 All the cities for the other families of the
children of Kohath *were* ten with their suburbes.

d For Aaron came of Kohath, and therefore the Priestes office remained in that familie.
*Chap.14.14. 1.chron.6.56.
e That is, the Priest of the familie of the Kohathites, of whom Aaron was chiefe.
f The suburbes were a thousand cubites from the wall of the citie round about, Num.35.4.
g That were not Priests.
h Hebron and Shechem were the two cities of refuge vnder the Kohathites.
i Which dwelt in Canaan.

27 ¶ Also vnto the children of Gershon of the
families of the Leuites, *they gaue* out of the halfe
tribe of Manasseh, the citie of refuge for the slay-
er, [k] Golan in Bashan with her suburbes, and Be-
eshterah with her suburbes: two cities.
28 And out of the tribe of Issachar, Kishon
with her suburbes, Daberah with her suburbes,
29 Iarmuth with her suburbes, En-gannim
with her suburbes: foure cities.
30 And out of the tribe of Asher, Mishal with
her suburbes, Abdon with her suburbes,
31 Helkah with her suburbes, & Rehob with
her suburbes: foure cities.
32 And out of the tribe of Naphtali, the citie
of refuge for the slaier, Kedesh in ||Galil, with her
suburbes, and Hammoth-dor with her suburbes,
and Kartan with her suburbes: three cities.
33 All the cities of the Gershonites according
to their families, *were* thirteene cities with their
suburbes.
34 ¶ Also vnto the families of the children of
Merari the [l] rest of the Leuites, *they gaue* out of
the tribe of Zebulun, Iokneam with her suburbs,
and Kartah with her suburbes,
35 Dimnah with her suburbes, Nahalal, with
her suburbes: foure cities.
36 And out of the tribe of Reuben, [m] Bezer
with her suburbs, and Iahazah with her suburbs,
37 Kedemoth with her suburbs, and Mepha-
ath with her suburbs: foure cities.
38 And out of the tribe of Gad *they gaue* for
a citie of refuge for the slaier, Ramoth in Gi-
lead with her suburbes, and Mahanaim with
her suburbes,
39 Heshbon with her suburbs, *&* Iazer with
her suburbs: foure cities in all.
40 So all the cities of the children of Merari
according to their families (which were the rest
of the families of the Leuites) were by their lot,
twelue cities.
41 *And* all the cities of the Leuites [n] within
the possession of the children of Israel, *were*
eight and fourtie with their suburbs.
42 These cities lay euery one *seuerally* ẇ their
suburbs round about them: so were al these cities.
43 ¶ So the Lord gaue vnto Israel al the land,
which he had sworne to giue vnto their fathers:
and they possessed it, and dwelt therein.
44 Also the Lord gaue them rest round about
according to al that he had sworne vnto their fa-
thers: and there stood not a man of al their ene-
mies before them: *for* the Lord deliuered al their
enemies into their hand.
45 *There failed nothing of all the good
things, which the Lord had saide vnto the house
of Israel, *but* all came to passe.

k Golan and Bedesh were the cities of refuge vnder the Gershonites.
|| Or, Galile.
l They are here called the rest, because they are last numbered, and Merari was the yongest brother, Gen.46.11.
m Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap.20.8.
n Thus according to Iaakobs prophecie, they were scattered throughout the countrey, which God vsed to this end, that his people might be instructed in the true religion by them.
* Chap.23.14,15.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They build an altar for a memoriall. 15 The Israelites reprooue them. 22 Their answere for defence of the same.

THen [a] Ioshua called the Reubenites, and the
Gadites, and the halfe tribe of Manasseh,
2 And said vnto them, Ye haue kept all that
Moses the seruant of the Lord [b] commanded you,
and haue obeyed my voice in al that I comman-
ded you:
3 You haue not forsaken your brethren this
long season vnto this day, but haue diligently
kept

a After that the Israelites conquered the land of Canaan.
b Which was to go armed before their brethren, Num.32.29.

kept the commandement of the Lord your God.
4 And nowe the Lorde hath giuen rest vnto
your brethren as he promised them: therefore
now returne ye and goe to your tents, to the land
of your possession, which Moses the seruant of the
Lord * hath giuen you beyond Iorden.
5 But take diligent heede, to doe the comman-
dement & Lawe, which Moses the seruant of the
Lord commanded you: *That is*, * that ye loue the
Lord your God, & walke in all his waies, & keepe
his commandements, & cleaue vnto him, & serue
him with all your heart, and with all your soule.
6 So Ioshua [d] blessed them, and sent them a-
way, and they went vnto their tents.
7 ¶ Nowe vnto *one* halfe of the tribe of Ma-
nasseh Moses had giuen *a possession* in Bashan: and
vnto the *other* halfe thereof gaue Ioshua among
their brethren on this side Iorden Westwarde:
therefore when Ioshua sent them away vnto their
tents, and blessed them,
8 Thus he spake vnto them, saying, Returne
with much riches vnto your tents, & with a great
multitude of cattell, with siluer and with golde,
with brasse and with yron, and with great abun-
dance of raiment: diuide the spoyle of your ene-
mies with your [e] brethren.
9 ¶ So the children of Reuben, and the chil-
dren of Gad, and halfe the tribe of Manasseh re-
turned, and departed from the children of Israel
from Shiloh (which is in the land of Canaan) to
goe vnto the countrey of Gilead to the lande of
their possession, which they had obteined, accor-
ding to ye word of the Lord by the hand of Moses.
10 ¶ And when they came vnto the † borders
of Iorden (which are in the land of Canaan) then
the children of Reuben, and the children of Gad,
and the halfe tribe of Manasseh, built [f] there an
altar by Iorden, a great altar to see to.
11 ¶ When the children of Israel heard say,
Behold, the children of Reuben, & the children of
Gad, & the halfe tribe of Manasseh haue built an
altar in the forefront of ye land of Canaan vpon ye
borders of Iorden at ye passage of ye children of Israel:
12 When the children of Israel heard it, then
the whole Congregation of the children of Israel
gathered them together at Shiloh to goe vp [g] to
warre against them.
13 Then the children of Israel sent vnto the
children of Reuben, and to the children of Gad,
& to the halfe tribe of Manasseh into the land of
Gilead, Phinehas the sonne of Eleazar the Priest,
14 And with him ten princes, of euery chiefe
house a prince, according to al the tribes of Israel:
for euery one *was* chiefe of their fathers houshold
among the || thousands of Israel.
15 ¶ So they went vnto the children of Reu-
ben, and to the children of Gad, and to the halfe
tribe of Manasseh, vnto the land of Gilead, and
spake with them, saying,
16 Thus saith [h] the whole congregation of the
Lord, What transgression is this that ye haue trans-
gressed against the God of Israel, to turne away
this day from the Lord, in that ye haue built you
an altar for to rebell this day against the Lord?
17 Haue we too little for the wickednesse * of
Peor, whereof we are not [i] clensed vnto this day,
though a plague came vpon the Congregation of
the Lord?
18 Ye also are turned away this day from the

* Num.32.33. chap.13.8.
* Deut.10.12.
d He sheweth herein consisteth the fulfilling of the lawe.
He commended them to God, and prayed for them.
e Which remained at home and went not to the warre, Num.31.27. 1.Sam.30.24.
† Ebr. Geliloth, which countrey also was called Canaan because the Amorites dwelling there were called Canaanites.
f That is beyond Iorden: for some time the whole countrey on both sides of Iorden is meant by Canaan.
g Such nowe was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.
|| Or, multitude.
h Not onely of the princes, but also of the common people.
* Num.25.4.
i Meaning, God was not fully pacified, inasmuch as no punishment can be sufficient for such wickednesse and idolatrie.

Lorde: and seeing yee rebell to day against the
Lorde, euen to morowe he will be wroth with all
the Congregation of Israel.
19 Notwithstanding if the land of your pos-
session be [k] vncleane, come ye ouer vnto the land
of the possession of the Lord, wherein the Lordes
Tabernacle dwelleth, and take possession among
vs: but [l] rebell not against the Lorde, nor rebell
not against vs in building you an altar, beside the
altar of the Lord our God.
20 Did not Achan the sonne of Zerah trespasse
grieuously in the execrable thing, and wrath fell
on * all the Congregation of Israel? and this man
alone [m] perished not in his wickednesse.
21 ¶ Then the children of Reuben, and the
children of Gad, and halfe the tribe of Manasseh
answered, and saide vnto the heads ouer the thou-
sands of Israel,
22 The Lord God of gods, the Lorde God of
gods, he knoweth, and Israel himselfe shall know:
if by rebellion, or by transgression against the
Lord *we haue done it*, saue thou vs not this day.
23 If we haue built vs an altar to returne away
from the Lord, either to offer thereon burnt offe-
ring, or meate offering, or to offer peace offerings
thereon, let the Lord [n] himselfe require it:
24 And if we haue not *rather* done it for feare
of *this* thing, saying, In time to come your chil-
dren might say vnto our children, What haue ye
to doe with the Lord God of Israel?
25 For the Lorde hath made Iorden a border
betweene vs and you, ye children of Reuben, and
of Gad: therefore ye haue no part in the Lord: so
shall your children make our children [o] cease from
fearing the Lorde.
26 Therefore we said, We will now goe about
to make vs an altar, not for burnt offering, nor for
sacrifice,
27 But it shalbe a * witnesse betweene vs &
you, and betweene our generations after vs, to ex-
ecute the seruice of the Lorde before him in our
burnt offrings, and in our sacrifices, and in our
peace offrings, and that your children should not
say to our children in time to come, Yee haue no
part in the Lorde.
28 Therefore said we, If so be that they should
so say to vs or to our [p] generations in time to
come, then will we answere, Behold the facion of
the altar of the Lorde, which our fathers made,
not for burnt offering nor for sacrifice, but it is a
witnesse betweene vs and you.
29 God forbid, that we should rebell against
the Lord, and turne this day away from the Lord,
to builde an altar for burnt offering, or for meate
offering, or for sacrifice, saue the altar of the Lord
our God, that is before his Tabernacle.
30 ¶ And when Phinehas the Priest, and the
princes of the Congregation and heads ouer the
thousands of Israel which were with him, heard
the wordes, that the children of Reuben, and chil-
dren of Gad and the children of Manasseh spake,
† they were well content.
31 And Phinehas the sonne of Eleazar the
Priest said vnto the children of Reuben, and to
the children of Gad, and to the children of Ma-
nasseh, This day we perceiue, that the Lord is [q] a-
mong vs, because ye haue not done this trespasse
against the Lorde: nowe ye haue [r] deliuered the
children of Israel out of the hand of the Lord.
32 ¶ Then

k In your iudgement.
l To vse any other seruice then God hath appointed, is to rebell against God, 1.Sam.15.23.
* Chap.7.1,5.
m Signifying, that if many suffered for one mans fault, for the fault of many all should suffer.
n Let him punish vs.
o Or, to turne backe from the true God.
* Gen.31.48. chap.24.29. verse 34.
p They signifies wonderfull care that they bare toward their posteritie, that they might liue in the true seruice of God.
† Ebr. it was good in their eyes.
q By preseruing vs and gouerning vs.
r Whom if ye had offended, hee would haue punished with you.

32 ¶ Then Phinehas the sonne of Eleazar the
Priest with the princes, returned from the childrē
of Reuben, and from the children of Gad, out of
the land of Gilead, vnto the lande of Canaan, to
the children of Israel, and brought them answere.
33 And the saying pleased the children of Is-
rael: and the children of Israel ‖ blessed God, and
† minded not to goe against them in battell, for
to destroy the land, wherein the children of Reu-
ben, and Gad dwelt.
34 Then the children of Reuben, and the chil-
dren of Gad called the altar ‖ Ed: for it shall be a
witnesse betweene vs, that the Lord *is* God.

‖ *Or, praised.*
† *Ebr. said.*
‖ *Or, witnes, as verse 27.*

CHAP. XXIII.

2 *Ioshua exhorteth the people, that they ioyne not themselues to the Gentiles, 7 that they name not their Idols. 14 The promise, if they feare God, 15 And threatnings, if they forsake him.*

AND a long season after that ÿ Lord had giuen
1 rest vnto Israel from all their enemies round
about, and Ioshua was olde, and † stricken in age,
2 Then Ioshua called all Israel, *and* their El-
ders, and their Heads, and their Iudges, and their
officers, and said vnto them, I am olde, *and* stric-
ken in age.
3 Also ye haue seene all that the Lorde your
God hath done vnto all these nations [a] before
you, howe the Lorde your God himselfe hath
fought for you.
4 Beholde, I haue ‖ diuided vnto you by lot
these nations that remaine, to be an inheritance
according to your tribes, from Iorden, with all the
nations that I haue destroyed, euen vnto the
great Sea † Westward.
5 And the Lord your God shall expell [b] them
before you, and cast them out of your sight, and
ye shall possesse their land, as the Lord your God
hath said vnto you.
6 Be ye therefore of a valiant courage, to ob-
serue and doe all that is written in the booke of
the Lawe of Moses, *that ye turne not therefrom
to the right hand nor to the left,
7 Neither companie with these nations: *that
is*, with them which are [c] left with you, neither
*make mention of the name of their gods, [d] nor
cause to sweare *by them*, neither serue them nor
bowe vnto them:
8 But sticke fast vnto the Lord your God, as
ye haue done vnto this day.
9 For the Lord hath cast out before you great
nations and mightie, and no man hath stood be-
fore your face hitherto.
10 *One man of you shall chase a thousand:
for the Lord your God, he fighteth for you, as he
hath promised you.
11 Take good heede therefore vnto your
† selues, that ye loue the Lord your God.
12 Els, if ye goe backe, and cleaue vnto the
rest of these nations, *that is*, of them that remaine
with you, and shall ‖ make marriages with them,
and ‖ goe vnto them, and they to you,
13 Knowe ye for certaine, that the Lord your
God will cast out no moe of these nations from
before you: *but they shall be a snare, and de-
struction vnto you, and a whip on your sides, and
thornes in your [e] eyes, vntill ye perish out of this
good land, which ÿ Lord your God hath giuē you.
14 And behold, this day doe I [f] enter into the
way of all ÿ world, & ye know in all your [g] hearts
and in all your soules, that *nothing hath failed

† *Ebr. commen into yeeres.*
a Your eies bearing witnes.
‖ *Or, ouerthrowen these nations.*
† *Ebr. at the sunne set.*
b Which yet remaine and are not ouercome, as chap. 13.2.
* *Deut. 5.32. and 28.14.*
c And not yet subdued.
* *Psal. 16.4.*
d Let not the Iudges admit an othe, which any shall sweare by their Idoles.
* *Leuit. 26.8. deut. 32.30.*
† *Ebr. soules.*
‖ *Or, be of their affinitie.*
‖ *Or, haue conuersation with them.*
* *Exod. 23.33. numb. 33.55. deut. 7.16.*
e Meaning they shal be a continual griefe vnto you, and so the cause of your destruction.
f I die according to the course of nature.
g Most certeinly.
* *Chap. 21.45.*

of all the good things which the Lord your God
promised you, *but* all are come to passe vnto you:
nothing hath failed thereof.
15 Therefore as all ‖ good things are come
vpon you, which the Lorde your God promised
you, so shal the Lord bring vpon you euery ‖ euill
thing, vntill hee haue destroyed you out of this
good land, which ÿ Lord your God hath giuē you.
16 When ye shall [h] transgresse the couenant
of the Lorde your God, which he commaunded
you, and shall go and serue other Gods, and bowe
your selues to them, then shall the wrath of the
Lorde waxe hote against you, and yee shal perish
quickely out of the good land which he hath gi-
uen you.

‖ *Or, promises.*
‖ *Or, threatnings, chap. 24.20.*
h He sheweth that no euill can come vnto man, except he offend God by disobedience.

CHAP. XXIIII.

2 *Ioshua rehearseth Gods benefites, 14 and exhorteth the people to feare God. 25 The league renued betweene God and the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.*

AND Ioshua assembled *againe* al the [a] tribes of
1 Israel to Shechem, and called the Elders of
Israel, and their heads, and their Iudges, and their
officers, and they presented themselues before
[b] God.
2 Then Ioshua said vnto all the people, Thus
saith the Lord God of Israel, *Your fathers dwelt
beyond the [c] flood *in* olde time, *euen* Terah the
father of Abraham, and the father of Nachor, and
serued other gods.
3 And I tooke your father Abraham from
beyond the flood, and brought him through all
the land of Canaan, and multiplied his seede, and
*gaue him Izhak.
4 And I gaue vnto Izhak, *Iaakob and Esau:
& I gaue vnto *Esau mount Seir, to possesse it: but
*Iaakob & his children went downe into Egypt.
5 *I sent Moses also and Aaron, and I pla-
gued Egypt: and when I had *so* done among
them, I brought you out.
6 So I *brought your fathers out of Egypt,
and ye came vnto the Sea, and the Egyptians pur-
sued after your fathers with charets and horse-
men vnto *the red Sea.
7 Then they cryed vnto the Lorde, and hee
put ‖ a darkenesse betweene you and the Egypti-
ans, and brought the sea vpon them, and couered
them: so your eyes haue seene what I haue done
in Egypt: also ye dwelt in the wildernes [d] a long
season.
8 After, I brought you into the lande of the
Amorites, which dwelt beyond Iorden, *and they
fought with you; but I gaue them into your hand,
and ye possessed their countrey, and I destroyed
them out of your sight.
9 *Also Balak the sonne of Zippor King of
Moab arose and warred against Israel, and sent to
call Balaam the sonne of Beor for to curse you,
10 But I would not heare Balaam: therefore he
blessed you, and I deliuered you out of his hand.
11 And ye went ouer Iorden, and came vnto
Iericho, and the [e] men of Iericho fought against
you, the Amorites, and the Perizzites, and the Ca-
naanites, and the Hittites, & the Girgashites, the
Hiuites and the Iebusites, and I deliuered them
into your hand.
12 And I sent *hornets before you, which cast
them out before you, *euen* the two Kings of the
Amorites, *and* not with thy sword, nor with thy bow.
13 And I haue giuen you a lande, wherein ye

a That is, the tribes and the halfe.
b Before the Arke which was brought to Shechem, when they went to burie Iosephs bones.
* *Gen. 11.31. iudeth 5.6,7.*
c Euphrates in Mesopotamia, Gen. 11.26.
* *Gen. 21.2.*
* *Gen. 25.24.*
* *Gen. 36.8.*
* *Gen. 46.6.*
* *Exod. 3.10.*
* *Exod. 12.37.*
* *Exod. 14.9.*
‖ *Or, a cloude.*
d Euen fourtie yeeres.
* *Numb. 21.24.*
* *Numb. 22.5. deut. 23.4.*
e Because it was the chiefe citie vnder it he conteineth all the countrey, or of the citie ... not.
* *Exod. 23.28. deut. 7.20. chap. 11.20.*

did not labour, and cities which ye built not, and
ye dwell in them, and eate of the vineyardes and
oliue trees, which ye planted not.
14 Now therefore f feare the Lord, and serue
him in vprightnesse and in trueth, and put away
the gods, which your fathers serued beyond the
flood and in Egypt, and serue ye the Lord.
15 And † if it seeme euill vnto you to serue
the Lord, choose you this day whom you will
serue, whether the gods which your fathers serued
(that were beyond the flood) or the gods of the
Amorites, in whose land ye dwell: g but I and
mine house will serue the Lord.
16 Then the people answered and sayde, God
forbid, that we should forsake the Lord to serue
other gods.
17 For the Lord our God, he brought vs & our
fathers out of the land of Egypt, from the house
of bondage, & he did those great miracles in our
sight, & preserued vs in all the way that we went,
& among all the people through whom we came.
18 And the Lord did cast out before vs all the
people, euen the Amorites which dwelt in the
land: *therefore* will we also serue the Lord; h for
he is our God.
19 Ioshua sayde vnto the people, Yee can
not serue the Lord: for he is an holy God: he is
a ielous God: he will not pardon your iniquitie
nor your sinnes.
20 If ye forsake the Lord & serue strange gods,
* then he will returne & bring euil vpon you, and
consume you, after that he hath done you good.
21 And the people said vnto Ioshua, Nay, but
we will serue the Lord.
22 And Ioshua sayde vnto the people, Ye are
witnesses i against your selues, that ye haue cho-
sen you the Lord, to serue him: and they said, *We
are witnesses.*

f This is the true [us]e of Gods bene[fi]tes, to learne [th]ereby to feare [an]d serue him with [a]n vpright conscience.

† *Ebr. if it be euill [in] your sight.*

g This teacheth [u]s that if all the world would goe [f]rom God, yet euery one of vs particularly is bound to [c]leaue vnto him.

h Howe much [m]ore are wee [bo]und to serue God in Christ, by [wh]om we haue [re]ceiued the redemption of our [s]oules?

* *Chap. 23. 15.*

i If you doe the [co]ntrary, your [o]wne mouthes [sh]all condemne [you].

23 Then put away nowe, *say d he*, the strange
k gods which are among you, and bowe your
hearts vnto the Lord God of Israel.
24 And the people said vnto Ioshua, The Lord
our God will we serue, & his voyce will we obey.
25 So Ioshua l made a couenant with the peo-
ple the same day, and gaue them an ordinance
and lawe in Shechem.
26 And Ioshua wrote these wordes in the
booke of the Lawe of God, and tooke a great
stone, and pitched it there vnder an ‖ oke that was
in the Sanctuarie of the Lord.
27 And Ioshua sayd vnto all the people, Be-
holde, this stone shalbe a witnesse vnto vs: for it
m hath heard all the wordes of the Lorde which
he spake with vs: it shalbe therefore a witnesse a-
gainst you, least you denie your God.
28 Then Ioshua let the people depart, euery
man vnto his inheritance.
29 And after these things Ioshua the sonne of
Nun, the seruant of the Lord died, being an hun-
dreth and ten yeeres olde.
30 And they buried him in the border of his
inheritance in * Timnath-serah, which is in mount
Ephraim, on the Northside of mount Gaash.
31 And Israel n serued the Lorde all the dayes
of Ioshua, and all the dayes of the Elders that o-
uerliued Ioshua, and which had knowen all the
workes of the Lord that he had done for Israel.
32 And the * bones of Ioseph, which the chil-
dren of Israel brought out of Egypt, buried they
in Shechem in a parcell of ground which Iaakob
bought of * the sonnes of Hamor the father of
Shechem, for an hundreth pieces of siluer, and the
children of Ioseph had them in their inheritance.
33 Also Eleazar the sonne of Aaron died,
whome they buried in † the hill of Phinehas his
sonne, which was giuen him in mount Ephraim.

k Out of your hearts and otherwise.

l By ioyning God and the people together: also he repeated the promises & threatnings out of the lawe.

‖ *Or, elme.*

m Rather then mans dissimulation should not be punished, the dumme creatures shall crie for vengeance.

* *Chap. 19. 50. iudges 2. 9.*

n Such are the people commonly as their rulers are.

* *Gen. 50. 25. exod. 13. 19.*

* *Gen. 33. 19.*

† *Ebr. Gibeath Phinehas.*

THE BOOKE OF IVDGES.

THE ARGVMENT.

ALbeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant & heinous that can turne backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, & saw the trueth of Gods promes performed, in stead of acknowledging his great benefits, & giuing thanks for the same, they fel to most horrible obliuion of Gods graces, contrary to their solemne promes made vnto Ioshua, and so prouoked his vengeance (as much as in them stoode) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from liberty, and cast them into slauerie, to the intent they might feele their own miseries & so cal vnto him & be deliuered) So to shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them & assure them of his fauor & grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it seemed best to God, for the gouernance of his people. They were fourteene in number besides Iesoua, & gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul ruled 377. yeeres. In this booke are many notable points declared, but two especially: first, the battel that the Church of God hath for the maintenance of true religion against idolatry & superstition: next, what great danger that common wealth is in, when as God giueth not a Magistrate to reteine his people in the purenesse of religion and his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was constitute captaine. 6 Adoni-bezek is taken. 14 The request of Achsah. 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.

AFter that Ioshua was dead, the
children of Israel asked the Lord,
saying, b Who shall goe vp for vs
against the Canaanites, to fight
first against them?
2 And the Lord said, Iudah shall goe vp: be-
hold, I haue giuen the land into his hand.
3 And Iudah said vnto Simeon his c brother,
Come vp with me into my lot, that we may fight
against the Canaanites: and I likewise will goe
with thee into thy lot: so Simeon went with him.
4 Then Iudah went vp, & the Lorde deliuered
the Canaanites & the Perizzites into their hands,
and they slew of them in Bezek ten thousand men.
5 And

[a] [By] the Iudge [an]d Vrim, read [nu]m. 27. 21. num. [2]8. 30. 1. sam. 28. 6.

b Who shalbe [their] Captaine?

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1.

|| Or, the Lord of Bezek.

5 And they founde || Adoni-bezek in Bezek:
and they fought against him, and slewe the Ca-
naanites, and the Perizzites.
6 But Adoni-bezek fled, and they pursued
after him, and caught him, and [d] cut off the
thumbes of his handes and of his feete.
7 And Adoni-bezek said, Seuentie Kings ha-
uing the thumbes of their hands & of their feete
cut off, gathered *bread* vnder my table: as I haue
done, so God hath rewarded me. so they brought
him to Ierusalem, and there he died.
8 (Nowe the children of Iudah had fought
against Ierusalem, and had taken it and smitten
it with the edge of the sword, and had set the
[e] citie on fire.)
9 ¶ Afterward also the children of Iudah
went downe to fight against the Canaanites, that
dwelt in the mountaine, and towarde the South,
and in the lowe countrey.
10 And Iudah went against the Canaanites
that dwelt in Hebron, which Hebron beforetime
was called * Kiriath-arba: and they slewe [f] She-
shai, and Ahiman, and Talmai.
11 And from thence he went to the inhabi-
tants of Debir, and the name of Debir in old time
was Kiriath-sepher.
12 And Caleb sayde, He that smiteth Kiriath-
sepher, and taketh it, euen to him will I giue Ach-
sah my daughter to wife.
13 And Othniel the sonne of Kenaz Calebs
yonger brother tooke it, to whome hee gaue
Achsah his daughter to wife.
14 And when she came *to him*, she moued him
to aske of her father a field, [g] and she lighted off
her asse, and Caleb said vnto her, What wilt thou?
15 And shee answered him, Giue mee a bles-
sing: for thou hast giuen mee a South countrey,
giue mee also springs of water: and Caleb gaue
her the springs aboue and the springs beneath.
16 ¶ And the children of [h] Keni Moses father
in law went vp out of the citie of the palme trees
with the children of Iudah, into the wildernesse
of Iudah, that lieth in the South of Arad, & went
and dwelt among the people.
17 But Iudah went with Simeon his brother,
and they slewe the Canaanites that inhabited Ze-
phath, and vtterly destroyed it, and called the
name of the citie * Hormah.
18 Also Iudah tooke [i] Azzah with the coastes
thereof, and Askelon with the coasts thereof, and
Ekron with the coastes thereof.
19 And the Lord was with Iudah, and he pos-
sessed the mountaines: for he could not driue out
the inhabitants of the valleys, because they had
charets of yron.
20 And they gaue Hebron vnto Caleb, as
* Moses had sayde, and hee expelled thence the
three sonnes of Anak.
21 But the children of Beniamin did not cast
out the Iebusites, that [k] inhabited Ierusalem:
therefore the Iebusites dwell with the children
of Beniamin in Ierusalem vnto this day.
22 ¶ They also that were of ẏ house of Ioseph,
went vp to Beth-el, and the Lord *was* with them.
23 And the house of Ioseph caused to viewe
Beth-el (and the name of the citie beforetime *was*
* Luz.)
24 And the spies sawe a man come out of the
citie, and they sayd vnto him, Shewe vs, we pray
thee, the way into the citie, * and wee will shewe
thee mercie.
25 And when hee had shewed them the way
into the citie, they smote the citie with the edge
of the sworde, but they let the man and all his
housholde depart.
26 Then the man went into the land of the
Hittites, & built a citie, & called the name there-
of Luz, which is the name thereof vnto this day.
27 ¶ * Neither did Manasseh destroy Beth-
shean with her townes, nor Taanach with her
townes, nor the inhabitants of Dor with her
townes, nor the inhabitants of Ibleam with her
townes, neither the inhabitants of Megiddo with
her townes: [l] but the Canaanites dwelled still in
that land.
28 Neuerthelesse when Israel was strong, they
put the Canaanites to tribute, and expelled them
not wholly.
29 ¶ * Likewise Ephraim expelled not the
Canaanites that dwelt in Gezer, but the Canaa-
nites dwelt in Gezer among them.
30 ¶ Neither did [m] Zebulun expell the inha-
bitants of Kitron, nor the inhabitants of Nahalol,
but the Canaanites dwelt among them, and be-
came tributaries.
31 ¶ Neither did Asher cast out the inhabi-
tants of Accho, nor the inhabitants of Zidon, nor
of Ahlab, nor of Achzib, nor of Helbah, nor of
Aphik, nor of Rehob,
32 But the Asherites dwelt among the Ca-
naanites the inhabitants of the land: for they did
not driue them [n] out.
33 ¶ Neither did Naphtali driue out the in-
habitants of Beth-shemesh, nor the inhabitantes
of Beth-anath, but dwelt among the Canaanites
the inhabitants of the land: neuerthelesse the in-
habitants of Beth shemesh, and of Beth-anath
became tributaries vnto them.
34 And the Amorites || droue the children of
Dan into the mountaine: so that they suffred them
not to come downe to the valley.
35 And the Amorites || dwelt still in mount
Heres in Aialon, and in Shaalbim, and when the
[o] hand of Iosephs familie preuailed, they became
tributaries:
36 And the coast of the Amorites was from
Maaleh-akrabbim, *euen* from [p] Selah & vpward.

CHAP. II.

1 The Angel rebuketh the people because they had made peace with the Canaanites. 11 The Israelites fell to idolatrie after Ioshuas death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffered idolaters to remaine among them.

AND an [a] * Angel of the Lorde came vp from
Gilgal to Bochim, and said, I made you to go
vp out of Egypt, and haue brought you vnto the
land which I had sworne vnto your fathers, and
said, I will neuer breake my couenant with you.
2 * Ye also shall make no couenant with the
inhabitants of this land, * *but* shall breake downe
their altars: but yee haue not obeyed my voyce.
Why haue ye done this?
3 Wherefore, I said also, I will not cast them
out before you, but they shalbe * *as thornes* vnto
your sides, and their gods shalbe your || destruction.
4 And when the Angel of the Lorde spake
these wordes vnto all the children of Israel, the
people lift vp their voyce, and wept.
5 Therefore they called the name of that
place,

Margin notes:

d This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so did he receiue, Leuit.24.19,20.

e Which was afterward built againe, & possessed by the Iebusites, 2.Sam.5.6.

* Iosh.15.14.

f These three were gyants, and the children of Anak.

g Reade Iosh.15.18.

h This was one of the names of Moses father in lawe, reade Num.10.29.

* Numb.21.3.

i These cities and others were afterward possessed of the Philistims, 1.Sam.6.17.

* Numb.14.24. Iosh.14.13. and 15.14.

k For after that the tribe of Iudah had burnt it, they built it againe.

* Gen.28.19.

* Iosh.2.12.

* Iosh.17.11.

l Wherefore he permitted the Canaanites to dwell still in the land, reade chap.3.4.

* Iosh.16.10.

m That is, the tribe of Zebulun, as is also to be understood of the rest.

n But made them pay tribute as the others did.

|| Or, afflicted them.

|| Or, would dwell.

o Meaning, when he was stronger then they.

p Which was a citie in Arabia, or as some reade, from the rocke.

a That is, messenger, or prophet, as some thinke, Phinehas.

* Deut.7.2.

* Deut.12.3.

* Iosh.23.13.

|| Or, snare.

place, || Bochim, and offered sacrifices there vnto
the Lord.
6 ¶ Now when Ioshua had [b] sent the people
away, the children of Israel went euery man into
his inheritance, to possesse the land.
7 And the people had serued the Lord all the
dayes of Ioshua, and all the dayes of the Elders
that outliued Ioshua, which had seene all the
great [c] workes of the Lord that he did for Israel.
8 But Ioshua the sonne of Nun the seruant of
the Lord dyed, when he was an hundreth and ten
yeeres olde:
9 And they buryed him in the coastes of his
inheritance, in [d] Timnath-heres in mount Ephra-
im, on the Northside of mount Gaash.
10 And so all that generation was gathered
vnto their fathers, and another generation arose
after them, which neither knew the Lord, nor yet
the workes which he had done for Israel.
11 ¶ Then the children of Israel did wickedly
in the sight of the Lord, and serued [e] Baalim,
12 And forsooke the Lord God of their fathers,
which brought them out of the land of Egypt,
and followed other gods, *euen* the gods of the
people that were round about them, and bowed
vnto them, and prouoked the Lord to anger.
13 So they forsooke the Lord, and serued
* Baal, and [f] Ashtaroth.
14 And the wrath of the Lord was hote a-
gainst Israel, & he deliuered them into ỹ hands of
spoilers, that spoiled thẽ, & he * sold them into the
hands of their enemies round about them, so that
they could no longer stand before their enemies.
15 [g] Whithersoeuer they went out, the [h] hand
of the Lord was sore against them, as the Lord
had said, and as the Lord had sworne vnto them:
so he punished them sore.
16 ¶ Notwithstanding, the Lord raysed vp
|| Iudges, which † deliuered them out of the hands
of their oppressours.
17 But yet they would not obey their Iudges:
for they went a whoring after other gods, & wor-
shipped them, & turned quickly out of the [i] way,
wherein their fathers walked, obeying the com-
mandements of the Lord: they did not so.
18 And when the Lorde had raised them vp
Iudges, the Lord was with the Iudge, & deliuered
them out of the hand of their enemies all the
dayes of the Iudge (for the Lord † had compas-
sion on their gronings, [k] because of them that
oppressed them and tormented them)
19 Yet * when the Iudge was dead, they re-
turned, and † did worse then their fathers, in fol-
lowing other gods to serue them and worshippe
them: they ceased not from their owne inuenti-
ons, nor from their rebellious way.
20 Wherfore the wrath of the Lord was kind-
led against Israel, and he said, Because this people
hath transgressed my couenant, which I comman-
ded their fathers, and hath not obeyed my voyce,
21 Therefore will I no more cast out before
them any of the [l] nations, which Ioshua left when
he died,
22 That through them I may [m] prooue Israel,
whether they will keepe the way of the Lord, to
walke therein, as their fathers kept it, or not.
23 So the Lord left those nations, and droue
them not out immediatly, neither deliuered them
into the hand of Ioshua.

|| Or, weeping.
b After that he had diuided to euery man his portion by lot, Iosh. 24. 28.
c Meaning, the wonders and miracles.
d Heres by turning the letters backward is Serch, as Iosh. 24. 30.
e That is, all maner of idoles.
* Chap. 10. 6
f These were Idoles, which had the forme of an ewe or sheepe among the Sidonians.
* Psal. 44. 12. isa. 50. 1.
g In all thine enterprises.
h The vengeance.
|| Or, Magistrates.
† Ebr. saued.
i Meaning, from the true religion.
† Ebr. repented.
k Seing their crueltie.
* Chap. 3. 12.
† Ebr. corrupt themselues.
l As the Hiuites, Iebusites, Amorites, &c.
m So that both outward enemies and false prophets are but a triall to proue our faith, Deut. 13. 3. and chap. 3. 1.

CHAP. III.

1 *The Canaanites were left to trie Israel.* 9 *Othniel deliuereth Israel.* 21 *Ehud killeth King Eglon.* 31 *Shamgar killeth the Philistims.*

These nowe are the nations which the Lord
left, that he might proue Israel by them (*euen*
as many *of Israel* as had not knowen all the
[a] warres of Canaan,
2 Onely to make the generations of the chil-
dren of Israel to know, and to teach them warre,
which doubtlesse their predecessors knew [b] not)
3 Fiue princes of the Philistims, and all the
Canaanites, and the Sidonians, & the Hiuites that
dwelt in mount Lebanon, from mount Baal-her-
mon vntill one come to Hamath.
4 And these remained to prooue Israel by
them, to wit, whether they would obey the com-
mandements of the Lord, which he commanded
their fathers by the hand of Moses.
5 And the children of Israel dwelt among
the Canaanites, the Hittites, & the Amorites, and
the Perizzites, and the Hiuites, and the Iebusites,
6 And they tooke [c] their daughters to bee
their wiues, and gaue their daughters to their
sonnes, and serued their gods.
7 ¶ So the children of Israel did wickedly in
the sight of the Lord, and forgate the Lord their
God, and serued Baalim, and [d] Asheroth.
8 Therefore the wrath of the Lorde was
kindled against Israel, and he solde them into the
hand of Chushan rishathaim King of || Aram-na-
haraim, and the children of Israel serued Chushan
rishathaim eight yeeres.
9 ¶ And when the children of Israel cryed vn-
to the Lord, the Lord stirred vp a sauiour to the
children of Israel, & he saued them, *euen* Othniel
the sonne of Kenaz, Calebs yonger brother,
10 And the [e] spirite of the Lord came vpon
him, and he iudged Israel, and went out to warre:
and the Lord deliuered Chushan rishathaim King
of || Aram into his hand, and his hand preuailed
against Chushan rishathaim.
11 So the land had rest [f] fourtie yeeres, and
Othniel the sonne of Kenaz dyed.
12 ¶ Then the children of Israel againe com-
mitted wickednesse in the sight of the Lord: and
the Lord [g] strengthened Eglon King of Moab a-
gainst Israel, because they had committed wic-
kednesse before the Lord.
13 And hee gathered vnto him the children
of Ammon, and Amalek, and went and smote
Israel, and they possessed the citie of palme trees.
14 So the children of Israel serued Eglon king
of Moab eighteene yeeres.
15 But when the children of Israel cried vnto
the Lord, the Lord stirred them vp a sauiour, Ehud
the sonne of Gera the sonne of || Iemini, a man
|| lame of his right hand: and the children of Israel
sent a present by him vnto Eglon King of Moab.
16 And Ehud || made him a dagger with two
edges of a cubite length, and he did gird it vnder
his raiment vpon his right thigh,
17 And he presented the gift vnto Eglon King
of Moab (and Eglon *was* a very fat man)
18 And when he had now presented ỹ present,
he sent away the people that bare the present,
19 But hee turned againe from the [h] quarris,
that were by Gilgal, & said, I haue a secret errand
vnto thee, O King. Who said, Keepe [i] silence and

a Which were atchieued by the hand of God, and not by the power of man.
b For they trusted in God, and he fought for them.
c Contrary to Gods commandement, Deut. 7. 3.
d Trees or woods erected for Idolatrie.
|| Or, Mesopotamia.
e He was stirred vp by the Spirite of the Lord.
|| Or, Syria.
f That is, 32. vnder Ioshua, and eight vnder Othniel.
g So that the enemies of Gods people haue no power ouer them, but by Gods appoyntment.
|| Or, Beniamin.
|| Or, left handed.
|| Or, caused a dagger to be made.
h Or, as some reade, from the places of idoles.
i Till all be departed.

all that stoode about him, went out from him.
20 Then Ehud came vnto him. (and he sate a-
lone in a sommer parler, which he had) and Ehud
said, I haue a message vnto thee from God. Then
he arose out of his throne,
21 And Ehud put forth his left hand, & tooke
the dagger from his right thigh, and thrust it into
his bellie,
22 So that the hafte went in after the blade,
and the fatte closed about the blade, so that hee
could not drawe the dagger out of his bellie, but
the dirt came out.
23 Then Ehud gate him out into the ‖ porch,
and shut the doores of the parler vpon him, and
locked them.

‖ Or, hall.

24 And when hee was gone out, his seruants
came: who seeing that the doores of the parler
were locked, they said, † Surely he doeth his ease-
ment in his sommer chamber.

† Ebr. he couereth his feete.

25 And they taried till they were ashamed:
and seeing hee opened not the doores of the par-
ler, they tooke the key, and opened them, and be-
hold, their lord was fallen dead on the earth.
26 So Ehud escaped (while they taried) and
was passed the quarris, and escaped vnto Seirath.
27 And when hee came *home*, ‖ hee blewe a
trumpet in mount Ephraim, and the children of
Israel went downe with him from the moun-
taine, and he went before them.

‖ Or, caused the trumpet to bee blowen, Num. 10. 9, 3.

28 Then said he vnto them, Followe me: for
the Lord hath deliuered your enemies, *euen*
Moab into your hand. So they went downe after
him, and tooke the passages of Iorden towarde
Moab, and suffered not a man to passe ouer.
29 And they slew of the Moabites the same
time about ten thousand men, all ‖ fed men, and
all *were* warriours, and there escaped not a man.
30 So Moab was † subdued that day, vnder
the hand of Israel: and the k land had rest foure-
score yeeres.
31 ¶ And after him was Shamgar the sonne of
Anath, which slew of the Philistims sixe hundreth
men wͭ an oxe l goade, & he also deliuered Israel.

‖ Or, strong, and big bodied.
† Ebr. humbled.
k Meaning, the Israelites.
l So that it is not the number, nor the meanes that God regardeth, when he will get the victorie.

CHAP. IIII.

1 Israel sinne & are giuen into the hands of Iabin. 4 Deborah iudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

AND the children of Israel † began againe to
doe wickedly in the sight of the Lord when
Ehud was dead.

† Ebr. added, or continued to doe euill.

2 And the Lord solde them into the hand of
a Iabin King of Canaan, that reigned in Hazor,
whose chiefe Captaine *was called* Sisera, which
dwelt in b Harosheth of the Gentiles.

a There was another Iabin, whome Ioshua killed and burnt his citie Hazor, Iosh. 11. 13.
b That is, in a wood, or strong place.

3 Then the children of Israel cried vnto the
Lord: (for he had nine hundreth charets of yron,
and twentie yeeres hee had vexed the children of
Israel very sore)
4 ¶ And at that time Deborah a Prophetesse
the wife of Lapidoth c iudged Israel.

c By the spirit of prophecie, resoluing of controuersies and declaring the will of God.

5 And this Deborah dwelt vnder a palme
tree, betweene Ramah and Beth-el in mount E-
phraim, and the children of Israel came vp to her
for iudgement.
6 Then shee sent and called Barak the sonne
of Abinoam out of Kedesh of Naphtali, and said
vnto him, Hath not the Lord God of Israel
d commanded, *saying*, Goe, and drawe towarde
mount Tabor, and take with thee ten thousand
men of the children of Naphtali and of the chil-
dren of Zebulun?

d And reueiled vnto me by the spirit of prophecie.

7 And I wil drawe vnto thee to the * ‖ riuer
Kishon Sisera the captaine of Iabins armie, with
his charets, and his multitude, & will deliuer him
into thine hand.

* Psal. 83. 9, 10.
‖ Or, valley.

8 And Barak said vnto her, e If thou wilt goe
with me, I will goe: but if thou wilt not goe with
me, I will not goe.

e Fearing his owne weakenes, & his enemies power, he desireth the prophetesse to goe with him to assure him of Gods will from time to time.

9 Then shee answered, I will surely goe with
thee, but this iourney that thou takest, shall not
be for thine honour: for the Lord shall sell Sisera
into the hand of a woman. And Deborah arose
and went with Barak to Kedesh.
10 ¶ And Barak called Zebulun and Naphtali
to Kedesh, and ‖ he went vp on his feete, with ten
thousand men, and Deborah went vp with him.

‖ Or, he led after him 10000. men.

11 (Now Heber the Kenite, which was of the
‖ childrē of * Hobab ỳ father in law of Moses, was
departed from the † Kenites, and pitched his tent
f vntill ỳ playne of Zaanaim, which is by Kedesh)
12 Then they shewed Sisera, that Barak the
sonne of Abinoam was gone vp to mount Tabor.

‖ Or, posteritie.
* Num. 10. 29.
† Ebr. from Kain.
f Meaning, that he possessed a great part of that countrey.

13 And Sisera called for all his charets, *euen*
nine hundreth charets of yron, and all the people
that were with him from Harosheth of the Gen-
tiles, vnto the riuer Kishon.
14 Then Deborah sayd vnto Barak, g Vp: for
this is the day that the Lord hath deliuered Sisera
into thine hand. Is not the Lord gone out before
thee? So Barak went downe from mount Tabor,
and ten thousand men after him.

g She still encourageth him to this enterprise by assuring him of Gods fauour and ayde.

15 And the Lorde destroyed Sisera and all his
charets, & all his hoste with the edge of ỳ sword,
before Barak, so that Sisera lighted downe off his
charet, and fled away on his feete.
16 But * Barak pursued after the charets, and
after the hoste vnto Harosheth of the Gentiles:
and all the hoste of Sisera fell vpon the edge of
the sword: there was not a man left.

* Psal. 83. 10.

17 Howbeit, Sisera fled away on his feete to
the tent of Iael the wife of h Heber the Kenite:
(for peace *was* betweene Iabin the King of Ha-
zor, & betweene the house of Heber the Kenite)

h Whose ancitors were strangers, but worshipped the true God, & therefore were ioyned with Israel.

18 And Iael went out to meete Sisera, & sayd
vnto him, Turne in, my lord, turne in to me: feare
not. And when hee had turned in vnto her into
her tent, she couered him with a ‖ mantel.

‖ Or, blanket.

19 And he said vnto her, Giue me, I pray thee,
a litle water to drinke: for I am thirstie. And she
opened * a bottel of milke, and gaue him drinke,
and couered him.

* Chap. 5. 25.

20 Againe hee sayde vnto her, Stand in the
doore of the tent, & when any man doeth come
and enquire of thee, saying, Is i any man here?
thou shalt say, Nay.

i To wit, Sisera.

21 Then Iael Hebers wife tooke a k nayle of
the tent, and tooke an hammer in her hand, and
went softly vnto him, & smote the nayle into his
temples, and fastened it into the ground, (for hee
was fast asleepe, and weary) and *so* he died.

k That is, the pinne or stake, whereby it was fastened to the ground.

22 And behold, as Barak pursued after Sisera,
Iael came out to meete him, and sayd vnto him,
Come, and I will shew thee the man, whom thou
seekest: and when he came into her *tent*, behold,
Sisera lay l dead, and the nayle in his temples.

l So he saw the woman had the honour, as Deborah prophecied.

23 So God brought downe Iabin the King of
Canaan that day before the children of Israel.
24 And the hande of the children of Israel
† prospered,

† Ebr. went and was strong.

† prospered, and preuailed against Iabin the King
of Canaan, vntill they had destroyed Iabin King
of Canaan.

CHAP. V.

1 The song and thankes giuing of Deborah and Barak, after the victorie.

THen sang Deborah, and Barak the sonne of
Abinoam the same day, saying,
2 Prayse ye the Lord for the auenging of Is-
rael, *and* for the a people that offered themselues
willingly.

a To wit, the two tribes of Zebulun and Naphtali.

3 Heare, ye Kings, hearken ye princes: I, *euen*
I will sing vnto the Lord: I will sing prayse vnto
the Lord God of Israel.
4 Lorde, * when thou wentest out of Seir,
when thou departedst out of the field of *Edom,
the earth trembled, and the heauens rained, the
cloudes also dropped water.

* Deut.4.11. * Deut.2.1.

5 * The mountaines melted before the Lord,
* *as did* that Sinai before the Lord God of Israel.

* Psal.97.5. * Exod.19.18.

6 In the dayes of *Shamgar y^e^ sonne of Anath,
in the dayes of * Iael the hie wayes were b vnoc-
cupied, & the trauellers walked through bywayes.

* Chap.3.31. * Chap.4.18. b For feare of the enemies.

7 The townes were not inhabited: they de-
cayed, *I say*, in Israel, vntill I Deborah came vp,
which rose vp a c mother in Israel.

c Miraculously stirred vp of God to pitie them and deliuer them.

8 They chose newe gods: then *was* warre in
the gates. Was there a d shielde or speare seene a-
mong fourtie thousand of Israel?

d They had no heart to resist their enemies.

9 Mine heart *is set* on the gouernours of Is-
rael, *and* on them that are willing among the
people: prayse ye the Lord.
10 Speake ye that ride on e white asses, ye that
dwell f by Middin, and that walke by the way.

e Ye gouernours. f As in danger of your enemies.

11 For the noyse of the archers *appaised* a-
mong the g drawers of water: there shal they re-
hearse the righteousnesse of the Lorde, his righte-
ousnesse of his townes in Israel: then did the peo-
ple of the Lord goe downe to the gates.

g For now you may draw water without feare of your enemies.

12 Vp, Deborah, vp, arise, & sing a song: arise
Barak, and leade h thy captiuitie captiue, thou
sonne of Abinoam.

h To wit, them that kept thy people in captiuitie.

13 For they that remaine, haue dominion o-
uer the mightie of the people: the Lord hath gi-
uen me dominion ouer the strong.
14 Of Ephraim i their roote *arose* against A-
malek: & after thee, Beniamin *shall fight* against
thy people, *O Amalek*: of Machir came rulers, &
of Zebulun they y^t^ handle the pen of the k writer.

i Ioshua first fought against Amalek, and Saul destroyed him. k Euen the learned did helpe to fight.

15 And the Princes of Issachar were with De-
borah, and l Issachar, and also Barak: he was set
on his feet in the valley: for the diuisions of Reu-
ben *were* great m thoughts of heart.

l Euen the whole tribe. m They marueiled, that they came not ouer Iorden to helpe them.

16 Why abodest thou among the sheepefolds,
to heare the bleatings of the flockes? for the di-
uisions of Reuben *were* great thoughts of heart.
17 n Gilead abode beyond Iorden: and why
doeth Dan remaine in shippes? Asher sate on the
sea shoare, and taried in his o decayed places.

n She reproueth all them that came not to helpe their brethren in their necessitie. o Either by beating of the Sea, or by mining.

18 *But* the people of Zebulun and Naphtali
haue ieoparded their liues vnto the death in the
hie places of the fielde.
19 The Kings came *and* fought: then fought
the Kings of Canaan in Taanach by the waters of
Megiddo: they receiued no gaine of p money.

p They wan nothing, but lost all.

20 They fought from heauen, *euen* the starres
in their courses fought against Sisera.
21 The Riuer Kishon q swept them away,
that ancient riuer the riuer Kishon. O my soule,

q As a besome doeth the filth of the house.

thou hast marched valiantly.
22 Then were the horsehooues broken with
the oft beating together of their mightie *men*.
23 Curse ye r Meroz: (sayd the Angel of the
Lord) curse the inhabitants thereof, because they
came not to helpe the Lord, to helpe the Lord a-
gainst the mightie.

r It was a citie nere Tabor, where they fought.

24 Iael the wife of Heber the Kenite shall be
blessed aboue *other* women: blessed shall shee be
aboue women *dwelling* in tents.
25 He asked water, *and* shee gaue him milke:
she brought forth s butter in a lordly dish.

s Some reade, churned milke in a great cup.

26 She put her hand to the naile, & her right
hand to the workemans hammer: with the ham-
mer smote she Sisera: she smote off his head, after
she had wounded, and pearsed his temples.
27 He bowed him downe at her feete, he fell
downe, and lay still: at her feete hee bowed him
downe, and fell: and when he had sunke downe,
he lay there † dead.

† Ebr. destroyed.

28 The mother of Sisera looked out at a win-
dowe, and cryed thorowe the lattesse, Why is his
charet so long a comming? why tary the ‖ wheeles
of his charets?

‖ Or, feete.

29 Her wise ladies answered her, Yea. t Shee
answered her selfe with her owne wordes,

t That is, shee comforted her selfe.

30 Haue they not gotten, *and* they diuide the
spoyle? euery man hath a mayde or two. Sisera
hath a praye of diuers coloured *garments*, a praye
of sundry colours made of needle worke: of diuers
colours of needle worke on both sides, u for the
chiefe of the spoyle.

u Because he was chiefe of the army.

31 So let all thine enemies perish, O Lorde:
but they that loue him, shall be as the x Sunne
when he riseth in his might. and the land had rest
fourtie yeeres.

x Shall growe dayly more and more in Gods fauour.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 14 Gideon is sent to be their deliuerer. 37 He asketh a signe.

AFterward the children of Israel committed
wickednes in the sight of the Lord, and the
Lord gaue them into the hands of Midian seuen
yeeres.
2 And the hand of Midian preuailed against
Israel, a *and* because of the Midianites the chil-
dren of Israel made them dennes in the moun-
taines, and caues, and strong holdes.

a For feare of the Midianites, they fledde into the dennes of the mountaines.

3 When Israel had sowen, then came vp the
Midianites, the Amalekites, & they of the ‖ East,
and came vpon them,

‖ Or, of Kedem.

4 And camped by them, and destroyed the
fruite of the earth, euen til thou come vnto b Az-
zah, and left no foode for Israel, neither sheepe,
nor oxe, nor asse.

b Euen almost the whole countrey.

5 For they went vp, and their cattell, & came
with their tentes as grashoppers in multitude: so
that they & their camels were without number:
and they came into the land to destroy it.
6 So was Israel exceedingly impouerished by
the Midianites: therefore the c children of Israel
cryed vnto the Lord.

c This is the end of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

7 ¶ And when the children of Israel cried vn-
to the Lord because of the Midianites,
8 The Lorde sent vnto the children of Israel
a Prophet, who sayd vnto them, Thus sayth the
Lord God of Israel, I haue brought you vp from
Egypt, and haue brought you out of the house of
bondage,
9 And I haue deliuered you out of the hand

of the Egyptians, and out of the hand of all that
oppressed you, and haue cast them out before
you, and giuen you their land.
10 And I sayd vnto you, I am the Lord your
God: *feare not the gods of the Amorites in
whose land you dwell: but yee haue not obeyed
my voyce.
11 ¶ And the Angell of the Lord came, and
sate vnder the oke which was in Ophrah, that
perteined vnto Ioash the father of the Ezrites,
and his sonne Gideon threshed wheate by the
winepresse, ‖ to hide it from the Midianites.
12 Then the Angel of the Lord appeared vn-
to him, and said vnto him, The Lord *is* with thee,
thou valiant man.
13 To whome Gideon answered, [d] Ah my
Lorde, if the Lord be with vs, why then is all this
come vpon vs? & where be all his miracles which
our fathers tolde vs of, and said, Did not the Lord
bring vs out of Egypt? but nowe the Lorde hath
forsaken vs, and deliuered vs into the hand of the
Midianites.
14 And the [e] Lord looked vpon him, & sayd,
Goe in this thy [f] might, and thou shalt saue Israel
out of the handes of the Midianites: haue not I
sent thee?
15 And he answered him, Ah my Lord, where-
by shal I saue Israel? behold, my ‖ father is poore in
Manasseh, & I am the least in my fathers house.
16 Then the Lord sayd vnto him, I wil there-
fore be with thee, and thou shalt smite the Midi-
anites, as one man.
17 And he answered him, I pray thee, if I haue
found fauour in thy sight, then shew me [g] a signe,
that thou talkest with me.
18 Depart not hence, I pray thee, vntil I come
vnto thee, and bring mine offering, and lay it be-
fore thee. And he sayd, I wil tary vntil thou come
againe.
19 ¶ Then Gideon went in, and made ready
a kidde, and vnleauened bread of an [h] Ephah of
floure, and put the flesh in a basket, and put the
broth in a pot, and brought it out vnto him vn-
der the oke, and presented it.
20 And the Angell of God sayde vnto him,
Take the flesh and the vnleauened bread, and lay
them vpon this stone, and powre out the broth:
and he did so.
21 ¶ Then the Angel of the Lord put foorth
the end of the staffe that he held in his hand, and
touched the flesh and the vnleauened bread: and
there arose vp fire [i] out of the stone, & consumed
the flesh and the vnleauened bread: so the An-
gel of the Lord departed out of his sight.
22 And when Gideon perceiued that it was an
Angel of the Lorde, Gideon then said, Alas, my
Lord God: * for because I haue seene an Angel
of the Lord face to face, *I shall die.*
23 And the Lord said vnto him, Peace be vn-
to thee: feare not, thou shalt not die.
24 Then Gideon made an altar there vnto the
Lord, and called it, ‖ Iehouah shalom: vnto this
day it is in Ophrah, of the father of the Ezrites.
25 ¶ And the same night the Lord sayd vnto
him, Take thy fathers yong bullocke, and an o-
ther bullocke [k] of seuen yeeres olde, and destroy
the altar of Baal that thy father hath, and cut
downe the groue that is by it,
26 And build an altar vnto the Lord thy God
vpon the top of this rocke, in a plaine place: and
take the second bullocke, and offer a burnt of-
fering with the wood of the [l] groue, which thou
shalt cut downe.
27 Then Gideon tooke ten men of his ser-
uants, & did as the Lorde bade him: but because
he feared to doe it by day for his fathers house-
holde, and the men of the citie, he did it by night.
28 ¶ And when the men of the citie arose ear-
ly in the morning, beholde, the altar of Baal was
broken, and the groue cut downe that was by it,
and the [m] second bullocke offered vpon the al-
tar that was made.
29 Therefore they sayd one to another, Who
hath done this thing? and when they inquired and
asked, they sayd, Gideon the sonne of Ioash hath
done this thing.
30 Then the men of the citie sayd vnto Ioash,
Bring out thy sonne, that he may die: for he hath
destroyed the altar of Baal, & hath also cut down
the groue that was by it.
31 And Ioash said vnto all that stood by him,
Will ye pleade Baals cause? or will ye saue him?
[n] he that will contend for him, let him die or the
morning. If he be God, let him pleade for him-
selfe against him that hath cast downe his altar.
32 And in that day was Gideon called Ierub-
baal, that is, Let Baal pleade for himselfe because
he hath broken downe his altar.
33 Then all the Midianites and the Amale-
kites & they of the East, were gathered together,
and went and pitched in the valley of Izreel.
34 But the Spirit of the Lorde † came vpon
Gideon, * and he blew a trumpet, and [o] Abiezer
was ioyned with him.
35 And he sent messengers thorowout all Ma-
nasseh, which also was ioyned with him, and hee
sent messengers vnto Asher, and to Zebulun and
to Naphtali, and they came vp to meete them.
36 Then Gideon sayde vnto God, [p] If thou
wilt saue Israel by mine hand, as thou hast said,
37 Beholde, I will put a fleece of wooll in the
threshing place: if the dewe come on the fleece
onely, and it be drie vpon all the earth, then shall
I be sure, that thou wilt saue Israel by mine hand,
as thou hast sayd.
38 And so it was: for he rose vp early on ẏ mo-
row, & thrust the fleece together, & wringed the
dew out of the fleece, & filled a bowle of water.
39 Againe, Gideon said vnto God, Be not an-
gry with me, that * I may speake once more: let
me prooue once againe, I pray thee, with the
fleece: let it now be drie onely vpon the fleece,
and let dew be vpon all the ground.
40 And God did so that same night: for it was
[q] drie vpon the fleece onely, and there was dewe
on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a wonderous sort. 25 Oreb and Zeeb are slaine.

THen *Ierubbaal (who is Gideon) rose vp ear-
ly, and all the people that were with him, and
pitched beside † the well of Harod, so that the
hoste of the Midianites was on the Northside of
them in the valley by the hill of † Moreh.
2 And the Lord said vnto Gideon, The peo-
ple ẏ are with thee, are too many for me to giue
the Midianites into their hands, lest Israel make
their

---

* 2.King.17.35,38. iere.10.2.

‖ *Or, to prepare his flight.*

d This came not of distrust, but of weakenesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith whereby they be iustified.

e That is, Christ appearing in visible forme.

f Which I haue giuen them.

‖ *Or, familie.*

g So that we see how the flesh is enemie vnto Gods vocation which cannot be perswaded without signes.

h Of Ephah, reade Exod.16.36.

i By the power of God onely, as in the sacrifice of Helias, 1.Kings 18.38.

* *Exod.33.20. chap.13.22.*

‖ *Or, the Lord of peace.*

k That is, as the Chalde text writeth, fedseuen yeeres.

l Which grewe about Baals altar.

m Meaning, the fat bull, which was kept to be offred vnto Baal.

n Thus we ought to iustifie them, that are zealous of Gods cause, though all the multitude be against vs.

† *Ebr. clad Gideon.*

* *Num.10.3. chap.3.27.*

o The familie of Abiezer, whereof he was.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

* *Gen.18.32.*

q Whereby he was assured that it was a miracle of God.

* *Chap.8.35.*

† *Ebr. En-harod.*

† *Ebr. Hammoreh.*

their [a] vaunt against me, and say, Mine hand hath
saued me.
3 Nowe therefore proclaime in the audience
of the people, and say, * Who so is timorous or
fearefull, let him returne, and depart earely from
mount Gilead. And there returned of the people
which were at mount Gilead, two and twentie
thousand: so ten thousand remained.

a God will not that any creature depriue him of his glorie.
*Deut.20.8. 1.mac.3.56.

4 And the Lord saide vnto Gideon, The peo-
ple are yet too many: bring them downe vnto the
water, and I wil [b] trie them for thee there: and of
whome I say vnto thee, This man shall goe with
thee, the same shall goe with thee: and of whom-
soeuer I say vnto thee, This man shall not goe
with thee, the same shall not goe.

b I will giue thee a proofe to knowe them that shall go with thee.

5 So hee brought downe the people vnto the
water. And the Lord said vnto Gideon, As many
as lap the water with their tongues, as a dog lap-
peth, them put by themselues, and euery one that
shall bow downe his knees to [c] drinke, *put apart*.

c Let them depart as vnmeete for this enterprise.

6 And the number of them that lapped *by*
putting their hands to their mouthes, *were* three
hundreth men: but all the remnant of the people
kneeled downe vpon their knees to drinke water.
7 ¶ Then the Lord said vnto Gideon, By these
three hundreth men that lapped, will I saue you,
and deliuer the Midianites into thine hand: & let
al the *other* [d] people go euery man vnto his place.
8 ¶ So the people tooke vitailes † with them,
and their trumpets: and he sent all the rest of Is-
rael, euery man vnto his tent, and || reteined the
three hundreth men: and the hoste of Midian
was beneath him in a valley.

d That is, the one and thirtie thousand & 700. Looke verses 3, and 6.
† Ebr. in their hands.
|| Or, incouraged.

9 ¶ And the same night the Lord sayde vnto
him, Arise, [e] get thee downe vnto the hoste: for I
haue deliuered it into thine hand.
10 But if thou feare to goe downe, *then* goe
thou, and Phurah thy seruant downe to the hoste,
11 And thou shalt hearken what they say, and
so shall thine hands be strong to go downe vnto
the hoste. Then went he downe and Phurah his
seruant vnto the outside of the souldiers that were
in the hoste.

e Thus the Lord by diuers meanes doth strengthen him, that he faint not in so great an enterprise.

12 ¶ And the Midianites, and the Amalekites,
and all * they of the East, lay in the valley like
grashoppers in multitude, and their camels *were*
without number, as the sand which is by the sea
side for multitude.

*Chap.6.33.

13 And when Gideon was come, beholde, a
man tolde a dreame vnto his neighbour, and said,
Behold, I dreamed a dreame, & lo, a [f] cake of bar-
ley bread tumbled from aboue into the hoste of
Midian, and came vnto a tent, and smote it that it
fell, and ouerturned it, that the tent fell downe.
14 And his fellowe answered and sayde, This is
nothing els saue the sword of Gideon the sonne
of Ioash a man of Israel: *for* into his hand hath
God deliuered Midian and all the hoste.

f Some reade, a trembling noyse of barley bread: meaning, that one of no reputation should make their great armie to tremble.

15 ¶ When Gideon heard the dreame tolde,
and the interpretation of the same, he [g] worship-
ped, and returned vnto the hoste of Israel, & said,
Vp: for the Lord hath deliuered into your hand
the hoste of Midian.

g Or, gaue God thanks, as it is in the Chalde text.

16 And hee diuided the three hundreth men
into three bandes, and gaue euery man a trumpet
in his hand with emptie pitchers, and || lampes
[h] within the pitchers.
17 And he sayd vnto them, Looke on me, and
do likewise, when I come to the side of the hoste:
euen as I doe, so doe you.

|| Or, firebrands.
h These weake meanes God vsed to signifie that the whole victorie came of him.

18 When I blowe with a trumpet and all that
are with me, blowe ye with trumpets also on eue-
ry side of the hoste, and say, [i] For the Lorde, and
for Gideon.

i That is, the victorie shalbe the Lords and Gideons his seruant.

19 ¶ So Gideon and the hundreth men that
were with him, came vnto the outside of the
hoste, in the beginning of the middle watch, and
they raised vp the watchmen, and they blew with
their trumpets, and brake the pitchers that were
in their hands.
20 And the three companies blew with trum-
pets and brake the pitchers, and helde the lampes
in their left hands, and the trumpets in their right
handes to blowe withall: and they cryed, The
[k] sword of the Lord and of Gideon.

k Shall destroy the enemies.

21 And they stoode, euery man in his place
round about the hoste: and all the hoste || ranne,
and cryed, and fled.

|| Or, broke their aray.

22 And the three hundreth blewe with trum-
pets, and * the Lord set euery mans sworde vpon
his [l] neighbour, & vpon all the hoste: so the hoste
fled to Beth-hashittah in Zererah, & to the bor-
der of Abel-meholah, vnto Tabbath.

*Isa.9.4.
l The Lord caused the Midianites to kill one another.

23 Then the men of Israel being gathered to-
gether out of Naphtali, and out of Asher, and out
of all Manasseh, pursued after the Midianites.
24 And Gideon sent messengers vnto all
mount Ephraim, saying, Come downe against the
Midianites, and take before them the [m] waters
vnto Beth-barah, and Iorden. Then all the men
of Ephraim gathered together and tooke the wa-
ters vnto Beth-barah, and Iorden.

m Meaning, the passages or the foordes, that they should not escape.

25 And they tooke two * princes of the Midia-
nites, Oreb, & Zeeb, & slew Oreb vpon the rocke
Oreb, and slew Zeeb at [n] the winepresse of Zeeb,
and pursued the Midianites, & brought the heads
of Oreb and Zeeb to Gideon beyond Iorden.

*Psal.83.11. isa.10.26.
n These places had their names of the actes that were done there.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 who appeaseth them. 4 He passeth the Jorden. 16 He reuengeth himselfe on them of Succoth and Penuel. 27 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons sonnes, and of his death.

THen the men of Ephraim sayde vnto him,
[a] Why hast thou serued vs thus that thou
calledst vs not, when thou wentest to fight with
the Midianites? and they chode with him sharply.

a They began to cauill, because he had the glory of the victorie.

2 To whom he sayd, What haue I now done
in comparison of [b] you? is not the [c] gleaning of
grapes of Ephraim better, then the vintage of
Abiezer?
3 God hath deliuered into your handes the
princes of Midian, Oreb & Zeeb: and what was I
able to doe in comparison of you? & when he had
thus spoken, then their spirits abated toward him.

b Which haue slaine two princes, Oreb and Zeeb.
c This last acte of the whole tribe is more famous, then the whole enterprise of one man of one familie.

4 ¶ And Gideon came to Iorden to passe o-
uer, hee, and the three hundreth men that were
with him, weary, yet pursuing *them*.
5 And he said vnto the men of Succoth, Giue,
I pray you, [d] morsels of bread vnto the people
† that followe me (*for they be wearie*) that I may
folow after Zebah, & Zalmunna kings of Midian.

d Or, some small portion.
† Ebr. that are at my feete.

6 And the princes of Succoth sayde, Are the
[e] handes of Zebah and Zalmunna nowe in thine
hãds, that we should giue bread vnto thine army?
7 Gideon then sayde, Therefore when the
Lorde hath deliuered Zebah and Zalmunna into
mine hand, I will † teare your flesh with thornes
of the wildernesse and with briers.

e Because thou hast ouercome an handfull, thinkest thou to haue ouercome the whole?
† Ebr. beate in pieces.

8 ¶ And hee went vp thence to Penuel, and
ſpake vnto them likewiſe, and the men of Penuel
anſwered him, as the men of Succoth anſwered.
9 And he ſayde alſo vnto the men of Penuel,
When I come againe [f] in peace, I will breake
downe this towre.
10 ¶ Now Zebah & Zalmunna *were* [g] in Kar-
kor, and their hoſtes with them, about fifteene
thouſand, all that were left of all the hoſtes of
them of the Eaſt: for there was ſlaine an hundreth
and twentie thouſand men, that drew ſwordes.
11 ¶ And Gideon went through them that
dwelt in [h] Tabernacles on the Eaſt ſide of Nobah
and Iogbehah, and ſmote the hoſte: for the hoſte
was careleſſe.
12 And when Zebah and Zalmunna fled, hee
followed after them, and tooke the two kings of
Midian, Zebah and Zalmunna, and diſcomfited
all the hoſte.
13 ¶ So Gideon the ſonne of Ioaſh returned
from battell, [i] the ſunne being *yet* hie,
14 And tooke a ſeruant of ẏ men of Succoth,
and inquired of him: and he ‖ wrote to him the
princes of Succoth and the Elders thereof, *euen*
ſeuentie and ſeuen men.
15 And hee came vnto the men of Succoth,
and ſaid, Behold Zebah and Zalmunna, by whom
ye vpbrayded me, ſaying, Are the hands of Zebah
and Zalmunna already in thine handes, that we
ſhould giue bread vnto thy weary men?
16 Then he tooke the Elders of the citie, and
thornes of the wilderneſſe and briers, and † did
teare the men of Succoth with them.
17 Alſo hee brake downe the towre of * Pe-
nuel, and ſlewe the men of the citie.
18 ¶ Then ſaid he vnto Zebah & Zalmunna,
What maner of men were they, whom ye ſlew at
Tabor? and they anſwered, ‖ As thou art, ſo were
they: *euery* one was like the children of a King.
19 And he ſaid, They were my brethren, euen
my [k] mothers children: as the Lord liueth, if ye
had ſaued their liues, I would not ſlay you.
20 Then hee ſayde vnto Iether his firſt borne
ſonne, Vp, and ſlay them: but the boy drewe not
his ſword: for he feared, becauſe he was yet yong.
21 Then Zebah and Zalmunna ſayde, Riſe
thou, and fall vpon vs: for [l] as the man is, *ſo is*
his ſtrength. And Gideon aroſe and ſlewe Zebah
and Zalmunna, and tooke away the ‖ ornaments,
that were on their camels neckes.
22 ¶ Then the men of Iſrael ſaid vnto Gide-
on, Reigne thou ouer vs, both thou, and thy
ſonne, and thy [m] ſonnes ſonne: for thou haſt de-
liuered vs out of the hand of Midian.
23 And Gideon ſayde vnto them, I will not
reigne ouer you, neither ſhal my childe reigne o-
uer you, *but* the Lord ſhall reigne ouer you.
24 Againe Gideon ſayd vnto them, [n] I would
deſire a requeſt of you, that you would giue mee
euery man the earerings of his pray (for they had
golden earerings, becauſe they were Iſmaelites)
25 And they anſwered, Wee will giue them.
And they ſpread a garment, and did caſt therein
euery man the earings of his pray.
26 And the weight of the golden earings that
he required, was a thouſand & ſeuen hŭdreth *ſhe-
kels* of golde, beſide collers, ‖ and jewels, & purple
raiment that was on ẏ kings of Midian, & beſide
the cheines that were about their camels neckes.

f Hauing gotten the victorie.
g A citie Eaſtward beyonde Iorden.
h He went by the wilderneſſe where the Arabians dwelt in tents.
i Some reade, before the ſunne roſe vp.
‖ *Or, deſcribed.*
† *Ebr. brake in pieces, as one threſheth corne.*
* *1.King.12.25.*
‖ *Or, they were like vnto thee.*
k We came all out of one belly: therefore I will be reuenged.
l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.
‖ *Or, collers.*
m That is, thy poſteritie.
n His intent was to ſhew himſelfe thankfull for this victorie by reſtoring of religion, which, becauſe it was not according as God had commanded, turned to their deſtruction.
‖ *Or, ſweete balles*

27 And Gideon made an * Ephod thereof, and
put it in Ophrah his citie: and all Iſrael went a
whoring there after it, which was the deſtruction
of Gideon and his houſe.
28 Thus was Midian brought lowe before the
children of Iſrael, ſo that they lift vp their heads
no more: and the countrey was in quietneſſe
fourtie yeeres in the dayes of Gideon.
29 Then Ierubbaal the ſonne of Ioaſh went,
and dwelt in his owne houſe.
30 And Gideon had ſeuentie ſonnes † begot-
ten of his body: for he had many wiues.
31 And his concubine that was in Shechem,
bare him a ſonne alſo, whoſe name he called Abi-
melech.
32 So Gideon the ſonne of Ioaſh dyed in a
good age, & was buried in the ſepulchre of Ioaſh
his father in Ophrah, of the [p] father of ẏ Ezrites.
33 But when Gideon was dead, the children
of Iſrael turned away and went a whoring after
Baalim, and made [q] Baal-berith their God.
34 And the children of Iſrael remembred not
the Lord their God, which had deliuered thē out
of the hands of all their enemies on euery ſide.
35 Neither [r] ſhewed they mercy on the houſe
of Ierubbaal, *or* Gideon, according to all the
goodneſſe which he had ſhewed vnto Iſrael.

CHAP. IX.

1 Abimelech vſurpeth the kingdome, and putteth his brethren to death. 7 Iotham propoſeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conſpireth againſt him, and is ouercome. 53 Abimelech is wounded to death by a woman.

THen Abimelech the ſonne of Ierubbaal went
to Shechem vnto his [a] mothers brethren, and
communed with them, and with all the familie,
and houſe of his mothers father, ſaying,
2 Say, I pray you, in the audience of al the men
of Shechē, Whether is better for you, that all the
ſonnes of Ierubbaal, which are ſeuentie perſons,
reigne ouer you, either ẏ one reigne ouer you? Re-
member alſo, that I am your [b] bone, & your fleſh.
3 Then his mothers brethren ſpake of him in
the audience of all the men of Shechem, all theſe
wordes: and their hearts were moued to followe
Abimelech: for ſaid they, He is our brother.
4 And they gaue him ſeuentie pieces of ſiluer
out of the houſe of Baal-berith, wherewith Abi-
melech hired ‖ vayne and light fellowes which
followed him.
5 And hee went vnto his fathers houſe at O-
phrah, and [c] ſlewe his brethren, the ſonnes of Ie-
rubbaal, *about* ſeuentie perſons vpon one ſtone:
yet Iotham the yongeſt ſonne of Ierubbaal was
left: for he hid himſelfe.
6 ¶ And all the men of Shechem gathered
together with all the houſe of [d] Millo, and came
and made Abimelech King in the playne, where
the ſtone was erected in Shechem.
7 And when they told it to Iotham, he went
and ſtoode in the top of mount Gerizim, and lift
vp his voyce, and cryed, and ſayde vnto them,
Hearken vnto mee, you men of Shechem, that
God may hearken vnto you.
8 [e] The trees went foorth to anoynt a King
ouer them, and ſayde vnto the oliue tree, Reigne
thou ouer vs.
9 But the oliue tree ſaide vnto them, Should I
leaue my fatneſſe, wherewith by me they honour
God & man, & go to aduance me aboue the trees?

o That is, ſuch things as perteined to the vſe of the Tabernacle. Looke more of Ephod, Exo.28.4. 1.ſam.2.18. and 2.ſam.6.14. and chap.17.5.
† *Ebr. which came out of his thigh.*
p Which citie belonged to the familie of the Ezrites.
q That is, Baal, to whom they had bound themſelues by couenant.
r They were vnmindfull of God & vnkind toward him, by whome they had receiued ſo great a benefite.
a To practiſe with his kinſfolkes for the atteining of the kingdome.
b Of your kinred by my mothers ſide.
‖ *Or, idle fellowes and vagabonds.*
c Thus tyrants to eſtabliſh their vſurped power, ſpare not the innocent blood, 2.king.10.7. 2.chro.21.4.
d Which was the towne houſe, or common hall, which he calleth the tower of Shechem, verſ.49.
e By this parable he declareth that thoſe that are not ambitious, are moſt worthy of honour, & that the ambitious abuſe their honour both to their owne deſtruction & others.

10 Then

10 Then the trees sayd to the fig tree, Come
thou, *and* be King ouer vs.
11 But the fig tree answered them, Should I
forsake my sweetnesse, and my good fruite, & goe
to aduance me aboue the trees?
12 Then sayd the trees vnto the Vine, Come
thou, *and* be King ouer vs.
13 But the Vine sayde vnto them, Should I
leaue my wine, whereby I cheare God and man,
and goe to aduance me aboue the trees?
14 Then said all the trees vnto the || bramble,
Come thou, *and* reigne ouer vs.

|| Or, thistle, or brier.

15 And the bramble sayd vnto the trees, If ye
will in deede anoynt me King ouer you, come,
and put your trust vnder my shadowe: and if not,
the f fire shall come out of the bramble, and con-
sume the Cedars of Lebanon.

f Abimelech shall destroy the nobles of Shechem.

16 Now therefore, if ye doe truely and vncor-
ruptly to make Abimelech King, and if yee haue
dealt well with Ierubbaal & with his house, and
haue done vnto him according to the deseruing
of his handes,
17 (For my father fought for you, and † ad-
uentured his life, and deliuered you out of the
hands of Midian.

† Ebr. he cast his life farre from him.

18 And ye are risen vp against my fathers house
this day, & haue slaine his children, *about* seuen-
tie persons vpon one stone, & haue made Abime-
lech the sonne of his mayd seruant, King ouer the
men of Shechem, because he is your brother)
19 If ye then haue dealt truely & purely with
Ierubbaal, and with his house this day, then g re-
ioyce yee with Abimelech, and let him reioyce
with you.

g That he is your King, and you his subiects.

20 But if not, let a fire come out from Abime-
lech, and consume the men of Shechem and the
house of Millo: also let a fire come foorth from
the men of Shechem, and from the house of Mil-
lo, and consume Abimelech.
21 And Iotham ran away, and fled, and went
to Beer, and dwelt there for feare of Abimelech
his brother.
22 So Abimelech reigned three yeere ouer
Israel.
23 But God h sent an euill spirit betweene A-
bimelech, and the men of Shechem: and the men
of Shechem brake their promise to Abimelech,

h Because the people consented with the King in shedding innocent blood: therefore God destroyeth both the one and the other.

24 That the crueltie towarde the seuentie
sonnes of Ierubbaal and their blood might come
and be layd vpon Abimelech their brother, which
had slaine them, and vpon the men of Shechem,
which had aided him to kill his brethren.
25 So the men of Shechem set men in wait for
him in the tops of the mountaines: who robbed
all that passed that way by them: and it was tolde
Abimelech.
26 Then Gaal the sonne of Ebed came with
his brethren, and they went to Shechem: and the
men of Shechem put their confidence in him.
27 Therefore they i went out into the field, &
gathered in their grapes and troade them, and
made mery, & went into the house of their gods,
and did eate and drinke, and cursed Abimelech.

i Before they were afraide of Abimelechs power, and durst not goe out of the citie.

28 Then Gaal the sonne of Ebed sayde, Who
is Abimelech? and who is Shechem, that wee
should serue him? Is he not the sonne of Ierub-
baal? and Zebul is his officer? Serue rather the
men of Hamor the father of Shechem: for why
should we serue him?
29 Nowe would God this people were vnder
mine hande; then would I put away Abimelech.
And he said to k Abimelech, Increase thine army,
and come out.

k Braggingly, as though hee had bene present, or to his captaine Zebul.

30 ¶ And when Zebul the ruler of the citie
heard the wordes of Gaal the sonne of Ebed, his
wrath was kindled.
31 Therefore he sent messengers vnto Abime-
lech † priuily, saying, Beholde, Gaal the sonne of
Ebed, and his brethren be come to Shechem, and
beholde, they fortifie the citie against thee.

|| Or, craftily.

32 Now therefore arise by night, thou and the
people that is with thee, and lie in waite in the
fielde.
33 And rise earely in the morning as soone as
the sunne is vp, and assault the citie: and when he
and the people that is with him, shall come out a-
gainst thee, doe to him † what thou canst.

† Ebr. what thine hand can finde.

34 ¶ So Abimelech rose vp, and all the people
that were with him by night: and they lay in wait
against Shechem in foure bands.
35 Then Gaal the sonne of Ebed went out
and stood in the entring of the gate of the citie:
and Abimelech rose vp, and the folke that were
with him, from lying in wait.
36 And when Gaal sawe the people, he said to
Zebul, Beholde, there come people downe from
the tops of the mountaines: and Zebul said vnto
him, The l shadow of the mountaines seeme men
vnto vnto thee.

l Thou art afraide of a shadowe.

37 And Gaal spake againe, and said, See, there
come folke downe † by the middle of the lande,
and another band commeth by the way of the
plaine of || Meonenim.

† Ebr. by the nauill.

|| Or, charmers.

38 Then said Zebul vnto him, Where is now
thy mouth, that said, Who is Abimelech, that we
should serue him? Is not this the people that thou
hast despised? Go out now, I pray thee, and fight
with them.
39 And Gaal m went out before the men of
Shechem, and fought with Abimelech.

m As their captaine.

40 But Abimelech pursued him, and he fled be-
fore him, and many were ouerthrowen & woun-
ded, euen vnto the entring of the gate.
41 And Abimelech dwelt at Arumah: and Ze-
bul thrust out Gaal and his brethren that they
should not dwell in Shechem.
42 ¶ And on the morowe, the people went
out into the fielde: which was tolde Abimelech.
43 And he tooke the n people, and diuided
them into three bandes, and layde wayte in the
fieldes, and looked, and beholde, the people were
come out of the citie, and hee rose vp against
them, and smote them.

n Which were of his company.

44 And Abimelech, and the bandes that were
with him, rushed forward, and stoode in the en-
tring of the gate of the citie: and the two other
bands ranne vpon all the people that were in the
field and slew them.
45 And when Abimelech had fought against
the citie all that day, he tooke the citie, and slewe
the people that was therein, and destroyed the
citie and sowed o salt in it.

o That it should be vnfruitfull and neuer serue to any vse.

46 ¶ And when all the men of the towre of
Shechem heard it, they entred into an holde of
the house of the god p Berith.

p That is, of Baal-berith, as chap. 8.33.

47 And it was told Abimelech, that al the men
of ÿ towre of Shechem were gathered together.
48 And Abimelech gate him vp to mount

Zalmon, hee and all the people that were with
him: and Abimelech tooke axes with him, and
cut downe boughes of trees, and tooke them, and
bare them on his shoulder, & said vnto the folke
that were with him, What ye haue seene me doe,
make haste, *and* doe like me.
49 Then all the people also cut downe euery
man his bough, and followed Abimelech, and put
them to the holde, and set the holde on fire with
them: so all the men of the towre of Schechem
q died also, about a thousand men and women.

q Meaning that al were destroied, as well they in the towre as the other.

50 ¶ Then went Abimelech to Tebez, and be-
sieged Tebez, and tooke it.
51 But there was a strong towre within the
citie, and thither fled all the men and women, and
all the chiefe of the citie, and shut it to them, and
went vp to the top of the towre.
52 And Abimelech came vnto the towre and
fought against it, and went hard vnto the doore
of the towre to set it on fire.
53 But a certaine woman * cast a piece of a
milstone vpon Abimelechs head, and brake his
braine pan.

* 2. Sam. 11.21.

54 Then Abimelech called hastily his page
that bare his harneis, and sayd vnto him, Drawe
thy sword and slay me, that men say not of me, A
woman slewe him. And his page r thrust him tho-
row, and he died.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

55 And when the men of Israel sawe that A-
bimelech was dead, they departed euery man vn-
to his owne place.
56 Thus God rendred the wickednesse of A-
bimelech, which he did vnto his father, in slaying
his seuentie brethren.
57 Also all yͤ wickednes of yͤ men of Schechem
did God bring vpon their heads. So vpon them
came the f curse of Iotham yͤ sonne of Ierubbaal.

f For making a tyrant their king.

CHAP. X.

2 Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 and he hath pitie on them.

AFter Abimelech there arose to defend Israel,
Tola, the sonne of Puah, the sonne of ‖ Dodo,
a man of Issachar, which dwelt in Shamir in
mount Ephraim.
2 And hee ‖ iudged Israel three and twentie
yeere and died, and was buried in Shamir.
3 ¶ And after him arose Iair a Gileadite, and
iudged Israel two and twentie yeere.
4 And hee had thirtie sonnes that a rode on
thirtie asse colts, and they had thirtie cities, which
are called ‖ Hauoth-Iair vnto this day, and are in
the land of Gilead.
5 And Iair died, and was buried in Kamon.
6 ¶ * And the children of Israel wrought wic-
kednesse againe in the sight of the Lord, and ser-
ued Baalim and * Ashtaroth, and the gods of ‖ A-
ram, and the gods of Zidon, & the gods of Moab,
and the gods of the children of Ammon, and the
gods of the Philistims, and forsooke the Lord and
serued not him.
7 Therefore the wrath of the Lord was kind-
led against Israel, and hee ‖ solde them into the
hands of the Philistims, and into the hands of the
children of Ammon:
8 Who from that yeere vexed and oppressed
the children of Israel eighteene yeeres, b euen all
the children of Israel that were beyond Iorden,
in the land of the Amorites, which is in Gilead.

‖ Or, his vncle.
‖ Or, gouerned.
a Signifying, they were men of authoritie.
‖ Or, the townes of Iair, as Deu. 3.14.
* Chap. 2.11. and 3.7. and 4.1. and 6.1. and 13.1.
* Chap. 2.13.
‖ Or, Syria.
‖ Or, deliuered.
b As the Reubenites, Gadites, and halfe the tribe of Manasseh.

9 Moreouer, the children of Ammon went o-
uer Iorden to fight against Iudah, and against
Beniamin, and against the house of Ephraim: so
that Israel was sore tormented.
10 Then the children of Israel c cried vnto the
Lord, saying, Wee haue sinned against thee, euen
because wee haue forsaken our owne God, and
haue serued Baalim.
11 And the Lord d sayde vnto the children of
Israel, *Did not I deliuer you* from the Egyptians
and from the Amorites, from the children of
Ammon and from the Philistims?
12 The Zidonians also, and the Amalekites,
and the Maonites did oppresse you, and ye cried
to me and I saued you out of their hands.
13 Yet yee * haue forsaken me, and serued o-
ther gods: wherefore I will deliuer you no more.
14 Go, & cry vnto the gods which ye haue cho-
sen: let thē saue you in yͤ time of your tribulation.
15 And the children of Israel sayde vnto the
Lord, We haue sinned: doe thou vnto vs what-
soeuer please thee: onely we pray thee to deliuer
vs e this day.
16 Then they put away the strange gods from
among them, & f serued the Lord: and ‖ his soule
was grieued for the miserie of Israel.
17 Then the children of Ammon gathered
themselues together, and pitched in Gilead: and
the children of Israel assembled themselues, and
pitched in Mizpeh.
18 And the people *and* princes of Gilead sayd
one to another, Whosoeuer will beginne the bat-
tell against the children of Ammon, the same
shall be * head ouer all the inhabitants of Gilead.

c They prayed to the Lord and confessed their sinnes.
d By stirring them vp some Prophet, as Chap. 6.8.
* Deut. 32.15. iere. 2.13.
e That is, from this present danger.
f This is true repentance, to put away the euill, and to serue God aright.
‖ Or, he pitied.
* Chap 11.6.

CHAP. XI.

2 Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vowe. 32 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vowe.

THen Gilead begate Iphtah, and Iphtah the
Gileadite was † a valiant man, but the sonne
of an ‖ harlot.
2 And Gileads wife bare him sonnes, and when
the womans children were come to age, they
thrust out Iphtah, and said vnto him, Thou shalt
not inherite in our fathers house: for thou art the
sonne of a a strange woman.
3 Then Iphtah fled from his brethren, and
dwelt in the land of b Tob: and there gathered
idle fellowes to Iphtah, and c went out with him.
4 ¶ And in processe of time the children of
Ammon made warre with Israel.
5 And when the children of Ammon fought
with Israel d the Elders of Gilead went to fet Iph-
tah out of the land of Tob.
6 And they sayd vnto Iphtah, e Come and
be our captaine, that we may fight with the chil-
dren of Ammon.
7 Iphtah then answered the Elders of Gile-
ad, Did not ye hate me, and f expell me out of my
fathers house? how then come you vnto me now
in time of your tribulation?
8 Then the Elders of Gilead saide vnto Iph-
tah, Therefore we turne againe to thee now, that
thou mayest goe with vs, and fight against the
children of Ammon, and bee our head ouer all
the inhabitants of Gilead.
9 And Iphtah said vnto the Elders of Gilead,
If ye bring mee home againe to fight against the
children

† Ebr. a man of mightie force.
‖ Or, vitailer.
a That is, of an harlot, as vers. 1.
b Where the gouernour of the countrey was called Tob.
c Ioyned with him, as some thinke, against his brethren.
d Or, ambassadours, sent for that purpose.
e Men oft times are constrained to desire helpe of them, whom before they haue refused.
f Oft times those things which men reiect, God chuseth to doe great enterprises by.

children of Ammon, if the Lorde giue them be-
fore me, shall I be your head?
10 And the Elders of Gilead saide to Iphtah,
The Lorde † be witnesse betweene vs, if we doe
† Ebr. be the hearer.
not according to thy wordes.
11 Then Iphtah went with the Elders of Gile-
ad, and the people made him head and captaine
ouer them: and Iphtah rehearsed all his wordes
before the Lorde in Mizpeh.
12 ¶ Then Iphtah sent messengers vnto the
King of the childrē of Ammon, saying, What hast
thou to doe with me, that thou art come against
me, to fight in my lande?
13 And the King of the children of Ammon
answered vnto the messengers of Iphtah, * Be-
*Numb.21.13.
cause Israel tooke my land, whē they came vp frō
Egypt, from Arnon vnto Iabbok, and vnto Ior-
den: now therefore restore those *landes* † quietly.
† Ebr. in peace.
14 Yet Iphtah sent messengers againe vnto the
King of the children of Ammon,
15 And said vnto him, Thus saith Iphtah, * Is-
*Deut.2.9.
rael tooke not the land of Moab, nor the land of
the children of Ammon.
16 But when Israel came vp from Egypt, and
walked through the wildernes vnto the red sea,
then they came to Kadesh.
17 * And Israel sent messengers vnto the King
*Numb.20.14,20.
of Edom, saying, Let me, I pray thee, go thorowe
thy land: but the king of Edom would not cōsent:
and also they sent vnto the King of Moab, but he
would not: therefore Israel abode in Kadesh.
18 Then they went through the wildernesse,
and compassed the land of Edom, and the lande
of Moab, and came by the Eastside of the lande
of Moab, and pitched on the other side of Ar-
non, * and came not within the coast of Moab:
*Numb.21.13.and 22.24.
for Arnon *was* the border of Moab.
19 Also Israel * sent messengers vnto Sihon,
*Deut.2.26.
King of the Amorites, the King of Heshbon, and
Israel said vnto him, Let vs passe, we pray thee, by
thy land vnto our ‖ place.
‖ Or, countrey.
20 But Sihon g consented not to Israel, that he
g He trusted them not to goe thorow his countrey.
should goe through his coast: but Sihon gathe-
red all his people together, and pitched in Iahaz,
and fought with Israel.
21 And the Lorde God of Israel gaue Sihon,
and all his folke into the handes of Israel, & they
smote them: so Israel possessed all the land of the
Amorites, the inhabitants of that countrey:
22 And they possessed * all the coast of the
*Deut.2.36.
Amorites, from Arnon vnto Iabbok, and from
the wildernesse euen vnto Iorden.
23 Now therefore the Lorde God of Israel
hath cast out the Amorites before his people Is-
rael, and shouldest thou possesse it?
24 Wouldest not thou possesse that which
Chemosh thy God giueth thee to possesse? So,
whomsoeuer the h Lorde our God driueth out
h For we ought more to beleeue and obey God, then thou thine idoles.
before vs, them will we possesse.
25 * And art thou now farre better then Ba-
*Numb.22.2. deut.23.4. iosh.24.9.
lak the sonne of Zippor King of Moab? did hee
not striue with Israel and fight against them,
26 When Israel dwelt in Heshbon and in her
townes, and in Aroer and in her townes, and in all
the cities that are by the coastes of Arnon, three
hundreth yeeres? why did ye not then recouer
i them in that space?
i Meaning, their townes.
27 Wherefore, I haue not offended thee: but
thou doest me wrong to warre against me. The
Lord the Iudge k be Iudge this day betweene the
k To punish the offender.
children of Israel, and the children of Ammon.
28 Howbeit the King of the children of Am-
mon hearkened not vnto the wordes of Iphtah,
which he had sent him.
29 ¶ Then the l Spirite of the Lorde came vp-
l That is, the spirite of strength and zeale.
on Iphtah, and he passed ouer to Gilead, and to
Manasseh, and came to Mizpeh in Gilead, and
from Mizpeh in Gilead he went vnto the chil-
dren of Ammon.
30 And Iphtah m vowed a vowe vnto the
m As the Apostle commendeth Iphtah for his worthy enterprise in deliuering the people, Heb.11.32. so by his rash vowe and wicked performance of the same, his victorie was defaced: and here we see that the sinnes of the godly doe not vtterly extinguish their faith.
Lorde, and saide, If thou shalt deliuer the children
of Ammon into mine handes,
31 Then that thing that commeth out of the
doores of mine house to meete me, when I come
home in peace from ỹ children of Ammon, shal be
the Lords, and I will offer it for a burnt offering.
32 And so Iphtah went vnto the children of
Ammon to fight against them, and the Lord de-
liuered them into his handes.
33 And he smote them from Aroer euen till
thou come to Minnith, twentie cities, & so foorth
to ‖ Abel of the vineyardes, with an exceeding
‖ Or, the plaine.
great slaughter. Thus the children of Ammon
were humbled before the children of Israel.
34 ¶ Now when Iphtah came to Mizpeh vn-
to his house, beholde his daughter came out to
meete him with n timbrels and daunces, which
n According to the maner after the victorie.
was his onely childe: he had none other sonne,
nor daughter.
35 And when he saw her, he o rent his clothes,
o Being ouercome with blinde zeale, and not considering whether the vowe was lawful or no.
and said, Alas my daughter, thou hast brought me
lowe, and art of them that trouble me: for I haue
opened my mouth vnto the Lorde, and can not
goe backe.
36 And she said vnto him, My father, if thou
hast opened thy mouth vnto the Lord, doe with
me as thou hast promised, seeing that the Lorde
hath auenged thee of thine enemies the children
of Ammon.
37 Also she saide vnto her father, Doe thus
much for me: suffer me two moneths, that I may
goe to the mountaines, and p bewaile my virgini-
p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be maried.
tie, I and my fellowes.
38 And he saide, Goe: and he sent her away
two moneths: so she went with her companions,
and lamented her virginitie vpon the mountaines.
39 And after the end of two moneths, she tur-
ned againe vnto her father, who did with her ac-
cording to his vowe which he had vowed, & she
had knowen no man, & it was a custome in Israel:
40 The daughters of Israel went yere by yere
to lament the daughter of Iphtah the Gileadite,
foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and fourtie thousand Ephraimits. 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 and Abdon.

AND the men of Ephraim gathered themselues
together, & went a Northward, and said vn-
a After they had passed Iorden.
to Iphtah, Wherefore wentest thou to fight a-
gainst the children of Ammon, and diddest not
b Thus ambition enuieth Gods worke in others, as they did also against Gideon, Chap.8.1.
call b vs to goe with thee? wee will therefore
burne thine house vpon thee with fire.
2 And Iphtah said vnto them, I and my peo-
ple were at great strife with the children of Am-
mon, and when I called you, ye deliuered me not
out of their handes.
3 So when I sawe that ye deliuered me not,
c That is, I ventured my life, and when mans helpe failed, I put my trust onely in God.
c I put my life in mine hands, and went vpon the

children of Ammon: so the Lord deliuered them
into mine handes. Wherefore then are ye come
vpon me now to fight against me?
4 Then Iphtah gathered all the men of Gile-
ad, and fought with Ephraim: and the men of Gi-
lead smote Ephraim, because they said, Ye Gilea-
dites are runnagates of Ephraim d among the E-
phraimites, *and* among the Manassites.

d Ye ranne from vs, and chose Gilead, and now in respect of vs, ye are nothing.

5 Also the Gileadites tooke the passages of
Iorden before the Ephraimites, and when the E-
phraimites that were escaped, saide, Let me passe,
then the men of Gilead said vnto him, Art thou
an Ephraimite? If he said, Nay,
6 Then said they vnto him, Say now, e Shib-
boleth: and he said, Sibboleth: for he could not
so pronounce: then they tooke him, and slewe
him at the passages of Iorden: & there fell at that
time of the Ephraimites two & fourtie thousand.

e Which signifieth the fall of waters, or an eare of corne.

7 And Iphtah iudged Israel sixe yeere: then
died Iphtah the Gileadite, and was buried in *one*
of the cities of Gilead.
8 ¶ After him f Ibzan of Beth-lehem iudged
Israel,

f Some thinke that this was Boaz the husband of Ruth.

9 Who had thirtie sonnes and thirtie daugh-
ters, *which* he sent out, and tooke in thirtie daugh-
ters from abroad for his sonnes. and hee iudged
Israel seuen yeere.
10 Then Ibzan died, and was buried at Beth-
lehem.
11 ¶ And after him iudged Israel Elon, a Ze-
bulonite, and he iudged Israel ten yeere.
12 Then Elon the Zebulonite died, and was
buried in Aijalon in the countrey of Zebulun.
13 ¶ And after him Abdon the sonne of Hil-
lel the Pirathonite iudged Israel.
14 And he had fourtie sonnes and thirtie † ne-
phewes that rode on seuentie || assecoltes: and he
iudged Israel eight yeeres.

† *Ebr. sonnes sonnes.*
|| *Or, horsecoltes.*

15 Then died Abdon the sonne of Hillel the
Pirathonite, & was buried in Pirathon, in the land
of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Israel for their wickednesse is oppressed of the Philistims. 3 The Angell appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

BVt the children of Israel continued to commit
* wickednesse in the sight of the Lord, and the
Lorde deliuered them into the handes of the Phi-
listims fourtie yeere.

* *Chap.2.11. & 3.7. and 4.1. and 6.1. and 10.6.*

2 ¶ Then there was a man in Zorah of the fa-
milie of the Danites, named Manoah, whose wife
was a barren and bare not.

a Signifying that their deliuerance came onely of God, and not by mans power.

3 And the Angel of the Lorde appeared vn-
to the woman, and said vnto her, Beholde nowe,
thou art barren, and bearest not: but thou shalt
conceiue, and beare a sonne.
4 And nowe therefore beware * that thou
drinke no wine, nor strong drinke, neither eate a-
ny vncleane thing.

* *Numb.6.2,3.*

5 For loe, thou shalt conceiue and beare a
sonne, and no rasor shall * come on his head: for
the childe shall be a b Nazarite vnto God from
his birth: and he shall begin to saue Israel out of
the handes of the Philistims.

* *1.Sam.1.11.*
b Meaning, he should be separate from the world, and dedicate to God.

6 ¶ Then the wife came, and tolde her hus-
band, saying, A man of God came vnto me, and
the facion of him was like the facion of the Angel
of God exceeding c fearefull, but I asked him not
whence he was, neither tolde he me his name,

c If flesh be not able to abide the sight of an Angel, how much lesse the presence of God.

7 But he saide vnto me, Beholde, thou shalt
conceiue, and beare a sonne, and nowe thou shalt
drinke no wine, nor strong drinke, neither eate a-
ny vncleane thing: for the childe shalbe a Naza-
rite to God from his birth to the day of his death.
8 Then Manoah d prayed to the Lorde, and
saide, I pray thee, my Lorde, let the man of God,
whome thou sentest, come againe nowe vnto vs,
and teach vs what wee shall doe vnto the childe
when he is borne.

d He sheweth himselfe readie to obey Gods will, and therefore desireth to knowe farther.

9 And God heard the voyce of Manoah, and
the Angell of God came againe vnto the wife, as
she sate in the field, but Manoah her husband was
not with her.
10 ¶ And the wife made haste and ranne, and
shewed her husband and saide vnto him, Behold,
the man hath appeared vnto me, that came vnto
me e to day.

e It seemeth that the Angell appeared vnto her twise in one day.

11 And Manoah arose & went after his wife,
and came to the f man, and saide vnto him, Art
thou the man that spakest vnto the woman? and
he saide, Yea.

f He calleth him man, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

12 Then Manoah saide, Nowe let thy saying
come to passe: *but* how shall we order the childe,
and doe vnto him?
13 And the Angell of the Lorde saide vnto
Manoah, The woman must beware of all that I
said vnto her.
14 She may eate of nothing that commeth of
the vine tree: she shal not drinke wine nor strong
drinke, nor eate any g vncleane thing: let her ob-
serue all that I haue commanded her.

g Any thing forbidden by the Lawe.

15 Manoah then said vnto the Angell of the
Lorde, I pray thee, let vs reteine thee, vntill we
haue made readie a kid for thee.
16 And the Angell of the Lord said vnto Ma-
noah, Though thou make me abide, I will not
eate of thy bread, and if thou wilt make a burnt
offring, offer it vnto the h Lorde: for Manoah
knewe not that it was an Angell of the Lorde.

h Shewing that he sought not his owne honour, but Gods, whose messenger he was.

17 Againe Manoah said vnto the Angell of the
Lorde, What is thy name, that when thy saying is
come to passe, we may honour thee?
18 And the Angell of the Lorde saide vnto
him, Why askest thou thus after my name, which
is || secret?

|| *Or, marueilous.*

19 Then Manoah tooke a kid with a meate
offering, and offered it vpon a stone vnto the
Lorde: and *the Angell* did i wonderously, whiles
Manoah and his wife looked on.

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.

20 For when the flame came vp toward hea-
uen from the altar, the Angell of the Lorde as-
cended vp in the flame of the altar, and Manoah
and his wife beheld it, and fell on their faces vn-
to the grounde.
21 (So the Angell of the Lorde did no more
appeare vnto Manoah and his wife.) Then Ma-
noah knewe that it was an Angell of the Lord.
22 And Manoah said vnto his wife, * We shal
surely die, because we haue seene God.

* *Exod.33.20. chap.6.22.*

23 But his wife saide vnto him, If the Lorde
woulde kill vs, hee woulde not haue receiued a
k burnt offring, and a meate offring of our hands,
neither would he haue shewed vs all these things,
nor would nowe haue tolde vs any such.

k These graces that we haue receiued of God, and his accepting of our obedience, are sure tokens of his loue toward vs, & that nothing can hurt vs.

24 ¶ And the wife bare a sonne, and called
his name Samson: and the childe grewe, and the
Lorde blessed him.
25 And the Spirite of the Lorde beganne to
|| strengthen

‖ strengthen him in the hoste of Dan, betweene
Zorah, and Eshtaol.

‖ Or, to come vpon him at diuers times.

CHAP. XIIII.

2 Samson desireth to haue a wife of the Philistims. 6 Hee killeth a Lyon. 12 Hee propoundeth a riddle. 19 Hee killeth thirtie. 20 His wife forsaketh him and taketh another.

NOwe Samson went downe to Timnath, and
sawe a woman in Timnath of the daughters
of the Philistims,
2 And he came vp and tolde his father and his
mother and sayde, I haue seene a woman in Timnath
of the daughters of the Philistims: nowe
therefore † giue me her to wife.
3 Then his father and his mother sayde vnto
him, Is there [a] neuer a wife among the daughters
of thy brethren, and among all my people, that
thou must goe to take a wife of the vncircumcised
Philistims? And Samson sayd vnto his father,
Giue me her, for she pleaseth me well.
4 But his father and his mother knewe not
that it came of the Lord, that he should seeke an
occasion against the [b] Philistims: for at that time
the Philistims reigned ouer Israel.
5 ¶ Then went Samson and his father and his
mother downe to Timnath, and came to the
vineyardes of Timnath: and beholde, a yong
Lyon roared vpon him.
6 And the Spirite of the Lorde [c] came vpon
him, and he tare him, as one shoulde haue rent a
kid, and had nothing in his hand, neither tolde he
his father nor his mother what he had done.
7 And he went downe, & talked with the woman
which was beautifull in the eyes of Samson.
8 ¶ And within a *few* dayes, when he returned
‖ to receiue her, he went aside to see the karkeis of
the Lion: and beholde, there was a swarme of
bees, and hony in the body of the Lyon.
9 And he tooke thereof in his hands, and went
eating, and came to his father and to his mother,
and gaue vnto them, and they did eate: but hee
tolde not them, that he had taken the hony out
of the body of the Lyon.
10 So his father went downe vnto the woman,
and Samson made there a [d] feast: for so vsed the
yong men to doe.
11 And when [e] they sawe him, they brought
thirtie companions to be with him.
12 Then Samson sayd vnto them, I will nowe
put forth a riddle vnto you: and if you can declare
it me within seuen dayes of the feast, and finde it
out, I will giue you thirtie sheetes, and thirtie
[f] change of garments.
13 But if you cannot declare it me, then shall
ye giue mee thirtie sheetes and thirtie change of
garments. And they answered him, Put forth thy
riddle, that we may heare it.
14 And he said vnto them, Out of ẏ eater came
meate, & out of the strong came sweetenes: and
they could not in three daies expound the riddle.
15 And when ẏ seuenth day was [g] come, they
said vnto Samsons wife, Entise thine husband, that
he may declare vs the riddle, lest wee burne thee
and thy fathers house with fire. Haue ye called vs,
‖ to possesse vs? is it not *so?*
16 And Samsons wife wept before him, and
sayd, Surely thou hatest mee and louest me not:
for thou hast put forth a riddle vnto the [h] childrē
of my peole, and hast not tolde it mee. And hee
sayde vnto her, Behold, I haue not tolde it my father,
nor my mother, and shall I tell thee?
17 Then Samsons wife wept before him [i] seuen
dayes, while their feast lasted: and when the seuenth
day came, he tolde her, because shee was
importunate vpon him: so she tolde the riddle to
the children of her people.
18 And the men of the citie said vnto him the
seuenth day before the sunne went downe, What
is sweeter then hony? and what is stronger then a
Lion? Then sayd hee vnto them, [k] If ye had not
plowed with my heiffer, yee had not found out
my riddle.
19 And the Spirite of the Lorde came vpon
him, and he went downe [l] to Ashkelon, and slewe
thirtie men of them, and spoyled them, and gaue
change of garments vnto them, which expounded
the riddle: and his wrath was kindled, and he
went vp to his fathers house.
20 Then Samsons wife was *giuen* to his companion,
whom he had vsed as his friend.

† Ebr. take her for me to wife.

a Though his parents did iustly reprooue him, yet it appeareth that this was the secrete worke of the Lord, verse 4.

b To fight against them for the deliuerance of Israel.

c Whereby he had strength and boldnesse.

‖ Or, to take her to his wife.

d Meaning, when he was maried.

e That is, her parents or friends.

f To weare at feasts, or solemne dayes.

g ‖ Or, drew neere: for it was the fourth day.

‖ Or, to impouerish vs.

h Vnto them which are of my nation.

i Or, to the seuenth day, beginning at the fourth.

k If ye had not vsed the helpe of my wife.

l Which was one of the fiue chiefe cities of the Philistims.

CHAP. XV.

4 Samson tieth firebrands to the foxes tailes. 6 The Philistims burnt his father in lawe, and his wife. 15 With the iawbone of an asse he killeth a thousand men. 19 Out of a great tooth in the iawe God gaue him water.

BVt within a while after, in the time of wheate
haruest, Samson visited his wife with a kidde,
saying, I wil [a] go in to my wife into the chamber:
but her father would not suffer him to go in.
2 And her father saide, I thought that thou
hadst hated her, therefore gaue I her to thy companion.
Is not her yonger sister fairer then shee?
take her, I pray thee, in stead of the other.
3 Then Samson saide vnto them, Now am I
more [b] blamelesse then the Philistims: therefore
will I doe them displeasure.
4 ¶ And Samson went out, and tooke three
hundreth foxes, and tooke firebrands, and turned
them taile to taile, and put a firebrand in the
middes betweene two tailes.
5 And when he had set the brands on fire, he
sent them out into the standing corne of the Philistims,
and burnt vp both the [c] rickes and the
standing corne with the vineyards *and* oliues.
6 Then the Philistims saide, Who hath done
this? And they answered, Samson the sonne in law
of the [d] Timnite, because he had taken his wife,
and giuen her to his companion. Then the Philistims
came vp [e] & burnt her & her father with fire.
7 And Samson saide vnto them, Though yee
haue done this, yet will I be auenged of you, and
then will I cease.
8 So he smote them ‖ hippe and thigh with a
mightie plague: then he went and dwelt in the
top of the rocke Etam.
9 ¶ Then the Philistims came vp, and pitched
in Iudah, and ‖ were spred abroad in Lehi.
10 And the men of Iudah saide, Why are ye
come vp vnto vs? And they answered, To [f] binde
Samson are we come vp, *and* to doe to him as he
hath done to vs.
11 Then three thousand men of Iudah went
to the toppe of the rocke Etam, and said to Samson,
Knowest thou not that the Philistims are rulers
ouer vs? [g] Wherefore then hast thou done
thus vnto vs? And he answered them, As they did
vnto me, so haue I done vnto them.
12 Againe they said vnto him, Wee are come
to binde thee, and to deliuer thee into the hand
of

a That is, I will vse her as my wife.

b For through his father in lawe occasion, he was mooued againe to take vengeance of the Philistims.

c Or, that which was reaped and gathered.

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of iustice, but for feare of danger, which els might come to them.

‖ Or, horsemen and footemen.

‖ Or, camped.

f And so being our prisoner, to punish him.

g Such was their grosse ingorance, that they iudged Gods great benefite to be a plague vnto them.

of the Philistims. And Samson sayde vnto them,
Sweare vnto me, that ye will not fall vpon mee
your selues.
13 And they answered him, saying, No, but we
wil binde thee and [h] deliuer thee vnto their hand,
but we will not kill thee. And they bounde him
with two new coardes, and brought him from the
rocke.
14 When hee came to Lehi, the Philistims
shouted against him, and the Spirite of the Lord
came vpon him, and the coardes that were vpon
his armes, became as flaxe that was burnt with
fire: for the bands loosed from his hands.
15 And he found a [i] new iawebone of an asse,
and put foorth his hand, and caught it, and slewe
a thousand men therewith.
16 Then Samson sayd, With the iaw of an asse,
are heapes vpon heapes: with the iawe of an asse
haue I slaine a thousand men.
17 And when he had left speaking, he cast a-
way the iawebone out of his hand, and called
that place, || Ramath-Lehi.
18 And he was sore a thirst, and [k] called on
the Lord, and sayde, Thou hast giuen this great
deliuerance into the hand of thy seruant: and
nowe shall I die for thirst, and fall into the hands
of the vncircumcised?
19 Then God brake the cheeke tooth, that
was in the iawe, and water came thereout: and
when he had drunke, his Spirit came againe, and
he was reuiued: wherefore the name therof is cal-
led, || En-hakkore, which is in Lehi vnto this day.
20 And hee iudged Israel in the dayes of the
Philistims twentie yeeres.

h Thus they had rather betray their brother, then vse the meanes that God had giuen for their deliuerance.

i That is, of an asse lately slaine.

|| Or, the lifting vp of the iawe.

k Whereby appeareth that he did these things in faith, and so with a true zeale to glorifie God, and deliuer his countrey.

|| Or, the fountaine of him that prayed.

CHAP. XVI.

3 Samson carieth away the gates of Azzah. 18 Hee was deceiued by Delilah. 30 Hee pulleth downe the house vpon the Philistims, and dieth with them.

THen went Samson to [a] Azzah, and sawe there
|| an harlot, [b] and went in vnto her.
2 And it was told to the Azzahites, Samson is
come hither. And they went about, and layed
wayte for him all night in the gate of the citie,
and were quiet all the night, saying, *Abide* || till
the morning earely, and we shall kill him.
3 And Samson slept till midnight, and arose at
midnight, and tooke the doores of the gates of
the citie, and the two postes and lift them away
with the barres, & put them vpon his shoulders,
and caried them vp to the top of the mountaine
that is before Hebron.
4 And after this hee loued a woman by the
|| riuer of Sorek, whose name was Delilah:
5 Vnto whom came the princes of the Phili-
stims, and said vnto her, Entise him, & see where-
in his great strength *lieth*, and by what meane we
may ouercome him, that we may binde him, and
punish him, and euery one of vs shall giue thee
eleuen hundreth [c] *shekels* of siluer.
6 ¶ And Delilah said to Samson, Tel me, I pray
thee, wherein thy great strength *lieth*, & where-
with thou mightest be bound, to doe thee hurt.
7 Samson then answered vnto her, If they
binde mee with seuen || greene cordes, that were
neuer dried, then shall I be weake, and be as an
other man.
8 And the princes of the Philistims brought
her seuen greene cordes that were not dry, & she
bound him therewith.

a One of the fiue chiefe cities of the Philistims.

|| Or, vitailer.

b That is, he lodged with her.

|| Or, to the light of the morning.

|| Or, plaine.

c Of the value of a shekel, reade Gene.23.5.

|| Or, newe withs.

9 (And she had [d] men lying in waite with her
in the chamber) Then she said vnto him, The Phi-
listims *be* vpon thee, Samson. And hee brake the
cordes, as a threede of towe is broken, when [e] it
feeleth fire: so his strength was not knowen.
10 ¶ After Delilah sayd vnto Samson, See,
thou hast mocked mee and tolde me lies. I pray
thee nowe, [f] tell me wherewith thou mightest be
bound.
11 Then he answered her, If they binde mee
with newe ropes that neuer were occupied, then
shall I be weake, and be as an other man.
12 Delilah therefore tooke newe ropes, and
bound him therewith, and sayde vnto him, The
Philistims *be* vpon thee, Samson: (and men lay in
waite in the chamber) and hee brake them from
his armes, as a threede.
13 ¶ Afterwarde Delilah sayd to Samson, Hi-
therto thou hast beguiled me, and tolde me lies:
tell me howe thou mightest be bound. [g] And he
sayd vnto her, If thou plattedst seuen lockes of
mine head with the threedes of the wouse.
14 And she fastened it with a pinne, and sayd
vnto him, The Philistims *be* vpon thee, Samson.
And he awoke out of his sleepe, and went away
with the || pinne of the webbe, and the wouse.
15 Againe she said vnto him, How canst thou
say, [h] I loue thee, when thine hart is not with me?
thou hast mocked me these three times, and hast
not told me wherein thy great strength *lieth*.
16 And because shee was importunate vpon
him with her words continually, and vexed him,
his soule was pained vnto the death.
17 Therefore hee tolde her all his [i] heart, and
said vnto her, There neuer came rasor vpon mine
head: for I am a Nazarite vnto God from my
mothers wombe: therefore if I be shauen, my
strength will goe from me, and I shal be weake,
and be like all *other* men.
18 And when Delilah sawe that he had tolde
her all his heart, she sent, and called for the Prin-
ces of ẏ Philistims, saying, Come vp once *againe*:
for hee hath shewed mee all his heart. Then the
Princes of the Philistims came vp vnto her, and
brought the money in their hands.
19 And she made him sleepe vpon her knees,
and she called a man, and made him to shaue off
the seuen lockes of his head, and shee began to
vexe him, and his strength was [k] gone from him.
20 Then she said, the Philistims *be* vpon thee,
Samson. And hee awoke out of his sleepe, and
thought, I wil goe out nowe as at other times, and
shake my selfe, but he knewe not that the Lorde
was departed from him.
21 Therefore the Philistims tooke him, and put
out his eyes, and brought him downe to Azzah,
and bound him with fetters, and he did grinde in
the prison house.
22 And the haire of his head began to [l] grow
againe after that it was shauen.
23 Then the Princes of the Philistims gathe-
red them together for to offer a great sacrifice vn-
to Dagon their god, and to reioyce: for they said,
Our god hath deliuered Samson our enemie into
our handes.
24 Also when the people sawe him, they pray-
sed their god: for they saide, Our god hath deliue-
red into our handes our enemie and destroyer of
our countrey, which hath slaine many of vs.

d Certaine Philistims in a secret chamber.

e When fire commeth neere it.

f Though her falshoode tended to make him lose his life, yet his affection so blinded him, that he could not beware.

g It is impossible, if we giue place to our wicked affections, but at length we shalbe destroyed.

|| Or, beame.

h For this Samson vsed to say, I loue thee.

i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent giftes, and become slaue vnto them whome he should haue ruled.

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength againe, till he had called vpon God, and reconciled himselfe.

25 And

25 And when their heartes were mery, they
said, Call Samson, that hee may make vs pastime.
So they called Samson out of the prison house, and
he m was a laughing stocke vnto them, and they
set him betweene the pillars.
26 Then Samson said vnto the seruant that led
him by the hand, Leade me, that I may touch the
pillars that the house standeth vpon, and that I
may leane to them.
27 (Now the house was full of men and wo-
men, and there *were* all the princes of the Phili-
stims: also vpon the roofe *were* about three thou-
sand men and women, that beholde while Samson
|| plaied)
28 Then Samson called vnto the Lorde, and
saide, O Lorde God, I pray thee, thinke vpon me:
O God, I beseech thee, strengthen me at this time
onely, that I may be † at once n auenged of the
Philistims for my two eies.
29 And Samson laid holde on the two middle
pillars whereupon the house stood, and on which
it was borne vp: on the one with his right hand,
and on the other with his left.
30 Then Samson saide, o Let me lose my life
with the Philistims: and he bowed him with all
his might, and the house fell vpon the princes, and
vpon all the people that were therein: so the dead
which he slewe at his death were moe then they
which he had slaine in his life.
31 Then his brethren, and all the house of his
father came downe and tooke him, and brought
him vp and buried him betweene Zorah and Esh-
taol, in the sepulchre of Manoah his father: nowe
he had iudged Israel twentie yeeres.

m Thus by Gods iust iudgements they are made slaues to infidels which neglect their vocation in defending the faithfull.

|| Or, was mocked.

† Ebr. take one vengeance.

n According to my vocation, which is to execute Gods iudgements vpon the wicked.

o He speaketh not this of despaire, but humbling him selfe for neglecting his office and the offence thereby giuen.

CHAP. XVII.

3 Michahs mother according to her vowe made her sonne two idoles. 5 He made his sonne a Priest for his idoles, 10 and after he hired a Leuite.

THere a was a man of mount Ephraim, whose
name was Michah,
2 And he saide vnto his mother, The eleuen
hundreth *shekels* of siluer that were taken from
thee, for the which thou cursedst, and spakest it,
euen in my hearing, behold, the siluer *is* with me,
I tooke it. Then his mother saide, Blessed be my
sonne of the Lorde.
3 And when he had restored the eleuen hun-
dreth *shekels* of siluer to his mother, his mother
said, I had dedicated the siluer to the Lord of mine
hand for my sonne, to make b a grauen and molten
image. Now therefore I will giue it thee againe.
4 And when he had restored the money vnto
his mother, his mother tooke two hundreth *she-
kels* of siluer, and gaue thẽ to the founder, which
made thereof a grauen and molten image, and it
was in the house of Michah.
5 And this man Michah had an house of gods,
and made an * c Ephod, and * d Teraphim, and
† cõsecrated one of his sonnes, who was his Priest.
6 * In those dayes there was no e King in Is-
rael, *but* euery man did that which was good in
his owne eies.
7 ¶ There was also a yong man out of Beth-
lehem Iudah f of the familie of Iudah: who was a
Leuite, and soiourned there.
8 And the man departed out of the citie, *euen*
out of Beth-lehẽ Iudah, to dwel where he could
finde *a place*: and as he iourneyed, he came to
mount Ephraim to the house of Michah.
9 And Michah said vnto him, Whence com-
mest thou? and the Leuite answered him, g I
come from Beth-lehem Iudah, and goe to dwell
where I may finde *a place*.
10 Then Michah saide vnto him, Dwell with
me, and be vnto me a father and a Priest, and I wil
giue thee ten *shekels* of siluer by yeere, and a sute
of apparell, and thy meate and drinke. So the Le-
uite went in.
11 And the Leuite was h content to dwell with
the man, and the yong man was vnto him as one
of his owne sonnes.
12 And Michah consecrated the Leuite, and
the yong man was his Priest, and was in the house
of Michah.
13 Then said Michah, Nowe I knowe that the
Lord will be i good vnto me, seeing I haue a Le-
uite to my Priest.

a Some thinke this historie was in the time of Othniel, or as Iosephus writeth, immediatly after Iosua.

b Contrary to the commandement of God and true religion practised vnder Iosua, they forsooke the Lord and fell to idolatrie.

* Chap. 8.27.

c He would serue both God and idoles.

* Gen. 31.19. hosea 3.4.

d By Teraphim some vnderstand certaine idoles, hauing the likenes of a man, but others vnderstand thereby all maner of things and instruments belonging vnto those, who sought for answere at Gods hands, as Chap 18.5,6.

† Ebr. filled the hand of one.

* Chap. 21.25.

e For where there is no Magistrate fearing God, there can be no true religion, nor order.

f Which Beth-lehem was in the tribe of Iudah.

g For in those daies the seruice of God was corrupt in all estates, and the Leuites were not looked vnto.

h Not considering that he forsooke the true worshipping of God for to mainteine his owne belly.

i Thus the Idolaters perswade themselues of Gods fauour, when in deede he doeth detest them.

CHAP. XVIII.

2 The children of Dan send men to search the lande. 11 Then come the sixe hundreth and take the gods, and the Priest of Michah away. 27 They destroy Laish. 28 They builde it againe, 30 And set vp idolatrie.

IN those daies there was no a King in Israel, and
at the same time the tribe of Dan sought them
an inheritance to dwell in: for vnto that time *all*
their inheritance had not fallen vnto them among
the tribes of Israel.
2 Therefore the children of Dan sent of their
familie, fiue men out of their coastes, *euen* men
expert in warre, out of Zorah and Eshtaol, to view
the land and search it out, and saide vnto them,
b Goe, *and* search out the lande. Then they came
to mount Ephraim to the house of Michah, and
lodged there.
3 When they were in the house of Michah,
they knewe the c voyce of the yong man the Le-
uite: and being turned in thither, they said vnto
him, Who brought thee hither? or what makest
thou in this place? and what hast thou *to doe*
here?
4 And he answered them, Thus and thus dea-
leth Michah with me, and hath hired me, and I
am his Priest.
5 Againe they saide vnto him, Aske counsell
nowe of God, that we may knowe whether the
way which we goe shalbe prosperous.
6 And the Priest saide vnto them, d Goe in
peace: for ẏ Lord guideth your way which ye go.
7 Then the fiue men departed, and came to
Laish, and sawe the people that were therein,
which dwelt carelesse, after the maner of the Zi-
donians, quiet and sure, because no man † made a-
ny trouble in the land, or vsurped any dominion:
also they were farre from the Zidonians, and had
no businesse with *other* men.
8 ¶ So they came againe vnto their brethren
to Zorah and Eshtaol: and their brethren saide
vnto them, What haue ye *done*?
9 And they answered, Arise, that we may goe
vp against them: for we haue seene the lande, and
surely it is very good, and e doe ye sit still? be not
slouthfull to goe and enter to possesse the lande:
10 (If ye will goe, ye shall come vnto a care-
lesse people, and the countrey *is* large) for God
hath giuen it into your hande. *It is* a place which
doeth lacke nothing that is in the worlde.
11 ¶ Then there departed thence of the fa-

a Meaning, no ordinarie Magistrate, to punish vice according to Gods worde.

b For the portion which Iosua gaue them, was not sufficient for all their tribe.

c They knew him by his speach that he was a stranger there.

d Thus God granteth the idolaters sometime their requests to their destruction that delite in errors.

† Ebr. made them ashamed.

e Lose ye this good occasion through your slouthfulnesse?

milie of the Danites, from Zorah and from Eshtaol, sixe hundreth men appointed with instruments of warre.

12 And they went vp, and pitched in Kiriath-iearim in Iudah: wherefore they called that place, ‖Mahaneh-Dan vnto this day: and it is behinde Kiriath-iearim.

‖Or, the tents of Dan.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the fiue men, that went to spie out the countrey of Laish, and said vnto their brethren, f Know ye not, that there is in these houses an Ephod, and Teraphim, and a grauen and a molten image? Now therefore consider what ye haue to doe.

f Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

15 And they turned thitherward and came to the house of the yong man the Leuite, *euen* vnto the house of Michah, and saluted him peaceably.

16 And the sixe hundreth men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the fiue men that went to spie out the land went in thither, *and* tooke the g grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stoode in the entring of the gate with the sixe hundreth men, that were appointed with weapons of warre,

g So superstition blinded them, that they thought Gods power was in these idoles, & that they should haue good successe by them, though by violence and robberie they did take them away.

18 And the other went into Michahs house, and set the grauen image, the Ephod, and the Teraphim, and the molten image. Then saide the Priest vnto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldest be a Priest vnto the house of one man, or that thou shouldest be a Priest vnto a tribe and to a familie in Israel?

20 And the Priestes heart was glad, and hee tooke the Ephod and the Teraphim, and the grauen image, and went among the h people.

h With the sixe hundreth men.

21 And they turned and departed, and put the children and the cattell, and the substance i before them.

i Suspecting them that did pursue them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cried vnto the children of Dan: who turned their faces, and saide vnto Michah, What aileth thee, that thou makest an outcry?

24 And hee saide, Yee haue taken away my k gods, which I made, and the Priest, and goe your waies: and what haue I more? how then saye ye vnto me, What aileth thee?

k This declareth what opinion the idolaters haue of their idoles.

25 And the children of Dan saide vnto him, Let not thy voyce be heard among vs, least † angry fellowes runne vpon thee, and thou lose thy life with the liues of thine houshold.

†Ebr. who haue their heart bitter.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, he turned, & went backe vnto his house.

27 And they tooke the l things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire:

l Meaning, the idoles, as verse 18.

28 And there was none to ‖ helpe, because m Laish was farre from Zidon, and they had no businesse with *other* men: also it was in the valley that lieth by Beth-rehob. After they built the citie, and dwelt therein,

‖Or, deliuer them.
m Which after was called Cesarea Philippi.

29 * And called the name of the citie Dan, after the name of Dan their father, which was borne vnto Israel: howbeit the name of the citie was Laish at the beginning.

*Iosh. 19. 47.

30 Then the children of Dan set them vp the n grauen image: and Ionathan the sonne of Gershon, the sonne of Manasseh and his sonnes were the Priestes in the tribe of the Danites, vntill the day of the o captiuitie of the lande.

n Thus in steade of giuing glorie to God, they attributed the victorie to their idoles, & honoured them therefore.
o That is, till the Arke was taken, 1. Sam. 5. 1.

31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 *A Leuites wife being an harlot forsooke her husband, and hee tooke her againe. 25 At Gibeah she was most villanously abused to the death. 29 The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.*

1 Also in those dayes, * when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and took to wife a * concubine out of Beth-lehem Iudah,

*Chap. 17. 6. and 18. 1.
Gen. 25. 6.

2 And his concubine plaied ẏ whore † there, and went away from him vnto her fathers house to Beth-lehem Iudah, and there continued the space of foure moneths.

†Ebr. besides him, to wit, with others.

3 And her husband arose and went after her, to speake † friendly vnto her, and to bring her againe: *he had* also his seruant with him, and a couple of asses: and she brought him vnto her fathers house, and when the yong womans father sawe him, he reioyced ‖ of his comming.

†Ebr. to her heart.
‖Or, at his meeting.

4 And his father in lawe, the yong womans father reteined him: and he abode with him three daies: so they did eate & drinke, & lodged there.

5 ¶ And when the fourth day came, they arose earely in the morning, and † he prepared to depart: then the yong womans father saide vnto his sonne in lawe, ‖ Comfort thine heart with a morsell of bread, and then goe your way.

†Ebr. rose vp.
‖Or, strengthen.

6 So they sate downe, and did eate & drinke both of them together. And the a yong womans father said vnto the man, Be content, I pray thee, and tary all night, and let thine heart be mery.

a That is, his concubines father.

7 And when the man rose vp to depart, his father in lawe ‖ was earnest: therefore he returned, and lodged there.

‖Or, compelled him.

8 And he arose vp earely the fift day to depart, and the yong womans father saide, b Comfort thine heart, I pray thee: and they taried vntill after midday, and they both did eate.

b Meaning, that he should refresh himselfe with meate, as verse 5.

9 Afterwarde when the man arose to departe with his concubine and his seruant, his father in lawe, the yong womans father said vnto him, Beholde nowe, the day † draweth towarde euen: I pray you, tary all night: beholde, ‖ the sonne goeth to rest: lodge here, that thine heart may be merie, and to morowe get you earely vpon your way, and goe to the c tent.

† Ebr. is weake.
‖Or, the day lodgeth.
c To wit, to thy towne or citie where he dwelt.

10 But the man would not tarie, but arose and departed, and came ouer against Iebus, (which is Ierusalem) and his two asses laden, and his concubine *were* with him.

‖Or, went downe.

11 When they were neere to Iebus, the day ‖ was sore spent, and the seruant said vnto his master, Come, I pray thee, and let vs turne into this citie of the Iebusites, and lodge all night there.

12 And his master answered him, d We will not turne into the citie of strangers that are not of

d Though in those dayes there were most horrible corruptions, yet no necessitie could not compel them to haue to doe with them that professed not the true God.

of the children of Israel, but we will goe forth to
Gibeah.
13 And he said vnto his seruant, Come, and let
vs drawe neere vnto one of these places, that we
may lodge in Gibeah or in Ramah.
14 So they went forward vpon their way, and
the sunne went downe vpon them neere to Gi-
beah, which is in Beniamin.
15 ¶ Then they turned thither to goe in and
lodge in Gibeah: and when he came, he sate him
downe in a streete of the citie: for there was no
man that ||tooke them into his house to lodging.
16 And behold, there came an olde man from
his worke out of the field at euen, & the man was
of mount Ephraim, but dwelt in Gibeah: and the
men of the place were the children of [e] Iemini.
17 And when he had lift vp his eyes, he sawe a
|| wayfaring man in the streetes of the citie: then
this olde man sayde, Whither goest thou, and
whence camest thou?
18 And hee answered him, Wee came from
Beth-lehem Iudah, vnto the side of mount Ephra-
im: from thence am I: and I went to Beth-lehem
Iudah, and go *now* to the [f] house of the Lord:
and no man receiueth me to house,
19 Although we haue straw and prouander for
our asses, and also bread and wine for me & thine
handmayde, and for the boy that is with thy ser-
uant: we lacke nothing.
20 And the olde man sayde, ||Peace be with
thee: as for all that thou lackest, *shalt thou finde*
with me: onely abide not in the streete all night.
21 ¶ So he brought him into his house, and
gaue fodder vnto the asses: and they washed their
feete, and did eate and drinke.
22 And as they were making their hearts me-
rie, beholde, the men of the citie, † wicked men
beset the house rounde about, and [g] smote at the
doore, and spake to this olde man the master of
the house, saying, Bring foorth the man that came
into thine house that we may know him.
23 And * this man the master of the house
went out vnto them, and said vnto them, Nay my
brethren, do not so wickedly, I pray you: seeing
that this man is come into mine house, doe not
this villenie.
24 Behold, *here is* my daughter, a virgine, and
his concubine: them will I bring out nowe, [h] and
humble them, and doe with them what seemeth
you good: but to this man doe not this villenie.
25 But the men would not hearken to him:
therefore ẏ man tooke his concubine, & brought
her out vnto them: and they knewe her and abu-
sed her all the night vnto the morning: and when
the day began to spring, they let her goe.
26 So the woman came in the dawning of the
day, and [i] fell downe at the doore of the mans
house where her lord was, till the light day.
27 And her ||lorde arose in the morning, and
opened the doores of the house, and went out to
goe his way, and beholde, the woman his concu-
bine *was* || dead at the doore of the house, and her
hands *lay* vpon the thresholde.
28 And he said vnto her, Vp, & let vs go: but
she answered not. Then he tooke her vp vpon the
asse, & the man rose vp, & went vnto his [k] place.
29 And when hee was come to his house, hee
tooke a knife, & laid hand on his concubine, and
diuided her in pieces with her bones into twelue
parts, and sent her through all quarters of Israel.
30 And all that saw it, said, There was no [l] such
thing done or seene since the time that the chil-
dren of Israel came vp from the land of Egypt
vnto this day: consider the matter, consult and
giue sentence.

||Or, gathered them.

e That is, of the tribe of Beniamin.

||Or, a man walking.

f To Shiloh or Mizpeh, where the Arke was.

||Or, be of good comfort.

† Ebr. men of Belial, that is, giuen to all wickednesse.

g To the intent they might breake in.

* Gen. 19.6.

h That is, abuse them, Gen. 19.8.

i She fell downe dead, as vers. 27.

||Or, husband.

||Or, fallen.

k Meaning, home into mount Ephraim.

l For this was like the sinne of Sodom for the which God rained downe fire and brimstone from heauen.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the Leuite declareth his wrong. 13 They sent for them that did the villenie. 25 The Israelites are twise ouercome, 46 And at length get the victorie.

Then * all the children of Israel went out, and
the Congregation was gathered together as
[a] one man, from Dan to Beersheba, with the land
of Gilead, vnto the [b] Lord in Mizpeh.
2 And the † chiefe of all the people, *and* all
the tribes of Israel assembled in the Congregati-
on of the people of God foure hundreth thou-
sand footemen that [c] drewe sword.
3 (Now the children of Beniamin heard that
the children of Israel were gone vp to Mizpeh)
Then the children of Israel [d] sayde, Howe is this
wickednesse committed?
4 And ẏ same Leuite, the womans husband, ẏ
was slaine, answered, & said, I came vnto Gibeah
ẏ is in Beniamin with my concubine to lodge,
5 And the ||men of Gibeah arose against me,
and beset the house rounde about vpon mee by
night, thinking to haue slaine me, and haue for-
ced my concubine that she is dead.
6 Then I tooke my concubine, and cut her in
peeces, and sent [e] her throughout all the coun-
trey of the inheritance of Israel: for they haue
committed abomination and villeny in Israel.
7 Behold, ye are all children of Israel: giue
your aduise, and counsell herein.
8 Then all the people arose as one man, say-
ing, There shall not a man of vs goe to his tent,
neither any turne into his [f] house.
9 But now this is that thing which wee will
do to Gibeah: *we will go vp* by lot against it,
10 And we wil take ten men of the hundreth
throughout al the tribes of Israel, & an hundreth
of the thousand, and a thousand of ten thousand
to bring [g] vitaile for the people that they may do
(when they come to Gibeah of Beniamin) accor-
ding to all the villenie, that it hath done in Israel.
11 ¶ So all the men of Israel were gathered a-
gainst the citie, knit together, as one man.
12 And the tribes of Israel sent men through
all the [h] tribe of Beniamin, saying, What wicked-
nesse is this that is committed among you?
13 Nowe therefore deliuer vs those wicked
men which are in Gibeah, that we may put them
to death, and put away euill from Israel: but the
children of Beniamin [i] would not obey the voyce
of their brethren the children of Israel.
14 But the children of Beniamin gathered thē
selues together out of the cities vnto Gibeah, to
come out and fight against the children of Israel.
15 ¶ And the children of Beniamin were num-
bred at that time out of the cities sixe and twentie
thousand men that drewe sworde, beside the in-
habitants of Gibeah, which were numbred seuen
hundreth chosen men.
16 Of all this people *were* seuen hundreth
chosen men, being * left handed: all these coulde
sling stones at an haire breadth, and not faile.
17 ¶ Also the men of Israel, beside Beniamin,
were numbred foure hundreth thousande men
that

* Hose. 10.9.

a That is, all with one consent.

b To aske counsell.

† Ebr. corners.

c Meaning, men able to handle their weapons.

d To the Leuite.

||Or, chiefe, or lords.

e That is, her pieces, to euerie tribe a piece, chap. 19.29.

f Before we haue reuenged this wickednes.

g These onely should haue the charge to prouide for vitaile for the rest.

h That is, euery familie of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselues to mainteine them in their euill, and therefore were all iustly punished.

* Chap. 3.15.

that drewe sword, euen all men of warre.
18 And the children of Israel arose, and went
vp [k] to the house of God, and asked of God, say-
ing, Which of vs shall go vp first to fight against
the children of Beniamin? And the Lord said, Iu-
dah *shalbe* first.
19 Then the children of Israel arose vp early
and camped against Gibeah.
20 And the men of Israel went out to battell
against Beniamin, & the men of Israel put them-
selues in aray to fight against them beside Gibeah.
21 And the children of Beniamin came out of
Gibeah, and slewe downe to the ground of the Is-
raelites that day [l] two and twentie thousand men.
22 And the people, the men of Israel plucked
vp their hearts, & set their battel againe in aray in
the place where they put them in aray y^e first day.
23 (For the children of Israel had gone vp and
wept before the Lord vnto the euening, and had
asked of the Lord, saying, Shall I goe againe to
battell against the children of Beniamin my bre-
thren? and the Lord said, Goe vp against them)
24 ¶ Then the children of Israel came neere
against the children of Beniamin the second day.
25 Also the second day Beniamin came foorth
to meete them out of Gibeah, and slew downe
to the grounde of the children of Israel againe
eighteene thousand men: † all they could handle
the sword.
26 Then all the children of Israel went vp and
all the people came also vnto the house of God,
and wept & sate there before the Lord, and fasted
that day vnto the euening, and offered burnt of-
frings and peace offrings before the Lord.
27 And the children of Israel asked the Lord
(for [m] there *was* the Arke of the couenant of
God in those dayes,
28 And Phinehas the sonne of Eleazar, the
sonne of Aaron [n] stoode before it at that time)
saying, Shall I yet goe any more to battell against
the children of Beniamin my brethren, or shall I
cease? And the Lord said, Goe vp: for to morowe
I will deliuer them into your hand.
29 And Israel set men to lie in waite round a-
bout Gibeah.
30 And the children of Israel went vp against
the children of Beniamin the third day, and put
thẽselues in aray against Gibeah, as at other times.
31 Then the children of Beniamin comming
out against the people, were [o] drawen from the
citie: & they began to smite of the people & kill
as at other times, *euen* by the wayes in the fielde
(whereof one goeth vp to the house of God, and
the other to Gibeah) vpon a thirtie men of Israel.
32 (For the children of Beniamin sayde, They
are fallen before vs, as at the first. But the chil-
dren of Israel sayd, Let vs flee and plucke them
away from the citie vnto the hie [p] wayes)
33 And all the men of Israel rose vp out of
their place, and put themselues in aray at Baal-ta-
mar: and the men that lay in waite of the Isra-
lites came foorth of their place, *euen* out of the
medowes of Gibeah,
34 And they came ouer against Gibeah, ten
thousand chosen men of all Israel, and the battell
was sore: for they knewe not that the [q] euill was
neere them.
35 ¶ And the Lorde smote Beniamin before
Israel, and the children of Israel destroyed of the

k That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, as verse 1.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

† Ebr. all they drawing the sword.

m To wit, in Shiloh.

n Or, serued in the Priests office at those dayes: for the Iewes write, that he liued three hundreth yeeres.

o By the policie of the children of Israel.

p Meaning, crosse wayes or pathes to diuers places.

q They knew not that Gods iudgement was at hand to destroy them.

Beniamites the same day fiue and twentie thou-
sand and an hundreth men: all they could handle
the sword.
36 So the children of Beniamin sawe that
they were striken downe: for the men of Israel
[r] gaue place to the Beniamites, because they tru-
sted to the men that lay in waite, which they had
laide beside Gibeah.
37 And they that lay in waite hasted, & brake
forth toward Gibeah, and the ambushment ‖ drew
themselues along, and smote all the citie with the
edge of the sword.
38 Also the men of Israel had appointed a cer-
taine time with the ambushments, that they
should make a great flame *and* smoke rise vp out
of the citie.
39 And when y^e men of Israel retired in y^e bat-
el, Beniamin began to [s] smite & kil of the men of
Israel about thirtie persons: for they said, Surely
they are striken down before vs, as in y^e first battel.
40 But when the flame began to arise out of
the citie, *as* a pillar of smoke, the Beniamites loo-
ked backe, and beholde, the flame of the citie be-
gan to ascend vp to heauen.
41 Then the men of Israel turned [t] againe,
and the men of Beniamin were astonied: for they
sawe that euill was neere vnto them.
42 Therefore they fled before the men of Is-
rael vnto the way of the wildernesse, but the bat-
tell ouertooke them: also they which *came out*
of the cities, slewe them [u] among them.
43 *Thus* they compassed the Beniamites a-
bout, *and* ‖ chased them at ease, and ouerranne
them, euen ouer against Gibeah on the Eastside.
44 And there were slaine of Beniamin eigh-
teene thousand men, which were al mẽ of warre.
45 And they turned and fled to the wildernes
vnto the rocke of Rimmon: and the *Israelites*
[x] glained of them by the way fiue thousand men,
and pursued after them vnto Gidom, and slewe
two thousand men of them,
46 So that al that were slaine that day of Ben-
iamin, were [y] fiue and twenty thousand men, that
drew sword, which were all men of warre:
47 * But six hundreth men turned and fled to
the wildernes vnto the rocke of Rimmon, and a-
bode in the rocke of Rimmon foure moneths.
48 Then the men of Israel returned vnto the
children of Beniamin, and smote them with the
edge of the sword from the men of the citie vnto
the beastes, and all that came to hand: also they
set on fire all the [z] cities that they could come by.

CHAP. XXI.

1 The Israelites sweare that they will not marrie their daughters to the Beniamites. 10 They slay them of Iabish Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

MOreouer, the men of Israel [a] sware in Miz-
peh, saying, None of vs shall giue his daugh-
ter vnto the Beniamites to wife.
2 And the people came vnto the house of God
and abode there till euen before God, and lift vp
their voyces, and wept with great lamentation,
3 And saide, O Lorde God of Israel, why is
this come to passe in Israel, that this day one tribe
of Israel should want?
4 ¶ And on the morow the people rose vp and
made there an [b] altar, and offered burnt offrings
and peace offrings.

r Retired to d[raw] them after.

‖ Or, made a long sound with a trumpet.

s For they were waxen hardie by the two former victories.

t And withstood their enemies.

u For they were compassed in on euery side.

‖ Or, droue them from their rest.

x They slew them by one and one, as they were scattered abroad.

y Besides eleuen hundreth that had beene slaine in the former battels.

* Chap. 21.13.

z If they belonged to the Beniamites.

a This oth[e was] of rashnes, [and] not of iudgem[ent] for after they brake it, in shewing secretly the meanes to ma[rie] with certaine of their daughters.

b According to their custome, when they w[ould] consult with the Lorde.

5 Then the children of Israel said, Who is be a-
mong all ẏ tribes of Israel, that came not vp with
the Congregation vnto the Lord? for they had
made a great oath concerning him ẏ came not vp
to ẏ Lord to Mizpeh, saying, Let him die ẏ death.
6 And the children of Israel [c] were sory for
Beniamin their brother, & said, There is one tribe
cut off from Israel this day.
7 How shal we doe for wiues to them that re-
maine, seeing we haue sworne by the Lord, that
we will not giue them of our daughters to wiues?
8 Also they said, Is there any of the tribes of
Israel that [d] came not vp to Mizpeh to the Lord?
and beholde, there came none of Iabesh Gilead
vnto the hoste *and* to the Congregation.
9 For when the people were viewed, beholde,
none of ẏ inhabitants of Iabesh Gilead were there.
10 Therefore the Congregation sent thither
twelue thousand men of the † most valiant, and
commanded them, saying, Goe, and smite the in-
habitants of Iabesh Gilead with the edge of the
sword, both women, and children.
11 *And this is it that ye shall do: ye shall vt-
terly destroy all the males and all the women
that haue lien by men.
12 And they found among the inhabitants of
Iabesh Gilead foure hundreth maides, virgins that
had knowen no man by lying with any male: and
they brought them vnto the hoste to Shiloh,
which is in the land of Canaan.
13 ¶ Then the whole Congregation [e] sent and
spake with the children of Beniamin that were in
the rocke of Rimmon, and called ‖ peaceably vn-
to them:
14 And Beniamin came againe at that time,
and they gaue them wiues which they had saued
aliue of the women of Iabesh Gilead: but they
had not [f] so ynough for them.
15 And the people were sorie for Beniamin,
because the Lord had made a breach in the tribes
of Israel.
16 Therefore the Elders of the Congregation
said, How shall we doe for wiues to the remnant?
for the women of Beniamin are destroyed.
17 And they saide, *there must be* [g] an inheri-
tance for them that be escaped of Beniamin, that
a tribe be not destroyed out of Israel.
18 Howbeit we may not giue them wiues of our
daughters: for ẏ children of Israel had sworne, say-
ing, Cursed be he that giueth a wife to Beniamin.
19 Therefore they said, Beholde, there is a feast
of the Lord euery yere in Shiloh *in a place*, which
is on the [h] Northside of Beth-el, and on the East-
side of the way that goeth vp from Beth-el to
Shechem, and on the South of Lebonah.
20 Therefore they commanded the children
of Beniamin, saying, Goe, and lye in wayte in the
vineyardes.
21 And when ye see that the daughters of Shi-
loh come out to dance in dances, then come yee
out of the vineyardes, and catch you euery man a
wife of the daughters of Shiloh, and goe into the
land of Beniamin.
22 And [i] when their fathers or their brethren
come vnto vs to complaine, we wil say vnto them,
Haue pitie on them for our sakes, because we re-
serued not to eche man his wife in the warre, and
because ye haue not giuen vnto them hitherto, ye
haue sinned.
23 And the children of Beniamin did so, and
tooke wiues of them that danced according to
their [k] number: which they tooke, and went a-
way, and returned to their inheritance, and repai-
red the cities and dwelt in them.
24 So the children of Israel departed thence
at that time, euery man to his tribe, and to his fa-
milie, and went out from thence euery man to his
inheritance.
25 *In those dayes there was no King in Israel,
but euery man did ẏ which was good in his eyes.

c Or, repented that they had destroyed their brethren, as appeareth, verse 15.

d Condemning them to be fautours of vice, which would not put their hand to punish it.

† Ebr. children of strength.

* Numb. 31.17.

e To wit, about foure moneths after the discomfiture, Chap. 20.47.

‖ Or, friendly.

f For there lacked two hundreth.

g Beniamin must be reserued to haue the twelft portion in the inheritance of Iakob.

h He describeth the place where the maydes vsed yeerely to dance, as the maner then was, and to sing Psalmes and songs of God's workes among them.

i Though they thought hereby to perswade men that they kept their oath, yet before God it was broken.

k Meaning, two hundreth.

* Chap. 17. 6. and 18. 1. and 19. 1.

THE BOOKE OF RVTH.

THE ARGVMENT.

This booke is intituled after the name of Ruth: which is the principal person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, & yet at length God giueth good & ioyful issue: teaching vs to abide with patience til God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condition, & a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepefold, and one shepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

IN the time that the Iudges † ruled,
there was a dearth in the [a] land,
and a man of Beth-lehem [b] Iudah
went for to soiourne in the coun-
trey of Moab, he, and his wife,
and his two sonnes.
2 And the name of the man *was* Elimelech,
and the name of his wife, Naomi: and the names
of his two sonnes, Mahlon, and Chilion, Ephra-
thites of Beth-lehem Iudah: and when they came
into the land of Moab, they continued there.
3 Then Elimelech the husband of Naomi
died, and she remayned with her two sonnes,
4 Which tooke them wiues of the [c] Moabites:
the ones name *was* Orpah, & the name of ẏ other
Ruth: and they dwelled there about ten yeeres.
5 And Mahlon and Chilion dyed also both
twaine: so the woman was left *destitute* of her
two sonnes, and of her husband.
6 ¶ Then she arose with her daughters in law,
and returned from the countrey of Moab: for she
had heard say in the countrey of Moab, that the
Lord had [d] visited his people, & giuen the bread.
7 Wherefore shee departed out of the place
where she was, and her two daughters in law with
her, and they went on their way to returne vnto
the land of Iudah.
8 Then Naomi saide vnto her two daughters
in lawe,

† Ebr. iudged.

a In the land of Canaan.

b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

c By this wonderfull prouidence of God, Ruth became one of God's housholde, of whom Christ came.

d By sending them plentie againe.

in lawe, Goe, returne eche of you vnto her own
mothers house: the Lord shew fauour vnto you
as ye haue done with the dead, and with me.
9 The Lord grant you, that you may find [e] rest,
either of you in yͤ house of her husband. And whe͂
she kissed them, they lift vp their voyce & wept.
10 And they sayd vnto her, Surely we will re-
turne with thee vnto thy people.
11 But Naomi said, Turne againe, my daugh-
ters: for what cause wil you go with me? are there
any moe sonnes in my wombe, that they may be
your husbands?
12 Turne againe, my daughters: go your way:
for I am too old to haue an husband. If I should
say, I haue hope, *and* if I had an husband this
night: yea, if I had borne sonnes,
13 Would ye tarie for them, till they were of
age? would ye be deferred for them from taking
of husbands? nay my daughters: for it grieueth
me || much for your sakes that the hand of the
Lord is gone out against me.
14 Then they lift vp their voyce and wept a-
gaine, and Orpah [f] kissed her mother in law, but
Ruth abode still with her.
15 And *Naomi* said, Behold, thy sister in lawe
is gone backe vnto her people and vnto her gods:
[g] returne thou after thy sister in lawe.
16 And Ruth answered, Intreate mee not to
leaue thee, nor to depart from thee: for whither
thou goest, I will goe: and where thou dwellest,
I will dwell: thy people *shall be* my people, and
thy God, my God.
17 Where thou diest, will I die, and there will
I be buried, the Lord do so to me and more also,
if *ought* but death depart thee and me.
18 ¶ When she saw that she was stedfastly min-
ded to goe with her, she left speaking vnto her.
19 So they went both vntill they came to
Beth-lehem: and when they were come to Beth-
lehem, it was [h] noysed of them through all the
citie, and they said, Is not this Naomi?
20 And she answered them, Cal me not || Nao-
mi, *but* call me || Mara: for the Almightie hath
giuen me much bitternesse.
21 I went out full, and the Lord hath caused
me to returne emptie: why call ye me Naomi, see-
ing the Lord hath humbled me, and the Almigh-
tie hath brought me vnto aduersitie?
22 So Naomi returned and Ruth the Moabi-
tesse her daughter in law with her, when she came
out of the countrey of Moab: and they came to
Beth-lehem in the beginning of [i] barley haruest.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the ease of the body then to the comfort of the soule.

|| Or, more then you.

f When shee tooke leaue and departed.

g No perswasions can preuaile to turne them backe from God whom he hath chosen to be his.

h Whereby appeareth that she was of a great familie, and of good reputation

|| Or, beautifull.

|| Or, bitter.

i Which was in the moneth Nisan, that conteineth part of March and part of April.

CHAP. II.

1 Ruth gathereth corne in the fieldes of Boaz. 8 The gentlenesse of Boaz toward her.

WHen Naomis husband had a kinsman, one of
great [a] power, of the familie of Elimelech,
and his name *was* Boaz.
2 And Ruth the Moabitesse said vnto Naomi,
I pray thee, let me goe to the fielde, and [b] gather
eares of corne after him, in whose sight I finde fa-
uour. And she said vnto her, Goe my daughter.
3 ¶ And she went, and came and gleaned in
the fielde after the reapers, and it came to passe,
that she met with the portion of the field of Bo-
az, who was of the familie of Elimelech.
4 And behold, Boaz came from Beth-lehem,
and said vnto the reapers, The Lord *be* with you:
and they answered him, The Lord blesse thee.
5 Then sayd Boaz vnto his seruant that was
appointed ouer the reapers, Whose mayde is this?
6 And the seruant that was appointed ouer
the reapers, answered, and said, It is the Moabitish
maide, that came with Naomi out of the countrey
of Moab:
7 And she sayd vnto vs, I pray you, let mee
gleane and gather after the reapers || among the
sheaues: so she came, and hath continued from
that time in the morning vnto now, saue that she
taried a litle in the house.
8 ¶ Then said Boaz vnto Ruth, Hearest thou,
my daughter? goe to none other fielde to gather,
neither goe from hence: but abide here by my
maydens.
9 [c] Let thine eyes be on the field that they do
reape, and go thou after the *maidens*. Haue I not
charged the seruants, that they touch thee not?
Moreouer whe͂ thou art athirst, go vnto yͤ vessels,
and drinke of that which yͤ seruants haue drawen.
10 Then she fell on her face, and bowed her
selfe to the ground, and said vnto him, How haue
I found fauour in thine eyes, that thou shouldest
knowe me, seeing I am [d] a stranger?
11 And Boaz answered, & said vnto her, All is
tolde & shewed me that thou hast done vnto thy
mother in law, since the death of thine husband,
& how thou hast left thy father & thy mother, &
the land where thou wast borne, & art come vnto
a people which thou knewest not in time past.
12 The Lord recompense thy worke, & a full
reward be giuen thee of the Lord God of Israel,
vnder whose [e] wings thou art come to trust.
13 Then she sayd, Let me finde fauour in thy
sight, my lord: for thou hast comforted mee, and
spoken comfortably vnto thy mayde, though I
be not like to one of thy maydes.
14 And Boaz said vnto her, At the meale time
come thou hither, and eate of the bread, & dippe
thy morsell in the vineger. And she sate beside the
reapers, and hee reached her parched corne: and
she did eate, and was sufficed, and [f] left thereof.
15 ¶ And when she arose to gleane, Boaz com-
maunded his seruants, saying, Let her gather a-
mong the sheaues, and doe not rebuke her.
16 Also let fall *some* of the sheaues for her, and
let it lie, yͤ she may gather it vp, & rebuke her not.
17 So she gleaned in the fielde vntill euening,
and she threshed that she had gathered, & it was
about an * Ephah of barley.
18 ¶ And she tooke it vp, & went into the ci-
tie, & her mother in law saw what she had gathe-
red: Also she [g] tooke forth, and gaue to her that
which she had receiued, when she was sufficed.
19 Then her mother in lawe sayde vnto her,
Where hast thou gleaned to day? and where
wroughtest thou? blessed be he, that knewe thee.
And she shewed her mother in law, with whome
she had wrought, and sayd, The mans name, with
whom I wrought to day, is Boaz.
20 And Naomi said vnto her daughter in law,
Blessed be he of the Lorde: for he ceaseth not to
doe good to the liuing and to the [h] dead. Againe
Naomi sayd vnto her, The man is neere vnto vs,
and of our affinitie.
21 And Ruth the Moabitesse said, He said also
certainely vnto me, Thou shalt be with my ser-
uants, vntill they haue ended all my haruest.
22 And Naomi answered vnto Ruth her daugh-
ter

a Both for vertue, authoritie and riches.

b This her humilitie declareth her great affection toward her mother in lawe, for asmuch as she spareth no paineful diligence to get both their liuings.

|| Or, certaine handfuls.

c That is, take heede in what fielde they doe reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, that shee shall neuer want any thing, if she put her trust in God, and liue vnder his protection.

f Which shee brought home to her mother in lawe.

* Exod. 16, 36.

g To wit, of her bagge, as is in the Chalde text.

h To my husband and children, when they were aliue, and now to vs.

ter in law, It is best, my daughter, that thou goe
out with his maides, that they || meete thee not in
another fielde.

|| Or, fall vpon thee.

23 Then she kept her by the mayds of Boaz, to
gather vnto ẏ end of barley haruest, & of wheate
haruest, and || dwelt with her mother in lawe.

|| Or, returned to her mother in law.

CHAP. III.

1 Naomi giueth Ruth counsell. 8 She sleepeth at Boaz feete. 12 He acknowledgeth himselfe to be her kinsman.

AFterward Naomi her mother in lawe said vn-
to her, My daughter, shall not I seeke [a] rest
for thee, that thou mayest prosper?

a Meaning, that she would prouide her of an husband, with whome she might liue quietly.

2 Nowe also is not Boaz our kinsman, with
whose maydes thou wast? beholde, he winoweth
barley to night in the || floore.

|| Or, in the barne.

3 Wash thy selfe therefore, and anoint thee,
and put thy raiment vpon thee, and get thee
downe to the floore: let not the [b] man know of
thee, vntill he haue left eating and drinking.

b Boaz, nor yet any other.

4 And when he shall sleepe, marke the place
where he layeth him downe, and go, and vncouer
the place of his feete, and lay thee downe, and he
shall tell thee what thou shalt doe.
5 And she answered her, All that thou biddest
me, I will doe.
6 ¶ So she went downe vnto the floore, & did
according to all that her mother in law bade her.
7 And when Boaz had eaten, and drunken,
and [c] cheared his heart, he went to lie downe at
the end of the heape of corne, & she came softly,
and vncouered the place of his feet, & lay downe.

c That is, had refreshed himselfe among his seruants.

8 And at midnight the man was afrayde || and
caught holde: and loe, a woman lay at his feete.

|| Or, turned him selfe from one side to another.

9 Then he sayd, Who art thou? And she an-
swered, I am Ruth thine handmayd: spread there-
fore the wing of thy garment ouer thine hand-
mayd: for thou art the kinsman.
10 Then sayd he, Blessed be thou of the Lord,
my daughter: thou hast [d] shewed more goodnes
in the latter end, then at the beginning, in as much
as thou followedst not yong men, were they
poore or rich.

d Thou shewest thy selfe from time to time more vertuous.

11 And now, my daughter, feare not: I will
doe to thee all that thou requirest: for all the ci-
tie of my people doeth know, that thou art a ver-
tuous woman.
12 And now, it is true that I am thy kinsman,
howbeit there is a kinsman neerer then I.
13 Tarie to night, & when morning is come,
if he [e] will doe the duetie of a kinsman vnto thee,
well, let him doe the kinsmans duetie: but if hee
will not doe the kinsmans part, then wil I doe the
duetie of a kinsman, as the Lorde liueth: sleepe
vntill the morning.

e If he will take thee to be his wife by the title of affinitie, according to Gods lawe, Deut. 25. 5.

14 ¶ And shee lay at his feete vntill the mor-
ning: and she arose before one could know ano-
ther: for he sayd, Let no man knowe, that a wo-
man came into the floore.
15 Also he sayd, Bring the || sheete that thou
hast vpon thee, and holde it. And when she helde
it, he measured sixe *measures* of barley, and layde
them on her, and she went into the citie.

|| Or, mantle.

16 And when she came to her mother in law,
she said, [f] Who art thou, my daughter? And she
tolde her all that the man had done to her,

f Perceiuing by her comming home, that he had not taken her to his wife, she was astonied.

17 And said, These sixe *measures* of barly gaue
he me: for he sayd to me, Thou shalt not come
emptie vnto thy mother in law.
18 Then sayd she, My daughter, sit still, vntill
thou know how the thing will fall: for the man
wil not be in rest, vntill he haue finished the mat-
ter this same day.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinsman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marrieth Ruth, of whom he begetteth Obed. 18 The generation of Pharez.

THen went Boaz vp to the [a] gate, & sate there,
and behold, the kinsman, of whom Boaz had
spoken, came by: & he said, [b] Ho, such one, come,
sit downe here. And he turned, and sate downe.

a Which was the place of iudgment.

b The Ebrewes heere vse two words which haue no proper signification, but serue to note a certaine person: as we say, ho sirray, or ho, such one.

2 Then he tooke ten men of the Elders of the
citie, and said, Sit ye downe here. And they sate
downe.
3 And he said vnto ẏ kinsman, Naomi, that is
come againe out of ẏ countrey of Moab, wil sell a
parcel of lād, which was our brother Elimelechs.
4 And I thought to aduertise thee, saying,
Buy it before the || assistants, & before the Elders
of my people. If thou wilt redeeme it, redeeme it:
but if thou wilt not redeeme it, tel me: for I know
that there is none [c] besides thee to redeeme it, & I
am after thee. Then he answered, I wil redeeme it.

|| Or, inhabitants.

c For thou art the next of the kinne.

5 Then said Boaz, What day thou buyest the
field of the hand of Naomi, thou must also buy it
of Ruth the Moabitesse the wife of the dead, to
stirre vp the name of the dead, vpon his [d] inhe-
ritance.

d That his inheritance might beare his name that is dead.

6 And the kinsman answered, I can not re-
deeme it, lest I destroy mine owne inheritance: re-
deeme my right to thee, for I can not redeeme it.
7 Nowe this was the maner before time in Is-
rael, concerning redeeming and changing, for to
stablish all things: a man did plucke off his shooe,
and gaue it his neighbour, and this was a sure
[e] witnesse in Israel.

e That he had resigned his right, Deut. 25. 9.

8 Therefore the kinsman sayd to Boaz, Buy
it for thee: and he drew off his shooe.
9 And Boaz sayd vnto the Elders & vnto all
the people, Ye are witnesses this day, that I haue
bought all that was Elimelechs, and all that was
Chilions and Mahlons, of the hand of Naomi.
10 And moreouer, Ruth the Moabitesse the
wife of Mahlon, haue I bought to be my wife, to
stirre vp the name of the dead vpon his inheri-
tance, and that the name of the dead be not put
out from among his brethren, and from the gate
of his [f] place: ye are witnesses this day.

f Or, of the citie where he remained.

11 And all the people that were in the gate,
and the Elders sayd, *We are* witnesses: The Lord
make the wife that commeth into thine house,
like Rahel and like Leah, which twaine did build
the house of Israel: and that thou mayest do wor-
thily in [g] Ephrathah, & be famous in Beth-lehem,

g Ephrathah and Beth-lehem are both one.

12 And that thine house be like the house of
Pharez (*whom Thamar bare vnto Iudah) of the
seede which the Lord shall giue thee of this yong
woman.

* Gene. 38. 29.

13 ¶ So Boaz tooke Ruth, and shee was his
wife: and when he went in vnto her, the Lorde
gaue that she conceiued, and bare a sonne.
14 And the women sayd vnto Naomi, Blessed
be the Lorde, which hath not left thee this day
without a kinsman, and [h] his name shalbe conti-
nued in Israel.

h He shall leaue a continuall posteritie.

15 And this shall bring thy life againe, & che-
rish thine olde age: for thy daughter in law which
loueth thee, hath borne vnto him, and she is bet-
ter to thee then [i] seuen sonnes.

i Meaning, many sonnes.

16 And Naomi tooke the childe, and layde it
in her lap, and became nourse vnto it.
17 And *the women* her neighbours gaue it a
name, saying, There is a childe borne to Naomi,
and called the name thereof Obed: the same was
the father of Ishai, the father of Dauid.
18 ¶ These now are ẏ generations of * k Pha-
rez: Pharez begate Hezron,

* 1.Chro.2.4.mat.1.3.
k This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

19 And Hezron begate Ram, and Ram begate
Amminadab,
20 And Amminadab begate Nahshon, and
Nahshon begate Salmah,
21 And Salmon begate Boaz, and Boaz be-
gate Obed,
22 And Obed begate Ishai, and Ishai begate
Dauid.

THE FIRST BOOKE OF SAMVEL.

THE ARGVMENT.

According as God had ordeined, Deu.17.14, that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first king Saul, who not content with that order, which God had for a time appointed for the gouernment of his Church, demanded a King, to the intent they might be as other nations & in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safegard of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preserue & keepe them. And therefore he punisheth the ingratitude of his people, & sendeth them cōtinual warres both at home & abroad. And because Saul, whome of nothing God had preferred to the honor of a King, did not acknowledge Gods mercy towarde him, but rather disobeied the word of God & was not zealous of his glory, he was by the voyce of God put downe from his state, & Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, & dissembling flatterers, are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren and prayed to the Lorde. 15 Her answere to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lorde.

THERE was a man of one of the
two a Ramathaim Zophim, of
mount Ephraim, whose name *was*
Elkanah ẏ sonne of Ieroham, the
sonne of Elihu, the sonne of Tohu,
the sonne of Zuph, an Ephrathite:
2 And he had two wiues: the name of one *was*
Hannah, & the name of the other Peninnah: and
Peninnah had childrē, but Hānah had no childrē.
3 *And this man went vp out of his citie eue-
ry yeere, to worship & to sacrifice vnto the Lord
of hostes in b Shiloh, where were the two sonnes
of Eli, Hophni and Phinehas Priests of the Lord.
4 And on a day, when Elkanah sacrificed, hee
gaue to Peninnah his wife and to all her sonnes
and daughters portions,
5 But vnto Hannah he gaue a worthy c por-
tion: for he loued Hannah, and the Lorde had
made her barren.
6 ¶ And her aduersarie vexed her sore, foras-
much as she vpbraided her, because the Lord had
made her barren.
7 (And so did he yeere by yeere) *and* as oft as
she went vp to the house of the Lorde, thus shee
vexed her, that she wept and did not eate.
8 Then sayde Elkanah her husband to her,
Hannah, why weepest thou? and why eatest thou
not? and why is thine heart troubled? am not I
better to thee then ten d sonnes?
9 So Hannah rose vp after that they had ea-
ten and drunke in Shiloh (and Eli the Priest sate
vpon a stoole by one of the postes of the e Tem-
ple of the Lord)
10 And she was troubled in her minde, and
prayed vnto the Lord, and wept sore:
11 Also she vowed a vowe, and sayd, O Lord

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.
* Deut.16.16.
b For the Arke was there at that time.
c Some reade, a portion with an heauie cheare.
d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.
e That is, of the house where the Arke was.

of hostes, if thou wilt looke on the trouble of
thine handmayd, and remember me, and not for-
get thine handmayd, but giue vnto thine hand-
mayd a manchilde, then I will giue him vnto the
Lord all the dayes of his life, * and there shall no
razor come vpon his head.
12 And as she continued praying before the
Lord, Eli marked her mouth.
13 For Hannah spake in her heart: her lips did
moue onely, but her voyce was not heard: there-
fore Eli thought she had bene drunken.
14 And Eli said vnto her, How long wilt thou
be drunken? Put away † thy drunkennes frō thee.
15 Then Hannah answered and sayd, Nay my
lord, *but* I am a woman † troubled in spirit: I haue
drunke neither wine nor strong drinke, but haue
* powred out my soule before the Lord.
16 Count not thine handmayd † for a wicked
woman: for of the abundance of my complaint
and my griefe haue I spoken hitherto.
17 Then Eli answered, and sayd, Goe in peace,
and the God of Israel graunt thy petition that
thou hast asked of him.
18 She said againe, Let thine handmayd finde
f grace in thy sight: so the woman went her way,
and did eate, and looked no more sad.
19 ¶ Then they rose vp early, and worshipped
before the Lorde, and returned, and came to their
house to Ramah. Nowe Elkanah knewe Hannah
his wife, and the Lord g remembred her.
20 For in processe of time Hannah conceiued,
and bare a sonne, & she called his name Samuel,
Because, *said she*, I haue asked him of the Lord.
21 ¶ So the man h Elkanah and all his house
went vp to offer vnto the Lord the yeerely sacri-
fice, and his vowe:
22 But Hannah went not vp: for she sayd vn-
to her husband, *I will tarie* vntill the childe be
weined, then I will bring him that hee may ap-
peare before the Lord, and there abide for euer.
23 And Elkanah her husband sayd vnto her,
Doe

* Numb.6.5. iudges 13.5.
† Ebr. thy wine.
† Ebr. of an hard spirit.
* Psal.42.5.
† Ebr. for a daughter of Belial.
f That is, pray to the Lorde for me.
g According to her petition.
h This Elkanah was a Leuite, 1.Chro.6.27, and as some write, once a yeere they accustomed to appeare before the Lord with their families.

Doe what seemeth thee best: tarie vntil thou hast
weined him: only the Lord accomplish his i word.
i Because her praier tooke effect, therefore it was called the Lords promise.
So the woman abode, and gaue her sonne sucke
vntill she weined him.
24 ¶ And when she had weined him, she tooke
him with her with three bullockes and an *Ephah
*Exod.16.36.
of floure and a bottell of wine, and brought him
vnto the house of the Lord in Shiloh, and the
childe was † yong.
† Ebr. a childe.
25 And they slewe a bullocke, and brought
the childe to Eli.
26 And she said, Oh my lord, as thy k soule li-
ueth, my lord, I am the woman that stoode with
k That is, most certainely.
thee here praying vnto the Lord.
27 I prayed for this childe, and the Lord hath
giuen me my desire which I asked of him.
28 Therfore also I haue † giuen him vnto the
† Ebr. lent.
Lord: as long as he liueth he shall be giuen vnto
the Lord: and he l worshipped the Lord there.
l Meaning, Eli gaue thankes to God for her.

CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli, wicked. 13 The new custome of the Priestes. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reprooueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for not chastising his children.

AND Hannah a praied, & said, Mine heart re-
ioyceth in the Lord, mine b horne is exalted
in the Lord: my mouth is c enlarged ouer mine
enemies, because I reioyce in thy saluation.
a After that she had obteined a sonne by prayer, she gaue thankes.
b I haue recouered strength and glory by the benefite of the Lord.
2 There is none holy as the Lord: yea, there is
none besides thee, & there is no god like our God.
3 Speake d no more presumptuously: let not
c I can answere them, that reproue my barrennesse.
arrogancie come out of your mouth: for the Lord
is a God of knowledge, and by him enterprises
are established.
d In that ye condemne my barrennesse, ye shew your pride against God.
4 The bow *and* the mightie men are broken,
and the weake haue girded themselues with strength.
5 They that were full, are hired foorth for
e bread, and the hungrie are no more *hired*, so that
e They sell their labours for necessarie foode.
the barren hath borne || seuen: and shee that had
|| Or, many.
many children, is feeble.
6 *The Lord killeth and maketh aliue: brin-
*Deut.32.39. wisd.16.13. tob.13.2.
geth downe to the graue and raiseth vp.
7 The Lord maketh poore and maketh rich:
bringeth lowe, and exalteth.
8 *He raiseth vp the poore out of the dust, and
*Psal.113.7.
lifteth vp the begger from the dunghill, to set *them*
among f princes, and to make them inherite the
f He preferreth to honour and putteth downe according to his owne will, though mans iudgement be contrary.
seate of glorie: for the pillars of the earth are the
g Lordes, and he hath set the world vpon them.
g Therefore he may dispose all things according to his will.
9 Hee will keepe the feete of his Saints, and
the wicked shall keepe silence in darkenesse: for
in *his owne* might shall no man be strong.
10 The Lordes aduersaries shall be destroyed,
and out of heauen shall he * thunder vpon them:
*Chap.7.10.
the Lord shall iudge the endes of the world, and
shall giue power vnto his h King, and exalt the
h She grounded her prayer on Iesus Christ which was to come.
horne of his Anoynted.
11 And Elkanah went to Ramah to his house,
and the childe did minister vnto the Lord i before
i In all that Eli commanded him.
Eli the Priest.
12 ¶ Now the sonnes of Eli *were* wicked men,
and k knew not the Lord.
k That is, they neglected his ordinance.
13 For the Priestes custome toward the peo-
ple *was this*: when any man offered sacrifice, the
Priestes || boy came, while the flesh was seething,
|| Or, sonne.
and a fleshhooke with three teeth, in his hand,
14 And thrust it into the kettle, or into the
caldron, or into the panne, or into the potte: l all
l Transgressing the order appoynted in the Lawe, Leui.7.31. for their bellies sake.
that the fleshhooke brought vp, the Priest tooke
for himselfe: thus they did vnto all the Israelites,
that came thither to Shiloh.
15 Yea, before they burnt the m fat, the Priests
m Which was commanded first to haue bene offred to God.
boy came and sayd to the man that offered, Giue
me flesh to rost for the priest: for he will not haue
sodden flesh of thee, but rawe.
16 And if any man saide vnto him, Let them
burne the fatte according to the || custome, then
|| Or, Lawe.
take as much as thine heart n desireth: then hee
n Not passing for their owne profit, so that God might be serued aright.
would answere, No, but thou shalt giue it nowe:
and if thou wilt not, I will take it by force.
17 Therefore the sinne of the yong men was
very great before the Lord: for men o abhorred
o Seeing the horrible abuse thereof.
the offring of the Lord.
18 ¶ Now Samuel being a yong childe mini-
stred before the Lord, girded with a linen * Ephod.
*Exod.28.4.
19 And his mother made him a little coat, and
brought it to him from yeere to yeere, when she
came vp with her husband, to offer the yerely sacrifice.
20 And Eli blessed Elkanah and his wife, and
said, The Lord giue thee seede of this woman, for
|| the petition that she asked of the Lord: and they
|| Or, for the thing that shee hath lent to the Lord: to wit, Samuel.
departed vnto their place.
21 And the Lord visited Hannah, so that shee
conceiued & bare three sonnes, & two daughters.
And the childe Samuel grewe before the Lord.
22 ¶ So Eli was very olde, and heard all that
his sonnes did vnto all Israel, and howe they lay
with the women that p assembled at the doore of
p Which was (as the Ebrues write) after their trauaile, when they came to be purified, reade Exod.38.8. Leuit.12.6.
the tabernacle of the Congregation.
23 And he saide vnto them, Why doe ye such
things? for of all this people I heare euil reportes
of you.
24 *Doe* no *more*, my sonnes: for it is no good
report that I heare, *which is*, that yee make the
Lords people to q trespasse.
q Because they contemne their duetie to God, vers.17.
25 If one man sinne against another, the Judge
shall iudge it: but if a man sinne against the Lord,
who will pleade for him? Notwithstanding they
obeyed not the voyce of their father, because the
Lord r would slay them.
r So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.
26 ¶ (Nowe the childe Samuel profited and
grewe, and was in fauour both with the Lord and
also with men)
27 And there came a man of God vnto Eli,
and said vnto him, Thus saith the Lord, Did not I
plainely appeare vnto the house of thy s father,
s To wit, Aaron.
when they were in Egypt in Pharaohs house?
28 And I chose him out of all the tribes of Is-
rael to be my Priest, to offer vpon mine altar, and
to burne incense, and to weare an Ephod before
me, and * I gaue vnto the house of thy father all
*Leuit.10.14.
the offrings made by fire of the children of Israel.
29 Wherefore haue you t kicked against my
t Why haue you contemned my sacrifices, and as it were, trode them vnder foote?
sacrifice and mine offering, which I commanded
in my Tabernacle, and honourest thy children a-
boue mee, to make your selues fatte of the first
fruites of all the offrings of Israel my people?
30 Wherfore the Lord God of Israel saith, I said
u Gods promises are onely effectuall to such as he giueth constancie vnto, to feare and obey him.
that thine house, & the house of thy father should
walke before me for euer: but now the Lord saith,
u It shal not be so: for them that honor me, I will
honour, & they that despise me, shalbe despised.
31 Behold, the dayes come, that I will cut off
x Thy power and authoritie.
thine x arme, and the arme of thy fathers house,
that there shal not be an olde man in thine house.
32 And thou y shalt see *thine* enemie in the
y Thy posteritie shall see the glory of the chiefe Priest translated to another, which they shall enuie, 1.King.2.27.
habitation *of the Lorde* in all things wherewith
God shall blesse Israel, and there shall not be an

olde man in thine house for euer.
33 Neuerthelesse, I will not destroy euery one
of thine frō mine altar, to make thine eyes to faile,
and to make thine heart sorowful: and all ẏ mul-
titude of thine house shall ‖ die *when they be* men.

‖ *Or, when they come to mans age*

34 And this shalbe a signe vnto thee, that shall
come vpon thy two sonnes, Hophni and Phine-
has: in one day they shall die both.
35 And I will stirre me vp a z faithfull Priest,
that shall doe according to mine heart and accor-
ding to my minde: & I wil build him a sure house,
and he shal walke before mine Anointed for euer.

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

36 And all that are left in thine house, shall
come and a bowe downe to him for a piece of sil-
uer, and a morsell of bread, and shall say, Appoint
me, I pray thee, to one of the priestes offices, that
I may eate a morsell of bread.

a That is, shalbe inferiour vnto him.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times. 11 And sheweth what shall come vpon Eli & his house. 18 The same declareth Samuel to Eli.

Nowe the childe Samuel ministred vnto the
Lord a before Eli: and the word of the Lord
was b precious in those dayes: for there was no
manifest vision.
2 And at that time, as Eli lay in his c place, his
eyes began to waxe dimme that he could not see.
3 And yet the d light of God went out, Sa-
muel slept in the temple of the Lord, where the
Arke of God was.
4 Then the Lord e called Samuel: and hee
said, Here I am.

a The Chalde text readeth, whiles Eli liued.
b Because there were very fewe Prophets to declare it.
c In the court next to the Tabernacle.
d That is, the lampes which burnt in the night.
e Iosephus writeth that Samuel was twelue yeere olde when the Lord appeared to him.

5 And he ranne vnto Eli, and said, Here am I,
for thou calledst me. But he said, I called thee not:
goe againe *and* sleepe. And he went and slept.
6 And the Lord called once againe, Samuel.
And Samuel arose, and went to Eli, and said, I am
here: for thou diddest call me. And he answered,
I called thee not, my sonne: go againe *and* sleepe.
7 Thus *did* Samuel, before he knewe f the
Lord, and before the word of the Lord was reuei-
led vnto him.

f By vision.

8 And the Lorde called Samuel againe the
third time: and he arose, and went to Eli, and said,
I am here: for thou hast called me. Then Eli g per-
ceiued that the Lord had called the child.
9 Therefore Eli saide vnto Samuel, Goe *and*
sleepe: and if he call thee, then say, Speake Lord,
for thy seruant heareth. So Samuel went, and
slept in his place.

g Such was the corruption of those times that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.

10 ¶ And the Lord came, and stoode, and cal-
led as at other times, Samuel, Samuel. Then Samu-
el answered, Speake, for thy seruant heareth.
11 ¶ Then the Lord said to Samuel, Behold, I
will doe a thing in Israel, whereof whosoeuer shall
heare, his two * eares shall h tingle.
12 In that day I will raise vp against Eli all
things which I haue spoken concerning his house:
when I begin, I will also make an ende.
13 And I haue tolde him that I will iudge his
house for euer, for the iniquitie which he knowe-
th, because his sonnes ranne into a slaunder, and
he stayed them not.

* 2.King.21.12.
h God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and also see Elies house destroyed.

14 Nowe therefore I haue sworne vnto the
house of Eli, that the wickednes of Elis house shal
not be purged with sacrifice nor offring i for euer.
15 Afterward Samuel slept vntill the morning,
and opened the doores of the house of the Lord,
and Samuel feared to shew Eli the vision.

i Meaning, that his posteritie should neuer enioy the chiefe Priestes office.

16 ¶ Then Eli called Samuel, and said, Samuel
my sonne. And he answered, Here I am.
17 Then he said, What is it, that *the Lord* said
vnto thee? I pray thee, hide it not from mee. God
k doe so to thee, and more also, if thou hide any
thing from me, of all that he said vnto thee.
18 So Samuel tolde him euery whit, and hid
nothing from him. Then he said, It is the Lorde:
let him doe what seemeth him good.

k God punish thee after this and that sort, except thou tel me truth. Ruth 1,17.

19 ¶ And Samuel grew, & the Lord was with
him, & let none of his words l fall to the ground.
20 And all Israel frō Dan to Beer-sheba knew
‖ that faithfull Samuel *was* the Lords Prophet.
21 And the Lorde appeared againe in Shiloh:
for the Lorde reueiled himselfe to Samuel in Shi-
loh by † his worde.

l The Lord accomplished whatsoeuer he had said.
‖ *Or, that Samuel was the faithfull Prophet of the Lord.*
† *Ebr. by the word of the Lord.*

CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They do fet the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lorde is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the sonne of Eli.

And Samuel spake vnto all Israel: ‖ and Israel
went out against the Philistims to battell
and pitched beside ‖ Eben-ezer: and the Phili-
stims pitched in Aphek.
2 And the Philistims put themselues in aray
against Israel: and when they ioyned the battell,
Israel was smitten downe before the Philistims:
who slewe of the armie in the fielde about foure
thousand men.

‖ From the departure of the Israelites out of Egypt, vnto the time of Samuel, are about 397 yeeres.
‖ *Or, stone of helpe, chap. 7,12.*

3 So when ẏ people were come into ẏ campe,
the Elders of Israel sayd, a Wherefore hath the
Lord smitten vs this day before the Philistims? let
vs bring ẏ Arke of the couenant of the Lord out
of Shiloh vnto vs, that when it cōmeth among
vs, it may saue vs out of the hand of our enemies.

a For it may seeme that this warre was vndertaken by Samuels commandement.

4 Then the people sent to Shiloh, & brought
from thence the Arke of the couenant of ẏ Lord
of hostes, who b dwelleth betweene the Cheru-
bims: & there *were* ẏ two sonnes of Eli, Hophni,
& Phinehas, ẘ the Arke of the couenant of God.
5 And when the Arke of the couenant of the
Lorde came into the hoste, all Israel shouted a
mightie shoute, so that the earth rang againe.

b For he vsed to appeare to the Israelites betweene the Cherubims ouer the Arke of the couenant, Exod. 25. verse 17.

6 And when the Philistims heard the noyse
of the shoute, they said, What meaneth the sound
of this mighty shoute in the host of the Ebrewes?
and they vnderstood, that the Arke of the Lorde
was come into the hoste.
7 And the Philistims were afraide, and sayde,
God is come into the hoste: therefore sayd they,
c Wo vnto vs: for it hath not bene so heretofore.
8 Wo vnto vs, who shall deliuer vs out of the
hand of these mightie Gods? these are the Gods
that smote the Egyptians with all the plagues in
the d wildernesse.
9 Be strong and play the men, O Philistims,
that ye be not seruants vnto the Ebrewes, * as they
haue serued you: be valiant therefore, and fight.
10 And the Philistims fought, and Israel was
smitten downe, & fled euery man into his tent:
and there was an exceeding great slaughter: for
there fell of Israel e thirtie thousand footemen.
11 And the Arke of God was taken, and the
two sonnes of Eli, Hophni and Phinehas died.
12 And there ranne a man of Beniamin out
of the armie, and came to Shiloh the same day
with his clothes f rent, and earth vpon his head.
13 And when hee came, loe, Eli sate vpon a
seate

c Before we fought against men, and nowe God is come to fight against vs.
d For in the red Sea in the wildernesse the Egyptians were destroyed, which was the last of all his plagues.
* Iudg. 13,1.
e David alluding to this place, Psal. 78,63. saith they were consumed with fire: meaning they were suddenly destroyed.
f In token of sorowe and mourning.

seate by the wayside, waiting: for his heart g fea-
red for the Arke of God:and when the man came
into the citie to tell it, all the citie cried out.

g Least it should be taken of the enemies.

14 And when Eli heard the noyse of the cry-
ing, he sayd, What meaneth this noyse of the tu-
mult? and the man came in hastily,and tolde Eli.
15 (Nowe Eli *was* fourescore and eighteene
yeere olde, and * his eyes were dimme that hee
could not see)

* Chap 3.2.

16 And the man sayd vnto Eli, I came from
the armie,and I fled this day out of the hoste:and
he sayd,What thing is done,my sonne?
17 Then the messenger answered and said, Is-
rael is fled before the Philistims, and there hath
bene also a great slaughter among ỹ people: and
moreouer thy two sonnes, Hophni and Phinehas
h are dead,and the Arke of God is taken.

h According as God had afore sayd.

18 ¶ And when he had made mention of the
Arke of God, *Eli* fell from his seate backward by
the side of the gate, and his necke was broken,
and he died: for he was an olde man and heauie:
and he had ‖ iudged Israel fourtie yeeres.

‖ Or, gouerned.

19 And his daughter in lawe Phinehas wife
was with childe *neere* ‖ her trauell: and when she
heard the report that the Arke of God was ta-
ken, and that her father in lawe and her husband
were dead, she i bowed her selfe, and trauelled:
for her paines came vpon her.

‖ Or, to crie out.

i And setled her body toward her trauell.

20 And about the time of her death, the wo-
men that stoode about her, sayde vnto her, Feare
not: for thou hast borne a sonne: but she answe-
red not,nor regarded it.
21 And she named the childe ‖ Ichabod, say-
ing,The glory is departed from Israel,because the
Arke of God was taken, and because of her fa-
ther in law and her husband.

‖ Or, No glory, or, where is the glory?

22 She sayde againe, k The glory is departed
from Israel: for the Arke of God is taken.

k She vttered her great sorow by repeating her words.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagon, which idole fel downe before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath and after to Ekron.

THen the Philistims tooke the Arke of God
and caried it from Eben-ezer vnto a Ashdod,
2 Euen the Philistims tooke ỹ Arke of God,
and brought it into the house of b Dagon,and set
it by Dagon.

a Which was one of the fiue principall cities of the Philistims.

b Which was their chiefe idole, & as some write, from the nauill downeward was like a fish,and vpward like a man.

3 And when they of Ashdod rose the next day
in the morning,beholde,Dagon was fallen vpon
his face on the ground before the Arke of the
Lord, and they tooke vp Dagon, and set him in
his place againe.
4 Also they rose vp early in the morning the
next day,and beholde, Dagon was fallen vpon his
face on the ground before the Arke of the Lord,
and the head of Dagon and the two palmes of his
hands *were* cut off vpon the threshold: only the
stumpe of Dagon was left to him.
5 Therefore the Priests of Dagon, & all that
come into Dagons house c tread not on the thre-
sholde of Dagon in Ashdod vnto this day.

c Thus in stead of acknowledging the true God by this miracle, they fall to a farther superstition.

6 But the hand of the Lord was heauie vpon
them of Ashdod, and destroyed them,and smote
them with * emerods, *both* Ashdod, and the
coastes thereof.

* Psal.78.66.

7 And when the men of Ashdod sawe this,
they sayd, Let not the Arke of the God of Israel
abide with vs: for his hand is sore vpon vs and
vpon Dagon our god.
8 They sent therefore and gathered all the
princes of the Philistims vnto them, and sayde,
d What shall we doe with the Arke of the God of
Israel? And they answered, Let the Arke of the
God of Israel be caried about vnto Gath: & they
caried the Arke of the God of Israel about.

d Though they had felt Gods power and were afraide thereof, yet they would farther trie him, which thing God turned to their destruction and his glory.

9 And when they had caried it about, the
hand of the Lord was against the citie with a very
great destruction, and he smote the men of the
citie both small and great,and they had emerods
in their secret parts.
10 ¶ Therefore they sent the Arke of God to
Ekron: and assoone as the Arke of God came to
Ekron,the Ekronites cried out, saying, They haue
brought the Arke of the God of Israel to vs, to
slay vs and our people.
11 Therefore they sent, & gathered together all
the princes of the Philistims & said, Send e away
the Arke of the God of Israel, & let it returne to
his owne place, that it slay vs not and our people:
for there was a destruction *and* death throughout
al ỹ citie, & the hand of God was very sore there.

e The wicked, when they feele the hand of God, grudge and reiect him, where the godly humble themselues and cry for mercy.

12 And the men that dyed not, were smitten
with the emerods: and the cry of the citie went
vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims, which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lorde was in the countrey
of the Philistims a seuen moneths.

a They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still.

2 And the Philistims called the priestes and
the soothsayers, saying, What shall we doe with
the Arke of the Lord? tell vs wherewith we shall
send it home againe.
3 And they sayd, If you send away the Arke
of the God of Israel,send it not away emptie,but
giue vnto it b a sinne offering: then shall ye be
healed, and it shall be knowen to you, why his
hand departeth not from you.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

4 Then said they,What shalbe ỹ sinne offring,
which we shall giue vnto it? And they answered,
Fiue golden emerods & fiue golden mise, accor-
ding to the number of the princes of ỹ Philistims:
for one plague *was* on you all,& on your princes.
5 Wherefore ye shall make the similitudes of
your emerods,& the similitudes of your mise that
destroy the land: so ye shall giue glory vnto the
God of Israel, that hee may take his hand from
you, and from your c gods,and from your land.

c This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright.

6 Wherefore then should yee harden your
hearts, as the Egyptians and Pharaoh hardened
their hearts? when hee wrought wonderfully a
mong them, * did they not let them goe, and
they departed?

* Exod.12.31.

7 Now therefore make a new cart, and take
two milch kine, on whome there hath come no
yoke: and tie the kine to the cart, and bring the
calues home from them.
8 Then take the Arke of the Lord, and set it
vpon the cart, & put the d iewels of golde which
ye giue it for a sinne offring in a coffer by the side
thereof,and send it away, that it may goe.

d Meaning, the golden emerods and the golden mise.

9 And take heede, if it goe vp by the way of
his owne coast to Beth-shemesh, it is e he that did
vs this great euill: but if not, we shall know then,
that it is not his hand that smote vs, *but* it was a
f chance that happened vs.

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, whereas in deede there is nothing done without Gods prouidence and decree.

10 And

10 And the men did so: for they tooke two
kine that gaue milke, and tied them to the cart,
and shut the calues at home.
11 So they set the Arke of the Lord vpon the
cart, and the coffer with the mise of golde, and
with the similitudes of their emerods.
12 And the kine went the streight way to
Beth-shemesh, & kept one path, & lowed as they
went, & turned neither to the right hand nor to
the left: also the Princes of the Philistims went
after g them, vnto the borders of Beth-shemesh.

g For the triall of the matter.

13 Nowe they of Beth-shemesh were reaping
their wheate haruest in the valley, and they lift vp
their eyes, and spied the Arke, and reioyced when
they saw it.
14 ¶ And the cart came into the fielde of Io-
shua a Beth-shemite, and stood still there. There
was also a great stone, and h they claue the wood
of the cart, and offered the kine for a burnt offe-
ring vnto the Lord.

h To wit, the men of Beth-shemesh, which were Israelites.

15 And the Leuites tooke downe the Arke of
the Lord, and the coffer that was with it, wherein
the iewels of golde were, and put them on the
great stone, and the men of Beth-shemesh offered
burnt offering, and sacrificed sacrifices that same
day vnto the Lord.
16 And when the fiue Princes of ẏ Philistims
had seene it, they returned to Ekron the same day.
17 ¶ So these are the golden Emerods, which
the Philistims gaue for a sinne offering to the
Lord: for i Ashdod one, for Gaza one, for Aske-
lon one, for Gath one, *and* for Ekron one,
18 And golden mise according to ẏ number of
all the cities of the Philistims, *belonging* to ẏ fiue
princes, both of walled townes, & of townes vn-
walled, vnto ẏ great *stone* of ||Abel, whereon they
set the Arke of ẏ Lord: *which stone remaineth* vn-
to this day in the field of Ioshua ẏ Beth-shemite.

i These were the fiue principall cities of the Philistims, which were not all conquered vnto the time of Dauid.
||*Or, the plaint, or lamentation.*

19 And hee smote of the men of Beth-she-
mesh, because they k had looked in the Arke of
the Lord: he slewe euen among the people fiftie
thousand men and three score and ten men. and
the people lamented, because the Lord had slaine
the people with so great slaughter.

k For it was not lawfull to any either to touch or to see it, saue only to Aaron and his sonnes, Numb. 4.15 and 20.

20 Wherefore the men of Beth-shemesh said,
Who is able to stand before this holy Lord God?
and to whom shall he goe from vs?
21 And they sent messengers to the inhabi-
tants of Kiriath-iearim, saying, The Philistims
haue brought againe the Arke of the Lord: come
ye downe *and* take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes & turne to the Lord. 10 The Philistims fight against Israel & are ouercome. 16 Samuel iudgeth Israel.

THen the men of a Kiriath-iearim came, and
tooke vp the Arke of the Lord, and brought
it into the house of Abinadab in the hil: and they
sanctified Eleazar his sonne, to keepe the Arke of
the Lorde.

a A citie in the tribe of Iudah, called also Kiriath-baal, Iosh. 15.60.

2 (For while the Arke abode in Kiriath-iea-
rim, the time was long, for it was twentie yeeres)
& all the house of Israel lamented b after ẏ Lord.

b Lamented for their sinnes and followed the Lorde.

3 ¶ Then Samuel spake vnto all the house of
Israel, saying, If ye be come againe vnto the Lord
with all your heart, * put away the strange gods
from among you, and * Ashtaroth, & direct your
hearts vnto the Lord, & serue him * onely, & he
shal deliuer you out of the hand of the Philistims.

* Iosh 24.15,23.
* Iudg.2.13.
* Deut.6.4. matt. 4.10.

4 Then the children of Israel did put away
* Baalim & Ashtaroth, & serued the Lord onely.

* Iudg.2.11,13.

5 And Samuel said, Gather all Israel to c Miz-
peh, and I will pray for you vnto the Lord.

c For Shiloh was now desolate because the Philistims had taken thence the Arke.

6 And they gathered together to Mizpeh, and
d drew water and powred it out before the Lord,
and fasted the same day, and sayd there, We haue
sinned against the Lord. And Samuel iudged the
children of Israel in Mizpeh.

d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

7 When the Philistims heard that the chil-
dren of Israel were gathered together to Mizpeh,
the princes of the Philistims went vp against Is-
rael: and when the children of Israel heard that,
they were afraid of the Philistims.
8 And the children of Israel saide to Samuel,
Cease not to e crie vnto the Lorde our God for
vs, that hee may saue vs out of the hand of the
Philistims.

e Signifying that in the prayers of the godly, there ought to be a vehement zeale.

9 Then Samuel tooke a sucking lambe, and
offred it all together for a burnt offring vnto the
Lord, and Samuel cried vnto the Lord for Israel,
and the Lord heard him.
10 And as Samuel offered the burnt offering,
the Philistims came to fight against Israel: but
the Lord f thundered with a great thunder that
day vpon the Philistims, and scattered them: so
they were slaine before Israel.

f According to the prophecie of Hannah Samuels mother, chap.2.10.

11 And the men of Israel went from Mizpeh
and pursued the Philistims, and smote them vntil
they came vnder Beth-car.
12 Then Samuel tooke a stone and pitched it
betweene Mizpeh and g Shen, & called the name
thereof, Eben-ezer, and he said, Hitherto hath the
Lord holpen vs.

g Which was a great rocke over against Mizpeh.

13 ¶ So the Philistims were brought vnder,
and they came no more againe into the coastes of
Israel: and the hand of the Lord was against the
Philistims all the dayes of Samuel.
14 Also the cities which the Philistims had ta-
ken from Israel, were restored to Israel, from Ek-
ron euen to Gath: and Israel deliuered the coastes
of the same out of the hands of the Philistims:
and there was a peace betweene Israel and the
h Amorites.

h Meaning, the Philistims.

15 And Samuel iudged Israel all the dayes of
his life,
16 And went about yeere by yeere to Beth-el,
and Gilgal, and Mizpeh, and iudged Israel in all
those places.
17 Afterward hee returned to Ramah: for
there was his house, and there hee iudged Israel:
also he built an i altar there vnto the Lord.

i Which was contrary to the Lawe: for as yet a certaine place was not appointed.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his steppes. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willeth Samuel to grant vnto them.

WHen Samuel was nowe become olde, he
a made his sonnes Iudges ouer Israel.

a Because he was not able to beare the charge.

2 (And the name of his eldest sonne was
b Ioel, and the name of the second Abiah) *euen*
Iudges in Beer-sheba.

b Who was also called Vashni, 1.Chro.6.28.

3 And his sonnes walked not in his wayes, but
turned aside after lucre, and * tooke rewards, and
peruerted the iudgement.

* Deut.16.19.

4 ¶ Wherefore all the Elders of Israel gathered
them together, & came to Samuel vnto c Ramah,
5 And said vnto him, Behold, thou art olde,
and

c For there his house was, Chap. 7.17.

and thy sonnes walke not in thy wayes: *make vs
now a King to iudge vs like all nations.
6 But the thing d displeased Samuel, when
they said, Giue vs a King to iudge vs: and Samuel
praied vnto the Lord.
7 And the Lord said vnto Samuel, Heare the
voice of the people in all that they shall say vnto
thee: for they haue not cast thee away, but they
haue cast me away, ỳ I should not reigne ouer thē.
8 As they haue euer done, since I brought
them out of Egypt euen vnto this day (and haue
forsaken me, and serued other gods) euen so doe
they vnto thee.
9 Nowe therefore hearken vnto their voice:
howbeit yet e testifie vnto them, and shew them
the maner of the king that shal reigne ouer them.
10 ¶ So Samuel tolde all the wordes of the
Lord vnto the people that asked a King of him.
11 And he said, This shall be the f maner of ỳ
King that shal reigne ouer you: he will take your
sonnes, and appoint them to his charets, and to be
his horsemen, & *some* shal runne before his charet.
12 Also he wil make them his captaines ouer
thousands, and captaines ouer fifties, and to eare
his ground, and to reape his haruest, and to make
instruments of warre, and the things that serue for
his charets.
13 He will also take your daughters and make
them Apoticaries, and Cookes, and Bakers.
14 And he will take your fieldes, & your vine-
yardes, and your best Oliue trees, and giue them
to his seruants.
15 And hee will take the tenth of your seede,
and of your vineyards, & giue it to his ‖ Eunuches,
and to his seruants.
16 And hee will take your men seruants, and
your maide seruants, and the chiefe of your yong
men, and your asses, and put them to his worke.
17 He will take the tenth of your sheepe, and
ye shall be his seruants.
18 And ye shall cry out at that day, because of
your King, whome ye haue chosen you, and the
Lord will not g heare you at that day.
19 But the people would not heare the voyce
of Samuel, but did say, Nay, but there shall be a
king ouer vs.
20 And we also will be like all *other* nations,
and our King shall iudge vs, and goe out before
vs, and fight our battels.
21 Therefore when Samuel heard al the words
of ỳ people, he rehearsed thē in ỳ eares of ỳ Lord.
22 And the Lorde saide to Samuel, ‖ Hearken
vnto their voyce, and make them a King. And Sa-
muel said vnto the men of Israel, Goe euery man
vnto his citie.

* *Hose.13.10. actes 13.21.*
d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.
e To proue if they will forsake their wicked purpose.
f Not that Kings haue this authoritie by their office, but that such as reigne in Gods wrath should vsurpe this ouer their brethren, contrarie to the lawe, Deut.17.20.
‖ *Or, chiefe officers.*
g Because ye repent not for your sinnes, but because ye smart for your afflictions, whereinto ye cast your selues willingly.
‖ *Or, graunt their request.*

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lorde reueileth to Samuel Sauls comming, commaunding him to anoint him King. 22 Samuel bringeth Saul to the feast.

There was now a man of Beniamin, a mighty
in power, named * Kish, the sonne of Abiel,
the sonne of Zeror, the sonne of Bechorath, the
sonne of Aphiah, the sonne of a man of Iemini.
2 And hee had a sonne called Saul, a b goodly
yong man and a faire: so that among the children
of Israel there was none goodlier then he: from
the shoulders vpward he was higher then any of
the people.
3 And the Asses of Kish Sauls father were lost:
therefore Kish saide to Saul his sonne, Take nowe
one of the seruants with thee, and arise, goe, and
c seeke the asses.
4 So he passed through mount Ephraim, and
went through the lande of Shalishah, but they
found them not. Then they went through ỳ land
of Shalim, and *there they were* not: he went also
through ỳ land of Iemini, but they found thē not.
5 When they came to the lande of d Zuph,
Saul saide vnto his seruant that was with him,
Come and let vs returne, lest my father leaue *the
care* of asses, and take thought for vs.
6 And he saide vnto him, Behold now, in this
citie is a man of God, & he is an honorable man:
all that he saith commeth to passe: let vs now go
thither, if so be that he can shewe vs what way we
may goe.
7 Then saide Saul to his seruant, Well then,
let vs goe: but what shall we bring vnto the man?
For the ‖ bread is spent in our vessels, & there is no
present to bring to ỳ man of God: what haue we?
8 And the seruant answered Saul againe, and
saide, Beholde, I haue founde about me the fourth
part of a e shekel of siluer: that will I giue the
man of God, to tell vs our way.
9 (Beforetime in Israel when a man went to
seeke an answere of God, thus he spake, Come, &
let vs goe to the f Seer: for *he that is called* nowe
a Prophet, was in the olde time called a Seer)
10 Then said Saul to his seruant, Well saide,
come, let vs goe: so they went into the citie where
the man of God was.
11 ¶ And as they were going vp the hie way
to the citie, they found maides that came out to
draw water, & said vnto them, Is there here a Seer?
12 And they answered them, and saide, Yea:
loe, *he is* before you: make haste nowe, for he
came this day to the citie: for there is an g offring
of the people this day in the hie place.
13 When ye shal come into the citie, ye shall
finde him straightway yer he come vp to the hie
place to eate: for the people wil not eate vntil he
come, because he will h blesse the sacrifice: and
then eate they that be bidden to the feast: nowe
therefore goe vp: for euen now shal ye find him.
14 Then they went vp into the citie, & when
they were come into the middes of the citie, Sa-
muel came out against them, to goe vp to the hie
place.
15 ¶ * But the Lorde had reueiled to Samuel
† secretly (a day before Saul came) saying,
16 To morow about this time I will send thee
a man out of the land of Beniamin: him shalt thou
anoint to be gouernour ouer my people Israel,
that he may i saue my people out of the handes of
the Philistims: for I haue looked vpon my peo-
ple, and their cry is come vnto me.
17 When Samuel therefore saw Saul, the Lord
answered him, See, this is the man whom I spake
to thee of, he shall rule my people.
18 Then went Saul to Samuel in the middes
of the gate, and saide, Tell me, I pray thee, where
the Seers house is.
19 And Samuel answered Saul, and said, I am
the Seer: goe vp before me vnto the hie place: for
ye shal eate with me to day, and to morrowe I wil
let thee goe, and will tell thee all that is in thyne
k heart.

a That is both valiant and rich.
* *Chap.14.51. 1.chro.8.33.*
b So that it might seeme that God approued their request in appointing out such a person.
c All these circumstances were meanes to serue vnto Gods prouidence, whereby Saul (though not approued of God) was made King.
d Where was Ramath-Zophim the citie of Samuel.
‖ *Or, vitailes.*
e Which is about fiue pence, reade Gen.23.15.
f So called because he foresawe things to come.
g That is, a feast after the offering, which should be kept in an hie place of the citie appointed for that vse.
h That is, giue thankes, and distribute the meate according to their customs.
* *Chap.13.14. actes 13.21.*
† *Ebrew his eare.*
i Notwithstanding their wickednesse, yet God was euer mindfull of his inheritance.
k Meaning all that thou desirest to knowe.

20 And as for thine asses that were lost three dayes ago, care not for them: for they are founde. and [l] on whom *is set* all the desire of Israel? is it not vpon thee, and on thy fathers house?

l Whom doeth Israel desire to be their king but thee?

21 ¶ But Saul answered, and said, Am not I the sonne of Iemini of the smallest tribe of Israel? and my familie *is* the least of all the families of the tribe of Beniamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the [m] chamber, and made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

m Where the feast was.

23 And Samuel said vnto the Cooke, Bring foorth the portion which I gaue thee, *and* whereof I saide vnto thee, Keepe it with thee.

24 And the Cooke tooke vp the shoulder, and that which was [n] vpon it, and set it before Saul. And *Samuel* said, Behold, that which is left, set it before thee *and* eate: for hitherto hath it bene kept for thee, saying, Also I [o] haue called the people. So Saul did eate with Samuel that day.

n That is, the shoulder with the breast, which the Priest had for his familie in all peace offerings, Leuit. 10.14.

o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knewe of thy comming.

25 And when they were come downe from the hie place into the citie, he communed with Saul vpon the top of the house.

26 And when they arose earely about ỳ spring of the day, Samuel called Saul to the [p] top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both he, & Samuel.

p To speake with him secretly: for the houses were flat aboue.

27 And when they were come downe to ỳ end of the citie, Samuel said to Saul, Bid the seruant go before vs, (and he went) but stand thou stil now, that I may shewe thee [q] the worde of God.

q Gods commandement as concerning thee.

CHAP. X.

1 Saul is anointed King by Samuel. 9 God changeth Sauls heart, and he prophecieth. 17 Samuel assembleth the people, and sheweth them their sinnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

1 THen Samuel tooke a viole of [a] oile and powred it vpon his head, and kissed him, and said, Hath not the Lorde anointed thee to be gouernour ouer his inheritance?

a In the Lawe this anointing signified the gifts of the holy Ghost, which were necessarie for them that should rule.

2 When thou shalt depart from me this day, thou shalt finde two men by *Rahels sepulchre in the border of Beniamin, euen at Zelzah, and they will say vnto thee, The [b] asses which thou wentest to seeke, are founde: and loe, thy father hath left the care of the asses, & soroweth for you, saying, What shall I doe for my sonne?

*Gene.35.20.

b Samuel confirmeth him by these signes that God hath appointed him king.

3 Then shalt thou go forth from thence, and shalt come to the ‖ plaine of Tabor, and there shal meete thee three men going vp to God to Beth-el: one carying three kiddes, and an other carying three loaues of bread, & another carying a bottle of wine:

‖ Or, oke.

4 And they will aske thee † if all be well, and wil giue thee the two *loaues of* bread, which thou shalt receiue of their handes.

† Ebr. of peace.

5 After that shalt thou come to the [c] hill of God, where is the garisons of the Philistims: and when thou art come thither to ỳ citie, thou shalt meete a companie of Prophets comming downe from the hie place with a viole, and a tymbrel, and a pipe, and an harpe before them, and they shall prophecie.

c Which was an hie place in the citie Kiriath-iearim, where the Arke was, chap. 7.1.

6 Then the spirite of the Lord will come vpon thee, and thou shalt prophecie with the, and shalt be turned into another man.

7 Therefore when these signes shall come vnto thee, doe as occasion shall serue: for God *is* with thee.

8 And thou shalt goe downe before me to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. *Tary for me seuen dayes, til I come to thee and shewe thee what thou shalt doe.

*Chap.13.8.

9 And when he had turned his † backe to go from Samuel, God gaue him another [d] heart: and all those tokens came to passe that same day.

† Ebr. shoulder.

d He gaue him such vertues as were meete for a King.

10 ¶ And when they came thither to the hill, beholde, the companie of Prophets mette him, and the Spirite of God came vpon him, and he ‖ prophecied among them.

‖ Or, sang praises.

11 Therefore all the people that knewe him before, when they saw that he prophecied among the Prophets, saide eche to other, What is come vnto the sonne of Kish? * is Saul also among the Prophets?

*Chap.19.24.

12 And one of the same place answered, and said, But who is their [e] father? Therefore it was a prouerbe, Is Saul also among the [f] Prophets?

e Meaning, that prophecie commeth not by succession, but is giuen to whom it pleaseth God.

f Noting thereby him that from lowe degree commeth suddenly to honour.

13 And when he had made an ende of prophecying, he came to the hie place.

14 And Sauls vncle said vnto him, and to his seruant, Whither went ye? And he said, To seeke the asses: and when we sawe that they were no where, we came to Samuel.

15 And Sauls vncle said, Tell me, I pray thee, what Samuel said vnto you.

16 Then Saul saide to his vncle, He tolde vs plainely that the asses were founde: but concerning the kingdome whereof Samuel spake, tolde he him not.

17 ¶ And Samuel [g] assembled the people vnto the Lord in Mizpeh.

g Both to declare vnto them their fault in asking a King, and also to shewe Gods sentence therein.

18 And he saide vnto the children of Israel, Thus saith ỳ Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of all kingdomes that troubled you.

19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye said vnto him, *No*, but appoint a King ouer vs. Now therefore stand ye before the Lord according to your tribes, and according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Beniamin was [h] taken.

h That is, by casting of lots.

21 Afterwarde he assembled the tribe of Beniamin according to their families, and the familie of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lorde againe, if that man should yet come thither. And the Lord answered, Beholde, he [i] hath hid himselfe among the stuffe.

i As though he were vnworthy and vnwilling.

23 And they ranne, and brought him thence: and when hee stoode among the people, he was hier then any of the people from the shoulders vpwarde.

24 And Samuel saide to all the people, See ye not him, whom the Lord hath chosen, that there is none like him among all the people? and all the people shouted and saide, † God saue the King.

† Ebr. let the King liue.

25 Then Samuel tolde the people [k] the duetie of the kingdome, and wrote it in a booke, and

k As it is written in Deut. 17.17.

layed

layed it vp before the Lord, and Samuel sent all
the people away euery man to his house.
26 Saul also went home to Gibeah, and there
followed him a band of men, whose heart God
had touched,
27 But the wicked men saide, How shall hee
saue vs? So they despised him, and brought him
no presents: but he [l] held his tongue.

l Both to auoyde sedition, and also to winne them by patience.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renued.

THen Nahash the Ammonite [a] came vp, and
besieged Iabesh Gilead: and all the men of
Iabesh sayd vnto Nahash, Make a couenant with
vs, and we will be thy seruants.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12. 12.

2 And Nahash the Ammonite answered them,
On this condition will I make a couenant with
you, that I may thrust out all your [b] right eyes,
and bring that shame vpon all Israel.

b This declareth, that the more neere the tyrants are to their destruction, the more cruell they are.

3 To whome the Elders of Iabesh saide, Giue
vs seuen dayes respet, that we may send messen-
gers vnto all the coastes of Israel: and then if no
man deliuer vs, we will come out to thee.
4 ¶ Then came the messengers to Gibeah of
Saul, & told these tidings in the eares of the peo-
ple: and all the people lift vp their voices & wept.
5 And beholde, Saul came following the cat-
tell out of the fielde, and Saul sayde, What ayleth
this people, that they weepe? And they tolde him
the tidings of the men of Iabesh.
6 Then the Spirite of God [c] came vpon Saul,
when he heard those tidings, and he was excee-
ding angrie,

c God gaue him the spirite of strength and courage to goe against this tyrant.

7 And tooke a yoke of oxen, and hewed
them in pieces, and sent them throughout all the
coastes of Israel by the hands of messengers, say-
ing, Whosoeuer commeth not foorth after Saul,
and after [d] Samuel, so shall his oxen be serued.
And the feare of the Lord fell on the people, and
they came out † with one consent.

d He addeth Samuel, because Saul was not yet approoued of all.
† *Ebr. as one man.*

8 And when he numbred them in Bezek, the
children of Israel were three hundreth thousand
men: and the men of Iudah thirtie thousand.
9 Then [e] they sayde vnto the messengers that
came, So say vnto the men of Iabesh Gilead, To
morowe by then the sunne be hote, ye shall haue
helpe. And the messengers came and shewed it
to the men of Iabesh, which were glad.

e Meaning, Saul and Samuel.

10 Therefore the men of Iabesh sayde, To
morowe we will come out vnto [f] you, and yee
shall doe with vs all that pleaseth you.

f That is, to the Ammonites, dissembling that they had hope of aide.

11 ¶ And when the morowe was come, Saul
put the people in three bands, and they came in
vpon the hoste in the morning watch, and slewe
the Ammonites vntill the heate of the day: and
they that remained, were scattered, so that two of
them were not left together.
12 Then the people said vnto Samuel, [g] Who
is he that sayd, Shall Saul reigne ouer vs? bring
those men that we may slay them.
13 But Saul sayd, There shal no man [h] die this
day: for to day the Lord hath saued Israel.

g By this victorie the Lord wonne the hearts of the people to Saul.
h By shewing mercy he thought to ouercome their malice.

14 ¶ Then said Samuel vnto ỹ people, Come,
that we may goe to Gilgal, and renue the king-
dome there.
15 So all the people went to Gilgal, & made
Saul King there before the Lorde in Gilgal: and
there they offered [i] peace offerings before the
Lorde: and there Saul and all the men of Israel
reioyced exceedingly.

i In signe of thanksgiuing for the victorie.

CHAP. XII.

1 Samuel declaring to the people his integritie, reprooueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to followe the Lorde.

SAmuel then said vnto all Israel, Behold, I haue
[a] hearkened vnto your voyce in all that ye sayd
vnto me, and haue appointed a King ouer you.

a I haue granted your petition.

2 Now therefore beholde, *your* King walketh
[b] before you, and I am olde and gray headed, and
behold, my sonnes *are* with you: and I haue wal-
ked before you from my childhood vnto this day.

b To gouerne you in peace & warre.

3 Beholde, here I am: *beare record of me be-
fore ỹ Lord & before his anointed. [c] Whose oxe
haue I take? or whose asse haue I taken? or whom
haue I done wrong to? or whome haue I hurt? or
of whose hand haue I receiued any bribe, to blind
mine eyes therewith, and I wil restore it you?

* *Ecclus. 46. 19.*
c God would that this confession should be a paterne for all them that haue any charge or office.

4 Then they sayde, Thou hast done vs no
wrong, nor hast hurt vs, neither hast thou taken
ought of any mans hand.
5 And he sayd vnto them, The Lorde is wit-
nesse against you, and his [d] Anoynted is witnesse
this day, that yee haue found nought in mine
hands. And they answered, *He is* witnesse.

d Your King, who is annoynted by the commandement of the Lord.

6 Then Samuel saide vnto the people, It is
the Lord that ‖ made Moses and Aaron, and that
brought your fathers out of the land of Egypt.

‖ *Or, exalted.*

7 Now therefore stand still, that I may rea-
son with you before the Lord according to al the
‖ righteousnesse of the Lord, which he shewed to
you and to your fathers.

‖ *Or, benefites.*

8 *After that Iaakob was come into Egypt,
and your fathers cried vnto the Lorde, then the
Lorde *sent Moses and Aaron which brought
your fathers out of Egypt, and made them dwell
in this place.

* *Gen. 46. 5, 6.*
* *Exod. 4. 16.*

9 *And when they forgate the Lorde their
God, he sold them into the hand of Sisera [e] cap-
taine of the hoste of Hazor, and into the hand of
the Philistims, and into the hand of the King of
Moab, and they fought against them.

* *Iudg. 4. 2.*
e Captaine of Iabins hoste king of Hazor.

10 And they cried vnto the Lord, and saide,
We haue sinned, because wee haue forsaken the
Lord, and haue serued Baalim and Ashtaroth.
Now therefore deliuer vs out of the hands of our
enemies, and we will serue thee.
11 Therefore the Lorde sent Ierubbaal [f] and
Bedan, and *Iphtah, and *Samuel, and deliuered
you out of the handes of your enemies on euery
side, and yee dwelled safe.

f That is, Samson, Iudg 13. 25.
* *Iudg. 11. 1.*
* *Chap. 4. 1.*

12 Notwithstanding when you sawe, that Na-
hash the King of the children of Ammon came
against you, yee saide vnto me, [g] No, but a King
shall reigne ouer vs: when yet the Lord your God
was your King.

g Leauing God to seeke helpe of man, Chap. 8. 5.

13 Nowe therefore behold the King whome
ye haue chosen, and whome ye haue desired: loe
therefore, the Lord hath set a king ouer you.
14 If ye will feare the Lord and serue him, and
heare his voyce, and not disobey the word of the
Lord, both ye, and the King that reigneth ouer
you, shall [h] follow the Lord your God.

h Ye shall be preserued as they that follow the Lord will.

15 But if ye will not obey the voyce of the
Lord, but disobey the Lords mouth, then shall
the hand of the Lord be vpon you, and on your
[i] fathers.

i Meaning, the gouernours.

16 Nowe

16 Nowe also stand and see this great thing
which the Lord will doe before your eyes.
17 Is it not now wheat haruest? I will call vn-
to the Lord, and he shall send thunder and raine,
that yee may perceiue and see, howe that your
wickednesse is [k] great, which ye haue done in the
sight of the Lord in asking you a King.

k In that ye haue forsaken him, who hath all power in his hand, for a mortall man.

18 Then Samuel called vnto the Lord, & the
Lord sent thunder & raine the same day: & al the
people feared the Lord and Samuel exceedingly.
19 And all the people said vnto Samuel, Pray
for thy seruants vnto the Lord thy God, that we
die not: for we haue sinned in asking vs a King,
beside [l] all our *other* sinnes.

l Not onely at other times, but now chiefly.

20 ¶ And Samuel said vnto the people, Feare
not. (ye haue in deede done all this wickednesse,
[m] yet depart not from following the Lord, but
serue the Lord with all your heart,

m He sheweth that there is no sinne so great, but it shalbe forgiuen, if the sinner turne againe to God.

21 Neither turne ye backe: for *that should be*
after vaine things which cannot profite you, nor
deliuer you, for they are but vanitie)
22 For the Lord will not forsake his people
for his great Names sake: because it hath pleased
the Lord to make you [n] his people.

n Of his free mercie, & not of your merites, and therfore he will not forsake you.

23 Moreouer, God forbid, that I should sinne
against the Lord, and cease praying for you, but I
will shewe you the good and right way.
24 Therefore feare you the Lord, and serue
him in the trueth with all your [o] hearts, and con-
sider howe great things he hath done for you.

o Vnfainedly, and without hypocrisie.

25 But if ye do wickedly, ye shall perish, both
ye, and your King.

CHAP. XIII.

3 The Philistims are smitten of Saul and Ionathan. 13 Saul being disobedient to Gods commandement, is shewed of Samuel that he shall not reigne. 19 The great slauerie wherein the Philistims kept the Israelites.

Saul nowe had beene King [a] one yeere, and he
reigned [b] two yeeres ouer Israel.

a Whiles these things were done.
b Before he tooke vpon him the state of a king.

2 Then Saul chose him three thousand of Is-
rael: and two thousand were with Saul in Mich-
mash, and in mount Beth-el, and a thousand were
with Ionathan in Gibeah of Beniamin: and the
rest of the people he sent euery one to his tent.
3 And Ionathan smote the garison of the
Philistims, that was in the [c] hill: and it came to
the Philistims eares: and Saul blewe the [d] trum-
pet throughout all the land, saying, Heare, O ye
Ebrewes.

c Of Kiriath-iearim, where the Arke was, Chap. 10.5.
d That euery one should prepare themselues to warre.

4 And all Israel heard say, Saul hath destroyed
a garison of the Philistims: wherefore Israel was
had in abomination with the Philistims: and the
people gathered together after Saul to Gilgal.
5 ¶ The Philistims also gathered themselues
together to fight with Israel, thirtie thousand cha-
rets, and sixe thousand horsemen: for the people
was like the sand which is by the seas side in mul-
titude, and came vp and pitched in Michmash
Eastward from [e] Beth-auen.

e Which was also called Beth-el, in the tribe of Beniamin.

6 And when the men of Israel sawe that they
were in a strait (*for the people were in distresse*) the
people hid themselues in caues, & in holdes, and
in rockes, and in towres, and in pittes.
7 And *some* of the Ebrewes went ouer Iorden
vnto the land of [f] Gad and Gilead: and Saul was
yet in Gilgal, and all the people for feare follow-
ed him.

f Where the two tribes and the halfe remained.

8 And he taried seuen dayes, according vnto
the time that Samuel had appointed: but Samuel
came not to Gilgal, therefore the people were
[g] scattered from him.

g Thinking that the absence of the Prophet was a signe, that they should lose the victorie.

9 And Saul sayde, Bring a burnt offering to
me and peace offerings: and hee offered a burnt
offering.
10 And assoone as hee had made an ende of
offering the burnt offering, beholde, Samuel
came: and Saul went foorth to meete him, to
† salute him.

† Ebr. blesse him.

11 And Samuel sayd, What hast thou done?
Then Saul sayde, Because I sawe that the people
was [h] scattered from me, & that thou camest not
within the dayes appointed, and that the Phili-
stims gathered themselues together to Michmash,
12 Therefore said I, The Philistims will come
downe nowe vpon me to Gilgal, and I haue not
made supplication vnto the Lorde. I was bolde
therefore and offered a burnt offering.

h Though these causes seeme sufficient in mans iudgement: yet because they had not the worde of God, they turned to his destruction.

13 And Samuel sayd to Saul, Thou hast done
foolishly: thou hast not kept the commandement
of the Lord thy [i] God, which hee commaunded
thee: for the Lord had nowe stablished thy king-
dome vpon Israel for euer.

i Who willed thee to obey him, and rest vpon the words spoken by his Prophet.

14 But now thy kingdome shal not continue:
the Lord hath sought him a [k] man after his owne
heart, and the Lord hath commanded him to be
gouernor ouer his people, because thou hast not
kept that which the Lord had commanded thee.

k That is, Dauid.

15 ¶ And Samuel arose, and gate him vp from
Gilgal in [l] Gibeah of Beniamin: and Saul num-
bred the people that were found with him, about
sixe hundreth men.

l And went to his citie Ramah.

16 And Saul and Ionathan his sonne, and the
people that were found with them, had their abi-
ding in Gibeah of Beniamin; but the Philistims
pitched in Michmash.
17 And there came out of the hoste of the Phi-
listims ‖ three bandes to destroy, one band turned
vnto the way of Ophrah vnto the land of Shual,
18 And another band turned toward the way
to Beth-horon, and the [m] third band turned to-
ward the way of the coast that looketh towarde
the valley of Zeboim, toward the wildernes.

‖ *Or, the destroyer to wit, the captaine came out with three bands*
m So that to mans iudgement these three armies would haue ouerrunne the whole countrey.

19 Then there was no smith found through-
out all the land of Israel: for the Philistims said,
Lest the Ebrewes make them swords or speares.
20 Wherefore, al the Israelites went downe to
the Philistims, to sharpen euery man his share, his
mattocke, and his axe, and his weeding hooke.
21 Yet they had a file for the shares, and for
the mattockes, and for the picke-forkes, and for
the axes, and for to sharpen the goades.
22 So when the day of battell was come, there
was neither [n] sworde nor speare founde in the
handes of any of the people that were with Saul
and with Ionathan: but *onely* with Saul and Io-
nathan his sonne was there found.

n To declare that the victorie onely came of God, and not by their force.

23 And the garison of the Philistims came out
to the passage of Michmash.

CHAP. XIIII.

14 Ionathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an othe, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliuer him.

Then on a day Ionathan the sonne of Saul
saide vnto the yong man that bare his ar-
mour, [a] Come and let vs goe ouer towarde the
Philistims garison, that is yonder on the other
side, but he tolde not his father.

a By this example God would declare to Israel that the victory did not consist in multitude or armour, but onely came of his grace.

2 And

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, *were* about sixe hundreth men.

3 And Ahiah the sonne of Ahitub, *Ichabods brother, the sonne of Phinehas, the sonne of Eli, *was* the Lords Priest in Shiloh, & ware an Ephod: & the people knew not that Ionathan was gone.

*Chap.4.21.

4 ¶ Now in the way whereby Ionathan sought to goe ouer to the Philistims garison, there was a ‖sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one *was* called Bozez, and the name of the other Seneh.

‖*Or, like a tooth.*

5 The one rocke stretched from the North toward Michmash, and the other *was* from the South toward Gibeah.

6 And Ionathan saide to the yong man that bare his armour, Come, and let vs goe ouer vnto the garison of these [b] vncircumcised: it may bee that the Lord wil worke with vs: for it is ‖not hard to the Lord * to saue with many, or with fewe.

b To wit, the Philistims.
‖*Or, none can let the Lord.*

7 And hee that bare his armour, saide vnto him, Doe all that is in thine heart: goe where it pleaseth thee: beholde, [c] I am with thee as thine heart desireth.

c *I will followe thee whither so euer thou goest.*
*2.Chro.14.11.

8 Then said Ionathan, Behold, we go ouer vnto those men, and will shew our selues vnto them.

9 [d] If they say on this wise to vs, Tarie vntill we come to you, then we will stande still in our place, and not goe vp to them.

d This he spake by the spirite of prophesie, forasmuch as hereby God gaue him assurance of the victorie.

10 But if they say, Come vp vnto vs, then we will goe vp: for * the Lord hath deliuered them into our hand: and this shall be a signe vnto vs.

*1.Mac.4.30.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims said, See, the Ebrewes come out of the [e] holes wherein they had hid themselues.

e Thus they spake contemptuously and by derision.

12 And the men of the garison answered Ionathan, and his armour bearer, and said, Come vp to vs: for we will shewe you a thing. Then Ionathan saide vnto his armour bearer, Come vp after me: for the Lorde hath deliuered them into the hand of Israel.

13 So Ionathan went vp vpon [f] his hands and vpon his feete, and his armour bearer after him: and *some* fell before Ionathan, and his armour bearer slewe *others* after him.

f That is, he crept vp, or went vp with all haste.

14 So the [g] first slaughter which Ionathan and his armour bearer made, was about twentie men as it were within halfe an acre of land which two *oxen plow*.

g The second was when they slewe one another, and the third when the Israelites chased them.

15 And there was a feare in the hoste, *and* in the fielde, and among all the people: the garison also, and they that went out to spoile, were afraide themselues: and the earth [h] trembled: for it was *striken* with feare by God.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shall be against his enemies.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin sawe: and beholde, the multitude was discomfited, and smitten as they went.

17 Therfore saide Saul vnto the people that were with him, Search nowe and see, who is gone from vs. And when they had numbred, beholde, Ionathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the Priest, the noise that was in the hoste of the Philistims, spred farther abroad, and encreased: therefore Saul said vnto the Priest, [i] Withdrawe thine hand.

i Let the Ephod alone: for I haue no leasure nowe to aske counsell of God, Nom.27.21.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, *euery mans sworde was against his fellow, *and* there was a very great discõfiture.

**Iudg.7.21,22. 2 chro.20.23.*

21 Moreouer the Ebrewes that were with the Philistims before time, and were come with them into all partes of the hoste, euen they also turned to be with the [k] Israelites that were with Saul and Ionathan.

k Though before for feare of the Philistims they declared them selues as enemies to their brethren.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed *with hunger*: for Saul charged the people with an othe, saying, [l] Cursed be the man that eateth † foode till night, that I may be auenged of mine enemies: so none of the people tasted *any* sustenance.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his policie that which God had giuen by the hand of Ionathan.
† *Ebr. bread.*

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and beholde, the hony dropped, and no man mooued his hand to his mouth: for the people feared the [m] othe.

m That is, the punishment, if they brake their othe.

27 But Ionathan heard not when his father charged the people with the othe: wherefore he put foorth the ende of the rodde that was in his hande, and dipt it in an hony combe, and put his hand to his mouth, and his [n] eies receiued sight.

n Which were dimme before for wearines and hunger.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were ‖ faint.

‖*Or, wearie.*

29 Then said Ionathan, My father hath [o] troubled the land: see nowe howe mine eies are made cleare, because I haue tasted a little of this honie:

p By making this cruell Lawe.

30 Howe much more, if the people had eaten to day of the spoile of their enemies which they founde? for had there not bene nowe a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aiialon: and the people were exceeding faint.

32 So the people turned to the spoile, & tooke sheepe, and oxen, and calues, and slewe them on the ground, and the people did eate them * with the blood.

**Leuit.7.26. and 19.26. deut.12.16.*

33 Then men tolde Saul, saying, Beholde, the people sinne against the Lord, in that they eate with the blood. And he saide, Ye haue trespassed: [p] roule a great stone vnto me this day.

p That the blood of the beastes that shall be slaine, may be pressed out vpon it.

34 Againe Saul said, Goe abroade among the people, and bid them bring me euery man his oxe, and euery man his sheepe, and slay them here, and eate and sinne not against the Lord in eating with the blood. And the people brought euery man his oxe in his hand that night, and slewe them there.

35 Then Saul made an altar vnto the Lorde, *and* that ‖ was the first altar that he made vnto the Lord.

‖*Or, of that stone began he to builde an altar.*

36 ¶ And Saul saide, Let vs goe downe after the Philistims by night, and spoile them vntill the morning shine, and let vs not leaue a man of them. And they saide, Doe whatsoeuer thou thinkest best. Then saide the Priest, Let vs [q] drawe neere ‖ hither vnto God.

q To aske counsell of him.

neere hither vnto God.
37 So Saul asked of God, *saying*, Shall I goe
downe after ẏ Philistims? wilt thou deliuer them
into the hands of Israel? But he answered him not
at that time.

* Iudg.20.2
† Ebr.corners.

38 ¶ And Saul said, *All †ye chiefe of the peo-
ple, come ye hither, and knowe, and see by whom
this sinne is done this day.
39 For as the Lord liueth, which saueth Israel,
though it be *done* by Ionathan my sonne, he shall
die the death. But none of all the people answe-
red him.
40 Then he said vnto all Israel, Be ye on one
side, and I and Ionathan my sonne will be on the
other side. And the people saide vnto Saul, Doe
what thou thinkest best.
41 Then Saul said vnto the Lord God of Isra-
el, Giue [e] a perfite *lot*. And Ionathan and Saul
were taken, but the people escaped.

e Cause the lot to fall on him that hath broken the othe: but he doeth not consider his presumption in commanding the same othe.

42 And Saul saide, Cast *lot* betweene me and
Ionathan my sonne. And Ionathan was taken.
43 Then Saul said to Ionathan, Tell me what
thou hast done. And Ionathan tolde him, & saide,
I tasted a little hony with the end of the rod, that
was in mine hand, and loe, I must die.
44 Againe Saul answered, God doe so & more
also, vnlesse thou die the death, Ionathan.
45 And the people said vnto Saul, [f] Shal Iona-
than die, who hath so mightily deliuered Israel?
God forbid. As the Lord liueth, there shal not one
haire of his head fall to the grounde: for he hath
wrought with God this day. So the people deliue-
red Ionathan that he died not.

f The people thought it their duetie to rescue him who of ignorance had but broken a rash lawe, and by whom they had receiued so great a benefite.

46 Then Saul came vp from the Philistims,
and the Philistims went to their owne place.
47 ¶ So Saul held the kingdome ouer Israel,
and fought against all his enemies on euery side,
against Moab, and against the children of Am-
mon, and against Edom, and against the Kings of
Zobah, and against the Philistims: and whitherso-
euer he went, he ‖ handled them as wicked men.

‖ Or, ouercame them.

48 He gathered also an hoste and smote [t] A-
malek, and deliuered Israel out of the handes of
them that spoiled them.

t As the Lord had commanded, Deut.25.17.

49 Nowe the sonnes of Saul were Ionathan,
[u] and Ishui, and Malchishua: and the names of his
two daughters, the elder was called Merab, and
the yonger was named [x] Michal.

u Called also Abinadab, chap.31.2.
x Which was the wife of Dauid, chap.18.27.

50 And the name of Sauls wife was Ahinoam
the daughter of Ahimaaz: and the name of his
chiefe captaine was [y] Abner the sonne of Ner,
Sauls vncle.

y Whom Ioab the captaine of Dauid slewe, 2.Sam.3.27.

51 And Kish *was* Sauls father: and Ner the fa-
ther of Abner *was* the sonne of Abiel.
52 And there was sore warre against the Phi-
listims all the dayes of Saul: and [z] whomsoeuer
Saul sawe to be a strong man, and meete for the
warre, he tooke him vnto him.

z As Samuel had forewarned, chap.8.11.

CHAP. XV.

3 Saul is commaunded to slay Amalek. 9 He spareth Agag and the best things. 19 Samuel reproueth him. 28 Saul is reiected of the Lord, and his kingdome giuen to another. 33 Samuel heweth Agag in pieces.

Afterward Samuel said vnto Saul, *The Lord
sent me to anoint thee King ouer his people,
ouer Israel: nowe therefore [a] obey the voice of the
wordes of the Lord.

*Chap.9.16.
a Because he hath preferred thee to this honour, thou art bound to obey him.

2 Thus saith the Lord of hostes, I remember
what Amalek did to Israel, *how they laid *waite*
for them in the way, as they came vp from Egypt.

* Exod.17.14. nomb.24.20.

3 Now *therefore* goe, and smite Amalek, and
destroy ye all that perteine vnto them, and haue
no compassion on them, but [b] slay both man and
woman, both infant and suckling, both oxe, and
sheepe, both camel, and asse.

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

4 ¶ And Saul assembled ẏ people, and ‖ num-
bred them in Telaim, two hundreth thousande
footemen, and tenne thousand men of Iudah.

‖ Or, knewe their number by the lambes which they brought.

5 And Saul came to a citie of Amalek, ‖ and
set watch at the riuer.

‖ Or, fought in the valley.

6 And Saul said vnto the [c] Kenites, Goe, de-
part, *and* get you downe from among the Amale-
kites, least I destroy you with thẽ: for ye shewed
[d] mercie to all the children of Israel, when they
came vp from Egypt: and the Kenites departed
from among the Amalekites.

c Which were the posteritie of Iethro Moses father in lawe.
d For Iethro came to visite them, and gaue them good counsell, Exod.18.19.

7 So Saul smote the Amalekites from Hauilah,
as thou commest to Shur, that is before Egypt,
8 And tooke Agag the King of the Amale-
kites aliue, and destroyed all the people with the
edge of the sword.
9 But Saul and the people spared Agag, and
the better sheepe, and the oxen, & the fat beasts,
and the lambes, and all that was good, and they
would not destroy them: but euery thing that
was vile and nought worth, that they destroyed.
10 ¶ Then came the worde of the Lorde vnto
Samuel, saying,
11 It [e] repenteth me that I haue made Saul
King: for he is returned from me, & hath not per-
formed my commandements. And Samuel was
mooued, and cried vnto the Lord all night.

e God in his eternall counsel neuer changeth nor repenteth, as verse 29. Though he seemeth to vs to repent, when any thing goeth contrarie to his temporall election.

12 And when Samuel arose earely to meete
Saul in the morning, one tolde Samuel, saying,
Saul is gone to Carmel: and beholde, hee hath
made him there a place, from whence he retur-
ned, and departed, and is gone downe to Gilgal.
13 ¶ Then Samuel came to Saul, and Saul said
vnto him, Blessed be thou of the Lord, I haue ful-
filled the [f] commandement of the Lord.
14 But Samuel saide, What meaneth then the
bleating of the sheepe in mine eares, and the low-
ing of the oxen which I heare?

f This is the nature of hypocrites to be impudent against the trueth, to condemne others, and iustifie them selues.

15 And Saul answered, They haue brought
them from the Amalekites: for the people spared
the best of the sheepe, and of the oxen to sacrifice
them vnto the Lord thy God, and the remnant
haue we destroyed.
16 Againe Samuel saide to Saul, Let me tell
thee what the Lorde hath saide to me this night.
And he said vnto him, Say on.
17 Then Samuel saide, When thou wast [g] little
in thine owne sight, wast thou not made the head
of the tribes of Israel? for the Lord anointed thee
King ouer Israel.

g Meaning of base condition, as chap. 9.21.

18 And ẏ Lord sent thee on a iourney, & said,
Goe, and destroy those sinners the Amalekites,
and fight against them, vntill thou destroy them.
19 Now wherefore hast thou not obeyed the
voyce of the Lorde, but hast turned to the pray,
and hast done wickedly in the sight of the Lord?
20 And Saul saide vnto Samuel, Yea, I [h] haue
obeyed the voice of the Lorde, and haue gone the
way which the Lord sent me, and haue brought
Agag the King of Amalek, and haue destroyed the
Amalekites.

h He standeth most impudently in his owne defence both against God and his owne conscience.

21 But the people tooke of the spoyle, sheepe
and oxen, and the chiefest of the thinges which
shoulde haue bene destroyed, to offer vnto the
Lord

Lord thy God in Gilgal.
22 And Samuel sayde, Hath the Lord as great
pleasure in burnt offerings and sacrifices, as when
the voyce of the Lord is obeyed? beholde, * to
obey is better then sacrifice, and to hearken *is*
better then the fatte of rammes.

*Eccle.4.17. hose.6.6,7. mat. 9. 13. & 12.7.

23 For i rebellion *is as* the sinne of witchcraft, &
transgresion is wickednesse and idolatrie. Because
thou hast cast away the word of the Lord, there-
fore he hath cast away thee from being King.

i God hateth nothing more then the disobedience of his commandement, though the intent seeme neuer so good to man.

24 Then Saul sayde vnto Samuel, I haue sin-
ned: for I haue transgressed the commandement
of the Lord, and thy words, because I feared the
people, and obeyed their voyce.
25 Nowe therefore I pray thee, take away my
k sinne, and turne againe with mee, that I may
worship the Lord.

k This was not true repentance, but dissimulation, fearing the losse of his kingdome.

26 But Samuel sayde vnto Saul, I will not re-
turne with thee: for thou hast cast away the word
of the Lord, and the Lord hath cast away thee,
that thou shalt not be King ouer Israel.
27 And as Samuel turned himselfe to goe a-
way, he caught the lappe of his coate, and it rent.
28 Then Samuel sayde vnto him, The Lord
hath rent the kingdome of Israel from thee this
day, and hath giuen it to thy l neighbour, that is
better then thou.

l That is, to Dauid.

29 For in deede the m strength of Israel will
not lye nor repent: for hee is not a man that he
should repent.

m Meaning God, who mainteineth and preserreth his.

30 Then he sayde, I haue sinned: but honour
mee, I pray thee, before the Elders of my people,
and before Israel, and turne againe with me, that
I may worship the Lord thy God.
31 ¶ So Samuel turned againe, and followed
Saul: and Saul worshipped the Lord.
32 Then saide Samuel, Bring ye hither to me
Agag the King of the Amalekites: and Agag came
vnto him || pleasantly, and Agag saide, Truely the
n bitternesse of death is passed.

||Or, in bonds.

n He suspected nothing lesse then death, or as some write, he passed not for death.

33 And Samuel sayde, * As thy sword hath
made women childelesse, so shall thy mother be
childelesse among other women. And Samuel
hewed Agag in pieces before the Lord in Gilgal.

*Exod.17.11. num.14.45.

34 ¶ So Samuel departed to o Ramah, and
Saul went vp to his house to Gibeah of Saul.

o Where his house was.

35 And Samuel came no more to p see Saul
vntill the day of his death: but Samuel mourned
for Saul, and the Lord q repented that hee made
Saul King ouer Israel.

p Though Saul came where Samuel was, Chap. 19.22.

q As verse 11.

CHAP. XVI.

1 Samuel is reprooued of God, and is sent to anoynt Dauid. 7 God regardeth the heart. 13 The Spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

THe Lord then said vnto Samuel, Howe long
wilt thou mourne for Saul, a seeing I haue
cast him away from reigning ouer Israel? fill thine
horne with oyle and come, I will sende thee to
Ishai the Bethlehemite: for I haue prouided me
a King among his sonnes.

a Signifying, that we ought not to shew our selues more pitifull then God, nor to lament them whome he casteth out.

2 And Samuel sayd, Howe can I goe? for if
Saul shall heare it, he will kill me. Then the Lord
answered, Take an heifer † with thee, and say, I
am come b to doe sacrifice vnto the Lord.

† Ebr. in thine hand.

b That is, to make peace offering, which might be done though the arke was not there.

3 And call Ishai to the sacrifice, and I will
shewe thee what thou shalt doe, and thou shalt
anoint vnto me him whome I name vnto thee.
4 So Samuel did that the Lorde bade him,
and came to Beth-lehem, and the Elders of the
towne were c astonied at his comming, and sayde,
Commest thou peaceably?

c Fearing least some grieuous crime had bene committed, because the Prophet was not wont to come thither.

5 And he answered, Yea: I am come to doe
sacrifice vnto the Lord: sanctifie your selues, and
come with me to the sacrifice. And he sanctified
Ishai & his sonnes, & called them to the sacrifice.
6 And when they were come, he looked on
Eliab, and sayd, Surely the Lords d Anoynted is
before him.

d Thinking that Eliab had bene appointed of God to be made King.

7 But the Lord sayd vnto Samuel, Looke not
on his countenance, nor on the height of his sta-
ture, because I haue refused him: for *God seeth* not
as man seeth: for man looketh on the outward ap-
pearance, but the Lord beholdeth the * heart.

* 1.Chro.28.9. iere. 11.10. & 17.10. and 20.12. psal. 7.10.

8 Then Ishai called Abinadab and made him
come before Samuel. And he sayd, Neither hath
the Lord chosen this.
9 Then Ishai made Shammah come. And hee
said, Neither hath the Lord chosen him.
10 Againe Ishai made his seuen sonnes to come
before Samuel: and Samuel said vnto Ishai, The
Lord hath chosen none of these.
11 Finally, Samuel said vnto Ishai, † Are there
no moe children *but these?* And hee sayd, There
remaineth yet a little one behinde, that keepeth
the sheepe. Then Samuel said vnto Ishai, * Send
and fet him: for we will not sit downe, till he be
come hither.

† Ebr. are the children ended?

* 2.Sam.7.8 psal. 78.71. & 89.22.

12 And he sent, and brought him in: and hee
was ruddie, and of a good countenance, & come-
ly visage. And the Lord said, Arise, *and* annoynt
him: for this is he.
13 Then Samuel took the horne of oile, & an-
ointed him in the mids of his brethren. And the
*Spirit of the Lord || came vpon Dauid from ÿ day
forward. then Samuel rose vp, & went to Ramah.

* Act.7.46. & 13. 22.

|| Or, prospered.

14 ¶ But the Spirite of the Lorde departed
from Saul, and an e euill spirite *sent* of the Lorde
vexed him.

e The wicked spirites are at Gods commandement to execute his wil against the wicked.

15 And Sauls seruants said vnto him, Behold
now, the euill spirite of God vexeth thee.
16 Let our Lord therefore command thy ser-
uants, *that are* before thee, to seeke a man that is
a cunning player vpon the harpe: that when the
euill Spirit of God commeth vpon thee, he may
play with his hand, and thou mayest be eased.
17 Saul then saide vnto his seruants, Prouide
me a man, I pray you, that can play wel, and bring
him to me.
18 Then answered one of his seruants, and
saide, Beholde, I haue seene a f sonne of Ishai, a
Bethlehemite, that can play, & is strong, valiant,
and a man of warre and wise in matters, and a
comely person, and the Lord is with him.

f Though Dauid was now anointed king by the prophet, yet God would exercise him in sundry sortes before he had the vse of his kingdome.

19 ¶ Wherefore Saul sent messengers vnto
Ishai, and said, Send me Dauid thy sonne, which is
with the sheepe.
20 And Ishai tooke an asse *laden* with bread
and a flagon of wine and a kidde, and sent them
by the hand of Dauid his sonne vnto Saul.
21 And Dauid came to Saul, and || stoode be-
fore him: and he loued him very well, and he was
his armour bearer.

|| Or, serued him.

22 And Saul sent to Ishai, saying, Let Dauid
nowe remaine with me: for he hath found fauour
in my sight.
23 And so when the *euill* spirit of God came
vpon Saul, Dauid tooke an harpe and played with
his

his hand, and Saul was g refreshed and was eased:
for the euill spirit departed from him.

g God would that Saul should receiue this benefite at Dauids hand, that his condemnation might be the more euident, for his cruell hate toward him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnesse of Dauid. 47 The Lord saueth not by sword nor speare. 50 Dauid killeth Goliath, and the Philistims flee.

NOwe the Philistims gathered their armies to
battell, and came together to Shochoh,
which is in Iudah, and pitched betweene Sho-
choh and Azekah, || in the coast of Dammim.

|| Or, in Ephes-dammim.

2 And Saul, and the men of Israel assembled,
and pitched in the valley || of Elah, and put them-
selues in battell aray to meete the Philistims.

|| Or, of the oke.

3 And the Philistims stoode on a mountaine
on the one side, and Israel stoode on a mountaine
on the other side: so a valley *was* betweene them.
4 ¶ Then came a man betweene them a both
out of the tents of the Philistims, named Goliath
of Gath: his height *was* sixe cubites and an hand
breadth,

a Betweene the two campes.

5 And had an helmet of brasse vpon his head,
and a || brigandine vpon him: and ẏ weight of his
brigandine *was* fiue thousand b shekels of brasse.
6 And he had || bootes of brasse vpon his legs,
and a shielde of brasse vpon his shoulders.
7 And the shaft of his speare *was* like a wea-
uers beame: and his speare head *weyed* sixe hun-
dreth shekels of yron: and one bearing a shielde
went before him.

|| Or, coate of plate.
b That is, 156 lib. 4. ounces, after halfe an ounce the shekel: and 600. shekels weight amounteth to 18. lib. 3. quarters.
|| Or, greaues.

8 And he stoode, and cried against the hoste
of Israel, and sayde vnto them, Why are ye come
to set your battell in aray? am not I a Philistim,
and you seruants to Saul? chuse you a man for
you, and let him come downe to me.
9 If he be able to fight with mee, and † kill
me, then will we be your seruants: but if I ouer-
come him and kill him, then shall ye be our ser-
uants, and serue vs.

† Ebr. smite me.

10 Also the Philistim sayde, I defie the hoste
of Israel this day: giue mee a man, that we may
fight || together.

|| Or, hand to hand.

11 When Saul and al Israel heard those words
of the Philistim, they were discouraged, and
greatly afraid.
12 ¶ Nowe this Dauid *was* the * sonne of an
Ephrathite of Beth-lehem Iudah, named Ishai,
which had eight sonnes: and || this man was taken
for an olde man in the dayes of Saul.

* Chap. 16. 1.
|| Or, he was counted among them that bare office.

13 And the three eldest sonnes of Ishai went
and followed Saul to the battel: and the names of
his three sonnes that went to battell, *were* Eliab
the eldest, and the next Abinadab, and the third
Shammah.
14 So Dauid was the least: and the three el-
dest went after Saul.
15 Dauid also c went, but hee returned from
Saul to feede his fathers sheepe in Beth-lehem.

c To serue Saul, as chap. 16 ver. 19.

16 And the Philistim drewe neere in the mor-
ning, and euening, and continued fourtie dayes.
17 And Ishai said vnto Dauid his sonne, d Take
nowe for thy brethren an Ephah of this parched
corne, and these ten cakes, and runne to the hoste
to thy brethren.

d Though Ishai ment one thing, yet Gods prouidence directed Dauid to another ende.

18 Also cary these ten fresh cheeses vnto the
captaine, and looke howe thy brethren fare, and
receiue their e pledge.

e If they haue laied any thing to gage for their necessitie, redeeme it.

19 (Then Saul and they, and all the men of
Israel *were* in the valley of Elah, fighting with the
Philistims)
20 ¶ So Dauid rose vp earely in the morning,
and left the sheepe with a keeper, and tooke and
went as Ishai had commaunded him, and came
within the compasse of the hoste: and the hoste
went out in aray, and shouted in the battell.
21 For Israel & the Philistims had put them-
selues in aray, armie against armie.
22 And Dauid left the things, which he bare,
vnder the handes of the keeper of the † cariage,
and ranne into the hoste, and came, and asked his
brethren † howe they did.

† Ebr. vessels.
† Ebr. of peace.

23 And as he talked with them, beholde, the
man *that was* betweene the two *armies*, came vp,
(whose name *was* Goliath the Philistim of Gath)
out of the || armie of the Philistims, and spake
f such wordes, and Dauid heard them.

|| Or, valleys.
f As are aboue rehearsed, ver. 8. 9.

24 And all ẏ men of Israel when they saw the
man, ranne away from him, & were sore afrayd.
25 For euery man of Israel sayde, Sawe ye not
this man that commeth vp? euen to reuile Israel
is he come vp: and to him that killeth him, will
the king giue great riches, and will giue him his
* daughter, yea, and make his fathers house g free
in Israel.

* Iosh. 15. 16.
g From taxes and payments.

26 ¶ Then Dauid spake to the men that stood
with him, and sayde, What shal be doone to the
man that killeth this Philistim, and taketh away
the h shame from Israel? for who is this vncircum-
cised Philistim, that he should reuile the hoste of
the liuing God?

h This dishonour that he doeth to Israel.

27 And the people answered him after this
maner, saying, Thus shall it be doone to the man
that killeth him.
28 And Eliab his eldest brother heard when
he spake vnto the men, and Eliab was very an-
grie with Dauid, and saide, Why camest thou
downe hither? and with whome hast thou left
those fewe sheepe in the wildernesse? I knowe
thy pride and the malice of thine hart, that thou
art come downe to see the battell.
29 Then Dauid said, What haue I now doone?
Is there not a i cause?

i For his fathers sending was an occasion, and also he felt himselfe inwardly mooued by Gods Spirit.

30 And hee departed from him into the pre-
sence of another, and spake of the same maner,
and the people answered him according to the
former wordes.
31 ¶ And they that heard the wordes which
Dauid spake, rehearsed them before Saul, which
caused him to be brought.
32 So Dauid said to Saul, Let no mans heart
faile him, because of him: thy seruant wil goe, and
fight with this Philistim.
33 And Saul saide to Dauid, Thou art not
k able to goe against this Philistim to fight with
him: for thou art a boye, and he is a man of warre
from his youth.

k Here Satan moueth Dauids faith by the infidelitie of Saul.

34 And Dauid answered vnto Saul, Thy ser-
uant kept his fathers sheepe, and there came a
l lyon, and likewise a beare, and tooke a sheepe
out of the flocke,
35 And I went out after him and smote him,
and tooke it out of his mouth: and when he arose
against me, I caught him by the beard, and smote
him, and slue him.
36 So thy seruant slue both the lyon, and the
beare: therefore this vncircumcised Philistim shal
be as one of them, seeing hee hath railed on the
hoste of the liuing God.

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

37 ¶ More-

37 ¶ Moreouer Dauid sayde, The Lord that
deliuered me out of the paw of the lyon, and out
of the paw of the beare, he will deliuer me out of
the hand of this Philistim. Then Saul saide vnto
Dauid, [m] Goe, and the Lord be with thee.
38 And Saul put his rayment vpon Dauid, and
put an helmet of brasse vpon his head, and put a
brigandine vpon him.
39 Then girded Dauid his sword vpon his rai-
ment, and ‖ began to goe: for he neuer proued it:
and Dauid sayde vnto Saul, I can not goe with
these: for I am not accustomed. wherefore Dauid
put them off him.
40 Then tooke he his [n] staffe in his hand, and
chose him fiue smoothe stones out of a brooke,
and put them in his shepheards bagge or skrippe,
and his sling *was* in his hand, and he drewe neere
to the Philistim.
41 ¶ And the Philistim came and drew neere
vnto Dauid, and the man that bare the shielde
went before him.
42 Now when the Philistim looked about and
saw Dauid, he disdained him: for he was but yong,
ruddie, and of a comely face.
43 And the Philistim said vnto Dauid, Am I
a dog, that thou commest to me with staues? and
the Philistim [o] cursed Dauid by his gods.
44 And the Philistim said to Dauid, Come to
me, and I will giue thy flesh vnto the foules of the
heauen, and to the beastes of the field.
45 ¶ Then said Dauid to the Philistim, Thou
commest to me with a sword, and with a speare,
and with a shield, but I come to thee in the Name
of the Lord of hostes, the God of the hoste of
Israel, whom thou hast railed vpon.
46 This [p] day shall the Lord close thee in mine
hand, and I shall smite thee, and take thine head
from thee, & I wil giue the carkeises of the hoste
of the Philistims this day vnto the foules of the
heauen, and to the beasts of the earth, that all the
world may know that Israel hath a God,
47 And ỳ all this assembly may know, that the
Lord saueth not with sword nor wͭ speare (for the
battel is ỳ Lords) & he wil giue you into our hãds.
48 And when the Philistim arose to come and
drawe neere vnto Dauid, Dauid [q] hasted and ran
to fight against the Philistim.
49 And Dauid put his hand in his bagge, and
tooke out a stone, and slang it, and smote the Phi-
listim in his forehead, that the stone sticked in his
forehead, and he fell groueling to the earth.
50 So Dauid * ouercame the Philistim with a
sling & with a stone, and smote the Philistim, and
slewe him, when Dauid had no sword in his hand.
51 Then Dauid ranne, and stoode vpon the
Philistim, and tooke his sword and drew it out of
his sheath, and slewe him, and cut off his head
therewith. So when the Philistims saw, that their
champion was dead, they fled.
52 And the men of Israel & Iudah arose, and
shouted, and followed after the Philistims, vntill
they came to the ‖ valley, & vnto the gates of E-
kron: and the Philistims fell downe wounded by
the way of Shaaraim, euen to Gath & to Ekron.
53 And the children of Israel returned from
pursuing the Philistims, and spoyled their tents.
54 And Dauid tooke the head of the Phili-
stim, and brought it to Ierusalem, and put his ar-
mour in his ‖ tent.

m For by these examples he saw that the power of God was with him.

‖ Or, assayed.

n To the intent that by these weake meanes, God might onely be knowen to be the authour of this victorie.

o He sware by his gods, that he would destroy him.

p Dauid being assured both of his cause & of his calling, prophecieth of the destruction of the Philistims.

q Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

* Ecclus 47.4. 1. Mac. 4.30.

‖ Or, Gai the citie.

‖ Or, house at Bethlehem.

55 ¶ When Saul saw Dauid goe forth against
the Philistim, he said vnto Abner the captaine of
his hoste, Abner, [r] whose sonne is this yong man?
and Abner answered, As thy soule liueth, O King,
I cannot tell.
56 Then the King sayde, Enquire thou whose
sonne this yong man is.
57 And when Dauid was returned from the
slaughter of the Philistim, then Abner tooke him,
and brought him before Saul with the head of
the Philistim in his hand.
58 And Saul sayde to him, Whose sonne art
thou, thou yong man? And Dauid answered, I am
the sonne of thy seruant Ishai the Bethlehemite.

r That is, of what familie and tribe is hee? or els he had forgotten Dauid, albeit he had receiued so great benefits by him.

CHAP. XVIII.

1 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid. 17 Hee promiseth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskinnes of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

AND when hee had made an ende of speaking
vnto Saul, the [a] soule of Ionathan was knit
with the soule of Dauid, and Ionathan loued him,
as his owne soule.
2 And Saul tooke him that day, and woulde
not let him returne to his fathers house.
3 Then Ionathan and Dauid made a coue-
nant: for he loued him as his owne soule.
4 And Ionathan put off the robe that was
vpon him, & gaue it Dauid, & his garments, euen
to his sword, and to his bow, and to his girdle.
5 And Dauid went out whithersoeuer Saul
sent him, *and* behaued himselfe [b] wisely: so that
Saul set him ouer the men of warre, and he was
accepted in the sight of all the people, and also
in the sight of Sauls seruants.
6 ¶ When they came againe, and Dauid re-
turned from the slaughter of the [c] Philistim, the
women came out of all cities of Israel singing
and dauncing to meete king Saul, with timbrels,
with *instruments of* ioy, and with rebeckes.
7 And the women † sang by course in their
play, and said, * Saul hath slaine his thousand, and
Dauid his ten thousand.
8 Therefore Saul was exceeding wroth, and
the saying displeased him, and he saide, They haue
ascribed vnto Dauid ten thousand, and to me they
haue ascribed *but* a thousand, and *what can hee
haue* more saue the kingdome?
9 Wherefore Saul [d] had an eye on Dauid,
from that day forward.
10 ¶ And on the morow, the euil spirit of God
came vpon Saul, & he [e] prophecied in the middes
of the house: & Dauid plaied with his hand like as
at other times, & there *was* a speare in Sauls hand.
11 And Saul tooke the speare, and said, I will
smite Dauid *through* to the wall. But Dauid auoy-
ded twise out of his presence.
12 And Saul was afrayd of Dauid, Because the
Lord was with him, and was departed from Saul.
13 Therefore Saul put him from him, & made
him a captaine ouer a thousande, and hee went
[f] out and in before the people.
14 And Dauid behaued himselfe wisely in all
his wayes: for the Lord *was* with him.
15 Wherefore when Saul saw that he was ve-
ry wise, he was afrayde of him.
16 For all Israel and Iudah loued Dauid, be-
cause he went out and in before them.

a His affection was fully bent toward him.

b That is, he prospered in all his doings.

c To wit, Goliath.

† Ebr. answered, playing.

* Chap. 21.11. & 29.5. Ecclus 47.6.7.

d Because he bare him enuie and hatred.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

f Meaning, he was captaine ouer the people.

17 ¶ Then Saul said to Dauid, Beholde mine
eldest daughter Merab, her I will giue thee to
wife: onely be a valiant sonne vnto me, & g fight
the Lords battels: for Saul thought, Mine hand
shall not be vpon him, but the hand of the Phili-
stims shall be vpon him.

g Fight against them that warre against Gods people.

18 And Dauid answered Saul, What am I? and
what is my life, *or* the familie of my father in Is-
rael, that I should be sonne in lawe to the King?
19 Howbeit when Merab Sauls daughter
should haue bene giuen to Dauid, h she was giuen
vnto Adriel a Meholathite to wife.

h By whom he had fiue sonnes, which Dauid put to death at the request of the Gibeonites, 2.Sam. 21.8.

20 ¶ Then Michal Sauls daughter loued Da-
uid: & they shewed Saul, & the thing pleased him.
21 Therefore Saul said, I wil giue him her, that
she may be a i snare to him, and that the hand of
the Philistims may bee against him. Wherefore
Saul said to Dauid, Thou shalt this day bee my
sonne in lawe in the *one* of the twaine.

i So his hypocrisie appeareth: for vnder pretence of fauour, he sought his destruction.

22 And Saul commanded his seruants, Speake
with Dauid secretly, & say, Behold, the King hath
a fauour to thee, and all his seruants loue thee: be
now therefore the Kings sonne in law.
23 And Sauls seruants spake these wordes in
the eares of Dauid. And Dauid said, k Seemeth it
to you a light thing to be a Kings sonne in lawe,
seeing ÿ I am a poore man & of small reputation?

k Meaning, that he was not able to endowe his wife with riches.

24 And then Sauls seruants brought him word
againe, saying, Such words spake Dauid.
25 And Saul said, This wise shall ye say to Da-
uid, The King desireth no dowrie, but an hundred
foreskinnes of the Philistims, to bee auenged of
the Kings enemies: for Saul thought to make Da-
uid fall into the handes of the Philistims.
26 And when his seruants tolde Dauid these
wordes, it pleased Dauid well, to bee the l Kings
sonne in law: and the dayes were not expired.

l Because hee thought himselfe able to compasse the Kings request.

27 Afterward Dauid arose with his men, and
went and slewe of the Philistims two hundreth
men: and Dauid brought their foreskinnes, and
m they gaue them wholly to the King, that hee
might be the Kings sonne in law: therefore Saul
gaue him Michal his daughter to wife.

m Meaning, Dauid and his souldiers.

28 Then Saul sawe, and vnderstoode that the
Lord *was* with Dauid, and that Michal the daugh-
ter of Saul loued him.
29 Then Saul was more and more n afraide of
Dauid, and Saul became alway Dauids enemie.

n To be depriued of his kingdome.

30 And when the Princes of the Philistims
went forth, at their going forth o Dauid behaued
himselfe more wisely then all the seruants of Saul,
so that his name was much set by.

o That is, Dauid had better successe against the Philistims then Sauls men.

CHAP. XIX.

1 Ionathan declareth to Dauid the wicked purpose of Saul. 12 Michal his wife saueth him. 18 Dauid commeth to Samuel. 23 The spirit of prophecie commeth on Saul.

THen Saul spake to Ionathan his sonne, & to al
his seruants, that they should a kill Dauid: but
Ionathan Sauls sonne had a great fauor to Dauid.

a Before Saul sought Dauids life secretly, but now his hypocrisie bursteth forth to open crueltie.

2 And Ionathan tolde Dauid, saying, Saul my
father goeth about to slay thee: now therefore, I
pray thee, take heede vnto thy selfe vnto the mor-
ning, and abide in a secret *place*, & hide thy selfe.
3 And I will goe out, and stand by my father
in the fielde where thou b art, and will commune
with my father of thee, and I will see what *he
saith*, and will tell thee.

b That I may giue thee warning what to doe.

4 ¶ And Ionathan spake good of Dauid vnto
Saul his father, & said vnto him, Let not the king
sinne against his seruant, against Dauid: for hee
hath not sinned against thee, but his works haue
bene to thee very good.
5 For hee † did * put his life in danger, and
slew the Philistim, and the Lord wrought a great
saluation for all Israel: thou sawest it, and thou re-
ioycedst: wherefore then wilt thou sinne against
innocent blood, and slay Dauid without a cause?

† Ebr. he put his soule in his hand. * Iudg.12.3. chap. 28.21.

6 Then Saul hearkened vnto the voyce of Io-
nathan, and Saul c sware, As the Lord liueth, he
shall not die.

c What[...] pretended [...]wardly, yet his heart was full of malice.

7 So Ionathan called Dauid, & Ionathan shew-
ed him al those words, & Ionathan broght Dauid
to Saul, & he was in his presence as in times past.
8 ¶ Againe the warre began, & Dauid went
out and fought with the Philistims, & slew them
with a great slaughter, and they fled from him.
9 ¶ And the euil spirit of the Lord was vpon
Saul, as hee sate in his house hauing his speare in
his hand, and Dauid d plaied with his hand.

d He played on his harpe to mitigate the rage of the euill spirit. Chap.16.23.

10 And Saul intended to smite Dauid to the
wall with the speare: but hee turned aside out of
Sauls presence, & he smote the speare against the
wall: but Dauid fled, and escaped the same night.
11 Saul also sent messengers vnto Dauids
house, to watch him, and to slay him in the mor-
ning: and Michal Dauids wife told it him, saying,
If thou saue not thy selfe this night, to morowe
thou shalt be slaine.
12 So Michal e let Dauid downe through a
window: and he went, and fled, and escaped.

e Thus God moued both the sonne and daughter of this tyrant to fauour Dauid against their father.

13 Then Michal tooke an image, & layd it in
the bed, & put a pillow stuffed with goates *haire*
vnder the head of it, and couered it with a cloth.
14 And when Saul sent messengers to take
Dauid, she said, He is sicke.
15 And Saul sent the messengers againe to see
Dauid, saying, Bring him to me in the f bed, that
I may slay him.

f Behold how tyrants to accomplish their [...], neither regard [...] nor friendship, God nor man.

16 And when the messengers were come in,
behold, an image *was* in the bed, with a pillow of
goates *haire* vnder the head of it.
17 And Saul said vnto Michal, Why hast thou
mocked me so, & sent away mine enemie, that he
is escaped? And Michal answered Saul, He sayde
vnto me, Let me goe, or els I will kill thee.
18 ¶ So Dauid fled, and escaped, and came to
Samuel to Ramah, and told him all that Saul had
done to him: and he and Samuel went and dwelt
in g Naioth.

g Naioth was [a] schoole where the word of God was studied, neere Ramah.

19 But one tolde Saul, saying, Beholde, Dauid
is at Naioth in Ramah.
20 And Saul sent messengers to take Dauid:
and when they saw a companie of Prophets pro-
phecying, and Samuel standing h as appoynted
ouer them, the Spirit of God fell vpon the mes-
sengers of Saul, and they also i prophecied.

h Being their chiefe instructer.

i Changed their mindes and praised God.

21 And when it was tolde Saul, he sent other
messengers, and they prophecied likewise: againe
Saul sent the third messengers, and they prophe-
cied also.
22 Then went he himselfe to Ramah, & came
to a great well that is in Sechu, and he asked, and
said, Where are Samuel and Dauid? and one said,
Behold, *they be* at Naioth in Ramah.
23 And he k went thither, *euen* to Naioth in
Ramah, and the Spirite of God came vpon him
also, and he went prophecying vntill he came to
Naioth in Ramah.

k Wi[...] to perfo[...]

24 And

24 And he stript off his l clothes, and he pro-
phecied also before Samuel, and fell m downe na-
ked all that day and all that night: therefore they
say, * Is Saul also among the Prophets?

l His kingly apparell.
m He humbled himselfe as others did.
* Chap.10.11.

CHAP. XX.

2 Ionathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiseth Dauid by three arrowes, of his fathers furie.

AND Dauid a fled from Naioth in Ramah, and
came & sayd before Ionathan, What haue I
done? what *is* mine iniquitie? & what sinne haue I
cōmitted before thy father, ÿ he seeketh my life?
2 And he sayde vnto him, God forbid, thou
shalt not die: beholde, my father wil doe nothing
great nor small, but hee will † shewe it me: and
why should my father hide this thing from me?
he will not doe it.
3 And Dauid sware againe and sayd, Thy fa-
ther knoweth that I haue found grace in thine
eyes: therefore he thinketh, Ionathan shall not
knowe it, lest he be sorie: but in deede as the
Lord liueth, and as thy soule liueth, there is but
a b step betweene me and death.
4 Then said Ionathan vnto Dauid, Whatsoe-
uer thy soule † requireth, that I wil doe vnto thee.
5 And Dauid sayd vnto Ionathan, Beholde, to
morowe is the c first day of the moneth, and I
should sit with the King at meate: but let me go,
that I may hide my selfe in the fieldes vnto the
third *day* at euen.
6 If thy father make mention of mee, then
say, Dauid asked leaue of me, that hee might goe
to Beth-lehem to his owne citie: for there is a
d yeerely sacrifice for all that familie.
7 And if hee say thus, It is well, thy seruant
shall haue peace: but if he be angrie, be sure that
wickednesse is concluded of him.
8 So shalt thou shew mercy vnto thy seruant:
* for thou hast ioyned thy seruant into a coue-
nant of the Lord with thee, and if there be in me
iniquitie, slay thou me: for why shouldest thou
bring me to thy father?
9 ¶ And Ionathan answered, God keepe that
from thee: for if I knewe that wickednesse were
e concluded of my father to come vpon thee,
would not I tell it thee?
10 Then sayd Dauid to Ionathan, Who f shal
tell me? how *shall I know*, if thy father answere
thee cruelly?
11 And Ionathan sayde to Dauid, Come and
let vs go out into the fielde: and they twaine went
out into the fielde.
12 Then Ionathan sayde to Dauid, O Lorde
God of Israel, when I haue groped my fathers
minde to morow at this time, *or* within this three
dayes, and if it be well with Dauid, and I then
send not vnto thee, and shew it thee,
13 The Lorde g doe so and much more vnto
Ionathan: but if my father haue minde to doe
thee euill, I will shew thee also, and send thee a-
way, that thou mayest goe in peace: and the Lord
be with thee as he hath bene with my father.
14 Likewise *I require* not whiles I liue: *for I
doubt not* but thou wilt shew me the mercy of the
Lord, h *that I die not*,
15 But *I require* that thou cut not off thy
mercie from mine house for euer: no, not when
the Lorde hath destroyed the enemies of Dauid,
euery one from the earth.

a For Saul was stayed, and prophecied a day and a night, by Gods prouidence, that Dauid might haue time to escape.
† Ebr. reueile it in mine eare.
b I am in great danger of death.
† Ebr. saith.
c At what time there should be a solemne sacrifice. Num.28.11. to the which they added peace offrings and feasts.
d Reade Chap. 1.21.
* Chap.18.3. and 23.18.
e That he were fully determined.
f If thy father doe fraye me.
g The Lorde punish mee most grieuously.
h I know that if thou werest nowe preferred to the kingdome, thou wouldest not destroy mee, but preserue thy selfe [illegible] to my [illegible].

16 So Ionathan made a bond with the house
of Dauid, *saying*, Let the Lorde require it at the
hands of Dauids enemies.
17 And againe Ionathan sware vnto Dauid,
because he loued him, (for hee loued him as his
owne soule)
18 Then said Ionathan to him, To morowe is
the first day of the moneth: and thou shalt be
‖ looked for, for thy place shalbe emptie.
19 Therefore thou shalt hide thy selfe three
dayes, *then* thou shalt goe downe quickly and
come to the place where thou diddest hide thy
selfe, when this matter was in hand, and shalt re-
maine by the stone † Ezel.
20 And I wil shoote three arrowes on the side
thereof, as though I shot at a marke.
21 And after I wil send a boy, *saying*, Go, seeke
the arrowes. If I say vnto ÿ boy, See, the arrowes
are on this side thee, bring them, & come thou: for
it is † well with thee & no hurt, *as* ÿ Lord liueth.
22 But if I say thus vnto the boy, Beholde, the
arrowes are beyond thee, goe thy way: for the
i Lord hath sent thee away.
23 As touching the thing which thou and I
haue spoken of, beholde, the Lorde *be* betweene
thee and me for euer.
24 ¶ So Dauid hid himselfe in the fielde: and
when the first day of the moneth came, the King
sate to eate meate.
25 And the King sate, as at other times vpon
his seate, euen vpon his seate by the wall: and Io-
nathan arose, and Abner sate by Sauls side, but
Dauids place was emptie.
26 And Saul sayde nothing that day: for hee
thought, Some thing hath befallē him, though he
were k cleane, *or els* because he was not purified.
27 But on the morow which was the second
day of the moneth, Dauids place was emptie a-
gaine: and Saul sayde vnto Ionathan his sonne,
Wherefore commeth not l the sonne of Ishai to
meate, neither yesterday nor to day?
28 And Ionathan answered vnto Saul, Dauid
required of me, *that he might goe* to Beth-lehem.
29 For he sayde, Let me goe, I pray thee: for
our familie *offereth* m a sacrifice in the citie, and my
brother hath sent for me: therefore now if I haue
found fauour in thine eyes, let me go, I pray thee,
and see my n brethren: this is the cause that hee
commeth not vnto the Kings table.
30 Then was Saul angrie with Ionathan, and
sayd vnto him, Thou o sonne of the wicked re-
bellious woman, doe not I know, that thou hast
chosen the sonne of Ishai to thy confusion, and
to the confusion *and* shame of thy mother?
31 For as long as the sonne of Ishai liueth vp-
on the earth, thou shalt not be stablished, nor thy
kingdome: wherefore now send and fet him vnto
me, for he † shall surely die.
32 And Ionathan answered vnto Saul his fa-
ther, and said vnto him, Wherefore shall he p die?
what hath he done?
33 And Saul cast a speare at him to hit him,
whereby Ionathan knew, that it was determined
of his father to slay Dauid.
34 ¶ So Ionathan arose from the table in a
great anger, and did eate no meate the second day
of the moneth: for he was sorie for Dauid, & be-
cause his father had reuiled him.
35 On the next morning therefore Iona-

‖ Or, mentioned.
† Ebr. of the way, because it serued as a signe to shewe the way to them that passed by.
† Ebr. peace.
i The Lord is the authour of thy departure.
k Yet hee might haue some busines to let him.
l Thus he speaketh contemptuously of Dauid.
m That is, a peace offering.
n Meaning, all his kinsfolke.
o Thou art euen contrary vnto me as thy mother is.
† Ebr. sonne of death.
p For it were too great tyrannie to put one to death and not to shewe the cause why.

q For this was the third day, as it was agreed vpon, verse 5.

than went out into the fielde, q at the time ap-
pointed with Dauid, and a litle boy with him.
36 And he sayd vnto his boy, Runne nowe,
seeke the arrowes which I shoote, and as the boy
ran, he shot an arrow beyond him.
37 And when the boy was come to the place
where the arrowe was that Ionathan had shotte,
Ionathan cryed after the boy, and sayde, Is not
the arrowe beyond thee?

r By these wordes he admonished Dauid what hee ought to doe.

38 And Ionathan cryed after the boy, r Make
speede, haste & stand not still: and Ionathans boy
gathered vp the arrowes, and came to his master,
39 But the boy knewe nothing: onely Iona-
than and Dauid knew the matter.

† Ebr. instruments.

40 Then Ionathan gaue his † bowe and ar-
rowes vnto the boy that was with him, and sayd
vnto him, Goe, carie them into the citie.

s It seemeth that he had shot on the Northside of the stone, lest the boy should haue espied Dauid.

41 ¶ Assoone as the boy was gone, Dauid a-
rose out of a place that was toward the s South,
and fell on his face to the ground, & bowed him
selfe three times: and they kissed one another, and
wept both twaine, till Dauid exceeded.

t Which othe he calleth in the eight verse the couenant of the Lord.

42 Therefore Ionathan said to Dauid, Goe in
peace: that which we haue t sworne both of vs in
the Name of the Lord, saying, The Lorde be be-
tweene me and thee, and betweene my seede and
betweene thy seede, *let it stand* for euer.
43 And he arose and departed, and Ionathan
went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish, 13 and there faineth himselfe mad.

a Where the Arke then was, to aske counsell of the Lord.

THen came Dauid to a Nob to Ahimelech the
Priest, and Ahimelech was astonied at the
meeting of Dauid, and said vnto him, Why art
thou alone, and no man with thee?

b These infirmities that wee see in the saintes of God, teach vs that none hath his iustice in him selfe, but receiueth it of Gods mercie.

2 And Dauid sayd to Ahimelech the Priest,
The b King hath commaunded mee a certaine
thing, and hath sayd vnto me, Let no man know
whereabout I send thee, and what I haue com-
maunded thee: and I haue appointed my seruants
to such *and* such places.
3 Nowe therefore if thou hast ought vnder
thine hand, giue me fiue *cakes of* bread, or what
commeth to hand.

* Exod. 25, 30. leuit. 24. 5. matt. 12. 4.

c If they haue not companied with their wiues.

d That is, their bodies.

e Shalbe more carefull to keepe his vessell holy when he shal haue eaten of this holy foode?

4 And the Priest answered Dauid, and sayde,
There is no common bread vnder mine hand, but
here is * halowed bread, if the yong men haue
kept themselues, at least from c women.
5 Dauid then answered the Priest, and sayde
vnto him, Certainely women haue bene separa-
ted from vs these two or three dayes since I came
out: and the d vessels of the yong men were ho-
ly, though the way were prophane, & how much
more then shall *euery one* e be sanctified this day
in the vessell?
6 So the Priest gaue him halowed *bread*: for
there was no bread there, saue the shewbread that
was taken from before ỹ Lord, to put hote bread
there, the day that it was taken away.

f Tarying to worship before the Arke.

‖ Or, master of them that kept Sauls cattell.

7 (And there was the same day one of the
seruants of Saul f abiding before the Lorde, na-
med Doeg the Edomite, the ‖ chiefest of Sauls
heardmen)
8 And Dauid said vnto Ahimelech, Is there
not here vnder thine hand a speare or a sword? for
I haue neither brought my sword nor mine har-
nesse with me, because the Kings businesse requi-
red haste.

* Chap. 17. 2.

g Behinde the place, where the hie Priests garment lay.

9 And the Priest sayd, The sword of Goliath
the Philistim, whom thou slewest in the * valley
of Elah, behold it is wrapt in a cloth behinde the
g Ephod: if thou wilt take that to thee, take it:
for there is none other saue that here: And Dauid
sayd, There is none to that, giue it me.

h That is, out of Sauls dominion.

10 And Dauid arose and fled the same day
from the h presence of Saul, and went to Achish
the King of Gath.

* Chap. 17. 9.

* Chap. 18. 7. and 29. 5. eccle. 47. 6.

† Ebr. put these wordes in his heart.

11 And the seruants of Achish said vnto him,
Is not this Dauid the * King of the land? did they
not sing vnto him in daunces, saying, * Saul hath
slaine his thousand, and Dauid his ten thousand?
12 And Dauid † considered these wordes, and
was sore afrayd of Achish the King of Gath.

i By making marks & toyes.

13 And hee changed his behauiour before
them, and fained himselfe mad in their handes,
and i scrabled on the doores of the gate, and let
his spettle fall downe vpon his beard.
14 Then said Achish vnto his seruants, Loe, ye
see the man is beside himselfe, wherefore haue ye
brought him to me?

k Is he meete to be in a Kings house?

15 Haue I neede of mad men, that ye haue
brought this fellowe to play the mad man in my
presence? k shall he come into mine house?

CHAP. XXII.

1 Dauid hideth himselfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

a Which was in the tribe of Iudah and neere to Beth-lehem.

DAuid therefore departed thence, and saued
himselfe in the caue of a Adullam: and when
his brethren & all his fathers house heard it, they
went downe thither to him.

‖ Or, captaine.

2 And there gathered vnto him all men that
were in trouble & all men that were in debt, and
all those that were vexed in minde, and hee was
their ‖ prince, & there were with him about foure
hundreth men.

b For there was another so called in Iudah.

3 ¶ And Dauid went thence to Mizpeh in
b Moab, and sayd vnto the King of Moab, I pray
thee, let my father & my mother come *and abide*
with you, till I know what God will doe for me.

c For he feared the rage of Saul against his [illegible].

d That is, in Mizpeh, which was a strong holde.

4 And he c brought them before the King of
Moab, and they dwelt with him all the while that
Dauid was in d the holde.
5 And the Prophet Gad sayd vnto Dauid, A-
bide not in the holde, *but* depart and goe into the
land of Iudah. Then Dauid departed and came in-
to the forest of Hareth.

e That a [illegible] bruite went on him.

6 ¶ And Saul heard that Dauid was e disco-
uered, and the men that were with him, and Saul
remained in Gibeah vnder a tree in Ramah, ha-
uing his speare in his hand, and all his seruants
stoode about him.

f Ye that are of my tribe and linage.

7 And Saul sayd vnto his seruants that stoode
about him, Heare now, ye sonnes f of Iemini, will
the sonne of Ishai giue euery one of you fields &
vineyardes: will he make you all captaines ouer
thousands, and captaines ouer hundreds:

g Hereby [illegible] would perswade them that [illegible] conspiracie [illegible] most horrible, where the [illegible] conspired against the father, and the seruant against his master.

8 That all ye haue conspired against me, and
there is none that telleth me that my sonne hath
made a couenant with the sonne of Ishai? and
there is none of you that is sory for me, or shew-
eth mee, that my g sonne hath stirred vp my ser-
uant to lie in waite against me, *as appeareth* this
day?
9 ¶ Then answered Doeg the Edomite (who
was

was appointed ouer the seruants of Saul) & sayd,
I saw the sonne of Ishai when he came to Nob, to
Ahimelech the sonne of Ahitub.
10 Who asked counsell of the Lord for him
and gaue him vitailes, and hee gaue him also the
sword of Goliath the Philistim.
11 Then the King sent to call Ahimelech the
Priest the sonne of Ahitub, and all his fathers
house, *to wit*, [h] the Priests that were in Nob: and
they came all to the King.
12 And Saul saide, Heare nowe thou sonne of
Ahitub. And he answered, Here I am, my lord.
13 Then Saul said vnto him, Why haue ye con-
spired against me, thou and the sonne of Ishai, in
that thou hast giuen him vitaile, & a sword, & hast
asked counsell of God for him, that he should rise
against me, & lie in waite as appeareth this day?
14 ¶ And Ahimelech answered the King, and
sayde, Who is so faithfull among all thy seruants
as Dauid, *being* also the Kings sonne in lawe, and
goeth at thy commandement, and is honourable
in thine house?
15 [i] Haue I this day first begun to aske coun-
sell of God for him? be it farre from mee, let not
the King impute any thing vnto his seruant, nor
to all the house of my father: for thy seruant
knew nothing of all this, lesse nor more.
16 Then the King sayd, Thou shalt surely die,
Ahimelech, thou, and all thy fathers house.
17 And the King sayde vnto the ‖ sergeants
that stoode about him, Turne, & slay the Priestes
of the Lord, because their hand also is with Da-
uid, and because they knewe when he fled, and
shewed it not to mee. But the seruants of the
King [k] would not moue their hands to fall vpon
the Priests of the Lord.
18 Then the King sayde to Doeg, Turne thou
and fall vpon the Priests. And Doeg the Edomite
turned, and ranne vpon the Priests, and slewe that
same day foure score and fiue persons that did
weare a linen Ephod.
19 Also Nob the citie of the Priests smote hee
with the edge of the sword, both man & woman,
both childe and suckling, both oxe and asse, and
sheepe with the edge of the sword.
20 But one of the sonnes of Ahimelech the
sonne of Ahitub (whose name *was* Abiathar)
[l] escaped and fled after Dauid.
21 And Abiathar shewed Dauid, that Saul had
slaine the Lords Priestes.
22 And Dauid sayde vnto Abiathar, I knew it
the same day, when Doeg the Edomite *was* there,
that hee would tell Saul. I am the cause *of the
death* of all the persons of thy fathers house.
23 Abide thou with mee, *and* feare not: for
‖ he that seeketh my life, shall seeke thy life also:
for with me thou shalt be in safegard.

h Which were the remnant of the house of Eli, whose house God threatned to punish.

i Haue I not at other times also, when he had great affaires, consulted with the Lord for him?

‖ Or, footemen.

k For they knew that they ought not to obey the wicked commandement of the King in slaying the innocents.

l This was Gods prouidence, who according to his promise preserued some of the house of Eli, Chap.2.33.

‖ Or, he that taketh thy life, shall take mine also.

CHAP. XXIII.

5 Dauid chaseth the Philistims from Keilah. 13 Dauid de-parteth from Keilah, and remaineth in the wildernesse of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls enterprise is broken in pursuing Dauid.

Then they tolde Dauid, saying, Beholde, the
Philistims fight against [a] Keilah, and spoyle
the barnes.
2 Therefore Dauid asked counsel of the Lord,
saying, Shal I goe and smite these Philistims? And
the Lord answered Dauid, Goe and smite the Phi-
listims, and saue Keilah.

a Which was a citie in the tribe of Iudah, Iosh.15.44.

3 And Dauids men said vnto him, See, we be
afraide here in [b] Iudah, howe much more if wee
come to Keilah against ẏ hoste of the Philistims?
4 Then Dauid asked counsell of the Lord a-
gaine. And the Lord answered him, & said, Arise,
goe downe to Keilah: for I will deliuer the Phili-
stims into thine hand.
5 ¶ So Dauid and his men went to Keilah,
and fought with the Philistims, and brought away
their cattel, & smote them with a great slaughter:
thus Dauid saued the inhabitants of Keilah.
6 (And when Abiathar the sonne of Ahime-
lech * fled to Dauid to Keilah, he brought an [c] E-
phod † with him)
7 ¶ And it was tolde Saul that Dauid was
come to Keilah, & Saul said, God hath deliuered
him into mine hand: for he is shut in, seeing he is
come into a citie that hath gates and barres.
8 Then Saul called all the people together
to warre, for to go downe to Keilah, & to besiege
Dauid and his men.
9 ¶ And Dauid hauing knowledge that Saul
imagined mischiefe against him, said to Abiathar
the Priest, [d] Bring the Ephod.
10 Then sayde Dauid, O Lord God of Israel,
thy seruant hath heard, that Saul is about to come
to Keilah to destroy the citie for my sake.
11 Will the lordes of Keilah deliuer me vp in-
to his hand? and wil Saul come downe, as thy ser-
uant hath heard? O Lord God of Israel, I beseech
thee, tell thy seruant. And the Lord sayd, He will
come downe.
12 Then said Dauid, Will the ‖ lords of Keilah
deliuer me vp, and the men that are with me, into
the hand of Saul? And the Lord sayde, They will
deliuer thee vp.
13 ¶ Then Dauid and his men, which were a-
bout sixe hundreth, arose, & departed out of Kei-
lah, and went ‖ whither they could. And it was
tolde Saul, that Dauid was fled from Keilah, and
he left off his iourney.
14 And Dauid abode in the wildernesse in
‖ holdes, and remained in a mountaine in the wil-
dernesse of Ziph. And Saul sought him euery day,
but God [e] deliuered him not into his hand.
15 And Dauid sawe that Saul was come out
for to seeke his life: and Dauid *was* in the wilder-
nesse of Ziph in the wood.
16 ¶ And Ionathan Sauls sonne arose and
went to Dauid into the wood, and comforted
† him in God,
17 And said vnto him, Feare not: for the hand
of Saul my father shall not finde thee, and thou
shalt be [f] King ouer Israel, and I shalbe next vnto
thee: and also Saul my father knoweth it.
18 So they twaine made a couenant before the
Lord: and Dauid did remaine in the wood: but
Ionathan went to his house.
19 ¶ Then came vp the Ziphims to Saul to
Gibeah, saying, Doeth not Dauid hide himselfe
by vs in holdes, in the wood in the hill of Hachi-
lah, which is on the right side ‖ of Ieshimon?
20 Now therfore, O King, come downe accor-
ding to al that thine heart can desire, and our part
shalbe to deliuer him into the Kings hands.
21 Then Saul said, [g] Be ye blessed of the Lord:
for ye haue had compassion on me.
22 Goe, I pray you, and prepare yet better:
know and see his place where he † haunteth, and

b That is, in the middes of Iudah, much more when we come to the borders against our enemies.

* Chap.22.20.

c By Gods prouidence the Ephod was preserued and kept with Dauid the true King.

† Ebr. in his hand.

d To consult with the Lord by Vrim and Thummim.

‖ Or, gouernours.

‖ Or, to and fro, as hauing no certaine place to goe to.

‖ Or, strong places.

e No power nor po[l]itie can preuaile against Gods children, but when he appoynteth the time.

† Ebr. his hand.

f Ionathan assureth Dauid, that God will accomplish his promise, and that his father striueth against his owne conscience.

‖ Or, of the wildernesse.

g Th[...] co[...] fr[...] fa[...]

who hath seene him there: for it is said to me, He
is subtill,and craftie.
23 See therefore & know all the secret places
where he hideth himselfe,and come ye againe to
me with the certaintie, and I will goe with you:
and if he be in the b land, I will search him out
throughout all the thousands of Iudah.
24 Then they arose & went to Ziph before Saul,
but Dauid and his men *were* in the wildernesse of
Maon,in the plaine on y right hand of Ieshimon.
25 Saul also and his men went to seeke him,
and they told Dauid: wherefore he came downe
vnto a rocke, and abode in the wildernesse of
i Maon. And when Saul heard that,hee followed
after Dauid in the wildernesse of Maon.
26 And Saul and his men went on the one
side of the mountaine,and Dauid and his men on
the other side of the mountaine: and Dauid made
haste to get from the presence of Saul: for Saul
and his men compassed Dauid and his men round
about,to take them.
27 But there came a k messenger to Saul,say-
ing,Haste thee,and come: for the Philistims haue
inuaded the land.
28 Wherefore Saul returned from pursuing
Dauid,and went against the Philistims. Therfore
they called that place, l Sela-hammahlekoth.

h Is your countrey of Ziph, which is in Iudah.

i Which was also in the tribe of Iudah,Iosh.15.55.

k Thus the Lord can pull backe the bridle of the tyrants,and deliuer his out of the lyons mouth.

l That is,the stone of diuision,because there they diuided themselues one from another.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He causeth Dauid to sweare vnto him,to be fauourable to his.

AND Dauid went thence, and dwelt in a holds
at En-gedi.
2 When Saul was returned from the Phi-
listims,they tolde him,saying,Behold,Dauid *is* in
the wildernesse of b En-gedi.
3 Then Saul tooke three thousand chosen
men out of all Israel,& went to seeke Dauid and
his men vpon the rockes *among* the wilde goates.
4 And hee came to the sheepecoates by the
way where there was a caue,and Saul went in † to
doe his easement: and Dauid and his men sate in
the † inward parts of the caue.
5 And the men of Dauid said vnto him, See,
the day is c come, whereof the Lorde sayde vnto
thee, Beholde, I will deliuer thine enemie into
thine hand, and thou shalt doe to him as it shall
seeme good to thee. Then Dauid arose and cut off
the lap of Sauls garment priuily.
6 And afterward Dauid d was touched in his
heart,because he had cut off the lappe which was
on Sauls *garment*.
7 And he said vnto his men, The Lord keepe
mee from doing that thing vnto my master the
Lords Anoynted,to lay mine hand vpon him: for
he is the Anoynted of the Lord.
8 So Dauid ouercame his seruants with these
words,and suffred them not to arise against Saul:
so Saul rose vp out of the caue and went away.
9 ¶ Dauid also arose afterward,and went out
of the caue,and cryed after Saul, saying, O my
lord the King. And when Saul looked behinde
him, Dauid inclined his face to the earth, and
bowed himselfe.
10 And Dauid saide to Saul, e Wherefore gi-
uest thou an eare to mens words,that say, Behold,
Dauid seeketh euill against thee?
11 Behold,this day thine eyes haue seene,that
the Lord had deliuered thee this day into mine
hand in the caue,and some bade me kill thee,but
I had compassion on thee,and said, I will not lay
mine hand on my master: for hee is the Lordes
Anoynted.
12 Moreouer my father,behold: behold,I say,
the lappe of thy garment in mine hand: for when
I cut off the lappe of thy garment, I killed thee
not.Vnderstād & see,that there is neither euil nor
wickednesse in mee,neither haue I sinned against
thee,yet thou huntest after my soule,to take it.
13 The Lord be iudge betweene thee and me,
and the Lord auenge me of thee,and let not mine
hand be vpon thee.
14 According as the ‖ olde prouerbe sayeth,
Wickednesse proceedeth from the wicked, but
mine hand be not vpon thee.
15 After whom is the King of Israel come out?
after whom doest thou pursue? after a dead dog,
and after a flea?
16 The Lord therefore be iudge,and iudge be-
tweene thee and me,and see,and pleade my cause,
and † deliuer me out of thine hand.
17 Whē Dauid had made an ende of speaking
these words to Saul, Saul said, f Is this thy voyce,
my sonne Dauid? & Saul lift vp his voice,& wept,
18 And sayd to Dauid, Thou art more righte-
ous then I: for thou hast rendred me good,and I
haue rendred thee euill.
19 And thou hast shewed this day, that thou
hast dealt well with me: forasmuch as when the
Lord had closed me in thine hands, thou killedst
me not.
20 For who shall finde his enemie,and let him
depart † free? wherefore the Lord render thee
good for that thou hast done vnto me this day.
21 For now behold, I g know that thou shalt
be King,and that the kingdome of Israel shall be
stablished in thine hand.
22 Sweare now therefore vnto me by the Lord,
that thou wilt not destroy my seede after me,and
that thou wilt not abolish my name out of my
fathers house.
23 So Dauid sware vnto Saul, and Saul went
home: but Dauid & his men went vp vnto y hold.

a That is,in strong places,which were defenced by nature.

b A citie of Iudah,Iosh.15.62.

† Ebr.to couer his feete.

† Ebr.in the sides.

c Here we see how ready we are to hasten Gods promise,if the occasion serue neuer so little.

d For seeing it was his owne priuate cause,he repented that he had touched his enemie.

‖ Or,the prouerbe of an ancient man.

† Ebr.iudge.

f Though he was a most cruell enemie to Dauid,yet by his great gentlenesse his conscience compelled him to yeeld.

† Ebr.a good way.

g Though this tyrant saw and confessed the fauour of God toward Dauid,yet he ceaseth not to persecute him against his owne conscience.

CHAP. XXV.

1 Samuel dyeth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Abinoam Dauids wiues. 44 Michal is giuen to Phalti.

THen * Samuel dyed,and all Israel assembled,
and mourned for him, and buried him in his
a owne house at Ramah. And Dauid arose and
went downe to the wildernesse of Paran.
2 Now in b Maon *was* a man,who had his pos-
sessiō in Carmel,& the man was exceeding migh-
tie and had three thousand sheepe,and a thousand
goates: and he was shearing his sheepe in Carmel.
3 The name also of the man *was* Nabal,& the
name of his wife Abigail,& she was a woman of
singular wisdome,and beautiful,but the man *was*
churlish,and euill conditioned,and was of the fa-
milie of Caleb.
4 And Dauid heard in the wildernesse, that
Nabal did sheare his sheepe.
5 Therfore Dauid sent ten yong men,& Dauid
said vnto the yong men,Go vp to Carmel,and go
to Nabal,& aske him in my name † how he doth.
6 And thus shall ye say c † for salutation,Both
thou,and thine house, and all that thou hast, be
in peace,wealth and prosperitie.

* Chap.28.3.ecclus.46.13.20.

a That is,in his owne house.

b Maon & Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galile.

† Ebr.of peace.

c Some reade, mayest thou liue in prosperitie the next yeere, both thou, &c.

† Ebr.for life.

7 Beholde, I haue heard, that thou hast she-
rers: now thy shepheards were with vs, & we did
them no hurt, neither did they misse any thing all
the while they were in Carmel.
8 Aske thy seruants and they will shewe thee.
Wherefore let these yong men finde fauour in
thine eyes: (for we come in a good season) giue, I
pray thee, whatsoeuer d commeth to thine hand
vnto thy seruants and to thy sonne Dauid.

d Whatsoeuer thou hast ready for vs.

9 ¶ And when Dauids yong men came, they
tolde Nabal all those wordes in the name of Da-
uid, and helde their peace.
10 Then Nabal answered Dauids seruants, and
sayd, Who is Dauid? and who is the e sonne of I-
shai? there be many seruants nowe a dayes, that
breake away euery man from his master.

e Thus the couetous wretches in stead of relieuing the necessitie of Gods children, vse to reuile their persons and condemne their cause.

11 Shal I then take my bread, & my water, &
my flesh that I haue killed for my sherers, & giue
it vnto men, whom I know not whence they be?
12 ¶ So Dauids seruants turned their way, and
went againe, and came, and tolde him all those
things.
13 And Dauid said vnto his men, Girde euery
man his sword *about him*. And they girded euery
man his sword: Dauid also girded his sword. And
about foure hundreth men went vp after Dauid,
and two hundreth abode by the † cariage.

† Ebr. vessell.

14 Nowe one of the seruants tolde Abigail
Nabals wife, saying, Beholde, Dauid sent messen-
gers out of the wildernesse to salute our master,
and he † railed on them.

† Ebr. droue them away.

15 Notwithstanding the men were very good
f vnto vs, and we had no displeasure, neither mis-
sed we any thing as long as wee were conuersant
with them, when we were in the fieldes.

f When we kept our sheepe in the wildernesse of Paran.

16 They were as a wall vnto vs both by night
and by day, all the while we were with them kee-
ping sheepe.
17 Nowe therefore take heede, and see what
thou shalt doe: for euill † will surely come vpon
our master, and vpon all his familie: for hee is so
wicked that a man can not speake to him.

† Ebr. is accomplished.

18 ¶ Then Abigail made haste, & tooke two
hundreth † cakes, & two bottels of wine, and fiue
sheepe ready dressed, & fiue measures of parched
corne, and an hundreth ‖ frailes of raisins, and two
hundreth of figs, and laded them on asses.

† Ebr. bread.
‖ Or, clusters.

19 Then she sayd vnto her seruants, Go ye be-
fore me: beholde, I will come after you: yet shee
tolde g not her husband Nabal.

g Because shee knew his crooked nature, that hee would rather haue perished, then consented to her enterprise.

20 And as shee rode on her asse, shee came
downe by a secret place of the mountaine, & be-
holde, Dauid and his men came downe against
her, and she met them.
21 And Dauid sayd, In deede I haue kept all
in vaine that this felow had in the wildernesse, so
that nothing was missed of all that perteined vn-
to him: for he hath requited me euill for good.
22 So and more also doe God vnto the ene-
mies of Dauid: *for* surely I will not leaue of all
that he hath, by the dawning of the day, *any* that
h pisseth against the wall.

h Meaning by this prouerbe, that he would destroy both small and great.

23 And when Abigail saw Dauid, shee hasted
and lighted off her asse, and fell before Dauid on
her face, and bowed her selfe to the ground,
24 And fell at his feete, and sayd, Oh, my lord,
I *haue committed* the iniquitie, & I pray thee, let
thine handmayd speake † to thee, and heare thou
the wordes of thine handmaide.

† Ebr. in thine eares.

25 Let not my lorde, I pray thee, regarde this
wicked man Nabal: for as his name is, so is hee:
‖ Nabal *is* his name, and follie *is* with him: but I
thine handmayd sawe not the yong men of my
Lord whom thou sentest.

‖ Or, foole.

26 Now therefore my lord, as the Lord liueth,
and as thy soule liueth (the Lord, *I say*, that hath
withholden thee from comming to *shed* blood,
and that i thine hand should *not* saue thee) so
nowe thine enemies shall be as Nabal, and they
that intend to doe my lord euill.

i That is, that thou shouldest not be reuenged of thine enemie.

27 And now, this ‖ blessing which thine hand-
mayd hath brought vnto my lorde, let it be giuen
vnto the yong men, that † follow my lord.

‖ Or, present.
† Ebr. walke at the feete.

28 I pray thee, forgiue the trespasse of thine
handmayd: for the Lorde will make my lorde a
k sure house, because my lord fighteth the battels
of the Lorde, and none euill hath bene found in
thee † in all thy life.

k Confirme his kingdome to his posteritie.
† Ebr. from thy dayes.

29 Yet l a man hath risen vp to persecute thee,
and to seeke thy soule, but the soule of my lorde
shall be bound in the m bundle of life with the
Lord thy God: & the soule of thine enemies shal
God cast out, as out of the middle of a sling.

l To wit, Saul.
m God shall preserue thee long in his seruice and destroy thine enemies.

30 And when the Lorde shall haue done to
my lord all the good that he hath promised thee,
and shall haue made thee ruler ouer Israel,
31 Then shal it be no griefe vnto thee, nor of-
fence of minde vnto my lorde, that hee hath not
shed blood causelesse, nor that my lord hath n *not*
preserued him selfe: and when the Lord shal haue
dealt well with my lord, remember thine hand-
mayd.

n That he hath not auenged him selfe, which things would haue tormented his conscience.

32 Then Dauid said to Abigail, Blessed be the
Lord God of Israel, which sent thee this day to
meete me.
33 And blessed be thy counsell, and blessed be
thou, which hast kept me this day from comming
to *shed* blood, o and that mine hand hath *not* sa-
ued me.

o Reade vers. 26.

34 For in deede, as the Lord God of Israel li-
ueth, p who hath kept mee backe from hurting
thee, except thou haddest hasted, & met me, sure-
ly there had not bene left vnto Nabal by ye daw-
ning of the day, *any* that pisseth against the wall.

p He attributeth it to the Lordes mercie, and not to himselfe that he was stayed.

35 Then Dauid receiued of her hande that
which she had brought him, and said to her, Goe
vp in peace to thine house: beholde, I haue heard
thy voyce, and haue † granted thy petition.

† Ebr. receiued thy face.

36 ¶ So Abigail came to Nabal, and beholde,
he made a feast in his house, like the feast of a
King, and Nabals heart was mery within him, for
he was very drunken: wherefore shee tolde him
q nothing, neither lesse nor more, vntill the mor-
ning arose.

q For he had no reason either to consider, or to giue thankes for this great benefite of deliuerance.

37 Then in the morning when the wine was
gone out of Nabal, his wife tolde him those
wordes, and his heart died within him, and he was
like r a stone.

r For feare of the great danger.

38 And about ten dayes after, the Lord smote
Nabal, that he died.
39 ¶ Now when Dauid heard that Nabal was
dead, he said, Blessed be ye Lord that hath ‖ iudged
the cause of my rebuke of the hand of Nabal, and
hath kept his seruant from euill: for the Lorde
hath recompensed the wickednesse of Nabal vp-
on his owne head. Also Dauid sent to commune
with Abigail to s take her to his wife.

‖ Or, reuenged.
s For he had [illegible] perience of [illegible] great goodnes [illegible] wisedome and [illegible]

40 And whe the seruants of Dauid were come

to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.
41 And shee arose, and bowed her selfe on her face to the earth, and said, Behold, let thine handmaide be a seruant to wash the feete of the seruants of my lord.
42 And Abigail hasted, & arose, & rode vpon an asse, & her fiue maids† folowed her, & she went after the messengers of Dauid, and was his wife.
43 Dauid also tooke Ahinoam of *Izreel, and they were both his wiues.
44 Now Saul had giuen *Michal his daughter Dauids wife to Phalti the sonne of Laish, which was of t Gallim.

† Ebr. went at her feete.
* Josh. 15.56.
* 2.Sam. 3.14,15.
t Which was a place bordering on the countrey of the Moabites.

CHAP. XXVI.

1 Dauid was discouered vnto Saul by the Ziphims. 12 Dauid taketh away Sauls speare, and a pot of water that stoode at his head. 21 Saul confesseth his sinne.

Againe the Ziphims came vnto Saul to Gibeah, saying, *Doeth not Dauid hide himselfe ||in the hill of Hachilah before || Ieshimon?
2 Then Saul arose, & went downe to the wildernesse of Ziph, hauing three thousand a chosen men of Israel with him, for to seeke Dauid in the wildernesse of Ziph.
3 And Saul pitched in the hill of Hachilah, which is before Ieshimon by the way side. Nowe Dauid abode in the wildernesse, and he saw that Saul came after him into the wildernesse.
4 (For Dauid had sent out spies, and vnderstood, that Saul was come || in very deede)
5 Then Dauid arose, and came to the place where Saul had pitched, and *when* Dauid beholde the place where Saul lay, &*Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the fort, & the people pitched round about him)
6 Then spake Dauid and sayd to Ahimelech the b Hittite, and to Abishai the sonne of Zeruiah, brother to c Ioab, saying, Who will go downe with me to Saul to the hoste? Then Abishai said, I will goe downe with thee.
7 So Dauid and Abishai came downe to the people by night: and beholde, Saul lay sleeping within the fort, and his speare did sticke in the ground at his || head: And Abner and the people lay round about him.
8 ¶ Then sayd Abishai to Dauid, God hath closed thine enemie into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him d againe.
9 And Dauid sayd to Abishai, Destroy him not: for who can lay his hand e on the Lordes anoynted, and be guiltlesse?
10 Moreouer Dauid sayd, As the Lord liueth, either the Lorde shall smite him, or his day shall come to die, or he shall descend into battell, and perish.
11 The Lord keepe me from laying mine hand vpon the Lords anoynted: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.
12 So Dauid tooke the speare and the pot of water from Sauls head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for † the Lorde had sent a dead sleepe vpon them.
13 Then Dauid went into the other side, and stoode on the toppe of an hill a farre off, a great space being betweene them.

* Chap. 23.19.
|| Or, in Gibeah.
|| Or, the wildernes.
a That is, of the most skilfull and valiant souldiers.
|| Or, to a certaine place.
* Chap. 14.50. and 17.55.
b Who was a stranger and not an Israelite.
c Who afterward was Dauids chiefe captaine.
|| Or, bolster.
d. Meaning, hee would make him sure at one stroke.
e To wit, in his owne priuate cause: for Iehu slew two kings at Gods appointment, 2.King. 9.24.
† Ebr. the heauie sleepe of the Lord was fallen vpon them.

14 And Dauid cried to the people, and to Abner the sonne of Ner, saying, † Hearest thou not, Abner? Then Abner answered, & said, Who art thou that criest to the King?
15 ¶ And Dauid sayd to Abner, Art not thou a f man? and who is like thee in Israel? wherefore then hast thou not kept thy lorde the King? for there came one of the folke in to destroy the King thy lord.
16 This is not well done of thee: as the Lord liueth, ye are † worthy to die, because yee haue not kept your master the Lords anointed: & now see where the Kings speare is, and the pot of water that was at his head.
17 And Saul knewe Dauids voyce, and sayde, Is this thy voyce, g my sonne Dauid? And Dauid sayd, It is my voyce, my lord O King.
18 And he sayd, Wherefore doeth my lorde thus persecute his seruant? for what haue I done? or what euill is in mine hand?
19 Now therefore, I beseech thee, let my lord the King heare the wordes of his seruant. If the Lord haue stirred thee vp against me, h let him smell the sauour of a sacrifice: but if the children of men *haue done it*, cursed be they before the Lorde: for they haue cast me out this day from abiding in the inheritance of the Lorde, saying, Goe, serue other i gods.
20 Nowe therefore let not my blood fall to the earth before the face of the Lorde: for the King of Israel is come out to seeke a flea, as one would hunt a partridge in the mountaines.
21 Then sayde Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was k precious in thine eyes this day: beholde, I haue done foolishly, and haue erred exceedingly.
22 Then Dauid answered, and sayd, Beholde the Kings speare, let one of the yong men come ouer and fet it.
23 And let the Lorde rewarde euery man according to his l righteousnesse and faithfulnesse: for the Lord had deliuered thee into *mine* hands this day, but I would not lay mine hand vpon the Lords anointed.
24 And beholde, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lorde, that he may deliuer mee out of all tribulation.
25 Then Saul sayd to Dauid, Blessed art thou, my sonne Dauid: for thou shalt doe great things, and also preuaile. So Dauid went his way, & Saul returned to his m place.

† Ebr. Answerest.
f Esteemed most valiant, and meete to saue the King.
† Ebr. sonnes of death.
g Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience and contrary to his promes.
h Let his anger toward vs be pacified by a sacrifice.
i As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.
k Because thou sauedst my life this day.
l Thus he protesteth his innocencie towarde Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal. 14.3. and 130.3.
m To Gibeah of Beniamin.

CHAP. XXVII.

2 Dauid fleeth to Achish king of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceiued by Dauid.

And Dauid sayd in his heart, I shall now a perish one day by the hand of Saul: is it not better for me that I saue my selfe in the lande of the Philistims, and that Saul may haue no hope of me to seeke me any more in all the coasts of Israel, and *so* escape out of his hand?
2 Dauid therefore arose, and he, and the sixe hundreth men that were with him, went vnto Achish the sonne of Maoch King of Gath.
3 And Dauid b dwelt with Achish at Gath, hee, and his men, euery man with his housholde,

a Dauid distrusteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.
b Thus God by his prouidence changeth the enemies hearts, and maketh them to fauour his in their necessities.

Dauid with his two wiues, Ahinoam the Izre-
elite, and Abigail Nabals wife the Carmelite.
4 And it was tolde Saul that Dauid was fled
to Gath: so he sought no more for him.
5 And Dauid saide vnto Achish, if I haue
nowe found grace in thie eyes, [c] let them giue
me a place in some *other* citie of the countrey,
that I may dwell there: for why shoulde thy ser-
uant dwel in ẏ *head* citie of the kingdome wͭ thee?
6 Then Achish gaue him Ziklag that same
day: therefore Ziglag pertaineth vnto the kings
of Iudah vnto this day.
7 ¶ And † the time that Dauid dwelt in the
countrey of the Philistims, was foure moneths
and certaine dayes.
8 Then Dauid and his men went vp, and in-
uaded the [d] Geshurites, and the Girzites, and the
Amalekites: for they inhabited the lande from
the beginning, *from the way*, as thou goest to
Shur, euen vnto the lande of Egypt.
9 And Dauid smote the lande, and left neither
man nor woman aliue, and tooke sheepe, and
oxen, and asses, and camels, and apparell, and re-
turned and came to Achish.
10 And Achish saide, ‖ Where haue ye bene a
rouing this day? And Dauid answered, Against
the South of Iudah, and against the South of the
[e] Ierahmeelites, & against the South of ẏ Kenites.
11 And Dauid saued neither man nor woman
aliue, to bring them to Gath, saying, Lest they
should tell on vs, and say, So did Dauid, and so *wil
be* his maner all the while that he dwelleth in the
countrey of the Philistims.
12 And Achish beleeued Dauid, saying, ‖ He
hath made his people of Israel vtterly to abhorre
him: therefore he shall be my seruant for euer.

c Let thine officers appoint me a place.
† Ebr. the number of the dayes.
d These were the wicked Canaanites, whome God had appointed to be destroyed.
‖ Or, against whom.
e Which were a familie of the tribe of Iudah, 1.Chro.2.9.
‖ Or, he doeth surely abhorre his people.

CHAP. XXVIII.

2 Dauid hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and she causeth him to speake with Samuel, 18 Who declareth his ruine.

NOwe at that time the Philistims assembled
their bandes and armie to fight with Israel:
therfore Achish said to Dauid, [a] Be sure, thou shalt
goe out with me to the battel, thou and thy men.
2 And Dauid said to Achish, Surely thou shalt
knowe, what thy seruant can doe. And Achish
saide to Dauid, Surely I will make thee keeper of
mine head for euer.
3 (*Samuel was then dead, and all Israel had
lamented him, & buried him in Ramah, his owne
citie: and Saul had [b] put away the sorcerers, and
the soothsayers out of the land)
4 Then the Philistims assembled themselues
and came, and pitched in Shunem: and Saul assem-
bled all Israel, and they pitched in Gilboa.
5 And when Saul saw the hoste of the Phili-
stims, he was afraid, & his heart was sore astonied.
6 Therefore Saul asked counsell of the Lord,
and the Lorde answered him not, neither by
dreames, nor by [c] Vrim, nor yet by Prophets.
7 ¶ Then saide Saul vnto his seruants, Seeke
me a woman that hath a familiar spirite, that I
may goe to her, and aske of her. And his seruants
said to him, Behold, there is a woman at En-dor
that hath a familiar spirit.
8 Then Saul [d] changed himselfe, and put
on other raiment, and he went, and two men
with him, and they came to the woman by night:
and he saide, I pray thee, coniecture vnto me by
the familiar spirite, and bring me him vp whome
I shall name vnto thee.
9 And the woman saide vnto him, Beholde,
thou knowest what Saul hath done, how he hath
destroyed the sorcerers, and the soothsayers out
of the land: wherefore then seekest thou to take
me in a snare to cause me to die?
10 And Saul sware to her by the Lorde, say-
ing, As the Lord liueth, no ‖ harme shall come to
thee for this thing.
11 Then said the woman, Whom shal I bring
vp vnto thee? And he answered, Bring me vp
[e] Samuel.
12 And when the woman sawe Samuel, she
cryed with a loude voyce, and the woman spake
to Saul, saying, Why hast thou deceiued me? for
thou art Saul.
13 And the king said vnto her, be not afraid:
for what sawest thou? And the woman saide vnto
Saul, I sawe ‖ gods ascending vp out of the earth.
14 Then he said vnto her, What facion is he
of? And she answered, An olde man commeth
vp lapped in a mantel: and Saul knewe that it
was [f] Samuel, and he enclined his face to the
grounde, and bowed himselfe.
15 And Samuel said to Saul, Why hast thou
disquieted me, to bring me vp? Then Saul answe-
red, I am in great distresse: for the Philistims make
warre against me, and God is departed from me,
and answereth me no more, neither † by Prophets,
neither by dreames: therefore I haue called thee,
that thou mayest tell me, what I shall doe.
16 Then said Samuel, Wherefore then doest
thou aske of me, seeing the Lorde is gone from
thee, and is thine enemie?
17 Euen the Lorde hath done to [g] him, as hee
spake * by mine ‖ hand: for the Lorde will rent
the kingdome out of thine hand, and giue it thy
neighbour Dauid.
18 Because thou obeyedst not the voyce of
the Lorde, nor executedst his fierce wrath vpon
the Amalekites, therefore hath the Lorde done
this vnto thee this day.
19 Moreouer, the Lord will deliuer Israel with
thee into the handes of the Philistims: [h] and to
morowe shalt thou and thy sonnes be with me,
and the Lorde shall giue the hoste of Israel into
the handes of the Philistims.
20 Then Saul fell streight way all along on ẏ
earth, and was sore [i] afraide because of the words
of Samuel, so that there was no strength in him:
for he had eaten no bread all ẏ day nor al ẏ night.
21 Then the woman came vnto Saul, & sawe
that he was sore troubled, and said vnto him, See,
thine handmaide hath obeyed thy voyce, and I
[k] haue put my soule in mine hand, and haue o-
beyed thy wordes which thou saydest vnto me.
22 Now therefore, I pray thee, hearkē thou al-
so vnto ẏ voyce of thine handmaide, & let me set
a morsell of bread before thee, that thou mayest
eate and get thee strength, and go on thy iourney.
23 But he refused, and saide, I will not eate. but
his seruants and the woman together compelled
him, and he obeyed their voyce: so he arose from
the earth, and sate on the bed.
24 Nowe the woman had a fat calfe in the
house, and she hasted, and killed it, and tooke
floure and kneaded it, and baked of it, [l] vnleaue-
ned *bread*.

a Albeit it was a great griefe to Dauid to fight against the people of God, yet such was his infirmitie, he durst not denie him.
*Chap.25.1.
b According to the commandement of God, Exod.22.18. & deut.18.10,11.
c Meaning, the hie Priest, Exod. 28.30.
d He seeketh not to God in his miserie, but is led by Satan to vnlawfull meanes, which his conscience condemneth.
‖ Or, punishment.
e He speaketh according to his grosse ignorance, not considering the state of the saintes after this life, and how Satan hath no power ouer them.
‖ Or, an excellent person.
f To his imagination, albeit it was Satan, who to blinde his eyes tooke vpon him the forme of Samuel, as he can do of an Angel of light.
† Ebr. By the hand of Prophets.
g That is, to Dauid.
*Chap.15.28.
‖ Or, ministerie.
h Ye shall be dead, Chap.31.6.
i The wicked, when they heare Gods iudgements, tremble and despaire, but cannot seeke for mercie by repentance.
k I haue ventured my life.
l Because it required haste.

25 Then she brought them before Saul, and
before his seruants: and when they had eaten,
they stoode vp, and went away the same night.

CHAP. XXIX.

4 The princes of the Philistims cause Dauid to be sent backe from the battell against Israel, because they distrusted him.

SO the Philistims were gathered together with
all their armies in Aphek: & the Israelites pit-
ched ‖ by the fountaine, which is in Izreel.
2 And the ‖ princes of the Philistims went
foorth by [a] hundreths and thousandes, but Dauid
and his men came behind with Achish.

‖ Or, in Ain.
‖ Or, captaines.
a According to their bandes, or ensignes.

3 Then said the princes of the Philistims, What
doe these Ebrewes *here*? and Achish said vnto the
princes of the Philistims, Is not this Dauid the
seruant of Saul the King of Israel, who hath bene
with me these dayes, [b] or these yeeres, and I haue
found nothing in him, since he † dwelt with me
vnto this day?
4 But the princes of the Philistims were wroth
with him, and the princes of the Philistims saide
vnto him, * Sende this fellow backe, that he may
goe againe to his place which thou hast appoin-
ted him, and let him not goe downe with vs to
battell, least that in the battell he be an aduersa-
rie to vs: for wherewith shoulde he obteine the
fauour of his master? shoulde it not be with the
[c] heads of these men?

b Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27.7.
† Ebr. fell, as Gen. 25.18.
* 1. Chron. 12.19.

5 Is not this Dauid, of whome they sang in
daunces, saying, * Saul slewe his thousande, and
Dauid his ten thousande?
6 ¶ Then Achish called Dauid, and saide vn-
to him, As the Lorde liueth, thou hast beene vp-
right and good in my sight, when thou [d] wen-
test out and in with me in the hoste, neither haue
I founde euill with thee, since thou camest to me
vnto this day, but † the princes doe not fauour
thee.

c Woulde not Saul receiue him to fauour, if he coulde betray vs?
* Chap. 18.7. and 21.11.
d That is, wast conuersant with me.
† Ebr. thou art not good in the eyes of the princes.

7 Wherefore nowe returne, and goe in peace,
that thou displease not the princes of the Phili-
stims.
8 ¶ And Dauid saide vnto Achish, But what
haue I done? and what hast thou founde in thy
seruant as long as I haue bene with thee vnto this
day, that I may [e] not goe and fight against the
enemies of my lorde the King?
9 Achish then answered, and saide to Dauid, I
knowe thou pleasest mee, as an Angell of God:
but the princes of the Philistims haue saide, Let
him not goe vp with vs to battell.
10 Wherefore now rise vp earely in the mor-
ning with thy [f] masters seruants that are come
with thee: and when yee be vp earely, assoone
as ye haue light, depart.
11 So Dauid and his men rose vp earely to de-
part in the morning, and to returne into the land
of the Philistims: and the Philistims went vp to
Izreel.

e This dissimulation can not be excused: for it grieued him to goe against the people of God.
f With them that fled vnto thee from Saul.

CHAP. XXX.

1 The Amalekites burne Ziglag. 5 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lorde, and pursuing his enemies recouereth the pray. 24 He diuideth it equally, 26 And sendeth part to his friendes.

BVt when Dauid and his men were come to
Ziklag [a] the thirde day, the Amalekites had
inuaded vpon the South, euen vnto Ziklag, and
had [b] smitten Ziklag, and burnt it with fire,
2 And had taken the women that were there-
in prisoners, both small and great, *and* slewe not a
man, but caryed them away, & went their wayes.
3 ¶ So Dauid and his men came to the citie,
and beholde, it was burnt with fire, and their
[c] wiues, and their sonnes, and their daughters were
taken prisoners.
4 Then Dauid and the people that was with
him, lift vp their voyces and wept, vntill they
could weepe no more.
5 Dauids two wiues were taken prisoners also,
Ahinoam the Izreelite, and Abigail the wife of
Nabal the Carmelite.

a After that he departed from Achish.
b That is, destroyed the citie.
c For these only remained in the citie, when the men were gone to warre.

6 And Dauid was in great sorowe: for the peo-
ple [d] entended to stone him, because the hearts
of all the people were vexed euery man for his
sonnes and for his daughters: but Dauid comfor-
ted him selfe in the Lorde his God.
7 ¶ And Dauid saide to Abiathar the Priest
Ahimelechs sonne, I pray thee, bring me the E-
phod. And Abiathar brought the Ephod to
Dauid.
8 Then Dauid asked counsell at the Lorde,
saying, Shall I followe after this companie? shall
I ouertake them? And he answered him, Follow:
for thou shalt surely ouertake them, and [e] reco-
uer all.
9 ¶ So Dauid and the sixe hundreth men that
were with him, went, and came to the riuer Besor,
where a part of them abode:
10 But Dauid and foure hundreth men fol-
lowed (for two hundreth abode behinde, being
too wearie to goe ouer the riuer Besor)

d Thus we see that in troubles and aduersitie we doe not consider gods prouidence, but like raging beastes forget both our owne duetie, & confesse Gods appointment ouer vs.
e Though God seeme to leaue vs for a time, yet if we trust in him, we shall be sure to finde comfort.

11 And they founde an Egyptian in the fielde,
and brought him to Dauid, and gaue him [f] bread
and he did eate, & they gaue him water to drinke.
12 Also they gaue him a fewe figges, and two
clusters of raisins: and when hee had eaten, his
spirite came againe to him: for he had eaten no
bread, nor drunke any water in three dayes, and
three nights.
13 ¶ And Dauid saide vnto him, To whome
belongest thou? and whence art thou? And he
saide, I am a yong man of Egypt, and seruant to
an Amalekite: and my master left me three dayes
agoe, because I fell sicke.
14 We roued vpon the South of Chereth, &
vpon the *coast* belonging to Iudah, and vpon the
South of Caleb, and we burnt Ziklag with fire.

f God by his prouidence, both prouided for the necessitie of this poore stranger, and made him a guide to Dauid to accomplish his enterprise.

15 And Dauid saide vnto him, Canst thou
bring me to this companie? And he said, [g] Sweare
vnto me by God, that thou wilt neither kill me,
nor deliuer me into the handes of my master, and
I will bring thee to this companie.
16 ¶ And when he had brought him thither,
beholde, they lay scattered abroade vpon all the
earth, [h] eating & drinking, and dauncing, because
of all the great pray that they had taken out of ẏ
land of ẏ Philistims, and out of the land of Iudah.
17 And Dauid smote them from the twilight,
euen vnto the euening [i] of the next morowe, so
that there escaped not a man of them, saue foure
hundreth young men, which rode vpon camels,
and fled.
18 And Dauid recouered all that the Ama-
lekites had taken: also Dauid rescued his two
wiues.
19 And they lacked nothing, small or great,
sonne or daughter, or of the spoyle of all
that they had taken away: Dauid recouered
them all.

g For othes were in all ages had in most reuerence euen among the heathen.
h The wicked in their pompe and pleasures consider not the iudgement of God, which is then at hand to smite them.
i Some reade, and vnto the morowe of the two euenings: that is, three dayes.

20 Dauid

20 Dauid also tooke all the sheepe, and the oxen, *and* they draue them before his cattell, and said, This is Dauids [k] pray.

21 ¶ And Dauid came to the two hundreth men that were too wearie for to followe Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and sayde, Because they went not with vs, therefore will wee giue them none of the pray that wee haue recouered, saue to euery man his [l] wife and his children: therefore let them carie them away and depart.

23 Then sayde Dauid, Yee shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preserued vs, and deliuered the companie that came against vs, into our handes.

24 For who will obey you in this matter? but as his part *is* that goeth downe to the battell, so *shall* his part *be*, that tarieth by the stuffe: they shall part alike.

25 [m] So from that day forward hee made it a statute and a lawe in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah and to his friends, saying, See, *there is* a blessing for you of the spoyle of the enemies of the Lord.

27 Hee sent to them of Beth-el, and to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and [n] to all the places where Dauid and his men had haunted.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Vnder these are comprehended the cattell and goods, which apperteined to euery man.

m Some referre these wordes to Dauid, that he alleged an olde custome and lawe, as it were written, It is both now and hath bin euer.

n Shewing himselfe mindefull of their benefites towards him.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Jabesh tooke downe his body, which was hanged on the wall.

NOw * the Philistims fought against Israel, and ye men of Israel fled away from ye Philistims, and they fel downe ‖ wounded in mount Gilboa.

2 And the Philistims preassed sore vpon Saul and his sonnes, and slewe Ionathan, and Abinadab, and Malchishua Sauls sonnes.

3 And when the battell went sore against Saul, the archers and bowmen † hit him, and hee was sore ‖ wounded of the archers.

4 Then sayde Saul vnto his armour bearer, [a] Drawe out thy sworde, and thrust mee through therewith, lest the vncircumcised come & thrust me through and mocke me: but his armour bearer would not, for he was sore afraide. Therefore Saul tooke a sword and fell vpon it.

5 And when his armour bearer sawe that Saul was dead, he fell likewise vpon his sword, & died with him.

6 So Saul died, and his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the [b] valley, and they of the other side [c] Iorden saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ranne away: and the Philistims came and dwelt in them.

8 ¶ And on the morow when the Philistims were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, & stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should [d] publish it in the temple of their idoles, and among the people.

10 And they laied vp his armour in the house of Ashtaroth, but they hanged vp his body on the wall of Beth-shan.

11 ¶ When the inhabitants of [e] Iabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, and the bodies of his sonnes, from the wall of Beth-shan, and came to Iabesh, and * burnt them there,

13 And tooke their bones and * buried them vnder a tree at Iabesh, and [f] fasted seuen dayes.

* 1.Chro.10.1.

‖ Or, slaine.

† Ebr. found him.

‖ Or, afrayd.

a So we see that his cruell life hath a desperate ende, as is commonly seene in them that persecute the children of God.

b Neere to Gilboa.

c The tribes of Reuben and Gad, and halfe the tribe of Manasseh.

d In token of victorie and triumph.

e Whome he had deliuered from their enemies, Chap.11.11.

* Iere.34.5.

* 2 Sam.2.4.

f According to the custome of mourners.

THE SECOND BOOKE OF SAMVEL.

THE ARGVMENT.

THis booke & the former beare the title of Samuel, because they containe the conception, natiuity & the whole course of his life, and also the liues and actes of two Kings, to wit, of Saul and Dauid, whom he anoynted and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God brought to passe among this people vnder the gouernement of Samuel & Saul: so this second booke declareth the noble actes of Dauid, after the death of Saul, whe he began to reigne, vnto the ende of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he susteined both within his house and without: what horrible and dangerous insurrections, vprores, and treasons, were wrought against him, partly by false counsellers, famed friendes and flatterers, and partly by some of his owne children and people: and how by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, aswell in his owne person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP. I.

4 It was tolde Dauid of Sauls death. 15 Hee causeth him to be slaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

* 1.Sam.30.17.

After the death of Saul, when Da-
uid was returned from the *slaugh-
ter of the Amalekites and had
bene two dayes in Ziklag,
2 Beholde, a man came the
third day out of the hoste from
Saul with his a clothes rent, and earth vpon his
head: and when he came to Dauid, he fell to the
earth, and did obeysance.

a Seeming to lament the ouerthrowe of the people of Israel.

3 Then Dauid saide vnto him, Whence com-
mest thou? And he said vnto him, Out of the host
of Israel I am escaped.
4 And Dauid said vnto him, What is done? I
pray thee, tell me. Then he said, that the people is
fled from the battell, and many of the people are
ouerthrowen, and dead, and also Saul & Ionathan
his sonne are dead.
5 And Dauid saide vnto the yong man that
tolde it him, Howe knowest thou that Saul and
Ionathan his sonne be dead?
6 Then the yong man that tolde him, answe-
red, b As I came to mount Gilboa, beholde, Saul
leaned vpon his speare, and loe, the charets and
|| horsemen followed hard after him.

b As I fled in the chase.
|| Or, captaines.

7 And when he looked backe, he sawe me, and
called me. And I answered, Here am I.
8 And he said vnto me, Who art thou? And
I answered him, I am an c Amalekite.
9 Then saide he vnto me, I pray thee † come
vpon me, and slay me: for anguish is come vpon
me, because my d life is yet whole in me.
10 So † I came vpon him, and slewe him, and
because I was sure that hee coulde not liue, after
that he had fallen, I tooke the crowne that was
vpon his head, and the bracelet that was on his
arme, and brought them hither vnto my lord.

c He was an Amalekite borne, but renounced his countrey, and ioyned with the Israelites.
† Ebr. stand vpon.
d I am sorie, because I am yet aliue.
† Ebr. I stoode vpon him.

11 Then Dauid tooke holde on his clothes,
* and rent them, and likewise all the men that
were with him.

* Chap.3.31.and 13.31.

12 And they mourned and wept, *and fasted
vntill euen, for Saul & for Ionathan his sonne, and
for the people of the Lord, and for the house of
Israel, because they were slaine with the sword.
13 ¶ e Afterward Dauid sayd vnto the yong
man ŷ tolde it him, Whence art thou? And he an-
swered, I am the sonne of a strāger an Amalekite.
14 And Dauid said vnto him, *How wast thou
not afraid, to put forth thine hand to destroy the
Anoynted of the Lord?

e After the lamentation, he examined him againe.
* Psal.105.15.

15 Then Dauid called one of his yong men,
and sayd, Goe neere, and fall vpon him. And hee
smote him that he dyed.
16 Then said Dauid vnto him, f Thy blood be
vpon thine owne head: for thine owne mouth
hath testified against thee, saying, I haue slaine the
Lords Anoynted.

f Thou art iustly punished for thy fault.

17 ¶ Then Dauid mourned with this lamen-
tation ouer Saul, and ouer Ionathan his sonne,
18 (Also hee bade them teach the children of
Iudah to g shoote, as it is written in the booke of
* || Iasher.)
19 O noble Israel, h he is slaine vpon thy hie
places: how are the mightie ouerthrowen!
20 *Tell it not in Gath, nor publish it in the
streetes of Ashkelon, lest the daughters of the
Philistims reioyce, lest the daughters of the vn-
circumcised triumph.

g That they might be able to match their enemies the Philistims in that arte.
* Iosh.10.13.
|| Or, righteous.
h Meaning, Saul.
* Micah 1.10.

21 Yee mountaines of Gilboa, vpon you *be*
neither dewe nor raine, nor i *be there* fieldes of
offerings: for there the shielde of the mightie is
cast downe, the shielde of Saul, as though he had
not bene anoynted with oyle.

i Let their fieldes be barren, and bring forth no fruite to offer to the Lord.

22 The bow of Ionathan neuer turned backe,
neither did ŷ sword of Saul returne empty frō the
blood of the slaine, & from the fat of ŷ mightie.
23 Saul and Ionathan were louely and plea-
sant in their liues, and in their deaths they were
not k diuided: they were swifter then egles, they
were stronger then lions.

k They died both together in Gilboa.

24 Yee daughters of Israel, weepe for Saul,
which clothed you in skarlet, l with pleasures, and
hanged ornaments of golde vpon your apparell.

l As rich garments, and costly iewels.

25 Howe were the mightie slaine in the mids
of the battell! O Ionathan, thou wast slaine in
thine hie places.
26 Wo is me for thee, my brother Ionathan:
very kinde hast thou bene vnto me: thy loue to
me was wonderfull, passing the loue of m women:
howe are the mightie ouerthrowen, and the wea-
pons of warre destroyed!

m Either toward their husbands, or their children.

CHAP. II.

4 Dauid is anointed king in Hebron. 9 Abner maketh Ish-bosheth King ouer Israel. 15 The battel of the seruants of Dauid and Ish-bosheth. 32 The buriall of Asahel.

After this Dauid a asked counsel of the Lord,
saying, Shal I goe vp into any of the cities of
Iudah? And the Lord said vnto him, Go vp. And
Dauid said, Whither shal I goe? He then answe-
red, Vnto b Hebron.

a By the meanes of the hie priest, as 1.Sam.23.2.and 2.Sam.5.19.
b Which citie was also called Kiriath-arba, Iosh. 14.15.

2 So Dauid went vp thither, & his two wiues
also, Ahinoam the Izreelite, and Abigail Nabals
wife the Carmelite.
3 And Dauid brought vp the men that were
with c him, euery man with his houshold, and they
dwelt in the cities of Hebron.

c In the time of his persecution.

4 ¶ Then the men of Iudah came, and there
they anointed Dauid King ouer the house of Iu-
dah. And they tolde Dauid saying, *that the men
of Iabesh Gilead buried Saul.

* 1.Sam.31.13.

5 And Dauid sent messengers vnto ŷ men of
Iabesh Gilead, and said vnto them, Blessed are ye
of the Lorde, that ye haue shewed such kindnesse
vnto your lord Saul, that you haue buried him.
6 Therefore now the Lord shewe mercie and
d trueth vnto you: and I will recompence you
this benefite, because ye haue done this thing.

d According to his promes, which is to recompense them that are mercifull.

7 Therefore nowe let your handes be strong,
and be you valiant: albeit your master Saul be
dead, yet neuerthelesse the house of Iudah hath
anoynted me e King ouer them.

e So that you shall not want a captaine and a defender.

8 ¶ But Abner the sonne of Ner that was cap-
taine of Sauls hoste, tooke Ish-bosheth the sonne
of Saul, and brought him to Mahanaim,
9 And made him King ouer Gilead, and ouer
the Ashurites, and ouer Izreel, and ouer Ephra-
im, and ouer Beniamin, and ouer f all Israel.

f Ouer the eleuen tribes.

10 Ish-bosheth Sauls sonne was fourtie yeere
old when he began to reigne ouer Israel, & reigned
two yere: but the house of Iudah followed Dauid.
11 (And the time which Dauid reigned in
Hebron ouer the house of Iudah, *was* seuen yeere
and sixe g moneths)
12 ¶ And Abner the sonne of Ner, and the
seruants of Ish-bosheth the sonne of Saul went
out

g After this time was expired, he reigned ouer all the countrey 33. yeeres, Chap.5.5.

out of Mahanaim to Gibeon.
13 And Ioab the sonne of Zeruiah, and the
seruants of Dauid went out and met one another
by the poole of Gibeon: and they sate downe,
the one on the one side of the poole, and the o-
ther on the other side of the poole.
14 Then Abner said to Ioab, Let the yong
men now arise, and [h] play before vs. And Ioab
said, Let them arise.

h Let vs see howe they can handle their weapons.

15 Then there arose and went ouer twelue of
Beniamin by number, which perteined to Ish-bo-
sheth the sonne of Saul, and twelue of the ser-
uants of Dauid.
16 And euery one caught [i] his fellowe by the
head, and *thrust* his sword in his fellowes side, so
they fell downe together: wherfore the place was
called ||Helkath-hazzurim, which is in Gibeon.

i Meaning, his aduersarie.

||Or, *the fielde of strong men.*

17 And the battel was exceeding sore that
same day: for Abner and the men of Israel [k] fell
before the seruants of Dauid.

k After that these foure and twentie were slaine.

18 And there were three sonnes of Zeruiah
there, Ioab, and Abishai, and Asahel. And Asahel
was as light on foote as a wilde roe.
19 And Asahel followed after Abner, and in
going he turned neither to the right hand nor to
the left from Abner.
20 Then Abner looked behind him, and said,
Art thou Asahel? And he answered, Yea.
21 Then Abner said, Turne thee either to the
right hande or to the left, and take one of the
yong men, and take thee his || weapons: and A-
sahel would not depart from him.

||Or, *spoile.*

22 And Abner saide to Asahel, Depart from
me: [l] wherefore shoulde I smite thee to the
grounde? howe then shoulde I be able to holde
vp my face to Ioab thy brother?

l Why doest thou prouoke me to kill thee?

23 And when hee would not depart, Abner
with the hinder ende of the speare smote him vn-
der the [m] fift *rib*, that the speare came out behind
him: and hee fell downe there, and dyed in his
place. And as many as came to the place where
Asahel fell downe and dyed, stoode still.

m Some reade, in those partes, whereas the liuely partes lye: as the heart, the longes, the liuer, the milt, and the gall.

24 Ioab also and Abishai pursued after Abner:
and the sunne went downe, when they were
come to the hill Ammah, that lieth before Giah,
by the way of the wildernesse of Gibeon.
25 And the children of Beniamin gathered
themselues together after Abner, and were on an
heape and stoode on the top of an hill.
26 Then Abner called to Ioab, and saide, Shal
the [n] sworde deuoure for euer? knowest thou not,
that it will be bitternesse in the latter ende? how
long then shall it be, or thou bid the people re-
turne from following their brethren?

n Shall we not make an ende of murthering?

27 And Ioab saide, As God liueth, if thou
haddest not [o] spoken, surely euen in the morning
the people had departed euery one backe from
his brother.

o If thou hadst not prouoked them to battel, as verse 14.

28 ¶ So Ioab blew a trumpet, and all the peo-
ple stoode still, and pursued after Israel no more,
neither fought they any more.
29 And Abner and his men walked all that
night through the || plaine, and went ouer Ior-
den, and past through all Bithron till they came
||to Mahanaim.

||Or, *wildernesse.*

||Or, *to the tents.*

30 Ioab also returned backe from Abner: and
when he had gathered all the people together,
there lacked of Dauids seruants nineteene men
and Asahel.
31 But the seruants of Dauid had smitten of
Beniamin, and of Abners men, *so that* three hun-
dreth and three score men dyed.
32 And they tooke vp Asahel, and buried him
in the sepulchre of his father, which was in Beth-
lehem: and Ioab and his men went all night, and
when they came to Hebron, the day arose.

p Thus God would confirme Dauid in his kingdome by the destruction of his aduersaries.

CHAP. III.

1 Long warre betweene the houses of Saul and Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Ioab killeth him.

THere was then [a] long warre betweene the
house of Saul and the house of Dauid: but
Dauid waxed stronger, and the house of Saul
waxed weaker.

a That is, without intermission induring two yeeres, which was the whole reigne of Ish-bosheth.

2 ¶ And vnto Dauid were children borne in
Hebron: and his eldest sonne was Amnon of A-
hinoam the Izreelite,
3 And his second, *was* [b] Chileab of Abigail
the wife of Nabal the Carmelite: and the third,
Absalom the sonne of Maacah the daughter of
Talmai the King of Geshur,

b Who is called also Daniel, 1.Chron.3.1.

4 And the fourth Adoniiah the sonne of Hag-
gith, and the fifth, Shephatiah the sonne of Abital,
5 And the sixt, Ithream by Eglah Dauids wife:
these were borne to Dauid in [c] Hebron.

c Within seuen yeeres and sixe moneths.

6 ¶ Nowe while there was warre betweene
the house of Saul, and the house of Dauid, Abner
made all his power for the house of Saul.
7 And Saul had a concubine named Rizpah,
the daughter of Aiiah. And *Ish-bosheth* saide to
Abner, Wherefore hast thou gone in to my fa-
thers concubine?
8 Then was Abner very wroth for the wordes
of Ish-bosheth, and saide, Am I a [d] dogges head,
which against Iudah do shew mercie this day vn-
to the house of Saul thy father, to his brethren,
and to his neighbours, and haue not deliuered thee
into the hand of Dauid, that thou chargest me
this day with a fault concerning this woman?

d Doest thou esteeme me no more then a dogge, for all my seruice done to thy fathers house?

9 [e] So do God to Abner, and more also, ex-
cept, as the Lorde hath sworne to Dauid, euen so
I doe to him,

e We see howe the wicked can not abide to be admonished of their faultes, but seeke their displeasure, which goe about to bring them from their wickednes.

10 To remoue the kingdome from the house
of Saul, that the throne of Dauid may be stabli-
shed ouer Israel, and ouer Iudah, euen from Dan
to Beer-sheba.
11 And he durst no more answere to Abner:
for he feared him.
12 ¶ Then Abner sent messengers to Dauid
||on his behalfe, saying, Whose is the land? who
should *also* say, Make couenant with me, and be-
holde, mine hand *shal be* with thee, to bring all
Israel vnto thee.

||Or, *secretly.*

13 Who saide, Well, I will make a couenant
with thee: but one thing I require of thee, that
is, that thou see not my face, except thou bring
Michal Sauls daughter when thou commest to
see me.
14 ¶ Then Dauid sent messengers to Ish-bo-
sheth Sauls sonne, saying, Deliuer me my wife
Michal, which I maried for * an hundreth fore-
skinnes of the Philistims.

*1.Sam.18.25,27.

15 And Ish-bosheth sent, and tooke her from
her husband * Phaltiel the sonne of Laish.

*1.Sam.25.44.

16 And her husband went with her, & came
weeping behinde her, vnto Bahurim. then saide
Abner vnto him, Go *and* returne. So he returned.
17 ¶ And Abner had [f] communication with
the Elders of Israel, saying, Ye sought for Dauid

f Reasoning [illegible]

in times past, that he might be your King.
18 Nowe then doe it: for the Lorde hath spo-
ken of Dauid, saying, By the hand of my seruant
Dauid I will saue my people Israel out of the
handes of the Philistims, and out of the handes
of all their enemies.
19 Also Abner spake † to Beniamin, and after-
warde Abner went to speake with Dauid in He-
bron, *concerning* all that Israel was content with,
and the whole [g] house of Beniamin.

† *Ebr. in the eares of Beniamin.*

g Who chalenged the kingdom, because of their father Saul.

20 So Abner came to Dauid to Hebron, ha-
uing twentie men with him, & Dauid made a feast
vnto Abner, and to the men that were with him.
21 Then Abner saide vnto Dauid, I will rise
vp, and goe gather all Israel vnto my Lorde the
King, that they may make a couenant with thee,
and that thou mayest reigne ouer all that thine
heart desireth. Then Dauid let Abner depart, who
went ‖ in peace.

‖ *Or, without harme.*

22 ¶ And beholde, the seruants of Dauid and
Ioab came [h] from the campe, and brought a great
pray with them (but Abner was not with Dauid
in Hebron: for he had sent him away, and he de-
parted in peace)

h From warre against the Philistims.

23 When Ioab, & all the hoste that was with
him were come, men tolde Ioab, saying, Abner
the sonne of Ner came to the King, and he hath
sent him away, and he is gone in peace.
24 Then Ioab came to the King, and saide,
[i] What hast thou done? Beholde, Abner came
vnto thee, why hast thou sent him away, and he
is departed?

i Here appeareth the malicious minde of Ioab, who woulde haue had the King to slay Abner for his priuate grudge.

25 Thou knowest Abner the sonne of Ner:
for he came to deceiue thee, and to knowe thy
outgoing and ingoing, and to knowe all that
thou doest.
26 ¶ And when Ioab was gone out from Da-
uid, hee sent messengers after Abner, which
brought him againe from the well of Siriah vn-
knowing to Dauid.
27 And when Abner was come againe to He
bron, * Ioab tooke him aside in the gate to
speake with him ‖ peaceably, and smote him vn-
der the fift *rib*, that he dyed, for the blood of
* Asahel his brother.

* *1. King. 2. 5.*
‖ *Or, secretly.*
* *Chap. 2. 23.*

28 ¶ And when afterward it came to Dauids
eare, he saide, I and my kingdome are [k] guiltlesse
before the Lord for euer, concerning the blood
of Abner the sonne of Ner.

k The Lorde knoweth that I did not consent to his death.

29 Let the blood fall on the head of Ioab,
and on all his fathers house, that the house of Io-
ab be neuer without some that haue running is-
sues, or leper, or that leaneth on a staffe, or that
doeth fall on the sword, or that lacketh bread.
30 (So Ioab and [l] Abishai his brother slewe
Abner, because he had slaine their brother Asahel
at Gibeon in battel)

l Abishai is said to slay him with Ioab, because he consented to the murther.

31 And Dauid said to Ioab, and to all the peo-
ple that were with him, Rent your clothes, and
put on sackecloth, and mourne [m] before Abner:
and King Dauid himselfe followed the beare.

m Meaning, before the corpes.

32 And when they had buried Abner in He-
bron, the King lift vp his voyce, and wept be-
side the sepulchre of Abner, and all the people
wept.
33 And the King lamented ouer Abner, and
sayde, Dyed Abner as [n] a foole dyeth?

n He declareth that Abner dyed not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.

34 Thine handes were not bounde, nor thy
feete tyed in fetters of brasse: *but* as a man fal-
leth before wicked men, *so* diddest thou fall. And
all the people wept for him.
35 Afterwarde all the people came to cause
Dauid eate [o] meate while it was yet day, but Da-
uid sware, saying, So doe God to me and more
also, if I taste bread or ought els till the sunne be
downe.

o According to their custome, which was to banket at burials.

36 And all the people knewe it, and it [p] plea-
sed them, as whatsoeuer the King did, pleased all
the people.

p It is expedient sometime not only to conceiue inward sorowe, but also that it may appeare to others, to the intent that they may be satisfied.

37 For all the people and all Israel vnderstood
that day, how that it was not the Kings deede
that Abner the sonne of Ner was slaine.
38 And the king said vnto his seruants, Know
ye not, that there is a prince & a great man fallen
this day in Israel?
39 And I am this day weake and *newly* anoin-
ted King: and these men the sonnes of Zeruiah
be too ‖ harde for me: the Lorde rewarde the
doer of euill according to his wickednesse.

‖ *Or, cruel.*

CHAP. IIII.

5 Baanah and Rechab slay Ish-bosheth the sonne of Saul. 12 Dauid commandeth them to be slaine.

AND when Sauls [a] sonne heard that Abner
was dead in Hebron, then his handes were
[b] feeble, and all Israel was afraide.
2 And Sauls sonne had two men that were
captaines of bandes: the one called Baanah, and
the other called Rechab, the sonnes of Rimmon
a Beerothite of the children of Beniamin, (for
[c] Beeroth was reckoned to Beniamin,
3 Because the Beerothites fled to [d] Gittaim,
and soiourned there, vnto this day)

a That is, Ish-bosheth.
b Meaning, that he was discouraged.
c The citie Beeroth was in the tribe of Beniamin, Iosh. 18. 25.
d After the death of Saul, for feare of the Philistims.

4 And Ionathan Sauls sonne had a sonne that
was lame on his feete: he was fiue yeere old when
the tidings came of Saul and Ionathan out of Is-
rael: then his nourse tooke him, and fledde away.
And as shee made hast to flee, the childe fel & be-
ganne to halte, and his name was Mephibosheth.
5 And the sonnes of Rimmon the Beerothite,
Rechab and Baanah went and came in the heate
of the day to the house of Ish-bosheth (who slept
on a bed at noone)
6 And beholde, Rechab and Baanah his bro-
ther came into the middes of the house, *as* they
[e] would haue wheate, and they [f] smote him vn-
der the fift *rib*, and fled.

e They disguised themselues as marchants, which came to buy wheate.
f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and fauour.

7 For when they came into the house, he slept
on his bed in his bed chamber, and they smote
him, and slewe him and beheaded him, and tooke
his head, and gate them away through the ‖ plaine
all the night.

‖ *Or, wildernesse.*

8 And they brought the head of Ish-bosheth
vnto Dauid to Hebron, and sayde to the King,
Beholde the head of Ish-bosheth Sauls sonne
thine enemie, who sought after thy life: and the
Lorde hath auenged my Lorde the King this day
of Saul, and of his seede.
9 Then Dauid answered Rechab and Baanah
his brother, the sonnes of Rimmon the Beero-
thite, and saide vnto them, As the Lorde liueth,
who hath deliuered my soule out of al aduersitie,
10 When one * tolde me, and saide that Saul
was dead, (thinking to haue brought good ty-
dings) I tooke him and slewe him in Ziklag, who
thought that I woulde haue giuen him a rewarde
for his tidings:
11 How [g] much more when wicked men haue
slaine a righteous person in his owne house, and

* *Chap. 1. 15.*
g For as much as neither the example of him that slewe Saul, nor duetie to their master, nor the innocencie of the place, nor time did moue them, they deserued most grieuous punishment.

vpon his bed? shall I not now therfore require his blood at your hand, & take you from the earth?

12 Then Dauid commanded his yong men, and they slew them, and cut off their hands and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, & buried it in the sepulchre of * Abner in Hebron.

* Chap. 3. 32.

CHAP. V.

3 Dauid is made king ouer all Israel. 7 He taketh the fort of Zion. 19 Hee asketh counsell of the Lord, 20 And ouercommeth the Philistims twise.

THen * came all the tribes of Israel to Dauid vnto Hebron, and sayd thus, Beholde, we are thy a bones and thy flesh.

* 1. Chron. 11. 1.

a We are of thy kinred, and most neare ioyned vnto thee.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath sayde to thee, * Thou shalt feede my people Israel, and thou shalt be a captaine ouer Israel.

* Psal. 78. 71.

3 So all the Elders of Israel came to the King to Hebron: and King Dauid made a couenant with them in Hebron b before the Lord: and they anoynted Dauid King ouer Israel.

b That is, taking the Lord to witnesse: for the Arke was as yet in Abinadabs house.

4 ¶ Dauid *was* thirtie yeere olde when he began to reigne: *and* he reigned fourtie yeere.

5 In Hebron he reigned ouer Iudah * seuen yere, and sixe moneths: and in Ierusalem hee reigned thirtie and three yeeres ouer all Israel and Iudah.

* Chap. 2. 11.

6 ¶ The King also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the c blinde and the lame, thou shalt not come in hither: thinking that Dauid coulde not come thither.

c The children of God called idoles blinde and lame guides: therefore the Iebusites meant that they should proue that their gods were neither blinde nor lame.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid,

8 Nowe Dauid had sayde the same day, Whosoeuer smiteth the Iebusites, and getteth vp to the gutters, and *smiteth* the lame and blinde, which Dauids soule hateth, *I will preferre him:* * therefore they sayde, The blinde and the lame shall not d come into that house.

* 1. Chron. 11. 6.

d The idoles should enter no more into that place.

9 So Dauid dwelt in that forte, and called it the citie of Dauid, and Dauid built round about it, from e Millo, and inward.

e He built from the towne house round about to his owne house, 1. Chron. 11. 8.

10 And Dauid prospered and grewe: for the Lord God of hostes *was* with him.

11 ¶ Hiram also king of † Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built Dauid an house.

† Ebr. Zor.

12 Then Dauid knew that the Lorde had stablished him King ouer Israel, and that he had exalted his kingdome for his people Israels sake.

13 And Dauid tooke him mo * concubines and wiues out of Ierusalem, after he was come from Hebron, and mo sonnes & daughters were borne to Dauid.

* 1. Chron. 3. 9.

14 * And these bee the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

* 1. Chron. 3. 5.

15 And Ibhar, and Elishua, and Nepheg, and Iaphia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ * But when the Philistims heard that they had anointed Dauid King ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

* 1. Chron. 14. 8. and 11. 16.

18 But the Philistims came, and spred themselues in the valley of Rephaim.

19 Then Dauid f asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine handes? And the Lorde answered Dauid, Goe vp: for I will doubtlesse deliuer the Philistims into thine handes.

f By Abiathar the priest.

20 ¶ * Then Dauid came to Baal-perazim, and smote them there, and sayde, The Lorde hath diuided mine enemies asunder before me, as waters be diuided asunder: therefore he called the name of that place || Baal-perazim.

* Isa. 28. 21.

|| Or, the plaine of diuisions.

21 And there they left their images, and Dauid and his men * burnt them.

* 1. Chro. 14. 12.

22 Againe the Philistims came vp, and spred themselues in the valley of g Rephaim.

g Meaning, the valley of giants, which Dauid called Baal-perazim because of his victorie.

23 And when Dauid asked counsell of the Lord, he answered, Thou shalt not goe vp, *but* turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noyse of one going in the toppes of the mulberie trees, then remooue: for then shall the Lord goe out before thee, to smite the hoste of the Philistims.

25 Then Dauid did so as the Lorde had commanded him, and smote the Philistims from Geba, vntill thou come to h Gazer.

h Which was in the tribe of Beniamin, but the Philistims did possesse it.

CHAP. VI.

3 The Arke is brought foorth of the house of Abinadab. 7 Vzzah is striken, and dieth. 14 Dauid daunceth before it, 16 And is therefore despised of his wife Michal.

AGaine Dauid gathered together al the || chosen men of Israel *euen* thirtie thousand.

|| Or, chiefe.

2 * And Dauid arose & went with all the people that were with him a from Baale of Iudah to bring vp from thence ye Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

* 1. Chro. 13. 5. 6.

a This was a citie in Iudah called also Kiriath-iearim, Iosh. 15. 9.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in b Gibeah. And Vzzah and Ahio the sonnes of Abinadab did driue the new cart.

b Which was an hie place of the citie of Baale.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeah, Ahio went before the Arke,

* 1. Sam. 7. 1.

5 And Dauid & al the house of Israel c played before the Lorde on all *instruments* made of firre, and on harps, and on Psalteries, and on timbrels, and on cornets, and on cymbales.

c Praised God, and sang Psalmes.

6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

* 1. Chron. 13. 10.

7 And the Lord was very wroth with Vzzah, and God d smote him in the same place for his fault, and there he dyed by the Arke of God.

d Here we see what danger it is to followe good intentions, or to doe any thing in Gods seruice without his expresse word.

8 And Dauid was displeased, because the Lord had † smitten Vzzah: and he called the name of the place || Perez Vzzah vntill this day.

† Ebr. made a breach.

|| Or, the diuision of Vzzah.

9 Therefore Dauid that day feared the Lord, and sayde, Howe shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the citie of Dauid, but Dauid caried it into the house of Obed-edom e a Gittite.

e Who was a Leuite, and had dwelt in Gittaim, 1. Chron. 15. 18.

11 And the Arke of the Lorde continued in the house of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his houshold.

12 And one tolde King Dauid, saying, * The Lord hath blessed the house of Obed-edom, and all that he hath, because of the Arke of God:

* 1. Chron. 15. 25.

therefore

f Meaning, he caused the Leuites to beare it, according to the Lawe.

therefore Dauid went and f brought the Arke of
God from the house of Obed-edom, into the ci-
tie of Dauid with gladnesse.
13 And when they that bare the Arke of the
Lord had gone sixe paces, he offred an oxe, and a
fatte beast.
14 And Dauid danced before the Lord with
al his might, & was girded with a linnen g Ephod.
15 So Dauid and all the house of Israel brought
the Arke of the Lord with shouting, and sound of
trumpet.
16 And as the Arke of the Lord came into the
citie of Dauid, Michal Sauls daughter looked
through a windowe, and sawe King Dauid leape,
and daunce before the Lord, and shee h despised
him in her heart.
17 And when they had brought in the Arke of
the Lord, they set it in his place, in the mids of the
tabernacle that Dauid had pitched for it: then
Dauid offered burnt offrings, and peace offerings
before the Lord.
18 And assoone as Dauid had made an ende
of offring burnt offrings and peace offrings, hee
*blessed the people in the Name of the Lord of
hostes,
19 And gaue among all the people, *euen* a-
mong the whole multitude of Israel, aswel to the
women as men, to euery one a cake of bread, and
a piece of flesh, and a bottell *of wine*: so all the
people departed euery one to his house.
20 ¶ Then Dauid returned to i blesse his house,
and Michal the daughter of Saul came out to
meete Dauid, and sayd, O howe glorious was the
King of Israel this day, which was vncouered to
day in the eyes of the maidens of his seruants, as
a || foole vncouereth himselfe.
21 Then Dauid sayd vnto Michal, k *It was* be-
fore the Lord, which chose me rather then thy fa-
ther, and all his house, and commanded me to bee
ruler ouer the people of the Lord, *euen* ouer Is-
rael: and therefore will I play before the Lord,
22 And will yet bee more vile then thus, and
will be low in mine owne eye sight, & of the very
same maide seruants, which thou hast spoken of,
shall I be had in honour.
23 Therefore Michal the daughter of Saul had
l no childe vnto the day of her death.

g With a garment like the to Priests garment.

h The worldlings are not able to comprehend the motions that mooue the children of God, to praise God by all maner of meanes.

* 1.Chron.16.2.

i That is, to pray for his house, as he had done for the people.

|| Or, vaine man.

k It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

l Which was a punishment because she mocked the seruant of God.

CHAP. VII.

2 Dauid would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefites. 12 He promiseth continuance of his kingdome and posteritie.

AFterward * when the King sate in his house
and the Lorde had giuen him rest round a-
bout from all his enemies,
2 The King sayde vnto Nathan the Prophet,
Beholde, now I dwell in an house of cedar trees,
and the Arke of God remaineth within the
a curtaines.
3 Then Nathan said vnto the King, Go, & doe
all that is in thine heart: for the Lord *is* with thee.
4 And the same night the worde of the Lorde
came vnto Nathan, saying,
5 Goe, and tell my seruant Dauid, Thus sayth
the Lord, b Shalt thou build me an house for my
dwelling?
6 For I haue dwelt in no house since the time
that I brought the children of Israel out of E-
gypt vnto this day, but haue walked in a tent and
tabernacle.

* 1.Chro.17.1.

a Within the Tabernacle couered with skinnes, Exod.26.7.

b Meaning, hee should not: yet Nathan speaking according to mans iudgement and not by the spirit of prophecie, permitted him.

7 In all the *places* wherein I haue walked with
all the children of Israel, spake I one worde with
any of the tribes of c Israel when I commaunded
the iudges to feede my people Israel? or sayde I,
Why build ye not me an house of cedar trees?
8 Nowe therefore so say vnto my seruant Da-
uid, Thus saith the Lord of hostes, *I tooke thee
from the sheepecoate following the sheepe, that
thou mightest bee ruler ouer my people, ouer
Israel.
9 And I was with thee wheresoeuer thou hast
walked, and haue destroyed all thine enemies out
of thy sight, and haue made thee a d great name,
like vnto the name of the great men that are in
the earth.
10 (Also I will appoint a place for my people
Israel, and will plant it, that they may dwell in a
place of their owne, & mooue e no more, neither
shall wicked people trouble them any more as
before time,
11 And since the time that I set iudges ouer
my people of Israel) and I wil giue thee rest from
all thine enemies: also the Lord telleth thee, that
he will make thee an house.
12 *And when thy dayes be fulfilled, thou
shalt sleepe with thy fathers, and I wil set vp thy
sede after thee, which shal proceede out of thy
body, and wil stablish his kingdome.
13 *He shal build an house for my Name, and
I wil stablish the throne of his kingdom for euer.
14 *I will be his father, and hee shall be my
sonne: and *if he sinne, I will chasten him with
the f rod of men, and with the plagues of the chil-
dren of men.
15 But my mercie shal not depart away from
him, as I tooke it from Saul whom I haue put a-
way before thee.
16 And thine house shal be stablished and thy
kingdome for euer before thee, *euen* thy throne
shal be g stablished for euer.
17 According to al these wordes, and accor-
ding to all this vision, Nathan spake thus vnto
Dauid.
18 ¶ Then King Dauid went in, and sate be-
fore the Lord, and said, Who am I, O Lord God,
and what is mine house, that thou hast brought
me hitherto?
19 And this was yet a small thing in thy sight,
O Lord God, therefore thou hast spoken also of
thy seruants house for a great while: but † doth
this apperteine to h man, O Lord God?
20 And what can Dauid say more vnto thee?
for thou, Lord God, knowest thy seruant.
21 For thy wordes sake, and according to thine
owne heart hast thou done all these great thinges,
to make them knowen vnto thy seruant.
22 Wherefore thou art great, O Lord God:
for there is none like thee, neither is there any
God besides thee, according to all that we haue
heard with our eares.
23 *And what one people in the earth is like
thy people, like Israel? whose God went and re-
deemed them to himselfe, that they might be his
people, and that hee might make him a name, and
doe for i you great things, and terrible for thy
k land, O Lord, *euen* for thy people, whome thou
redeemedst to thee out of Egypt, *from* the l na-
tions, and their gods?
24 For thou hast m ordeyned to thy selfe thy
people

c As concerning the building of an house: meaning that without Gods expresse word [illegible] thing ought to be attempted.

* 1.Sam.16.12. psal.78.70.

d I haue made thee famous through all the world.

e He promiseth them quietnesse, if they wil walke in his feare and obedience.

* 1.Kings 8.20.

* 1.King.5.5 and 6.12. 1.chron.22.10.

* Hebr.1.5.

* Psal.89.31.

f That is, gently, as fathers vse to chastise their children.

g This was begun in Salomon, as a figure, but accomplished in Christ.

† Ebr. is this the lawe of man?

h Common [illegible] this rather [illegible] free mercie, [illegible] of any worthinesse that can be in man.

* Deut.4.7.

i O Israel.

k And inheritance, which [illegible] Israel.

l From the Egyptians and their idoles.

m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

people Israel to be thy people for euer: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant & his house, and do as thou hast said.

26 And let thy Name be magnified for euer by them that shall say, The Lord of hostes *is* the God ouer Israel: and let the n house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hostes, God of Israel, hast reueiled vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant † bene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (*for* thou art God, and thy wordes be true, and thou hast tolde this goodnesse vnto thy seruant)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast o spoken it: and let the house of thy seruant bee blessed for euer, with thy blessing.

n This prayer is most effectuall, when we chiefly seeke Gods glory, and the accomplishment of his promise.
† Ebr. found his heart disposed.
o Therefore I firmely beleeue it shal come to passe.

CHAP. VIII.

1 *Dauid ouercommeth the Philistims, and other strange nations, and maketh them tributaries to Israel.*

AFter * this nowe, Dauid smote the Philistims & subdued them, & Dauid tooke ‖ the bridle of bondage out of the a hand of the Philistims.

2 And he smote Moab, and measured them with a corde, & cast them downe to the ground: he measured them with b two cordes to put them to death, and with one full corde to keepe them aliue: so became the Moabites Dauids seruants, and brought giftes.

3 ¶ Dauid smote also Hadadezer the sonne of Rehob King of Zobah, as he went to ‖ recouer his border at the riuer † Euphrates.

4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twentie thousande footemen, and Dauid ‖ destroyed all the charets, but he reserued an hundreth charets of them.

5 ¶ Then came ‖ the Aramites ‖ of Dammesek to succour Hadadezer king of Zobah, but Dauid slewe of the Aramites two and twentie thousand men.

6 And Dauid put a garison in c Aram of Dammesek: and the Aramites became seruants to Dauid, d and brought gifts. And the Lord saued Dauid wheresoeuer he went.

7 And Dauid tooke the shields of golde that belonged to the seruants of Hadadezer, and brought them to e Ierusalem.

8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

9 ¶ Then Toi king of ‖ Hamath heard howe Dauid had smitten all the hoste of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto King Dauid, † to salute him, and to † f reioyce with him because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought † with him vessels of siluer, and vessels of gold, and vessels of brasse.

11 And King Dauid did dedicate them vnto the Lord with the siluer and golde that he had dedicate of all the nations, which he had subdued:

12 Of ‖ Aram, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that he returned, and had slaine of the Aramites in the ‖ valley of salt eighteene thousand men.

14 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid ‖ whither soeuer he went.

15 Thus Dauid reigned ouer all Israel, & executed g iudgement & iustice vnto all his people.

16 And Ioab the sonne of Zeruiah *was* ouer the hoste, & Iosaphat the sonne of Ahilud *was* ‖ recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar *were* the Priestes, and Seraiah the Scribe.

18 And Benaiahu the sonne of Iehoiada ‖ and the h Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

* 1. Chro. 18. 1. psal. 60. 2.
‖ Or, Metheg-ammah.
a So that they payed no more tribute.
b He slewe two partes, as it pleased him, and reserued the third.
‖ Or, enlarge.
† Ebr. Perath.
‖ Or, hought the horses of the charets.
‖ Or, the Syrians.
‖ Or, of Damascus: that is, which dwelt in Damascus.
c In that part of Syria, where Damascus was.
d They payed yeerely tribute.
e For the vse of the Temple.
‖ Or, Antiochia.
† Ebr. to aske peace.
† Ebr. blesse him.
f For seeing Dauid victorious, he was glad to intreat peace.
† Ebr. in his hand.
‖ Or, Syria, or Coelosyria.
‖ Or, in Ge-melah.
‖ Or, in all his enterprises.
g He gaue iudgement in controuersies, & was mercifull toward the people.
‖ Or, writer of Chronicles.
‖ Or, was ouer the Cherethites.
h The Cherethites & Pelethites were as the kings garde, and had charge of his person.

CHAP. IX.

9 *Dauid restoreth all the landes of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the profite of his landes.*

ANd Dauid saide, Is there yet any man left of the house of Saul, that I may shew him mercie for a Ionathans sake?

2 And there was of the housholde of Saul a seruant whose name was Ziba, & when they had called him vnto Dauid, the King sayd vnto him, Art thou Ziba? And he sayd, I thy seruant *am he.*

3 Then the King sayd, Remayneth there yet none of the house of Saul, on whome I may shew the b mercy of God? Ziba thē answered the king, Ionathā hath yet a sonne * lame of his feete.

4 Then the King said vnto him, Where is he? And Ziba said vnto the King, Behold, he is in the house of Machir ẏ sonne of Ammiel of Lo-debar.

5 ¶ Then King Dauid sent, and tooke him out of the house of Machir the sonne of c Ammiel of Lo-debar.

6 Nowe when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, & did reuerence. And Dauid sayd, Mephibosheth? And he answered, Behold thy seruant.

7 Then Dauid sayd vnto him, Feare not: for I will surely shew thee kindnesse for Ionathan thy fathers sake, and will restore thee all the ‖ fields of Saul thy father, and thou shalt eate bread at my table continually.

8 And he bowed himselfe, and sayd, What is thy seruant, that thou shouldest looke vpon such d a dead dogge as I am?

9 Then the king called Ziba Sauls seruant, & said vnto him, I haue giuē vnto thy masters ‖ sonne all that pertained to Saul and to all his house.

10 Thou therefore and e thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteene sonnes, and twentie seruants)

11 Then said Ziba vnto the King, According to all that my lord the King hath cōmanded his seruant, so shal thy seruāt do, f that Mephibosheth may eate at my table, as one of the Kings sonnes.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, *were* seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he

a Because of his othe and promise made to Ionathan, 1. Sam. 20. 15.
b Such mercie, as shalbe acceptable to God.
* Chap. 4. 4.
c Who was also called Eliam, the father of Bath-sheba Dauids wife.
‖ Or, landes.
d Meaning a despised person.
‖ Or, nephewe.
e Be ye prouident ouerseers & gouerners of his landes that they may be profitable.
f That Mephibosheth may haue all things at commandement as beseemeth a Kings sonne.

he did eate continually at the Kings table, & was
lame on both his feete.

CHAP. X.

4 The messengers of Dauid are villanously entreated of the King of Ammon. 7 Ioab is sent against the Ammonites.

* 1.Chro.19.2.

AFter this the * King of the childrē of Ammon
died, & Hanun his sonne reigned in his stead.
2 Then sayde Dauid, I will shewe kindnesse
vnto Hanun the sonne of Nahash, as his father
a shewed kindnesse vnto me. And Dauid sent his
seruants to comfort him for his father. So Da-
uids seruants came into the lande of the children
of Ammon.

a The children of God are not vnmindful of a benefite receiued.

3 And the princes of the children of Ammon
sayde vnto Hanun their Lorde, † Thinkest thou
that Dauid doth honour thy father, that he hath
sent comforters to thee? hath not Dauid *rather*
sent his seruants vnto thee, b to search the citie, &
to spie it out, and to ouerthrowe it?

† Ebr. in thine eyes doth Dauid.

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therfore their counsell turned to the destruction of their countrey.

4 Wherefore Hanun tooke Dauids seruants,
and shaued off the halfe of their beard, & cut off
their garments in the middle, euen to their but-
tockes, and sent them away.
5 ¶ When it was told vnto Dauid, he sent to
meete them (for the men were exceedingly asha-
med) and the King sayde, Tary at Iericho, vntill
your beards be growen, then returne.
6 ¶ And when the children of Ammon sawe
that they c stanke in the sight of Dauid, the chil-
dren of Ammon sent and hired the ‖ Aramites of
the house of Rehob, and the Aramites of Zoba,
twentie thousande footemen, and of King Maa-
cah a thousand men, and of Ish-tob twelue thou-
sand men.

c That they had deserued Dauids displeasure, for the iniurie done to his embassadours.

‖ Or, Syrians.

7 And when Dauid heard of it, he sent Ioab,
and all the hoste of the strong men.
8 And the children of Ammon came out, &
put their armie in aray at the entring in of the
gate: and the Aramites of d Zoba, and of Rehob,
and of Ish-tob, & of Maacah *were* by themselues
in the fielde.

d These were diuers parts of the countrey of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Sweitzers doe.

9 When Ioab sawe that the front of the bat-
tell was against him before and behinde, he chose
of all the choyse of Israel, and put them in aray a-
gainst the Aramites.
10 And the rest of the people hee deliuered
into the hande of Abishai his brother, that hee
might put them in aray against the children of
Ammon.
11 And he sayde, If the Aramites be stronger
then I, thou shalt helpe me, and if the children of
Ammon be too strong for thee, I will come and
succour thee.
12 Be strong & let vs be valiant for e our peo-
ple, & for the cities of our God, and let the Lord
doe that which is good in his eyes.

e Here is declared wherefore warre ought to be vndertaken: for the defence of true religion and Gods people.

13 Then Ioab, and the people that was with
him, ioyned in battel with the Aramites, who fled
before him.
14 And when the children of Ammon sawe
that the Aramites fled, they fled also before Abi-
shai, & entred into the citie. so Ioab returned frō
the children of Ammon, and came to Ierusalem.
15 ¶ And when the Aramites sawe that they
were smitten before Israel, they gathered them
together.
16 And ‖ Hadarezer sent, and brought out the
Aramites that were beyond the ‖ Riuer: and they
came to Helam, and Shobach the captaine of the
hoste of Hadarezer *went* before them.

‖ Or, Hadadezer.

‖ Or, Euphrates.

17 When it was shewed Dauid, then he gathe-
red f all Israel together, & passed ouer Iorden and
came to Helam: and the Aramites set themselues
in aray against Dauid, and fought with him:

f Meaning, the greatest part.

18 And the Aramites fled before Israel: and
Dauid destroyed g seuen hundreth charets of the
Aramites, and fourtie thousand horsemen, and
smote Shobach the captaine of his hoste, who
dyed there.

g Which were the chiefest and most principall: for in all hee destroyed 7000 as 1.Chro.19.18: or, the souldiers which were in 700. charets.

19 And when all the Kings, *that were* seruants
to Hadarezer, sawe that they fell before Israel,
they made peace with Israel, and serued them.
and the Aramites feared to helpe the children of
Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adulterie. 17 Vriah is slaine. 27 Dauid marrieth Bath-sheba.

ANd when the yeere was a expired in the time
when Kings goe forth *to battell*, Dauid sent
* Ioab, and his seruants with him, and all Israel,
who destroyed the children of Ammon, & besie-
ged Rabbah: but Dauid remained in Ierusalem.

a The yeere following about the spring time.

* 1.Chron.20.1.

2 ¶ And when it was euening tide, Dauid a-
rose out of his b bed, and walked vpon the roofe
of the Kings palace: and from the roofe he sawe
a woman washing her selfe: and the woman was
very beautifull to looke vpon.

b Whereupon he vsed to rest, after noone, as was read of Ish-bosheth, Chap.4.7.

3 And Dauid sent and inquired what woman
it was: and *one* sayde, Is not this Bath-sheba the
daughter of Eliam, wife to Vriah the c Hittite?

c Who was not an Israelite borne, but conuerted to the true religion.

4 Then Dauid sent messengers, and tooke her
away: and she came vnto him, and hee lay with
her: (now she was * purified from her vnclean-
nesse) and she returned vnto her house.

* Leuit.15.19. & 18.19.

5 And the woman conceiued: therefore she
sent and d tolde Dauid, and said, I am with childe.

d Fearing lest she should be stoned according to the Lawe.

6 ¶ Then Dauid sent to Ioab, *saying*, Send me
Vriah the Hittite. And Ioab sent Vriah to Dauid.
7 And when Vriah came vnto him, Dauid de-
maunded him how Ioab did, and how the people
fared, and how the warre prospered.
8 Afterward Dauid said to Vriah, e Go downe
to thine house, and wash thy feete. So Vriah de-
parted out of the Kings palace, and the king sent
a present after him.

e Dauid thought that if Vriah lay with his wife, his fault might be cloked.

9 But Vriah slept at the doore of the Kings
palace with all the seruants of his lord, and went
not downe to his house.
10 Then they tolde Dauid, saying, Vriah went
not downe to his house: and Dauid said vnto V-
riah, Commest thou not from thy iourney? why
didst thou not goe downe to thine house?
11 Then Vriah answered Dauid, f The Arke
and Israel, and Iudah dwell in tents: and my lord
Ioab and the seruants of my lorde abide in the o-
open fields: shal I then go into mine house to eate
and drinke, and lie with my wife? *by* thy life, and
by the life of thy soule, I will not doe this thing.

f Hereby God would touch Dauids conscience, that seeing the fidelitie & religion of his seruant, he would declare himselfe so forgetfull of God, and iniurious to his seruant.

12 Then Dauid said vnto Vriah, Tary yet this
day, and to morow I wil send thee away. So Vriah
aboade in Ierusalem that day, and the morowe.
13 Then Dauid called him, and hee did eate
and drinke before him, & he made him g drunke:
and at euen he went out to lie on his couch with
the seruants of his lord, but went not downe to
his house.

g He made him drinke more liberally then he was wont to doe, thinking hereby he would haue lien by his wife.

14 And on the morowe Dauid wrote a letter
to Ioab, and sent it by the hand of Vriah.

15 And he wrote † thus in the letter, h Put ye
Vriah in the forefront of the strength of the bat-
tell, and recule ye backe from him, that hee may
be smitten, and die.
16 ¶ So when Ioab besieged the citie, he as-
signed Vriah vnto a place, where he knewe that
strong men were.
17 And the men of ye citie came out, & fought
with Ioab: and there fell of the people of the ser-
uants of Dauid, and Vriah the Hittite also died.
18 Then Ioab sent and tolde Dauid all the
things concerning the warre,
19 ¶ And hee charged the messenger, saying,
When thou hast made an ende of telling all the
matters of the warre vnto the King,
20 ‖ And if the Kings anger arise, so that hee
say vnto thee, Wherefore approched ye vnto the
citie to fight? knew ye not that they would hurle
from the wall?
21 Who smote Abimelech sonne of i Ierube-
sheth? did not a woman cast a piece of a milstone
vpon him from the wall, and he died in Thebez?
why went you nie the wall? Then say thou, Thy
seruant Vriah the Hittite is also dead.
22 So the messenger went, and came & shew-
ed Dauid all that Ioab had sent him for.
23 And the messenger sayd vnto Dauid, Cer-
tainely the men preuailed against vs, and came
out vnto vs into the fielde, but we † pursued them
vnto the entring of the gate.
24 But the shooters shot from the wall against
thy seruants, and *some* of the Kings seruants be
dead: & thy seruant Vriah the Hittite is also dead.
25 Then Dauid said vnto ye messenger, k Thus
shalt thou say vnto Ioab, Let not this thing trou-
ble thee: for the sworde deuoureth † one as well
as another: make thy battell more strong against
the citie, and destroy it, and encourage thou him.
26 ¶ And when the wife of Vriah heard that
her husband Vriah was dead, shee mourned for
her husband.
27 So when the mourning was past, Dauid
sent and tooke her into his house, and shee be-
came his wife, and bare him a sonne: but ye thing
that Dauid had done, † displeased the Lord.

CHAP. XII.

1 Dauid reprooued by Nathan confesseth his sinne. 18 The childe conceiued in adulterie dieth. 24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are grieuously punished.

THen the Lord a sent Nathan vnto Dauid, who
came to him, and sayd vnto him, There were
two men in one citie, the one riche, and the other
poore.
2 The rich man had exceeding many sheepe
and oxen:
3 But the poore had none at all, saue one li-
tle sheepe which hee had bought, and nourished
vp: and it grew vp with him, and with his chil-
dren also, and did eate of his owne morsels, and
dranke of his owne cup, and slept in his bosome,
and was vnto him as his daughter.
4 Nowe there came a ‖ stranger vnto the rich
man, who ‖ refused to take of his owne sheepe,
and of his owne oxen to dresse for the stranger
that was come vnto him, but tooke the poore
mans sheepe, and dressed it for the man that was
come to him.
5 Then † Dauid was exceeding wroth with
the man, and sayde to Nathan, As the Lorde li-

† Ebr. saying.
h Except God continually vpholde vs with his mightie spirite, the most perfect fall headlong into all vice and abomination.
‖ Or, thou shalt doe thus, if.
i Meaning, Gideon, Iudg. 9. 52.53.
† Ebr. were against them.
k He dissembleth with the messenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be espied.
† Ebr. so and so.
† Ebr. was euill in the eyes of the Lorde.
a Because Dauid lay now drowned in sinne, the louing mercy of God, which suffreth not his to perish, waketh his conscience by this similitude and bringeth him to repentance.
‖ Or, wayfaring man.
‖ Or, spared.
† Ebr. the anger of Dauid was kindled.

ueth, the man that hath done this thing, † shall
surely die,
6 And hee shall restore the lambe * foure
folde, because he did this thing, and had no pitie
thereof.
7 Then Nathan sayd to Dauid, Thou art the
man. Thus sayth the Lord God of Israel, * I an-
oynted thee King ouer Israel, and deliuered thee
out of the hand of Saul,
8 And gaue thee thy lordes b house, and thy
lords c wiues into thy bosome, and gaue thee the
house of Israel, and of Iudah, and would moreo-
uer (if *that had bene* too litle) haue giuen thee
d such and such things.
9 Wherefore hast thou despised the comman-
dement of the Lord, to doe euil in his sight? thou
hast killed Vriah the Hittite with the sword, and
hast taken his wife *to be* thy wife, and hast slaine
him with the sword of the e children of Ammon.
10 Nowe therefore the sworde shal neuer de-
part from thine house, because thou hast despised
me, and taken the wife of Vriah the Hittite to be
thy wife.
11 Thus sayth the Lorde, Beholde, I will raise
vp euill against thee out of thine owne house, and
will * take thy wiues before thine eyes, and giue
them vnto thy neighbour, and he shall lie with
thy wiues in the sight of this f sunne.
12 For thou diddest it secretly: but I wil doe
this thing before all Israel, and before the sunne.
13 Then Dauid sayde vnto Nathan, * I haue
sinned against the Lorde. And Nathan sayd vnto
Dauid, The Lord also hath g put away thy sinne,
thou shalt not die.
14 Howbeit because by this deede thou hast
caused the enemies of the Lorde to h blaspheme,
the childe that is borne vnto thee shall surely die.
15 ¶ So Nathan departed vnto his house: and
the Lorde stroke the childe that Vriahs wife bare
vnto Dauid, and it was sicke.
16 Dauid therefore besought God for the
childe, and fasted, and i went in, and lay all night
vpon the earth.
17 Then the Elders of his house arose *to come*
vnto him, & to cause him to rise from the ground:
but he would not, neither did hee eate k meate
with them.
18 So on the seuenth day the childe died: and
the seruants of Dauid feared to tell him that the
childe was dead: for they sayde, Beholde, while
the childe was aliue, we spake vnto him, and hee
would not hearken vnto our voyce: howe then
shall we say vnto him, The childe is dead, † to
vexe *him* more?
19 But when Dauid sawe that his seruants
whispered, Dauid perceiued that the childe was
dead: therefore Dauid sayd vnto his seruants, Is
the childe dead? And they sayd, He is dead.
20 Then Dauid l arose from the earth, and
washed and anoynted himselfe, and changed his
apparell, and came into the house of the Lorde,
and worshipped, and afterward came to his owne
house, and bade that they should set bread before
him, and he did eate.
21 Then sayd m his seruants vnto him, What
thing is this, that thou hast done? thou diddest
fast and weepe for the childe while it was aliue,
but when the childe was dead, thou diddest rise
vp, and eate meate.

† Ebr. is the childe of death.
* Exod. 22. 1.
* 1. Sam. 16. 13.
b For Dauid succeeded Saul in his kingdome.
c The Iewes vnderstand this of Eglah and Michal or of Rizpah and Michal.
d That is, greater things then these: for Gods loue and benefites increase toward his, if by their ingratitude they stay him not.
e Thou hast most cruelly giuen him into the hands of Gods enemies.
* Deut. 28. 30. chap. 16. 22.
f Meaning, openly, as at noone dayes.
* Eccle. 47. 11.
g For the Lorde seeketh but that the sinner would turne to him.
h In saying that the Lorde hath appointed a wicked man to reigne ouer his people.
i To wit, to his priuie chamber.
k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.
† Ebr. and he will doe himselfe euill.
l Shewing that our lamentation ought not to be excessiue, but moderate: and that we must prayse God in all his doings.
m As they which considered not ye God graunteth many things to the teares and teares of the faithfull.

22 And he sayd, While the childe was yet a-
liue, I fasted, and wept: for I sayde, Who can tell
whether God will haue mercy on mee, that the
childe may liue?
23 But now being dead, wherefore should I
now fast? [n] Can I bring him againe any more? I
shall goe to him, but he shall not returne to me.
24 ¶ And Dauid comforted Bath-sheba his
wife, and went in vnto her, and lay with her, *and
she bare a sonne, and [o] he called his name Salo-
mon: also the Lord loued him.
25 For *the Lorde* had sent † by Nathan the
[p] Prophet: therefore [q] * hee called his name Ie-
didiah, because the Lord *loued him*.
26 ¶ Then Ioab fought against Rabbah of
the children of Ammon, and tooke the ‖ citie of
the kingdome.
27 Therefore Ioab sent messengers to Dauid,
saying, I haue fought against Rabbah, and haue
taken the citie of [r] waters.
28 Now therefore gather the rest of the peo-
ple together, & besiege the citie, that thou maiest
take it, lest † the victorie be attributed to me.
29 So Dauid gathered all the people together,
and went against Rabbah, and besieged it, and
tooke it.
30 * And he tooke their Kings crowne from
his head, (which weighed a [ſ] talent of golde, with
precious stones) and it was *set* on Dauids head:
and he brought away the spoyle of the citie in ex-
ceeding great abundance.
31 And hee caried away the people that was
therein, and put them vnder [t] sawes, and vnder
yron harowes, and vnder axes of yron, and cast
them into the tile kilne: euen thus did hee with
all the cities of the children of Ammon. Then
Dauid & all the people returned vnto Ierusalem.

n By this consideration he appeased his sorow.
* Matth.1.6.
o To wit, the Lord, 1.Chron. 22.9.
† Ebr. by the hand of.
p To call him Salomon.
q Meaning, Dauid.
* 1.Chro.22.9.
‖ Or, the chiefe city.
r That is, the chiefe citie, and where all the conduits are, is as good as taken.
† Ebr. my name be called vpon it.
* 1.Chron.20.2.
ſ That is, three score pound after the weight of the common talent.
t Signifying that as they were malicious enemies of God, so he put them to cruell death.

CHAP. XIII.

14 *Amnon Dauids sonne defileth her sister Tamar.* 19 *Tamar is comforted by her brother Absalom.* 29 *Absalom therefore killeth Amnon.*

NOw after this, so it was, that Absalom ẏ sonne
of Dauid hauing a faire sister, whose name
was [a] Tamar, Amnon ẏ sonne of Dauid loued her.
2 And Amnon was so sore vexed, that he fell
sicke for his sister Tamar: for she was a [b] virgin,
and it seemed hard to Amnon to doe any thing
to her.
3 But Amnon had a friend called Ionadab,
the sonne of Shimeah Dauids brother: and Iona-
dab was a very subtile man.
4 Who sayde vnto him, Why *art* thou the
Kings sonne so leane from day to day? wilt thou
not tell me? Then Amnon answered him, I loue
Tamar my brother Absaloms sister.
5 And Ionadab sayd vnto him, [c] Lie downe
on thy bed, and make thy selfe sicke: and when
thy father shall come to see thee, say vnto him, I
pray thee, let my sister Tamar come, and giue me
meate, and let her dresse meate in my sight, that
I may see it, and eate it of her hand.
6 ¶ So Amnon lay downe, and made himselfe
sicke: & when the king came to see him, Amnon
sayde vnto the King, I pray thee, let Tamar my
sister come, and make me a couple of [d] cakes in
my sight, that I may receiue meate at her hand.
7 Then Dauid sent home to Tamar, saying,
Goe nowe to thy brother Amnons house, and
dresse him meate.

a Tamar was Absaloms sister both by father and mother, and Amnons onely by father.
b And therefore kept in her fathers house, as virgins were accustomed.
c Here wee see that there is no enterprise so wicked, that can lacke counsell to further it.
d Meaning, some delicate and deinte meate.

8 ¶ So Tamar went to her brother Amnons
house, and he lay downe: and she tooke ‖ floure,
and knead it, and made cakes in his sight, and did
bake the cakes.
9 And she tooke a pan, and [e] powred them
out before him, but he would not eate. Then Am-
non sayd, Cause yee euery man to goe out from
[f] me: so euery man went out from him.
10 Then Amnon sayd vnto Tamar, Bring the
meate into the camber, that I may eate of thine
hand. And Tamar tooke the cakes which she had
made, & brought them into the chamber to Am-
non her brother.
11 And when she had set them before him to
eate, he tooke her, and sayd vnto her, Come, lie
with me, my sister.
12 But she answered him, Nay, my brother,
doe not force me: for no such thing * ought to be
done in Israel: commit not this folly.
13 And I, ‖ whither shall I cause my shame to
goe? and thou shalt be as one of [g] the fooles in
Israel: now therefore, I pray thee, speake to the
King, for he will not denie me vnto thee.
14 Howbeit hee would not hearken vnto her
voyce, but being stronger then she, forced her,
and lay with her.
15 Then Amnon hated her exceedingly, so
that ẏ hatred wherewith he hated her, was greater
then the loue, wherewith he had loued her: and
Amnon sayd vnto her, Vp, get thee hence.
16 And she answered him, ‖ There *is* no cause:
this euill (to put mee away) is greater then the
other that thou diddest vnto me: but hee would
not heare her.
17 But called his ‖ seruant that serued him, and
said, Put this woman now out from me, & locke
the doore after her.
18 (And she had a garment of [h] diuers co-
lours vpon her: for with such garments were the
Kings daughters that were virgins, apparelled)
Then his seruant brought her out, and locked the
doore after her.
19 And Tamar put ashes on her head, & rent
the garment of diuers colours which was on her,
and layde her hand on her head, and went her
way crying.
20 And Absalom her brother sayd vnto her,
Hath Amnon thy brother bene with thee? Now
yet be [i] still, my sister: he is thy brother: let not
this thing grieue thine heart. So Tamar remained
desolate in her brother Absaloms house.
21 ¶ But when King Dauid heard all these
things, he was very wroth.
22 And Absalom sayde vnto his brother Am-
non neither good nor bad: for Absalom hated
Amnon, because he had forced his sister Tamar.
23 ¶ And after the time of two yeeres, Absa-
lom had sheepesherers in ‖ Baal-hazor, which is
beside Ephraim, and [k] Absalom called all the
Kings sonnes.
24 And Absalom came to the King and sayd,
Beholde now, thy seruant hath sheepesherers: I
pray thee, that the King and his seruants would
goe with thy seruant.
25 But the King answered Absalom, Nay my
sonne, I pray thee, let vs not goe all, lest wee be
chargeable vnto thee. Yet Absalom lay sore vpon
him: howbeit he would not go, but † thanked him.
26 Then sayd Absalom, But, I pray thee, shall
not

‖ Or, paste.
e That is, seserued them on a dish.
f For the wicked are ashamed to doe that before men, which they are not afrayd to commit in the sight of God.
* Leuit.18.9.
‖ Or, how shall I put away my shame?
g As a lewd and wicked person.
‖ Or, for this cause.
‖ Or, boye.
h For that which was of diuers colours or pieces, in those dayes was had in greatest estimation, Gen. 37.3. iudg.5.30.
i For though he conceiued suddē vengeance in his heart, yet he dissembled it till occasion serued, and comforted his sister.
‖ Or, in the plaine of Hazor.
k To wit, to a banket, thinking thereby to fulfill his wicked purpose.
† Ebr. blessed.

‖ Pretending to the king, that Amnon was most deare vnto him.

not my brother ‖ Amnon goe with vs? And the
King answered him, Why should he go with thee?
27 But Absalom was instant vpon him, & he
sent Amnon with him, and all the Kings children.
28 ¶ Now had Absalom commanded his ser-
uants, saying, Marke nowe when Amnons heart is
merry with wine, and when I say vnto you, Smite
Amnon, kill him, feare not, for haue not m I com-
manded you? be bold therefore, & play the men.

m Such is the pride of the wicked masters, that in all their wicked commandements they thinke to be obeyed.

29 And the seruants of Absalom did vnto
Amnon, as Absolom had commanded: and all the
Kings sonnes arose, and euery man gate him vp
vpon his mule, and fled.
30 ¶ And while they were in the way, tidings
came to Dauid, saying, Absalom hath slaine al the
Kings sonnes, and there is not one of them left.
31 Then the King arose, and tare his gar-
ments, and lay on the n ground, and all his ser-
uants stoode by with their clothes rent.

n Lamenting, as he that felt the wrath of God vpon his house, Chap.12.10.

32 And Ionadab the sonne of Shimeah Dauids
brother answered & said, Let not my lord suppose
that they haue slaine all the yong men the Kings
sonnes: for Amnon only is dead, † because Absalō
had reported so, since he forced his sister Tamar.

† Ebr. because it was put in Absaloms mouth.

33 Now therefore let not my lorde the King
‖ take the thing so grieuously, to thinke that al the
Kings sonnes are dead: ‖ for Amnon only is dead.

‖ Or, take it to heart.
‖ Or, but.

34 ¶ Then Absalom fled: and the yong man
that kept the watch, lift vp his eyes, and looked,
and behold, there came much people by the way
of the hill side ‖ behinde him.

‖ Or, one after another.

35 And Ionadab said vnto ỷ King, Behold, the
Kings sonnes come: as thy seruant sayd, o so it is.

o That onely Amnon is dead.

36 And assoone as he had left speaking, be-
hold, the Kings sonnes came, and lift vp their voy-
ces, and wept: and the King also and all his ser-
uants wept exceedingly sore.
37 But Absalom fled away, and went to p Tal-
mai the sonne of Ammihur King of Geshur: and
Dauid mourned for his sonne euery day.

p For Maachah his mother was the daughter of this Talmai, Chap.3.3.

38 So Absalom fled, and went to Geshur, and
was there three yeeres.
39 And King Dauid ‖ desired to go forth vnto
Absalom, because hee was pacified concerning
Amnon, seeing he was dead.

‖ Or, ceased.

CHAP. XIIII.

2 *Absalom is reconciled to his father by the subtiltie of Ioab.* 24 *Absalom may not see the Kings face.* 25 *The beautie of Absalom.* 30 *Hee causeth Ioabs corne to be burnt, and is brought to his fathers presence.*

Then Ioab the sonne of Zeruiah perceiued,
that the Kings a heart was toward Absalom,

a That the king fauoured him.

2 And Ioab sent to Tekoah, and brought
thence a ‖ subtile woman, and said vnto her, I pray
thee, faine thy selfe to mourne, and nowe put on
mourning apparel, and b anoint not thy selfe with
oyle: but be as a woman that had now long time
mourned for the dead.

‖ Or, wise.

b In token of mourning: for they vsed anoynting to seeme cherefull.

3 And come to the King, and speake on this
maner vnto him, (for Ioab † taught her what she
should say).

† Ebr. put words in her mouth.

4 ¶ Then the woman of Tekoah spake vnto
the king, & fell downe on her face to the ground,
and did obeysance, and sayd, † Helpe, O King.

† Ebr. Saue.

5 Then the King said vnto her, What ayleth
thee? And she answered, I am in deede a † widow,
and mine husband is dead:

† Ebr. a widowe woman.

6 And thine handmayd had two c sonnes, and
they two stroue together in the fielde: (and there

c Vnder this parable she describeth the death of Amnon by Absalom.

was none to part them) so the one smote the o-
ther, and slewe him.
7 And behold, the whole familie is risen against
thine handmaid, and they saide, Deliuer him that
smote his brother, that we may kill him for the
d soule of his brother whom he slew, that we may
destroy the heire also: so they shall quench my
sparkle which is left, and shall not leaue to mine
husband neither name nor posterity vpon ỷ earth.

d Because he hath slaine his brother, he ought to be slaine according to the Law, Gen.9.6. exod.21.12.

8 And the King said vnto the woman, Goe to
thine house, and I will giue a charge for thee.
9 Then the woman of Tekoah said vnto the
King, My lord, O King, this e trespasse *be* on me,
and on my fathers house, and the King and his
throne *be* ‖ giltlesse.

e As touching the breath of the Law which punisheth blood, let me beare the blame.
‖ Or, innocent.

10 And the King sayde, Bring him to mee that
speaketh against thee, and hee shall touch thee
no more.
11 Then said she, I pray thee, let the King f re-
member the Lord thy God, that thou wouldest
not suffer many reuengers of blood to destroy,
lest they slay my sonne. And he answered, As the
Lord liueth, there shal not one haire of thy sonne
fall to the earth.

f Sweare that they shall not reuenge the blood, which are many in number.

12 Then the woman said, I pray thee, let thine
handmayde speake a word to my lorde the King.
And he sayd, Say on.
13 Then the woman sayde, Wherefore then
hast thou g thought such a thing against the peo-
ple of God? or *why* doeth the King, as one which
is faultie, speake this thing, that he will not bring
againe his banished?

g Why doest thou giue contrary sentence in thy sonne Absalom?

14 For we must needes die, and *we are* as wa-
ter spilt on the ground, which cannot be gathered
vp againe: neither doth God ‖ spare any person,
yet doeth hee appoynt h meanes, not to cast out
from him, him that is expelled.

‖ Or, accept.
h God hath prouided wayes (as sanctuaries) to saue them oft times, whom man iudgeth worthy death.

15 Nowe therefore that I am come to speake
of this thing vnto my lord the King, *the cause is*
that the people i haue made me afraid: therefore
thine handmayde sayde, Now will I speake vnto
the King: it may be that the King wil perfourme
the request of his handmayde.

i For I thought they would kill this mine heire.

16 For the King wil heare, to deliuer his hand-
mayde out of the hand of the man that would
destroy mee, and also my sonne from the inheri-
tance of God.
17 Therefore thine handmaide said, The word
of my lord the King shall now be † comfortable:
for my lorde the King is euen as an k Angel of
God in hearing of good and bad: therefore the
Lord thy God be with thee.

† Ebr. rest.
k Is of great wisdome to discerne right from wrong.

18 Then the King answered, and said vnto the
woman, Hide not from me, I pray thee, the thing
that I shall aske thee. And the woman sayde, Let
my lord the King now speake.
19 And the King said, Is not the l hand of Ioab
with thee in all this? Then the woman answered,
and sayd, As thy soule liueth, my lord the King, I
wil not turne to the right hand nor to the left,
from ought that my lorde the King hath spoken:
for euen thy seruant Ioab bade me, and he put all
these wordes in the mouth of thine handmayde.

l Hast not thou done this by the counsel of Ioab?

20 For to ỷ intent that I should m change the
forme of speache, thy seruant Ioab hath done this
thing: but ‖ my lorde is wise according to the wis-
dome of an Angell of God to vnderstande all
things that are in the earth.

m By speaking rather in a parable then plainely.
‖ Or, none can hide ought from the King.

21 ¶ And the King sayd vnto Ioab, Beholde

now, I haue a done this thing: go then, and bring
the yong man Absalom againe.
22 And Ioab fell to the grounde on his face,
and bowed himselfe, & † thanked the King. Then
Ioab sayde, This day thy seruant knoweth, that I
haue found grace in thy sight, my lord ÿ King, in
that ÿ King hath fulfilled ÿ request of his seruant.
23 ¶ And Ioab arose, and went to Geshur, and
brought Absalom to Ierusalem.
24 And the King sayde, Let him o turne to his
owne house, and not see my face. So Absalom tur-
ned to his owne house, & saw not the Kings face.
25 Now in all Israel there was none to bee so
much praised for beautie as Absalom: from the
sole of his foote euen to the toppe of his head
there was no blemish in him.
26 And when he polled his head, (for at euery
yeeres ende he polled it: because it was too heauie
for him, therefore he polled it) he weighed the
haire of his head at two hundreth p shekels by
the Kings weight.
27 And Absalom had three sonnes, and one
daughter named Tamar, which was a faire woman
to looke vpon.
28 ¶ So Absalom dwelt the space of two yeres
in Ierusalem, and saw not the Kings face.
29 Therefore Absalom sent for Ioab to send
him to the King, but he would not come to him:
and when he sent againe, he would not come.
30 Therefore he sayde vnto his seruants, Be-
holde, Ioab hath a ‖ fielde by my place, and hath
barley therein: goe, and set it q on fire: and Ab-
saloms seruants set the fielde on fire.
31 Then Ioab arose, and came to Absalom
vnto his house, and saide vnto him, Wherefore
haue thy seruants burnt my field with fire?
32 And Absalom answered Ioab, Beholde, I
sent for thee, saying, Come thou hither, and I will
send thee to the King for to say, Wherefore am I
come from Geshur? It had bene better for me to
haue bene there still: nowe therefore let mee see
the Kings face: and r if there be any trespasse in
me, let him kill me.
33 Then Ioab came to the King, & tolde him:
and he called for Absalom, who came to the King,
and bowed himselfe to the grounde on his face
before the King, and the King kissed Absalom.

a I haue granted thy request.
† Ebr. blessed.
o Couering herein his affection, and shewing some part of iustice to please the people.
p Which weyed 6.li.4. ounces after halfe an ounce the shekel.
‖ Or, possession.
q The wicked are impatient in their affections, and spare no vnlawful meanes to compasse them.
r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselues in their euil.

CHAP. XV.

2 The practises of Absalom to aspire to the kingdome. 14 Dauid and his flte. 31 Dauids prayer. 34 Hushai is sent to Absalom to discouer his counsell.

After this, Absalom † prepared him charets, &
horses, and fiftie men to a runne before him.
2 And Absalom rose vp earely, & stood hard
by the entring in of the gate: and euery man that
had any ‖ matter, and came to the King for iudge-
ment, him did Absalom call vnto him, and sayde,
Of what citie art thou? And he answered, Thy ser-
uant *is* of one of the b tribes of Israel.
3 Then Absalom sayde vnto him, See, thy
matters are good and righteous, but there is no
man *deputed* of the King to heare thee.
4 Absalom sayde moreouer, c Oh that I were
made Iudge in the land, that euery man which
hath any matter of controuersie, might come to
me, that I might doe him iustice.
5 And when any man came neere to him, and
did him obeysance, he put foorth his hand, and
tooke him, and kissed him.

† Ebr. made him.
a Which were as a garde to set forth his estate.
‖ Or, controuersie.
b That is, noting of what citie or place he was.
c Thus by slander, flatterie and faire promises the wicked seeke preferment.

6 And on this maner did Absalom to all Is-
rael, that came to the King for iudgement: so Absa-
lom d stale the hearts of the men of Israel.
7 ¶ And after e fourtie yeeres, Absalom sayde
vnto the King, I pray thee, let me goe to Hebron,
and render my vowe which I haue vowed vnto
the Lord.
8 For thy seruant vowed a vowe when I re-
mained at Geshur, in Aram, saying, If the Lord
shall bring me againe in deede to Ierusalem, I wil
f serue the Lord.
9 And the King sayd vnto him, Goe in peace.
So he arose, and went to Hebron.
10 ¶ Then Absalom sent spyes throughout al
the tribes of Israel, saying, When yee heare the
sound of the trumpet, Ye shall say, Absalom reig-
neth in Hebron.
11 ¶ And with Absalom went two hundreth
men out of Ierusalem, that were g called: and
they went in their simplicitie, knowing nothing.
12 Also Absalom sent for Ahithophel the Gi-
lonite Dauids counseller, from his citie Giloh,
while he offred sacrifices: & the treason was great:
for the people † encreased still with Absalom.
13 Then came a messenger to Dauid, saying,
The hearts of the men of Israel are turned after
Absalom.
14 Then Dauid sayd vnto all his seruants that
were with him at Ierusalem, Vp, and let vs flee:
for we shall not escape from h Absalom: make
speede to depart, lest hee come suddenly and take
vs, and bring euill vpon vs, and smite the citie
with the edge of the sword.
15 And the Kings seruants said vnto him, Be-
hold, thy seruants *are ready to doe* according to al
that my lord the King shall † appoynt.
16 So the King departed and all his houshold
† after him, and the King left ten concubines to
keepe the house.
17 And the King went forth and all the peo-
ple after him, and taried in a ‖ place i farre off.
18 And all his seruants were about him, and
all the k Cherethites and al the Pelethites and all
the Gittites, *euen* sixe hundreth men which were
come after him from Gath, went before the King.
19 Then sayde the King to l Ittai the Gittite,
Wherefore commest thou also with vs? Returne
and abide with the King, for thou art a stranger:
depart thou therefore to thy place.
20 Thou camest yesterday, and should I cause
thee to wander to day and goe with vs? I wil goe
whither I can: therefore returne thou, and cary a-
gaine thy m brethren: mercy & n trueth *be* ŵ thee.
21 And Ittai answered the King, and sayd, As
the Lord liueth, and as my lord the King liueth, in
what place my lord the King shall be, whether in
death or life, euen there surely will thy seruant be.
22 Then Dauid saide to Ittai, Come, and goe
forward. And Ittai the Gittite went, and all his
men, and all the children that were with him.
23 And all the countrey wept with a loude
voyce, and o all the people went forward, but the
King passed ouer the brooke Kidron: and all the
people went ouer toward ÿ way of the wildernes.
24 ¶ And lo, Zadok also *was there*, and all the
Leuites with him, p bearing the Arke of the co-
uenant of God: and they set downe the Arke of
God, and Abiathar went q vp vntill the people
were all come out of the citie.

d By insinuating [...] from his father to himselfe.
e Counting from the time that the Israelites had asked a King of Samuel.
f By offring a peace offring, which was lawfull to do in any place.
g And bid to his feast in Hebron.
† Ebr. went and increased.
h Whose heart he saw that [...] so possessed, that he would leaue no mischiefe vnattempted.
† Ebr. chuse.
† Ebr. at his feet.
‖ Or, house.
i To wit, from Ierusalem.
k These were the kings garde, as some write, his counsellers.
l Who, as some write, was the kings sonne of Gath.
m Meaning, the men of his familie.
n God requite thee thy friendship and fidelitie.
o To wit, the six hundreth men.
p Which were of the charge of the Kohathites, Num. 4.
q To stand by the Arke.

25 Then

25 Then the King said vnto Zadok, Carie the
Arke of God againe into the citie: if I shall finde
fauour in the eyes of the Lorde, he will bring me
againe, and shew me *both* it, and the || Tabernacle
thereof.
26 But if he thus say, I haue no delite in thee,
behold, ſ here am I, let him doe to me as seemeth
good in his eyes.
27 The king said againe vnto Zadok ẏ Priest,
Art not thou a * Seer? returne into the citie in
peace, & your two sonnes with you: *to wit*, Ahi-
maaz thy sonne, & Ionathan ẏ sonne of Abiathar.
28 Behold, I will tary in the fieldes of the wil-
dernesse, vntill there come some worde from you
to be tolde me.
29 Zadok therefore and Abiathar caried the
Arke of God againe to Ierusalem, and they taried
there.
30 And Dauid went vp the mount of oliues
and wept as he went vp, and had his head ſ coue-
red, and went barefooted: and all the people that
was with him, had euery man his head couered,
and as they went vp, they wept.
31 Then one tolde Dauid, saying, Ahithophel
is one of them that haue conspired with Absalom:
and Dauid sayd, O Lorde, I pray thee, turne the
t counsell of Ahithophel into foolishnesse.
32 ¶ Then Dauid came to the toppe of the
mount where he worshipped God: and beholde,
Hushai the Archite came against him with his
coate torne, and hauing earth vpon his head.
33 Vnto whom Dauid sayd, If thou goe with
me, thou shalt be a burthen vnto me.
34 But if thou returne to the citie, and say vn-
to Absalom, I wil be thy u seruant, O King, (as I
haue bene in time past thy fathers seruant, so will
I nowe be thy seruant) then thou mayest bring
me the counsell of Ahithophel to nought.
35 And hast thou not there with thee Zadok
and Abiathar the Priestes? therefore whatsoeuer
thou shalt heare out of the Kings house, thou
shalt shew to Zadok and Abiathar the Priests.
36 Beholde, there are with them their two
sonnes: Ahimaaz Zadoks *sonne*, and Ionathan A-
biathars *sonne*: by them also shall ye send me eue-
ry thing that ye can heare.
37 So Hushai Dauids friend went into the ci-
tie: and Absalom came into Ierusalem.

|| Or, his tabernacle.

ſ The faithfull in all their afflictions shewe themselues obedient to Gods will.

* 1.Sam.9.9.

ſ With ashes and dust in signe of sorowe.

t The counsell of the craftie worldlings doeth more harme then the open force of the enemie.

u Though Hushai dissembled here at the Kings request, yet may we not vse this example to excuse our dissimulation.

CHAP. XVI.

1 The infidelitie of Ziba. 5 Shimei curseth Dauid. 16 Hushai commeth to Absalom. 21 The counsell of Ahithophel for the concubines.

WHen Dauid was a little past the a toppe of
the hill, beholde, Ziba the seruant of Me-
phibosheth met him with a couple of asses sadled,
and vpon them two hundreth *cakes* of bread, &
an hundreth bunches of raisins, and an hundreth
of || dried figges, and a bottle of wine.
2 And the King said vnto Ziba, What mea-
nest thou by these? And Ziba said, They be b asses
for the kings housholde to ride on, & bread and
dried figges for the yong men to eate, and wine,
that the faint may drinke in the wildernesse.
3 And the king sayde, But where is thy ma-
sters sonne? Then Ziba answered the King, Be-
holde, he remaineth in Ierusalem: for hee sayde,
This day shall the house of Israel restore mee the
kingdome of my father.
4 Then said the King to Ziba, Beholde, thine

a Which was the hill of Oliues, Chap.15.30.

|| Or, fig cakes.

b Commonly there are no viler traitors then they, which vnder pretence of friendship accuse others.

are all that *perteined* vnto Mephibosheth. And
Ziba sayd, † I beseech thee, let me finde grace in
thy sight, my lord, O King.
5 ¶ And when King Dauid came to c Bahu-
rim, beholde, thence came out a man of the fa-
milie of the house of Saul, named Shimei ẏ sonne
of Gera: and he came out, and cursed.
6 And he cast stones at Dauid, and at all the
seruants of King Dauid: and all the people, and
all the men of warre *were* on his d right hand, and
on his left.
7 And thus sayde Shimei when hee cursed,
Come foorth, come foorth thou † murtherer, and
† wicked man.
8 The Lord hath brought vpon thee all the
e blood of the house of Saul, in whose stead thou
hast reigned: and the Lorde hath deliuered thy
kingdome into the hand of Absalom thy sonne:
and beholde, thou art *taken* in thy wickednesse,
because thou art a murtherer.
9 Then said Abishai the sonne of Zeruiah vn-
to the King, Why doeth this dead * dog curse my
my lorde the King? let me goe, I pray thee, and
take away his head.
10 ¶ But the King sayd, What haue I to doe
with you, ye sonnes of Zeruiah? for he curseth eue,
because the Lord hath f bidden him curse Dauid:
who dare then say, Wherefore hast thou done so?
11 And Dauid said to Abishai, and to all his
seruants, Beholde, my sonne which came out of
mine owne bowels, seeketh my life: then howe
much more now may this sonne of Iemini? Suf-
fer him to curse: for the Lord hath bidden him.
12 It may be that the Lorde will looke on
|| mine affliction, and g doe me good for his cur-
sing this day.
13 And as Dauid and his men went by the
way, Shimei went by the side of the mountaine
ouer against him, and cursed as he went, & threw
stones against him, and cast dust.
14 Then came the King and all the people
that were with him wearie, and refreshed them-
selues h there.
15 ¶ And Absalom & all the people, the men
of Israel, came to Ierusalem, and Ahithophel with
him.
16 And when Hushai ẏ Archite Dauids friend
was come vnto Absalom, Hushai sayd vnto Absa-
lom, † God saue the King, God saue the King.
17 Then Absalom sayd to Hushai, Is this thy
kindnesse to thy i friend? Why wentest thou not
with thy friend?
18 Hushai then answered vnto Absalom, Nay,
but whome the Lord and this people, and all the
men of Israel chuse, his will I be, and with him
will I dwell.
19 And † moreouer vnto whome shall I doe
seruice? not to his sonne? as I serued before thy
father, so will I before thee.
20 ¶ Then spake Absalom to Ahithophel,
Giue counsell what we shall doe.
21 And k Ahithophel said vnto Absalom, Goe
in to thy fathers concubines, which hee hath left
to keepe the house: and when all Israel shall
heare, that thou art abhorred of thy father, the
hands of all that are with thee shalbe strong.
22 So they spread Absalom a tent vpon the
top of the house, and Absalom went in to his fa-
thers concubines in the sight of all Israel.

† Ebr. I worship.

c Which was a citie in the tribe of Beniamin.

d That is, round about him.

† Ebr. man of blood.

† Ebr. man of Belial.

e Reproching him as though by his meanes Ish-bosheth and Abner were slaine.

* 1.Sam.24.15. & chap.3.8.

f Dauid felt that this was the iudgement of God for his sinne, & therefore humbleth himselfe to his rod.

|| Or, my teares.

g Meaning, that the Lord wil send comfort to his when they are oppressed.

h To wit, at Bahurim.

† Ebr. Let the King liue.

i Meaning, Dauid.

† Ebr. the second time.

k Suspecting the change of the kingdome, and so his owne ouerthrow, he giueth such counsell as might most hinder his fathers reconciliation, and also declare to the people that Absalom [illegible]

 23 And

23 And the counsell of Ahithophel which he
counselled in those dayes, was like as one had asked
counsell at the oracle of God: so was all the
counsell of Ahithophel both with Dauid & with
Absalom.

It was so esteemed for the successe thereof.

CHAP. XVII.

7 Ahithophels counsell is ouerthrowen by Hushai. 14 The Lord had so ordeined. 19 The Priestes sonnes are hid in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himselfe. 27 They bring vittailes to Dauid.

Moreouer Ahithophel sayd to Absalom, [a] Let
me chuse out now twelue thousand men, &
I will vp and follow after Dauid this night,

a The wicked are so greedie to execute their malice, that they leaue none occasion, that may further the same.

2 And I will come vpon him: for he is wearie,
and weake handed: so I will feare him, and all
the people that are with him, shall flee, and I will
smite the King onely,
3 And I will bring againe all the people vnto
thee, and when all shall returne, ([b] the man
whome thou seekest *being slaine*) all the people
shall be in peace.

b Meaning, Dauid.

4 And the saying † pleased Absalom well, and
all the Elders of Israel.

† Ebr. was right in the eyes of Absalom.

5 Then sayd Absalom, Call now Hushai the
Archite also, and let vs heare likewise † what hee
sayth.

† Ebr. what is in his mouth.

6 So when Hushai came to Absalom, Absalom
spake vnto him, saying, Ahithophel hath
‖ spoken thus: shal we doe after his saying, or no?
tell thou.

‖ Or, giuen such counsell.

7 Hushai then answered vnto Absalom, The
counsel that Ahithophel hath giuen, is not [c] good
at this time.

c Hushai sheweth himselfe faithfull to Dauid, in that he reprooueth this wicked counsell and purpose.

8 For, sayd Hushai, thou knowest thy father,
and his men, that they be strong men, and are
chafed in minde as a beare robbed of her whelps
in the fielde: also thy father is a valiant warrier,
and will not ‖ lodge with the people.

‖ Or, tarie all night.

9 Beholde, he is hid now in some caue, or in
some place: and though some of them be ouerthrowen
at the first, yet the *people* shal heare, and
say, The people that follow Absalom, † be ouerthrowen.

† Ebr. haue a breach, or, ruine.

10 Then he also that is valiant, whose heart is
as the heart of a lion, shall † shrinke and faint: for
all Israel knoweth, that thy father is valiant, and
they which be with him, stout men.

† Ebr. melt.

11 Therefore my counsell is, that all Israel be
gathered vnto thee, from Dan euen to Beer-sheba
as the sand of the sea in number, and that thou
go to battell in thine owne person.
12 So shall we come vpon him in some place,
where we shal finde him, and ‖ we wil vpon him as
the dewe falleth on the ground: & of all the men
that are with him, we wil not leaue him one.

‖ Or, we will campe against him.

13 Moreouer, if he be gotten into a citie, then
shal all the men of Israel bring ropes to that citie,
and we will draw it into the riuer, vntill there be
not one small stone found there.
14 ¶ Then Absalom and all the men of Israel
sayd, The counsel of Hushai the Archite is better,
then the counsell of Ahithophel: for the Lorde
had ‖ determined to destroy the [d] good counsell
of Ahithophel, that the Lord might [e] bring euill
vpon Absalom.

‖ Or, commanded.
d That counsell which seemed good at the first to Absalom, vers. 4.
e For by the counsell of Hushai he went to the battell, where he was destroyed.

15 Then said Hushai vnto Zadok and to Abiathar
the Priests, Of this and that maner did Ahithophel
and the Elders of Israel counsell Absalom;
and thus and thus haue I counselled.

16 Now therefore send quickly, & shewe Dauid,
saying, Tarie not this night in [f] the fieldes of the
wildernes, but rather get thee [f] ouer, lest the king
be deuoured & all the people that are with him.

f That is, ouer Iorden.

17 ¶ Now Ionathan and Ahimaaz abode by
‖ En-rogel: (for they might not be seene to come
into the citie) & a mayd went, and tolde [g] them,
and they went and shewed King Dauid.

‖ Or, the well of Rogel.
g Meaning, the message from their fathers.

18 Neuerthelesse a yong man sawe them, and
tolde it to Absalom. therefore they both departed
quickly, and came to a mans house in Bahurim,
who had a well in his court, into the which
they went downe.
19 And [h] the wife tooke and spred a couering
ouer the welles mouth, and spred ground corne
thereon, that the thing should not be knowen.

h Thus God sendeth succour to his in their greatest dangers.

20 And when Absaloms seruants came to the
wife into the house, they sayd, Where is Ahimaaz
and Ionathan? And the woman answered them,
They be gone ouer the [i] brooke of water. And
when they had sought them, and could not finde
them, they returned to Ierusalem.

i The Chalde text readeth, nowe they haue passed the Iorden.

21 And assoone as they were departed, the other
came out of the well, and went and tolde
King Dauid, and sayd vnto him, Vp, and get you
quickly ouer the water: for [k] such counsell hath
Ahithophel giuen against you.

k To wit, to pursue thee with all haste.

22 Then Dauid arose, and all the people that
were with him, and they went ouer Iorden [l] vntill
the dawning of the day, so that there lacked not
one of them, that was not come ouer Iorden.

l They trauelled all night, and by morning had all their companie passed ouer.

23 ¶ Nowe when Ahithophel sawe that his
counsell was not followed, he sadled his asse, and
arose, and he went home vnto his citie, & put his
householde in order, and [m] hanged himselfe, and
died, and was buried in his fathers graue.

m Gods iust vengeance, euen in this life is powred on them, which are enemies, traitours, or persecuters of his Church.

24 ¶ Then Dauid came to Mahanaim. And
Absalom passed ouer Iorden, he, and all the men
of Israel with him.
25 And Absalom made Amasa captaine of the
hoste in the stead of Ioab: which Amasa was a
mans sonne named Ithra an Israelite, that went in
to Abigail ÿ daughter of [n] Nahash, sister to Zeruiah
Ioabs mother.

n Who was also called Ishai Dauids father.

26 So Israel and Absalom pitched in the land
of Gilead.
27 ¶ And when Dauid was come to Mahanaim,
Shobi the sonne of Nahash out of Rabbah
of the children of Ammon, and Machir the sonne
of Ammiel out of Lo-debar, & Barzelai the Gileadite
out of Rogel
28 [o] *Brought* beds, and basens, and earthen
vessels, and wheat, and barley, and floure, & parched
corne, and beanes, and lentiles, and parched
corne.
29 And they brought honie, and butter, and
sheepe, and cheese of kine for Dauid and for the
people that were with him, to eate: for they sayd,
The people is hungrie, and wearie, and thirstie in
the wildernesse.

o God sheweth himselfe most liberall to his, when they seeme to be vtterly destitute.

CHAP. XVIII.

2 Dauid diuideth his armie into three partes. 9 Absalom is hanged, slaine, and cast in a pitte. 33 Dauid lamenteth the death of Absalom.

Then Dauid [a] numbred the people that were
with him, & set ouer them captaines of thousands
and captaines of hundreds.

a For certaine of the Reubenites, Gadites, & of the halfe tribe, could not beare the insolencie of the sonne against the father, & therefore ioyned with Dauid.

2 And Dauid sent foorth the third part of the
people vnder the hand of Ioab, and the thirde
part

part vnder the hand of Abishai Ioabs brother the
sonne of Zeruiah: and the *other* third part vnder
the hand of Ittai the Gittite. And the King saide
vnto the people, I will go with you my selfe also.
3 But the people answered, Thou shalt not goe
foorth: for if wee flee away, they will not regard
vs, neither will they passe for *vs*, though halfe of
vs were slaine: but thou b art nowe woorth ten
thousande of vs: therefore nowe it is better that
thou succour vs out of the citie.
4 Then the King said vnto them, What see-
meth you best, that I will doe. So the King stood
by the gate side, and all the people came out by
hundreths and by thousands.
5 And the King commaunded Ioab and Abi-
shai, and Ittai, saying, *Entreate* the yong man Ab-
salom gently for my sake. And all the people
heard whē the King gaue al the captaines charge
concerning Absalom.
6 So the people went out into the fielde to
meete Israel, and the battell was in the c wood
of Ephraim;
7 Where the people of Israel were slaine be-
fore the seruants of Dauid: so there was a great
slaughter that day, *euen* of twentie thousande.
8 ¶ For the battel was scattered ouer all the
countrey: and the wood deuoured much more
people that day then did the sword.
9 ¶ Now Absalom met the seruants of Dauid,
and Absalom rode vpon a mule, and the mule
came vnder a great thicke oke: & his head caught
holde of the oke, and he was taken vp ‖ betweene
the heauen and the earth: and the mule that was
vnder him went away.
10 And one that sawe it, tolde Ioab, saying,
Beholde, I sawe Absalom hanged in an oke.
11 Then Ioab saide vnto the man that tolde
him, And hast thou in deede seene? why then
diddest not thou there smite him to the grounde,
and I would haue giuen thee ten * *shekels* of sil-
uer, and a girdle?
12 Then the man saide vnto Ioab, Though
I should † receiue a thousand *shekels* of siluer in
mine hande, yet woulde I not lay mine hande
vpon the Kings sonne: for in our hearing the King
charged thee, and Abishai, and Ittai, saying, Be-
ware, least any *touch* the yong man Absalom.
13 If I had done it, *it had bene* † the danger of
my life: for nothing can be hid from the King:
yea, thou thy selfe wouldest haue bin against me.
14 Then saide Ioab, I will not thus tary with
thee. And he tooke three dartes in his hande, and
thrust them † through Absalom, while he was
yet aliue in the middes of the oke.
15 And ten seruants that bare Ioabs armour,
compassed about & smote Absalom, & slewe him.
16 Then Ioab d blewe the trumpet, and the
people returned from pursuing after Israel: for
Ioab helde backe the people.
17 And they tooke Absalom, and cast him in-
to a great e pit in the wood, and laied a mightie
great heape of stones vpon him: and all Israel fled
euery one to his tent.
18 Nowe Absalom in his life time had taken
and reared him vp a pillar, which is in the * kings
dale: for he saide, I haue no f sonne to keepe my
name in remembrance. and he called the pillar
after his owne name, and it is called vnto this day,
Absaloms place.

b Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather lose their liues, then that ought shoulde come vnto him.

c So called, because the Ephraimites (as some say) fed their cattel beyond Iorden in this wood.

‖ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

*Gene.23.15.

†Ebr. weigh vpon mine hand.

†Ebr. a lye against my soule.

†Ebr. in the heart of Absalom.

d For he had pitie of the people, which was seduced by Absaloms flatterie.

e Thus God turned his vaine glorie to shame.

*Gen.14.17.

f It seemeth that God had punished him in taking away his children, Chap.14.27.

19 ¶ Then said Ahimaaz the sonne of Zadok,
I pray thee, let me runne, and beare the King ti-
dings that the Lorde hath † deliuered him out of
the hande of his enemies.
20 And Ioab said vnto him, Thou g shalt not
be the messenger to day, but thou shalt beare ti-
dings another time, but to day thou shalt beare
none: for the Kings sonne is dead.
21 Then said Ioab to Cushi, Goe, tel the King,
what thou hast seene. And Cushi bowed himselfe
vnto Ioab, and ran.
22 Then saide Ahimaaz the sonne of Zadok a-
gaine to Ioab, What, I pray thee, if I also runne
after Chushi? And Ioab said, Wherefore now wilt
thou runne, my sonne, seeing that thou hast no
tidings to bring?
23 Yet what if I runne? Then he saide vnto
him, Runne. So Ahimaaz ranne by the way of
the plaine, and ouerwent Cushi.
24 Now Dauid sate betweene the two h gates.
And the watchman went to the top of the gate
vpon the wall, and lift vp his eyes, and sawe, and
beholde, a man came running alone.
25 And the watchman cryed, & tolde ye King.
And the King said, If he be alone, † he bringeth
tidings. And he came apace, and drewe neere.
26 And the watchman sawe another man run-
ning, and the watchman called vnto the porter,
and said, Behold, *another* man runneth alone. And
the King said, He also bringeth tidings.
27 And the watchman said, † Me thinketh the
running of the formost *is* like the running of A-
himaaz the sonne of Zadok. Then the king saide,
He is a i good man, & commeth wt good tidings.
28 And Ahimaaz called, and saide vnto the
King, Peace *be with thee*: and he fel downe to the
earth vpon his face before the King, & said, Bles-
sed be ye Lord thy God, who hath ‖ shut vp ye men
that lift vp their hands against my Lord the King.
29 And the King said, Is the yong man Ab-
salom safe? And Ahimaaz answered, When Ioab
sent the Kings k seruant, and *me* thy seruant, I
sawe a great tumult, but I knewe not what.
30 And the King said vnto him, Turne aside,
and stand here. so he turned aside and stoode stil.
31 And behold, Cushi came, and Cushi saide,
† Tidings, my Lord the King: for the Lorde hath
deliuered thee this day out of the hand of all that
rose against thee.
32 Then the King said vnto Cushi, Is the yong
man Absalom safe? And Cushi answered, The
enemies of my Lorde the King, and all that rise
against thee to doe thee hurt, be as that yong
man is.
33 And the King was l mooued, and went vp
to the chamber ouer the gate, and wept: and as
he went, thus he said, O my sonne Absalom, my
sonne, my sonne Absalom: would God I had dy-
ed for thee, O Absalom, my sonne, my sonne.

†Ebr. iudged.

g For Ioab bare a good affection to Ahimaaz and doubted howe Dauid woulde take Absaloms death.

h He sate in the gate of the citie of Mahanaim.

†Ebr. tidings are in his mouth.

†Ebr. I see the running.

i He had had experience of his fidelitie, Chap. 17.21.

‖Or, deliuered vp.

k To wit, Cushi, who was an Ethiopian.

†Ebr. tidings is brought.

l Because he considered both the iudgement of God against his sinne, and could not otherwise hide his fatherly affection toward his sonne.

CHAP. XIX.

7 Ioab encourageth the King. 8 Dauid is restored. 23 Shimei is pardoned. 24 Mephibosheth meeteth the King. 39 Barzillai departeth. 41 Israel striueth with Iudah.

AND it was tolde Ioab, Behold, the King wee-
peth and mourneth for Absalom.
2 Therefore the † victorie of that day was tur-
ned into mourning to all the people: for the peo-
ple heard say that day, The King sorroweth for
his sonne.

†Ebr. saluation, or deliuerance.

3 And

3 And the people went that day into the ci-
tie ||secretely, as people confounded hide them
selues when they flee in battell.

||Or, by stealth.

4 So the King ᵃhid his face, and the King cry-
ed with a loude voyce, My sonne Absalom, Ab-
salom my sonne, my sonne.

a As they do that mourne.

5 ¶ Then Ioab came into ᵇthe house to the
King, & said, Thou hast shamed this day the faces
of all thy seruants, which this day haue saued thy
life, & ẏ liues of thy sonnes, & of thy daughters, &
ẏ liues of thy wiues, & the liues of thy cōcubines,

b At Mahanaim.

6 In that thou louest thine enemies, and ha-
test thy friendes: for thou hast declared this day,
that thou regardest neither thy || princes nor ser-
uants: therefore this day I perceiue, that if Absa-
lom had liued, and we all had dyed this day, that
then it would haue † pleased thee well.

||Or, captaines.

† Ebr. bene right in thine eyes.

7 Nowe therefore vp, come out, and speake
† comfortably vnto thy seruants: for I sweare by
the Lorde, except thou come out, there will not
tarie one man with thee this night: and that will
be worse vnto thee, then all the euill that fell on
thee from thy youth hitherto.

† Ebr. to the heart of thy seruants.

8 Then the king arose, and sate in the ᶜgate:
and they tolde vnto all the people, saying, Be-
holde, the King doeth sit in the gate: and all the
people came before the King: for Israel had fled
euery man to his tent.

c Where the most resort of the people haunted.

9 ¶ Then all the people were at ᵈstrife tho-
rowout all the tribes of Israel, saying, The King
saued vs out of the hand of our enemies, and he
deliuered vs out of the hand of the Philistims, &
now he is fled out of the land for Absalom.

d Euery one blamed another and stroue who should first bring him home.

10 And Absalom, whom we anoynted ouer
vs, is dead in battell: therefore why are ye so slow
to bring the King againe?

11 But King Dauid sent to Zadok and to A-
biathar the ᵉPriestes, saying, Speake vnto the El-
ders of Iudah, & say, Why are ye behind to bring
the King againe to his house, (for the saying of all
Israel is come vnto the King, *euen* to his house)

e That they should reproue the negligence of the Elders, seing the people were so forward.

12 Ye are my brethren: my bones and my
flesh are ye: wherefore then are yee the last that
bring the King againe?

13 Also say yee to Amasa, Art thou not my
bone and my flesh? God doe so to me and more
also, if thou be not captaine of the hoste to me
for euer in the ᶠroome of Ioab.

f By this policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

14 So he bowed the heartes of all the men of
Iudah, as of one man: therefore they sent to the
King, saying, Returne thou with all thy seruants.

15 ¶ So the King returned, and came to Ior-
den. And Iudah came to Gilgal, for to goe to
meete the King, *and* to conduct him ouer Iordē.

16 ¶ And ᵍShimei the sonne of Gera, ẏ sonne
of Iemini, which was of Bahurim, hasted & came
down with ẏ men of Iudah to meete king Dauid,

g Who had before reuiled him, Chap. 16. 13.

17 And a thousande men of Beniamin with
him, and * Ziba the seruant of the house of Saul,
and his fifteene sonnes and twentie seruants with
him: and they went ouer Iorden before the king.

* Chap. 16. 2.

18 And there went ouer a boate to carie ouer
the Kings houshold, and to do him pleasure. Then
Shimei the sonne of Gera fell before the King,
when he was come ouer Iorden,

19 And saide vnto the King, Let not my Lord
impute* wickednesse vnto me, nor remember the
thing that thy seruant did ʰwickedly when my
lorde the King departed out of Ierusalem, that

* Chap. 16. 5.

h For in his aduersitie he was his most cruell enemie, and now in his prosperitie seeketh by flatterie to creepe into fauour.

the King should take it to his heart.

20 For thy seruant doeth knowe, that I haue
done amisse: therefore behold, I am the first
this day of all the house of ⁱIoseph, that am come
to goe downe to meete my lord the King.

i By Ioseph he meaneth Ephraim, Manasseh and Beniamin (whereof he was) because these three were vnder one standerd, Nomb. 2. 18.

21 But Abishai the sonne of Zeruiah answered,
and saide, Shal not Shimei die for this, because he
cursed the Lords anoynted?

22 And Dauid saide, What haue I to doe with
you, ye sonnes of Zeruiah, that this day ye should
be aduersaries vnto me? shall there any man die
this day in Israel? for doe not I knowe, that I am
this day King ouer Israell?

23 Therefore the King said vnto Shimei, Thou
shalt not ᵏdie, and the king sware vnto him.

k By my handes, or during my life, as reade, 1 King. 2. 8, 9.

24 ¶ And Mephibosheth the sonne of Saul
came downe to meete the King, and had neither
washed his feete, nor dressed his beard, nor wa-
shed his clothes from the time the king departed,
vntill he returned in peace.

25 And when ˡhe was come to Ierusalem, and
met the king, the king said vnto him, Wherefore
wentest not thou with me, Mephibosheth?

l When Mephibosheth being at Ierusalem had met the King.

26 And he answered, My lord the King, my
seruant deceiued me: for thy seruant said, I would
haue mine asse sadled to ride thereon, for to goe
with the king, because thy seruant *is* lame.

27 And he hath *accused thy seruant vnto
my lord the King: but my lorde the King *is* as an
ᵐAngel of God: do therefore thy pleasure.

* Chap. 16. 3.

m Able for his wisdome to iudge in all matters.

28 For all my fathers house were ⁿbut dead
men before my lord the King, yet diddest thou
set thy seruant among them that did eate at thine
owne table: what right therefore haue I yet to
cry any more vnto the King?

n Worthie to die for Sauls crueltie towarde thee.

29 And the king said vnto him, Why speakest
thou any more of thy matters? I haue said, Thou,
and Ziba deuide the ᵒlandes.

o Dauid did euil in taking his landes from him before he knew the cause, but much worse, that knowing the trueth, he did not restore them.

30 And Mephibosheth saide vnto the King,
Yea, let him take all, seeing my lorde the King is
come home in peace.

31 ¶ Then Barzillai the Gileadite came downe
from Rogelim, and went ouer Iorden with the
King, to conduct him ouer Iorden.

32 Nowe Barzillai was a very aged man, *euen*
fourescore yeare olde, and he had prouided the
King of sustenance, while he lay at Mahanaim:
for he was a man of very great substance.

33 And ẏ king said vnto Barzillai, Come ouer
with me, & I wil feede thee with me in Ierusalem.

34 And Barzillai said vnto the king, † Howe
long haue I to liue, that I should goe vp with the
king to Ierusalem?

† Ebr. how many dayes are the yeres of my life?

35 I am this day fourescore yeare olde: and
can I discerne betweene good or euill? Hath thy
seruant any taste in that I eate or in that I drinke?
Can I heare any more the voyce of singing men
and women? wherefore then should thy seruant
be any more a ᵖburthen vnto my lord the King?

p He thought it not meete to receiue benefites of him to whom he was not able to doe seruice againe.

36 Thy seruant will goe a litle way ouer Ior-
den with the King, and why wil the King recom-
pence it me with such a rewarde?

37 I pray thee, let thy seruant turne backe a-
gaine, that I may die in mine owne citie, and *be
buryed* in the graue of my father and of my mo-
ther: but beholde thy seruant ᑫChimham, let
him goe with my lord the King, and doe to him
what shall please thee.

q My sonne.

38 And the king answered, Chimham shall go
with

with me, and I will doe to him that thou shalt be
content with: and whatsoeuer thou shalt || require
of me, that will I doe for thee.
39 So al the people went ouer Iorden: and the
King passed ouer: and the King kissed Barzillai, &
|| blessed him, & he returned vnto his owne place.
40 ¶ Then the King went to [r] Gilgal, and
Chimham went with him, and all the people of
Iudah conducted the King, and also halfe the
people of [s] Israel.
41 And beholde, all the men of Israel came to
the King, and said vnto the King, Why haue our
brethren the men of Iudah stollen thee away, and
haue brought the King and his houshold, and all
Dauids men with him ouer [t] Iorden?
42 And all the men of Iudah answered the
men of Israel, Because the King is neere of kin to
vs: and wherefore now be ye angry for this mat-
ter? haue we eaten of the Kings *cost*, or haue we
taken any bribes?
43 And the men of Israel answered the men
of Iudah, and sayde, Wee haue ten partes in the
King, and haue also more *right* to Dauid then ye:
Why then did yee despise vs, || that our aduise
should not be first had in restoring our King? And
the words of the men of Iudah were fiercer then
the wordes of the men of Israel.

|| Or, chuse.
|| Or, bade him farewell.
r Where the tribe of Iudah taried to receiue him.
s Which had taken part with the king.
t Toward Ierusalem.
|| Or, haue not we first spoken to bring home the King? verse 11.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

THen there was come [a] thither a wicked man
(named Sheba the sonne of Bichri, a man of
Iemini) and he blewe the trumpet, and sayd, We
haue no part in [b] Dauid, neither haue we inheri-
tance in the sonne [c] of Ishai: euery man to his
tents, O Israel.
2 So euery man of Israel went from Dauid and
followed Sheba, the sonne of Bichri: but the men
of Iudah claue fast vnto their King, from [d] Iorden
euen to Ierusalem.
3 When Dauid then came to his house to Ie-
rusalem, the King tooke the ten women *his* *con-
cubines, that hee had left behinde him to keepe
the house, & put them in ward, and fed them, but
lay no more with them: but they were enclosed
vnto the day of their death, liuing in widowhood.
4 ¶ Then sayde the King to [e] Amasa, Assem-
ble me the men of Iudah within three dayes, and
be thou here present.
5 So Amasa went to assemble Iudah, but hee
taried longer then the time which he had appoyn-
ted him.
6 Then Dauid said to Abishai, Now shall She-
ba the sonne of Bichri doe vs more harme then
did Absalom: take thou *therefore* thy [f] lords ser-
uants and followe after him, lest he get him wal-
led cities, and escape vs.
7 And there went out after him Ioabs men,
and the *Cherethites and the Pelethites, and all
the mightie men: and they departed out of Ieru-
salem, to follow after Sheba the sonne of Bichri.
8 When they were at the great stone, which is
in Gibeon, Amasa went before them, and Ioabs
[g] garment, that he had put on, was girded vnto
him, and vpon it was a sword girded, which han-
ged on his loynes in the sheath, and as hee went,
it vsed to fall out.
9 And Ioab sayde to Amasa, Art thou in
† health, my brother? and Ioab tooke Amasa by
the beard with the right hand to kisse him.
10 But Amasa tooke no heede to the sworde
that was in Ioabs hand: for therewith hee smote
him in the fift *rib*, and shed out his bowels to the
ground, and † smote him not the second time: so
he died. then Ioab and Abishai his brother fol-
lowed after Sheba the sonne of Bichri.
11 And one of Ioabs men [h] stood by him, and
sayd, He that fauoureth Ioab, and hee that is of
Dauids part, *let him goe* after Ioab.
12 And Amasa wallowed in blood in ẏ mids of
the way: and when ẏ man saw that all the people
stood still, he remoued Amasa out of the way in-
to the fielde, and cast a cloth vpon him, because
he saw that euery one ẏ came by him, stood still.
13 ¶ When he was remoued out of the way,
euery man went after Ioab, to followe after She-
ba the sonne of Bichri.
14 And he went through all the tribes of Is-
rael vnto Abel, and [i] Bethmaachah and all *places*
of Berim: and they gathered together, and went
also after him.
15 So they came, and besieged him in Abel,
neere to Bethmaachah: and they cast vp a mount
against the citie, and the people thereof stood on
the ramper, & all the people that was with Ioab,
[k] destroyed and cast downe the wall.
16 Then cried a wise woman out of the citie,
Heare, heare, I pray you, say vnto Ioab, Come
thou hither, that I may speake with thee.
17 And when hee came neere vnto her, the
woman said, Art thou Ioab? And he answered,
Yea. And she sayde to him, Heare the wordes of
thine handmaid. And he answered, I doe heare.
18 Then shee spake thus, [l] They spake in the
olde time, saying, They should aske of Abel. and
so haue they continued.
19 I am [m] *one* of them, that are peaceable &
faithful in Israel: and thou goest about to destroy
a citie, and a mother in Israel: why wilt thou de-
uoure the inheritance of the Lord?
20 And Ioab answered, & said, God forbid, God
forbid it me, that I should deuoure, or destroy it.
21 The [n] matter is not so, but a man of mount
Ephraim (Sheba the son of Bichri by name) hath
lift vp his hand against ẏ King, *euen* against Da-
uid: deliuer vs him onely, and I will depart from
the citie. And the woman said vnto Ioab, Behold,
his head shalbe throwen to thee ouer the wall.
22 Then the woman went vnto all the people
with her wisedome, and they cut off the head of
Sheba the sonne of Bichri, and cast it to Ioab:
then he blewe the trumpet, and † they retired from
the citie, euery man to his tent: & Ioab returned
to Ierusalem vnto the king.
23 ¶ * Then Ioab *was* ouer all the hoste of
Israel, and Benaiah the sonne of Iehoiada ouer the
Cherethites and ouer the Pelethites,
24 And Adoram ouer the tribute, and Iosha-
phat the sonne of Ahilud the recorder,
25 And Sheia *was* Scribe, and Zadok and A-
biathar the Priests,
26 And also Ira the Iairite *was* [o] chiefe about
Dauid.

a Where the ten tribes contended against Iudah.
b As they of Iudah say.
c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or els by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.
d From Gilgal, which was neere Iorden.
* Chap. 16. 22.
e Who was his chiefe captaine in Ioabs roume, Chap. 19. 13.
f Either them which had bene vnder Ioab, or Dauids men.
* Chap. 8. 18.
g Which was his coate that he vsed to weare in the warre.
† Ebr. peace.
† Ebr. doubled not his stroke.
h He stoode by Amasa at Ioabs appointment.
i Vnto the citie Abel, which was neere to Bethmaachah.
k That is, he went about to ouerthrowe it.
l Shee sheweth that the olde custome was not to destroy a citie, before peace was offered, Deut. 20. 10, 11.
m Shee speaketh in the name of the citie.
n Hearing his fault tolde him, he gaue place to reason, and required onely him that was author of the treason.
† Ebr. they were scattered.
* Chap. 8. 16.
o Either in dignitie, or familiaritie.

CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the famine of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure great battels, which Dauid had against the Philistims.

Then

THen there was a famine in the dayes of Da-
uid, three yeeres † together: and Dauid
†asked counsell of the Lord, and the Lord answe-
red, *It is* for Saul, and for *his* bloodie house, be-
cause he slewe the [a] Gibeonites.
2 Then the king called the Gibeonites & said
vnto them (Now the Gibeonites were not of the
children of Israel, but * a remnant of the Amo-
rites, vnto whom ẏ children of Israel had sworne:
but Saul sought to slay them for his zeale toward
the children of Israel and Iudah)
3 And Dauid said vnto the Gibeonites, [b] What
shall I doe for you, and wherewith shall I make
the atonement, that ye may blesse the inheritance
of the Lord?
4 The Gibeonites then answered him, Wee
will haue no siluer nor golde of Saul nor of his
house, neither for vs shalt thou kill [c] any man in
Israel. And he sayd, What ye shall say, that will I
doe for you.
5 Then they answered the King, The man that
consumed vs and that imagined euill against vs, *so
that* we are destroied from remaining in any coast
of Israel,
6 Let seuen men of his [d] sonnes be deliuered
vnto vs, and wee will hang them vp [e] vnto the
Lord in Gibeah of Saul, the Lordes chosen. And
the King said, I will giue them.
7 But the King had compassion on Mephibo-
sheth the sonne of Ionathan the sonne of Saul,
because of the * Lordes othe, that was betweene
them, *euen* betweene Dauid and Ionathan the
sonne of Saul.
8 But the King tooke the two sonnes of Riz-
pah the daughter of Aiah, whom shee bare vnto
Saul, *euen* Armoni & Mephibosheth and the fiue
sonnes of [f] Michal, the daughter of Saul, whome
shee bare to Adriel the sonne of Barzillai the
Meholathite.
9 And hee deliuered them vnto the handes of
the Gibeonites, which hanged them in the moun-
taine before the Lord: so they † died *all* seuen to-
gether, and they were slaine in the time of har-
uest: in the [g] first *dayes*, and in the beginning of
barly haruest.
10 Then Rizpah the daughter of Aiah tooke
[h] sackecloth, and hanged it vp for her vpon the
rocke, from the beginning of haruest, vntill [i] wa-
ter dropped vpon them from the heauen, and suf-
fered neither the birdes of the aire to ‖ light on
them by day, nor beastes of the fielde by night.
11 ¶ And it was told Dauid, what Rizpah the
daughter of Aiah ẏ concubine of Saul had done.
12 And Dauid went and tooke the bones of
Saul and the bones of Ionathan his sonne, from
the citizens of Iabesh Gilead, which had stollen
them from the streete of Beth-shan, where the
Philistims had * hanged them, when the Phili-
stims had slaine Saul in Gilboa.
13 So hee brought thence the bones of Saul
and the bones of Ionathan his sonne, and they
gathered the bones of them that were hanged.
14 And the bones of Saul & of Ionathan his
sonne buried they in the countrey of Beniamin in
Zelah, in the graue of Kish his father: and when
they had performed all that the King had com-
manded, God was then [k] appeased with the land.
15 ¶ Againe the Philistims had warre with Is-
rael: and Dauid went downe, and his seruants
with him, and they fought against the Philistims,
and Dauid fainted.
16 Then Ishi-benob which was of the sonnes
of [l] Haraphah (*the head* of whose speare weighed
three hundreth [m] shekels of brasse) euen he being
girded with a new *sword*, thought to haue slaine
Dauid.
17 But Abishai the sonne of Zeruiah succou-
red him, and smote the Philistim, and killed him.
Then Dauids men sware vnto him, saying, Thou
shalt go no more out with vs to battell, lest thou
quench the [n] light of Israel.
18 ¶ And after this also there was a battell
with the Philistims at [o] Gob, then Sibbechai the
Hushathite slew Saph, which was one of ẏ sonnes
of Haraphah.
19 And there was yet *another* battell in Gob
with the Philistims, where Elhanah the sonne of
Iaare-oregim, a Bethlehemite slew [p] Goliath the
Gittite: the staffe of whose speare *was* like a
weauers beame.
20 Afterward there was also a battel in Gath,
where was a man of *a great* stature, and had on
euery hand sixe fingers, and on euery foote sixe
toes, foure and twentie in number: who was also
the sonne of Haraphah.
21 And when he reuiled Israel, Ionathan the
sonne of * Shima the brother of Dauid slew him.
22 These foure were borne to Haraphah in
Gath, and died by the hand of Dauid and by the
hands of his seruants.

† Ebr. yeere after yeere.
† Ebr. sought the face of the Lord.
a Thinking to gratifie the people, because these were not of the seede of Abraham.
* Iosh. 9. 3, 16, 17.
b Wherewith may your wrath be appeased, that you may pray to God to remooue this plague from his people?
c Saue onely of Sauls stocke.
d Of Sauls kinsmen.
e To pacifie the Lord.
* 1. Sam. 18. 3. and 20. 8, 42.
f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam. 18. 19, for Michal was the wife of Paltiel, 1. Sam. 25. 44 and neuer had childe, 2. Sam. 6. 23.
† Ebr. fell.
g Which was in the moneth Abib or Nisan, which conteineth part of March and part of Aprill.
h To make her a tent, wherein she prayed God to turne away his wrath.
i Because drought was the cause of this famine, God by sending of raine shewed that hee was pacified.
‖ Or, rest.
* 1. Sam. 31. 10.
k For where the magistrate suffreth faults vnpunished, there the plague of God lieth vpon the land.
l That is, of the race of Gyants.
m Which amount to nine pound three quarters.
n For the glory and wealth of the countrey standeth in the preseruation of the godly magistrate.
o Called Gezer, and Saph is called Sippai, 1. Chro. 20. 4.
p That is, Lahmi the brother of Goliath, whom Dauid slew, 1. Chro. 20. 5.
* 1. Sam. 16. 9.

CHAP. XXII.

2 Dauid after his victories praiseth God. 8 The anger of God toward the wicked. 44 Hee prophecieth of the reiection of the Iewes, and vocation of the Gentiles.

ANd Dauid spake the wordes of this [a] song
vnto the Lorde, what time the Lord had de-
liuered him out of the handes of all his enemies,
and out of the hand of Saul.
2 And he said, * The Lord is my [b] rocke and
my fortresse, and he that deliuereth me:
3 God *is* my ‖ strength, in him wil I trust: my
shielde, and the horne of my saluation, my hie
tower *and* my refuge: my Sauiour, thou hast saued
me from violence.
4 I wil call on the Lord, who is worthy to be
praised: so shal I be safe from mine enemies.
5 For the [c] pangs of death haue compassed
me: the floods of vngodlinesse haue made mee
afraide.
6 The sorowes of the graue compassed mee
about: the snares of death ouertooke me.
7 *But* in my tribulation did I call vpon the
Lord, and cry to my God, and he did heare my
voyce out of his temple, and my crie *did enter* in-
to his eares.
8 Then the earth trembled and quaked: the
foundations of the heauens mooued and shooke,
because he was angrie.
9 [d] Smoke went out at his nostrels, and con-
suming [e] fire out of his mouth: coles were kin-
dled thereat.
10 Hee bowed the heauens also, and came
downe: and [f] darkenesse *was* vnder his feete.
11 And he rode vpon Cherub and did flie, and
he was seene vpon the wings of the [g] winde.
12 And hee made darkenesse a Tabernacle
round about him, *euen* the gatherings of waters,
and the cloudes of the ayre.

a In token of the wonderfull benefites that he receiued of God.
* Psal. 18. 2.
b By the diuersitie of these comfortable names, hee sheweth how his faith was strengthened in all tentations.
‖ Or, rocke.
c As Dauid (who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall ouercome most grieuous dangers, tyrannie, and death.
d That is, cloudes, and vapours.
e Lightning and thundering.
f So it seemeth when the aire is darke.
g To flie in a moment thorowe the worlde.

13 At

13 At the brightnesse of his presence h the
coles of fire were kindled.

h By this description of a tempest he declareth the power of God against his enemies.

14 The Lord thundred from heauen, and the
most high gaue his voyce.
15 He shot arrowes also, and scattered them:
to wit, lightning, and destroyed them.
16 The i chanels also of the sea appeared, *euen*
the foundations of the world were discouered by
the rebuking of the Lorde, *and* at the blast of the
breath of his nostrels.

i He alludeth to the miracle of the red Sea.

17 Hee sent from aboue, *and* tooke me: hee
drewe me out of many waters.
18 He deliuered me from my strong enemie,
and from them that hated me: for they were too
strong for me.
19 They k preuented me in the day of my ca-
lamitie, but the Lord was my stay,

k I was so beset, that all meanes seemed to faile.

20 And brought me foorth into a large place:
he deliuered me, because he fauoured me.
21 The Lorde rewarded me according to my
l righteousnesse: according to the purenesse of
mine handes he recompensed me.

l Toward Saul & mine enemies.

22 For I kept the wayes of the Lorde, and did
not m wickedly against my God.

m I attempted nothing without his commaundement.

23 For all his lawes *were* before me, and his
statutes: I did not depart therefrom.
24 I was vpright also towarde him, and haue
kept me from my wickednesse.
25 Therefore the Lord did rewarde me accor-
ding to my righteousnesse, according to my pure-
nesse before his eies.
26 With the godly thou wilt shewe thy selfe
godly: with the vpright man thou wilt shewe thy
selfe vpright.
27 With the pure thou wilt shewe thy selfe
pure, and with the n froward thou wilt shewe thy
selfe frowarde.

n Their wickednes is cause, that thou seemest to forget thy wonted mercie.

28 Thus thou wilt saue the poore people: but
thine eies *are* vpon the hautie to humble *them*.
29 Surely thou art my light, O Lord: and the
Lorde will lighten my darkenes.
30 For by thee haue I broken through an
hoste, and by my God haue I leaped ouer a wall.
31 The way of God is o vncorrupt: the word
of the Lorde is tried *in the fire*: he is a shielde to
all that trust in him.

o The maner that God vseth to succour his neuer faileth.

32 For who is God besides the Lorde? and
who is mightie, saue our God?
33 God is my strength in battell, and maketh
my way vpright.
34 He maketh my feete like p hindes *feete*, &
hath set me vpon mine hie places.

p He vseth extraordinarie meanes to make me winne most strong holdes.

35 He teacheth mine handes to fight, so that
a bowe of ||brasse is broken with mine armes.

|| Or, steele.

36 Thou hast also giuen me the shielde of thy
saluation, and thy louing kindnesse hath caused
me to increase.
37 Thou hast inlarged my steps vnder me, and
mine heeles haue not slid.
38 I haue pursued mine enemies and destroy-
ed them, and haue not turned againe vntill I had
consumed them.
39 Yea, I haue consumed them and thrust
them through, and they shall not arise, but shall
fall vnder my feete.
40 For thou hast q girded me with power to
battell, *and* them that arose against me, hast thou
subdued vnder me.

q He acknowledgeth that God is the author of his victories, who gaue him strength.

41 And thou hast giuen me the neckes of mine
enemies, that I might destroy them that hate me.
42 They looked about, but there was none to
saue *them*, *euen* vnto the r Lorde, but he answered
them not.

r The wicked in their necessitie are compelled to flee to God, but it is too late.

43 Then did I beate them as small as the dust
of the earth: I did treade them flat as the clay of
the streete, *and* did spread them abroad.
44 Thou hast also deliuered me from the con-
tentions of my s people: thou hast preserued me
to be the head ouer nations: the people which
I knewe not, doe serue me.

s Meaning, of the Iewes, who conspired against me.

45 Strangers t shalbe in subiection to me: as-
soone as they heare, they shall obey me.

t Not willingly obeying me, but dissemblingly.

46 Strangers shall shrinke away, and feare in
their priuie chambers.
47 Let the Lorde liue, u and blessed *bee* my
strength: and God, *euen* the force of my saluati-
on be exalted.

u Let him shewe his power, that he is the gouernour of the world.

48 *It is* God that giueth me *power* to reuenge
me, and subdue the people vnder me,
49 And rescueth me from mine enemies: (thou
also hast lift me vp from them that rose against
me, thou hast deliuered me from the cruell man.
50 Therefore I will praise thee, O Lord, amōg
the * nations, and will sing vnto thy Name)

*Rom.15.9.

51 *He is* the tower of saluation for his King,
and sheweth mercie to his anointed, *euen* to Da-
uid, and to his seede * for euer.

*Chap.7.13.

CHAP. XXIII.

1 The last wordes of Dauid. 6 The wicked shalbe pluckt vp as thornes. 8 The names and factes of his mightie men. 15 He desired water and would not drinke it.

THese also be the a last wordes of Dauid, Da-
uid the sonne of Ishai saith, euen the man
who was set vp on hie, the Anointed of the God
of Iacob, and the sweete singer of Israel saith,

a Which he spake after that he had made the Psalmes.

2 The Spirite of the Lorde spake by me, and
his worde *was* in my b tongue.

b Meaning, he spake nothing but by the motion of Gods Spirite.

3 The God of Israel spake to me, ÿ strength
of Israel saide, *Thou shalt* beare rule ouer men, be-
ing iust, *and* ruling in the feare of God.
4 Euen as the morning light when the sonne
riseth, the morning, I say, without cloudes, *so shall*
mine house be, and not as the c grasse of the earth
is by the bright raine.

c Which groweth quickly and fadeth soone.

5 For so shall not mine house *be* with God:
for hee hath made with me an euerlasting coue-
nant, perfite in all pointes, and sure: therefore all
mine health and whole desire *is*, that he will not
make it d growe *so*.

d But that my kingdome may continue for euer according to his promes.

6 But the wicked *shalbe* euery one as thornes
thrust away, because they cannot be taken with
handes.
7 But the man that shall touch them, must
bee defensed with yron, or with the shaft of a
speare: and they shall be burnt with fire in the
same place.
8 ¶ These *be* the names of the mightie men
whome Dauid had. He that sate in the seate of
e wisedome, being chiefe of the princes, was Adi-
no of Ezni, he slewe eight hundreth at one time.

e As one of the Kings counsell.

9 And after him *was* * Eleazar the sonne of
Dodo, the sonne of Ahohi, one of the three wor-
thies with Dauid, when they || defied the Phili-
stims gathered there to battell, when the men of
Israel were f gone vp.

*1.Chron.11.12.

|| Or, assailed with danger of their liues.

f Meaning, fled from the battell.

10 Hee arose and smote the Philistims, vntill
his hande was wearie, and his hande g claue vn-
to the sworde: and the Lorde gaue great victo-
rie the same day, and the people returned after
him

g By a crampe which came of wearinesse and trauaiting.

him onely to spoyle.
11 After him *was* * Shammah the sonne of A-
ge the Hararite: for the Philistims assembled at
a towne, where was a piece of a fielde full of len-
tils, and the people fled from the Philistims.
12 But he stoode in the middes of the fielde,
and defended it, and slewe the Philistims: so the
Lorde gaue h great victorie.
13 ¶ Afterward three of the thirtie captaines
went downe, and came to Dauid in the haruest
time vnto the caue of Adullam, and the hoste of
the Philistims pitched in the valley of ‖ Rephaim.
14 And Dauid *was* then in an holde, and the
garison of ẏ Philistims *was* then in Beth-lehem.
15 And Dauid i longed, and said, Oh, that one
would giue me to drinke of the water of the well
of Beth-lehem, which is by the gate.
16 Then the three mightie brake into the host
of the Philistims, and drew water out of the well
of Beth-lehem that was by the gate, and tooke &
brought it to Dauid, who would not drinke ther-
of, but k powred it *for an offring* vnto the Lord,
17 And said, O Lord, be it farre from me, that
I should doe this. *Is* not this the blood of the men
that went in ieopardie of their liues? therefore he
would not drinke it. These things did these three
mightie men.
18 ¶ * And Abishai the brother of Ioab, the
sonne of Zeruiah, was chiefe among the three,
and he lifted vp his speare against three hundreth,
† and slewe them, and he had the name among
the three.
19 For he was most excellent of the three, and
was their captaine, but he attained not vnto *the*
first three.
20 And Benaiah the sonne of Iehoiada the
sonne of ‖ a valiant man, which had done many
actes, *and was* of Kabzeel, slewe two strong men
of Moab: he went downe also, and slewe a Lyon
in the middes of a pit in the time of snowe.
21 And he slewe an Egyptian a ‖ man of great
stature, & the Egyptian *had* a l speare in his hand:
but he went downe to him with a staffe, and pluc-
ked the speare out of the Egyptians hand, and
slew him with his owne speare.
22 These things did Benaiah the sonne of Ieho-
iada, & had the name among the three worthies.
23 He was honourable among m thirtie, but
he attained not to the *first* three: and Dauid made
him of his counsell.
24 ¶ * Asahel the brother of Ioab *was* one of
the thirtie: Elhanan the sonne of Dodo of Beth-
lehem:
25 Shammah the Harodite: Elika ẏ Harodite:
26 Helez the * ‖ Paltite: Ira the sonne of Ik-
kesh the Tekoite:
27 Abiezer the Anethothite: n Mebunnai the
Husathite:
28 Zalmon an Ahohite: Maharai the Neto-
phathite:
29 Heleb the sonne of Baanah a Netopha-
thite: Ittai the sonne of Ribai of Gibeah of the
children of Beniamin:
30 Benaiah the Pirathonite: Hiddai of the ri-
uer of Gaash:
31 Abi-albon the Arbathite: Azmaueth the
Barhumite:
32 Eliahba the Shaalbonite: *of* the sonnes of
Iashen, Ionathan:
33 Shammah the Hararite: Ahiam the sonne
of Sharar the Hararite:
34 Eliphelet the sonne of Ahasbai the sonne
of Maachathi: Eliam the sonne of Ahithophel the
Gilonite:
35 Hezrai the Carmelite: Paarai the Arbite:
36 Igal the sonne of Nathan of Zobah: Bani
the Gadite:
37 Zelek the Ammonite: Naharai the Beero-
thite, the armour bearer of Ioab the sonne of Zer-
uiah:
38 Ira the Ithrite: Gareb the Ithrite:
39 Vriiah the Hittite, o thirtie and seuen in
all.

* CHAP. XXIIII.

1 Dauid causeth the people to be numbred. 10 He repenteth, and chuseth to fall into Gods handes. 15 Seuentie thousand perish with the pestilence.

AND the wrath of the Lord was a againe kind-
led against Israel, and b he moued Dauid a-
gainst them, in that he saide, Goe, number Israel
and Iudah.
2 For the King saide to Ioab the captaine of
the hoste, which was with him, Goe speedily now
through all the tribes of Israel, from Dan euen to
Beer-sheba, and number ye the people, that I may
knowe the c number of the people.
3 And Ioab saide vnto the King, The Lorde
thy God increase the people an hundreth folde
mo then they be, and that the eyes of my lord the
King may see it: but why doeth my Lorde the
King desire this thing?
4 Notwithstanding the Kings worde preuai-
led against Ioab and against the captaines of the
hoste: therefore Ioab and the captaines of the
hoste went out from the presence of the King to
number the people of Israel.
5 ¶ And they passed ouer Iorden, & pitched
in Aroer at the right side of the citie that is in the
middes of the ‖ valley of Gad and toward Iazer.
6 Then they came to Gilead, and to ‖ Tah-
tim-hodshi, so they came to Dan Iaan, and so a-
bout to Zidon,
7 And came to the fortresse of ‖ Tyrus, and
to all the cities of the Hiuites and of the Canaa-
nites, and went toward the South of Iudah, euen
to Beer-sheba.
8 ¶ So when they had gone about all the
lande, they returned to Ierusalem at the ende of
nine moneths and twentie dayes.
9 ¶ And Ioab deliuered the number *and*
summe of the people vnto the King: and there
were in Israel d eight hundreth thousand strong
men that drewe swordes, and the men of Iudah
were e fiue hundreth thousand men.
10 Then Dauids heart smote him, after that
he had numbred the people: and Dauid said vnto
the Lorde, I haue sinned exceedingly, in that I
haue done: therefore now, Lord, I beseech thee,
take away the trespasse of thy seruant: for I haue
done very foolishly.
11 ¶ And when Dauid was vp in the morning,
the worde of the Lorde came vnto the Prophet
Gad Dauids f Seer, saying,
12 Goe, and say vnto Dauid, Thus saith the
Lord, I offer thee three things, chuse thee which
of them I shall doe vnto thee.
13 So Gad came to Dauid, and shewed him,
and said vnto him, Wilt thou that g seuen yeeres
famine come vpon thee in thy lande, or wilt
thou

*1. Chron. 11.27.
h Who hath neither respect to many nor fewe, when he will shew his power.
‖ *Or, Giants.*
i Being ouercome with weakenesse and thirst.
k Brideling his affection, and also desiring God not to be offenced for that rash enterprise.
*1. Chron. 11.20.
† *Ebr. slaine.*
‖ *Or, Ish-hai.*
‖ *Or, a comely man.*
l Which was big as a weauers beame, 1. Cron. 11.23.
m He was more valiant then the 30. that followe, and not so valiant as the sixe before.
*Chap. 2.18.
*1. Chron. 11.27.
‖ *Or, Pelonite.*
n Diuers of these had two names, as appeareth, 1. Chron. 11. and also many more are there mentioned.
o These came with Dauid and helped to restore him to his kingdome.
a Before they were plagued with famine, Chap. 21.1.
b The Lord permitted Satan, as 1. Chron. 21.1.
c Because he did this to trie his power and so to trust therein, he offended God, else it was lawfull to number the people, Exod. 30.12. numb. 1.2.
‖ *Or, riuer.*
‖ *Or, to the nether land newly inhabited.*
‖ *Or, Zur.*
d According to Ioabs count: for in all there were eleuen hundreth thousand, 1. Chron. 21.5.
e Counting vnder them the Beniamites: for they had but foure hundreth and seuentie thousand, 1. Chron. 21.5.
f Whom God had appointed to Dauid and his time.
g For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere, to the which added other three yeeres more, 1. Chron. 21.12.

thou flee three moneths before thine enemies,
they following thee, or that there be three dayes
pestilence in thy land? nowe aduise thee, and see,
what answere I shall giue to him that sent me.
14 ¶ And Dauid sayde vnto Gad, I am in a
wonderfull strait: let vs fall nowe into the hand
of the Lord, (for his mercies *are* great) and let
me not fall into the hand of man.
15 So the Lorde sent a pestilence in Israel,
from the morning euen to the time appoynted:
and there died of the people from [h] Dan euen to
Beer-sheba seuentie thousand men.

h From the one side of the countrey to the other. * 1.Sam.15.11.

16 And when the Angel stretched out his
hand vpon Ierusalem to destroy it, the Lord * re-
pented of the euill, and saide to the Angel that
destroyed the people, It is sufficient. [i] hold nowe
thine hand. And the Angel of the Lord was by
the threshing place of Araunah the Iebusite.

i The Lord spared this place, because he had chosen it to build his temple there.

17 And Dauid spake vnto the Lord (when he
sawe the Angel that smote the people) and said,
Beholde, I haue sinned, yea, I haue done wicked-
ly: but these sheepe, what haue they [k] done? let
thine hand, I pray thee, be against me and against
my fathers house.

k Dauid sawe not the iust cause, why God plagued the people, and therefore he offreth himselfe to Gods corrections as the onely cause of this euill.

18 ¶ So Gad came the same day to Dauid, and
said vnto him, Go vp, reare an altar vnto the Lord
in the threshing floore of Araunah the Iebusite.
19 And Dauid (according to the saying of
Gad) went vp, as the Lord had commanded.
20 And Araunah looked, and sawe the King
and his seruants comming towarde him, and A-
raunah went out, and bowed himselfe before the
King on his face to the ground,
21 And [l] Araunah said, Wherefore is my lord
the King come to his seruant? Then Dauid an-
swered, To bye the threshing floore of thee for
to build an altar vnto the Lord, that the plague
may cease from the people.

l Called also Ornan, 1.Chro.21.18.

22 Then Araunah sayde vnto Dauid, Let my
lord the King take and offer what seemeth him
good in his eyes: beholde the oxen for the burnt
offring, and charets, and the instruments of the
oxen for wood.
23 (All these things did Araunah [m] *as* a King
giue vnto the King: and Araunah sayd vnto the
king, The Lord thy God be fauourable vnto thee)

m That is abundantly: for as some write, he was King of Ierusalem before Dauid wanne the tower.

24 Then the King sayd vnto Araunah, Not
so, but I will bye it of thee at a price, and will not
offer burnt offring vnto ye Lorde my God of that
which doeth cost me nothing. So Dauid bought
the threshing floore, and the oxen for [n] fiftie she-
kels of siluer.

n Some write, that euery tribe gaue 50. which make 600, or that afterward he bought as much as came to 550. shekels, 1.Chro.21.25.

25 And Dauid built there an altar vnto the
Lorde, & offered burnt offerings and peace offe-
rings, & the Lord was appeased toward the land,
and the plague ceased from Israel.

THE FIRST BOOKE OF THE KINGS.

THE ARGVMENT.

BEcause the children of God should looke for no continuall rest and quietnes in this worlde, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon & the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserued by Gods protection, (who then fauoureth them when his worde is truely set forth, vertue esteemed, vice punished, and concorde maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdom vnder Roboam, & Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and Beniamin claue to Roboam: and this was called the kingdome of Iudah, & the other ten tribes helde with Ieroboam, and this was called the kingdome of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahabs father. And because our Sauiour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 Abishag keepeth Dauid in his extreme age. 5 Adoniiah vsurpeth the kingdome. 30 Salomon is anointed King. 50 Adoniiah fleeth to the Altar.

NOw when King Dauid was [a] olde,
and striken in yeeres, they couered
him with clothes, but no [b] heate
came vnto him.

a He was about 70. yeere olde. 2.Sam.5.4.
b For his naturall heate was worne away with trauels.

2 Wherefore his seruants said
vnto him, Let there be sought for my lord ye king,
a yoong virgin, & let her || stand before the King,
and cherish him; and let her lie in thy bosome,
that my lord the king may get heate.

|| Or, serue him.

3 So they sought for a faire yoong maide
throughout all the coastes of Israel, and founde
one Abishag [c] a Shunamite, and brought her to
the King.

c Which citie was in the tribe of Issachar, as Iosh.19.18.

4 And the maid was exceeding faire, and che-
rished the King, and ministred to him, but the
King knew her not.
5 ¶ Then Adoniiah the sonne of Haggith, ex-
alted himselfe, saying, I will be King And he
gate him charets and horsemen, and [d] fiftie men
to runne before him.

d Reade 2.Sam.15.1.

6 And his father would not displease him frō
his † childehood, to say, Why hast thou done so?
And hee was a very goodly man, and *his mother*
bare him next after Absalom.

† Ebr. dayes.

7 And he † tooke counsell of Ioab the sonne
of Zeruiah, and of Abiathar the Priest: and they
[e] helped forward Adoniiah.

† Ebr. his wordes were with Ioab.
e They tooke his part and followed him.

8 But Zadok the Priest, & Benaiah the sonne
of Iehoiada, and Nathan the Prophet, and Shi-
mei, and Rei, and the men of might, which were
with Dauid, were not with Adoniiah.
9 Then Adoniiah sacrificed sheepe and oxen
and fat cattell by the stone of Zoheleth, which is
by || En-rogel, and called al his brethren the kings
sonnes, & all the men of Iudah ye kings seruants,

|| Or, the fountaine.

10 But Nathan the Prophet, and Benaiah, and
the [f] mightie men, and Salomon his brother hee
called not.

f As the Cherethites and Pelethites.

11 Wherfore Nathan spake vnto Bath-sheba
the mother of Salomon, saying, Hast thou not
heard, that Adoniiah the sonne *of Haggith doth
reigne, and Dauid our Lord knoweth it not?

2.Sam.3.4.

12 Now therefore come, *and* I will now giue
thee counsell, how to saue thine owne g life, and
the life of thy sonne Salomon.

g For Adoniiah will destroy thee and thy sonne, if he reigne.

13 Go, and get thee in vnto King Dauid, and
say vnto him, Diddest not thou my lord, O King,
sweare vnto thine handmaid, saying, Assuredly
Salomon thy sonne shal reigne after me, & he shal
sit vpon my throne? why is then Adoniiah King?
14 Behold, while thou yet talkest there with
the King, I also will come in after thee, and h con-
firme thy wordes.

h By declaring such things, as may further the same.

15 ¶ So Bath-sheba went in vnto the King in-
to the chamber, and the King was very olde, and
Abishag the Shunammite ministred vnto ÿ King.
16 And Bath-sheba bowed and made obei-
sance vnto the King. And the King sayd, What is
thy matter?
17 And shee answered him, My Lorde, thou
swarest by the Lorde thy God vnto thine hand-
mayd, *saying*, Assuredly Salomon thy sonne shal
reigne after me, and he shall sit vpon my throne.
18 And beholde, now *is* Adoniiah king, and
now, my lord, O King, thou knowest i it not.

i The king being worne with age, could not attend to the affaires of the realme, and also Adoniiah had many flatterers which kept it from the king.

19 And he hath offered many oxen, and fatte
cattell, and sheepe, and hath called all the sonnes
of the king, and Abiathar the Priest, and Ioab the
captaine of the hoste: but Salomon thy seruant
hath he not bidden.
20 And thou, my lorde, O King, *knowest* that
the eyes of all Israel *are* on thee, that thou shoul-
dest tel them, who should sit on the throne of my
lord the King after him.
21 For els when my lord the King shall sleepe
with his fathers, I and my sonne Salomon shal be
k reputed † vile.

k And so put to death as wicked transgressers.
† *Ebr. sinners.*

22 And lo, while she yet talked with the King,
Nathan also the Prophet came in.
23 And they tolde the King, saying, Beholde,
Nathan the Prophet. And when he was come in
to the King, he made obeisance before the King
vpon his face l to the ground.

l Acknowledging him to be the true and worthy king appointed of God, as the figure of his Christ.

24 And Nathan said, My lord, O King, hast
thou sayd, Ad[redacted]igne after mee, and he
shall sit vpon my throne?
25 For he is gone downe this day, and hath
slaine many oxen, and fat cattell, and sheepe, and
hath called all the Kings sonnes, & the captaines
of the hoste, and Abiathar the Priest: and behold,
they eate and drinke before him, and say, † God
saue King Adoniiah.

† *Ebr. let the king Adoniiah liue.*

26 But me thy seruant, and Zadok the Priest,
and Benaiah the sonne of Iehoiada, and thy ser-
uant Solomon hath he not called.
27 Is this thing done by my lord the king, and
thou hast not shewed it vnto thy m seruant, who
should sit on the throne of my lord the King af-
ter him?

m Meaning, that he ought in such affaires enterprise nothing except he had consulted with the Lord.

28 ¶ Then King Dauid answered, and sayd,
Call me Bath-sheba. And she came into the kings
presence, and stood before the King.
29 And the King sware, saying, As the Lorde
liueth, who hath redeemed my soule out of all
aduersitie,
30 That as I n sware vnto thee by ÿ Lord God
of Israel, saying, Assuredly Salomon thy sonne
shal reigne after me, & he shal sit vpon my throne
in my place, so will I certainely doe this day.

n Meaning by the Spirit of God so to doe, because he foresawe that Salomon should be the figure of Christ.

31 Then Bath-sheba bowed her face to the
earth, and did reuerence vnto the King, and sayd,
God saue my Lord King Dauid for euer.
32 ¶ And King Dauid sayd, Call mee Zadok
the Priest, and Nathan the Prophet, and Benaiah
the sonne of Iehoiada. And they came before
the King.
33 Then the King sayd vnto them, Take with
you the o seruants of your lorde, and cause Salo-
mon my sonne to ride vpon mine owne mule,
and carie him downe to Gihon.

o Meaning the kings seruants, such as were of his gard.

34 And let Zadok the Priest and Nathan the
Prophet anoint him there King ouer Israel, and
blowe yee the trumpet, and say, God saue King
Salomon.
35 Then come vp after him, that hee may
come and sit vpon my throne: and hee shall be
King in my steade: for I haue † appointed him to
be Prince ouer Israel and ouer Iudah.

† *Ebr. commanded.*

36 Then Benaiah the sonne of Iehoiada an-
swered the King, and sayd, So be it, *and* the Lorde
God of my lord the King † ratifie it.

† *Ebr. say so.*

37 As the Lord hath bene with my lorde the
King, so be he with Salomon, & exalt his throne
aboue the throne of my lord king Dauid.
38 So Zadok the Priest, and Nathan the Pro-
phet, and Benaiah the sonne of Iehoiada, and the
Cherethites and the Pelethites went downe and
caused Salomon to ride vpon king Dauids mule,
and brought him to Gihon.
39 And Zadok the Priest tooke an horne of
p oile out of the Tabernacle, and anointed Salo-
mon: and they blewe the trumpet, and all the
people said, God saue king Salomon.

p Wherewith they accustomed to anoint ÿ Priests, and the holie instruments, Exod. 30.23.

40 And al the people came vp after him, & the
people piped with pipes, and reioyced with great
ioy, so that ÿ earth † rang with the sound of them.

† *Ebr. brake.*

41 ¶ And Adoniiah and all the ghestes that
were with him, heard it: (and they had made an
ende of eating) and when Ioab heard the sound
of the trumpet, he said, What meaneth this noise
and vprore in the Citie?
42 And as he yet spake, behold, Ionathan the
sonne of Abiathar the Priest came: and Adoniiah
said, Come in: for thou art † a worthie man, and
bringest q good tidings.

† *Ebr. a man of power.*
q He praised Ionathan, thinking to haue heard comfortable newes, but God wrought things contrarie to his expectation, and did beate downe his pride.

43 And Ionathan answered, and said to Ado-
niiah, Verely our Lord King Dauid hath made Sa-
lomon King.
44 And the King hath sent with him Zadok
the Priest, and Nathan the Prophet, and Benaiah
the sonne of Iehoiada, and the Cherethites, and
the Pelethites, and they haue caused him to ride
vpon the Kings mule.
45 And Zadok the Priest, and Nathan ÿ Pro-
phet haue anointed him king in Gihon: and they
are gone vp from thence with ioy, and the citie is
moued: this is the noise that ye haue heard.
46 And Salomon also sitteth on the throne of
the kingdome.
47 And moreouer the Kings seruants came
r to blesse our lord King Dauid, saying, God make
the name of Salomon more famous then thy
name, and exalt his throne aboue thy throne:
therefore the King worshipped vpon the s bed.

r To salute him and to pray and praise God for him.
s He gaue God thankes for the good successe.

48 And thus saide the King also, Blessed bee
the Lorde God of Israel, who hath made one to
sit

sit on my throne this day, euen in my sight.
49 Then all the ghestes that were with Ado-
niiah, were afraid, and rose vp, and went euery
man his way.
50 ¶ And Adoniiah fearing the presence of
Salomon, arose and went, and tooke holde on the
hornes of the [t] altar.

t Which Dauid his father had built in the floore of Araunah, as 2.Sam.24.25.

51 And one tolde Salomon, saying, Beholde,
Adoniiah doeth feare King Salomon: for loe, he
hath caught holde on the hornes of the altar, say-
ing, Let King Salomon sweare vnto me this day,
that he will not slay his seruant with the sword.
52 Then Salomon sayd, If he will shew him
selfe a worthy man, there shall not an haire of
him fall to the earth, but if wickednesse be found
in him, he shall die.
53 Then King Salomon sent, & they brought
him from the altar, and hee came and did obey-
sance vnto King Salomon. And Salomon sayde
vnto him, Goe to thine house.

CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of Dauid. 17 Adoniiah asketh Abishag to wife. 25 He is slaine. 35 Zadok was placed in Abiathars roume.

THen the dayes of Dauid drewe neere that he
shoulde die, and hee charged Salomon his
sonne, saying,
2 I goe the [a] way of all the earth: be strong
therefore, and shew thy selfe a man,

a I am ready to die, as all men must.

3 And take heede to the [b] charge of the Lord
thy God, to walke in his wayes, and keepe his sta-
tutes, and his commaundements, and his iudge-
ments, and his testimonies, as it is written in the
Law of Moses, that thou mayest * ‖ prosper in all
that thou doest, and in euery thing whereunto
thou turnest thee,

b He sheweth how hard a thing it is to gouerne, and that none can doe it well except he obey God.
*Deut.29.9. iosh.1.7.
‖Or, doe wisely.

4 That the Lord may confirme his worde
which hee spake vnto mee, saying, If thy sonnes
take heede to their way, that they walke before
me in [c] trueth, with all their hearts, and with all
their soules, * † thou shalt not (said he) want one
of thy *posteritie* vpon the throne of Israel.

c And without hypocrisie.
*2.Sam.7.12.
†Ebr. a man shall not be cut off to thee from off the throne.

5 Thou knowest also what Ioab the sonne of
Zeruiah did to mee, and what hee did to the two
captaines of the hostes of Israel, vnto *Abner the
sonne of Ner, and vnto *Amasa the sonne of Ie-
ther: whom he slewe, and [d] shed blood of bat-
tell in peace, and [e] put the blood of warre vpon
his girdle that was about his loynes, and in his
shooes that were on his feete.

*2.Sam.3.27.
*2.Sam.20.10.
d He shed his blood in time of peace, as if there had bene warre.
e He put the bloodie sword into his sheath.

6 Doe therefore according to thy wisedome,
and let thou not his hoare head go downe to the
graue in peace.
7 But shew kindnes vnto the sonnes of * Bar-
zillai the Gileadite, and let them be among them
that eate at thy table: [f] for so they came to mee
when I fled from Absalom thy brother.

*2.Sam.19.31.
f That is, they dealt mercifully with me.

8 ¶ And behold, with thee * is Shimei the sonne
of Gera, the sonne of Iemini, of Bahurim, which
cursed me with an horrible curse in the day when
I went to Mahanaim: but hee came downe to
meete me at Iorden, and I sware to him by the
Lord, saying, *I wil not slay thee with the sword.

*2.Sam.16.5.
*2.Sam.19.23.

9 But thou shalt not count him innocent:
for thou art a wise man, and knowest what thou
oughtest to doe vnto him: therefore thou shalt
cause his hoare head to goe downe to the graue
with [g] blood.

g Let him be punished with death: looke verse 46.

10 So * Dauid slept with his fathers, and was
buried in the citie of Dauid.
11 And the dayes which Dauid * reigned vpon
Israel, *were* fourtie yeeres: seuen yeeres reigned
he in Hebron, and thirtie and three yeeres reigned
he in Ierusalem.

*Act.2.29 and 13.36.
*2.Sam.5.4. 1.chro.29.26,27.

12 ¶ * Then sate Salomon vpon the throne
of Dauid his father, and his kingdome was sta-
blished mightily.

*1.Chron.29.23.

13 And Adoniiah the sonne of Haggith came
to Bath-sheba the mother of Salomon: and shee
sayde, [h] Commest thou peaceably? And he sayd,
Yea.

h For she feared, least hee would worke treason against the King.

14 Hee said moreouer, I haue a sute vnto thee.
And she said, Say on.
15 Then he said, Thou knowest that the king-
dome was mine, and that all Israel set [i] their faces
on mee, that I should reigne: howbeit the king-
dome is turned away, and is my brothers: for it
came to him by the Lord.

i In signe of their fauour & consent.

16 Nowe therefore I aske thee one request,
† refuse me not. And she said vnto him, Say on.

†Ebr. cause not my face to turne away.

17 And he said, Speake, I pray thee, vnto Salo-
mon the King, (for he will not say thee nay) that
he giue me Abishag the Shunammite to wife.
18 And Bath-sheba sayd, Well, I will speake
for thee vnto the King.
19 ¶ Bath-sheba therefore went vnto King
Salomon to speake vnto him for Adoniiah: and
the King rose to meete her, and [k] bowed himselfe
vnto her, and sate downe on his throne: and hee
caused a seate to be set for the Kings mother, and
she sate at his right hand.

k In token of reuerence, and that others by his example might haue her in greater honour.

20 Then she sayde, I desire a small request of
thee, say me not nay. Then y King said vnto her,
Aske on, my mother: for I will not say thee nay.
21 She sayde then, Let Abishag the Shunam-
mite be giuen to Adoniiah thy brother to wife.
22 But King Salomon answered and saide vn-
to his mother, And why doest thou aske Abishag
the Shunammite for Adoniiah? aske for him the
[l] kingdome also: for hee is mine elder brother,
and hath for him both Abiathar the Priest, and
Ioab the sonne of Zeruiah.

l Meaning, that if he should haue granted Abishag, which was so deare to his father, he would afterward haue aspired to the kingdome.

23 Then King Salomon sware by the Lord,
saying, God doe so to mee and more also, if A-
doniiah hath not spoken this word against his
owne life.
24 Now therfore as the Lord liueth, who hath
established me, & set me on the throne of Dauid
my father, who also hath made me an house, as he
*promised, Adoniiah shall surely die this day.

*2.Sam.7.12,13.

25 And King Salomon sent by the hand of
Benaiah the sonne of Iehoiada, and hee ‖ smote
him that he dyed.

‖Or, fell vpon him.

26 ¶ Then the King sayde vnto Abiathar the
Priest, Go to Anathoth vnto thine owne ‖ fieldes:
for thou art † worthie of death: but I will not
this day kill thee, because thou [m] barest the Arke
of the Lord God before Dauid my father, and
because thou hast suffered in all, wherein my fa-
ther hath bene afflicted.

‖Or, possessions.
†Ebr. a man of death.
m When he fled before Absalom, 2.Sam.15.24.

27 So Salomon cast out Abiathar from being
Priest vnto the Lord, that he might * fulfill the
wordes of the Lord, which he spake against the
house of Eli in Shiloh.

*1.Sam.2.35.

28 ¶ Then tidings came to Ioab: (for Ioab
had [n] turned after Adoniiah, but he turned not
after Absalom) and Ioab fled vnto the Taberna-
cle

n He tooke Adoniiahs part [illegible] he would haue [illegible] the kingdome, Chap.1.7.

Q

cle of the Lord, and caught holde on the hornes
of the altar.
29 And it was tolde King Salomon, that Ioab
was fled vnto the Tabernacle of the Lord, and
beholde, *he is* by the o altar. Then Salomon sent
Benaiah the sonne of Iehoiada, saying, Goe, fall
vpon him.

o Thinking to be saued by the holinesse of the place.

30 And Benaiah came to the Tabernacle of
the Lord, & said vnto him, Thus saith the King,
Come out. And he said, Nay, but I will die here.
Then Benaiah brought the King word againe,
saying, Thus said Ioab, and thus he answered me.
31 And the King sayde vnto him, Doe as hee
hath said, & p smite him, and burie him, that thou
mayest take away the blood, which Ioab shed
causelesse, frō me & from the house of my father.

p For it was lawfull to take the wilfull murtherer from the altar, Exod.21.14.

32 And the Lord shall bring his blood vpon
his owne head: for he smote two men more righ-
teous and better then he, and slew them with the
sword, & my father Dauid knew not: *to wit*, *Ab-
ner the sonne of Ner, captaine of the hoste of Is-
rael, and * Amasa the sonne of Iether captaine of
the hoste of Iudah.

*2.Sam.3.27.
*2.Sam.20.10.

33 Their blood shall therefore returne vpon
the q head of Ioab, and on the head of his seede
for euer: but vpon Dauid, and vpon his seede, and
vpon his house, and vpon his throne shal there be
peace for euer from the Lord.

q Ioab shall be iustly punished for the blood that he hath cruelly shed.

34 So Benaiah the sonne of Iehoiada went vp,
and smote him, and slewe him, and he was buried
in his owne house in the wildernesse.
35 And the King put Benaiah the sonne of Ie-
hoiada in his roume ouer the hoste: and the King
set Zadok the r Priest in the roume of Abiathar.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterward the King sent, and called Shi-
mei, and sayde vnto him, Builde thee an house in
Ierusalem, and dwell there, and depart not thence
any whither.
37 For that day that thou goest out, and pas-
sest ouer the riuer of Kidron, knowe assuredly,
that thou shalt dye the death: thy blood shall be
vpon thine owne head.
38 And Shimei said vnto the King, The thing
is good: as my lord the King hath said, so will thy
seruant doe. So Shimei dwelt in Ierusalem many
dayes.
39 And after three yeeres two of the s seruants
of Shimei fled away vnto Achish sonne of Maa-
chah King of Gath: and they told Shimei, saying,
Behold, thy seruants *be* in Gath.

s Thus God appoynteth the wayes and meanes to bring his iust iudgements vpon the wicked.

40 And Shimei arose, & sadled his asse, & went
to Gath to Achish, to seeke his seruants: and
t Shimei went, & brought his seruants from Gath.

t His couetous minde moued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

41 And it was tolde Salomon, that Shimei
had gone from Ierusalem to Gath, and was come
againe.
42 And the King sent and called Shimei, and
sayde vnto him, Did I not make thee to sweare
by the Lorde, and protested vnto thee, saying,
That day that thou goest out and walkest any
whither, knowe assuredly that thou shalt dye the
death? And thou saydest vnto mee, The thing is
good, *that* I haue heard.
43 Why then hast thou not kept the othe of
the Lord, and the commandement wherewith I
charged thee?
44 The King sayde also to Shimei, u Thou
knowest all the wickednes whereunto thine heart
is priuie, that thou diddest to Dauid my father:

u For though thou wouldest denie, yet thine own conscience would accuse thee, for reuiling and doing wrong to my father, 2.Sam.16.5.

the Lord therefore shall bring thy wickednesse
vpon thine owne head.
45 And let King Salomon be blessed, and the
throne of Dauid stablished before the Lord for
euer.
46 So the King cōmanded Benaiah the sonne
of Iehoiada: who went out and smote him that
he died. And the * kingdome was x stablished in
the hand of Salomon.

*2.Chron.1.1.
x Because all his enemies were destroyed.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisedome. 17 The pleading of the two harlots, and Salomons sentence therein.

Salomon * then made affinitie with Pharaoh
King of Egypt, and tooke Pharaohs daugh-
ter, and brought her into the a citie of Dauid, vn-
till hee had made an ende of building his owne
house, and the house of the Lord, and the wall of
Ierusalem round about.

*Chap.7.8.
a Which was Beth-lehem.

2 Onely the people sacrificed in b the hie pla-
ces, because there was no house built vnto the
name of the Lord, vntill those dayes.

b Where altars were appoynted before the temple was built to offer vnto the Lord.

3 And Salomon loued the Lord, walking in
the ordinances of Dauid his c father: onely hee
sacrificed and offred incense in the hie places.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap.2.3.

4 And the King went to d Gibeon to sacrifice
there, for that was ÿ chiefe hie place: a thousand
burnt offrings did Salomon offer vpon that altar.

d For there the Tabernacle was, 2.Chron.1.3.

5 In Gibeon the Lord appeared to Salomon
in a dreame by night: and God sayde, Aske what
I shall giue thee.
6 And Salomon sayde, Thou hast shewed vn-
to thy seruant Dauid my father great mercie,
‖ when hee walked before thee in trueth, and in
righteousnesse, and in vprightnesse of heart with
thee: and thou hast e kept for him this great mer-
cie, and hast giuen him a sonne, to sit on his
throne, as *appeareth* this day.

‖ Or, as he walked.
e Thou hast performed thy promise.

7 And now, O Lord my God, thou hast made
thy seruant King in steade of Dauid my father:
and I am but a yong childe, and know not howe
to f goe out and in.

f That is, to behaue my selfe in executing this charge of ruling.

8 And thy seruant *is* in the mids of thy people,
which thou hast chosen, euē a great people which
cannot be tolde nor numbred for multitude.
9 *Giue therefore vnto thy seruant an ‖ vnder-
standing heart, to iudge thy people, that I may dis-
cerne betweene good and bad: for who is able to
iudge this thy g mightie people?

*2.Chron.1.10.
‖ Or, obedient.
g Which are so many in number.

10 And this pleased the Lord well, that Salo-
mon had desired this thing.
11 And God said vnto him, Because thou hast
asked this thing, and hast not asked for thy selfe
long life, neither hast asked riches for thy self, nor
hast asked the life of thine h enemies, but hast as-
ked for thy selfe vnderstanding to heare iudge-
ment,

h That is, that thine enemies should die.

12 Beholde, I haue done according to thy
words: loe, I haue giuen thee a wise & an vnder-
standing heart, so that there hath bene none like
thee before thee, neither after thee shall arise
the like vnto thee.
13 And I haue also * giuen thee that, which
thou hast not asked, both riches and honour, so
that among the Kings there ‖ shall bee none like
vnto thee all thy dayes.

*Matth.6.33. wisd.7.11.
‖ Or, hath bene none.

14 And if thou wilt walke in my waies, to keepe
mine ordinances and my cōmandements, *as thy
father Dauid did walke, I will prolong thy dayes.

*Chap.15.5.

15 And

15 And when Salomon awoke, beholde, ‖ it was
a dreame, and he came to Ierusalem, and stoode
before the Arke of the couenant of the Lord, and
offered burnt offerings and made peace offerings,
and made a feast to all his seruants.

i He knewe that God had appeared vnto him in a dreame.

16 ¶ Then came two ‖ harlots vnto the King,
and [k] stoode before him.

‖ Or, vitailers.
k By this example it appeareth that God kept promes with Salomon in granting him wisedome.

17 And the one woman sayde, Oh my lorde, I
and this woman dwell in one house, and I was
deliuered of a childe with her in the house.
18 And the third day after that I was deliue-
red, this woman was deliuered also: and we were
in the house together: no stranger *was* with vs in
the house, saue we twaine.
19 And this womans sonne died in the night:
for she ouerlay him.
20 And she rose at midnight, and [l] tooke my
sonne from my side, while thine handmayd slept,
and layde him in her bosome, and layde her dead
sonne in my bosome.

l She stale the quicke childe away because shee might both auoyd the shame and punishment.

21 And when I rose in the morning to giue
my sonne sucke, beholde, he was dead: and when
I had well considered him in the morning, be-
holde, it was not my sonne, whom I had borne.
22 Then the other woman sayd, Nay, but my
sonne liueth, and thy sonne is dead. Againe shee
sayd, No, but thy sonne is dead, and mine aliue:
thus they spake before the King.
23 Then sayde the King, She sayth, This that
liueth is my sonne, and the dead is thy sonne: and
the other sayth, Nay, but the dead is thy sonne,
and the liuing is my sonne.
24 Then the King sayd, [m] Bring me a sword:
and they brought out a sword before the King.

m Except God giue iudges vnderstanding, the impudencie of the trespasser shall ouerthrowe the iust cause of the innocent.

25 And the King sayd, Diuide yee the liuing
childe in twaine, and giue the one halfe to the
one, and the other halfe to the other.
26 Then spake the woman, whose the liuing
childe was, vnto the King, for her compassion was
kindled toward her sonne, and she sayde, Oh my
lord, giue her the liuing childe, & [n] slay him not:
but the other sayde, Let it be neither mine nor
thine, but diuide it.

n Her motherly affection herein appeareth, that she had rather indure the rigour of the lawe, then see her childe cruelly slaine.

27 Then the King answered, and sayde, Giue
her the liuing childe, and slay him not: this is
his mother.
28 And all Israel heard the iudgement, which
the King had iudged, and they feared the King:
for they sawe that the wisedome of God was in
him to doe iustice.

CHAP. IIII.

2 The princes and rulers vnder Salomon. 22 The puruiance for his vitailes. 26 The number of his horses. 32 His bookes and writings.

AND King Salomon was King ouer all Israel.
2 And these were his [a] princes, [b] Azariah
the sonne of Zadok the Priest,
3 Elihoreph and Ahiah the sonnes of Shisha
scribes, Iehoshaphat ÿ sonne of Ahilud, ÿ recorder,
4 And Benaiah the sonne of Iehoiada *was* o-
uer the hoste, and Zadok and [c] Abiathar Priests,
5 And Azariah the sonne of Nathan *was* o-
uer the officers, and Zabud the sonne of Nathan
Priest *was* the Kings friend,
6 And Ahishar was ouer the housholde and
*Adoniram the sonne of Abda *was* ouer ÿ tribute.
7 ¶ And Salomon had twelue officers ouer
Israel, which prouided vitailes for the King and
his housholde: eche man had a moneth in the
yeere to prouide vitailes.

a That is, his chiefe officers.
b Hee was the sonne of Achimaaz and Zadoks nephewe.
c Not Abiathar whome Salomon had put from his office, Chap. 2. 27. but another of that name.
* Chap. 5. 14.

8 And these are their names: the sonne of
Hur in mount Ephraim:
9 The sonne of Dekar in Makaz, and in Sha-
albim and Beth shemesh, and ‖ Elon *and* Beth-
hanan:

‖ Or, Elon beth-hanan.

10 The sonne of Hesed in Aruboth, to whom
perteined Sochoh, and all the land of Hepher:
11 The sonne of Abinadab in all the region
of Dor, which had Taphath the daughter of Sa-
lomon to wife.
12 Baana the sonne of Ahilud in Taanach, &
Megiddo, & in all Beth-shean, which is by Zarta-
nah beneath Izreel, from Beth-shean ‖ to Abel-
meholah, euen til beyond ouer against Iokmeam:

‖ Or, to the plaine.

13 The sonne of Geber in Ramoth Gilead, &
his were the townes of [d] Iair, the sonne of Ma-
nasseh, which are in Gilead, & vnder him was the
region of Argob, which is in Bashan: threescore
great cities with walles and barres of brasse.

d Which townes bare Iairs name, because he tooke them of the Canaanites, Numb. 32. 41.

14 ¶ Ahinadab the sonne of Iddo *had* to Ma-
hanaim:
15 Ahimaaz in Naphtali, and he tooke Bas-
math the daughter of Salomon to wife:
16 Baanah the sonne of Hushai in Asher and
in Aloth:
17 Iehoshaphat the sonne of Paruah in [e] Issa-
char.

e Salomon obserued not the diuision that Ioshua made, but diuided it as might best serue for his purpose.

18 Shimei the sonne of Elah in Beniamin:
19 Geber the sonne of Vri in the countrey of
Gilead, the land of Sihon King of the Amorites,
and of Og King of Bashan, and was officer alone
in the land.
20 Iudah and Israel *were* many, as the sand of
the sea in number, [f] eating, drinking, & making
merry.

f They liued in all peace and securitie.

21 * And Salomon reigned ouer all king-
domes, from the [g] Riuer *vnto* the land of the
Philistims, and vnto the border of Egypt, and
they brought presents, & serued Salomon all the
dayes of his life.

* Ecclus. 47. 13.
g Which is Euphrates.

22 And Salomons vitailes for one day were
thirtie † measures of fine floure, and threescore
measures of meale:

† Ebr. Corim.

23 Ten fat oxen, and twentie oxen of the pa-
stures, and an hundreth sheepe, beside hartes, and
buckes, and bugles, and fat foule.
24 For he ruled in all *the region* on the other
side of the Riuer, from Tiphsah euen vnto ‖ Az-
zah, ouer all the [h] Kings on the other side the
Riuer: and hee had peace round about him on
euery side.

‖ Or, Gaza.
h For they were all tributaries vnto him.

25 And Iudah & Israel dwelt without feare,
euery man vnder his vine, and vnder his fig tree,
from [i] Dan, euen to Beer-sheba, all the dayes of
Salomon.

i Throughout all Israel.

26 ¶ And Salomon had * fourtie thousande
stalles of horses for his charets, and twelue thou-
sand horsemen.

* 2. Chron. 9. 25.

27 And these officers prouided vitaile for king
Salomon, and for all that came to King Salo-
mons table, euery man his moneth, *and* they suf-
fered to lacke nothing.
28 Barly also and strawe for the horses and
mules brought they vnto the place where the of-
ficers were, euery man according to his charge.
29 ¶ * And God gaue Salomon wisdome and
vnderstanding exceeding much, & [k] a large heart,
euen as the sand that is on the sea shore.

* Ecclus. 47. 14, 15, 16.
k Meaning, great vnderstanding and able to comprehend all things.

30 And Salomons wisedome excelled the wis-
dome of all the children of the l East and all the
wisdome of Egypt.
31 For he was wiser then any man: *yea*, then
were Ethan ỹ Ezrahite, then Heman, then Chal-
col, then Darda the sonnes of Mahol: and he was
famous throughout all nations round about.
32 And Salomon spake three thousand m pro-
uerbes: and his songs were a thousand and fiue.
33 And he spake of trees, from the cedar tree
that is in Lebanon, euen vnto the n hyssope that
springeth out of the wall: he spake also of beasts,
and of foules, & of creeping things, & of fishes.
34 And there came of all people to heare the
wisedome of Salomon, from all Kings of the
earth, which had heard of his wisedome.

l To wit, the philosophers and astronomers, which were iudged most wise.

m Which for the most part are thought to haue perished in the captiuitie of Babylon.

n From the hiest to the lowest.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth stuffe for the building. 13 The number of the workemen.

AND Hiram King of || Tyrus sent his seruants
vnto Salomon, (for he had heard, that they
had anointed him King in the roume of his fa-
ther) because Hiram had euer loued Dauid.
2 * Also Salomon sent to Hiram, saying,
3 Thou knowest that Dauid my father could
not build an house vnto the Name of the Lorde
his God, for the warres which were about him
on euery side, vntill the Lord had put || them vn-
der the soles of his feete.
4 But nowe the Lord my God hath giuen me
a rest on euery side, *so that* there is neither aduer-
sarie, nor euill to resist.
5 And behold, I purpose to build an house vn-
to the Name of the Lord my God, * as the Lord
spake vnto Dauid my father, saying, Thy sonne,
whom I wil set vpon thy throne for thee, he shall
build an house vnto my Name.
6 Now therefore commaund, that they hewe
me cedar trees out of Lebanon, and my seruants
shall be with thy seruants, and vnto thee will I
giue the b hire for thy seruants, according to all
that thou shalt appoint: for thou knowest that
there are none among vs, that can hewe timber
like vnto the Sidonians.
7 ¶ And when c Hiram heard the wordes of
Salomon, he reioyced greatly, and sayde, Blessed
be the Lord this day, which hath giuen vnto Da-
uid a wise sonne ouer this mightie people.
8 And Hiram sent to Salomon, saying, I haue
considered the things, for the which thou sentest
vnto me, and will accomplish all thy desire, con-
cerning the cedar trees and firre trees.
9 My seruants shall bring them downe from
Lebanon to the sea: and I will conuey them by
sea || in raftes vnto the place that thou shalt shew
me, and will cause them to be discharged there,
and thou shalt receiue them: nowe thou shalt
doe mee a pleasure to minister foode for d my fa-
milie.
10 So Hiram gaue Salomon cedar trees and
firre trees, *euen* his full desire.
11 And Salomon gaue Hiram twentie thou-
sand † measures of wheate for foode to his house-
holde, & twentie measures of || beaten oyle. Thus
much gaue Salomon to Hiram yeere by yeere.
12 ¶ And the Lord gaue Salomon wisedome
as he * promised him. And there was peace be-
tweene Hiram and Salomon, and they two
made a couenant.
13 ¶ And King Salomon raised a summe out
of all Israel, and the summe was thirtie thousand
men:
14 Whome he sent to Lebanon, ten thousand
a moneth by course: they were a moneth in Leba-
non, and two moneths at home. And * Adoni-
ram *was* ouer the summe.
15 And Salomon had seuentie thousand that
bare burdens, and fourescore thousand masons in
the mountaine,
16 Besides the || princes, whome Salomon ap-
pointed ouer the worke, *euen* three thousande
and three hundreth, which ruled the people that
wrought in the worke.
17 And the King commanded them, and they
brought great stones and costly stones to make
the foundation of the house, *euen* hewed stones.
18 And Salomons workemen, and the worke-
men of Hiram, and the f masons hewed and pre-
pared timber and stones for the building of the
house.

|| Or, Zor.

* 2. Chron. 2. 3.

|| Or, his enemies.

a He declareth that he was bound to set forth Gods glory, for as much as the Lord had sent him rest and peace.

* 2. Sam. 7. 13. 1. chro. 22. 10.

b This was his equitie, that hee would not receiue a benefite without some recompence.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to build the spirituall temple.

|| Or, flotes.

d While my seruants are occupied about thy businesse.

† Ebr. Corim.
|| Or, pure.

* Chap. 3. 12.

e As touching the furniture of wood and vittailes.

* Chap. 4. 6.

|| Or, masters of the works.

f The Ebrewe worde is, Giblim which some say were excellent masons.

CHAP. VI.

1 The building of the Temple and the forme thereof. 12 The promes of the Lord to Salomon.

AND * in the foure hundreth and foure score
yeere (after the children of Israel were come
out of the land of Egypt) and in the fourth yeere
of the reigne of Salomon ouer Israel, in the mo-
neth a Zif, (which is the second moneth) he built
the b house of the Lord.
2 And the house which King Salomon built
for the Lorde, was three score cubites long, and
twentie broad, and thirtie cubites hie.
3 And the c porch before the Temple of the
house *was* twentie cubites long according to the
breadth of the house, and ten cubites broade be-
fore the house.
4 And in the house he made windowes || broad
without, and narrow *within*.
5 And by the wall of the house hee made
|| galleries round about, euen by the walles of the
house round about the Temple and d the oracle,
and made chambers round about.
6 The nethermost gallerie *was* fiue cubites
broade, and the middlemost sixe cubites broad,
and the third seuen cubites broad: for he made
e restes round about without the house, that *the*
beames should not be fastened in the walles of
the house.
7 And when the house was built, it was built
of stone perfite, *before* it was brought, so that
there was neither hammer nor axe, nor any toole
of yron heard in ỹ house, while it was in building.
8 The doore of the middle || chamber was in
the right side of the house, & men went vp with
winding staires into the middlemost, and out of
the middlemost into the third.
9 So he built the f house and finished it, and
sieled the house being vawted with sieling of ce-
dar trees.
10 And he built the galleries vpon all the *wall*
of the house of fiue cubites height, and they were
ioyned to the house with beames of cedar.
11 And the worde of the Lorde came to Sa-
lomon, saying,
12 Concerning this house which thou buildest,
if thou wilt walke in mine ordinances, & execute
my iudgments, & keepe all my commandements to
walke

* 2. Chro. 3. 1.

a Which moneth conteineth part of April and part of May.

b Whereby is meant the Temple and the oracle.

c Or the court where the people prayed, which was before the place where the altar of burnt offrings stood.

|| Or, to open and to shut.

|| Or, lofts.

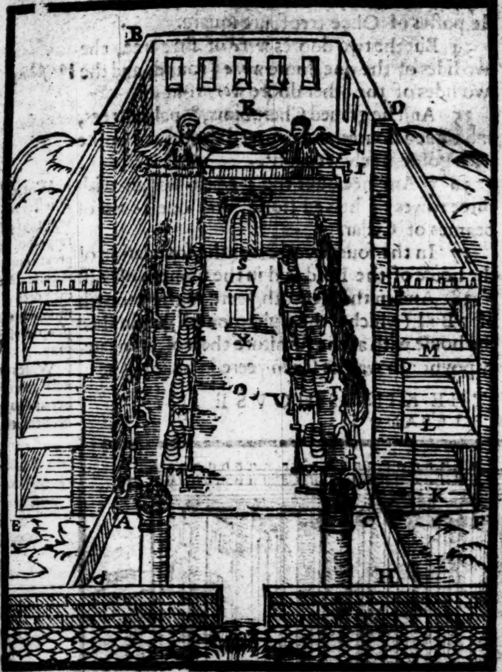
d Whence God spake betweene the Cherubims, called also the most holy place.

e Which were certaine stones comming out of the wall, as [illegible] for the beames to rest vpon.

|| Or, galleries.

f In Exodus [illegible] called the Tabernacle: and the Temple is there called the [illegible] rie, and the Oracle the most holy place.

THE TEMPLE VNCOVERED.



The cause why we vncouered and set open the Temple without setting foorth the wall that is before it, is, that the order of those things that are within, might be seene more liuely. A B. The length of the Temple of three score cubites. A C. The breadth of twentie cubites within, and not measuring the thicknesse of the walles. This also was the length of the porch without the Temple. C D. The height of thirtie cubites. E F. The chambers of the Priestes, which compassed about the Temple on three sides, South, West, and North, and were of three heights. G H. The breadth of the porch, ten cubites. I. The windowes of the Temple. K. The first chamber was fiue cubites broad. L. The second sixe. M. The third seuen. N O P. The restes or stayes of the wall, which bare vp the postes that did separate chamber from chamber. Q. The holy place. R. The holiest of all, where the Arke of the couenant was. S. The gate to enter into the most holy place. T. The fiue candlestickes on euery side of the Temple. V. The ten tables on both sides for the shewbread. X. The incense altar.

walke in them, then will I performe vnto thee my
promise, * which I promised to Dauid thy father.
13 And I will g dwell among the children of
Israel, and will not forsake my people Israel.
14 So Salomon built the house and finished it,
15 And built the walles of the house within,
with boardes of Cedar tree from the pauement of
the house vnto h the walles of the sieling, & with-
in he couered them with wood, and couered the
floore of the house with planks of firre.
16 And he built twentie cubites in the sides of
the house with boardes of Cedar, from the floore
to the walles, & he prepared *a place* within it for
the oracle, *euen* the most holy place.
17 But the i house, *that is*, the Temple before
it, was fourtie cubites *long*.
18 And the Cedar of the house within was
carued with || knops, and grauen with floures: all
was Cedar, *so that* no stone was seene.
19 ¶ Also he prepared the place of the oracle
in the mids of the k house within, to set the Arke
of the couenant of the Lord there.
20 And the place of the oracle within *was*
twentie cubites long, and twentie cubites broad,
and twentie cubites hie, and he couered it with
pure golde, and couered the altar with Cedar.

* 2.Sam.7.13.

g According as he promised vnto Moses, Exod.25.22.

h Meaning, vnto the roofe, which was also sieled.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple.

|| Or, wilde cucumbers.

k That is, in the most inward place of the house.

21 So Salomon couered the house within with
pure golde: and he † shut the place of the oracle
with chaines of golde, and couered it with golde.
22 And he ouerlayde all the house with gold,
vntill al the house was made perfite. also he coue-
red the l whole altar, that was before the oracle,
with golde.
23 And within the oracle he made two Che-
rubims of || Oliue tree, ten cubites hie.
24 The wing also of the one Cherub *was* fiue
cubites, and the wing of the other Cherub *was*
fiue cubites: from the vttermost part of *one* of
his wings vnto the vttermost part of the *other* of
his wings, *were* ten cubites.
25 Also the other Cherub was of ten cubites:
both the Cherubims were of one measure and
one cise.

† Ebr. he drewe through chaines of golde before.

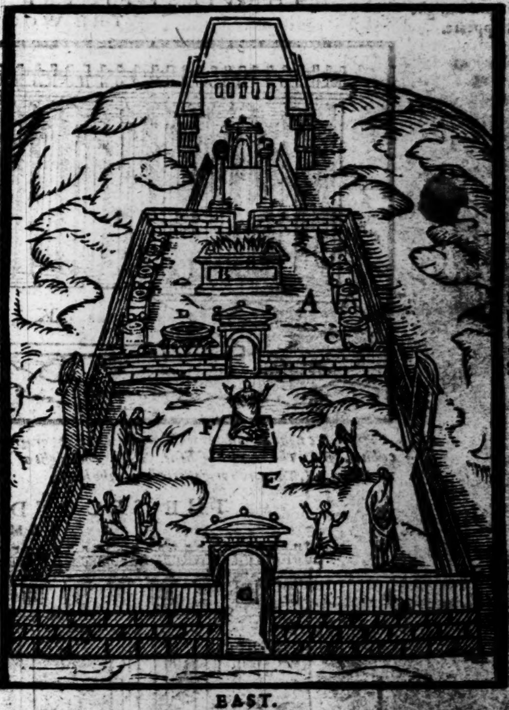
l Meaning the altar of incense, Exod.30.1.

|| Or, Pine tree.

THE TEMPLE COVERED.

WEST.

SOVTH.



NORTH.

EAST.

This figure representeth the great court separated into three parts, whose separation was made of three orders of hewen stone, and one of Cedar beames.

A. The court of the Priestes next to the porch, called the inner court, for it was neerer the Temple then was the peoples. B. The altar of burnt sacrifices, which was much greater then Moses was. For the length hereof was twentie cubites, and the breadth as much, and ten in height, C. Ten lauers, 2.Chron.4.6. D. The sea, 2.Chron.4.2. E. The court of the people, 2.Chron.4.9. and 6.12. which is called the great porch, and in Actes 3.11. the porch of Salomon. This court is often taken in the Scriptures of the New Testament for the Temple, Matth.21.12. Actes 3.1. for the people did not passe vp further, but did worship in this court. This is the place wherein Christ and his Apostles vsed to preach, and whence Christ did cast the buyers and sellers. F. A stage of brasse whereon Salomon prayed, that hee might bee better seene and heard of the people. It was fiue cubites long, fiue broade, and in height three, 2.Chron.6.13. G. A gate on the East, called the gate of Sur, or Sin, 2.King.11.6. and the gate of the foundation, 2.Chron.23.5. It is also called beautifull, Actes 3.2. for the Prince did onely enter in thereat, and not the people. And the people entred in by the North gate and the South.

26 For the height of the one Cherub was ten
cubites, and so was the other Cherub.
27 And hee put the Cherubims within the
inner house, * and the Cherubims stretched out
their wings, so that the wing of the one touched

the one wall, and the wing of the other Cherub
touched the other wall: and their *other* wings
touched one another in the middes of the house.
28 And he m ouerlaied the Cherubims with
golde.
29 And hee carued the walles of the house
round about with grauen figures of Cherubims
and of Palme trees, and grauen flowres within
and without.
30 And the floore of the house hee couered
with golde within and without.
31 And in the entring of the oracle he made
two doores of Oliue tree: *and* the vpper post *and*
side postes *were* fiue square.
32 The two doores also *were* of Oliue tree, and
he graued them with grauing of Cherubims and
Palme trees, and grauen floures, & couered them
with gold, and laied n thinne gold vpon the Che-
rubims and vpon the Palme trees.
33 And so made he for the doore of the Tem-
ple, postes of Oliue tree foure square.
34 But the two doores *were* of firre tree, the
two sides of the one doore *were* || round, and the
two sides of the other doore *were* round.
35 And he graued Cherubims, & palme trees,
and carued floures, and couered the carued worke
with golde, finely wrought.
36 ¶ And hee built the o court within with
three rowes of hewed stone, and one rowe of
beames of Cedar.
37 In the fourth yeere was the foundation of
the house of the Lord laid in the moneth of Zif:
38 And in the eleuenth yeere in the moneth
of p Bull, (which is the eight moneth) he finished
the house with al the furniture thereof, & in eue-
ry poynt: so was he seuen yeere in building it.

m For the other which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sinnes.

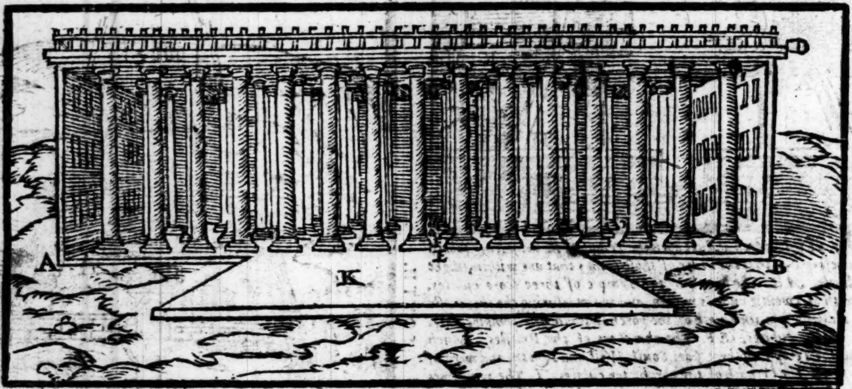
n So that the fashion of the carued worke might still appeare.

|| Or, folding.

o Where the Priestes were, and was thus called in respect of the great court, which is called, Act.3.11. the porch of Salomon, where the people vsed to pray.

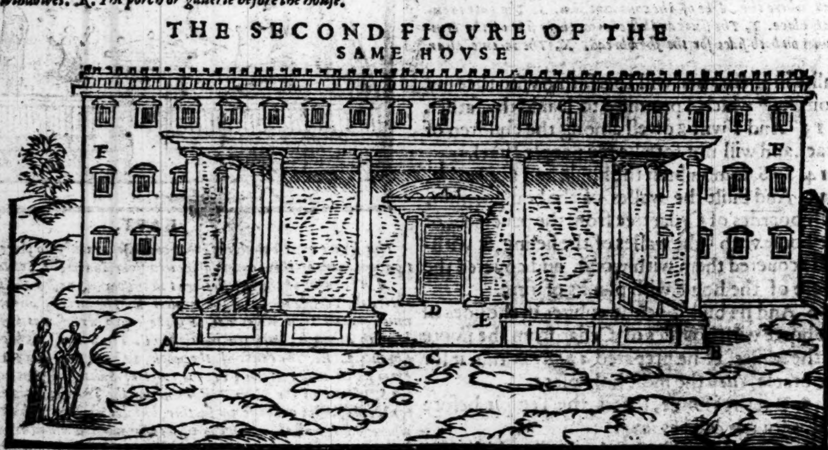
p Which conteineth part of October, and part of Nouember.

THE FIRST FIGVRE OF THE KINGS HOVSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be seene. A. B. The length of an hundreth cubites. B.C. The breadth of fiftie. B.D. The height of thirtie. E.F.G.H. The fowre rowres of pillars. I. The three rowes of windowes. K. The porch or gallerie before the house.

THE SECOND FIGVRE OF THE SAME HOVSE



This second figure sheweth the maner of the house without, and the porch thereof, which was fiftie cubites long, A.B. and thirtie broad, C.D. The pauement, E. The windowes, F.

CHAP. VII.

1 The building of the house of Salomon. 15 The excellent workemanship of Hiram in the pieces which he made for the Temple.

BVt Salomon was building his owne house
a thirteene yeeres, and a finished all his
house.
2 He built also an house b *called* the forest of
Lebanon, an hundreth cubites long, and fiftie cu-
bites brod, and thirtie cubites hie, vpon foure
rowes of Cedar pillars, and Cedar beames *were*
layed vpon the pillars.
3 And it was couered aboue with Cedar vpon

a Chap.9.10.
a After he had built the Temple.

b For the beautie of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in sommer for pleasure and recreation.

the

the beames, that lay on the fourtie & fiue pillars,
fifteene in a rowe.
4 And the windowes *were* in three rowes, and
windowe *was* c against windowe in three rankes.
5 And all the doores, and the side postes *with*
the windowes were foure square, & window was
ouer against windowe in three rankes.
6 And he made a porch of pillars fiftie cubites
long, & thirty cubites broad, & the porch was be-
fore d them, *euen* before them *were* thirtie pillars.
7 ¶ Then hee made a porch e for the throne,
where he iudged, *euen* a porch of iudgement, and
it was sieled with cedar from pauement to paue-
ment.

c There were as many, & like proportion on the one side as on the other, and at euery end euen three in a rowe one aboue another.
d Before the pillars of the house.
e For his house, which was at Ierusalem.

8 And in his house where he dwelt, *was* ano-
ther hall more inward then the porch which was
of the same worke. Also Salomon made an house
for Pharaohs daughter (*whom he had taken to
wife) like vnto this porch.

*Chap.3.1.

9 All these were ‖ of costly stones, hewed by
measure, *and* sawed with sawes within & without,
from the foundation vnto the f *stones* of an ‖ hand
breadth, and on the outside to the great court.

‖ Or, precious.
f Which were restes and stayes for the beames to lye vpon.
‖ Or, spanne.

10 And the foundation *was* of costly stones,
and great stones, *euen* of stones of ten cubites, and
stones of eight cubites.
11 g Aboue also *were* costly stones squared by
rule, and *boardes* of cedar.

g From the foundation vpward.

12 ¶ And the great court round about *was*
with three rowes of hewed stones, & a row of ce-
dar beames: h so *was it* to the inner court of the
house of the Lord, and to the porch of the house.

h As the Lordes house was built, so was this: onely the great court of Salomons house was vncouered.

13 ¶ Then King Salomon sent, and fet *one*
Hiram out of ‖ Tyrus.
14 Hee was a widowes sonne of the tribe of
Naphtali, his father being a man of Tyrus, *and*
wrought in brasse: i he was full of wisedome, and
vnderstanding, and knowledge to worke all ma-
ner of worke in brasse: who came to King Salo-
mon, and wrought all his worke.
15 ¶ For he cast two pillars of brasse: ÿ height
of a pillar was eighteene cubites, and a threed of
twelue cubites did compasse † either of the pillars.

‖ Or, Zor.
i Thus when God will haue his glory set forth, he raiseth vp men and giueth them excellent gifts for the accomplishment of the same, Exod. 31.2.3.
† Ebr. the second.

THE FORME OF THE PILLAR.

A B The height of a pillar eighteene cubites: the compasse of a pillar was twelue cubites. D E The height of the chapiter or round ball vpon the pillar of fiue cubites height. F In the middes were two rowes of pomegranates: the rest is the networke & floure delises or, roses.

16 And hee made two ‖ chapiters of molten
brasse to set on the tops of the pillars: the height
of one of the chapiters *was* fiue cubites, and the
height of the other chapiter *was* fiue cubites.

‖ Or, pummels.

17 He made grates like networke, and ‖ wre-
then worke like chaynes for the chapiters that
were on the top of the pillars, *euen* seuen for the
one chapiter, and seuen for the other chapiter.

‖ Or, cordes like chaines.

18 So he made the pillars and two rowes of
pomegranates round about in the one grate to
couer the chapiters that were vpon the top. And
thus did he for the other chapiter.
19 And the chapiters that were on the toppe
of the pillars *were* after k lily worke in the porch,
foure cubites.

k As was seene comonly wrought in costly porches.

20 And the chapiters vpon the two pillars *had*
also aboue, ‖ ouer against the belly ‖ within the
networke *pomegranates*: for two hundreth pome-
granates were in the *two* rankes about vpon † ei-
ther of the chapiters.

‖ Or, round about the middes.
‖ Or, beyond.
† Ebr. the second.

21 And he set vp the pillars in the l porch of
the Temple. And when he had set vp the right pil-
lar, he called the name thereof m Iachin: & when
he had set vp the left pillar, hee called the name
thereof n Boaz.
22 And vpon the top of the pillars *was* worke
of lilyes: so was the workemanship of the pillars
finished.

l Which was in the inner court betweene the Temple and the oracle.
m That is, he will stablish, to wit, his promise toward this house.
n That is, in strength: meaning, the power thereof shall continue.

23 ¶ And he made a molten o sea ten cubites
wide from brim to brim, round in compasse, and
fiue cubites hie, and a line of thirtie cubites did
compasse it about.

o So called for the hugenesse of the vessell.

THE SEA, OR GREAT CALDRON.

A B Ten cubites from one side to the other. C D The height of fiue cubites. E F The vessell was in compasse thirtie cubits. G The two rowes, which compassed the vessell about, and were garnished with bulles heads, wherein were pipes to auoyde the water.

24 And vnder the brimme of it *were* knoppes
like wilde cucumers compassing it round about,
ten in one cubite, compassing the sea * round a-
bout: and the two rowes of knoppes were cast,
when it was molten.

*2.Chron.4.3.

25 It stoode on twelue bulles, three looking
towarde the North, and three toward the West,
and three toward the South, & three toward the
East and the sea *stoode* aboue vpon them, and all
their hinder partes were inward.
26 It was ‖ an hand breadth thicke, & the brim
thereof was like the worke of the brim of a cup
floures of lilyes: it coteined two thousand p Baths.

‖ Or, a spanne.

27 ¶ And he made tenne bases of brasse, one
base was foure cubites long, and foure cubites
broad, and three cubites hie.
28 ¶ And the worke of the bases was on this
maner, They had borders, and the borders were
betweene the ledges:
29 And on the borders that were betweene
the ledges, were lyons, bulles and Cherubims: and
vpon the ledges there was a base aboue: and be-
neath the lyons and bulles, were additions made
of thinne worke.
30 And euery base had foure brasen wheeles,
and plates of brasse: and the foure corners had
† vndersetters: vnder the caldron were vnderset-
ters molten at the side of euery addition.

† Ebr. shoulders.

31 And q the mouth of it was within the cha-
piter and aboue to measure by the cubite: for the
mouth thereof was round made like a base, and
it was a cubite and halfe a cubite: and also vpon
the mouth thereof were grauen workes, whose
borders were foure square, and not round.

q The mouth of the great base or frame entred into the chapiter, or pillar that bare vp the caldron.

32 And vnder the borders were foure wheeles,
and the axeltrees of the wheeles ioyned to the
base: and the height of a wheele was a cubite, and
halfe a cubite.
33 And the facion of the wheeles was like the
facion of a charet wheele, their axeltrees, and
their naues and their ‖ felloes, and their spokes
were all molten.

‖ Or, ringes.

34 And foure vndersetters were vpon the
foure corners of one base: and the vndersetters
thereof were of the base it selfe.
35 And in the toppe of the base was a round
r compasse of halfe a cubite hie round about: and
vpon the toppe of the base the ledges thereof and
the borders thereof were of the same.

r Which was called the pillar, chapiter, or small base wherein the caldron stoode.

36 And vpon the tables of the ledges thereof,
and on the borders thereof hee did graue Che-
rubims, lions and palmetrees, on the side of euery
one, and additions round about.
37 Thus made he the tenne bases, They had all
one casting, one measure, and one cise.
38 ¶ Then made he s ten caldrons of brasse,
one caldron conteined fourtie Baths: and euery
caldron was foure cubites, one caldron was vpon
one base throughout the ten bases.

s To keepe waters for the vse of the sacrifices.

39 And he set the bases, fiue on the right side
of the house, & fiue on the left side of the house.
And he set the sea on the right side of the t house
Eastward toward the South.

t To wit, of the Temple or Sanctuarie.

40 ¶ And Hiram made caldrons, and besoms,
& basens, & Hiram finished all the worke that he
made to king Salomon for the house of the Lord:
41 To wit, two pillars and two bowles of the
chapiters that were on the top of the two pillars,
and two grates to couer the two bowles of the
chapiters which were vpon the top of the pillars,
42 And foure hundreth pomegranates for the
two grates, euen two rowes of pomegranates for
euery grate to couer the two bowles of the cha-
piters, that were vpon the pillars,
43 And the ten bases, and ten caldrons vpon
the bases,
44 And the sea, and twelue bulles vnder that
sea,
45 And pots, and besomes and basens: and all
these vessels, which u Hiram made to King Salo-
mon for the house of the Lorde, were of shining
brasse.

u By this name also Hiram the King of Tyrus was called.

The Formes Of The
Caldrons.

*A B The base whereupon stoode the caldrons which was foure cu-
bites long. B C Foure cubites broade. A D Three cubites
high. E The imbossement and figures of Lyons, Bulles, Cheru-
bims. F The border of workemanship folding to and fro. G The
foure wheeles, which had a cubite and an halfe of height. H The
foure stayes or vpholders; which were vpon the base whereupon the
caldron stoode. I The Caldron.*

46 In the plaine of Iorden did the King cast
them in ‖ clay betweene Succoth and Zarthan.

‖ Or, thicke earth.

47 And Salomon left to weigh all the vessels
because of the exceeding aboundance, neither
could the weight of the brasse be counted.
48 So Salomon made all the vessels that per-
teined vnto the house of the Lorde, the x golden
altar, and the golden table, whereon the shew-
bread was,

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

49 And the candlestickes, fiue at the right
side, and fiue at the left, before the oracle of pure
golde, and the flowres, and the lampes, and the
snuffers of golde,
50 And the bowles, y and the hookes, and
the basens, and the spoones, and the ashpannes
of pure golde, and the hinges of golde for the
doores of the house within, euen for the most ho-
ly place, and for the doores of the house, to wit,
of the Temple.

y Some take this for some instrument of musicke.

51 So was finished all the worke that King
Salomon made for the house of the Lord, & Sa-
lomon brought in the things which * Dauid his
father had dedicated: the siluer and the golde and
the vessels, and layed them among the treasures of
the house of the Lord.

* 2.Chron.5.1.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloude filleth the Temple. 14 The King blesseth the people.

THen * King Salomon assembled the Elders
of Israel, euen all the heads of the tribes, the
chiefe fathers of the children of Israel vnto † him
in Ierusalem, for to a bring vp the Arke of the co-
uenant of the Lord from the citie of Dauid, which
is Zion.

* 2.Chro.5.2.
† Ebr. Salomon.
a For Dauid brought it from Obed-edom, and placed it in the Tabernacle which hee had made for it, 2.Sam.6.17.

2 And all the men of Israel assembled vnto
King Salomon at the feast in the moneth of b E-
thanim, which is the seuenth moneth.

b Conteining part of September, & part of October, in the which month they held three solemne feasts, Num.29.1.

3 And all the Elders of Israel came and the
Priests tooke the Arke.

4 They

4 They bare the Arke of the Lorde, and they
bare the Tabernacle of the Congregation, and all
the holy vessels that were in the tabernacle: those
did the Priestes and Leuites bring vp.
5 And King Salomon and all the Congrega-
tion of Israel, that were assembled vnto him, *were*
with him before the Arke, offering sheepe and
beeues, which could not be tolde, nor numbred
for multitude.

c That is, the Kohathites, Num. 4.5.

6 So the c Priestes brought the Arke of the
couenant of the Lorde vnto his place, into the
oracle of the house, into the most holy place, euē
vnder the wings of the Cherubims.
7 For ẏ Cherubims stretched out their wings
ouer the place of the Arke, and the Cherubims
couered the Arke, and the barres thereof aboue.

d They drewe them onely out so farre as they might be seene: for they might not pull them altogether out, Exod. 25. 15.

e For it is like that the enemies when they had the Arke in their hands, tooke away the rodde of Aaron and the pot with Man.

* Exod. 40. 34.

8 And they d drewe out the barres, that the
endes of the barres might appeare out of the
Sanctuarie before the oracle, but they were not
seene without: and there they are vnto this day.
9 Nothing *was* in the Arke e saue the two ta-
bles of stone which Moses had put there at Ho-
reb, where the Lorde made a couenant with the
children of Israel, when he brought them out of
the land of Egypt.
10 And whē the Priests were come out of the
Sanctuary, the *cloud filled the house of ẏ Lord,
11 So that the Priestes could not stand to mi-
nister, because of the cloude: for the glory of the
Lord had filled the house of the Lord.

* 2. Chron. 6. 1.

12 Then spake Salomon, The Lord *said, that
he would dwell in the darke cloude.
13 I haue built thee an house to dwell in, an
habitation for thee to abide in for f euer.

f He spake according to the tenour of Gods promise, which was conditionally, that they should serue him aright.

14 ¶ And the King turned his face, and bles-
sed all the Congregation of Israel: for all the
Congregation of Israel stoode *there*.
15 And he said, Blessed be the Lord God of Is-
rael, who spake with his mouth vnto Dauid my
father, and hath with his hande fulfilled it, saying,
16 Since the day that I brought my people
Israel out of Egypt, I chose no citie of all the
tribes of Israel, to build an house that my Name
might be there: but I haue chosen * Dauid to be
ouer my people Israel.

* 2. Sam. 7. 8.

17 And it was in the heart of Dauid my father
to build an house to the Name of the Lord God
of Israel.
18 And the Lord sayd vnto Dauid my father,
Where as it was in thine heart to build an house
vnto my Name, thou diddest well, that thou wast
so minded:
19 Neuerthelesse thou shalt not builde the
house, but thy sonne that shall come out of thy
loynes, he shall build the house vnto my Name.
20 And the Lord hath made † good his worde
that he spake: and I am risen vp in the roume of
Dauid my father, and sit on the throne of Israel,
as the Lorde promised, and haue built the house
for the Name of the Lord God of Israel.

† Ebr. confirmed.

21 And I haue prepared therein a place for the
Arke, wherein is ẏ g couenant of the Lord which
he made with our fathers, when he brought them
out of the land of Egypt.

g The two tables wherein the articles of the couenant were written.

* 2. Chron. 6. 13.

22 ¶ Then Salomon stoode before * the al-
tar of the Lord in the sight of all the Congregati-
on of Israel, and stretched out his handes toward
heauen,

* 2. Mac. 2. 8.

23 And sayd, * O Lord God of Israel, there is
no God like thee in heauen aboue, or in the earth
beneath, thou that keepest couenant and mercie
with thy seruants that walke before thee with h al
their heart,

h Vnfainedly and without all hypocrisie.

24 Thou that hast kept with thy seruant Da-
uid my father, that thou hast promised him: for
thou spakest with thy mouth and hast fulfilled it
with thine hand, *as* appeareth this day.
25 Therefore now, Lord God of Israel, keepe
with thy seruant Dauid my father that thou hast
promised him, saying, * Thou shalt not want a
mā in my sight to sit vpon the throne of Israel: so
that thy childrē take heede to their way, that they
walke before me, as thou hast walked in my sight.

* Chap. 2. 4.

26 And now, O God of Israel, I pray thee, let
thy worde be verified, which thou spakest vnto
thy seruant Dauid my father.
27 i Is it true in deede that God will dwell on
the earth? beholde, the heauens, & the heauens
of heauens are not able to conteine thee: howe
much more *vnable* is this house that I haue built?

i He is rauished with the admiration of Gods mercies, who being incomprehensible and Lord ouer all, will become familiar with men.

28 But haue thou respect vnto the prayer of
thy seruant, and to his supplication, O Lord, my
God, to heare the cry and prayer which thy ser-
uant prayeth before thee this day:
29 That thine eyes may be open towarde this
house, night and day, *euen* towarde the place
whereof thou hast said, *My Name shal be there:
that thou mayest hearken vnto the prayer which
thy seruant prayeth in this place.

* Deut. 12. 11.

30 Heare thou therefore the supplication of
thy seruant, and of thy people Israel, which pray
in this place, and heare thou || in the place of thine
habitation, *euen* in heauen, & when thou hearest,
haue mercie.

|| Or, from.

31 ¶ When a man shall trespasse against his
neighbour, and k he lay vpon him an othe to cause
him to sweare, and † the swearer shal come before
thine altar in this house,

k To wit, the iudge, or neighbour.

† Ebr. the othe.

32 Then heare thou in heauen, and l doe and
iudge thy seruants, that thou condemne the wic-
ked to bring his way vpon his head, and iustifie
the righteous, to giue him according to his righ-
teousnesse.

l That is, make it knowen.

33 ¶ When thy people Israel shall be ouer-
throwen before the enemie, because they haue
sinned against thee, and turne againe to thee, and
m confesse thy Name, and pray and make suppli-
cation vnto thee in this house,

m Acknowledge thy iust iudgement, and praise thee.

34 Then heare thou in heauen, and be merci-
full vnto the sinne of thy people Israel, and bring
them againe vnto the land, which thou gauest
vnto their fathers.
35 ¶ When heauen shalbe n shut vp, and there
shalbe no raine because they haue sinned against
thee, and shall pray in this place, and confesse
thy Name, and turne from their sinne, when thou
doest afflict them,

n So that there be a drought to destroy the fruites of the land.

36 Then heare thou in heauen, and pardon
the sinne of thy seruants and of thy people Israel
(when thou hast taught the the good way wher-
in they may walke) and giue raine vpon the land
that thou hast giuen to thy people to inherite.
37 ¶ When there shalbe famine in the land,
when there shalbe pestilence, when there shalbe
blasting, mildew, grashopper or caterpiller, when
their enemie shall besiege them in the † cities of
their land, *or* any sicknesse,

† Ebr. in the land of their gates.

38 *Then* what prayer, *and* supplication so euer
shalbe

shalbe made of any man *or* of all thy people Israel, when euery one shall knowe the plague in his
owne o heart, and stretch foorth his handes in this
house,

o For such are most meete to receiue Gods mercies.

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and doe, and giue euery man according to all his wayes, as thou
knowest his heart, (for thou onely knowest the
hearts of all the children of men)
40 That they may feare thee as long as they
liue in ẏ land, which thou gauest vnto our fathers.
41 Moreouer as touching the p stranger that
is not of thy people Israel, who shall come out of
a farre countrey for thy Names sake,

p Hee meaneth such as should be turned from their idolatrie to serue the true God.

42 (When they shal heare of thy great Name,
and of thy mightie hand, & of thy stretched out
arme) and shall come and pray in this house,
43 Heare thou in heauen thy dwelling place,
and doe according to all that the stranger calleth
for vnto thee: that all the people of the earth may
know thy Name, and feare thee, as doe thy people
Israel: and that they may know that thy q Name
is called vpon in this house which I haue built.

q That this is the true religion wherewith thou wilt be worshipped.

44 ¶ When thy people shall goe out to battel
against their enemie by the way that thou shalt
sende them, and shalt pray vnto the Lorde * *towarde* the way of the citie which thou hast chosen, and *towarde* the house that I haue built
for thy Name,

*Dan.6.10.

45 Heare thou then in heauen their prayer and
their supplication, and || iudge their cause.

||Or, mainteine their right.

46 If they sinne against thee, (* for there is
no man that sinneth not) and thou be angry with
them, and deliuer them vnto the enemies, so that
they cary them away prisoners vnto the land of
the enemies, either farre or neere,

*2 Chron.6.36. eccles.7.22. 1.iohn 1.8,10.

47 Yet || if they turne againe vnto their heart
in the land (to the which they be caried away captiues) and returne & pray vnto thee r in the land of
them that caried them away captiues, saying, We
haue sinned, we haue trāsgressed, & done wickedly,

||Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he secludeth not them, that being let with necessitie call vpon him in other places.

48 If they turne againe vnto thee with all
their heart, and with all their soule in the land of
their enemies, which led them away captiues, and
pray vnto thee *towarde* s the way of their lande,
which thou gauest vnto their fathers, *and toward*
the citie which thou hast chosen, and the house,
which I haue built for thy Name.

s As Daniel did, Dan.6.10.

49 Then heare thou their prayer and their
supplication in heauen thy dwelling place, and
|| iudge their cause,

||Or, auenge their wrong.

50 And be merciful vnto thy people that haue
sinned against thee, and vnto all their iniquities
(wherein they haue transgressed against thee) and
cause that they, which led them away captiues,
may t haue pitie and compassion on them:

t He vnderstoode by faith, that God of enemies would make friendes vnto them that did conuert vnto him.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from
the middes of the yron fornace.
52 Let thine eyes be open vnto the prayer of
thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call
for vnto thee.
53 For thou diddest separate them to thee frō
among all people of the earth for an inheritance, as thou saydest by the hand of Moses thy
seruant, when thou broughtest our fathers * out
of Egypt, O Lord God.

*Exod.19.6.

54 And when Salomon had made an ende of
praying all this u prayer and supplication vnto the
Lord, he arose from before the altar of the Lord,
from kneeling on his knees, and stretching of his
hands to heauen,

u Salomon is a figure of Christ, who continually is the Mediatour betweene God and his Church.

55 And stoode and blessed all the Congregation of Israel, with a loude voyce, saying,
56 Blessed be the Lorde that hath giuen rest
vnto his people Israel, according to all that hee
promised: there hath not failed one worde of all
his good promise which he promised by the hand
of Moses his seruant.
57 The Lord our God be with vs, as hee was
with our fathers, that he forsake vs not, neither
leaue vs,
58 That hee may x bow our hearts vnto him,
that we may walke in all his wayes, & keepe his
commandements, and his statutes, and his lawes,
which he commanded our fathers.

x He concludeth that man of himselfe is enemie to God, & that all obedience to his Lawe proceedeth of his meere mercie.

59 And these my wordes, which I haue prayed
before the Lorde, be neere vnto the Lorde our
God day and night, that hee defend the cause of
his seruant, and the cause of his people Israel † alway as the matter requireth,

†Ebr. the thing of a day in his day.

60 That all the people of the earth may know,
that the Lord is God, *and* none other.
61 Let your heart therefore be perfit with the
Lorde our God to walke in his statutes, and to
keepe his commandements, as this day.
62 ¶ * Then the King and all Israel with him
offered sacrifice before the Lorde.

*2.Chron.7.4.

63 And Salomon offered a sacrifice of peace
offerings which he offered vnto the Lord, *to wit*,
two and twentie thousand beeues, and an hundreth and twentie thousand sheepe: so the King
and all ẏ children of Israel dedicated the y house
of the Lorde.

y Before the oracle, where the Arke was.

64 The same day did the King halowe the
middle of the court, that was before the house
of the Lorde: for there he made burnt offerings,
and the meate offerings and the fat of the peace
offerings, because the * brasen altar that was before the Lorde, was too litle to receiue the burnt
offerings, and the meate offerings, and the fat of
the peace offerings.

*2.Chro.7.7.

65 And Salomon made at that time a feast and
all Israel with him, a very great Congregation,
euen from the entring in of z Hamath vnto the
riuer of Egypt, before the Lord our God, a seuen
dayes and seuen dayes, *euen* fourteene dayes.

z That is, from North to South: meaning, all the countrey.

a Seuen dayes for the dedication, and seuen for the feast.

66 And the eight day he sent the people away:
and they † thanked the King and went vnto their
tentes ioyous and with glad heart, because of all
the goodnesse that the Lord had done for Dauid
his seruant, and for Israel his people.

†Ebr. blessed.

CHAP. IX.

2 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth foorth a nauie for golde.

When * Salomon had finished the building
of the house of the Lord, & the kings palade, & al that Salomon desired & minded to doe,

*2.Chron.7.11.

2 Then ẏ Lord appeared vnto Salomon the second time, as he * appeared vnto him at Gibeon.

*Chap.3.5.

3 And the Lord sayd vnto him, I haue heard
thy prayer and thy supplication, that thou hast
made before mee: I haue halowed this house
(which thou hast built) to * put my Name there
for euer, and mine eyes, and mine heart shall be
there perpetually.

*Chap.8.29. deut.12.11.

4 And a if thou wilt walke before me (as Dauid
thy father walked in purenesse of heart & in righ-
teousnesse) to do according to al ỹ I haue coman-
ded thee, & keepe my statutes & my iudgements,
5 Then will I stablish the throne of thy king-
dome vpon Israel for euer, as I promised to Da-
uid thy father, saying, * Thou shalt not want a
man vpon the throne of Israel.

a If thou walke in my feare, and withdraw thy selfe from the common maner of men, which follow their sensualitie.
* 2.Sam.7.12. 1.chro.22.10.

6 But if ye and your children turne away from
me, and will b not keepe my commandements,
and my statutes (which I haue set before you) but
goe and serue other gods, and worship them,
7 Then will I cut off Israel from the lande,
which I haue giuen them, and the house which I
haue halowed * for my Name, will I cast out of
my sight, and Israel shalbe a c prouerbe, and a
common talke among all people.
8 Euen this hie house shall be so: euery one
that passeth by it, shall be astonied, and shall hisse,
and they shal say, * Why hath the Lord done thus
vnto this land and to this house?

b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.
* Iere.7.14.
c The world shall make of you a mocking stocke, for the vile contempt and abusing of Gods most liberall benefites.
* Deut.29.24. iere.22.8.

9 And they shall answere, Because they for-
sooke the Lord their God, which brought their
fathers out of the land of Egypt, and haue taken
hold vpon other gods, & haue worshipped them,
and serued them, therefore hath the Lord brought
vpon them all this euill.
10 * And at the ende of twentie yeeres, when
Salomon had builded the two houses, the house
of the Lord, and the Kings palace,
11 (For the which Hiram the King of || Tyrus
had brought to Salomon timber of cedar, and
firre trees, and golde, and whatsoeuer he desired)
then King Salomon gaue to Hiram twentie cities
in the land of || Galil.
12 And Hiram came out from Tyrus to see
the cities which Salomon had giuen him, and
they pleased him not.
13 Therefore he sayde, What cities are these
which thou hast giuen me my brother? And hee
called them the land of || Cabul vnto this day.
14 And Hiram had sent the King d sixe score
e talents of golde.

* 2.Chro.8.1.
|| Or, Zor.
|| Or, Gabul.
|| Or, dirtie or barren.
d For his tribute toward the building.
e The common talent was about threescore pounde weight.

15 ¶ And this is the cause of the tribute why
King Salomon raised tribute, to wit, to builde the
house of the Lord, & his owne house, and f Millo,
and the wall of Ierusalem, & Hazor, & Megiddo,
and Gezer.
16 Pharaoh King of Egypt had come vp, and
taken Gezer, and burnt it with fire, and slewe the
Canaanites that dwelt in the citie, and gaue it for
a present vnto his daughter Salomons wife.
17 (Therefore Salomon built Gezer & Beth-
horon the nether,
18 And Baalath and Tamor in the wildernes
of the land,
19 And all the cities g of store, that Salomon
had, euen cities for charets, and cities for horse-
men, and all that Salomon desired and would
build in Ierusalem, and in Lebanon and in all the
land of his dominion)
20 All the people that were h left of the Amo-
rites, Hittites, Perizzites, Hiuites, and Iebusites,
which were not of the children of Israel:
21 To wit, their children that were left after
them in the land, whome the children of Israel
were not able to destroy, those did Salomō make
tributaries vnto this day.
22 But of the children of Israel did Salomon
* make no bondmen: but they were men of warre
and his seruants, and his princes, & his captaines,
and rulers of his charets and his horsemen.

f Millo was as the towne house or place of assemblie which was open aboue.
g Cities for his munitions of warre.
h These were as bondmen and payed what was required, either labour or money.
* Leuit.25.39.

23 These were the princes of the officers, that
were ouer Salomons worke: euen i fiue hundreth
and fiftie, and they ruled the people that wrought
in the worke.
24 ¶ And Pharaohs daughter came vp from
the citie of Dauid vnto the house which Salomon
had built for her: then did he build Millo.
25 And thrise a yeere did Salomon offer burnt
offrings & peace offerings vpon the altar which
he built vnto the Lord: and he burnt incense vp-
on the altar, that was before the Lorde, when he
had finished the house.
26 ¶ Also king Salomon made a nauie of ships
in Ezeon-geber, which is beside Eloth, and the
brinke of the red Sea, in the land of Edom.
27 And Hiram sent with the nauie his seruants,
that were mariners, & had knowledge of the sea,
with the seruants of Salomon.
28 And they came to Ophir and fette from
thence k foure hundreth and twentie talents of
golde, and brought it to King Salomon.

i The ouerseers of Salomons workes were diuided into three partes: the first conteined 3300, the second 300, and the third 250, which were Israelites: so here are conteined the two last partes, which make 550. looke more, 2.Chro.8.10.
k In the 2.Chro. 8.18 is made mention of thirtie more, which seeme to haue bene employed for their charges.

CHAP. X.

1 The Queene of Saba commeth to heare the wisedome of Salomon. 18 His royall throne. 23 His power & magnificence.

AND the * Queene of a Sheba hearing ỹ fame
of Salomon (concerning the Name of the
Lord) came to prooue him with hard questions.
2 And shee came to Ierusalem with a very
great traine, and camels that bare sweete odours,
and golde exceeding much, and precious stones:
and shee came to Salomon, and communed with
him of all that was in her heart.
3 And Salomon declared vnto her all her
questions: nothing was hid from the King, which
he expounded not vnto her.
4 Then the Queene of Sheba sawe all Salo-
mons wisedome, and the house that he had built,
5 And the b meate of his table, and the sitting
of his seruants, and the order of his ministers, and
their apparell, and his drinking vessells, and his
burnt offrings, that he offred in the house of the
Lord, and † she was greatly astonied.
6 And she saide vnto the King, It was a true
worde that I heard in mine owne land of thy
sayings, and of thy wisedome.

* 2.Chro.9.1 matth. 12.42. luke 11.31.
a Iosephus saith that shee was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an yland of Nilus.
b That is, the whole order, and trade of his house.
† Ebr. there was no more spirit in her.

7 Howbeit I beleeued not this reporte till I
came, & had seene it with mine eies: but lo, ỹ one
halfe was not told me: for thou hast more wise-
dome & prosperitie, then I haue heard by report.
8 Happy are thy men, happy are these thy ser-
uants, which stand euer before thee, and heare
thy c wisedome.
9 Blessed be the Lord thy God, which d loued
thee, to set thee on the throne of Israel, because
the Lorde loued Israel for euer, and made thee
King to do e equitie and righteousnesse.
10 And she gaue the King six score talents of
gold, and of sweete odours exceeding much, and
precious stones. There came no more such abun-
dance of sweete odours, as the Queene of Sheba
gaue to King Salomon.
11 The nauie also of Hiram (that carried gold
from Ophir) brought likewise great plentie of
* Almuggim trees from Ophir & precious stones.
12 And the king made of the Almuggim trees
pillars for the house of the Lord, & for the kings
palace,

c But much more happie are they, which heare the wisedome of God reueiled in his word.
d It is a chiefe signe of Gods fauour, when godly and wise rulers be in their roume and authoritie.
e This is the [illegible]
* 2.Chro.9.10.

palace, and made harpes and psalteries for singers.
There came no more such Almuggim trees, nor
were any more seene vnto this day.
13 And King Salomon gaue vnto the Queene
of Sheba, whatsoeuer she would aske, besides
that, which Salomon gaue her † of his kingly li-
beralitie: so she returned and went to her owne
conntrey, *both* she, and her seruants.

† *Ebr. by the hand of the King.*

14 ¶ Also the weight of golde, that came to
Salomon in one yeere, was sixe hundreth three-
score and * sixe talents of gold,

* *Exod. 25. 39.*

15 Besides that *he had* of marchant men and
of the marchandises of them that sold spices, and
of all the Kings of Arabia, and of the princes of
the f countrey.

f To wit, of Arabia, which for the great abundance of all things, was called Happie.

16 And King Salomon made two hundreth
targets of beaten golde, sixe hundreth *shekels* of
gold went to a target:
17 And three hundreth shieldes of beaten
golde, three pound of golde went to one shielde:
and the King put them in the * house of the wood
of Lebanon.

* *Chap. 7. 2.*

18 ¶ Then the King made a great throne of
yuorie, and couered it with the best golde.

THE ROYAL THRONE OF SALOMON.

19 And the throne had sixe steps, and the top
of the throne *was* round behinde, and there were
g stayes on either side on the place of the throne,
and two lions standing by the stayes.

g As the chaire bowes or places to leane vpon.

20 And there stoode twelue lions on the sixe
steps on either side: there was not the like made
in any kingdome.
21 And all King Salomons drinking vessels
were of golde, and all the vessels of the house of
the wood of Lebanon *were* of pure golde, none
were of siluer: *for* it was nothing esteemed in the
dayes of Salomon.
22 For the King had on the sea the nauie of
Tharshish with the nauie of Hiram: once in three
yeere came the nauie of h Tharshish and brought
golde and siluer, yuorie, and apes and peacockes.

h By Tharshish is meant Cilicia, which was aboundant in varietie of precious things.

23 So King Salomon exceeded all the Kings
of the earth both in riches and in wisedome.
24 And all ye world sought to see Salomon to
heare his wisdom which God had put in his heart,
25 And they brought euery man his present,
vessels of siluer, and vessels of golde, and raiment,
and armour, and sweete odours, horses & mules,
from yeere to yeere.
26 Then Salomon gathered together * cha-
rets and horsemen: and hee had a thousand and
foure hundreth charets, and twelue thousand
horsemen, whome he placed in the charet cities,
and with the King at Ierusalem.

* *2. Chro. 1. 14.*

27 And the King || gaue siluer in Ierusalem as
stones, and gaue cedars as the wilde figtrees that
growe abundanly in the plaine.

|| *Or, he made siluer as plenteous as stones.*

28 Also Salomon had horses brought out of
Egypt, and fine linen: || the Kings marchants re-
ceiued the linen for a price.

|| *Or, for the companie of the Kings marchants did receiue a number at a price.*

29 There came vp & went out of Egypt *some*
charet, *worth* sixe hundreth *shekels* of siluer: that
is, one horse, an hundreth & fiftie, and thus they
brought *horses* to all the Kings of the Hittites
and to the Kings of Aram by their † meanes.

† *Ebr. hands.*

CHAP. XI.

1 *Salomon hath a thousand wiues and concubines, which bring him to idolatrie.* 14 *His God raiseth vp aduersaries against him.* 43 *He dyeth.*

BVt King Salomon loued * many a outlandish
women: both ye daughter of Pharaoh, *and* the
womē of Moab, Ammon, Edom, Zidon & Heth,

* *Deut. 17. 17. ecclus. 47. 19.*
a Which were idolaters.

2 Of the nations, whereof the Lord had said
vnto the children of Israel, * Go not yee in to
them, nor let them come in to you: *for* surely they
will turne your hearts after their gods, to them,
I say, did Salomon ioyne in loue.

* *Exod. 34. 16.*

3 And he had seuen hundreth wiues *that were*
|| princesses, and three hundreth b concubines, and
his wiues turned away his heart.

|| *Or, Queenes.*
b To whome apperteined no dowrie.

4 For when Salomon was old, his wiues tur-
ned his heart after other gods, so that his heart
was not c perfect with the Lorde his God, as *was*
the heart of Dauid his father.

c He serued not God with a pure heart.

5 For Salomon followed * Ashtaroth the
god of the Zidonians, and d Milcom the abomi-
nation of the Ammonites.

* *Iudg. 2. 13.*
d Who was also called Molech, verse 7 reade 2. Kings 23. 10.

6 So Salomon wrought wickednesse in the
sight of the Lorde, but continued not to followe
the Lorde, *as did* Dauid his father.
7 Then did Salomon builde an hie place for
Chemosh the e abomination of Moab, in the
mountaine that is ouer against Ierusalem, and
vnto Molech the abomination of the children of
Ammon.

e Thus the Scripture termeth whatsoeuer man doth reuerence and serue as God.

8 And so did hee for all his outlandish wiues,
which burnt incense and offred vnto their gods.
9 Therefore the Lorde was angrie with Salo-
mon, because hee had turned his heart from the
Lord God of Israel, * which had appeared vnto
him twise,

* *Chap. 3. 5. & 9. 2.*

10 And had giuen him a * charge concerning
this thing, that he should not followe other gods:
but he kept not that, which the Lorde had com-
manded him.

* *Chap. 6. 12.*

11 Wherefore the Lorde sayd vnto Salomon,
Forasmuch as f this is done of thee, and thou hast
not kept my couenant, and my statutes (which I
commanded thee) * I will surely rent the king-
dome from thee, and wil giue it to thy seruant.

f That thou hast forsaken me and worshipped idols.
* *Chap. 12. 15.*

12 Notwithstanding in thy dayes I will not
doe it, because of Dauid thy father, but I will rent
it out of the hand of thy sonne:
13 Howbeit I will not rent all the kingdome,
but will giue one g tribe to thy sonne, because of
Dauid

g Because the tribes of Iudah & Beniamin had their possessions mixed, they are here taken as one tribe.

David my seruant, & because of Ierusalem which
I haue chosen.
14 ¶ Then the Lorde stirred vp an aduersarie
vnto Salomon, *euen* Hadad the Edomite, of the
Kings [h] seede, which was in Edom.

h Of the King of Edoms stocke.

15 * For when Dauid was in Edom, and Ioab
the captaine of the hoste had smitten al the males
in Edom, & was gone vp to burie the [i] slaine,

*2.Sam.8.14.

i Of the Edomites.

16 (For sixe monethes did Ioab remaine there,
and all Israel, till he had destroyed all the males
in Edom.)
17 Then this Hadad [k] fled and certaine other
Edomites of his fathers seruants with him, to goe
into Egypt, Hadad being yet a little childe.

k Thus God reserued this idolater to be a scourge to punish his peoples sinnes.

18 And they arose out of Midian, and came to
Paran, and tooke men with them out of Paran,
and came to Egypt vnto Pharaoh King of Egypt,
which gaue him an house, and appointed him vitailes, and gaue him lande.
19 So Hadad [l] found great fauour in ye sight of
Pharaoh, and he gaue him to wife the sister of his
owne wife, *euen* the sister of Tahpenes ye Queene.

l God brought him to honour that his power might be more able to compasse his enterprises against Salomons house.

20 And the sister of Tahpenes bare him Genubath his sonne, whome Tahpenes wained in
Pharaohs house: and Genubath was in Pharaohs
house among the sonnes of Pharaoh.
21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Ioab the captaine of the hoste was dead, Hadad saide to Pharaoh, Let me depart, that I may goe to mine
owne countrey.
22 But Pharaoh saide vnto him, What hast
thou lacked with me, that thou wouldest thus go
to thine owne countrey? And he answered, Nothing, but in any wise let me goe.
23 ¶ *And God stirred him vp *another* aduersarie, Rezon the sonne of Eliadah, which [m] fled
from his lorde Hadadezer King of Zobah.

*2.Sam.8.3.

m When Dauid had discomfited Hadadezer and his armie.

24 And he gathered men vnto him, and had
bene captaine ouer the companie, when Dauid
slew them. And they went to Damascus, & dwelt
there, [n] and they made him King in Damascus.

n To wit, the men whome he had gathered vnto him.

25 Therefore was he an aduersarie to Israel all
the dayes of Salomon: besides the euil that Hadad
did, he also abhorred Israel, & reigned ouer Arã.
26 ¶ * And Ieroboam the sonne of Nebat
an Ephrathite of Zereda Salomons seruant (whose
mother was called Zeruah a widowe) lift vp his
hand against the King.

*2.Chron.13.6.

27 And this was the cause that he lift vp *his*
hand against the King, *When* Salomon built
Millo, he repared the broken places of the citie
of Dauid his father.
28 And this man Ieroboam was a man of
strength and courage, and Salomon seeing that
the yong man was meete for the worke, he made
him [o] ouerseer of all the labour of the house of
Ioseph.

o He was ouerseer of Salomons workes for the tribe of Ephraim and Manasseh.

29 And at that time, when Ieroboam went
out of Ierusalem, the Prophet Ahijah the Shilonite found him in the way, hauing a newe garment on him, and they two were alone in ye fielde.
30 Then Ahijah caught the new garment that
was on him, and [p] rent it in twelue pieces,

p By these visible signes the prophets would more deepely print their message into their heartes, to whome they were sent.

31 And said to Ieroboam, Take vnto thee ten
pieces: for thus saith the Lord God of Israel, Beholde, I will rent the kingdome out of the hands
of Salomon, and will giue ten tribes to thee.
32 But he shall haue one tribe for my seruant
Dauids sake, and for Ierusalem the citie, which I
haue chosen out of all the tribes of Israel,
33 Because they haue forsaken me, and haue
worshipped Ashtaroth the god of the Zidonians,
and Chemosh the God of the Moabites, and Milcom the god of the Ammonites, and haue not
walked in my wayes (to ‖ doe right in mine eyes, &
my statutes, & my lawes) *as did* Dauid his father.

‖ Or, to to doe that, that pleaseth me.

34 But I wil not take the whole kingdome out
of his hande: for I will make him prince all his life
long for Dauid my seruants sake, whome I haue
chosen, *and* who kept my commaundements and
my statutes.
35 * But I will take the kingdome out of his
sonnes hand, and will giue it vnto thee, *euen*
the ten tribes.

*Chap.12.15.

36 And vnto his sonne will I giue one tribe,
that Dauid my seruant may haue a [q] light alway
before me in Ierusalem the citie, which I haue
chosen me, to put my Name there.

q He hath respect vnto the Messiah, which should be the bright starre that should shine through all the worlde.

37 And I will take thee, and thou shalt reigne,
† euen as thine heart desireth, and shalt be King
ouer Israel.

† Ebr. in all that thy soule.

38 And if thou hearken vnto all that I commande thee, and wilt walke in my wayes, and doe
right in my sight, to keepe my statutes and my
commandements, as Dauid my seruant did, then
will I be with thee, and build thee a sure house, as
I built vnto Dauid, and wil giue Israel vnto thee.
39 And I will [r] for this afflict the seede of Dauid, [s] but not for euer.

r For this idolatrie that Salomon had committed.

s For the whole spiritual kingdome was restored in Messiah.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt
vnto Shishak King of Egypt, and was in Egypt
vntill the death of Salomon.
41 And the rest of the wordes of Salomon, &
all that he did, and his wisedome, are they not
written in the [t] booke of the actes of Salomon?

t Which booke, as is thought, was lost in the captiuitie.

42 The time that Salomon reigned in Ierusalem ouer all Israel, was * fourtie yeere.

*2.Chron.9.30.

43 And Salomon slept with his fathers and
was buried in the citie of Dauid his father: and
Rehoboam his sonne reigned in his steade.

CHAP. XII.

1 Rehobam succeedeth Salomon. 8 He refuseth the counsell of the Ancient. 20 Ieroboam reigneth ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

AND * Rehoboam went to Shechem: for all Israel were come to Shechẽ, to make him king.

*2.Chron.10.1.

2 And whẽ Ieroboam ye sonne of Nebat heard
of it (who was yet in Egypt, * whither Ieroboam
had fled from king Salomon, & ‖ dwelt in Egypt)

*Chap.11.40.

‖ Or, returned from Egypt.

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, and
spake vnto Rehoboam, saying,
4 Thy father made our * yoke grieuous: now
therefore make thou the grieuous seruitude of thy
father, and his sore yoke which he put vpon vs,
[a] lighter, and we will serue thee.

*Chap.4.7.

a Oppresse vs not with so great charges which we are not able to susteine.

5 And he said vnto them, Depart yet for three
dayes, then come againe to me. And the people
departed.
6 And King Rehoboam tooke counsell with
the olde men that ‖ had stoode before Salomon
his father, while hee yet liued, and saide, What
counsell giue yee, that I may make answere to
this people?

‖ Or, had serued.

b The [illegible] that [illegible] people [illegible] but to [illegible] their [illegible] petition.

7 And they spake vnto him, saying, If thou be
a [b] seruant vnto this people this day, and serue

them, and answere them, and speake kinde wordes
to them, they will be thy seruants for euer.
8 But he forsooke the counsell that the olde
men had giuen him, and asked counsell of the
yong men that had bene brought vp with him,
and waited on him.
9 And hee sayd vnto them, c What counsell
giue ye, that we may answere this people, which
haue spoken to me, saying, Make the yoke, which
thy father did put vpon vs, lighter?

c There is nothing harder for them, that are in authoritie, then to bridle their affections, and followe good counsell.

10 Then the yong men that were brought vp
with him, spake vnto him, saying, Thus shalt thou
say vnto this people, that haue spoken vnto thee,
and said, Thy father hath made our yoke heauie,
but make thou it lighter vnto vs: *euen* thus shalt
thou say vnto them, My ||least part shalbe d bigger
then my fathers loynes.

|| *Or, little finger.*
d I am much more able to keepe you in subiection then my father was.

11 Nowe where as my father did burden you
with a grieuous yoke, I will yet make your yoke
heauier: my father hath chastised you with rods,
but I will correct you with || scourges.

|| *Or, scorpions.*

12 ¶ Then Ieroboam and all the people came
to Rehoboam the third day, as the king had e ap-
pointed, saying, Come to me againe ỹ third day.

e The people declare their obedience in this, that they would attempt nothing before the King had giuen them iust occasion.

13 And the king answered the people sharply,
and left the old mens counsel that they gaue him,
14 And spake to them after the counsell of the
yong men, saying, My father made your yoke grie-
uous, and I will make your yoke more grie-
uous: my father hath chastised you with rods, but
I will correct you with scourges.
15 And the King hearkened not vnto the
people: for || it was the ordinance of the Lorde,
that he might performe his saying, which the
Lorde had spoken by * Ahiiah the Shilonite vnto
Ieroboam the sonne of Nebat.

|| *Or, the Lord was the cause.*
* *Chap.11,31.*

16 So when all Israel sawe that the King re-
garded them not, the people answered the King
thus, saying, What portion haue we in f Dauid?
wee haue none inheritance in the sonne of Ishai.
To your tents, O Israel: nowe see to thine owne
house, Dauid. So Israel departed vnto their tents.

f Though their cause were good, yet it is most hard for the people to bridle their affections as these vile wordes declare.

17 Howbeit ouer the children of Israel, which
dwelt in the cities of Iudah, did Rehoboam
reigne still.
18 ¶ Now the King Rehoboam sent Ado-
ram the receiuer of the tribute, and all Israel sto-
ned him to death: then King Rehoboam † made
speede to get him vp to his charet, to flee to Ie-
rusalem.

† *Ebr. strengthened himselfe.*

19 And Israel rebelled against the house g of
Dauid vnto this day.

g By the iust iudgement of God for Salomons sinnes.

20 ¶ And when all Israel had heard that Ie-
roboam was come againe, they sent and called
him to the assemblie, and made him King ouer
all Israel: none followed the house of Dauid, but
the tribe of Iudah * onely.

* *Chap.11.13.*

21 And when Rehoboam was come to Ieru-
salem, he h gathered all the house of Iudah with
the tribe of Beniamin an hundreth and foure
score thousand of chosen men (which were good
warriours) to fight against the house of Israel, and
to bring the kingdome againe to Rehoboam the
sonne of Salomon.

h For as yet he perceiued not that the Lord had so appointed it.

22 * But the worde of God came vnto She-
maiah the i man of God, saying,

* *2.Chron.11.2.*
i That is, the Prophet.

23 Speake vnto Rehoboam the sonne of Sa-
lomon King of Iudah, and vnto all the house of
Iudah and Beniamin, and the remnant of the
people, saying,
24 Thus sayth the k Lord, Ye shal not goe vp,
nor fight against your brethren the children of Is-
rael: returne euery man to his house: for this thing
is done by me. They obeyed therefore the worde
of the Lord and returned, and departed according
to the worde of the Lorde.

k Who of his iust iudgement will punish the trespasse, and of his mercie spare the innocent people.

25 ¶ Then Ieroboam built Shechem in mount
Ephraim, and dwelt therein, & went from thence
and built Penuel.
26 And Ieroboam thought in his heart, Now
shall the kingdome returne to ỹ house of Dauid,
27 If this people goe vp and doe sacrifice in
the house of the Lorde l at Ierusalem, then shall
the heart of this people turne againe vnto their
Lorde, *euen* to Rehoboam King of Iudah: so shal
they kill mee and goe againe to Rehoboam King
of Iudah.

l He feared lest his people should haue by this meanes bene entised to rebell against him.

28 Whereupon the King tooke counsell, and
made two calues of golde, and saide vnto them,
m It is two much for you to goe vp to Ierusalem:
beholde, O Israel, thy gods which brought thee
vp out of the land of Egypt:

m So craftie are the carnall perswasions of princes, when they would make a religion to serue to their appetite.

29 And he set the one in Beth-el and the other
set he in Dan.
30 And this thing turned to sinne: for the
people went (because of the one) euen to Dan.
31 Also he made an n house of hie places, and
made Priestes of the lowest of the people, which
were not of the sonnes of Leui.

n That is, a temple, where altars were built for idolatrie.

32 And Ieroboam made a feast the o fifteenth
day of the eight moneth, like vnto the feast that
is in Iudah, and offered on the altar. So did he in
Beth-el and offered vnto the calues that hee had
made: and hee placed in Beth-el the Priestes of
the hie places, which he had made.

o Because hee would the more binde the peoples denotion to his Idolatrie, he made a newe holy day, besides those that the Lord had appointed in the Lawe.

33 And he offered vpon the altar, which hee
had made in Beth-el, the fifteenth day of the
eight moneth, *euen* in the moneth which he had
forged of his owne heart) and made a solemne
feast vnto the children of Israel: and he went vp
to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand dryeth vp. 15 The Prophet is seduced, 24 And is killed of a lyon. 33 The obstinacie of Ieroboam.

AND behold, there came a a man of God out
of Iudah (by the commaundement of the
Lorde) vnto b Beth-el, and Ieroboam stoode by
the altar to offer incense.

a That is, a Prophet.
b Not that was called Luz in Beniamin, but another of that name.

2 And he cryed against the altar by the com-
mandement of the Lorde, and sayd, O altar, altar,
thus saith the Lord, Behold, a childe shalbe borne
vnto the house of Dauid, * Iosiah by name, and
vpon thee shall he sacrifice the Priestes of the hie
places that burne incense vpon thee, and they
shall burne mens bones vpon thee.

* *2.King.23.17.*

3 And he gaue a signe the same time, saying,
This is the c signe, that the Lorde hath spoken,
Beholde, the altar shal rent, and the ashes that are
vpon it, shall || fall out.

c By this signe ye shall knowe that the Lord hath sent me.
|| *Or, be powred out.*

4 And when the King had heard the saying
of the man of God, which hee had cryed against
the altar in Beth-el, Ieroboam stretched out his
hande from the altar, saying, d Lay holde on
him: but his hand which hee put foorth against
him, dryed vp, and he could not pull it in againe
to him.

d The wicked rage against the Prophets of God, when they declare them Gods iudgements.

5 The altar also claue asunder, and the ashes
fell

fell out from the altar, according to the signe,
which the man of God had giuen by the † com-
mandement of the Lord.

† Ebr. mouth.

6 Then the King answered and saide vnto the
man of God, e I beseech thee, pray vnto the Lord
thy God, and make intercession for me, that mine
hand may be restored vnto me. And the man of
God besought the Lord, and the Kings hand was
restored, and became as it was afore.

e Though the wicked humble themselues for a time, when they feele Gods iudgements, yet after they returne to their olde malice, and declare that they are but vile hypocrites.

7 Then the King sayde vnto the man of God,
Come home with mee, that thou mayest ‖ dyne,
and I will giue thee a reward.

‖ Or, take sustenance.

8 But the man of God said vnto the King, If
thou wouldest giue me halfe thine house, I would
not goe in with thee, neither would I eate bread
nor drinke water in this place.

9 For so ‖ was it charged me by the word of
the Lord, saying, f Eate no bread nor drinke wa-
ter, nor turne againe by the same way that thou
camest.

‖ Or, he charged me: to wit, an Angel.

f Seeing he had the expresse worde of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

10 So he went another way and returned not
by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el,
and his sonnes came and tolde him all the works,
that the man of God had done that day in Beth-
el, and the wordes which he had spoken vnto the
King, tolde they their father.

12 And their father sayd vnto them, What way
went hee? and his sonnes † shewed him what way
the man of God went, which came from Iudah.

† Ebr. looked.

13 And he sayde vnto his sonnes, Saddle mee
the asse. Who saddled him the asse, and hee rode
thereon,

14 And went after the man of God, and found
him sitting vnder an oke: and he sayd vnto him,
Art thou the man of God that camest from Iu-
dah? And he said, † Yea.

† Ebr. I am.

15 Then he said vnto him, g Come home with
me, and eate bread.

g This he did of a simple minde, thinking it his duetie to declare friendship to a Prophet.

16 But he answered, I may not returne with
thee, nor goe in with thee, neither will I eate
bread nor drinke water with thee in this place.

17 For it was charged me by the word of the
Lord, *saying*, Thou shalt eate no bread, nor
drinke water there, nor turne againe to goe by the
way that thou wentest.

18 And he said vnto him, I am a Prophet also
as thou art, and an h Angel spake vnto me by the
word of the Lord, saying, Bring him againe with
thee into thine house, that he may eate bread and
drinke water: *but* he lyed vnto him.

h His fault is here double: first in that that he suffereth not the Prophet to obey Gods expresse commandement: and next, that he faineth to haue a reuelation to the contrary.

19 So he went againe with him, and did eate
bread in his house, and dranke water.

20 And as they sate at the table, the worde of
the Lord came vnto the Prophet, that brought
him againe,

21 And hee cried vnto the man of God that
came from Iudah, saying, Thus sayeth the Lord,
i Because thou hast disobeyed the mouth of the
Lorde, and hast not kept the commaundement
which the Lord thy God commanded thee,

i God would reprooue his folly by him, who was the occasion to bring him into error.

22 But camest backe againe, and hast eaten
bread and drunke water in the place (whereof he
did say vnto thee, Thou shalt eate no bread nor
drinke any water) thy carkeis shal not come vnto
the sepulchre of thy fathers.

23 ¶ And when he had eaten bread & drunke,
he sadled him the asse, to wit, to the Prophet
whom he had brought againe.

24 And when he was gone, k a lion met him
by the way, and slewe him, and his body was cast
in the way, and the asse stoode thereby: the lion
stood by the corps also.

k By this fearefull example, God setteth forth, how dangerous a thing it is for men to behaue themselues coldly, or deceitfully in their charge whereunto God hath called them.

25 And beholde men that passed by, sawe the
carkeis cast in the way, and the lion standing by
the corps: and they came & tolde it in the towne
where the olde Prophet dwelt.

26 And when the Prophet that brought him
backe againe from the way, heard thereof, hee
sayd, It is the man of God, who hath bene diso-
bedient vnto the commaundement of the Lorde
therefore the Lord hath deliuered him vnto the
lion, which hath rent him and slaine him, accor-
ding to the worde of the Lorde, which he spake
vnto him.

27 ¶ And he spake to his sonnes, saying, Sadle
me the asse. And they sadled him.

28 And hee went and found his body cast in
the way, and the asse and the lion stoode by the
corps: and the lion had l not eaten the body, nor
torne the asse.

l To declare that this was onely the iudgement of God: for if the lion had done it for hunger, hee would also haue deuoured the body.

29 And the Prophet tooke vp the body of the
man of God, & layd it vpon the asse, & brought
it againe, and the olde Prophet came to the citie,
to lament and burie him.

30 And hee layde his bodie in his m owne
graue, and they lamented ouer him, *saying*, Alas,
my brother.

m Which he had prepared for himselfe.

31 And when he had buried him, he spake to
his sonnes, saying, When I am dead, burie ye me
also in the sepulchre, wherein the man of God is
buried: lay my bones beside his bones.

32 For that thing which he cried by the word
of the Lorde against the altar that is in Beth-el,
and against all the houses of the hie places, which
are in the cities of Samaria, shall surely come to
passe.

33 *Howbeit* after this, Ieroboam n conuerted
not from his wicked way, but turned againe, and
made of the lowest of the people Priestes of the
hie places. Who would, might † consecrate him-
selfe, and be of the Priests of the hie places.

n So the wicked profite not by Gods threatnings, but go backeward and become worse and worse, 2. Tim. 3. 13.

† Ebr. fill his hand.

34 And this thing turned to sinne vnto the
house of Ieroboam, euen to roote it out, and de-
stroy it from the face of the earth.

CHAP. XIIII.

1 Ieroboam sendeth his wife disguised to Abiiah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

AT that time Abiiah the sonne of Ieroboam
fell sicke.

2 And Ieroboam said vnto his wife, Vp, I pray
thee, a and disguise thy selfe, that they knowe not
that thou art the wife of Ieroboam, and goe to
Shiloh: for there is Abiiah ẏ Prophet, which tolde
me * that I shoulde be King ouer this people,

a His owne conscience bare him witnesse, that the Prophet of God would not satisfie his affections which was a wicked man.

* Chap. 11. 31.

3 And take † with b thee tenne loaues and
‖ cracknels, and a bottel of honie, and goe to him:
hee shall tell thee what shall become of the yong
man.

† Ebr. in thine hand.

b According to the custome when they went to aske counsell of Prophets, 1. Sam. 9. 7.

‖ Or, wafers.

4 And Ieroboams wife did so, and arose, and
went to Shiloh, and came to the house of Abiiah:
but Abiiah coulde not see, for his † sight was de-
cayed for his age.

† Ebr. eyes stoode.

5 Then the Lorde saide vnto Abiiah, Behold,
the wife of Ieroboam commeth to aske a thing
of thee for her sonne, for he is sicke: thus and thus
shalt thou say vnto her: *for* when shee commeth
in,

c Then the wiſe of Ieroboam.

in, ſhe ſhall feine her ſelfe *to be* c another.

6 Therefore when Ahiiah heard the ſound of her feete as ſhee came in at the doore, he ſayde, Come in, thou d wife of Ieroboam: why feineſt thou thus thy ſelfe to be an other? I am ſent to thee *with* heauie tidings.

d For God oft times diſcloſeth vnto his the craft and ſubtiltie of the wicked.

7 Goe, tell Ieroboam, Thus ſaith the Lord God of Iſrael, Foraſmuch as I haue exalted e thee from among the people, and haue made thee prince ouer my people Iſrael,

e Which waſt but a ſeruant.

8 And haue rent the kingdome away from the houſe of Dauid, & haue giuen it thee, & thou haſt not bene as my ſeruant Dauid, which kept my cõmandements, and followed me with all his heart, and did onely that which was right in mine eyes,

9 But haſt done euill aboue all that were before thee (for thou haſt gone & made thee other gods, and f molten images, to prouoke mee, and haſt caſt me behinde thy backe)

f To wit, two calues.

10 Therefore beholde, I will bring euill vpon the houſe of Ieroboam, and will cut off from Ieroboam him that * g piſſeth againſt the wall, aſwell him that h is ſhut vp, as him that is left in Iſrael, and will ſweepe away the remnant of the houſe of Ieroboam, as a man ſweepeth away doung, till it be all gone.

* *Chap.21.21. and 2.king.9.8.*

g Euery male euen to the dogs, 1.Sam.25.22.

h As well him that is in the ſtrong holde, as him that is abroad.

11 The dogges ſhall eate him of Ieroboams *ſtocke* that dyeth in the citie, and the foules of the ayre ſhall eate him that dyeth in the fielde: i for the Lord hath ſaid it.

i They ſhall lacke the honour of buriall in token of Gods malediction.

12 Vp therefore and get thee to thine houſe: for when thy feete enter into the citie, the childe ſhall die.

13 And all Iſrael ſhall mourne for him, and burie him: for he only of Ieroboam ſhall come to the graue, becauſe in him there is founde k ſome goodneſſe toward the Lorde God of Iſrael in the houſe of Ieroboam.

k In the middes of the wicked, God hath ſome, on whom he doth beſtow his mercies.

14 Moreouer, the Lorde ſhall ſtirre him vp a King ouer Iſrael, which ſhall deſtroy the houſe of Ieroboam in that day: l what? yea, euen now.

l The Lord will begin to deſtroy it out of hand.

15 For the Lorde ſhall ſmite Iſrael, as when a reede is ſhaken in the water, and hee ſhall weede Iſrael out of this good lande, which he gaue to their fathers, and ſhall ſcatter them beyond the m Riuer, becauſe they haue made them groues, prouoking the Lord to anger.

m Meaning, Euphrates.

16 And he ſhall giue Iſrael vp, becauſe of the ſinnes of Ieroboam, who did ſinne, and n made Iſrael to ſinne.

n The people ſhall not be excuſed, when they doe euill at the commandement of their gouernours.

17 ¶ And Ieroboams wife aroſe, and departed, and came to Tirzah, and when ſhe came to the threſhold of the houſe, the yong man dyed,

18 And they buried him, and all Iſrael lamented him, according to ÿ worde of the Lord, which he ſpake by the hand of his ſeruant Ahiiah the Prophet.

19 And the reſt of Ieroboams actes howe hee warred, and how he reigned, beholde, they are written in the booke of the Chronicles of the Kings of Iſrael.

20 And ÿ daies which Ieroboam reigned were two & twenty yeere: & he o ſlept with his fathers, and Nadab his ſonne reigned in his ſteade.

o The Lord ſmote him that he died, 2.Chro 13.20.

21 ¶ Alſo Rehoboam the ſonne of Salomon reigned in Iudah. Rehoboam was one and fourtie yeere old, when he began to reigne, & reigned ſeuenteene p yeere in Ieruſalem, the citie which the Lorde did chuſe out of all the tribes of Iſrael, to put his Name there: and his mothers name was Naamah an Ammonite.

p And died before Ieroboam about 4 yeeres.

22 And Iudah wrought wickedneſſe in the ſight of the Lorde: and they prouoked him more with their ſinnes, which they had committed, ‖ then all that which their fathers had done.

‖ *Or, beſides all that their fathers had done by their ſinnes.*

23 For they alſo made them hie places, and images, and groues on euery hie hill, and vnder euery greene tree.

24 There were alſo Sodomites q in the land, they did according to all the abominations of the nations, which the Lord had caſt out before the children of Iſrael.

q Where idolatrie reigneth, abominable vices are committed, til at length Gods iudgement deſtroy vtterly.

25 * ¶ And in the fift yeere of king Rehoboam, Shiſhak king of Egypt came vp againſt Ieruſalẽ,

26 And tooke the treaſures of the houſe of the Lord, and the treaſures of the Kings houſe, and tooke away all: alſo he caried away all the ſhields of golde * which Salomon had made.

* *Chap.10.17.*

27 And King Rehoboam made for them braſen ſhields, and committed them vnto the handes of the chiefe of the garde, which waited at the doore of the Kings houſe.

28 And when the King went into the houſe of the Lord, the gard bare them, & brought them againe into the gard chamber.

29 And the reſt of the actes of Rehoboam, and all that he did, are they not written in r the booke of the Chronicles of the Kings of Iudah?

r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2.Chro. 12.15.

30 And there was warre betweene Rehoboam and Ieroboam ſ continually.

ſ That is, all the dayes of Rehoboams life.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an t Ammonite. And Abiiam his ſonne reigned in his ſtead.

t Whoſe idolatry Rehoboam her ſonne followed.

CHAP. XV.

1 Abiiam reigneth ouer Iudah. 9 Aſa ſucceedeth in his roume. 16 The battell betweene Aſa and Baaſha. 24 Iehoſhaphat ſucceedeth Aſa. 25 Nadab ſucceedeth Ieroboam. 28 Baaſha killeth Nadab.

AND in the eighteenth yeere of King * Ieroboam the ſonne of Nebat, reigned Abiiam ouer Iudah.

* 2.Chro.13.1.

2 Three yeeres reigned he in Ieruſalem, and his mothers name *was* Maachah the daughter of a Abiſhalom.

a Some thinke that this was Abſalom Salomons ſonne.

3 And hee walked in all the ſinnes of his father, which he had done before him: and his heart was not perfite with the Lord his God as the heart of Dauid his father.

4 But for Dauids ſake did the Lorde his God giue him a b light in Ieruſalem, and ſet vp his ſonne after him, and eſtabliſhed Ieruſalem,

b Meaning, a ſonne to reigne ouer Iudah.

5 Becauſe Dauid did that which was right in the ſight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, *ſaue onely in the matter of Vriah the Hittite.

* *2.Sam.11.4 and 12.9.*

6 And there was warre betweene Rehoboam and Ieroboam as long as he liued.

7 The reſt alſo of the Actes of Abiiam and all that he did, are they not written in the * booke of the Chronicles of the Kings of Iudah? there was alſo warre betweene Abiiam, and Ieroboam.

* *2.Chro.13.2.*

8 And Abiiam ſlept with his fathers, and they buried him in the citie of Dauid: and Aſa his ſonne reigned in his ſteade.

9 ¶ * And in the twentie yeere of Ieroboam King of Iſrael, reigned Aſa ouer Iudah.

* *2.Chro.14.1.*

10 Hee reigned in Ieruſalem one and fourtie yeere,

yeere, and his * mothers name was Maachah the
daughter of Abishalom.
11 And Asa did right in the eyes of the Lord,
as did Dauid his father.
12 And he tooke away the Sodomites out of
the land, and put away all the idoles that his fa-
thers had made.
13 And he d put downe * Maachah his mother
also from her estate, because shee had made an
idole in a groue: and Asa destroied her idols, and
burnt them by the brooke Kidron.
14 But they put not downe the hie places.
Neuerthelesse Asas heart was * vpright with the
Lord all his dayes.
15 Also he brought in the holy vessels of his
father, and the things that he had dedicated vnto
the house of the Lord, siluer, and gold, and vessels.
16 ¶ And there was warre betweene Asa and
Baasha King of Israel all their dayes.
17 Then Baasha king of Israel went vp against
Iudah, and built f Ramah, so that hee would let
none goe out or in to Asa King of Iudah.
18 Then Asa tooke all the siluer and the golde
that was left in the treasures of the house of the
Lord, and the treasures of the Kings house, and de-
liuered them into the handes of his seruants, and
King Asa sent them to * Ben-hadad the sonne of
Tabrimon, the sonne of Hezion king of ‖ Aram
that dwelt at Damascus, saying,
19 *There is* a couenant betweene me and thee,
and betweene my father and thy father: behold, I
haue sent vnto thee a present of siluer and golde:
come, breake thy couenant with Baasha King of
Israel, that he may g depart from me.
20 So Ben-hadad hearkened vnto King Asa,
and sent the captaines of the hosts, which he had,
against the cities of Israel, and smote Iion, & Dan,
and Abel-beth-maachah, and all Cinneroth, with
all the land of Naphtali.
21 And when Baasha heard thereof, hee left
building of Ramah, and dwelt in Tirzah.
22 Then king Asa ‖ assembled all Iudah, † none
excepted: and they tooke the stones of Ramah,
and the timber thereof, wherewith Baasha had
built, and King Asa built with them Geba of Ben-
iamin and Mizpah.
23 And the rest of all the actes of Asa, and all
his might, and al that he did, and the cities which
he built, are they not written in the booke of the
Chronicles of the Kings of Iudah? but in his old
age he was diseased in his h feete.
24 And Asa slept with his fathers, & was buried
with his fathers in the citie of Dauid his i father.
And Iehoshaphat his sonne reigned in his steade.
25 And Nadab the sonne of Ieroboam began
to reigne ouer Israel the second yeere of Asa King
of Iudah, and reigned ouer Israel two yeere.
26 And he did euill in the sight of the Lorde,
walking in the way of his father, and in his sinne
wherewith he made Israel to sinne.
27 And Baasha the sonne of Ahijah of the
house of Issachar conspired against him, and
Baasha slue him at Gibbethon, which belonged
to the Philistims: for Nadab and all Israel laide
siege to Gibbethon.
28 Euen in the third yeere of Asa King of Iu-
dah did Baasha slay him, and reigned in his steade.
29 And when he was King, he k smote al the
house of Ieroboam, he left none aliue to Ierobo-
dam

c That is, his grandmother, as Dauid is oft times called father of them, whose grand father he was.
d Neither kinred nor authoritie ought to be regarded, when they blaspheme God and become idolaters, but must be punished.
* 2.Chron.15.16.
e For he thought that he might worship God in other places, then he had appointed, it came of ignorance and not of malice.
f Of the same purpose that Ieroboam did, because the people should not goe vp to Ierusalem, lest they should follow Asa.
* 2.Chron.16.2.
‖ Or, Syria.
g And vexe me no longer.
‖ Or, made a proclamation.
† Ebr. none innocent.
h He had the gowt and put his trust rather in physicions then in the Lord, 2.Chro.16.12.
i His great grandfather.
k So God stirred vp one tyrant to punish the wickednesse of another.

am, vntill he had destroyed him, according to the
* word of the Lord which he spake by his seruant
Ahijah the Shilonite,
30 Because of the sinnes of Ieroboam, which
he committed, and wherewith he made Israel to
sinne, by his l prouocation, wherewith he prouo-
ked the Lord God of Israel.
31 And the residue of the actes of Nadab, and
all that he did, are they not written in the booke
of the Chronicles of the Kings of Israel?
32 And there was warre betweene Asa & Ba-
asha King of Israel, all their dayes.
33 In the third yeere of Asa King of Iudah, be-
gan Baasha the sonne of Abijah to reigne ouer al
Israel in m Tirzah, *and reigned* foure and twentie
yeere.
34 And he did euill in the sight of the Lorde,
walking in the way of Ieroboam, & in his sinne,
wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha. 6 Elah. 9 Zimri. 16 Omri. 30 Ahab marrieth Iezebel. 34 Iericho is built againe.

THen the worde of the Lorde came to Iehu
the sonne of Hanani against Baasha, saying,
2 a Forasmuch as I exalted thee out of the
dust, and made thee captaine ouer my people Is-
rael, and thou hast walked in the way of Ierobo-
am, and hast made my people Israel to sinne, to
prouoke me with their sinnes,
3 Beholde, I will take away the posteritie of
Baasha, and the posteritie of his house, and will
make b thine house like the * house of Ieroboam
the sonne of Nebat.
4 * He that dieth of Baasha *stocke* in the citie,
him shal the dogs eate: & that man of him which
dieth in the fieldes, shal the foules of the aire eate.
5 And the rest of the actes of Baasha, & what
he did, and his ‖ power, are they not written in the
booke of the * Chronicles of the kings of Israel?
6 So Baasha slept with his fathers, & was bu-
ried in Tirzah, and Elah his sonne reigned in his
steade.
7 And c also by the hand of Iehu the sonne
of Hanani the Prophet, came the word of the
Lord to Baasha, and to his house, that he should
be like the house of Ieroboam, euen for all the
wickednesse that he did in the sight of the Lord,
in prouoking him with the worke of his handes,
and because he killed d him.
8 ¶ In the sixe and twentie yeere of Asa king
of Iudah, began Elah ÿ sonne of Baasha to reigne
ouer Israel in Tirzah, *and reigned* two yeere.
9 And his seruant Zimri, captaine of halfe his
charets, conspired against him, as he was in Tir-
zah e drinking, till hee was drunken in the house
of Arza steward of his house in Tirzah.
10 And Zimri came and smote him, and killed
him, in the seuen and twentie yeere of Asa king
of Iudah, and reigned in his steade.
11 ¶ And when hee was King, and sate on his
throne, he slewe all the house of Baasha, not lea-
uing thereof one to pisse against a wall, neither
of his kinsfolkes, nor of his friends.
12 So did Zimri destroy all the house of Baa-
sha, according to the word of the Lord which he
spake against Baasha by the hand of Iehu the
f Prophet,
13 For all the sinnes of Baasha, and sinnes of
Elah his sonne, which they sinned, & made Israel

* Chap.14.10.
l By causing the people to commit idolatrie with his calues, and so prouoking God to anger.
m Which was the place where the kings of Israel remained.
a Thus spake Iehu to Baasha in the Name of the Lord.
b Meaning the house of Baasha.
* Chap.15.29.
* Chap.14.11.
‖ Or, valiantnesse.
* 2.Chron.16.1.
c That is, the Prophet did also warne him.
d Meaning Nadab Ieroboams sonne.
e The Chalde text hath thus, Drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.
f Both Hanani his father and he were Prophets.

to sinne, and prouoked the Lord God of Israel
with their vanities.
14 And the rest of the actes of Elah, and all
that he did, are they not written in the booke of
the Chronicles of the Kings of Israel?
15 ¶ In the seuen and twentie yeere of Asa
King of Iudah did Zimri reigne seuen dayes in
Tirzah, & the people was then in campe g against
Gibbethon, which *belonged* to the Philistims.

g The siege had continued from the time of Nadab Ieroboams sonne.

16 And the people of the hoste heard say,
Zimri hath conspired, and hath also slaine the
King. Wherefore all Israel made Omri the cap-
taine of the hoste, king ouer Israel that same day
euen in the hoste.
17 Then Omri went vp from Gibbethon, and
all Israel with him, and they besieged h Tirzah.

h Where Zimri kept himselfe in holde.

18 And when Zimri saw, that the citie was ta-
ken, he went into the palace of the Kings house,
and † burnt himselfe, and the Kings house with
fire, *and* so dyed,

† *Ebr. burnt the Kings house vpon him.*

19 For his sinnes which hee sinned, in doing
that which is euil in the sight of the Lord, in wal-
king in the way of Ieroboam, and in his sinnes
which he did, causing Israel to sinne.
20 And the rest of the acts of Zimri, & his trea-
son that he wrought, are they not written in the
booke of the Chronicles of the Kings of Israel?
21 Then were the people of Israel diuided in-
to two partes: *for* i halfe the people followed
Tibni the sonne of Ginath to make him King, and
the other halfe followed Omri.

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

22 But the people that followed Omri, preuai-
led against the people that followed Tibni the
sonne of Ginath: so Tibni dyed, & Omri reigned.
23 In the one and thirtie yeere of Asa King of
Iudah began Omri to reigne ouer Israel, *and reig-
ned* twelue yeere. Sixe yeere reigned he in Tirzah.
24 And hee bought the mountaine ‖ Samaria
of one Shemer for two talents of siluer, and built
in the mountaine, and called the name of the citie,
which he built, after the name of Shemer lord of
the mountaine, Samaria.

‖ *Or, Shomeron.*

25 But Omri did euil in the eyes of the Lord,
and did k worse then all that were before him.
26 For he walked in all the way of Ieroboam
the sonne of Nebat, & in his sinnes wherewith he
made Israel to sinne in prouoking the Lord God
of Israel with their vanities.

k For such is the nature of Idolatrie, that the superstition thereof doth daily encrease, and the elder it is, the more abominable it is before God and his Church.

27 And the rest of the actes of Omri, that he
did, and his strength that he shewed, are they not
written in the booke of the Chronicles of the
Kings of Israel?
28 And Omri slept with his fathers, and was
buried in l Samaria: and Ahab his sonne reigned
in his stead.

l He was the first King that was buried in Samaria, after that the Kings house was burnt in Tirzah.

29 Nowe Ahab the sonne of Omri began to
reigne ouer Israel, in the eight and thirtie yeere of
Asa king of Iudah: and Ahab the sonne of Omri
reigned ouer Israel in Samaria two & twenty yere.
30 And Ahab the sonne of Omri did worse in
the sight of ẏ Lord then all that were before him.
31 For was it a light thing for him to walke in
the sinnes of Ieroboam the sonne of Nebat, ex-
cept hee tooke Iezebel also the daughter of Eth-
baal King of the Zidonians to m wife, and went
and serued Baal, and worshipped him?

m By whose meanes he fell to all wicked and strange idolatry, & cruell persecution.

32 Also hee reared vp an altar to Baal in the
house of Baal, which he had built in Samaria.
33 And Ahab made a groue, & Ahab procee-
ded, & did prouoke the Lord God of Israel more
then all the kings of Israel that were before him.
34 In his dayes did Hiel the Bethelite builde
a Iericho: he layd the foundation thereof in Abi-
ram his eldest sonne, and set vp the gates thereof
in his yongest sonne Segub, according to the
word of the Lord which hee spake † by Ioshua
the sonne of Nun.

a Reade Iosh. 6. 26.

† *Ebr. by the hand of Ioshua.*

CHAP. XVII.

1 Eliiah forewarneth of the famine to come. 4 Hee is fed of rauens. 9 Hee is sent to Zarephath, where he restoreth his hostesse sonne to life.

AND Eliiah the Tishbite one of the inhabi-
tants of Gilead sayde vnto Ahab, * As the
Lord God of Israel liueth, before whom I a stand,
there shall be neither dewe nor raine these yeeres,
but b according to my word.

* *Ecclus. 48. Iam. 5. 16, 17.*

a That is, whom I serue.

b But as I shall declare it by Gods reuelation.

2 And the word of the Lord came vnto him,
saying,
3 Goe hence, and turne thee Eastward, and
hide thy selfe in the ‖ riuer Cherith, that is ouer a-
gainst Iorden,

‖ *Or, brooke.*

4 And thou shalt drinke of the riuer: and I
haue commanded the c rauens to feede thee there.
5 So he went & did according vnto the word
of the Lord: for he went, and remained by the
riuer Cherith that is ouer against Iorden.

c To strengthen his faith against persecution, God promiseth to feede him miraculously.

6 And the rauens brought him bread and flesh
in the morning, and bread & flesh in the euening,
and he dranke of the riuer.
7 And after a while the riuer dried vp, be-
cause there fell no raine vpon the earth.
8 ¶ And the d word of the Lord came vnto
him, saying,

d As the troubles of the Saintes of God are many, so his mercie is euer at hand to deliuer them.

9 * Vp, *and* get thee to Zarephath, which is in
Zidon, and remaine there: beholde, I haue com-
manded a widow there to susteine thee.

* *Luke 4. 25, 26.*

10 So hee arose and went to Zarephath: and
when he came to the gate of the citie, behold, the
widowe was there e gathering stickes: and hee
called her, and sayde, Bring me, I pray thee, a
little water in a vessell, that I may drinke.

e All this was to strengthe the faith of Eliiah, to the intent that hee should looke for nothing worldly, but onely trust in Gods prouidence.

11 And as she was going to fet it, he called to
her, and sayde, Bring me, I pray thee, a morsell of
bread in thine hand.
12 And shee sayde, As the Lord thy God li-
ueth, I haue not a cake, but euen an handfull of
meale in a barrell, and a little oyle in a cruse: and
behold, I am gathering † a fewe stickes for to goe
in, and dresse it for me and my sonne, that we may
eate it, and f die.

† *Ebr. two.*

f For there is no hope of any more sustenance.

13 And Eliiah said vnto her, Feare not, come,
doe as thou hast said, but make me thereof a little
cake first of all, and bring it vnto mee, and after-
ward make for thee, and thy sonne.
14 For thus saith the Lord God of Israel, g The
meale in the barrell shall not bee wasted, neither
shall the oyle in the cruse be diminished, vnto the
time that the Lord send raine vpon the earth.

g God receiueth no benefite for the vse of his, but he promiseth a most ample recompence for the same.

15 So she went, & did as Eliiah said, & she did
eate: so did he & her house h for a certaine time.

h That is, till hee had raine & foode on the earth.

16 The barrell of the meale wasted not, nor
the oyle was spent out of the cruse, according to
the word of the Lord, which hee spake by the
hand of Eliiah.
17 ¶ And after these things, the sonne of the
wife of the house fell sicke, and his sickenesse was
so sore, ‖ that there was no i breath left in him.

‖ *Or, that he dyed.*

i God would trie whether she had learned by his mercifull prouidence to make him her onely stay and comfort.

18 And she said vnto Eliiah, What haue I to do
with

with thee, O thou man of God? art thou come
vnto me to call my sinne to remembrance, and to
slay my sonne?
19 And he sayd vnto her, Giue me thy sonne.
and he tooke him out of her bosome, and caried
him vp into a chamber, where he abode, & laide
him vpon his owne bed.
20 Then he called vnto the Lord, and sayd, O
Lord my God, hast thou [k] punished also this wi-
dow, with whom I soiourne, by killing her sonne?
21 And he stretched himselfe vpon the childe
three times, and called vnto the Lord, & sayd, O
Lorde my God, I pray thee, let this childes soule
come into him againe.
22 Then the Lord heard the voyce of Elijah,
and the soule of the childe came into him againe,
and he reuiued.
23 And Elijah tooke the childe, & brought
him downe out of the chamber into the house,
and deliuered him vnto his mother, and Elijah
sayd, Beholde, thy sonne liueth.
24 And the woman sayd vnto Elijah, Nowe
I knowe that thou art a man of God, and that
the worde of the Lord in thy mouth is true.

k He was afrayd lest Gods Name should haue bene blasphemed and his ministers contemned, except he should haue continued his mercies as he had begunne them, specially while he there remained.

l So hard a thing it is to depend on God, except wee be confirmed by miracles.

CHAP. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Elijah killeth all Baals prophets. 45 Hee obteineth raine.

After many dayes, the word of the Lord came
to Elijah, in the [a] third yeere, saying, Goe,
shewe thy selfe vnto Ahab, and I will send raine
vpon the earth.
2 And Elijah went to shewe himselfe vnto A-
hab, and *there was* a great famine in Samaria.
3 And Ahab called Obadiah the gouernour
of his house: (and Obadiah [b] feared GOD
greatly:
4 For when Iezebel destroyed the Prophets
of the Lorde, Obadiah tooke an hundreth Pro-
phets, and hid them, by fiftie in a caue, and he fed
them with bread and water.)
5 And Ahab sayde vnto Obadiah, Goe into
the land, vnto all the fountaines of water, and vn-
to all the riuers, if so be that we may finde grasse
to saue the horses & the mules aliue, lest we de-
priue *the land* of the beastes.
6 And so they diuided the land betweene
them to walke thorowe it. Ahab went one way
by himselfe, and Obadiah went another way by
himselfe.
7 ¶ And as Obadiah was in the way, behold,
Elijah [c] met him: and he knew him, and fell on his
face, and sayd, Art not thou my lord Elijah?
8 And he answered him, Yea, go tell thy lord,
Beholde, Elijah *is here*.
9 And he said, What haue I sinned, that thou
wouldest deliuer thy seruant into the hand of A-
hab to slay me?
10 As the Lord thy God liueth, there is no na-
tion or kingdome, whither my lord hath not sent
to seeke thee: and when they said, He is not here,
he tooke an othe of the kingdome and nation, if
they had not found thee.
11 And now thou sayest, Goe, tell thy lorde,
Beholde, Elijah *is here*.
12 And when I am gone from thee, the Spirit
of the Lord shall cary thee into some place that I
doe not know: so when I come and tell Ahab, if
he cannot finde thee, then will he kill me; But I
thy seruant [d] feare the Lord from my youth.
13 Was it not tolde my lord, what I did when
Iezebel slew the Prophets of the Lord, how I hid
an hundred men of the Lords Prophets by fifties
in a caue, and fed them with bread and water?
14 And now thou sayest, Go, tell thy lord, Be-
holde, Elijah *is here*, that he may slay me.
15 And Elijah sayde, As the Lord of hostes li-
ueth, before whome I stand, I will surely shewe
[e] my selfe vnto him this day.
16 ¶ So Obadiah went to meete Ahab, and
tolde him: and Ahab went to meete Elijah.
17 And when Ahab sawe Elijah, Ahab sayde
vnto him, Art thou he that troubleth Israel?
18 And he answered, I haue not troubled Is-
rael, but [f] thou and thy fathers house, in that yee
haue forsaken the commandements of the Lord,
and thou hast followed Baalim.
19 Nowe therefore send, and gather to me all
Israel vnto mount Carmel, and the prophets of
Baal foure hundreth and fiftie, and the prophets
of the groues foure hundreth, which eate at Ie-
zebels table.
20 ¶ So Ahab sent vnto all the children of
Israel, and gathered the prophets together vnto
mount Carmel.
21 And Elijah came vnto all the people, and
said, How long [g] halt ye betweene two opinions?
If the Lorde be God, followe him: but if Baal be
he, then goe after him. And the people answered
him not a worde.
22 Then sayd Elijah vnto the people, I onely
remaine a Prophet of the Lorde: but Baals pro-
phets are foure hundreth and fiftie men.
23 Let them therefore giue vs two bullocks,
and let them chuse the one, & cut him in pieces,
and lay him on the wood, but put no fire *vnder*,
and I will prepare the other bullocke, and lay him
on the wood, and will put no fire *vnder*.
24 Then call ye on the name of your god, & I
wil call on the Name of the Lorde: and then the
God that answereth [h] by fire, let him be God. And
all the people answered, & said, It is well spoken.
25 And Elijah sayd vnto the prophets of Baal,
Chuse you a bullocke, and prepare him first, (for
ye are many) and call on the name of your gods,
but put no fire *vnder*.
26 So they tooke the one bullocke, that was
giuen them, and they prepared it, and called on
the name of Baal, from morning to noone, say-
ing, O Baal, heare vs: but there was no voyce, nor
any to answere: and they [i] leapt vpon the altar
that was made.
27 And at noone Elijah mocked them, & said,
Crye loude: for he is a [k] god: either he talketh, or
pursueth *his enemies*, or is in his journey, or it
may be that he sleepeth, and must be [l] awaked.
28 And they cryed loude, and cut them selues
as their maner was, with kniues and launcers, till
the blood gushed out vpon them.
29 And when midday was passed, & they had
prophecied vntill the offring of the *euening* sacri-
fice, there was neither voyce, nor one to answere,
nor any that regarded.
30 And Elijah said vnto all the people, Come
to me. And all the people came to him. And hee
repaired the altar of the Lorde that was broken
downe.
31 And Elijah tooke twelue stones, according

a After that hee departed from the riuer Cherith.

b God had begunne to worke his feare in his heart, but had not yet brought him to that knowledge, which is also requisite of the godly: that is, to professe his Name openly.

c God pitieth oft times the wicked for ÿ godlies sake, and causeth Elijah to meete with Obadiah, that the benefite might be knowen to bee granted for Gods childrens sake.

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure, but serue God and fauour his children.

e By my presence I will declare that thou hast tolde him the trueth.

f The true ministers of God ought not onely not to suffer the trueth to be vniustly slandered, but to reprooue boldly the wicked slanderers without respect of person.

g Be constant in religion, & make it not as a thing indifferent whether ye folow God or Baal, or whether ye serue God wholy or in part. Zeph. 1.5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rauished with some strange spirit.

k You esteeme him as a god.

l Hee mocketh their beastly madnesse, which thinke that by any [illegible] or sute the dead and vile idoles can helpe their worshippers in their [illegible].

to the number of the tribes of the sonnes of Iaa-
kob,(vnto whome the word of the Lord came,
saying, *Israel shalbe thy name)

*Gen.32.28. 2.King.17.34.

32 And with the stones he built an altar in the
Name of the Lord: and he made a ditch round a-
bout the altar, as great as would conteine two
† measures of seede.

† Ebr. Sats, which some thinke conteine about three pottels and a third part a piece.

33 And hee put the wood in order, and hewed
the bullocke in pieces, and laid him on the wood.
34 And said, Fill foure barrels with water, and
powre it vpon the burnt offring & on the wood.
Againe he said, Doe so againe. And they did so the
second time. And he sayde, Doe it the third time.
And they did it the third time.
35 And the water ran round about the altar:
and he m filled the ditch with water also.
36 And when they should offer the *euening*
sacrifice, Elijah the Prophet came, and sayd, Lord
God of Abraham, Izhak, and Israel, let it be
knowen this day, that thou art the God of Israel,
and that I am thy seruant, and that I haue done
all these things at thy commandement.
37 Heare me, O Lord, heare me, and let this
people know that thou art the Lord God, & that
thou hast turned their heart againe n at the last.
38 Then the fire of the Lord fell, and consu-
med the burnt offring, and the wood, and the
stones, and the dust, and licked vp the water that
was in the ditch.
39 And when all the people sawe it, they fell
on their faces, and sayde, The Lorde is God, the
Lord is God.
40 And Elijah sayd vnto them, Take the pro-
phets of Baal, let not o a man of them escape.
And they tooke them, and Elijah brought them to
the brooke of Kishon, and slewe them there.
41 ¶ And Elijah sayde vnto Ahab, Get thee
vp, eate and drinke, for *there is* a sound of much
raine.
42 So Ahab went vp to eate and to drinke,
and Elijah went vp to the top of Carmel: and he
crouched vpon the earth, & put his face betweene
his knees,
43 And sayd to his seruant, Goe vp now and
looke toward the way of the Sea. And hee went
vp, and looked, and said, There is nothing. Againe
he sayd, Goe againe p seuen times.
44 And at the seuenth time he sayd, Beholde,
there ariseth a litle cloude out of the sea like a
mans hand. Then he said, Vp, and say vnto Ahab,
Make ready *thy charet*, and get thee downe, that
the raine stay thee not.
45 And ‖ in the meane while the heauen was
blacke with cloudes and winde, and there was a
great raine. Then Ahab went vp and came to Iz-
reel.
46 And the hand of the Lorde was on Elijah,
and he girded vp his loynes, and ran q before A-
hab till he came to Izreel.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, to the intent they should haue none occasion to doubt that he is the only God.

n Though God suffer his to runne in blindnesse and error for a time, yet at the length he calleth them home to him by some notorious signe and worke.

o He commanded them that as they were truely perswaded to confesse the onely God: so they would serue him with all their power and destroy the idolaters his enemies.

p As Gods spirit moued him to pray, so was hee strengthened by the same, that hee did not faint, but continued stil till he had obtained.

‖ Or, here and there.

q He was so strengthened with Gods spirit, that he ran faster then the charet was able to runne.

CHAP. XIX.

5 Elijah fleeing from Iezebel, is nourished by the Angel of God. 15 He is commaunded to anoynt Hazael, Iehu, and Elisha.

Nowe Ahab tolde Iezebel all that Elijah had
done, and howe he had slaine all the a pro-
phets with the sword.
2 Then Iezebel sent a messenger vnto Elijah,
saying, b The gods doe so to me and more also, if
I make not thy life like one of their liues by to
morowe this time.

a To wit, of Baal.

b Though ye wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

3 ¶ When he sawe that, he arose, and went
‖ for his life, and came to Beer-sheba, which is in
Iudah, and left his seruant there.

‖ Or, whither his minde led him.

4 But he went a dayes iourney into the wil-
dernes, and came and sate downe vnder a Iuniper
tree, and desired that he might die, and sayd, It is
nowe ynough, O Lord, c take my soule, for I am
no better then my fathers.
5 And as hee lay and slept vnder the Iuniper
tree, behold now, an Angel touched him, & sayd
vnto him, Vp, *and* eate.
6 And when he looked about, behold, there
was a cake baken on the coales, and a pot of wa-
ter at his head: so he did eate and drinke, and re-
turned and slept.
7 And the Angel of the Lorde came againe
the second time, and touched him, and sayde, Vp,
and eate: for d thou hast a great iourney.
8 ¶ Then he arose, and did eate and drinke,
and walked in the strength of that meate fourtie
daies and fourtie nightes, vnto Horeb the mount
of God.
9 And there he entred into a caue, and lodged
there: and beholde, the Lorde spake to him, and
sayd vnto him, What doest thou here, Elijah?
10 And he answered, I haue e bene very ie-
lous for the Lord God of hostes: for the children
of Israel haue forsaken thy couenant, broken
downe thine altars, and slaine thy Prophets with
the sword, * and I onely am left, and they seeke
my life to take it away.
11 And he sayd, Come out, and stand vpon
the mount before the Lorde. And beholde, the
Lorde went by, and a mightie strong winde rent
the mountaines, and brake the rockes before the
Lorde: *but* the Lord *was* f not in the winde: and
after the winde *came* an earthquake: *but* the Lord
was not in the earthquake:
12 And after the earthquake *came* fire: *but*
the Lorde was not in the fire: and after the fire
came a still and soft voyce.
13 And when Elijah heard it, he couered his
face with his mantel, and went out, and stoode in
the entring in of the caue: & behold, *there came* a
voyce vnto him, and sayd, What doest thou here,
Elijah?
14 And hee answered, I haue bene very ielous
for the Lorde God of hostes, g because the chil-
dren of Israel haue forsaken thy couenant, cast
downe thine altars, and slaine thy Prophets with
the sword, and I onely am left, & they seeke my
life to take it away.
15 And the Lord sayd vnto him, Goe, returne
by the wildernes vnto Damascus, and when thou
commest *there*, anoint Hazael King ouer ‖ Aram.
16 And Iehu the sonne of Nimshi shalt thou
anoynt King ouer Israel: and Elisha the sonne of
Shaphat of Abel Meholah shalt thou anoynt to
be Prophet in thy roume.
17 And * him that escapeth from the sworde
of Hazael, shall Iehu slay: and him that escapeth
from the sword of Iehu, shall Elisha slay.
18 Yet will * I leaue seuen thousand in Israel,
euen h all the knees that haue not bowed vnto
Baal, and euery mouth that hath not kissed him.
19 ¶ So he departed thence, and found Elisha
the sonne of Shaphat who was plowing with twelue
yoke of oxen before him, and was with the
twelfth: and Elijah went towards him, and cast his
mantell

c So hard a thing it is to bridle our impatiencie in affliction, that the Saints could not ouercome the same.

d Hee declareth that except God had nourished him miraculously, it had not bene possible for him to haue gone this iourney.

e Hee complaineth that the more zealous that hee shewed himselfe to maintaine Gods glory, the more cruelly was hee persecuted.

* Rom.11.3.

f For the nature of man is not able to come neere to God, if hee should appeare in his strength and full maiestie, and therefore of his mercie he submitteth himselfe to our capacitie.

g We ought not to depend on the multitude in maintaining Gods glory, but because our duetie so requireth, we ought to doe it.

‖ Or, Syria.

* 2.Kings 9.1. ecclus.48.8.

* Rom.11.4.

h He declareth that wicked dissemblers and idolaters are not his.

mantell vpon him.
20 And he left the oxen, and ranne after Eli-
iah, and sayde, i Let me, I pray thee, kisse my fa-
ther and my mother, and then I will follow thee.
Who answered him, Goe, returne: for what haue
I done to thee?
21 And when he went backe againe from him,
he tooke a couple of oxen, and slewe them, and
sod their flesh with the k instruments of the oxen,
and gaue vnto the people, and they did eate: then
he arose, and went after Eliiah, and ministred vn-
to him.

i Though this naturall affection is not to be contemned, yet it ought not to moue vs when God calleth vs to serue him.

k He would not stay till wood was brought, so great was his desire to follow his vocatiō.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promiseth the victorie to Ahab by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reprooued therefore by the Prophet.

THen Ben-hadad the King of ‖ Aram assem-
bled all his armie, and two and thirtie a Kings
with him, with horses, and charets, and went vp
and besieged ‖ Samaria, and fought against it.
2 And hee sent messengers to Ahab King of
Israel, into the citie,
3 And sayd vnto him, Thus saith Ben-hadad,
Thy siluer and thy gold is mine: also thy women,
and thy fayre children are mine.
4 And the King of Israel answered, and saide,
My lorde King, according to thy saying, b I am
thine, and all that I haue.
5 And when the messengers came againe,
they said, Thus commandeth Ben-hadad, & saith,
When I shall send vnto thee, and command, thou
shalt deliuer me thy siluer and thy golde, and thy
women, and thy children,
6 c Or els I will send my seruants vnto thee
by to morow this time: and they shal search thine
house, and the houses of thy seruants: and what-
soeuer is pleasant in thine eyes, they shall take it
in their hands, and bring it away.
7 Then the King of Israel sent for all the El-
ders of the land, and said, Take heede, I pray you,
and see how he seeketh mischiefe: for he sent vnto
me for my wiues, and for my children, and for
my siluer, and for my golde, and I denyed him
not.
8 And all the Elders, and all the people sayde
to him, Hearken d not vnto him, nor consent.
9 Wherefore hee saide vnto the messengers of
Ben-hadad, Tell my lord the King, All that thou
diddest send for to thy seruant at the first time,
that will I doe, but this thing I may not doe. And
the messengers departed, and brought him an
answere.
10 And Ben-hadad sent vnto him, and sayde,
The gods do so to me and more also, if the e dust
of Samaria be ynough to all the people that fol-
low me, for euery man an handfull.
11 And the King of Israel answered, and said,
Tell *him*, Let not him that girdeth *his harneis*,
boast himselfe, as he that f putteth it off.
12 And when he heard that tidings, as he was
with the Kings drinking in the pauilions, he sayd
vnto the seruants, ‖ Bring forth *your engines.* and
they set them against the citie.
13 ¶ And behold, there came a Prophet vnto
Ahab King of Israel, saying, Thus saith the Lord,
Hast thou seene all this great multitude? behold,
I will deliuer it into thine hand this day, that
thou mayest knowe, g that I am the Lord.
14 And Ahab sayd, By whom? And he sayde,

‖ Or, Syria.
a That is, gouernours, and rulers of prouinces.
‖ Or, Shomeron.

b I am content to obey and pay tribute.

c He would not accept his answere, except hee did out of hand deliuer whatsoeuer hee shoulde aske: for he sought an occasion, howe to make warre against him.

d They thought it their duetie rather to venter their liues, then to grant to that thing which was not lawful, onely to satisfie the lust of a tyrant.

e Much lesse shall there be found any pray, that is worth any thing, when they shalbe so many.

f Boast not before the victorie be gotten.

‖ Or, put your selues in order.

g Before God went about with signes & miracles to pul Ahab from his impietie, and now againe with wonderful victories.

Thus sayth the Lord, By the seruants of the prin-
ces of the prouinces. He sayd againe, Who shall
order the battell? And he answered, Thou.
15 ¶ Then hee numbred the seruants of the
princes of the prouinces, and they were two hun-
dreth, two and thirtie: and after them hee num-
bred the whole people of all the children of Is-
rael, *euen* seuen thousand.
16 And they went out at noone: but Ben-ha-
dad did drinke till he was drunken in the tentes,
both he and the Kings: *for* two and thirtie Kings
helped him.
17 So the h seruants of the princes of the pro-
uinces went out first: and Ben-hadad sent out,
and they shewed him, saying, There are men
come out of Samaria.
18 And he sayd, Whether they be come out
for peace, take them aliue: or whether they bee
come out to fight, take them yet aliue.
19 So they came out of the citie, *to wit*, the
seruants of the princes of the prouinces, and the
hoste which followed them.
20 And they slew euery one his † enemie: and
the ‖ Aramites fled, and Israel pursued them: but
Ben-hadad the King of Aram escaped on an horse
with *his* i horsemen.
21 And the King of Israel went out, and smote
the horses and charets, and with a great slaughter
slew he the Aramites.
22 (For there had come a Prophet to the King
of Israel, and had sayd vnto him, Goe, be of good
courage, and consider, and take heede what thou
doest: for when the yeere is gone about, the King
of Aram will come vp against thee)
23 ¶ Then the seruants of the King of Aram
said vnto him, Their k gods are gods of the moun-
taines, and therefore they ouercame vs: but let vs
fight against them in the plaine, and doubtlesse
we shall ouercome them.
24 And this doe, Take the Kings away, euery
one out of his place, & place captaines for them.
25 And number thy selfe an armie, like the
armie that thou hast lost, with such horses, and
such charets, and we will fight against them in the
plaine, and doubtlesse wee shall ouercome them:
and he hearkened vnto their voyce, and did so.
26 And after the yeere was gone about, Ben-
hadad numbred the Aramites, and went vp to
Aphek to fight against Israel.
27 And the children of Israel were numbred,
and were all l assembled and went against them,
and the children of Israel pitched before them,
like two litle flockes of kiddes: but the Aramites
filled the countrey.
28 And there came a man of God, and spake
vnto the King of Israel, saying, Thus sayeth the
Lord, Because the Aramites haue saide, The Lord
is the God of the mountaines, and not God of
the valleis, therfore wil I deliuer al this great mul-
titude into thine hand, and ye shall knowe that
m I am the Lord.
29 And they pitched one ouer against the other
seuen dayes, and in the seuenth day the battel was
ioyned: and the children of Israel slew of the Ara-
mites an hundreth thousand footmen in one day.
30 But the rest fled to Aphek into the citie:
and there fell a wall vpon seuen & twentie thou-
sand men that were left: and Ben-hadad fled into
the citie, and came into † a secret chamber.

h That is, yong men trained in the seruice of Princes.

† Ebr. man.
‖ Or, Syrians.

i With them that were appoynted for the preseruation of his person.

k Thus the wicked blaspheme God in their furie, whom notwithstanding he suffreth not vnpunished.

l All they, which were in the battell of the former yeere, vers. 15.

m Who am of like power in the valley, as I am on the hilles, and can aswell destroy a multitude with few as with many.

† Ebr. from chamber to chamber.

31 ¶ And his seruants said vnto him, Beholde
nowe, wee haue heard say that the Kings of the
house of Israel are mercifull Kings: we pray thee,
let vs put sackecloth about our n loynes, & ropes
about our heads, and go out to the King of Israel:
it may be that he will saue thy life.
32 Then they girded sackecloth about their
loynes, and *put* ropes about their heads, and came
to the King of Israel, and sayd, Thy seruant Ben-
hadad saith, I pray thee, let me liue: and he sayd,
Is he yet aliue? he is my brother.
33 Now the men tooke diligent heede, ‖if they
could catch *any thing* of him, and made haste, and
sayd, Thy brother o Ben-hadad. And he said, Go,
bring him. So Ben-hadad came out vnto him, and
he caused him to come vp vnto the chariot.
34 And *Ben-hadad* sayde vnto him, The cities
which my father tooke from thy father, I will re-
store, & thou shalt make streetes for thee in p Da-
mascus, as my father did in Samaria. Then *said A-
hab*, I will let thee goe with this couenant. So he
made a couenant with him, and let him goe.
35 ¶ Then a certaine man of the ‖ children of
the Prophets said vnto his neighbour by the com-
mandement of the Lord, q Smite me, I pray thee.
But the man refused to smite him.
36 Then sayd he vnto him, Because thou hast
not obeyed the voyce of the Lord, beholde, as
soone as thou art departed from mee, a lyon shall
r slay thee. So when he was departed from him, a
lyon found him, and slew him.
37 Then he found another man, and sayde,
Smite me, I pray thee. And the man smote him,
and in smiting wounded *him*.
38 So the Prophet departed, and wayted for
the King by the way, and disguised himselfe with
ashes vpon his face.
39 And when the King came by, he cried vnto
the King, & said, s Thy seruant went into ÿ middes
of the battel: and behold, there went away a man,
whom *another* man brought vnto me, and sayde,
Keepe this man: if he be lost, & want, thy life shal
goe for his life, or els thou shalt pay a talent of
siluer.
40 And as thy seruant had here & there to do,
he was gone: And ÿ King of Israel said vnto him,
So shal thy iudgemēt be: thou hast giuen sentence.
41 And hee hasted, and tooke the ashes away
from his face: and the King of Israel knewe him
that he was of the Prophets:
42 And he said vnto him, Thus saith the Lord,
* Because thou hast let goe out of *thine* hands a
man whom I appoynted to dye, thy life shall goe
for his life, and thy people for his people.
43 And the King of Israel went to his house
heauie and in displeasure, and came to ‖ Samaria.

n In signe of submission, and that we haue deserued death, if he will punish vs with rigour.

‖ *Or, and caught it of him.*

o He is aliue.

p Thou shalt appoynt in my chiefe citie what thou wilt, and I will obey thee.

‖ *Or, of the disciples.*

q By this external signe he woulde more liuely touch the kings heart.

r Because thou hast transgressed the commandement of the Lord.

s By this parable he maketh Ahab condemne himselfe, who made a couenant with Gods enemie, and let him escape, whom God had appoynted to be slaine.

* *Chap. 22, 38.*

‖ *Or, Shomeron.*

CHAP. XXI.

1 Iezebel commandeth to kill Naboth, for the vineyard that he refused to sell to Ahab. 19 Eliiah reprooueth Ahab, and he repenteth.

A ‖ Fter these things Naboth the Izreelite had
a vineyard in Izreel, hard by the palace of
Ahab King of Samaria.
2 And Ahab spake vnto Naboth, saying,
a Giue me thy vineyard, that I may make mee a
garden of herbes thereof, because it is neere by
mine house: and I will giue thee for it a better
vineyard then it is: *or* if it please thee, I will giue
thee the worth of it in money.

‖ *Or, at this time.*

a Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompence.

3 And Naboth said to Ahab, The Lord keepe
me from giuing the inheritance of my father vn-
to thee.
4 Then Ahab came into his house heauie and
in displeasure, because of the word which Naboth
the Izreelite had spoken vnto him. for hee had
sayde, I will not giue thee the inheritance of my
fathers, and he lay b vpon his bed, and turned his
face and would eate no bread.
5 Then Iezebel his wife came to him, & sayd
vnto him, Why is thy spirit so sad that thou eatest
no bread?
6 And he said vnto her, Because I spake vnto
Naboth the Izreelite, and said vnto him, Giue me
thy vineyard for money, or if it please thee, I will
giue thee *another* vineyard for it: but hee answe-
red, I will not giue thee my vineyard.
7 Then Iezebel his wife sayde vnto him,
c Doest thou nowe gouerne the kingdome of Is-
rael? vp, eate bread, and † be of good cheere, I wil
giue thee the vineyard of Naboth the Izreelite.
8 ¶ So she wrote letters in Ahabs name, and
sealed them with his seale, and sent the letters vnto
the Elders, and to the nobles that were in his ci-
tie dwelling with Naboth.
9 And shee wrote in the letters, saying, Pro-
claime a d fast, and set Naboth among the chiefe
of the people,
10 And set two wicked men before him, and
let them witnes against him, saying, Thou diddest
blaspheme God and the King: then cary him out,
and stone him that he may die.
11 And the e men of his citie, *euen* the Elders
& gouernours, which dwelt in his citie, did as Ie-
zebel had sent vnto them: as it was written in the
letters, which she had sent vnto them.
12 They proclaimed a fast, and set Naboth a-
mong the chiefe of the people,
13 And there came two wicked men, and sate
before him: and the wicked men witnessed against
Naboth in the presence of the people, saying,
Naboth did †blaspheme God and the King. Then
they caried him away out of the citie, and stoned
him with stones, that he dyed.
14 Then they sent to Iezebel, saying, Naboth
is stoned and is dead.
15 ¶ And when Iezebel heard that Naboth
was stoned and was dead, Iezebel sayde to Ahab,
f Vp, *and* take possession of the vineyard of Na-
both the Izreelite, which he refused to giue thee
for money: for Naboth is not aliue, but is dead.
16 And when Ahab heard that Naboth was
dead, he rose to goe downe to the vineyard of
Naboth the Izreelite, to take possession of it.
17 ¶ And the word of the Lord came vnto E-
lijah the Tishbite, saying,
18 Arise, goe downe to meete Ahab King of
Israel, which is in Samaria. loe, *he is* in the vine-
yard of Naboth, whither hee is gone downe to
take possession of it.
19 Therfore shalt thou say vnto him, Thus saith
ÿ Lord, g Hast thou killed, & also gotten possessiō?
And thou shalt speak vnto him, saying, Thus saith
the Lord, h In ÿ place where dogs licked ÿ blood
of Naboth, shal dogs licke euen thy blood also
20 And Ahab sayd to Elijah, Hast thou found
mee, O mine enemie? And he answered, I haue
found *thee*: for thou hast sold thy selfe to worke
wickednesse in the sight of the Lord.

b Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they can not haue their inordinate appetites satisfied.

c As though she said, thou knowest not what it is to reigne. Command and intreate not.

† *Ebr. let thine heart be merrie.*

d For then they vsed to enquire of mens faults: for none could fast truely that were notorious sinners.

e Thus ÿ worldlings contrary to Gods commandement, who willeth not to consent to the shedding of innocēt blood, obey rather the wicked commandements of princes then the iust lawes of God.

† *Ebr. blesse.*

f This example of monstruous crueltie the holy Ghost leaueth to vs, to the intent that we should abhorre all tyrannie, & specially in them, whom nature and kinde should moue to be pitifull & inclined to mercie.

g Doest thou thinke to haue any aduantage by murthering of an innocent?

h This was fulfilled in Ioram his sonne, as 2. King. 9, 25, 26.

21 *Beholde,

21 *Beholde, I will bring euill vpon thee, and
will take away thy posteritie, and wil cut off from
Ahab him that * pisseth against the wall, as well
him that is * shut vp, as him that is left in Israel,
22 And I wil make thine house like the house
of * Ieroboam the sonne of Nebat, and like the
house of * Baasha the sonne of Ahiiah, for the
prouocation wherewith thou hast prouoked, and
made Israel to sinne.
23 And also of Iezebel spake the Lorde, say-
ing, * The dogs shall eate Iezebel, || by the wall
of Izreel.
24 The dogs shall eate him of Ahabs *stocke*,
that dyeth in the citie: and him that dyeth in the
fieldes, shall the foules of the ayre eate.
25 (But there was none like Ahab, who did
i sell him selfe, to worke wickednesse in the sight
of the Lord: whom Iezebel his wife prouoked.
26 For hee did exceeding abominably in fol-
lowing idoles, according to all that the Amorites
did, whome the Lord cast out before the children
of Israel.)
27 Now when Ahab heard those wordes, hee
rent his clothes, & put sackcloth vpon † him and
fasted, and lay in sackecloth and went k softly.
28 And the worde of the Lord came to Eliiah
the Tishbite, saying,
29 Seest thou howe Ahab is humbled before
me? because he submitteth himselfe before me, I
will not bring that euill in his dayes, *but* in his
l sonnes dayes will I bring euill vpon his house.

* Chap. 14.10. 2. kings 9.8.
* 1. Sam. 25.22.
* Chap. 14.10.
* Chap. 15.29.
* Chap. 16.3.
* 2. King. 9.35.36.
|| Or, fortresse, or possession.
i By the wicked counsell of his wife, he became a vile idolater and cruell murtherer, as one that gaue himselfe wholy to serue sinne.
† Ebr. his flesh.
k In token of mourning, or as some reade, bare footed.
l Meaning in Iorams time, 2. Kings 9.26.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the King of Syria. 15 Michaiah sheweth the King what shalbe the successe of their enterprise. 24 Zidkiiah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat, 50 and Ioram his sonne.

AND * they continued a three yeere without
warre betweene Aram and Israel.
2 And in the third yeere did Iehoshaphat the
king of Iudah b come downe to the king of Israel.
3 (Then the King of Israel sayd vnto his ser-
uants, Knowe yee not that c Ramoth Gilead was
ours? and we stay, and take it not out of the hand
of the King of Aram?)
4 And he sayd vnto Iehoshaphat, Wilt thou
goe with me to battell against Ramoth Gilead?
And Iehoshaphat sayde vnto the King of Israel,
d I am as thou art, my people as thy people, and
mine horses as thine horses.
5 Then Iehoshaphat said vnto ẏ King of Isra-
el, e Aske counsell, I pray thee, of ẏ Lord to day.
6 Then the King of Israel gathered the f pro-
phets vpon a foure hundreth men, and sayd vnto
them, Shal I go against Ramoth Gilead to battel,
or shal I let it alone? And they said, Go vp: for the
Lord shall deliuer it into the hands of the King.
7 And Iehoshaphat sayd, Is there here neuer
a Prophet of the g Lord more, that we might in-
quire of him?
8 And the King of Israel sayde vnto Iehosha-
phat, There is yet one man (Michaiah the sonne
of Imlah) by whome we may aske counsel of the
Lord, but h I hate him: for he doeth not prophe-
cie good vnto mee, but euill. And Iehoshaphat
sayd, Let not the King say so.

* 2. Chron. 18.1, 2.
a Ben-hadad the King of Syria and Ahab made a peace, which endured three yeeres.
b To see and visite him.
c The Kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore hee thought not himselfe bound thereby to restore it.
d I am ready to ioyne and goe with thee, and all mine is at thy commandement.
e He seemed that he would not goe to the warre, except God approoued it, yet when Michaiah counselled the contrary, he would not obey.
f Meaning, the false prophets, which were flatterers and serued for lucre, whome Iezebel had assembled and kept after the death of those whome Elias slewe.
g Iehoshaphat did not acknowledge the false Prophets to be Gods ministers, but did contemne them.
h Whereby we see that the wicked cannot abide to heare the trueth, but hate the Prophets of God and molest them.

9 Then ẏ King of Israel called an i Eunuche,
and sayde, Call quickely Michaiah the sonne
of Imlah.
10 And the King of Israel & Iehoshaphat the
King of Iudah sate either *of them* on his throne in
their k apparell in the voyde place at the entring
in of the gate of Samaria, & all the prophets pro-
phecied before them.
11 And Zidkiiah ẏ sonne of Chenaanah made
him l hornes of yron, and sayde, Thus sayth the
Lord, With these shalt thou push the Aramites,
vntill thou hast consumed them.
12 And all the prophets prophecied so, saying,
Goe vp to Ramoth Gilead, and prosper: for the
Lord shall deliuer it into the Kings hand.
13 ¶ And the messenger that was gone to call
Michaiah spake vnto him, saying, Beholde now,
the wordes of the prophets *declare* good vnto the
King with m † one accorde: let thy worde there-
fore, I pray thee, bee like the worde of one of
them, and speake thou good.
14 And Michaiah sayd, As the Lorde liueth,
whatsoeuer the Lord sayth vnto mee, that will I
speake.
15 ¶ So he came to the King, & the King said
vnto him, Michaiah, shall we goe against Ramoth
Gilead to battell, or shall we leaue off? And hee
answered him, n Goe vp, and prosper: and the
Lord shall deliuer it into the hand of the King.
16 And the King said vnto him, How oft shall
I charge thee, that thou tell me nothing but that
which is true in the Name of the Lord?
17 Then he said, I sawe all Israel scattered vp-
on the mountaines, as sheepe that had no shep-
heard. And the Lord sayd, o These haue no ma-
ster, let euery man returne vnto his house in peace.
18 (And the King of Israel sayde vnto Ieho-
shaphat, Did I not tell thee, that hee would pro-
phecie no good vnto me, but euill?)
19 Againe he sayd, Heare thou therefore the
worde of the Lorde. I sawe the Lorde sit on his
throne, and all the p hoste of heauen stood about
him on his right hand and on his left hand.
20 And the Lord sayd, Who shall || entise A-
hab that he may goe and fall at Ramoth Gilead?
And one said on this maner, and another sayd on
that maner.
21 Then there came forth a spirit, and q stood
before the Lord, and sayd, I will entise him. And
the Lord sayd vnto him, Wherewith?
22 And he sayd, I wil goe out, and be a r false
spirit in the mouth of all his prophets. Then hee
said, Thou shalt entise *him*, and shalt also preuaile:
goe forth, and doe so.
23 Now therefore behold, the Lord hath put
a lying spirit in the mouth of all these thy pro-
phets, and the Lorde hath appointed euill against
thee.
24 Then Zidkiiah the sonne of Chenaanah
came neere, and smote Michaiah on the cheeke
and sayd, * s When went the Spirit of the Lorde
from me, to speake vnto thee?
25 And Michaiah said, Beholde, thou shalt see
in that day, when thou shalt goe from chamber
to chamber to hide thee.
26 And the King of Israel sayd, Take Micha-
iah, and cary him vnto Amon the gouernour of
the citie, and vnto Ioash the Kings sonne,
27 And say, Thus sayth the King, Put this man
in

i Reade Gene. 37.36.
k In their kingly apparell.
l The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine, Isa. 20.2. iere. 7.2. wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable.
† Ebr. mouth.
m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approue it, be they neuer so vngodly.
n Hee speaketh this in derision, because the king attributed so much to the false prophets, meaning that by experience he should trie that they were but flatterers.
o It is better they returne home, then to be punished & scattered, because they take warre in hand without Gods counsell and approbation.
p Meaning, his Angels.
|| Or, perswade, and deceiue.
q Here wee see that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him.
r I will cause all his prophets to tell lies.
* 2. Chro. 18.23.
s Thus the wicked would seeme that none were in the fauour of God but they, and that God hath giuen his graces to none so much as to them.

in the prison house, & feed him with bread of af-
fliction, and with water of affliction, vntill I re-
turne in peace.
28 And Michaiah sayde, If thou returne in
peace, the Lorde hath not spoken by me. And he
sayd, [u] Hearken all ye people.
29 So the King of Israel and Iehoshaphat the
King of Iudah went vp to Ramoth Gilead.
30 And the King of Israel sayde to Iehosha-
phat, I will change mine apparell, and will enter
into the battell, but put thou on thine apparell.
And the King of Israel changed himselfe, & went
into the battell.
31 And the King of Aram commaunded his
two and thirtie captaines ouer his charets, saying,
Fight neither with small, nor great, saue onely a-
gainst the King of Israel.
32 And when the captaines of the charets saw
Iehoshaphat, they said, Surely it is the King of Is-
rael, and they turned to fight against him: and Ie-
hoshaphat [x] cryed.
33 And when the captaines of the charets saw
that hee was not the King of Israel, they turned
backe from him.
34 Then a *certaine* man drew a bowe || migh-
tily and smote the King of Israel betweene the
ioynts † of his brigandine. Wherefore hee sayde
vnto his charet man, Turne thine hand and carie
me out of the hoste: for I am † hurt.
35 And the battell increased that day, and the
[y] King stoode still in his charet against the Ara-
mites, and died at euen: and the blood ranne out
of the wound into the middes of the charet.
36 And there went a proclamation thorow-
out the [z] hoste about the going downe of the
sunne, saying, Euery man to his citie, and euery
man to his owne countrey.
37 So the King died, and was brought to Sa-
maria, and they buried the King in Samaria.
38 And one washed the charet in the poole
of Samaria, and the dogs licked vp his blood (and
|| they washed his armour) according * vnto the
worde of the Lord which he spake.
39 Concerning the rest of the actes of Ahab
and all that he did, and the yuorie house which
he built, and all the cities that he built, are they
not written in the booke of the Chronicles of the
Kings of Israel?
40 So Ahab slept with his fathers, and Aha-

t Let him be pined away with hunger, and be fed with a small portion of bread and water.
u That when yee shall see these things come to passe, ye may giue God the glory and know that I am his true Prophet.
x That is, to the Lord for helpe.
|| Or, *in his simplicitie & ignorantly.*
† *Ebr. and betweene the brigandine.*
† *Ebr. sicke.*
y To wit, Ahab King of Israel.
z Of the Israelites.
|| Or, *the harlots washed it.*
* Chap. 21.19.

ziah his sonne reigned in his stead.
41 ¶ * And Iehoshaphat the sonne of Asa be-
gan to reigne vpon Iudah in the fourth yeere of
Ahab King of Israel.
42 Iehoshaphat was fiue & thirtie yeere olde,
when he beganne to reigne, and reigned fiue and
twentie yere in Ierusalem. And his mothers name
was Azubah the daughter of Shilhi.
43 And he walked in all the wayes of Asa his
father, and declined not therefrom, but did that
which was right in the eyes of the Lorde. Neuer-
thelesse [a] the hie places were not taken away: *for*
the people offered still and burnt incense in the
hie places.
44 And Iehoshaphat made peace with the
King of Israel.
45 Concerning the rest of the actes of Ieho-
shaphat, and his worthy deedes that he did, and
his battels which he fought, are they not written
in the booke of the Chronicles of the Kings of
Iudah?
46 And the Sodomites, which remained in the
dayes of his father Asa, he put cleane out of the
land.
47 There was then no King in Edom: the [b] de-
putie *was* King.
48 Iehoshaphat made shippes of [c] Tharshish
to sayle to [d] Ophir for golde, but they went not,
for the shippes were broken at Ezion Gaber.
49 Then sayde Ahaziah the sonne of Ahab
vnto Iehoshaphat, Let my seruants goe with
thy seruants in the ships. But Iehoshaphat would
not.
50 And Iehoshaphat did sleepe with his fa-
thers, and was buried with his fathers in the citie
of Dauid his father, and Iehoram his sonne reig-
ned in his stead.
51 ¶ Ahaziah the sonne of Ahab began to
reigne ouer Israel in Samaria, the seuenteenth
yeere of Iehoshaphat King of Iudah, and reigned
two yeeres ouer Israel.
52 But he did euill in the sight of the Lorde,
and walked in the way of his father, and in the
way of his mother, and in the way of Ieroboam
the sonne of Nebat, which made Israel to sinne.
53 For he serued Baal and worshipped him,
and prouoked the Lorde God of Israel vnto
wrath, || according vnto all that his father had
done.

* 2.Chro.20.31.
a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, aswell as they did before the Temple was built.
b In the time of this King, Idumea was subiect to Iudah and was gouerned by whom they of Iudah appointed.
c By Tharshish the Scripture meaneth Cilicia and all the Sea called Mediteraneum.
d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians trafike for golde.
|| Or, *in all points as his father did.*

THE SECOND BOOKE OF THE KINGS.

THE ARGVMENT.

This second booke conteineth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the king of Assyria, & his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatrie and disobedience to God led into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lords commandement by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, sawe his sonnes most cruelly slaine before his face, and his eyes put out, as the Lorde had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his worde, Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets and imbrace his worde: and contrariwise, of his plagues towards those common weales which neglect his ministers, and doe not obey his commaundements.

CHAP.

CHAP. I.

2 Ahaziah by a fall falleth sicke, and consulteth with Baal-zebub. 3 Hee is reprooued by Eliiah. 10 The captaines ouer fiftie were sent to Eliiah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother succeedeth him.

THen Moab rebelled against Israel
after the death of Ahab.
2 And [a] Ahaziah fell thorowe
the lattesse windowe in his vpper
chamber which was in Samaria: so
he was sicke: then he sent messengers, to whome
he saide, Goe, *and* enquire of [b] Baal-zebub the
God of Ekron, if I shal recouer of this my disease.
3 Then the Angel of the Lorde said to Eliiah
the Tishbite, Arise, *and* goe vp to meete the mes-
sengers of the King of Samaria, and say vnto
them, [c] Is it not because there is no God in Isra-
el, that ye goe to enquire of Baal-zebub the god
of Ekron?
4 Wherefore thus sayeth the Lorde, Thou
shalt not come downe from the bed on which
thou art gone vp, but shalt die the death. So Eli-
iah departed.
5 And the messengers returned vnto him, to
whom he said, Why are ye now returned?
6 And they answered him, There came a man
and met vs, and saide vnto vs, Goe, *and* returne
vnto the King which sent you, and say vnto him,
Thus sayeth the Lorde, [d] Is it not because there is
no God in Israel, that thou sendest to enquire of
Baal-zebub the God of Ekron? Therefore thou
shalt not come downe from the bed, on which
thou art gone vp, but shalt die the death.
7 And he saide vnto them, What maner of
man was he which came and met you, and tolde
you these wordes?
8 And they saide vnto him, He was an [e] hai-
rie man, and girded with a girdle of lether a-
bout his loynes. Then sayde hee, It is Eliiah the
Tishbite.
9 Therfore *the King* sent vnto him a cap-
taine ouer fiftie with his fiftie *men*, who went vp
vnto him: *for* beholde, he sate on the toppe [f] of
a mountaine, and he saide vnto him, O man of
God, the King hath commaded *that* thou come
downe.
10 But Eliiah answered, and saide to the cap-
taine ouer the fiftie, If that I be a man of God,
let fire come downe from the heauen, & deuoure
thee and thy fiftie. [g] So fire came downe from the
heauen and deuoured him and his fiftie.
11 Againe also he sent vnto him another cap-
taine ouer fiftie, with his fiftie. Who spake, and
saide vnto him, [h] O man of God, thus the King
commandeth, Come downe quickely.
12 But Eliiah answered, and saide vnto them,
[i] If I be a man of God, let fire come downe from
the heauen, and deuoure thee and thy fiftie. So fire
came downe from the heauen, and deuoured him
and his fiftie.
13 ¶ Yet againe hee sent the third captaine
ouer fiftie with his fiftie. And the third captaine
ouer fiftie went vp, and came, and fell on his
knees before Eliiah, and besought him, and said
vnto him, O man of God, I pray thee, let my [k] life
and the life of these thy fiftie seruants be [l] preci-
ous in thy sight.
14 Beholde, there came fire downe from the
heauen, and deuoured the two former captaines
ouer fiftie with their fifties: therefore let my life
nowe be precious in thy sight.
15 And the Angel of the Lord saide vnto Eli-
iah, Goe downe with him, be not [m] afraide of his
presence. So he arose, and went downe with him
vnto the King.
16 And he saide vnto him, Thus saieth the
Lorde, Because thou hast sent messengers to en-
quire of Baal-zebub the God of Ekron, (was it
not because there was no God in Israel to inquire
of his worde?) therefore thou shalt not come
downe off the bed, on which thou art gone vp,
but shalt die the death.
17 So he dyed according to the worde of the
Lord which Eliiah had spoken. And [n] Iehoram
began to reigne in his steade in the seconde yeere
of Iehoram the sonne of Iehoshaphat King of
Iudah, because he had no sonne.
18 Concerning the rest of the actes of Ahazi-
ah, that he did, are they not written in the booke
of the Chronicles of the Kings of Israel?

a So that he was punished for his idolatrie after two sortes: for the Moabites, which were wont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his house to giue light beneath.
b The Philistims which dwelt at Ekron, worshipped this idole, which signifieth the god of flies, thinking that he could preserue them from the biting of flyes: or els he was so called, because flyes were ingendred in great abundance of the blood of the sacrifices that were offered to that idole.
c He sheweth that idolaters haue not the true God, for els they would seeke to none but to him alone.
d Ignorance is the mother of error and idolatrie.
e Some thinke that this is meant of his garments which were rough and made of haire.
f To wit, Carmel.
g He declareth what power Gods word hath in the mouth of his seruants, when they threaten Gods iudgements against the wicked.
h He spake this in mockerie, and therefore prouoked Gods wrath so much the more.
i Meaning, that God would shewe by effect, whether he was a true Prophet or not.
k Which humble my selfe before God and his seruant.
l That is, spare my life and let me not die as the other two.
m Thus the Lord giueth boldnesse to his that they feare not the threatnings of tyrants, which otherwise of themselues are afraide to doe Gods message.
n Iehoshaphat going to battell against the Syrians, made his sonne Iehoram king in the 17. yeere of his reigne: and in the 18. yeere, which was the 2. yeere of his sonne, Iehoram the sonne of Ahab reigned in Israel: and in the 5. yeere of this Iehoram, Iehoshaphat died, and the kingdome of Iudah was confirmed to his sonne.

CHAP. II.

8 Eliiah deuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisha taketh his cloke and deuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beares.

ANd when the Lord would take vp Eliiah into
heauen by a whirle winde, Eliiah went with
Elisha from [a] Gilgal.
2 Then Eliiah saide to Elisha, Tarie heere, I
pray thee: for the Lord hath sent me to Beth-el.
But Elisha said, As the Lord liueth, & as thy soule
liueth, I will not leaue thee. So they came downe
to Beth-el.
3 And the [b] children of the Prophets that
were at Beth-el came out to Elisha, and said vnto
him, Knowest thou that the Lorde will take thy
master from [c] thine head this day? And he saide,
Yea, I [d] knowe it: hold ye your peace.
4 Againe Eliiah saide vnto him, Elisha, tarie
here, I pray thee: for the Lorde hath sent me to
Iericho. But he saide, As the Lorde liueth, and as
thy soule liueth, I will not leaue thee. So they
came to Iericho.
5 And the children of the Prophets that were
at [e] Iericho, came to Elisha, and saide vnto him,
Knowest thou that the Lord will take thy master
from thine head this day? And he saide, Yea, I
knowe it: holde ye your peace.
6 Moreouer Eliiah saide vnto him, Tarie, I
pray thee, here: for the Lord hath sent me to Ior-
den. But he saide, As the Lord liueth, and as thy
soule liueth, I will not leaue thee. So they went
both *together*.
7 And fiftie men of the sonnes of the Prophets
went and stoode on the other side a farre off, and
they two stoode by Iorden.
8 ¶ Then Eliiah tooke his cloke, and wrapt
it together, and smote the [f] waters, and they were
deuided hither and thither, and they twaine went
ouer on the dry land.
9 Nowe when they were passed ouer, Eliiah
sayde vnto Elisha, Aske what I shal doe for thee
before I be taken from thee. And Elisha saide, I
pray thee, let thy Spirite [g] be double vpon me.
10 And hee saide, Thou hast asked an hard
thing: *yet* if thou see me when I am taken from
thee, thou shalt haue it so, and if not, it shal not be.
11 And as they went walking and talking,
beholde, there *appeared* a charet of fire, and hor-
ses

a Which was that place, where the children of Israel were circumcised after they came ouer Iorden, and had bene fourtie yeeres in the wildernes, as Iosh. 5.9.
b So called because they are begotte as it were anew by the heauenly doctrine.
c That is, from being any more thine head: for to bee as the head, is to be the master, as to be at the feete, is to be a scholer.
d For the Lord had reuealed it vnto him.
e Not onely at Beth-el, but at Iericho and other places were there Prophets, which had scholers, whom they instructed & brought vp in the true feare of God.
f To wit, of Iorden.
g Let thy Spirit haue double force in me, because of these dangerous times: or let me haue twise so much as the rest of the Prophets: or thy spirit being diuided into three parts, let me haue two.

a Ecclus.48.9. 1.macc.2.58.
b Thus God hath left a testimonie in all ages (both before the Lawe, in the Lawe, and in the time of the Gospel) of our resurrection.

ses of fire, and did separate them twaine. a So Eli-
iah went vp by a whirlewinde into b heauen.
12 And Elisha saw it, and he cried, My father,
my father, the charet of Israel, and the horsemen
thereof: and he sawe him no more: and he tooke
his *owne* clothes, and rent them in two pieces.
13 ¶ He tooke vp also the cloke of Eliiah that
fell from him, and returned, and stoode by the
banke of Iorden.
14 After, hee tooke the cloke of Eliiah, that
fell from him, and smote the waters, and sayde,
Where is the Lord God of Eliiah? And so he al-
so, after hee had striken the waters, so that they
were diuided this way and that way, went ouer,
euen Elisha.
15 And when the children of the Prophetes,
which were at Iericho, saw him on the other side,
they sayde, i The Spirit of Eliiah doeth rest on E-
lisha: and they came to meete him, and fell to the
ground before him,
16 And said vnto him, Behold nowe, there be
with thy seruants fiftie strong men: let them goe,
wee pray thee, and seeke thy k master, if so be the
Spirit of the Lord hath taken him vp, & cast him
vpon some mountaine, or into some valley. But
he sayd, l Ye shall not send.
17 Yet they were instant vpon him, till he was
ashamed: wherefore he sayd, Send. So they sent
fiftie men, which sought three dayes, but founde
him not.
18 Therefore they returned to him (for he ta-
ried at Iericho) and he said vnto them, Did not I
say vnto you, Goe not?
19 ¶ And the men of the citie sayde vnto Eli-
sha, Beholde, wee pray thee: the situation of this
citie is pleasant, as thou, my lorde, seest, but the
water *is* nought, and the ground ||baren.
20 Then he sayd, Bring me a new cruse, & put
salt therein. And they brought it to him.
21 And he went vnto the spring of the waters,
and cast there m the salt, and said, Thus saith the
Lord, I haue healed this water, death shal no more
come thereof, neither barennesse *to the ground*.
22 So the waters were healed vntill this day,
according to the worde of Elisha which hee had
spoken.
23 ¶ And hee went vp from thence vnto
Beth-el. And as hee was going vp the way, little
children came out of the citie, and mocked him
and sayde vnto him, Come vp, thou balde head,
come vp, thou balde head.
24 And he turned backe, & looked on them,
and n cursed them in the name of the Lorde. And
two beares came out of the forest, and tare in pie-
ces two and fourtie children of them.
25 So he went from thence to mount Carmel,
and from thence he turned to Samaria.

i The spirit of prophecy is giuen to him, as it was to Eliiah.
k Meaning, Eliiah: for they thought his body had bene cast in some mountaine.
l Because the fact was extraordinarie, they douted where he was become, but Elisha was assured that he was taken vp to God.
|| Or, killeth the inhabitants.
m Thus God gaue him power, euen contrary to nature, to make that water profitable for mans vse, which before was hurtfull.
n Perceiuing their malicious heart against the lord and his word, he desireth God to take vengeance of that iniurie done vnto him.

CHAP. III.

1 *The reigne of Iehoram.* 6 *He and Iehoshaphat goe to warre against Moab, which rebelled.* 13 *Elisha reprooueth him,* 17 *and giueth their hoste water.* 24 *The Moabites are ouercome.* 27 *Their King sacrificeth his sonne.*

a Reade the annotation in the first chapter and seuenteenth verse.

NOwe Iehoram the sonne of Ahab beganne
to reigne ouer Israel in Samaria, the a eigh-
teenth yeere of Iehoshaphat King of Iudah, and
reigned twelue yeeres.
2 And hee wrought euill in the sight of the
Lord, but not like his father nor like his mother:
for hee tooke away the image of Baal that his fa-
ther had made.
3 Neuerthelesse, he cleaued vnto b the sinnes
of Ieroboam, the sonne of Nebat, which made
Israel to sinne, *and* departed not therefrom.
4 ¶ Then c Mesha King of Moab had store
of sheepe, and rendred vnto the King of Israel an
hundreth thousand lambes, & an hundreth thou-
sand rammes with the wooll.
5 But, when Ahab was dead, the King of Mo-
ab rebelled against the King of Israel.
6 Therefore King Iehoram went out of Sa-
maria the same season, and numbred all Israel,
7 And went, and sent to Iehoshaphat King
of Iudah, saying, The King of Moab hath rebel-
led against me: wilt thou goe with me to battell
against Moab? And he answered, I will goe vp:
for d I am, as thou art, my people, as thy people,
and mine horses, as thine horses.
8 Then said he, What way shal we go vp? And
he answered, The way of the wildernes of Edom.
9 ¶ So went the King of Israel & the King of
Iudah, and the e King of Edom, and when they
had compassed the way seuen dayes, they had no
water for the hoste, nor for the cattell that † fol-
lowed them.
10 Therefore the King of Israel saide, Alas,
that the Lorde hath called these three Kings, to
giue them into the hand of Moab.
11 But Iehoshaphat saide, Is there not here a
Prophet of the Lorde, that wee may inquire of
the Lorde by him? And one of the King of Isra-
els seruants answered, and said, Heere is Elisha the
sonne of Shaphat, which f powred water on the
hands of Eliiah.
12 Then Iehoshaphat saide, g The worde of
the Lord is with him. Therefore the King of Isra-
el, and Iehoshaphat, and the King of Edom went
downe to him.
13 And Elisha sayde vnto the King of Israel,
h What haue I to doe with thee? get thee to the
prophets of thy father and to the prophets of thy
mother. And the King of Israel saide vnto him,
i Nay: for the Lord hath called these three Kings,
to giue them into the hand of Moab.
14 Then Elisha said, As the Lord of hostes li-
ueth, in whose sight I stand, if it were not, that
I regarde the presence of Iehoshaphat the King
of Iudah, I would k not haue looked toward thee,
nor seene thee.
15 But now bring me a minstrell. And when
the minstrell l played, the hand of the Lord came
vpon him.
16 And he saide, Thus saith the Lorde, Make
this valley full of ditches.
17 For thus saith the Lord, Yee shall neither
see winde nor see raine, yet the valley shall be
filled with water, that ye may drinke, *both* ye and
your cattell, and your beasts.
18 But this is a m small thing in the sight of
the Lord: for he will giue Moab into your hand.
19 And ye shall smite euery strong towne and
euery chiefe citie, and shall fell euery faire tree, &
shal stoppe all the fountaines of water, & n marre
euery good field with stones.
20 And in the morning when the meat offring
was offred, beholde, there came water by the way
of Edom: and the countrey was filled with water.
21 And when all the Moabites heard that the
Kings were come vp to fight against them, they
gathered

b He sacrificed to the golden calues, that Ieroboam had made.
c This was done after that Dauid had made the Moabites tributaries to his successors.
d Reade 1.Kings 22.4.
e Meaning, the viceroy or lieutenant of the King of Iudah, reade 1.Kings 22.47.
† Ebr. that were at their feete.
f That is, who was his seruant.
g He is able to instruct vs what is Gods will in this point.
h He knewe that this wicked King would haue but vsed his counsell to serue his turne, and therefore he disdained to answere him.
i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie and feare of the present danger.
k God suffereth his word to be declared to the wicked, because of the godly that are among them.
l He sang songs to Gods glorie, and so stirred vp the Prophets heart to prophecie.
m He will not only miraculously giue you water, but your enemies also into your hand.
n Though God bestow his benefites for a time vpon his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance, which is prepared against them.

gathered all that was able † to put on harnesse,
and vpward, and stoode in *their* border.
22 And they rose early in the morning, when
the sunne arose vpon the water, and the Moabites
sawe the water ouer against them, as red as blood.
23 And they said, o This is blood: the Kings
are surely slaine, and one hath smitten another:
now therefore, Moab, to the spoyle.
24 And when they came to the hoste of Israel,
the Israelites arose vp, and smote the Moabites,
so that they fled before them, but they p inuaded
them, and smote Moab.
25 And they destroyed the cities: and on all
the good fielde euery man cast his stone, and fil-
led them, and they stopt all the fountaines of wa-
ter, and felled all the good trees: onely in q Kir-
haraseth left they the stones thereof: howbeit
they went about it with slings, and smote it.
26 And when the King of Moab saw that the
battel was too sore for him, he tooke with him se-
uen hundreth men that drew the sword, to breake
through vnto ẏ king of Edom: but they could not.
27 Then he tooke his eldest sonne, that should
haue reigned in his steade, and r offered him for a
burnt offering vpon the wall: so that Israel was
sore grieued, and they departed from him, and
returned to their countrey.

† Ebr. to gird him-selfe with a girdle.
o The sudden ioy of the wicked is but a preparation to their destructi-on, which is at hand.
p Meaning, they followed them into the townes.
q Which was one of the principall cities of the Moa-bites, wherein they left nothing but the walles.
r Some referre it to the King of Edoms sonne, whom they say hee had taken in that skirmish: but ra-ther it seemed to be his owne sonne, whom he offred to his gods to pacifie them, which barba-rous crueltie moo-ued the Israelites hearts of pitie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widowe by Elisha. 12 He obteineth for the Shunammite a sonne at Gods hand. 18 Who dying, 32 he raiseth him vp againe. 40 Hee maketh sweete the pottage. 42 And multiplieth the loaues.

AND one of the wiues a of the sonnes of the
Prophets cryed vnto Elisha, saying, Thy ser-
uant mine husband is dead, and thou knowest
that thy seruant did b feare the Lord: and the cre-
ditour is come to take my two sonnes to bee his
c bondmen.
2 Then Elisha said vnto her, What shall I doe
for thee? tell me, what hast thou at home? And
she said, Thine handmaid hath nothing at home,
saue a d pitcher of oyle.
3 And hee sayde, Goe, and borow thee vessels
abroad of all thy neighbours, emptie vessels, *and*
spare not.
4 And when thou art come in, thou shalt shut
the doore vpon thee and vpon thy sonnes, and
powre out into e all those vessels, and set aside
those that are full.
5 So shee departed from him, and shut the
doore vpon her, and vpon her sonnes. And they
brought to her, and she powred out.
6 And when the vessels were full, shee sayde
vnto her sonne, Bring me yet a vessell. And hee
sayd vnto her, There is no moe vessels. And the
oyle f ceased.
7 Then she came & tolde the man of God.
And he sayd, Goe, *and* sell the oyle, and pay them
that thou art in debt vnto, and liue thou and thy
children of the g rest.
8 ¶ And on a time Elisha came to Shunem,
and there a woman of great *estimation* constrai-
ned him to eate bread: and as he passed by, he tur-
ned in thither to eate bread.
9 And she sayd vnto her husband, Beholde, I
know now, that this is an holy man of God that
passeth by vs continually.
10 Let vs make h him a little chamber, I pray
thee, with walles, & let vs set him there a bed, and

a Reade Chap. 2. 3.
b And therefore fell not into debt by vnthriftinesse or prodigalitie, but by the hand of the Lord.
c Because I am poore, and not able to pay.
d Thus God suf-fereth his many times to be brought to ex-treme necessitie, before he succour them, that after-ward they may the more praise his mercie.
e The Prophet declareth hereby vnto her, that God neuer faileth to prouide for his ser-uants, their wiues and children, if they trust in him.
f To augment and increase in the vessels.
g God here did not onely prouide for his seruant, that the debts should be payed, & so kept his doctrine and profession with-out slander, but also for his wife and children.
h Which should be separate from the rest of ẏ house, that he might more commodiously giue himselfe to study and prayers.

a table, and a stoole, and a candlesticke, that hee
may turne in thither when he commeth to vs.
11 ¶ And on a day, he came thither and tur-
ned into the chamber, and lay therein,
12 And sayd to Gehazi his seruant, Call this
Shunammite: and when he called her, she stoode
before him.
13 Then he said vnto him, Say vnto her now,
Beholde, thou hast had all this great care for vs,
i what shall we doe for thee? Is there any thing
to be spoken for thee to the King or to the cap-
taine of the hoste? And she answered, I k dwell
among mine owne people.
14 Againe hee sayd, What is then to be done
for her? Then Gehazi answered, In deede shee
hath l no sonne, and her husband is olde.
15 Then sayd he, Call her. And he called her,
and shee stood in the doore.
16 And he sayd, * At this time appointed, ac-
cording to the time of life, thou shalt embrace a
sonne. And she sayd, Oh my Lord, thou man of
God, doe not lye vnto thine handmayd.
17 So the woman conceiued, and bare a sonne
at that same season, according to the time of life,
that Elisha had sayd vnto her.
18 ¶ And when the childe was growen, it fell
on a day, that hee went out to his father, *and* to
the reapers.
19 And he saide vnto his father, m Mine head,
mine head. Who saide to *his* seruant, Beare him to
his mother.
20 And he took him & brought him to his mo-
ther, and he sate on her knees til noone, and died.
21 Then she went vp, and layed him on the
bed of the man of God, and shut *the doore* vpon
him, and went out.
22 ¶ Then she called to her husband, & said,
Send with me, I pray thee, one of the yong men
and one of the asses: for I will haste to the man
of God, and come againe.
23 And he saide, Wherefore wilt thou goe to
him to day? *it is* neither n newe moone nor Sab-
bath day. And she answered, † All shall be well.
24 Then she sadled an asse, and saide to her
seruant, Driue, and goe forward: stay not for mee
to get vp, except I bid thee.
25 ¶ So she went, and came vnto the man of
God to mount Carmel. And when the man of
God sawe her ‖ ouer against, hee saide to Ge-
hazi his seruant, Behold, the Shunammite.
26 Runne now, I say, to meete her, and say
vnto her, Art thou in health? is thine husband in
health? *and* is thy childe in health? And she answe-
red, We are in health.
27 And when she came to the man of God vn-
to the mountaine, she o caught him by the feete:
and Gehazi went to her, to thrust her away: but
the man of God said, Let her alone: for her soule
is † vexed within her, and the Lorde hath hid it
from me, and hath not tolde it me.
28 Then she saide, Did I desire a sonne of my
lorde? did I not say, Deceiue me not?
29 Then he said to Gehazi, Gird thy loynes,
and take my staffe in thine hand, and go thy way:
p if thou meete any, salute him not: and if any
salute thee, answere him not: and lay my staffe
vpon the face of the childe.
30 And the mother of the childe saide, As the
Lorde liueth, and as thy soule liueth, I will not
leaue

i Thus the ser-uants of God are not vnthankfull for the benefites they receiue.
k I am content with that that God hath sent me, and can want nothing that one can doe for another.
l Which then was a reproch, and therefore he would that his master should pray to God for her, that she might bee fruitfull.
* Gen. 18. 10.
m His head aked sore, and therefore he cried thus.
n For at such times the people were wont to resort to the Prophets for doctrine and con-solation.
† Ebr. peace.
‖ Or, farre off.
o In token of humilitie and ioy that she had met with him.
† Ebr. her soule is in bitternesse.
p Make such speede that no-thing may let thee in the way. Luke 10. 4.

leaue thee. Therefore he arose, and followed her.
31 But Gehazi was gone before them, and had
layed the staffe vpon the face of the childe, but
he neither spake nor heard: wherefore he retur-
ned to meete him, and tolde him, saying, The
childe is not waken.
32 ¶ Then came Elisha into the house, and be-
hold, the childe was dead, and laid vpon his bed.
33 Hee went in therefore, and shut the doore
vpon them twaine, and prayed vnto the Lord.
34 After he went vp, and q lay vpon the child,
and put his mouth on his mouth, and his eyes
vpon his eyes, and his hands vpon his hands, and
stretched himselfe vpon him, and the flesh of the
childe waxed warme.
35 And he went *from him*, and walked vp and
downe in the house, and went vp and spred him-
selfe vpon him: then the childe neesed r seuen
times, and opened his eyes.
36 Then he called Gehazi, and saide, Call this
Shunammite. So he called her, which came in vn-
to him. And he said vnto her, Take thy sonne.
37 And shee came, and fell at his feete, and
bowed herselfe to the ground, and tooke vp her
sonne, and went out.
38 Afterward Elisha returned to Gilgal, and a
famine *was* in the f land, and the children of the
Prophets dwelt with him. And he saide vnto his
seruant, Set on the great pot, and seethe pottage
for the children of the Prophets.
39 And one went out into the fielde, to gather
herbes, and found *as it were* a wilde vine, and ga-
thered thereof t wilde gourdes his garment full,
and came & shred them into the pot of pottage:
for they knewe it not.
40 So they powred out for the men to eate:
and when they did eate of the pottage, they cried
out, and sayde, O thou man of God, u death *is* in
the pot: and they could not eate *thereof*.
41 Then he sayd, Bring meale. And he cast it
into the potte, and sayde, Powre out for the peo-
ple, that they may eate: and there was none euill
in the pot.
42 ¶ Then came a man from Baal-shalisha,
and brought the man of God bread of the first
fruites, *euen* twentie loaues of barley, and full
eares of corne in the huske. And he said, Giue vn-
to the people, that they may eate.
43 And his seruant answered, Howe should I
set this before an hundreth men? He sayd againe,
Giue it vnto the people, that they may eate: for
thus sayth the Lorde, They shall eate, and there
x shall remaine.
44 So he set it before them, & they did eate,
and left ouer, according to the word of the Lord.

q The like did Eliah to the widowes sonne at Sarephta, 1 King. 17.21. and S. Paul Act. 20.10. signifying the care that ought to be in them, that beare the word of God and are distributers of the spirituall life.

r Meaning, oftentimes.

f That is, in the land of Israel.

t Which the Apoticaries call coloquintida, and is most vehement and dangerous in purging.

u They feared that they were poysoned, because of the bitternesse.

x It is not the quantitie of bread that satisfieth, but the blessing that God giueth.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his giftes. 27 Gehazi is striken with leprosie, because he tooke money and raiment of Naaman.

NOwe was there one Naaman captaine of the
hoste of the King of Aram, a great man,
and honourable in the sight of his lorde, because
that by him the Lorde had a deliuered the Ara-
mites. He also was a mightie man *and* valiant, *but*
a leper.
2 And the Aramites had gone out by bands,
and had taken a litle mayde of the land of Israel,
and she † serued Naamans wife.
3 And she sayd vnto her mistris, Would God
my lord *were* with the b Prophet that is in Sama-
ria, he would soone deliuer him of his leprosie.
4 And c he went in, & tolde his lorde, saying,
Thus and thus sayth the mayde that is of the land
of Israel.
5 And the King of Aram sayde, Goe thy way
thither, and I wil send a letter vnto the King of
Israel. And he departed, and d tooke † with him
ten talents of siluer, and sixe thousand *pieces* of
golde, and ten change of raiments,
6 And brought the letter to the King of Isra-
el to this effect, Now when this letter is come vn-
to thee, vnderstand, that I haue sent thee Naa-
man my seruant, that thou mayest heale him of
his leprosie.
7 And when the King of Israel had read the
letter, hee rent his clothes, and sayd, Am I God,
to kill and to giue life, that he doeth send to me,
that I should heale a man frō his leprosie? where-
fore consider, I pray you, and see how he seeketh
a quarell against me.
8 But when Elisha the man of God had heard
that the King of Israel had rent his clothes, hee
sent vnto the King, saying, e Wherfore hast thou
rent thy clothes? Let him come nowe to me, and
he shal know that there is a Prophet in Israel.
9 ¶ Then Naaman came with his horses, and
with his charets, and stoode at the doore of the
house of Elisha.
10 And Elisha sent a messenger vnto him, say-
ing, Go and wash thee in Iorden seuen times, and
thy flesh shal come againe to thee, and thou shalt
be clensed.
11 But Naaman was f wroth and went away,
and saide, Beholde, I thought with my selfe, Hee
will surely come out, and stand, and call on the
Name of the Lorde his God, and put his hand on
the place, and heale the leprosie.
12 Are not Abanah and Pharpar, riuers of Da-
mascus, better then all the waters of Israel? may I
not wash me in them, and be cleansed? so he tur-
ned, and departed in displeasure.
13 But his seruantes came, and spake vnto
him, and said, g Father, *if* the Prophet had com-
manded thee a great thing, wouldest thou not
haue done it? how much rather then, when hee
saith to thee, Wash, and be cleane?
14 Then went he downe, and * washed him
selfe seuen times in Iorden, according to the say-
ing of the man of God: and his flesh came againe,
like vnto ẏ flesh of a little child, & he was cleane.
15 ¶ And he turned againe to the man of God,
hee, and all his companie, and came and stoode
before him, and said, Beholde now, I knowe that
there is no God in all the world but in Israel: now
therfore I pray thee, take a † reward of thy seruāt.
16 For hee saide, As the Lorde liueth (before
whom I stand) I will not receiue it. And he would
haue cōstrained him to receiue it, h but he refused.
17 Moreouer Naaman saide, Shall there not
be giuen to thy seruant *two* mules loade of this
earth? for thy seruant wil henceforth offer neither
burnt sacrifice nor offering vnto any other god,
saue vnto the Lord.
18 Herein the Lorde be i merciful vnto thy
seruant, that when my master goeth into the
house of Rimmon, to worship there, and leaneth
on mine hand, and I bowe my selfe in the house
of Rimmon: when I doe bowe downe, *I say*, in
the

a Here appeareth that among the infidels God hath his, and also that the infidels haue them in estimation, which doe good to their countrey.

† Ebr. she was before.

b Meaning, Elisha.

c That is, Naaman tolde it to the King of Syria.

d To giue them a present to the Prophet.

† Ebr. in his hand.

e The Prophet rebuketh the king because he did not consider that God was true in his promes, and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, & to whom other should haue recourse for comfort.

f Mans reason murmureth, when it considereth only the signes and outward things, and hath not regard to the worde of God, which is there contained.

g This declareth that seruāts ought to reuerence and loue their masters as children their fathers, and likewise masters towarde their seruants, must be affectioned towarde their children.

* Luke 4.27.

† Ebr. blessing.

h So the Lorde commandeth that they that receiue freely shoulde giue also freely.

i He feeleth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgiue him, least others by his example might fall to idolatrie: for as for his owne part he confesseth that he will neuer serue any but the true God.

the house of Rimmon, the Lord be mercifull vn-
to thy seruant in this point.
19 Vnto whome he saide, [k] Goe in peace. So
he departed from him about halfe a dayes iour-
ney of ground.
20 And Gehazi the seruant of Elisha the man
of God saide, Beholde, my master hath spared
this Aramite Naaman, receiuing not those things
at his hand that he brought: as the Lorde liueth,
I will runne after him, and take somewhat of him.
21 So Gehazi followed speedely after Naa-
man. And when Naaman sawe him running after
him, [l] hee lighted downe from the charet to meete
him, and said, Is all well?
22 And he answered, Al is well: my master hath
sent me, saying, Beholde, there be come to me,
euen nowe from mount Ephraim two yong men
of the children of the Prophets: giue them, I pray
thee, a talent of siluer, & two change of garments.
23 And Naaman saide, Yea, take two talents:
and he compelled him, and bound two talents of
siluer in two bagges, with two change of gar-
ments, and gaue them vnto two of his seruants,
that they might beare them before him.
24 And when he came to the || towre, he tooke
them out of their handes, and laide them in the
house, & sent away the men: and [m] they departed.
25 ¶ Then he went in, and stoode before his
master. And Elisha said vnto him, Whence *com-
mest thou*, Gehazi? And he said, Thy seruant went
no whither.
26 But he saide vnto him, [n] Went not mine
heart *with thee* when the man turned againe frō
his charet to meete thee? Is this a time to take
money, and to receiue garments, [o] and oliues, and
vineyardes, and sheepe, and oxen, and men ser-
uants, and maide seruants?
27 The leprosie therefore of Naaman shall
cleaue vnto thee, and [p] to thy seede for euer. And
he went out from his presence a leper *white* as
snowe.

CHAP. VI.

*6 Elisha maketh yron to swimme aboue the water. 8 He disclo-
seth the King of Syrias counsell to the king of Israel. 13 Who
sending certaine to take him, were kept fast in Samaria. 24
Samaria is besieged and endureth extreme famine.*

AND the children of the Prophets saide vnto
Elisha, Behold, we pray thee, the place where
we dwell with thee, is too little for vs.
2 Let vs nowe goe to Iorden, that wee may
take thence euery man a [a] beame, and make vs a
place to dwell in. And he answered, Goe.
3 And one said, Vouchsafe, I pray thee, to goe
with thy seruants. And he answered, I will goe.
4 So he went with them, & when they came
to Iorden, they cut downe wood.
5 And as one was felling of a tree, the || yron
fell into the water: then he cryed, and saide, Alas
master, it was but borowed.
6 And the man of God saide, Where fell it?
And hee shewed him the place. Then hee cut
downe *a piece* of wood, and cast in thither, and he
caused the yron to [b] swimme.
7 Then he saide, Take it vp to thee. And hee
stretched out his hand, and took it.
8 ¶ Then the King of Aram warred against Is-
rael, and tooke counsel with his seruants, and said,
In [c] such and such a place *shall be* my campe.
9 Therefore the man of God sent vnto the
King of Israel, saying, Beware thou goe not ouer
to such a place: for the there Aramites are come
downe.
10 So the King of Israel sent to the place
which the man of God tolde him, and warned
him of, and [d] saued himselfe from thence, not
once, nor twise.
11 And the heart of the King of Aram was
troubled for this thing: therefore he called his
seruants and said vnto them, Will ye not shewe
me, which of vs *bewrayeth our counsel* to the King
of Israel?
12 Then one of his seruants saide, None, my
lorde, O King, but Elisha the Prophet that is in
Israel, telleth the King of Israel, *euen* the wordes
that thou speakest in thy [e] priuie chamber.
13 And he said, Goe, and espie where he is, that
I may sende and fetch him. And one tolde him,
saying, Beholde, *he is* in Dothan.
14 ¶ So hee sent thither horses, and charets,
and a [f] mightie hoste: and they came by night,
and compassed the citie.
15 And when the seruant of the man of God
arose earely to goe out, beholde, an hoste com-
passed the citie with horses and charets. Then his
seruant saide vnto him, Alas master, howe shall
wee doe?
16 And hee answered, [g] Feare not: * for they
that be with vs, are moe thē they ỳ be with them.
17 Then Elisha prayed, and said, Lorde, I be-
seech thee, open his eyes, [h] that he may see. And
the Lorde opened the eyes of the seruant, and hee
looked, and beholde, the mountaine was full of
horses and charets of fire rounde about Elisha.
18 So [i] they came downe to him, but Elisha
prayed vnto the Lord, and said, Smite this people,
I pray thee with blindnesse. And he smote them
with blindnes, according to the worde of Elisha.
19 And Elisha said vnto them, This is not the
way, neither is this the citie: followe mee, and I
will leade you to the man whome yee seeke. But
he [k] ledde them to Samaria.
20 And when they were come to Samaria, E-
lisha said, Lord, open their eyes that they may see.
And the Lorde opened their eyes, and they sawe,
and beholde, *they were* in the mids of Samaria.
21 And the King of Israel sayde vnto Elisha
when he sawe them, [l] My father, shall I smite
them, shall I smite them?
22 And hee answered, Thou shalt not smite
them: doest thou not smite them that thou hast
taken with thy sworde, and with thy bowe? *but*
set bread and water before them, that they may
eate and drinke and goe to their master.
23 And he made great preparation for them:
and when they had eaten & drunken, he sent thē
away: and they went to their master. So ỳ bands
of Aaram came [m] no more into the land of Israel.
24 But afterwarde Ben-hadad King of Aram
gathered all his hoste, and went vp and besieged
Samaria.
25 So there was a great famine in Samaria: for
loe, they besieged it vntill an asses head was at
foure score *pieces* of siluer, and the fourth part of
a kab of doues [n] doung at fiue *pieces* of siluer.
26 And as the King of Israel was going vpon
the wall, there cryed a woman vnto him, saying,
Helpe, my Lord, O King.
27 And he said, *Seeing* the Lord doeth not suc-
cour

k The Prophet did not approue his acte, but after the common maner of speach he biddeth him farewell.

l Declaring thereby what honour and affection he bare to the Prophet his master.

|| Or, fortresse, or, secrete place.

m Naamans seruants.

n Was not I present with thee in spirite?

o That is, money to bye possessions with: meaning, that it is detestable in the seruants of God to haue couetous mindes.

p To be an example to all such, as by whose couetousnesse Gods worde might be slandered.

a Or a piece of wood fit to build with.

|| Or, the axe head.

b God wrought this miracolously to confirme the autoritie of Elisha, to whome he had giuen such aboundance of his Spirit.

c Meaning, that he would lie in ambush and take the Israelites at vnwares.

d The wicked conspire nothing so craftily, but God can reueile it to his seruants and cause their counsell to be disclosed.

e There is nothing so secrete that thou canst goe about, but he knoweth it, and discouereth it vnto his King.

f Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt & thinke they are neuer able to prepare power ynough, though it be but against one or a fewe.

g For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliuer them.

* 2.Chron. 32.7.

h That he may beholde how thou hast prepared an armie to rescue vs.

i Meaning, the Syrians his enemies, which came downe, thinking themselues sure of him.

k Thus he did being led by the Spirit of God, and not because he sought his owne reuengeance, but onely to set forth the glory of God.

l The wicked vse reuerent and graue wordes towards the seruants of God, when they thinke to haue any commoditie by them, though in their heart they can not abide them.

m For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnes, then if they had bin ouercome in battell: for they returned no more at that time to fight against Israel, or in those kings dayes.

n The Ebrewe worde [illegible] that they burned it in the [illegible] for lacke of wood.

cour thee, howe shoulde I helpe thee with the
o barne, or with the wine presse?

o Meaning, any kinde of vitaile, as corne and wine, &c.

28 And the King sayde vnto her, What ayleth
thee? And she answered, this woman saide vnto
me, Giue thy sonne, that we may eate him to day,
and we will eate my sonne to morowe.

*Deut.28.53,57.

29 * So we sod my sonne, and did eate him: &
I said to her the day after, Giue thy sonne, that
we may eate him, but she hath hid her sonne.
30 And when the King had heard the wordes
of the woman, he rent his clothes (and as he went
vpon the wall, the people looked, and beholde, he
had sackecloth || within p vpon his flesh)

||Or, vnder his clothes.

p Thus hypocrites, when they feele Gods iudgements, thinke to please him with outward ceremonies, whome in prosperitie they wil not knowe.

31 And he said, God doe so to mee and more
also, if the head of Elisha the sonne of Shaphat
shall stand on him this day.
32 (Now Elisha sate in his house, and the El-
ders sate with him) And *the King* sent a man be-
fore him: *but* before the messenger came to him,
hee said to the Elders, See ye not how this q mur-
therers sonne hath sent to take away mine head?
take heede when the messenger commeth, *and*
shut the doore and handle him roughly at the
doore: is not the sounde of his masters feete be-
hinde him?

q Meaning, Iehoram Ahabs sonne who killed the Prophets and caused Naboth to be stoned.

33 While he yet talked with them, beholde,
the messenger came downe vnto him, and saide,
Beholde, this euill commeth of the Lord: r should
I attende on the Lorde any longer?

r So the wicked fall into a rage and desperation, if they finde not sudden remedie against their afflictions.

CHAP. VII.

1 Elisha prophecieth plentie of vitaile and other thinges to Samaria. 6 The Syrians runne away, and haue no man following them. 17 The prince that would not beleeue the worde of Elisha is troden to death.

THen Elisha saide, Heare ye the worde of the
Lorde: thus saith the Lord, a To morow this
time a measure of fine floure *shalbe* sold for a she-
kel, and two measures of barley for a shekel in the
gate of Samaria.

a The godly are euer assured of Gods help in their necessities, but the times and houres are onely reueiled by Gods Spirit.

2 Then a prince, on whose hande the King
b leaned, answered the man of God, and saide,
Though the Lorde would make c windowes in
the heauen, could this thing come to passe? And
he saide, Behold, thou shalt see it with thine eyes,
but thou shalt not d eate thereof.

b To whome the king gaue ẏ charge and ouersight of things, as verse 17.

c He mocketh at ẏ Prophets words, saying, that if God rayned downe corne from heauē, yet this could not come to passe.

d Thy infidelitie shalbe punished herein when thou shalt see this miracle and yet not be partaker thereof.

3 Nowe there were foure leprous men at the
e entring in of the gate: and they saide one to an
other, Why sit we here vntill we die?

e For it was commanded in the law that they shoulde dwell apart and not among their brethrē, Leu.13.46.

4 If we say, We will enter into the citie, the
famine is in the citie, and we shall die there: and
if we sit here, we die also. Nowe therefore come,
and let vs fall into the campe of the Aramites: if
they saue our liues, we shall liue: and if they kill
vs, we are but dead.
5 So they rose vp in the twilight, to goe to
the campe of the Aramites: and when they were
come to the vtmost part of the campe of the A-
ramites, loe, there was no man there.
6 For the Lorde had caused the campe of the
Aramites to heare a f noyse of charets & a noyse
of horses, *and* a noyse of a great armie, so that they
said one to another, Beholde, the King of Israel
hath hired against vs the Kings of the Hittites,
and the Kings of the Egyptians to come vpon vs.

f Thus God needeth no great preparatio to destroy the wicked, though they be neuer so many: for he can scatter them with a small noyse or shaking of a leafe.

7 Wherefore they arose, and fled in the twi-
light, and left their tentes and their horses, and
their asses, *euen* the campe as it was, and g fledde
for their liues.

g The wicked neede no greater enemie then their owne conscience to pursue them.

8 And when these lepers came to the vtmost
part of the campe, they entred into one tent, and
did eate and drinke, and caried thence siluer and
golde, and raiment, and went and hid it: after they
returned, and entred into another tent, and ca-
ried thence *also*, and went and hid it.
9 Then said one to another, We doe not well:
this day is a day of good tidings, and wee holde
our peace. if wee tarie till day light, some || mis-
chiefe will come vpon vs. Now therefore, come,
let vs goe, and tell the Kings housholde.

||Or, we shall be punished for our fault.

10 So they came, and called vnto the porters
of the citie, and tolde them, saying, We came to
the campe of the Aramites, and loe, there was no
man there, neither voyce of man, but horses tyed,
and asses tyed: and the tents *are* as they were.
11 And the porters cryed and declared to the
Kings house within.
12 Then the King arose in the night, and saide
vnto his seruants, h I wil shew you now, what the
Aramites haue done vnto vs. They know that we
are affamished, therefore they are gone out of the
campe to hide themselues in the fielde, saying,
When they come out of the citie, we shall catch
them aliue, and get into the citie.

h He mistrusted the Prophets wordes, and therefore could beleeue nothing, as they which are politike then godly euer cast perils then nede.

13 And one of his seruants answered, and saide,
Let men take now fiue of the horses that remaine,
and are left in the *citie*, (behold, they are euen as
all the i multitude of Israel that are left therein:
beholde, *I say*, they are as the multitude of the Is-
raelites that are consumed) and we wil send to see.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

14 So they tooke || two charets of horses, and
the King sent after the hoste of the Aramites, say-
ing, Goe and see.

||Or, two horses of the charet, which were accustomed to drawe in the charet.

15 And they went after them vnto Iorden,
and loe, all the way was full of clothes and vessels
which the Aramites had cast from them in their
haste: & the messengers returned, & told the king.
16 Then the people went out and spoyled the
campe of ẏ Aramites: so a measure of fine floure
was at a shekel, and two measures of barley at a
shekel k according to the worde of the Lorde.

k Which he said by the mouth of Elisha, verse 1.

17 And the King gaue the prince (on whose
hand he leaned) the charge of the gate, and the
people l trode vpon him in the gate, and he dy-
ed, as the man of God had saide, which spake it,
when the King came downe to him.

l As the people preased out of the gate to runne to the Syrians tents where they had heard was meate and great spoyle left.

18 And it came to passe, as the man of God
had spoken to the King, saying, Two measures of
barly at a shekel, and a measure of fine floure
shall be at a shekel, to morowe about this time in
the gate of Samaria.
19 But the prince had answered the man of
God, and sayde, Though the Lorde woulde make
windowes in the heauen, coulde it come so to
passe? And he said, Behold, thou shalt see it with
thine eyes, but thou shalt not eate thereof.
20 And so it came vnto him: for the people
trode vpon him in the gate, and he dyed.

CHAP. VIII.

1 Elisha prophecieth vnto the Shunammite the dearth of seuen yeeres. 12 Hee prophecieth to Hazael that he shall be King of Syria. 15 Hee reigneth after Ben-hadad. 16. Iehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah succeedeth Iehoram.

THen spake Elisha vnto the woman, * whose
sonne he had restored to life, saying, Vp, and
goe, thou, and thine house, and soiourne where
thou a canst soiourne: for the Lorde hath called
for a famine, and it commeth also vpon the land
seuen yeere.

*Chap.4.35.

a Where thou canst finde a commodious place to dwell, where as is plentie.

2 And

2 And the woman arose, and did after the say-
ing of the man of God, and went both she and
her housholde and soiourned in the land of the
Philistims seuen yeeres.
3 ¶ And at the seuen yeeres ende, the woman
returned out of the land of the Philistims, and
went out b to call vpon the King for her house
and for her land.
4 And the King talked with Gehazi the ser-
uant of the man of God, saying, Tell me, I pray
thee, all the great actes that Elisha hath done.
5 And as he tolde c the King, how he had re-
stored one dead to life, behold, the woman, whose
sonne he had raised to life, called vpon the King
for her house and for her land. Then Gehazi said,
My Lord, O King, this is the woman, and this is
her sonne, whome Elisha restored to life.
6 And when the King asked the woman, shee
told him: so the King appoynted her an Eunuch,
saying, Restore thou all that are hers, and all the
d fruites of *her* landes since the day shee left the
land, euen vntill this time.
7 ¶ Then Elisha came to Damascus, and Ben-
hadad the King of Aram was sicke. and one tolde
him, saying, The man of God is come hither.
8 And the king sayd vnto Hazael, Take a pre-
sent in thine hand, and go meete the man of God,
that thou mayest inquire of the Lorde by him,
saying, Shall I recouer of this disease?
9 ¶ So Hazael went to meete him, and tooke
the present in his hand, and of euery e good thing
of Damascus, *euen* the burden of fourtie camels,
and came and stoode before him, and sayde, Thy
sonne Ben-hadad King of Aram hath sent me to
thee, saying, Shall I recouer of this disease?
10 And Elisha sayd to him, Goe, *and* say vnto
him, Thou shalt f recouer: howbeit the Lord hath
shewed me, that he shall surely dye.
11 And hee looked vpon him stedfastly, till
Hazael was ashamed, and the man of God wept.
12 And Hazael sayde, Why weepeth my lord?
And he answered, Because I knowe the euill that
thou shalt doe vnto the children of Israel: *for*
their strong cities shalt thou set on fire, and their
yong men shalt thou slay with the sworde, and
shalt dash their infants *against the stones*, and
rent in pieces their women with childe.
13 Then Hazael said, What? is thy seruant g a
dogge, that I should doe this great thing? And
Elisha answered, The Lord hath shewed me, that
thou shalt be King of Aram.
14 ¶ So he departed from Elisha, and came to
his master, who said to him, What said Elisha to
thee? And hee answered, He tolde mee that thou
shouldest recouer.
15 And on the morow he tooke a thicke cloth
and dipt it in water, and h spread it on his face, and
he dyed: and Hazael reigned in his stead.
16 ¶ * Nowe in the first yeere of Ioram the
sonne of Ahab King of Israel, and of Iehosha-
phat King of Iudah, i Iehoram the sonne of Ie-
hoshaphat King of Iudah began k to reigne.
17 He was two & thirty yere old, when he began
to reigne: and he reigned eight yeere in Ierusalem.
18 And hee walked in the wayes of the Kings
of Israel, as did the house of Ahab: for the l daugh-
ter of Ahab was his wife, and hee did euill in the
sight of the Lord.
19 Yet the Lord would not destroy Iudah, for

b That is, to complaine on them which had taken her possessions while she was absent.
c Gods wonderful prouidence appeareth in this that he caused the King to be desirous to heare of him, whom before he contemned, and also hereby prepared an entrance to the poore widowes suite.
d The King caused that to be iustly restored, which was wrongfully holden from her.
e Of all the chiefest and precious things of the countrey.
f Meaning, that he should recouer of this disease: but he knew that this messenger Hazael should slay him to obteine the kingdome.
g That I should be without all humanitie and pitie.
h Vnder pretence to refresh or ease him he stifled him with this cloth.
* 2.Chro.21.4.
i Read Chap 1.17.
k He was confirmed in his kingdome after his fathers death.
l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

Dauid his seruants sake, * as he had promised him
to giue him a light, *and* to his children for euer.
20 ¶ In those dayes Edom m rebelled from
vnder the hand of Iudah, and made a King ouer
themselues.
21 Therefore Ioram went to Zair, and all his
charets with him, and hee arose by night, and
smote the Edomites which were about him with
the captaines of the charets, and the people fled
into their tents.
22 So Edom rebelled from vnder the hand of
Iudah vnto this day. then n Libnah rebelled at
that same time.
23 Concerning the rest of the actes of Ioram
and all that hee did, are they not written in the
booke of the Chronicles of the Kings of Iudah?
24 And Ioram slept with his fathers, and was
buried with his fathers in the citie of Dauid. And
* Ahaziah his sonne reigned in his steade.
25 ¶ In the twelft yeere of Ioram the sonne of
Ahab King of Israel did Ahaziah the sonne of
Iehoram King of Iudah begin to reigne.
26 * Two and twentie yeere olde was Ahazi-
ah when he began to reigne, and he reigned one
yeere in Ierusalem, & his mothers name *was* A-
thaliah the daughter of Omri King of Israel.
27 And he walked in the way of the house of
Ahab, and did euill in the sight of the Lorde, like
the house of Ahab: for he was the sonne in lawe
of the house of Ahab.
28 And he went with Ioram the sonne of A-
hab to warre against Hazael King of Aram in
p Ramoth Gilead, and the Aramites smote Ioram.
29 And King Ioram returned to be healed in
q Izreel of the wounds which ẏ Aramites had gi-
uē him at Ramah, whē he fought against Hazael
King of Aram. And Ahaziah the sonne of Ieho-
ram king of Iudah went downe to see Ioram the
sonne of Ahab in Izreel, because he was sicke.

* 2.Sam.7.13.
m Which had bene subiect from Dauids time vntill this time of Iehoram.
n This was a citie in Iudah giuen to the Leuites, Iosh. 21.13. and after turned from King Iehoram, because of his idolatrie.
* 2.Chro.22.1.
o Which is to be vnderstood, that he was made King when his father reigned, but after his fathers death he was confirmed King, when hee was fourtie two yeere olde, as 2.Chron.22.2.
p Which was a citie in the tribe of Gad beyond Iorden.
q This is a Citie belonging to the tribe of Issachar.

CHAP. IX.

6 Iehu is made King of Israel, 24 And killeth Iehoram the King thereof, 27 And Ahaziah otherwise called Ochozias, the King of Iudah, 33 And causeth Iezebel to be cast downe out of a window, and the dogges did eate her.

Then Elisha the Prophet called one of ẏ chil-
dren of the Prophets, and saide vnto him,
* a Gird thy loines and take this boxe of oyle in
thine hand, and get thee to Ramoth Gilead.
2 And when thou commest thither, looke
where *is* Iehu the sonne of Iehoshaphat, the son of
Nimshi, and go, & make him arise vp from among
his brethren, & leade him † to a secret chamber.
3 Then take the boxe of oyle and powre it
on his head, and say, Thus sayeth the Lord, I haue
anointed thee for King ouer Israel. then open the
doore, and flee without any tarying.
4 So the seruant of the Prophet gate him vp
to Ramoth Gilead.
5 And when he came in, behold, the captaines
of the armie were sitting. And he saide, I haue a
message to thee, O captaine. And Iehu saide, Vn-
to which of all vs? And he answered, To thee, O
captaine.
6 And he arose, and went into the house, and
hee powred the oyle on his head and saide vnto
him, Thus sayth the Lorde God of Israel, I haue
b anoynted thee *for* King ouer the people of the
Lorde, *euen* ouer Israel.
7 And thou shalt smite the house of Ahab
thy

* 1.King.19.16,17.
a Prepare thy selfe to goe diligently about thy businesse: for in those countries they vsed long garments which they tucked vp, when they went about earnest businesse.
† Ebr. from chamber to chamber.
b This anoynting was for Kings, Priestes, and Prophets, which were all figures of Messiah, in whome these three offices were accomplished.

thy master, that I may auenge the blood of my
seruants the Prophets, and the blood of all the
seruants of the Lord * of the hand of Iezebel.
8 For the whole house of Ahab shalbe destroy-
ed: and * I will cut off from Ahab, him that ma-
keth water against the wall, as well him that is
shut vp, as him that is left in Israel.
9 And I will make the house of Ahab like the
house * of Ieroboam the sonne of Nebat, and
like the house * of Baasha the sonne of Ahiiah.
10 And the dogges shall eate Iezebel in the
fielde of Izreel, and there shalbe none to burie
her. and he opened the doore, and fled,
11 ¶ Then Iehu came out to the [c] seruants of
his lord. And *one* said vnto him, Is all well? where-
fore came this [d] madde fellow to thee? And hee
sayd vnto them, Ye know the man, and what his
talke was.
12 And they sayde, It is false, tell vs it nowe.
Then he sayd, Thus and thus spake he to me, say-
ing, Thus saith the Lord, I haue anoynted thee
for King ouer Israel.
13 Then they made haste, and tooke euery man
his garment, & put it vnder him on the top of the
staires, and blew the trumpet, saying, Iehu is King.
14 So Iehu the sonne of Iehoshaphat the sonne
of Nimshi conspired against Ioram: (Now Ioram
kept Ramoth Gilead, he and all Israel, because of
Hazael King of Aram.
15 And * King Ioram returned to be healed
in Izreel of the woundes, which the Aramites
had giuen him, when he fought with Hazael King
of Aram) and Iehu sayde, If it be your mindes,
let no man depart and escape out of the citie, to
goe and tell in Izreel.
16 So Iehu gate vp into a charet, and went to
Izreel: for Ioram lay there, and [e] Ahaziah King
of Iudah was come downe to see Ioram.
17 And the watchman that stood in the towre
in Izreel spyed the company of Iehu as he came,
and said, I see a company. And Iehoram said, Take
a horseman and send to meete them, that he may
say, Is it peace?
18 So there went one on horsebacke to meete
him, and sayde, Thus saith the King, Is it peace?
And Iehu said, What hast thou to doe with peace?
‖ Turne behinde me. And the watchman tolde,
saying, The messenger came to them, but he com-
meth not againe.
19 Then he sent out another on horsebacke,
which came to them, and sayde, Thus sayeth
the King, Is it peace? And Iehu answered, What
hast thou to doe with peace? turne behinde me.
20 And the watchman tolde, saying, He came
to them *also*, but commeth not againe, and the
marching *is* like the marching of Iehu the sonne
of Nimshi: for he marcheth [f] furiously.
21 ¶ Then Iehoram sayd, Make ready: and his
charet was made ready. And Iehoram King of Is-
rael and Ahaziah King of Iudah went out either
of them in his charet against Iehu, and met him
in the fielde of Naboth the Izreelite.
22 And when Iehoram sawe Iehu, he sayd, Is
it peace, Iehu? And he answered, What [g] peace?
whiles the whoredomes of thy mother Iezebel,
and her witchcraftes *are* yet in great number?
23 Then Iehoram turned his hand, and fled,
and said to Ahaziah, O Ahaziah, *there is* treason.
24 But Iehu tooke a bowe in his hand, and
smote Iehoram betweene the shoulders, that the
arowe went through his heart: and he fel downe
in his charet.
25 Then said *Iehu* to Bidkar a captaine, Take,
and cast him in some place of the fielde of Na-
both the Izreelite: for I remember that when I
and thou rode together after Ahab his father, the
Lord ‖ layed this burden vpon him.
26 * Surely I haue seene yesterday ẏ blood of
Naboth, and the blood of his [h] sonnes, sayde the
Lord, and I will render it thee in this fielde, sayth
the Lorde: nowe therefore take *and* cast him in
the fielde according to the worde of the Lord.
27 But when Ahaziah the King of Iudah sawe
this, he fled by the way of the garden house: And
Iehu pursued after him, and sayd, Smite him also
in the charet: *and they smote him* in the going vp
to Gur, which is by Ibleam. And he fled to [i] Me-
giddo, and there died.
28 And his seruants caried him in a charet to
Ierusalem, and buried him in his sepulchre with
his fathers in the citie of Dauid.
29 ¶ And in ẏ [k] eleuenth yere of Ioram ẏ sonne
of Ahab, began Ahaziah to reigne ouer Iudah.
30 And when Iehu was come to Izreel, Ieze-
bel heard of it, and painted her face, and tired her
head, and [l] looked out at a windowe.
31 And as Iehu entred at the gate, shee saide,
Had [m] Zimri peace, which slew his master?
32 And he lift vp his eies to the windowe, and
said, Who is on my side, who? Then two *or* three
of her ‖ Eunuches looked vnto him.
33 And he saide, Cast her downe: and they
cast her downe, [n] and hee sprinckled of her blood
vpon the wall, and vpon the horses, and he trode
her vnder foote.
34 And when he was come in, he did eate and
drinke, and saide, Visite now yonder cursed wo-
man, and burie her: for she is a [o] kings daughter.
35 And they went to burie her, but they
found no more of her, then the skull and the
feete, and the palmes of her hands.
36 Wherefore they came againe and told him.
And he said, This is the worde of the Lord, which
he spake † by his seruant Eliiah the Tishbite, say-
ing, * In the field of Izreel shal the dogs eate the
flesh of Iezebel.
37 And the carkeis of Iezebel shalbe as doung
vpon the ground in the fielde of Izreel, so that
none shall say, [p] This is Iezebel.

CHAP. X.

6 Iehu causeth the seuentie sonnes of Ahab to be slaine. 14 And after that fourtie and two of Ahaziahs brethren. 25 He killeth also all the Priestes of Baal. 35 After his death his sonne reigneth in his stead.

AHab had nowe seuentie [a] sonnes in Samaria.
And Iehu wrote letters, and sent to Samaria
vnto the rulers of Izreel, *and* to the Elders, and
to the bringers vp of Ahabs childrē, to this effect,
2 Now when this letter commeth to you, (for
ye haue with you your masters sonnes, yee haue
with you both charets and horses, and a defenced
citie, and armour)
3 Consider therefore which of your masters
sonnes is best & most meete, and [b] set him on his
fathers throne, and fight for your masters house.
4 But they were exceedingly afraide, and said,
Behold, two Kings could not stand before him,
how shall we then stand?

5 And

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* 1.King.21.15,29.

* 1.King.14.10. and 21.21.

* 1.King.14.10. and 21.22.
* 1.King.16.3,11.

c That is, the rest of the armie, whom he called before, his brethren, verse 2.
d In this estimation the world hath the ministers of God: notwithstanding forasmuch as the world hath euer slandered the children of God (yea they called the sonne of God a deceiuer, and said he had the deuil:) therefore they ought not to be discouraged.
* Chap.8.29.

e God had thus ordeined, as is read, 2.Chro.22.7. that this wicked and idolatrous King, who was more ready to gratifie wicked Ioram, then to obey the will of God, should perish with him, by whose meanes he thought to haue bene stronger.
‖ *Or, followe me.*

f As one that went earnestly about his enterprise.

g Meaning, that forasmuch as God is their enemie because of their fauour, that he will euer stirre vp some to reuenge his cause.

‖ *Or, [illegible]*
* 1.King.21.19.
h By this place is euident, that Iezebel caused both Naboth and his sonnes to be put to death, that she might enioy his vineyard [illegible] etly: for els his childrē might haue claimed possession.
i After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.
k That is, almost whole yeere: for in chap.8.25. before, when he saythe he began to reigne the twelft yeere of Ioram, he taketh part of the yeere for the whole.
l Being of an hautie and cruel nature, she would still retaine her princely state and dignitie.
m As though she would say, Can any traitor or any that riseth against his superior, haue good successe? reade 1.King.16.[illegible]
‖ *Or, chief [illegible]*
n This he did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle & example of gods iudgemēts to all tirants.
o To wit, of the King of Zidon, 1.King.16.31.
† *Ebr. by the hand of.*
* 1.King.21.23.
p Thus Gods iudgements appeare euen in this world against them that oppresse his word and persecute his seruants.

a The Scripture vseth to call those sonnes, which are either children or nephewes.

b He wrote thus to proue them, whether they would take his part or no.

5 And he that was gouernour of Ahabs house,
and he that ruled the citie, & the Elders, and the
bringers vp of the children sent to Iehu, saying,
Wee are thy seruants, and will doe all that thou
shalt bid vs: wee will make no King: doe what
seemeth good to thee.
6 ¶ Then hee wrote another letter to them,
saying, If ye be mine, and will obey my voyce,
[c] take the heads of the men *that are* your masters
sonnes, and come to me to Izreel by to morowe
this time. (Now the Kings sonnes, *euen* seuentie
persons *were* with the great men of the citie,
which brought them vp)

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

7 And when the letter came to them, they
tooke the Kings sonnes, and slewe the seuentie
persons, and laid their heads in baskets, and sent
them vnto him to Izreel.
8 ¶ Then there came a messenger & tolde him,
saying, They haue brought the heads of the Kings
sonnes. And he said, Let them lay them on two
heapes at ẏ entring in of ẏ gate vntill ẏ morning.
9 And when it was day, he went out, & stoode
and said to all the people, Ye be [d] righteous: be-
hold, I conspired against my master, and slew him:
but who slewe all these?
10 Knowe nowe that there shall fall vnto the
earth nothing of the word of the Lord, which the
Lord spake concerning the house of Ahab: for the
Lord hath brought to passe the things that hee
spake † by his seruant * Eliiah.
11 So Iehu slew al that remained of the house
of Ahab in Izreel, and all that were great with
him, and his familiars and his [e] Priestes, so that hee
let none of his remaine.

d Ye can not iustly condemne me for ẏ Kings death, seeing ye haue done the like to his posteritie: for the Lord commanded it, & moued you to execute this his iudgement.
† Ebr. by the hand of.
* 1.King.21.29.
e Meaning, which were the idolatrous priestes.

12 ¶ And he arose, and departed and came
to Samaria. *And* as Iehu was in the way by an
house where the shepheards did sheare,
13 He met with the brethren of Ahaziah king
of Iudah, and sayd, Who are ye? And they answe-
red, Wee are the brethren of Ahaziah, and goe
downe to salute the children of the King and the
children of the Queene.
14 And hee sayde, Take them aliue. And they
tooke them aliue and slew them at the wel beside
the house where the sheepe are shorne, *euen* two
and fourtie men, and he [f] left not one of them.
15 ¶ And when hee was departed thence, he
mette with Iehonadab the sonne of Rechab com-
ming to meete him, and he [g] ‖ blessed him, and
sayd to him, Is thine heart vpright, as mine heart
is toward thine? And Iehonadab answered, Yea,
doubtlesse. *Then* giue me thine hand. And when
he had giuen him his hand, hee tooke him vp to
him into the charet.
16 And he sayde, Come with mee, and see the
zeale that I haue for the Lord: so they made him
ride in his charet.

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked.
g For he feared God, and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab reade Ieremie 35.2.
‖ Or, praised God for him.

17 And when he came to Samaria, he slewe all
that remained vnto Ahab in Samaria, till hee had
destroyed him, according to the word of the
Lord, which he spake to Eliiah.
18 Then Iehu assembled all the people, and
sayde vnto them, Ahab serued [h] Baal a little, *but*
Iehu shall serue him much more.
19 Now therfore call vnto me al the prophets
of Baal, all his seruants, & all his priests, & let not
a man be lacking: for I haue a great sacrifice for
Baal: whosoeuer is lacking, he shal not liue. But Ie-
hu did it by a subtilty to destroy ẏ seruãts of Baal.

h Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezebel caused to be worshipped, as it is also so vsed. 1.King.16.32. and

20 And Iehu sayd, † Proclaime a solemne as-
semblie for Baal. And they proclaimed it.
21 So Iehu sent vnto all Israel, & al the seruants
of Baal came, and there was not a man left that
came not. And they came into the house of Baal,
and the house of Baal was full from ende to ende.
22 Then he said vnto him that had the charge
of the vestrie, Bring forth vestments for al the ser-
uants of Baal. And he brought the out vestments.
23 And when Iehu went, and Iehonadab the
sonne of Rechab into the house of Baal, he said
vnto the seruants of Baal, Search diligently, and
looke, lest there be here with you *any* of the [i] ser-
uants of the Lord, but the seruants of Baal only.
24 And when they went in to make sacrifice
and burnt offering, Iehu appoynted foure score
men without, and sayd, If any of the men whom
I haue brought into your hands, escape, ‖ his soule
shalbe for his soule.

† Ebr. sanctifie.
i Thus God would haue his seruants preserued, and Idolaters destroyed: as in his law he giueth expresse commandement, Deut.13.
‖ Or, he shall die for him.

25 And when hee had made an ende of the
burnt offring, Iehu sayde to the garde, and to the
captaines, Goe in, slay them, let not a man come
out. And they smote them with the edge of the
sword. And the gard, and the captaines cast them
out, and went vnto the [k] citie, *where was* the tem-
ple of Baal.
26 And they brought out the images of the
temple of Baal, and burnt them.
27 And they destroyed the image of Baal, and
threwe downe the house of Baal, and made a
iakes of it vnto this day.
28 So Iehu destroyed Baal out of Israel.

k Which citie was neere to Samaria.

29 But from the sinnes of Ieroboam the sonne
of Nebat which made Israel to sinne, Iehu depar-
ted not from them, *neither from* the golden
calues that were in Beth-el and that were in Dan.
30 ¶ And the Lord sayd vnto Iehu, Because
thou hast diligently executed that which was
right in mine eyes, *and* hast done vnto the house
of Ahab according to all things that were in
mine heart, *therefore* shall thy [l] sonnes vnto the
fourth *generation* sit on the throne of Israel.
31 But Iehu regarded not to walke in the law
of the Lord God of Israel with all his heart: *for*
hee departed not from the sinnes of Ieroboam,
which made Israel to sinne.
32 In those dayes the Lord began to ‖ lothe
Israel, and Hazael smote them in all the coastes
of Israel,

l Thus God approueth & rewardeth his zeale, in executing Gods iudgement, albeit his wickednesse was afterward punished.
‖ Or, to cut them off.

33 From Iorden Eastward, *euen* all the land of
Gilead, the Gadites, and the Reubenites, & them
that were of Manasseh, from Aroer (which is by
the riuer Arnon) and Gilead and Bashan.
34 Concerning the rest of the actes of Iehu,
and all that he did, and all his valiant deedes, are
they not written in the booke of the Chronicles
of the Kings of Israel?
35 And Iehu slept with his fathers, and they
buried him in Samaria, and Iehoahaz his sonne
reigned in his stead.
36 And the time that Iehu reigned ouer Israel
in Samaria is eight and twentie yeeres.

CHAP. XI.

1 Athaliah putteth to death all the Kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed King. 15 Iehoiada causeth Athaliah to be slaine. 17 He maketh a couenant betweene God and the people. 18 Baal and his Priestes are destroyed.

1 THen * Athaliah the mother of Ahaziah when
she saw that her sonne was dead, she arose, &
destroyed

* 2.Chron.22.

destroyed all the [a] Kings seede.

2 But Iehosheba the daughter of King Ioram, *and* sister to Ahaziah [b] tooke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes that shoulde be slaine, *both* him and his nource, *keeping them* in the [c] bed chamber, & they hid him from Athaliah, so that he was not slaine.

3 And hee was with her hid in the house of the Lord sixe yeere: and Athaliah did reigne ouer the land.

4 ¶ * And the seuenth yeere [d] Iehoiada sent and tooke the captaines ouer hundreths, with *other* captaines and them of the garde, and caused them to come vnto him into the house of the Lord, and made a couenant with them, and tooke an othe of them in the house of the Lord, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that ye must doe, The third part of [e] you, that commeth on the Sabbath, shall [f] warde towarde the Kings house:

6 And *another* third part in the gate of [g] Sur: and *another* third part in the gate behinde them of the gard: and yee shall keepe watch ‖ in the house of Massah.

7 And two partes of you, *that is*, all that [h] goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.

8 And ye shall compasse the King round about, euery man with his weapon in his hand, & whosoeuer commeth within the ranges, let him be slaine: be you with the King, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest commanded, and they tooke euery man his men that entred in *to their charge* on the [i] Sabbath with them that went out *of it* on the Sabbath, and came to Iehoiada the Priest.

10 [k] And the Priest gaue to the captaines of hundreths the speares and the shieldes that were King Dauids, and were in the house of the Lord.

11 And the gard stoode, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the King.

12 Then hee brought out [l] the Kings sonne, and put the crowne vpon him, and *gaue him* [m] the Testimonie, and they made him King: also they anoynted him, and clapt their handes, and sayd, God saue the King.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when shee looked, beholde, the King stood by a [n] pillar, as the maner was, and the princes and the trumpetters by the King, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

15 But Iehoiada the Priest commaunded the captaines of the hundreths that had ẏ rule of the hoste, and said vnto them, Haue her ‖ forth of the ranges, and he that [o] followeth her, let him die by the sword: for the Priest had sayd, Let her not be slaine in the house of the Lord.

16 Then they laid hands on her, and she went by the way, by the which the horses goe to the house of the King, and there was she slaine.

17 And Iehoiada made a couenant betweene the Lord, and [p] the King & the people, that they should be the Lords people: likewise betweene the [q] King and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, and slewe Mattan the Priest of Baal before the [r] altars: and the [s] Priest set a garde ouer the house of the Lord.

19 Then he tooke the captaines of hundreths, and the *other* captaines, and the garde, and all the people of the land: and they brought the King from the house of the Lord, and came by the way of the gate of the garde to the Kings house: and he sate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in quiet: [t] for they had slaine Athaliah with the sword, beside the Kings house.

21 Seuen yeere olde was Iehoash when he began to reigne.

CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 18 Hee stayeth the King of Syria by a present from comming against Ierusalem. 20 He is killed by two of his seruants.

1 IN * the seuenth yeere of Iehu Iehoash began to reigne, and reigned fourtie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that [a] Iehoiada the Priest taught him.

3 But [b] the hie places were not taken away: for the people offred yet and burnt incense in the hie places.

4 ¶ And Iehoash sayd to the Priestes, All the siluer of dedicate things that bee brought to the house of the Lord, *that is*, the money of them that are vnder the [c] count, the money that euery man is set at, *and* all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priestes take it to them, euery man of his acquaintance: and they shall repaire the [d] broken places of the house, wheresoeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of King Iehoash the Priestes had not mended that which was decayed in the Temple.

7 Then King Iehoash called for Iehoiada the Priest, and the *other* Priestes, and sayd vnto them, Why repaire yee not the ruines of the Temple? now therefore [e] receiue no more money of your acquaintance, except ye deliuer it to *repaire* the ruines of the Temple.

8 So the Priestes consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest, and bored a hole in the lid of it, and set it beside the altar, on the [f] right side, as euery man commeth into the Temple of the Lord. And the Priestes that kept the ‖ doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the Kings Secretarie came vp and the hie Priest, & put it vp after that they had told the money that was found in the house of the Lord,

11 And they gaue the money made readie into the handes of them, [g] that vndertooke the worke, *and* that had the ouersight of the house of the Lord: and they payed it out to the carpenters and

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a Meaning, all the posteritie of Iehoshaphat, to whom the kingdome appertained: thus God vsed the crueltie of this woman to destroy the whole familie of Ahab.

b The Lord promised to maintaine the familie of Dauid, and not to quench the light thereof: therefore he mooued the heart of Iehosheba to preserue him.

c Where the Priestes did lye.

* 2.Chron.23.1.

d The chiefe Priest Iehoshebas husband.

e Of the Leuites, which had charge of the keeping of the Temple, and kept watch by course.

f That none should come vpon them, while they were crowning the King.

g Called the East gate of the Temple, 2.Chro.23.5.

‖ Or, that none brake his order.

h Whose charge is ended.

i Reade vers. 5. and 7.

k To wit, Iehoiada.

l That is, Ioash, which had bene kept secret sixe yeeres.

m Meaning, the Law of God, which is his chiefe charge, and whereby only his throne is established.

n Where the kings place was in the Temple.

‖ Or, out of the Temple.

o To take her part.

p That both the King & the people should maintaine the true worship of God, & destroy all idolatrie.

q That he should gouerne, and they obey in the feare of God.

r Euen in the place where he had blasphemed God and thought to haue bene holpen by his idole, there God powred his vengeance vpon him.

s To wit, Iehoiada.

t Which by her crueltie and persecution had vexed the whole land before.

* 2.Chron.24.1.

a So long as rulers giue eare to the true ministers of God, they prosper.

b So hard a thing it is for them, that are in authoritie, to be brought to the perfite obedience of God.

c That is, the money of redemption, Exo.30.12: also the money which the Priest valued the vowes at, Leuit. 27.2. and their free liberalitie.

d For the Temple which was built an hundreth fiftie and fiue yeeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednesse of the idolaters.

e Hee taketh from them the ordering of the money, because of their negligence.

f That is, on the Southside.

‖ Or, vessell.

g For the King had appoynted other which were meete for that purpose, Chap.

and builders that wrought vpon the house of the
Lorde,
12 And to the masons and hewers of stone,
and to bye timber and hewed stone, to repaire
that was decayed in the house of the Lorde, and
for all that which was layed out for the reparati-
on of the Temple.
13 Howbeit there was [h] not made for the
house of the Lord bowles of siluer, instruments
of musicke, basons, trumpets, nor any vessels of
golde, or vessels of siluer of the money that was
brought into the house of the Lord.
14 But they gaue it to the workemen, which
repayred therewith the house of the Lord.
15 Moreouer, they reckoned not with ÿ men,
into whose hands they deliuered that money to be
bestowed on workemen: for they dealt faithfully.
16 The money of the trespasse offring, and the
money of the sinne offrings was not brought in-
to the house of the Lord: *for* it was the Priests.
17 ¶ Then came vp Hazael king of Aram, and
fought against Gath and tooke it, and Hazael set
his face to goe vp to Ierusalem.
18 And Iehoash King of Iudah tooke all the
[i] halowed things that Iehoshaphat, and Iehoram,
and Ahaziah his fathers Kings of Iudah had dedi-
cated, and that he himselfe had dedicated, and all
the golde that was found in the treasures of the
house of the Lord and in the Kings house, & sent
it to Hazael king of Aram, and he departed from
Ierusalem.
19 Concerning the rest of the actes of Ioash
and all that he did, are they not written in the
booke of the Chronicles of the Kings of Iudah?
20 ¶ And his seruants arose and wrought trea-
son, and [k] slewe Ioash in the house of [l] Millo,
when he came downe to Silla:
21 Euen ‖ Iozachar the sonne of Shimeath,
and Iehozabad the sonne of Shomer his seruants
smote him, and he died: and they buried him with
his fathers in the citie of Dauid. And Amaziah
his sonne reigned in his stead.

h For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the King, who caused these afterward to be made, 2.Chro.24.14.

i After the death of Iehoiada Ioash fell to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him whom he pacified with the treasures of the Temple: for God would not be serued with those giftes seeing the Kings heart was wicked.

k Because he had put Zacharie the sonne of Iehoiada to death, 2.Chro. 24.25.

l Reade 2.Sam. 5.9.

‖ Or, Iozabar.

CHAP. XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the handes of the Syrians. 4 Hee prayeth vnto God and is deliuered. 9 Ioash his sonne reigneth in his steade. 20 Elisha dyeth. 24 Hazael dyeth.

IN the three and twentieth yeere of Ioash the
sonne of Ahaziah King of Iudah, Iehoahaz the
sonne of Iehu began to reigne ouer Israel in Sa-
maria, *and he reigned* seuenteene yeere.
2 And he did euill in the sight of the Lorde,
and folowed the sinnes of Ieroboam the sonne of
Nebat, which made Israel to [a] sinne, *and* depar-
ted not therefrom.
3 And the Lord was angry with Israel, and de-
liuered them into the hand of Hazael king of A-
ram, & into the hand of Ben-hadad the sonne of
Hazael, all [b] *his* dayes.
4 And Iehoahaz besought the Lord, and the
Lord heard him: for he saw the trouble of Israel,
wherewith the King of Aram troubled them.
5 (And the Lord gaue Israel a [c] deliuerer, so
that they came out from vnder the subiection of
the Aramites. And the children of Israel [d] dwelt
in their tents as † before time.
6 Neuerthelesse they departed not from the
sinnes of the house of Ieroboam which made Is-
rael sinne, *but* walked in them: euen the [e] groue
also remained still in Samaria)
7 For hee had left of the people to Iehoahaz
but fiftie horsemen, and tenne charets, and tenne
thousand footemen, because the King [f] of Aram
had destroyed them, & made them like dust bea-
ten to pouder.
8 Concerning the rest of the actes of Iehoa-
haz and all that he did, and his valiant deedes, are
they not written in the booke of the Chronicles
of the Kings of Israel?
9 And Iehoahaz slept with his fathers, and
they buried him in Samaria, and Ioash his sonne
reigned in his steade.
10 ¶ In the seuen and thirtieth yeere of Ioash
King [g] of Iudah began Iehoash the sonne of Ie-
hoahaz to reigne ouer Israel in Samaria, *& reig-
ned* sixteene yeere,
11 And did euill in the sight of the Lord: *for*
he departed not from all the sinnes of Ieroboam
the sonne of Nebat that made Israel to sinne, but
he walked therein.
12 Concerning the rest of the actes of Ioash
and all that hee did, and his valiant deedes, *and*
how he fought against Amaziah King of Iudah,
are they not written in the booke of the Chroni-
cles of the Kings of Israel?
13 And Ioash slept with his fathers, and Iero-
boam sate vpon his seate: and Ioash was buried in
Samaria among the Kings of Israel.
14 ¶ When Elisha fell sicke of his sicknesse
whereof he dyed, Ioash the King of Israel came
downe vnto him, and wept vpon his face, & said,
[h] O my father, my father, the charet of Israel, and
the horsemen of the same.
15 Then Elisha sayd vnto him, Take a bowe
and arrowes. And hee tooke vnto him bowe and
arrowes.
16 And he said to the King of Israel, Put thine
hand vpon the bowe. And hee put his hand vpon
it. And Elisha put his hands vpon ÿ Kings hands,
17 And sayde, Open the windowe [i] Eastward.
And when he had opened it, Elisha sayd, Shoote.
And he shot. And he sayd, *Beholde* the arrowe of
the Lordes deliuerance and the arrowe of deliue-
rance against Aram: for thou shalt smite the Ara-
mites in Aphek, till thou hast consumed them.
18 Againe he sayd, Take the arrowes. And he
tooke them. And he sayde vnto the King of Is-
rael, Smite the ground. And he smote thrise, and
ceased.
19 Then the man of God was [k] angrie with
him, and sayde, Thou shouldest haue smitten fiue
or sixe times, so thou shouldest haue smitten A-
ram, till thou hadst consumed it, where now thou
shalt smite Aram but thrise.
20 ¶ So Elisha died, and they buried him.
And *certaine* bandes of the Moabites came into
the land that yeere.
21 And as they were burying a man, beholde,
they sawe the souldiers: therefore they cast the
man into the sepulchre of Elisha. And when the
man was downe, & touched the bones of Elisha,
* he [l] reuiued and stood vpon his feete.
22 ¶ But Hazael King of Aram vexed Israel
all the dayes of Iehoahaz.
23 Therefore the Lorde had mercie on them
& pitied them, & had respect vnto them because
of his couenant with Abraham, Izhak, and Iaa-
kob, and would not destroy them, neither cast he
them

a By worshipping the calues, which Ieroboam did erect in Israel.

b While Iehoahaz liued.

c To wit, Ioash the sonne of Iehoahaz.

d Safely & without danger.

† *Ebr. as yesterday and before yesterday.*

e Wherein they did commit their idolatrie, and which the Lorde had commanded to be destroyed, Deut.16.21.

f That is, Hazael and Ben-hadad his sonne, as verse 3 Reade of Hazael, Chap.8,12.

g His chiefe purpose is to describe the kingdome of Iudah and howe God performed his promise made to the house of Dauid: but by the way he sheweth how Israel was afflicted and punished for their great idolatrie, who though they had now degenerate, yet God both by sending them sundry Prophets and diuers punishments did call them vnto him againe.

h Thus they vsed to call the Prophets and seruants of God by whome God blessed his people, as Chap. 2.12. meaning that by their prayers they did more prosper their countrey then by force of armes.

i That is, toward Syria, so that he did not onely prophecie with wordes, but also confirmed him by these signes that he should haue the victorie.

k Because he seemed content to haue victorie against the enemies of God [illegible] twise or thrise, and had not a zeale to ouercome them continually and to destroy them vtterly.

* Ecclus.48.14.

l By this miracle God confirmed the authoritie of Elisha whose doctrine in his life they contemned, that at this sight they might returne and imbrace the same doctrine.

m That is, vntill their sinnes were come to a full measure, and there was no more hope of amendment.

them from him as m yet.
24 So Hazael the King of Aram dyed: and
Ben-hadad his sonne reigned in his stead.
25 Therefore Iehoash the sonne of Iehoahaz
returned, and tooke out of the hand of Ben-ha-
dad the sonne of Hazael the cities which he had
taken away by warre out of the hand of Iehoa-
haz his father: *for* three times did Ioash beate
him, and restored the cities vnto Israel.

CHAP. XIIII.

1 Amaziah the King of Iudah putteth to death them that slew his father, 7 And after smiteth Edom. 15 Ioash dyeth, and Ieroboam his sonne succeedeth him. 29 And after him reigneth Zachariah.

* 2. Chro. 25. 1.

The second yeere of Ioash sonne of Iehoahaz
King of Israel reigned * Amaziah the sonne
of Ioash King of Iudah.
2 Hee was fiue and twentie yeere olde when
he began to reigne, and reigned nine and twen-
tie yeere in Ierusalem, and his mothers name *was*
Iehoadan of Ierusalem.
3 And he did a vprightly in the sight of the
Lord, yet not like Dauid his father, *but* did accor-
ding to all that Ioash his father had done.
4 Notwithstanding the hie places were not
taken away: *for* as yet the people did sacrifice and
burnt incense in the hie places.
5 ¶ And when the kingdome was confirmed
in his hand, he slewe his seruants which had * kil-
led the King his father.
6 But the children of those that did slay *him*,
he b slewe not, according vnto that that is writ-
ten in the booke of the Lawe of Moses, wherein
the Lorde commanded, saying, * The fathers shal
not be put to death for the children, nor the chil-
dren put to death for the fathers: but euery man
shalbe put to death for his owne sinne.
7 He slewe *also* of c Edom in ỹ valley of salt
ten thousand, & tooke ‖ *the citie* of Sela by warre,
& called ỹ name thereof Ioktheel vnto this day.
8 ¶ Then Amaziah sent messengers to Ieho-
ash the sonne of Iehoahaz, sonne of Iehu King
of Israel, saying, Come, d let vs see one another in
the face.
9 Then Iehoash the King of Israel sent to A-
maziah King of Iudah, saying, The thistle that is
in Lebanon, sent to the e cedar that is in Leba-
non, saying, Giue thy daughter to my sonne to
wife: and the wilde beast that was in Lebanon,
went and trode downe the thistle.
10 *Because* thou hast smitten Edom, thine
heart hath made thee proud: f brag of glory, and
tary at home. why doest thou prouoke to *thine*
hurt, that thou shouldest fall, & Iudah with thee?
11 But Amaziah would not heare: therefore
Iehoash King of Israel went vp: and he & Ama-
ziah King of Iudah sawe one another in the face
at Beth-shemesh which is in Iudah.
12 And Iudah was put to the worse before Is-
rael, and they fled euery man to their tents.
13 But Iehoash king of Israel tooke Amaziah
King of Iudah, the sonne of Iehoash the sonne of
Ahaziah, at Beth-shemesh, and ‖ came to Ierusa-
lem, & brake downe the wall of Ierusalem from
the gate of Ephraim to the corner gate, foure
hundreth cubites.
14 And he tooke all the golde and siluer, and
all the vessels that were found in the house of the
Lord, and in the treasures of the Kings house, and
the children that were in g hostage, and returned
to Samaria.
15 Concerning the rest of the acts of Iehoash
which he did and his valiant deedes, and how he
fought with Amaziah King of Iudah, are they
not written in the booke of the Chronicles of
the Kings of Israel?
16 And Iehoash slept with his fathers, & was
buried at Samaria among the Kings of Israel: and
Ieroboam his sonne reigned in his stead.
17 ¶ And Amaziah the sonne of Ioash King
of Iudah liued after the death of Iehoash sonne
of Iehoahaz King of Israel fifteene yeere.
18 Concerning the rest of the actes of Ama-
ziah, are they not written in the booke of the
Chronicles of the Kings of Iudah?
19 But they * wrought treason against him in
Ierusalem, and he fled to h Lachish, but they sent
after him to Lachish, and slewe him there.
20 And they brought him on horses, and hee
was buried at Ierusalem with his fathers in the
citie of Dauid.
21 Then all the people of Iudah tooke i A-
zariah, which was sixteene yeere olde, and made
him King for his father Amaziah.
22 He built k Elath, and restored it to Iudah,
after that the King slept with his fathers.
23 ¶ In the fifteenth yeere of Amaziah the
sonne of Ioash King of Iudah, was Ieroboam the
sonne of Ioash made King ouer Israel in Samaria,
and reigned one and fourtie yeere.
24 And he did euil in the sight of the Lord: *for*
he departed not from all the l sinnes of Ieroboam
the sonne of Nebat, which made Israel to sinne.
25 He restored the coast of Israel, from the
entring of Hamath, vnto the Sea of the wilder-
nesse, according to the worde of the Lorde God
of Israel, which he spake † by his his seruant Ionah
the sonne of Amittai the Prophet, which was of
Gath Hepher.
26 For the Lord saw the exceeding bitter af-
fliction of Israel, so that there was none m shut
vp, nor any left, neither yet any that could helpe
Israel.
27 Yet the Lord † had not decreed to put out
the name of Israel from vnder the heauen: there-
fore he preserued them by the hand of Ieroboam
the sonne of Ioash.
28 Concerning the rest of the actes of Iero-
boam, and all that he did, and his valiant deedes,
and how he fought, and how he restored Damas-
cus, and n Hamath to Iudah in Israel, are they not
written in the booke of the Chronicles of the
Kings of Israel?
29 So Ieroboam slept with his fathers, *euen*
with the Kings of Israel, and Zachariah his sonne
reigned in his stead.

a In the beginning of his reigne hee seemed to haue an outward shewe of godlines, but afterward hee became an idolater and worshipped the idoles of the Idumeans.

* Chap. 12. 20.

b Because they neither consented nor were partakers with their fathers in that act.

* Deut. 24. 16. ezek. 18. 20.

c For the Idumeans, whom Dauid had brought to subiection, did rebell in the time of Iehoram sonne of Iehoshaphat.

‖ Or, the towre, or, rocke, 2. Chro. 25. 12.

d Let vs fight hand to hand and trie it by battell, & not destroy one anothers cities.

e By this parable Iehoash compareth him selfe to a cedar tree because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because hee ruled but ouer two tribes, and the wilde beastes are Iehoash souldiers that spoyled the cities of Iudah.

f Bragge of thy victorie so that thou tary at home and anoy me not.

‖ Or, brought him.

g That is, which the Israelites had giue to the of Iudah for an assurance of peace.

* 2. Chron. 25. 27.

h Which citie Roboam built in Iudah for a fortresse, 2. Chron. 11. 9.

i Who is also called Vzziah, 2. Chr. 26. 1.

k Which is also called Elanon or Eloth.

l Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calues, the worke of mens hands, therefore the Scripture doeth oft times repeat it in the reproch of all idolaters.

† Ebr. by the band of.

m Reade 1. King. 14. 10.

† Ebr. had not spoken.

n Which was also called Antiochia of Syria, or Riblah.

CHAP. XV.

1 Azariah the King of Iudah becommeth a leper. 5 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and Ahaz.

In the † seuen and twentieth yeere of Ieroboam
King of Israel, began Azariah, sonne of Amazi-
ah King of Iudah to reigne.
2 Sixteene yeere olde was he, when hee was
made King, and he reigned two and fiftie yeere
in Ierusalem: and his mothers name was Iecholi-
ah of Ierusalem.
3 And he did a vprightly in the sight of the
Lord,

† Ebr. in the twentieth yeere and seuenth yeere.

a So long as hee gaue eare to Zachariah the Prophet.

Lord, according to al that his father Amaziah did.
4 But the hie places were not put away: *for*
the people yet offered, and burned incense in the
hie places.
5 And the Lord [b] smote the King: and he was
a leper vnto the day of his death, and dwelt in an
house apart, and Iotham the kings sonne gouer-
ned ẏ house, *and* [c] iudged the people of the land.
6 Concerning the rest of the actes of Azari-
ah, and all that he did, are they not written in the
booke of the Chronicles of the Kings of Iudah?
7 So Azariah slept with his fathers, and they
buried him with his fathers in the citie of Dauid,
and Iotham his sonne reigned in his stead.
8 ¶ In the eight and thirtieth yeere of A-
zariah King of Iudah did Zachariah the sonne of
Ierobam reigne ouer Israel in Samaria sixe [d] mo-
neths,
9 And did euill in the sight of the Lord, as did
his fathers: *for* hee departed not from the sinnes
of Ieroboam the sonne of Nebat, which made Is-
rael to sinne.
10 And Shallum the sonne of Iabesh conspi-
red against him, and smote him in the sight of the
people, and [e] killed him, and reigned in his stead.
11 Concerning the rest of the actes of Zacha-
riah, behold, they are written in the booke of the
Chronicles of the Kings of Israel.
12 This was the * word of the Lord, which he
spake vnto Iehu, saying, Thy sonnes shal sit on the
throne of Israel vnto the fourth *generation* after
thee. And it came so to passe.
13 ¶ Shallum the sonne of Iabesh began to
reigne in the nine and thirtieth yeere of Vzziah
King of Iudah: and hee reigned the space of a
moneth in Samaria.
14 For Menahem the sonne of Gadi went vp
from Tirzah, and came to Samaria, and smote
Shallum the sonne of Iabesh in Samaria, and slew
him, and reigned in his stead.
15 Concerning the rest of the actes of Shallum,
and the treason which hee wrote, beholde, they
are written in the booke of the Chronicles of
the Kings of Israel.
16 ¶ Then Menahem destroyed [f] Tiphsah, and
all that were therein, and the coastes thereof from
Tirzah, because they opened not to him, and hee
smote it, and ript vp all their women with childe.
17 The nine and thirtieth yeere of Azariah
King of Iudah, beganne Menahem the sonne of
Gadi to reigne ouer Israel, *and reigned* ten yeeres
in Samaria.
18 And he did euil in the sight of the Lord, and
departed not al his dayes from the sinne of Iero-
boā ẏ sonne of Nebat, which made Israel to sinne.
19 ¶ Then Pul the king of Asshur came against
the [g] land: and Menahem gaue Pul a thousand
[h] talents of siluer, that his hand might be with
him, and establish the kingdome in his hand.
20 And Menahem exacted the money of Is-
rael, that all men of substance shoulde giue the
King of Asshur fiftie shekels of siluer a piece: so
the King of Asshur returned and taried not there
in the land.
21 Concerning the rest of the actes of Mena-
hem, & all that he did, are they not written in the
booke of the Chronicles of the kings of Israel?
22 And Menahem slept with his fathers, and
Pekahiah his sonne did reigne in his steade.

b His father and grandfather were slaine by their subiects & seruants, & he, because hee would vsurpe the Priests office contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie, 2.Chron.26.21.

c As viceroy, or deputie to his father.

d He was the fourth in descent from Iehu, who reigned according to Gods promise, but in him God began to execute his wrath against the house of Iehu. e Zachariah was the last in Israel, that had the kingdom by succession, saue onely Pekahiah the sonne of Menahem, who reigned but two yeeres.

* Chap.10.30.

f Which was a citie of Israel that would not receiue him to be King.

g That is, of Israel.

h In stead of seeking helpe of God, he went about by money to purchase the fauor of this King being an infidel, & therefore God forsooke him, and Pul soone afterward brake promise, destroyed his countrey and led his people captiue.

23 ¶ In the fiftieth yeere of Azariah king of Iu-
dah, began Pekahiah the sonne of Menahem, to
reigne ouer Israel in Samaria, *& reigned* two yere.
24 And hee did euill in the sight of the Lord:
for he departed not from the sinnes of Ieroboam
the sonne of Nebat, which made Israel to sinne.
25 And Pekah the sonne of Remaliah, his cap-
taine conspired against him, and smote him in Sa-
maria in the place of the Kings palace with [i] Ar-
gob, & Arieh, and with him fiftie men of the Gile-
adites: so he killed him, and reigned in his steade.
26 Concerning ẏ rest of the actes of Pekahiah,
and all that he did, behold, they are written in the
booke of the Chronicles of the Kings of Israel.
27 ¶ In the two and fiftieth yeere of Azariah
King of Iudah began Pekah the sonne of Rema-
liah to reigne ouer Israel in Samaria, *and reigned*
twentie yeere.
28 And he did euil in the sight of the Lord: *for*
he departed not from the sinnes of Ieroboam the
sonne of Nebat, that made Israel to sinne.
29 In the dayes of Pekah king of Israel [k] came
Tiglath Pileser king of Asshur, & tooke Iion, and
Abel Beth-maachah, and Ianoah, & Kedesh, and
Hazor, and Gilead, and Galilah, *and* all the land
of Naphtali, and caryed them away to Asshur.
30 And Hoshea the sonne of Elah wrought
treason against Pekah the sonne of Remaliah,
and smote him, and slewe him, and reigned in his
stead in the twentieth yeere of Iotham the sonne
of Vzziah.
31 Concerning the rest of the actes of Pekah,
and all that hee did, beholde, they are written in
the booke of ẏ Chronicles of the kings of Israel.
32 ¶ * In the second yeere of Pekah the sonne
of Remaliah King of Israel, began Iotham sonne
of ‖ Vzziah King of Iudah to reigne.
33 Fiue and twentie yeere olde was hee, when
he began to reigne, and he reigned sixteene yeere
in Ierusalem: and his mothers name was Ierusha
the daughter of Zadok.
34 And hee did vprightly in the sight of the
Lord: he did according [l] to all that his father Vz-
ziah had done.
35 But the hie places were not put away: *for*
the people yet offered and burnt incense in the
hie places: he built the hiest gate of the house of
the Lord.
36 Concerning the rest of the actes of Iotham,
and all that hee did, are they not written in the
booke of the Chronicles of the kings of Iudah?
37 In [m] those dayes the Lord began to send a-
gainst Iudah Rezin the king of Aram, & [n] Pekah
the sonne of Remaliah.
38 And Iotham slept with his fathers, and was
buried with his fathers in the citie of Dauid his
father, and Ahaz his sonne reigned in his steade.

i Which were of the same conspiracie.

k For God stirred vp Pul & Tiglath Pileser against Israel for their sinnes, 1.Chr.5.26.

* 2.Chro.27.1.

‖ Or, Azariah.

l He sheweth that his vprightnes was not such, but that he had many and great faultes.

m After the death of Iotham.

n Which slew of Iudah in one day sixe score thousand fighting men, 2.Chro.28.6.because they had forsaken the true God.

CHAP. XVI.

3 Ahaz King of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken & Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

1 The seuenteenth yeere of Pekah the sonne of
Remaliah, [a] Ahaz the sonne of Iotham King
of Iudah began to reigne.
2 Twentie yeere olde was Ahaz, when he be-
gan to reigne, and he reigned sixteene yeere in Ie-
rusalem, and did not vprightly in the sight of the
Lord his God, like Dauid his father:
3 But walked in the way of the kings of Israel,

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, & of him wicked Manasseh, saue that God in the ende shewed him mercie. Thus we see howe vncertaine it is to depend on the dignitie of our fathers.

b That is, offred him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit. 18.21. deu. 18.10.
*Isa.7.1.
c For the Lord preserued the citie and his people for his promise sake made to Dauid.
d Which citie Azariah had taken from the Aramites and fortified it, Chap.14.22.
e Contrary to the admonition of the Prophet Isai, Isa.7.4.
f Thus he spared not to spoyle the Temple of God to haue succour of men, & would not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsell.
g Wee see that there is no prince so wicked, but hee shall find flatterers and false ministers to serue his turne.
h Either offrings for peace or prosperitie, or of thanksgiuing, as Leuit.3.1. or els meaning the morning and euening offring, Exod.29.38. num.28.3: and thus he contemned the meanes and the altar which God had commanded by Salomon, to serue God after his owne fantasie.
i That is, at the right hand as men went into the Temple.
k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish the commandement & ordinance of God.
l Or, tent, wherein they lay on the Sabbath which had serued their weeke in the Temple, and so departed home.
m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or els that the Temple might be a refuge for him if the king should suddenly assaile his house.

yea, and made his sonne to [b] go through the fire,
after the abominations of the heathen, whom the
Lord had cast out before the children of Israel.
4 Also he offred and burnt incense in the hie
places, & on the hilles, & vnder euery greene tree.
5 * Then Rezin king of Aram, and Pekah
sonne of Remaliah King of Israel came vp to Ierusalem,
to fight: and they besieged Ahaz, but
could not ouercome [c] him.
6 At the same time Rezin king of Aram restored
[d] Elath to Aram, and droue the Iewes from
Elath: so the Aramites came to Elath, and dwelt
there vnto this day.
7 Then Ahaz sent [e] messengers to Tiglath
Pileser king of Asshur, saying, I am thy seruant
and thy sonne: come vp, and deliuer me out of the
hand of the king of Aram, and out of the hand
of the King of Israel which rise vp against me.
8 And Ahaz tooke the siluer and the golde
that was found in the [f] house of the Lord, and in
the treasures of the Kings house, and sent a present
vnto the King of Asshur.
9 And the King of Asshur consented vnto
him: and the King of Asshur went vp against Damascus,
and when hee had taken it, he caryed the
people away to Kir, and slew Rezin.
10 And King Ahaz went vnto Damascus to
meete Tiglath Pileser King of Asshur: and when
King Ahaz sawe the Altar that was at Damascus,
he sent to Vriiah the Priest the paterne of the altar,
and the facion of it, and all the workemanship
thereof.
11 And Vriiah the Priest made an altar [g] in all
poyntes like to that which King Ahaz had sent
from Damascus, so did Vriiah the Priest against
King Ahaz came from Damascus.
12 So when the King was come from Damascus,
the King sawe the altar: and the King drewe
neere to the altar and offered [h] thereon.
13 And hee burnt his burnt offering, and his
meate offring, and powred his drinke offring, and
sprinkled the blood of his peace offrings besides
the altar,
14 And *set it* by the brasen altar which was before
the Lord, and brought it in farther before
the house betweene the altar & the house of the
Lord, and set it on the [i] North side of the altar.
15 And King Ahaz commaunded Vriiah the
Priest, and sayde, Vpon the great altar set on fire
in the morning the burnt offring, and in the euen
the meate offring, and the Kings burnt offring &
his meate offering, with the burnt offring of all
the people of the land, and their meate offring,
and their drinke offrings: and powre thereby all
the blood of the burnt offring, and all the blood
of the sacrifice, and the [k] brasen altar shalbe for
me to inquire *of God*.
16 And Vriiah the Priest did according to all
that King Ahaz had commanded.
17 And King Ahaz brake the borders of the bases,
& tooke the caldrons from off them, & tooke
downe the sea from the brasen oxen that were
vnder it, and put it vpon a pauement of stones.
18 And the [l] vaile for the Sabbath (that they
had made in the house) and the kings entrie without
turned he to the house of the Lord, [m] because
of the King of Asshur.
19 Concerning the rest of the actes of Ahaz,
which he did, are they not written in the booke
of the Chronicles of the Kings of Iudah?
20 And Ahaz slept with his fathers, & was buried
with his fathers in the citie of Dauid, & Hezekiah
his sonne reigned in his steade.

CHAP. XVII.

3 Hoshea King of Israel is taken, 4 And hee and all his realme brought to the Assyrians, 18 for their idolatrie. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Euery one worshippeth the god of his nation, 35 Contrary to the commandement of God.

IN the twelfth yeere of Ahaz King of Iudah began
Hoshea the sonne of Elah to reigne in Samaria
ouer Israel, *and reigned* nine yeeres.
2 And he did euill in the sight of the Lord, [a] but
not as the Kings of Israel, that were before him.
3 And Shalmaneser king of Asshur came vp
against him, and Hoshea became his seruant, and
gaue him presents.
4 And the King of Asshur found treason in
Hoshea: for he had sent messengers to So king of
Egypt, and brought no present vnto the King of
Asshur, [b] as *he had done* yeerely: therfore the king
of Asshur shut him vp, and put him in prison.
5 Then the king of Asshur came vp throughout
all the land, and went against Samaria, & besieged
it three yeere.
6 ¶ * In the ninth yeere of Hoshea, the king
of Asshur tooke Samaria, and caried Israel away
vnto Asshur, and put them in Halah, and in Habor
by the riuer of Gozan, & in the cities of the
[c] Medes.
7 For when the children of Israel [d] sinned against
the Lorde their God, which had brought
them out of the land of Egypt, from vnder the hand
of Pharaoh king of Egypt, and feared other gods,
8 And walked according to the facions of the
Heathen, whom the Lord had cast out before the
children of Israel, and *after the maners* of the
Kings of Israel, which they vsed,
9 And the children of Israel had done secretly
things that were not vpright before the Lord
their God, & throughout all their cities had built
hie places, *both* from the tower [e] of the watch, to
the defensed citie,
10 And had made them images & groues vpon
euery hie hill, and vnder euery greene tree,
11 And there burnt incense in all the hie places,
as did the heathen, whom the Lord had taken
away before them, and wrought wicked things to
anger the Lord,
12 And serued idoles: whereof the Lorde had
sayd vnto them, * Ye shall doe no such thing,
13 Notwithstanding the Lord testified to Israel,
and to Iudah † by all the Prophets, & by all
the Seers, saying, * Turne from your euill wayes,
and keepe my commandements *and* my statutes,
according to all the Lawe, which I commaunded
your fathers, and which I sent to you by my seruants
the Prophets.
14 Neuerthelesse they would not obey, * but
hardened their neckes, like to the neckes of their
[f] fathers, that did not beleeue in the Lorde their
God.
15 And they refused his statutes and his couenant,
that he made with their fathers, & his testimonies
(wherewith he witnessed vnto them) and
they followed vanitie, and became vaine, and followed
the heathen that were round about them:
concerning whom the Lord had charged them,
that they should not doe like them.

a Though he inuented no newe idolatrie or impietie as others did, yet he sought for helpe at the Egyptians which God had forbidden.
b For hee had payde tribute for the space of eight yeere.
* Chap.18.10.
c For at this time the Medes & Persians were subiect to the Assyrians.
d He setteth forth at length the cause of this great plague and perpetuall captiuitie, to admonish all people and nations to cleaue to the Lord God, & only worship him for feare of like iudgement.
e Meaning, throughout all their borders.
*Deut.4.19.
† Ebr. by the hand of.
*Iere.18.11. & 25.5. & 35.15.
*Deut.31.27.
f So that to alledge the authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

16 Finally

16 Finally they left all the commandements of
the Lord their God, and made them molten ima-
ges,* *euen* two calues, and made a groue, & wor-
shipped all the g hoste of heauen, & serued Baal.
17 And they made their sonnes and their
daughters h passe thorowe the fire, and vsed
witchcraft and inchantments, yea, i solde them
selues to doe euill in the sight of the Lord, to an-
ger him.
18 Therefore the Lord was exceeding wroth
with Israel, and put them out of his sight, *and*
none was left but the tribe of Iudah k onely.
19 Yet Iudah kept not the commandements
of the Lord their God, but walked according to
the facion of Israel, which they vsed.
20 Therefore the Lorde cast off all the seede
of Israel, and afflicted them, and deliuered them
into the handes of spoylers, vntill hee had cast
them out of his l sight.
21 m For he cut off Israel from the house of
Dauid, and they made Ieroboam the sonne of
Nebat King: and Ieroboam drewe Israel away
from following the Lord, and made them sinne a
great sinne.
22 For the children of Israel walked in all the
sinnes of Ieroboam, which he did, *and* departed
not therefrom,
23 Vntill the Lorde put Israel away out of his
sight, as he had said † by all his seruants the * Pro-
phets, and caried Israel away out of their land to
Asshur vnto this day.
24 And the King of Asshur brought folke
from Babel, and from n Cuthah, and from Aua,
and from Hamath, and from Sepharuaim, & pla-
ced them in the cities of Samaria in steade of the
children of Israel: so they possessed Samaria, and
dwelt in the cities thereof.
25 ¶ And at the beginning of their dwelling
there, they o feared not the Lord: therefore the
Lord sent Lions among them, which slewe them.
26 Wherefore they spake to the King of As-
shur, saying, The nations which thou hast remo-
ued, and placed in the cities of Samaria, knowe
not the maner of the God of the land: therefore
he hath sent lions among them, and beholde, they
slay them, because they knowe not the maner of
the God of the land.
27 Then the King of Asshur commaunded,
saying, Carie thither one of the Priestes whome
yee brought thence, and let him goe and dwell
there, and teache them the maner of the God p of
the countrey.
28 So one of the Priests, which they had ca-
ried from Samaria, came and dwelt in Beth-el,
and taught them howe they shoulde feare the
Lorde.
29 Howbeit euery nation made their gods, and
put them in the houses of the hie places, which
the Samaritanes had made, euery nation in their
cities, wherein they dwelt.
30 For the men of Babel made q Succoth-Be-
noth: and the men of Cuth made Nergal, and the
men of Hamath made Ashima,
31 And the Auims made Nibhaz, & Tartak:
and the Sepharuims burnt their children in the
fire to Adrammelech, and Anammelech the gods
of Sepharuaim.
32 Thus they feared the Lorde, and appoin-
ted out Priestes out of them selues for the hie
places, who prepared for them *sacrifices* in the
houses of the hie places.
33 * They r feared the Lord, but serued their
gods after the maner of the nations whome they
caried thence.
34 Vnto this day they doe after the olde ma-
ner: they neither feare God, neither doe after
s their ordinances, nor after their customes, nor
after the Lawe, nor after the commaundement,
which the Lord commanded the children of Iaa-
kob, * whome he named Israel,
35 And with whome the Lorde had made co-
uenant, and charged them, saying, * Feare none
other gods, nor bowe your selues to them, nor
serue them, nor sacrifice to them:
36 But feare the Lord which brought you out
of the land of Egypt with great power, and a
stretched out arme: him feare yee, and worship
him, and sacrifice to him.
37 Also keepe yee diligently the statutes and
the ordinances, and the Lawe, and the comman-
dement, which he wrote for you, that ye do them
continually, and feare not other gods.
38 And forget not the couenant that I haue
made with you, neither feare ye other gods.
39 But feare the Lord your God, & he wil de-
liuer you out of the hands of all your enemies.
40 Howbeit, they obeyed not, but did after
their olde custome.
41 So these t nations feared the Lord, and ser-
ued their images *also*: so *did* their children, and
their childrens children: as did their fathers, *so* do
they vnto this day.

CHAP. XVIII.

4 Hezekiah King of Iudah putteth downe the brasen serpent, and destroyeth the idoles, 7 and prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Saneherib.

NOwe in * the third yeere of Hoshea, sonne of
Elah King of Israel, Hezekiah the sonne of
Ahaz King of Iudah began to reigne.
2 Hee was fiue and twentie yeere olde when
he began to reigne, and reigned nine and twentie
yeere in Ierusalem. His mothers name also was
Abi the daughter of Zachariah,
3 And he did a vprightly in the sight of the
Lorde, according to all that Dauid his father had
done.
4 He tooke away the hie places, and brake
the images, and cut downe the groues, and brake
in pieces the * brasen serpent that Moses had
made: for vnto those dayes the children of Israel
did burne incense to it, and hee called it b Ne-
hushtan.
5 He trusted in the Lorde God of Israel: so
that after him was none like him among all the
Kings of Iudah, neither were there any such be-
fore him.
6 For he claue to the Lord, *and* departed not
from him, but kept his commaundements, which
the Lord had commaunded Moses.
7 So the Lord was with him, *and* he prospered
in all things, which he tooke in hand: also he re-
belled against the King of Asshur, and serued
him not.
8 He smote the Philistims vnto Azzah, and
the coastes thereof, c from the watch towre vnto
the defenced citie.
9 ¶ * And in the fourth yeere of King Heze-
kiah, (which was the seuenth yeere of Hoshea

* Exod.32.8. 1.King.12.28.
g That is, the sunne, the moone and starres, Deut. 4.19.
h Reade Chap. 16.3.
i Reade of this phrase, 1.Kings 21.20. and 25.
k No whole tribe was left but Iudah: and they of Beniamin and Leui, which remained were counted with Iudah.
l Out of the land where he shewed the greatest tokens of his presence and fauour.
m That is, God cut off tenne tribes, 1.King.12.16,20.
† Ebr. by the hand of.
* Iere.25.9.
n Of these peoples came the Samaritans, whereof mention is so much made in the Gospell, and with whome the Iewes would haue nothing to doe, Iohn 4.9.
o That is, they serued him not: therefore lest they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mightie power among them by this strange punishment.
p That is, howe to worship him: thus the wicked rather then to lose their commodities, will change to all religions.
q Meaning, that euery countrey serued that idole, which was most esteemed in that place whence they came.
* Ezek.20.39. zepha.1.5.
r That is, they had a certaine knowledge of God and feared him because of the punishment, but they continued stil idolaters, as doe the Papists, which worship both God and idoles: but this is not to feare God, as appeareth verse 34.
s Hee meaneth this by the Israelites, to whome God had giuen his commandements.
* Gene.32.28. 1.kings 18.31.
* Iudges 6.10. iere.10.2.
t That is, these strangers which were sent into Samaria by the Assyrians.
* 2 Chro.28.27. and 29.1.
a Although they of Iudah were giuen to idolatrie & impietie, as they of Israel were, yet God for his promise sake was mercifull vnto the throne of Dauid: and yet by his iudgements toward the other, prouoked them to repentance.
* Nomb.21.8,9.
b That is, a piece of brasse: thus hee calleth the serpent by contempt, which notwithstanding was set vp by the worde of God, and miracles were wrought by it: yet when it was abused to idolatrie, this good King destroyed it, not thinking it worthy to be called a serpent, but a piece of brasse.
c Reade chap. 17.9.
* Chap.17.3.

sonne of Elah king of Israel) Shalmaneser king of
Asshur came vp against Samaria, and besieged it.
10 And after three yeeres they tooke it, *euen* in
ẏ sixt yeere of Hezekiah: that is,* the ninth yeere
of Hoshea King of Israel was Samaria taken.
11 Then the King of Asshur did carie away Is-
rael vnto Asshur, and put them in Halah and in
Habor, *by* the riuer of Gozan, and in the cities of
the Medes,
12 Because they would not obey the voyce of
the Lorde their God, but transgressed their co-
uenant: *that is*, all that Moses the seruant of the
Lord had commanded, and would neither obey
nor doe them.
13 ¶ * Moreouer, in the fourteenth yeere of
King Hezekiah, Saneherib King of Asshur came
vp against all the strong cities of Iudah, & tooke
them.
14 Then Hezekiah king of Iudah sent vnto ẏ
King of Asshur to Lachish, saying, d I haue offen-
ded: depart from me, *and* what thou layest vpon
me, I will beare it. And ẏ King of Asshur appoin-
ted vnto Hezekiah king of Iudah three hundreth
talents of siluer, and thirtie talents of golde.
15 Therefore Hezekiah gaue all the siluer
that was found in the house of the Lord, and in
the treasures of the Kings house.
16 At the same season did Hezekiah pull off
the plates of the doores of the Temple of the
Lord, and the pillars (which the sayde Hezekiah
King of Iudah had couered ouer) and gaue them
to the King of Asshur.
17 ¶ And the King of Asshur sent e Tartan,
and Rab-saris, and Rabshakeh from Lachish to
King Hezekiah with a great hoste against Ierusa-
lem. And they went vp and came to Ierusalem,
and when they were come vp, they stoode by the
conduit of the vpper poole, which is by the path
of the fullers fielde,
18 And called to the King. Then came out to
them Eliakim the sonne of Hilkiah, which was
steward of the house, and Shebnah the chancel-
ler, and Ioah the sonne of Asaph the || Recorder.
19 And Rabshakeh sayd vnto them, Tell ye
Hezekiah, I pray you, Thus sayth the great King,
euen the great King of Asshur, What confidence
is this wherein thou trustest?
20 Thou thinkest, Surely I haue †eloquence,
f *but* counsell and strength *are* for the warre. On
whome then doest thou trust, that thou rebellest
against me?
21 Lo, thou trustest nowe in this broken staffe
of reede, *to wit*, on g Egypt, on which if a man
leane, it wil goe into his hand, and pearce it: so *is*
Pharaoh king of Egypt vnto all that trust on him.
22 But if ye say vnto me, We trust in the Lord
our God, is not that hee whose hie places, and
whose altars Hezekiah hath h taken away, & hath
sayd to Iudah and Ierusalem, Ye shal worship be-
fore this altar in Ierusalem?
23 Now therefore giue i hostages to my lorde
the King of Asshur, & I wil giue thee two thou-
sand horses, if thou bee able to set riders vpon
them.
24 For howe canst thou despise any captaine
of the least of my masters seruants, and put thy
trust on Egypt for charets and horsemen?
25 Am I now come vp without the k Lord to
this place, to destroy it? the Lord sayd to me, Goe

* Chap.17.6.

* 2.Chro.32.1. Isa.36.1. ecclus. 48.18,19.

d As his zeale was before praysed, so his weaknesse is here set forth, that none should glory in himselfe.

e After certaine yeeres when Hezekiah ceased to send the tribute appointed by the King of the Assyrians, he sent his captaines and armie against him.

|| Or, writer of Chronicles, or secretarie.

† Ebr. talke of the lippes.

f Thou thinkest that wordes will serue to perswade thy people or to mooue my master.

g Egypt shall not onely be able not to succour thee, but shalbe an hurt vnto thee.

h Thus the idolaters thinke that Gods religion is destroyed, when superstition and idolatrie are reformed.

i Meaning, that it was best for him to yeelde to the King of Assyria, because his power was so small that he had not men to furnish two thousand horses.

k The wicked alwayes in their prosperitie flatter them selues, that God doeth fauour them. Thus hee speaketh to feare Hezekiah, that by resisting him, hee should resist God.

vp against this land, and destroy it.
26 Then Eliakim the sonne of Hilkiah, and
Shebnah, & Ioah sayd vnto Rabshakeh, Speake,
I pray thee, to thy seruants in the || Aramites lan-
guage, for we vnderstand it, and talke not with vs
in the Iewes tongue, in the audience of the peo-
ple that are on the wall.
27 But Rabshakeh sayd vnto them, Hath my
master sent me to thy master & to thee to speake
these words, and not to the men which sit on the
wall, that they may eate their owne doung, and
drinke † their owne pisse with you?
28 So Rabshakeh stoode and cryed with a
loude voyce in the Iewes language, and spake,
saying, Heare the wordes of the great King, of
the King of Asshur.
29 Thus sayth the King, Let not Hezekiah
deceiue you: for hee shall not be able to deliuer
you || out of mine hand.
30 Neither let Hezekiah make you to trust in
the Lord, saying, The Lorde will surely deliuer vs,
and this citie shal not be giuen ouer into the hand
of the King of Asshur.
31 Hearken not vnto Hezekiah: for thus
sayth the King of Asshur, Make † appointment
with mee, and come out to me, that euery man
may eate of his owne vine, and euery man of his
owne figge tree, and drinke euery man of the wa-
ter of his owne well,
32 Till l I come, and bring you to a land like
your owne land, *euen* a land of wheate and wine,
a land of bread and vineyardes, a land of oliues
oyle, and hony, that ye may liue and not die: and
obey not Hezekiah, for he deceiueth you, saying,
The Lord will deliuer vs.
33 Hath any of the gods of the nations deliue-
red his lande out of the hand of the King of
Asshur?
34 Where is the god of Hamath, and of Ar-
pad? where is the god Sepharuaim, Hena and
Iuah? howe haue they deliuered Samaria out of
mine hand.
35 Who are they among all the gods of the
nations, that haue deliuered their lande out of
mine hand, that the m Lord should deliuer Ierusa-
lem out of mine hand?
36 But the people helde their peace and an-
swered not him a worde: for the Kings comman-
dement was, saying, Answere ye him not.
37 Then Eliakim, the sonne of Hilkiah which
was steward of the house, and Shebnah the chan-
celler, and Ioah the sonne of Asah the recorder
came to Hezekiah with their clothes rent, and
tolde him the wordes of Rabshakeh.

CHAP. XIX.

6 God promiseth by Isaiah victorie to Hezekiah. 35 The Angell of the Lord killeth an hundreth and fourescore and fiue thousand men of the Assyrians. 37 Saneherib is killed of his owne sonnes.

AND* when King Hezekiah heard it, he rent
his clothes and put on sackecloth, and came
into the house of the Lord,
2 And sent Eliakim which was the stewarde
of the house, and Shebnah the chanceller, & the
Elders of the Priestes clothed in sackecloth a to
Isaiah the Prophet the sonne of Amoz.
3 And they sayd vnto him, Thus sayth Heze-
kiah, This day is a day of tribulation and of re-
buke, & blasphemie: for the children are come to

|| Or, Syrians.

† Ebr. the water of their feete.

|| Or, by his hand.

† Ebr. blessing: meaning the condition of peace.

l He maketh himselfe so sure that he will not graunt them truce, except they render themselues to him to be led away captiues.

m This is an execrable blasphemie against the true God, to make him equall with the idoles of other nations: therefore God did most sharply punish it.

* Isa.37.1.

a To heare some newe prophecie, and to haue comfort of him.

b the birth, and there is no ſtrength to bring
foorth.

b The dangers are ſo great that wee can neither auenge this blaſpheme, nor helpe our ſelues, no more then a woman in her trauaile.

4 If ſo be the Lorde thy God hath heard all
the wordes of Rabſhakeh, whome the King of
Aſſhur his maſter hath ſent to raile on the liuing
God, and to reproch him with wordes which the
Lorde thy God hath heard, then lift thou vp *thy*
prayer for the c remnant that are left.

c Meaning, for Ieruſalem, which onely remained of all the cities of Iudah.

5 ¶ So the ſeruants of King Hezekiah came
to Iſaiah.
6 And Iſaiah ſayd vnto them, So ſhall ye ſay
to your maſter, Thus ſaith the Lorde, Be not a-
fraide of the words which thou haſt heard, where-
with the ſeruantes of the King of Aſhur haue blaſ-
phemed me.
7 Beholde, I will ſende a blaſt d vpon him,
and hee ſhall heare a noyſe, and returne to his
owne land: and I will cauſe him to fall by the
ſworde in his owne land.

d The Lord can with one blaſt blowe away all the ſtrength of man and turne it into duſt.

8 ¶ So Rabſhakeh returned, and founde the
King of Aſſhur fighting againſt Libnah: for hee
had heard that he *was* departed from Lachiſh.
9 e He heard alſo men ſay of Tirhakah King
of ‖ Ethiopia, f Beholde, he is come out to fight
againſt thee: he therefore departed and ſent *other*
meſſengers vnto Hezekiah, ſaying,

e That is, Saneherib.
‖ Or, *blacke Mores.*
f For the Kings of Ethiopia and Egypt ioyned together againſt the King of Aſſyria becauſe of his oppreſsion of other countreys.

10 Thus ſhall ye ſpeake to Hezekiah King of
Iudah, and ſay, Let not thy g God deceiue thee in
whom thou truſteſt, ſaying, Ieruſalem ſhall not
be deliuered into the hand of the King of Aſſhur.
11 Beholde, thou haſt heard what the Kings
of Aſſhur haue done to all landes, how they haue
deſtroyed them: and ſhalt thou be deliuered?

g The more neere that the wicked are to their deſtruction, the more they blaſpheme.

12 Haue the gods of the Heathen deliuered
them which my fathers haue deſtroyed? *as* Go-
zan, and Haran, and Rezeph, and the children of
Eden, which were in Thelaſar?
13 Where is the King of Hamath, & the King
of Arpad, and the King of the citie of Sephar-
uaim, Hena, and Iuah?
14 ¶ So Hezekiah receiued the letter of the
hand of the meſſengers, and read it: and Heze-
kiah went vp into the houſe of the Lorde, and
Hezekiah ſpread it before the h Lord.
15 And Hezekiah i prayed before the Lorde,
and ſaide, O Lord God of Iſrael, which dwelleſt
betweene the Cherubims, thou art very God a-
lone ouer all the kingdomes of the earth: thou
haſt made the heauen and the earth.

h Before the Arke of the couenant.
i He ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lorde by earneſt prayer.

16 Lord, k bow downe thine eare, and heare:
Lorde open thine eyes and beholde, and heare the
wordes of Saneherib, who hath ſent to blaſpheme
the l liuing God.

k Shewe by effect that thou wilt not ſuffer thy name to be blaſphemed.
l By this title he diſcerneth God from all idoles and falſe gods.

17 Trueth it is, Lord, that the Kings of Aſhur
haue deſtroyed the nations and their landes,
18 And haue ſet fire on other gods: for they
were no gods, but the worke of mans hands, *euen*
wood and ſtone: therefore they deſtroyed them.
19 Now therefore, O Lord our God, I be-
ſeech thee, ſaue thou vs out of his hand, that all
the m kingdomes of the earth may knowe, that
thou, O Lord, art onely God.

m He ſheweth for what ende the faithfull deſire of God to be deliuered: to wit, that he may be glorified by their deliuerãce.

20 ¶ Then Iſaiah the ſonne of Amoz ſent to
Hezekiah, ſaying, Thus ſayeth the Lorde God of
Iſrael, I haue heard that which thou haſt prayed
me concerning Saneherib King of Aſſhur.
21 This is the worde that the Lord hath ſpo-
ken againſt him, O n Virgine, daughter of Zion,
he hath deſpiſed thee, *and* laughed thee to ſcorne:
O daughter of Ieruſalem, hee hath ſhaken his
head at thee.

n Becauſe as yet Ieruſalem had not bene taken by the enemie, therefore he calleth her virgine.

22 Whom haſt thou railed on? and whome
haſt thou blaſphemed? and againſt whome haſt
thou exalted thy voyce, and lifted vp thine eyes
on hie? *euen* o againſt the Holie one of Iſrael.

o God counteth that iniurie done to him, and will reuenge it, which is done to any of his Saints.

23 By thy meſſengers thou haſt railed on the
Lorde, and ſaid, By the multitude of my charets I
am come vp to the toppe of the mountaines, by
the ſides of Lebanon, and will cut downe the hie
cedars thereof, *and* the faire firre trees thereof,
and I will goe into the p lodging of his borders,
and into the foreſt of ‖ his Carmel.

p Meaning, Ieruſalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſa. 37.24.
‖ *Or, pleaſant country.*

24 I haue digged, and drunke the waters of
others, and with the plant of my feete haue I dri-
ed all the ‖ floods cloſed in.

‖ *Or, the waters of cities beſieged.*

25 Haſt thou not heard, howe I haue of olde
time made it, and haue formed it long agoe? q and
ſhould I now bring it, that it ſhould be deſtroy-
ed, *& laid* on ruinous heapes, *as* cities defenſed?

q He declareth that foraſmuch as he is the authour and beginning of his Church, he will neuer ſuffer it vtterly to be deſtroyed, as other cities, and kingdomes.

26 Whoſe r inhabitants haue ſmall power, *and*
are afraid, & confounded: they are like the graſſe
of the field, and greene herbe, *or* graſſe on ỹ houſe
toppes, or as corne blaſted before it be growen.

r Thus he deſcribeth the wicked, which for a time floriſh, and afterward fade and decay like flowers.

27 I knowe thy dwelling, yea, thy going out,
and thy comming in, and thy furie againſt me.
28 And becauſe thou rageſt againſt me, and
thy tumult is come vp to mine eares, I will put
mine ſ hooke in thy noſtrels, and my bridle in thy
lippes, and will bring thee backe againe the ſame
way thou cameſt.

ſ I will bridle thy rage & turne thee to and fro as pleaſeth me.

29 And this ſhalbe a t ſigne vnto thee, *O He-
zekiah*, Thou ſhalt eate this yeere ſuch things as
growe of themſelues, and the next yeere ſuch as
growe without ſowing, and the third yeere ſowe
ye and reape, and plant vineyardes, and eate the
fruites thereof.

t God did not onely promiſe himſelfe victorie, but giueth him a ſigne to confirme his faith.

30 And the remnant that is eſcaped of the
houſe of Iudah, ſhall againe take u roote downe-
ward, and beare fruite vpwarde.

u The Lord will multiplie in great number that ſmall remnant of Iudah that is eſcaped.

31 For out of Ieruſalem ſhall goe a remnant,
and ſome that ſhall eſcape out of mount Zion:
the x zeale of the Lord of hoſtes ſhall doe this.

x The loue that God beareth toward his Church ſhall ouercome the counſels and enterpriſes of men.

32 Wherefore thus ſaith the Lorde, concer-
ning the King of Aſſhur, He ſhall not enter into
this citie, nor ſhoote an arrowe there, nor come
before it with ſhield, nor caſt a mount againſt it:
33 *But* he ſhall returne the way he came, and
ſhall not come into this citie, ſayth the Lorde.
34 For I will defende this citie to ſaue it for
mine owne ſake, and for Dauid my ſeruants ſake.
35 ¶ * And the ſame night the Angell of the
Lorde went out and ſmote in the campe of Aſ-
ſhur an hundreth fourescore and fiue thouſande:
ſo when they roſe earely in the morning, behold,
they were all dead corpſes.

* *Iſa. 37.36. tob. 1.21. ecclus. 48.24. 1. mac. 7.41. 2. mac. 8.19.*

36 So Saneherib King of Aſſhur departed, and
went his way, and returned, & dwelt in Nineueh.
37 And as he was in the Temple worſhipping
Niſroch his god, Adramelech and Sharezer his
ſonnes y ſlewe him with the ſworde: and they
eſcaped into the land of Ararat, and Eſarhaddon
his ſonne reigned in his ſteade.

y This was the iuſt iudgement of God for his blaſphemie, that he ſhoulde be ſlaine before the idole, whome he preferred to the liuing God, and by them, by whome he ought by nature to haue bene defended.

CHAP. XX.

1 Hezekiah is ſicke, and receiueth the ſigne of his health. 12 He receiueth rewardes of Berodach, 13 Sheweth his treaſures, and is reprehended of Iſaiah. 21 Hee dyeth, and Manaſſeh his ſonne reigned in his ſtead.

ABout that time * was Hezekiah ſicke vnto
death: and the Prophet Iſaiah the ſonne of
Amoz

* *2. Chron. 32.24. iſa. 38.1.*

Amoz came to him, and said vnto him, Thus saith
the Lorde, Put thine house in an order: for thou
shalt die, and not liue.
2 Then he turned his face to the [a] wall, and
prayed to the Lord, saying,
3 I beseech thee, O Lorde, remember nowe,
howe I haue walked before thee in trueth & with
a [b] perfite heart, & haue done that which is good
in thy sight: and Hezekiah [c] wept sore.
4 ¶ And afore Isaiah was gone out into the
middle of the court, the worde of the Lord came
to him, saying,
5 Turne againe, and tell Hezekiah the cap-
taine of my people, Thus saith the Lorde God of
Dauid thy father, I haue heard thy [d] prayer, *and*
seene thy teares: behold, I haue healed thee, *and* ẏ
third day thou shalt goe vp to ẏ [e] house of ẏ Lord,
6 And I wil adde vnto thy dayes fifteene yere,
and wil deliuer thee and this citie out of the hand
of the King of Asshur, and will defende this citie
for mine owne sake, & for Dauid my seruāts sake.
7 Then Isaiah saide, Take a [f] lumpe of drie
figges. And they tooke it, and layed it on the
boile, and he recouered.
8 ¶ For Hezekiah had saide vnto Isaiah,
What *shalbe* the signe that the Lorde will heale
me, and that I shall goe vp into the house of the
Lorde the third day?
9 And Isaiah answered, This signe shalt thou
haue of the Lorde, that the Lord will doe that he
hath spoken, *Wilt thou* that the shadowe goe for-
ward ten degrees, or * goe backe ten degrees?
10 And Hezekiah answered, It is a light thing
for the shadowe to passe forward ten degrees: not
so *then*, but let the shadow [g] go backe ten degrees.
11 And Isaiah the Prophet called vnto the
Lord, and he brought againe the shadowe ten de-
grees backe by the degrees whereby it had gone
downe in the [h] diall of Ahaz.
12 ¶ * The same season Berodach Baladan the
sonne of Baladan King of Babel, sent letters and
a [i] present to Hezekiah: for hee had heard how
that Hezekiah was sicke.
13 And Hezekiah heard them, and shewed
them all his treasure house, *to wit*, the siluer, and
the golde, and the spices, and the precious oynt-
ment, and all the house of his armour, and all that
was founde in his treasures: there was nothing in
his house, and in all his [k] realme, that Hezekiah
shewed them not.
14 Then Isaiah the Prophet came vnto King
Hezekiah, and saide vnto him, What saide these
men? and from whence came they to thee? And
Hezekiah saide, They be come from a farre coun-
trey, *euen* from Babel.
15 Then saide hee, What haue they seene in
thine house? And Hezekiah answered, All that
is in mine house haue they seene: there is nothing
among my treasures, that I haue not shewed thē.
16 And Isaiah said vnto Hezekiah, Heare the
word of the Lorde.
17 Beholde, the dayes come, that all that is in
thine house, and what so euer thy fathers haue
layed vp in store vnto this day, * shall be caried
into Babel: Nothing shal be left, sayth the Lord.
18 And of thy sonnes, that shall proceede out
of thee, *and* which thou shalt beget, shal they take
away, & they shalbe eunuches in the palace of the
King of Babel.

a That his minde might not be troubled.
b Meaning, without all hypocrisie.
c Not so much for his owne death, as for feare that Idolatrie should be restored, which he had destroyed, and so Gods Name be dishonoured.
d Because of his vnfained repentance and prayer God turned away his wrath.
e To giue thanks for thy deliuerance.
f He declareth that albeit God can heale without other medicines, yet hee sheweth that he will not haue those inferior meanes contemned.
*Ecclus.48.24.
g Let the sunne goe so many degrees backe that the houres may be so many the fewer in the Kings diall.
h Which diall was set in the top of the staires that Ahaz had made.
*Isa.39.1.
i Mooued with the fauour that God shewed to Hezekiah, and also because he had declared himselfe enemie to Saneherib his enemie which was now destroyed.
k Being moued with ambition and vaine glory, and also because he seemed to reioyce in the friēdship of him that was Gods enemie and an infidell.
*Chap.24.13. and 25.13. Ierem.27.19.

19 Then Hezekiah said vnto Isaiah, The word
of the Lord which thou hast [l] spoken, is good: for
said he, shall it not *be good*, if [m] peace and trueth
be in my dayes?
20 Concerning the rest of the actes of Heze-
kiah, and all his valiant deeds, and how he made a
poole & a conduit, and brought water into the
citie, are they not written in the booke of the
Chronicles of the Kings of Iudah?
21 And Hezekiah slept with his fathers: and
Manasseh his sonne reigned in his stead.

l He acknowledgeth Isaiah to be the true Prophet of God, and therefore humbleth himselfe to the word.
m Seeing that God hath shewed me this fauour to grant me quietnesse during my life: for he was afraide least the enemies should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

CHAP. XXI.

3 King Manasseh restoreth idolatrie, 16 And vseth great crueltie. 18 He dieth, and Ammon his sonne succeedeth, 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

Manasseh * was twelue yeeres olde when hee
began to reigne, and reigned fiftie and fiue
yeeres in Ierusalem: his mothers name also was
Hephzi-bah.
2 And hee did euill in the sight of the Lorde
after the abomination of the heathen, whom the
* Lord had cast out before the children of Israel.
3 For he went backe and built the hie places,
* which Hezekiah his father had destroyed: and
he erected vp altars for Baal, and made a groue, as
did Ahab King of Israel, & worshipped all the host
of heauen and serued them.
4 Also hee * built altars in the house of the
Lord, of the which the Lord said, * In Ierusalem
will I put my Name.
5 And he built altars for all the host of ẏ hea-
uen in the two courts of the house of the Lorde.
6 And he caused his sonnes [a] to passe through
the fire, and gaue himselfe to witchcraft and sor-
cerie, and he vsed them that had familiar spirits
and were soothsayers, and did much euill in the
sight of the Lord to anger him.
7 And he set the image of the groue, that he
had made in the house, whereof the Lord had said
to Dauid & to Salomon his sonne, * In this house
and in Ierusalem, which I haue chosen out of all
the tribes of Israel, will I put my Name for euer.
8 Neither will I make the feete of Israel
mooue any more out of the lande, which I gaue
their fathers: so that they will [b] obserue and doe
all that I haue commanded them, *and* according
to all the Lawe that my seruant Moses comman-
ded them.
9 Yet they obeyed not, but Manasseh ledde
them out of the way, to doe more wickedly then
did the heathen people, whom the Lord destroy-
ed before the children of Israel.
10 Therefore the Lorde spake by his seruants
the Prophets, saying,
11 * Because that Manasseh King of Iudah
hath done such abominations, and hath wrought
more wickedly then all that the Amorites (which
were before him) did, and hath made Iudah sinne
also with his idoles,
12 Therefore thus sayeth the Lord God of Is-
rael, Behold, I will bring an euill vpon Ierusalem
and Iudah, that who so heareth of it, both his
* eares shall [c] tingle.
13 And I will stretch ouer Ierusalem the line
[d] of Samaria, and ẏ plummet of ẏ house of Ahab:
and I will wipe Ierusalem, as a man wipeth a dish,
which he wipeth, and turneth it vpside downe.
14 And

*2.Chron.33.1.
*Deut.18.12.
*Chap.18.4.
*Ierem.32.34.
*2.Sam.7.13.
a Reade Chap. 16.3.
*1.King.8.29. and 9.3. chap.23.27.
b Therefore seing they obeyed not the commandement of God, they were iustly cast foorth of the land which they had but on condition.
*Ierem.15.4.
*1.Sam.3.11.
c Meaning, that whosoeuer shall heare of this great plague shalbe astonished.
d As I haue destroyed Samaria and the house of Ahab, so will I destroy Iudah.

e Meaning, Iudah and Beniamin, which were onely left of the rest of the tribes.

f The Ebrewes write that he slew Isaiah the Prophet, who was his father in lawe.

14 And I will forsake the e remnant of mine
inheritance, and deliuer them into the hand of
their enemies, and they shalbe robbed and spoy-
led of all their aduersaries,
15 Because they haue done euill in my sight,
and haue prouoked me to anger, since the time
their fathers came out of Egypt vntill this day.
16 Moreouer Manasseh shed f innocent blood
exceeding much, till hee replenished Ierusalem
from corner to corner, beside his sinne wherewith
he made Iudah to sinne, and to doe euill in the
sight of the Lorde.
17 Concerning the rest of the actes of Manas-
seh, and all that he did, and his sinne that he sin-
ned, are they not written in the booke of the
Chronicles of the Kings of Iudah?
18 And Manasseh slept with his fathers, and
was buried in the garden of his owne house, *euen*
in the garden of Vzza: and Amon his sonne reig-
ned in his steade.

* 2.Chro.33.20,21.

19 ¶ *Amon was two and twentie yeere old,
when he began to reigne, and hee reigned two
yeere in Ierusalem: his mothers name also was
Meshullemeth the daughter of Haruz of Iotbah.
20 And he did euill in the sight of the Lord, as
his father Manasseh did.
21 For he walked in all the way that his father
walked in, & serued the idoles that his father ser-
ued, and worshipped them.
22 And hee forsooke the Lorde God of his fa-
thers, and walked not in the g way of the Lord.

g That is, according to his commandements.

23 And the seruants of Amon conspired a-
gainst him, and slew the King in his owne house.
24 And the people of the land slewe all them
that had conspired against King Amon, and the
people made Iosiah his sonne King in his stead.
25 Concerning the rest of the actes of Amon,
which he did, are they not written in the booke
of the Chronicles of the Kings of Iudah?
26 And ‖they buried him in his sepulchre in
the garden of Vzza: and Iosiah his sonne reigned
in his stead.

‖ Or, he buried him: to wit, Iosiah his sonne.

CHAP. XXII.

3 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah, 12 Who sendeth to Huldah to prophetesse to inquire the Lords will.

* 2.Chro.34.1.

a His zeale was prophecied of, and his name mentioned by Iaddo the Prophet, more then three hundreth yeeres before, 1.King.13.2. & being but eight yeere olde, hee sought the God of his father Dauid, 2.Chro.34.3.

‖ Or, coyne, as ver.9.

‖ Or, vessell.

b Certaine of the Priestes were appointed to this office, as Chap.12.9.

c From the time of Ioash for the space of 234 yeres the temple remained without reparation through the negligence of the priests, this declareth that they that haue a charge, and execute it not, ought to haue it taken fro them.

IOsiah was *eight yeere olde when he began to
reigne, and he reigned one and thirtie yeere in
Ierusalem. His mothers name also was Iedidah
the daughter of Adaiah of Bozcath.
2 And he did vprightly in the sight of ye Lord,
and a walked in all the wayes of Dauid his father,
& bowed neither to the right hand, nor to ye left.
3 ¶ And in the eighteenth yeere of King Iosi-
ah, the King sent Shaphan the sonne of Azaliah
the sonne of Meshullam the chanceller to the
house of the Lord, saying,
4 Goe vp to Hilkiah the high Priest, that hee
may ‖summe the siluer which is brought into the
house of the Lorde, which the keepers of the
‖ b doore haue gathered of the people.
5 And let them c deliuer it into the hand of
them that doe the worke, *and* haue the ouersight
of the house of the Lord: let them giue it to them
that worke in the house of the Lorde, to repaire
the decayed places of the house:
6 *To wit*, vnto the artificers & carpenters and
masons, and to bye timber, and hewed stone to
repaire the house.
7 Howbeit, let no reckoning bee made with
them of the money, that is deliuered into their
hand: for they deale d faithfully.

d So God prouided him of faithful seruants, seeing he went about so zealously to set foorth the worke of God.

8 And Hilkiah the high Priest said vnto Sha-
phan the chanceller, I haue found the e booke
of the Lawe in the house of the Lorde: and
Hilkiah gaue the booke to Shaphan, and hee
read it.

e This was the copy that Moses left them, as appeareth, 2.Chro.34.14. which either by the negligence of ye Priests had bene lost, or els by the wickednesse of idolatrous kings had bene abolished.

9 So Shaphan the chanceller came to ye King,
and brought him word againe, and sayd, Thy ser-
uants haue †gathered the money, that was found
in the house, & haue deliuered it vnto the hands
of them that doe the worke, *and* haue the ouer-
sight of the house of the Lord.

† Ebr. melted.

10 Also Shaphan the chanceller shewed the
King, saying, Hilkiah the Priest hath deliuered me
a booke. And Shaphan read it before the King.
11 And when the king had heard the wordes
of the booke of the Law, he rent his clothes.
12 Therefore the King commanded Hilkiah
the Priest, & Ahikam the sonne of Shaphan, and
Achbor the sonne of Michaiah, and Shaphan the
chanceller, and Asahiah the kings seruant, saying,
13 Go ye *and* f inquire of the Lord for me, and
for the people, and for all Iudah concerning the
wordes of this Booke that is founde: for great is
the wrath of the Lord that is kindled against vs,
because our fathers haue not obeyed the wordes
of this Booke, to doe according vnto all that
which is written therein for vs.

f Meaning, to some Prophet whome God reueileth the knowledge of things vnto, as Iere. 21.1. though at other times they inquired the Lord by Vrim and Thummim.

14 ¶ So Hilkiah the Priest and Ahikam, and
Achbor & Shaphan, and Asahiah wēt vnto Hul-
dah the prophetesse the wife of Shallum, the
sonne of Tikuah, the sonne of Harhas keeper of
the wardrobe: (and she dwelt in Ierusalem in the
g colledge) and they communed with her.

g Or, the house of doctrine which was neere to the Temple, & where the learned assembled to entreate the Scriptures, and the doctrine of the Prophets.

15 And she answered thē, Thus saith the Lorde
God of Israel, Tell the man that sent you to me,
16 Thus saith the Lorde, Behold, I will bring
euil vpon this place, and on the inhabitants ther-
of, *euen* all the wordes of the booke which the
King of Iudah hath read,
17 Because they haue forsaken mee, and haue
burnt incēse vnto other gods, to anger me withal
the h works of their hands: my wrath also shall be
kindled against this place & shal not be quēched.

h The workes of mans hand here signifie all that man inuenteth beside the worde of God, which are abominable in Gods seruice.

18 But to the king of Iudah, who sent you to
inquire of the Lord, so shal ye say vnto him, Thus
sayeth the Lorde God of Israel, The wordes that
thou hast heard, *shall come to passe.*
19 *But* because thine heart did i melt, & thou
hast humbled thy selfe before the Lorde, when
thou heardest what I spake against this place, and
against the inhabitants of the same, *to wit*, that it
should be destroyed and accursed, and hast rent
thy clothes, & wept before me, I haue also heard
it, saith the Lorde.

i Meaning, that he did repent, as they that doe not repent are saide to harden their heart, Psal.95.8.

20 Beholde therefore, I wil gather thee to thy
fathers, and thou shalt bee put in thy graue in
k peace, and thine eyes shall not see all the euill,
which I will bring vpon this place. Thus they
brought the King word againe.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his seruants out of this world.

CHAP. XXIII.

2 Iosiah readeth the Lawe before the people. 3 Hee maketh a couenant with the Lorde. 4 Hee putteth downe the idoles, after hee had killed their Priestes. 22 Hee keepeth Passeouer. 24 Hee destroyeth the coniurers. 29 Hee was killed in Megiddo. 30 And his sonne Iehoahaz reigneth in his stead. 33 After he was taken, his sonne Iehoiakim was made King.

Then

THen * the King [a] sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the King went vp into the house of the Lord, with all the men of Iudah and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small & great: and hee read in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.

3 And the King stood by [b] the pillar, and made a [c] couenant before the Lord, that they shoulde walke after the Lord, and keepe his commandements, and his testimonies, and his statutes with all *their* heart, and with all *their* soule, that they might accomplish the wordes of this couenant written in this booke. And all the people stoode to the couenant.

4 Then the King commanded Hilkiah the hie Priest and the [d] priestes of the second order, and the keepers of the doore, to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoste of heauen, and he burnt them without Ierusalem in the fieldes of Kedron, and caried [e] the pouder of them into Beth-el.

5 And he put downe the [f] Chemarims, whom the Kings of Iudah had founded to burne incense in the hie places, *and* in the cities of Iudah, and about Ierusalem, & also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoste of heauen.

6 And hee brought out the [g] groue from the Temple of the Lord without Ierusalem vnto the valley of Kedron, & burnt it in ye valley Kedron, and stampt it to pouder, and cast the dust thereof vpon the [h] graues of the children of the people.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.

8 Also he brought all the priests out of the cities of Iudah, and defiled the hie places where the Priestes had burnt incense, *euen* from Geba to Beer-sheba, and destroyed the hie places of the gates, that were in the entring in of the gate of Ioshua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuerthelesse the Priestes of the hie places [i] came not vp to the altar of the Lorde in Ierusalem, saue onely they did eate of the vnleauened bread among their brethren.

10 He defiled also [k] Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter to passe through the fire to Molech.

11 Hee put downe also the [l] horses that the Kings of Iudah had giuen to the sonne at the entring in of the house of the Lorde, by the chamber of of Nethan-melech the Eunuch, which was *ruler* of the suburbes, & burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the King of Iudah had made, and the altars which Manasseh had made in the two courts of the house of ye Lord, did the King breake downe, and hasted thence, and cast the dust of them in the || brooke Kidron.

13 Moreouer the King defiled the hie places that were before Ierusalem and on the right hand of the [m] mount of corruption (which * Salomon the King of Israel had built for Ashtoreth the idole of the Zidonians, & for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And he brake the images in pieces, and cut downe the groues and filled their places with the bones of men.

15 Furthermore * the altar that was at Beth-el, *and* the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar and also the hie place, brake he downe, and burnt the hie place, *and* stampt it to pouder and burnt the groue.

16 And as Iosiah turned himselfe, he spied the graues, that were in the mount, and sent & tooke the bones out of the graues, and burnt them vpon the altar & polluted it, according to the worde of the Lorde, that the [o] man of God proclaimed, which cryed the same wordes.

17 Then hee sayde, What title is that which I see? And the men of the citie sayd vnto him, *It is* the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-el.

18 Then saide he, Let him alone: let none remooue his bones. So his bones were saued with ye bones of the [p] Prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the hie places, which were in ye cities of Samaria, which the Kings of Israel had made to anger *the Lord*, and did to them according to all the facts that he had done in Beth-el.

20 And he sacrificed all the Priestes of the hie places that were there vpon the altars, and burnt mens bones vpō them, & returned to Ierusalem.

21 ¶ Then the king cōmanded al the people, saying, * Keepe the Passeouer vnto the Lord your God, * as it is written in ye booke of this couenant.

22 And there was no Passeouer holden [q] like that from the dayes of the Iudges that iudged Israel, nor in al the daies of the Kings of Israel, and of the Kings of Iudah,

23 And in the eighteenth yeere of king Iosiah was this Passeouer celebrated vnto the Lorde in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, & all the abhominations that were espied in the land of Iudah and in Ierusalem, to performe the wordes of the * Lawe, which were written in the booke that Hilkiah the Priest founde in the house of the Lord.

25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Lawe of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not frō the [r] fiercenesse of his great wrath wherewith he was angrie against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lorde saide, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house whereof I saide, * My name shall be there.

28 Concerning the rest of the actes of Iosiah, and all that he did, are they not written in the booke

*2.Chron.34.29.

a Because he sawe the great plagues of God that were threatned, he knew no more speedie way to auoyde them, then to turne to God by repentance, which can not come but of faith, and faith by hearing of the word of God.

b Where the King had his place, Chap.11.14.

c As Ioshua did, Iosh.24.22,25.

d Meaning, them which were next in dignitie to the hie Priest.

e In contempt of that altar, which Ieroboam had there built to sacrifice to his calues.

f Meaning, the Priestes of Baal, which were called Chemarims, either because they ware blacke garments, or els were smoked with burning incense to idoles.

g He remoued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commandement of the Lord, Deut.16.21. or as some read, the similitude of a groue which was hanged in ye Tēple.

h Both in contempt of the idols, and reproch of them which had worshipped them in their liues.

i Because that those that had forsaken the Lord to serue idoles, were not meete to minister in the seruice of ye Lord for the instructiō of others.

k Which was a valley neere to Ierusalem, and signified a tabret, because they smote on ye tabret while their childrē were burning, that their cry should not be heard, Leuit.18.21. where after Iosiah commanded carions to be cast in contempt thereof.

l The idolatrous Kings had dedicate horses and charets to the sunne, either to cary the Image thereof about as the heathen did, or els to sacrifice them, as a sacrifice most agreeable.

|| Or, valley.

m That was the mount of oliues so called, because it was full of idoles.

*1.Kings 11.7.

n Which Ieroboam had built, 1.Kings 12.28,29.

o According to the prophecie of Iaddo, 1.King.13.2.

p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandement of the Lord, which were both two, buried in one graue, 1.kin.13.31.

*2.Chro.35.1. 1.esd.1.1.

* Exod.12.3. deut.16.2.

q For the multitude and zeale of the people with the great preparation.

*Leuit.20.27. deut.18.11.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

*1.King.8.29. and 9.3. chap.21.7.

booke of the Chronicles of the Kings of Iudah?
29 ¶ * In his dayes Pharaoh Nechoh King of
Egypt went vp against the King of Asshur to the
riuer Perath. And King Iosiah f went against him,
whome when *Pharaoh* sawe, he slew him at Me-
giddo.
30 Then his seruants caryed him dead from
Megiddo, and brought him to Ierusalem, and bu-
ried him in his owne sepulchre. And the people
of the lande tooke Iehoahaz the sonne of Iosiah,
and anointed him, and made him king in his fa-
thers stead.
31 *Iehoahaz *was* three and twentie yeere old
when hee beganne to reigne, and reigned three
monethes in Ierusalem. His mothers name also was
Hamutal the daughter of Ieremiah of Libnah.
32 And he did euill in the sight of the Lorde,
according to all that his t fathers had done.
33 And Pharaoh Nechoh put him in bonds u at
Riblah in the lande of Hamath, ‖ while he reig-
ned in Ierusalem, and put the land to a tribute
of an hundreth talents of siluer, and a talent of
golde.
34 ¶ And Pharaoh Nechoh made Eliakim the
sonne of Iosiah King in stead of Iosiah his father,
and turned his name to Iehoiakim, and tooke Ie-
hoahaz away, which when he came to Egypt, di-
ed there.
35 And Iehoiakim gaue the siluer and the
golde to Pharaoh, and taxed the land to giue the
money, according to the commandement of Pha-
raoh: hee leauied of euery man of the people of
the land, according to his value, siluer and golde
to giue vnto Pharaoh Nechoh.
36 Iehoiakim was fiue & twentie yeeres olde,
when he began to reigne, and he reigned eleuen
yeeres in Ierusalem. His mothers name also was
Zebudah the daughter of Pedaiah of Rumah.
37 And hee did euill in the sight of the Lord,
according to all that his fathers had done.

* 2.Chron.35.20.
f Because he passed thorow his countrey, he feared lest he would haue done him harme, and therefore would haue stayed him, yet he consulted not with the Lord, & therefore was slaine.
* 2.Chron.36.1,2.
t Meaning, the wicked Kings before.
u Which was Antiochia in Syria, called also Hamath.
‖ Or, that he should not reigne.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad-nezzar rebelleth. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 Hee and his people are caryed vnto Babylon. 17 Zedekiah is made king.

IN his a dayes came Nebuchad-nezzar King of
Babel vp, and Iehoiakim became his seruaunt
three yeere: afterwarde he turned, and rebelled
against him,
2 And the Lord sent against him bands of the
Chaldees, and bands of the Aramites, and bands
of the Moabites, and bands of the Ammonites,
and he sent them against Iudah to destroy it, *ac-
cording to the worde of the Lorde, which hee
spake by his seruants the Prophets.
3 Surely by the b commaundement of the
Lorde came this vpon Iudah, that hee might put
them out of his sight for the sinnes of Manasseh,
according to all that he did,
4 And for the innocent blood that hee shed,
(for hee filled Ierusalem with innocent blood)
therefore the Lorde would not pardon it.
5 Concerning the rest of the actes of Iehoi-
akim, and all that he did, are they not written
in the booke of the Chronicles of the Kings of
Iudah?
6 So Iehoiakim c slept with his fathers, and
Iehoiachin his sonne reigned in his stead.
7 ¶ And the King of Egypt came no more
out of his lande: for the King of Babel had taken
from the riuer of Egypt, vnto the riuer ‖ Perath,
all that perteined to the King of Egypt.
8 ¶ Iehoiachin *was* eighteene yeeres old, when
hee beganne to reigne, and reigned in Ierusalem
three monethes. His mothers name also *was* Ne-
hushta, the daughter of Elnathan of Ierusalem.
9 And he did euill in the sight of the Lord ac-
cording to all that his father had done.
10 * In that time came the seruants of Nebu-
chad-nezzar king of Babel vp against Ierusalem:
so the citie was besieged.
11 And Nebuchad-nezzar King of Babel
came against the citie, and his seruants did be-
siege it.
12 Then Iehoiachin the king of Iudah d came
out against the King of Babel, he, and his mother
and his seruants, & his princes, & his eunuches:
& the King of Babel tooke him in the eight yere
e of his reigne.
13 * And hee caryed out thence all the trea-
sures of the house of the Lorde, and the treasures
of the Kings house, and brake all the vessels of
golde, which Salomon King of Israel had made
in the Temple of the Lord, as the Lord had saide.
14 And he caryed away all Ierusalem, and all
the princes, and all the strong men of warre, *euen*
ten thousande into captiuitie, and all the worke-
men, and cunning men: so none remained sauing
the poore people of the land.
15 *And he caryed away Iehoiachin into Ba-
bel, and the Kings mother, and the Kings wiues,
& his Eunuches, & the mightie of the land caryed
he away into captiuitie from Ierusalem to Babel,
16 And all the men of warre, *euen* seuen thou-
sand, and carpenters, & lockesmithes a thousand:
all that were strong & apt for warre, did the King
of Babel bring to Babel captiues.
17 ¶ * And the King of Babel made Matta-
niah his vnckle King in his stead, and changed his
name to Zedekiah.
18 Zedekiah was one and twentie yeere olde,
when he began to reigne, and he reigned eleuen
yeeres in Ierusalem. His mothers name also was
Hamutal the daughter of Ieremiah of Libnah.
19 And he did euill in the sight of the Lorde,
according to all that Iehoiakim had done.
20 Therefore certainely the wrath of the Lord
was against Ierusalem and Iudah vntill hee cast
them out of his f sight. And Zedekiah rebelled a-
gainst the King of Babel.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan.1.1.
* Chap.20.17. and 23.27.
b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.
c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: reade Iere.22.19.
‖ Or, Euphrates.
* Dan.1.1.
d That is, yeelded himselfe vnto him by the counsell of Ieremie.
e In the reigne of the King of Babylon.
* Chap.20.17. isa.39.6.
* 2.Chron.36.10. esther.2.6.
* Ierem.37.1. and 52.1.
f Out of Ierusalem and Iudah into Babylon.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after, are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

AND * in the a ninth yeere of his reigne, the
b tenth *moneth, and* tenth day of the moneth
Nebuchad-nezzar King of Babel came, he, and al
his host against Ierusalem, and pitched against it,
and they built ‖ fortes against it round about it.
2 So the citie was besieged vnto the eleuenth
yeere of king Zedekiah.
3 And the ninth *day* of the moneth the fa-
mine was c sore in the citie, so that there was no
bread for the people of the land.
4 Then the citie was broken vp, and all the
men of warre *fled* by night, by the way of the
d gate, *which is* betweene two walles that was
by

* Ierem.39.1. and 52.4.
a That is, of Zedekiah.
b Which the Ebrewes call Tebet, and it conteineth part of December and part of Ianuarie.
‖ Or, a mount.
c In so much that the mothers did eate their children, Lamen.4.10.
d Which was a posterne doore or some secrete gate to issue out at.

by the Kings garden: nowe the Caldees *were* by
the citie round about: *and the King* went by the
way of the wildernesse.
5 But the armie of the Caldees pursued after
the King, and tooke him in the desertes of Ieri-
cho, and all his hoste was scattered from him.
6 Then they tooke the King, and caried him
vp to the King of Babel to Riblah, where they
e gaue iudgement vpon him.

e Or condemned him for his periurie and treason, 2.Chron.36.13.

7 And they slewe the sonnes of Zedekiah be-
fore his eyes, & put out the eyes of Zedekiah, &
bounde him in chaines, and caried him to Babel.
8 ¶ And in the fift moneth, *&* f seuenth *day*
of the moneth, which was the nineteenth yeere of
King Nebuchad-nezzar king of Babel, came Ne-
buzar-adan || chiefe stewarde *and* seruaunt of the
King of Babel, to Ierusalem,

f Ieremie writeth Chap.52.12. the tenth day, because the fire continued from the seuenth day to the tenth.

|| Or, captaine of the garde.

9 And burnt the house of the Lorde, and the
Kings house, and all the houses of Ierusalem, and
all the great houses burnt he with fire.
10 And all the armie of the Caldees that were
with the chiefe stewarde, brake downe the walles
of Ierusalem round about.
11 And the rest of the people that were left in
the citie, and those that were fled and g fallen to
the King of Babel, with the remnant of the multi-
tude, did Nebuzar-adan chiefe steward cary away
captiue.

g While the siege endured.

12 But the chiefe steward left of the poore of
the land to dresse the vines, and to till the land.
13 * Also the pillars of brasse that were in the
house of the Lord, & the bases, and ẏ brasen Sea
that was in the house of the Lord, did the Caldees
breake, and caried the brasse of them to Babel.

* Chap.20.19. Ierem.27.20.

14 The pots h also and the besoms, and the
instruments of musicke, & the incense dishes, and
all the vessels of brasse that they ministred in,
tooke they away,

h Of these reade Exod.27.3.

15 And the ash panties, and the basens, *and*
all that was of golde, and that was of siluer, tooke
the chiefe steward away,
16 With the two pillars, one Sea and the ba-
ses, which Salomon had made for the house of
the Lorde: the brasse of all these vessels was with-
out weight.
17 * The height of the one pillar was eigh-
teene cubites, and the chapiter thereon *was* brasse,
and the height of the chapiter *was* with networke
three cubites, and pomegranates vpon the cha-
piter round about, all of brasse: and likewise *was*
the second pillar with the networke.

* 1.King.7.15. Ierem.52.21. 2.chron.3.15.

18 And the chiefe steward tooke Seraiah the
chiefe Priest, and Zephaniah the i second Priest,
and the three keepers of the doore.

i That is, one appointed to succeede in the hie Priestes roome, if he were sicke or else otherwise letted.

19 And out of the citie hee tooke an Eunuch
that had the ouersight of the men of warre, and
k fiue men of them that were in the Kings pre-
sence, which were found in the citie, and Sopher
captaine of the hoste, who mustred the people of
the land, and threescore men of the people of the
land, that were found in the citie.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefe.

20 And Nebuzar-adan the chiefe stewarde
tooke them, and brought them to the King of
Babel to Riblah.
21 And the King of Babel smote them, & slew
them at Riblah in the land of Hamath. So Iudah
was caryed away captiue out of his owne land.
22 * Howbeit there remained people in the
land of Iudah, whom Nebuchad-nezzar King of
Babel left, and made Gedaliah the sonne of Ahi-
kam the sonne of Shaphan ruler ouer them.

* Ierem.40.5.

23 Then when all the captaines of the host &
their men heard, that the king of Babel had made
Gedaliah gouernour, they came to Gedaliah to
Mizpah, to wit, Ishmael the sonne of Nethaniah,
and Iohanan the sonne of Kareah, and Seraiah the
sonne of Tanhumeth the Netophathite, & Iaaza-
niah the sonne of Maachathi, they and their men.
24 And Gedaliah l sware to them, and to their
men, and said vnto them, Feare not to be the ser-
uants of the Caldees: dwell in the land, and serue
the King of Babel, and ye shalbe well.

l That is, he did exhort them in the Name of the Lorde according to Ieremies counsell, to submit them selues to Nebuchad-nezzar, seeing it was the reueiled will of the Lorde.

25 * But in the seuenth moneth Ishmael the
sonne of Nethaniah the sonne of Elishama of the
Kings seede, came, and ten men with him, and
smote Gedaliah, & he died, & so did he the Iewes,
and the Caldees that were with him at Mizpah.

* Ierem.41.1.

26 Then all the people both small & great, &
the captaines of the armie arose, and came to m E-
gypt: for they were afraide of the Caldees.

m Contrarie to Ieremies counsell, Ierem.40.41.and 42.43 chapters.

27 Notwithstanding in the seuen and thir-
tieth yeere after n Iehoiachin King of Iudah was
caried away in the twelft moneth *and* the seuen
and twentieth *day* of the moneth, Euil-merodach
King of Babel in the yere that he began to reigne,
did lift vp the head of Iehoiachin King of Iudah
out of the prison,

n Thus long was he, his wife, and his children in Babylon, when Nebuchad-nezzars sonne, after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was reserued euen vnto Christ.

28 And spake kindly to him, and set his throne
aboue the throne of the Kings that were with him
in Babel,
29 And changed his prison garments: and he
did continually eate bread before him, all the
dayes of his life.
30 And his o portion *was* a continuall portion
giuen him by the king, euery day a certaine, all
the dayes of his life.

o Meaning, that he had a continuall [illegible] in the court.

THE FIRST BOOKE OF the † Chronicles, or || Paralipomenon.

† Ebr. wordes of dayes.

|| Or, of things omitted, to wit, in the bookes of the Kings.

THE ARGVMENT.

THe Iewes comprehend both these bookes in one, which the Grecians because of the length diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of the Kings of Iudah & Israel, which did at large set forth the storie of both the kingdoms, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke conteineth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, and the twelue Patriarches, chiefly of Iudah and the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes, both concerning ciuil gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thankes to the Lord.

CHAP.

CHAP. I.

1 The genealogie of Adam and Noah vntill Abraham. 27 And from Abraham to Esau. 33 His children. 43 Kings and dukes came of him.

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had bene sufficient to haue named Shem, of whome came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham, and Iapheth.

* Gen.10.2.

|| Or, Riphath.

|| Or, Rodanim.

ADam, a Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methushelah, Lamech,
4 Noah, b Shem, Ham, & Iapheth.
5 ¶ * The sonnes of Iapheth
were Gomer, and Magog, and Madai, and Iauan,
and Tubal, and Meshech, and Tiras.
6 And the sonnes of Gomer, Ashchenaz, and
|| Iphath and Togarmah.
7 Also the sonnes of Iauan, Elishah & Tarshishah,
Kittim, and || Dodanim.
8 ¶ The sonnes of Ham were Cush, and Mizraim,
Put and Canaan.
9 And the sonnes of Cush, Siba and Hauilah,
and Sabta, and Raamah, and Sabtecha. Also the
sonnes of Raamah were Sheba and Dedan.
10 And Cush begat c Nimrod, who began to
be mightie in the earth.

c Who did first vsurp himselfe aboue others, Gen.10.8.

11 And Mizraim begate Ludim and Anamim,
Lehabim, and Naphtuhim:
12 Pathrusim also, and Casluhim, of whome
came the Philistims, and Caphtorim.
13 Also Canaan begate Zidon his first borne,
and Heth,
14 And the Iebusite, and the Amorite, and the
Girgashite,
15 And the Hiuuite, & the Arkite, & the Simite,
16 And the Aruadite, and the Zemarite, and
the Hamathite.
17 ¶ * The sonnes of Shem were Elam and Asshur,
and Arpachshad, and Lud, and d Aram, and
Vz, and Hul, and Gether, and Meshech.
18 Also Arpachshad begate Shelah, and Shelah
begate e Eber.
19 Vnto Eber also were borne two sonnes: the
name of the one was Peleg; for in his daies was the
earth diuided: and his brothers name was Ioktan.
20 Then Ioktan begate Almodad and Sheleph,
and Hazermaueth, and Ierah,
21 And Hadoram and Vzal and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah and Iobab: all
these were the sonnes of Ioktan.
24 f Shem, g Arpachshad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.
28 ¶ The sonnes of Abraham were Izhak, and
Ishmael.
29 These are their generations. * The eldest
sonne of Ishmael was Nebaioth, and Kedar, and
Adbeel, and Mibsam.
30 Mishma, and Dumah, Massa, || Hadad, and
Tema,
31 Ietur, Naphish and Kedemah: these are the
sonnes of Ishmael.

* Gen.10.22.and 11.10.

d Of whome came the Syrians, and therefore they are called Aramites throughout all the Scripture.

e Of him came the Ebrewes, which were afterward called Israelites of Israel, which was Iaakobs and Iewes of Iudah, because of the excellencie of that tribe.

f He repeateth Shem againe, because he would come to the flock of Abraham.

g Who came of Shem, and of him Shelah.

* Gen.11.26.& 17.5.and 21.2.

* Gen.25.13.

|| Or, Hadar.

h Read Gen.25.4.

32 ¶ And Keturah Abrahams h concubine
bare sonnes, Zimran, & Iokshan, and Medan, and
Midian, and Ishbak, and Shuah: and the sonnes of
Iokshan, Sheba, and Dedan.
33 And the sonnes of Midian were Ephah, and
Epher, and Henoch, and Abida, and Eldaah: * All
these are the sonnes of Keturah.
34 And * Abraham begate Izhak: the sonnes
of Izhak, Esau and Israel.

* Gen.25.4.

* Gen.21.2.

35 ¶ The sonnes of Esau were i * Eliphaz, Reuel,
and Ieush, and Iaalam, and Korah.
36 The sonnes of Eliphaz, Teman, and Omar,
|| Zephi, & Gatam, Kenaz, and k Timna, and
Amalek.
37 The sonnes of Reuel, Nahath, Zerah,
Shammah and Mizzah.
38 And the sonnes of l Seir, Lotan, and Shobal,
and Zibeon, and Anah, and Dishon, and Ezer,
and Dishan.
39 And the sonnes of Lotan, Hori, and Homam,
and Timna Lotans sister.

i These were borne of three diuers mothers, reade Gen.36.4.

* Gen.36.9.

|| Or, Zepho.

k Which was Eliphaz concubine: reade Gen.36.12.

l He is also called Seir the Horite, which inhabited mount Seir, Gen.36.20.

40 The sonnes of Shobal were Alian, and Manahath,
and Ebal, Shephi, and Onam. And the
sonnes of Zibeon, Aiah and Anah.
41 The sonne of Anah was Dishon. And the
sonnes of Dishon, Amran, and Eshban, & Ithran,
and Cheran.
42 The sonnes of Ezer were Bilhan, and Zaauan,
and Iaakan. The sonnes of Dishon were Vz,
and Aran.
43 ¶ And these were the m Kings that reigned
in the land of Edom, before a King reigned ouer
the children of Israel, to wit, Bela the sonne of
Beor, and the name of his citie was Dinhabah.
44 Then Bela died, and Iobab the sonne of
Zerah of n Bozrah reigned in his stead.
45 And when Iobab was dead, Husham of
the land of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the
sonne of Bedad which smote Midian in the fielde
of Moab, reigned in his stead, and the name of his
citie was Auith.
47 So Hadad died, and Samlah of Mashrecah
reigned in his stead.
48 And Samlah died, and Shaul of Rehoboth
by the Riuer reigned in his stead.

m Hee maketh mention of the Kings that came of Esau, according to Gods promise made to Abraham concerning him, that kings shoulde come of him. These 8. Kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.

n Which was the principall citie of the Edomites.

49 And when Shaul was dead, Baal-hanan the
sonne of Achbor reigned in his stead.
50 And Baal-hanan died, and Hadad reigned
in his stead, and the name of his city was || Pai, and
his wiues name Mehetabel the daughter of Matred
the daughter of Mezahab.
51 Hadad died also, and there were dukes in
Edom, duke Timna, duke || Aliah, duke Ietheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram: these were the
dukes of Edom.

|| Or, Pau.

|| Or, Aluah.

CHAP. II.

1 The genealogie of Iudah vnto Ishai the father of Dauid.

THese are the sonnes of Israel, * Reuben, Simeon,
Leui, & Iudah, Ishachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad,
and Asshur.
3 * The sonnes of a Iudah, Er, and Onan, and
Shelah. these three were borne to him of the daughter
of Shua the Canaanite: but Er the eldest sonne
of Iudah was euill in the sight of the Lorde, and
he slewe him.
4 * And Thamar his daughter in law bare him
Pharez, and Zerah: so all the sonnes of Iudah were
fiue.
5 * The sonnes of Pharez, Hezron and Hamul.
6 The sonnes also of Zerah were || Zimri, and
b Ethan, and Heman, & Calcol, and Dara, which
were fiue in all.
7 And the sonne of Carmi, || * Achar that
troubled

* Gen.29.32.& 30.5.and 35.18.

* Gen.38.3.and 46.12.chap.4.1.

a Though Iudah was not Iaakobs eldest sonne, yet he first beginneth at him, because he would come to the genealogie of Dauid, of whome came Christ.

* Gen 38.29. matth.1.3.

* Ruth.4.18.

|| Or, Zabdi.

b Of these, reade 1.King.4.31.

|| Or, Achan.

* Iosh.7.1.

troubled Israel, transgressing in the thing excom-
municate.
8 The sonne also of Ethan, Azariah.
9 And the sonnes of Hezron that were borne
vnto him, Ierahmeel, and c Ram and Chelubai.
10 And Ram begate Aminadab, and Ami-
nadab begate Nahshon d prince of the children of
Iudah,
11 And Nahshon begate Salma, and Salma
begate Boaz,
12 And Boaz begate Obed, and Obed begate
|| Ishai,
13 * And Ishai begate his eldest sonne Eliab,
and Abinadab the second, and || Shimma ye third,
14 Nathaneel the fourth, and Raddai the fift,
15 Ozem the sixt, *and* Dauid the seuenth.
16 Whose sisters *were* Zeruiah and Abigail.
And the sonnes of Zeruiah, Abishai, and Ioab, and
Asahel.
17 And Abigail bare Amasa: and the father
of Amasa *was* Iether an Ishmeelite.
18 ¶ And e Caleb the sonne of Hezron be-
gate Ierioth of Azubah *his* wife, and her sonnes
are these, Iesher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb tooke
vnto him Ephrath, which bare him Hur.
20 * And Hur begate Vri, and Vri begate Be-
zaleel.
21 And afterward came Hezron to the daugh-
ter of Machir the father of f Gilead, and tooke
her when hee was threescore yeere olde, and shee
bare him Segub.
22 And Segub begate Iair, which had three
and twentie cities in the land of Gilead.
23 And Geshur with Aram tooke the townes
of Iair g from them, *and* Kenath and the townes
thereof, *euen* threescore cities. All these were the
sonnes of Machir the father of Gilead.
24 And after that Hezron was dead at h Ca-
leb Ephratah, then Abiah Hezrons wife bare him
also Ashur the i father of Tekoa.
25 And the sonnes of Ierahmeel the eldest
sonne of Hezron were Ram the eldest, then Bu-
nah, and Oren and Ozen *and* Ahiiah.
26 Also Ierahmeel had another wife named
Atarah, which was the mother of Onam.
27 And the sonnes of Ram the eldest sonne
of Ierahmeel were Maaz, and Iamin and Ekar.
28 And the sonnes of Onam were Shammai
and Iada. And the sonnes of Shammai, Nadab
and Abishur.
29 And the name of ye wife of Abishur *was* cal-
led Abihail, & she bare him Ahban and Molid.
30 The sonnes also of Nadab *were* Seled and
Appaim: but Seled died without children.
31 And the sonne of Appaim *was* Ishi, and
the sonne of Ishi, Sheshan, and the sonne of She-
shan, k Ahlai.
32 And the sonnes of Iada the brother of
Shammai *were* Iether and Ionathan: but Iether
dyed without children.
33 And the sonnes of Ionathan *were* Peleth
and Zaza. These were the sonnes of Ierahmeel.
34 And Sheshan had no sonnes, but daugh-
ters. And Sheshan had a seruant that was an E-
gyptian named Iarha.
35 And Sheshan gaue his daughter to Iarha
his seruant to wife, and she bare him Attai.
36 And Attai begate Nathan, and Nathan

c Whom Saint Matth. calleth Aram, Matth. 1.3.
d That is, chiefe of the familie.
|| *Or, Iesse.*
* *1. Sam 16.19. and 17.12.*
|| *Or, Shammah.*
e Who was called Chelubai the sonne of Hezron, vers. 9.
* *Exod. 31.2.*
f Who was prince of mount Gilead, reade Num. 32.40.
g That is, the Geshurites and Syrians tooke the townes from Iairs children.
h Which was a towne named of the husband and wife, called also Beth-lehem Ephratah.
i Meaning, the chiefe and Prince.
k Who dyed whiles his father was aliue, and therefore it is said, verse 34. that Sheshan had no sonnes.

begate Zabad,
37 And Zabad begate Ephlal, and Ephlal be-
gate Obed,
38 And Obed begate Iehu, and Iehu begate
Azariah,
39 And Azariah begate Helez, & Helez be-
gate Eleasah,
40 And Eleasah begate Sisamai, and Sisamai
begate Shallum,
41 And Shallum begate Iekamiah, and Ieka-
miah begate Elishama.
42 Also the sonnes of Caleb the brother of
Ierahmeel, *were* Mesha his eldest sonne, which
was the l father of Ziph: and the sonnes of Ma-
reshah the father of Hebron.
43 And the sonnes of Hebron *were* Korah &
Tappuah, and Rekem and Shema.
44 And Shema begate Raham the father of
Iorkoam: and Rekem begate Shammai.
45 The sonne also of Shammai *was* Maon: and
Maon *was* the father of Beth-zur.
46 And Ephah a m concubine of Caleb bare
Haran and Moza, and Gazez: Haran also begate
Gazez.
47 The sonnes of Iahdai *were* Regem, & Io-
tham, and Geshan, and Pelet, and Ephah, and
Shaaph.
48 Calebs concubine Maachah bare Sheber
and Tirhanah.
49 She bare also Shaaph, ye father of Madman-
nah, & Sheua the father of Machbenah, & the fa-
ther of Gibea. * And Achsah was Calebs daughter.
50 ¶ These were the sonnes of Caleb the son
of Hur the eldest sonne of Ephrathah, Shobal the
father of Kiriath-iearim.
51 Salma the father of Beth-lehem, *and* Ha-
reph the father of Beth-gader.
52 And Shobal the father of Kiriath-iearim
had sonnes, and hee || was the ouerseer of halfe
Hammenoth.
53 And the families of Kiriath-iearim *were* the
Ithrites, and the Puthites, and the Shumathites,
and the Mishraites. of the came the Zareathites,
and the Eshtaulites.
54 The sonne of Salma of Beth-lehem, and
the Netophathite, the n crownes of the house of
Ioab, and || halfe the Manahthites & the Zorites.
55 And the families of the o Scribes dwelling
at Iabez, the Tirathites, the Shimmeathites, the
Shuchathites, which are the p Kenites, that came
of Hammath the father of the house of Rechab.

l That is, the chiefe gouernour or Prince of the Ziphims, because the prince ought to haue a fatherly care & affection toward his people.
m This difference was betweene the wife and the concubine, that the wife was taken with certaine solemnities of mariage, and her children did inherite: the concubine had no solemnities in mariage, neither did her children inherite, but had a portion of goods or money giuen them.
* *Iosh. 15.17.*
|| *Or, he that saw the halfe, Meaning the prince ought to ouersee his people.*
n Meaning the chiefe and principall.
|| *Or, the Zorites, the halfe of the Manahthites.*
o Which were men learned, and expert in the lawe.
p Reade Num. ... 29. and Iudg. 1.

CHAP. III.

1 *The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.*

THese also were the sonnes of a Dauid, which
were borne vnto him in Hebron: the eldest
Amnon of Ahinoam, the Izreelitesse: the second
b Daniel of Abigail the Carmelitesse:
2 The third, Absalom the sonne of Maachah
daughter of Talmai King of Geshur: the fourth
Adoniiah the sonne of Haggith:
3 The fift Shephatiah of Abital: the sixt Ithre-
am by Eglah his wife.
4 *These* sixe were borne vnto him in Hebron:
and there hee reigned seuen yeere and sixe mo-
neths: and in Ierusalem he reigned three and thir-
tie yeere.
5 And these foure were borne vnto him in Ie-
rusalem, Shimea, and Shobab, and Nathan, and
Salomon

a He returneth to the genealogie of Dauid to shewe that Christ came of his stocke.
b Which 2. Sam. 3.3. is called Chileab, borne of her that was Nabals wife the Carmelite.

Salomon of c Bathshua the daughter of Ammiel:
6 Ibhar also, and d Elishama, and Eliphalet,
7 And Nogah, and Nepheg, and Iaphia,
8 And Elishama, and Eliada, and Eliphelet,
nine *in number*.
9 *These are* all ẏ sonnes of Dauid, besides the
sonnes of the concubines, & Thamar their sister.
10 ¶ And Salomons sonne *was* Rehoboam,
whose sonne *was* Abiah, *and* Asa his sonne, *and*
Iehoshaphat his sonne,
11 *And* Ioram his sonne, *and* Ahaziah his
sonne, *and* Ioash his sonne,
12 *And* Amaziah his sonne, *and* Azariah his
sonne, *and* Iotham his sonne,
13 *And* Ahaz his sonne, *and* Hezekiah his
sonne, *and* Manasseh his sonne,
14 *And* Amon his sonne, *and* Iosiah his sonne.
15 ¶ And of the sonnes of Iosiah, the e eldest
was || Iohanan, the second Iehoiakim, the thirde
Zedekiah, *and* the fourth Shallum.
16 And the sonnes of Iehoiakim *were* Ieconi-
ah his sonne, *and* Zedekiab his sonne.
17 And the sonnes of Ieconiah, Assir *and* She-
altiel his sonne:
18 Malchiram also and Pedaiah, & Shenazar,
Iecamiah, Hoshama, and Nedabiah.
19 And the sonnes of Pedaiah *were* f Zerub-
babel, and Shimei: and the sonnes of Zerubbabel
were Meshullam, and Hananiah, and Shelomith
their sister,
20 And Hashubah, and Ohel, and Berechiah,
and Hazadiah, *and* Iushabhesed, fiue *in number*.
21 And the sonnes of Hananiah *were* Pelati-
ah, & Iesaiah: the sonnes of Rephaiah, the sonnes
of Arnan, the sonnes of Obadiah, the sonnes of
Shechaniah.
22 And the sonne of Shechaniah *was* Shema-
iah: and the sonnes of Shemaiah *were* Hattush
and Igeal, and Bariah, and Neariah, and Shaphat,
g sixe.
23 And the sonnes of Neariah *were* Elioenai,
and Hezekiiah, and Azrikam, three.
24 And the sonnes of Elioenai *were* Hodaiah,
and Eliashib, and Pelaiah, and Akkub, and Ioha-
nan, and Delaiah, and Anani, seuen.

c Called also Bath-sheba the daughter of Eliam: so they gaue them diuers names.

d Elishama, or Elishua, 2.Sam.5.15. & Eliphelet died, and Dauid named those sonnes, which were next borne, by the same names: in ẏ booke of Kings his children are mētioned which were aliue, & here, both they that were aliue, and dead.

e So called, because he was preferred to the dignitie royall before his brother Iehoiakim which was the elder.

|| Or, Iehoahaz, 2.King.23.30.

f S.Matth. sayth that Zorobabel was sonne of Salathiel, meaning that he was his nephew according to the Ebrew speach: for he was Pedaiahs sonne.

g So that Shemaiah was Shechaniahs naturall sonne, and the other fiue his nephewes, and in all were sixe.

CHAP. IIII.

1 The genealogie of the sonnes of Iudah, 5 Of Ashur, 9 Of Iabez and his prayer, 11 Of Chelub, 24 And Simeon: their habitations, 38 And conquests.

THe a sonnes of Iudah *were* *Pharez, Hezron,
and Carmi, and Hur, and Shobal.
2 And Reaiah the sonne of Shobal begat Ia-
hath, and Iahath begat Ahumai, and Lahad: these
are the families of the Zoreathites.
3 And these were of the father of Etam, Iz-
reel, and Ishma and Idbash: and the name of their
sister *was* Hazelelponi.
4 And Penuel *was* the father Gedor, and
Ezer the father of Hushah: these are the sonnes
of Hur the b eldest sonne of Ephratah, the father
of Beth-lehem.
5 But Ashur the father of Tekoa had two
wiues, Helcah, and Naarah.
6 And Naarah bare him Ahuzam, and He-
pher, and Temeni, and Haashtari: these were the
sonnes of Naarah.
7 And the sonnes of Helah, *were* Zereth, Ie-
zohar and Ethnan.
8 Also Coz begate Anub, and Zobebah, and
the families of Aharhel the sonne of Harum.
9 But Iabez was more honourable then his
brethren: and his mother called his name c Iabez,
saying, Because I bare him in sorowe.
10 And Iabez called on the God of Israel, say-
ing, If thou wilt blesse mee in deede, and enlarge
my coastes, and d *if* thine hand be with me, and
thou wilt cause mee *to be deliuered* from euill, that
I be not hurt. And God graunted the thing that
he asked.
11 ¶ And Chelub the brother of Shuah be-
gate Mehir, which was the father of Eshton.
12 And Eshton begate Beth-rapha, & Paseah,
and Tehinnah the father of the citie of Nahash:
these are the men of Rechah.
13 ¶ And the sonnes of Kenaz *were* Othniel
and Zeraiah, & the sonne of Othniel, Hathath.
14 And Meonothai begate Ophrah. And Se-
raiah begate Ioab the e father of the valley of
craftesmen: for they were craftesmen.
15 ¶ And the sonnes of Caleb the sonne of
f Iephunneh *were* Iru, Elah, and Naam. And the
sonne of Elah *was* Kenaz.
16 And the sonnes of Iehaleel *were* Ziph, and
Ziphah, Tiria, and Asareel.
17 And the sonnes of Ezrah *were* Iether and
Mered, and Epher, and Ialon, and he begate Mi-
riam, and Shammai, & Ishbah the father of Esh-
temoa.
18 Also his || wife Iehudiiah bare Iered the fa-
ther of Gedor, and Heber the father of Socho, and
Iekuthiel the father of Zanoah: and these are the
sonnes of Bithiah the daugher of Pharaoh || which
Mered tooke.
19 And the sonnes of the wife of Hodiah, the
sister of Naham the father of Keilah *were* ẏ Gar-
mites, and Eshtemoa the Maachathite.
20 And the sonnes of Shimon *were* Amnon
and Rinnah, Ben-hanam & Tilon. And the sonnes
of Ishi *were* Zoheth, and Ben-zoheth.
21 ¶ * The sonnes of Shelah, the sonne of Iu-
dah *were* Er the father of Lecab, and Laadah the
father of Mareshah, and the families of the house-
holdes of them that wrought fine linnen in the
house of Ashbea.
22 And Iokim and the men of Chozeba and
Ioash, and Zaraph, which had the dominion in
Moab, and || Iashubi Lehem. *These* also are anci-
ent things.
23 These were potters, & dwelt among plants
and hedges: g there they dwelt with the king for
his worke.
24 * The sonnes of Simeon *were* Nemuel, and
Iamin, Iarib, Zerah, *and* h Shaul.
25 Whose sonne *was* Shallum, *and* his sonne
Mibsam, *and* his sonne Mishma.
26 And the sonnes of Mishma, Hamuel *was*
his sonne, Zaccur his sonne, *and* Shimei his sonne.
27 And Shimei had sixeteene sonnes, and sixe
daughters, but his brethren had not many chil-
dren, neither was all their familie like to the chil-
dren of Iudah in multitude.
28 And they dwelt at i Beer-sheba, & at Mo-
ladah, and at Hazar Shual,
29 And at Bilhah, and at Ezem, and at Tolad,
30 And at Bethuel, and at Hormah, and at
Ziklag,
31 And at Beth-marcaboth, and at Hazar Su-
sim, at Beth-birei, & at Shaaraim. these were their

a Meaning they came of Iudah, as nephewes & kinsmen: for only Pharez was his naturall sonne.

*Gen.38.29. & 46.12. chap.2.4.

b The first borne of his mother, and not ẏ eldest sonne of his father.

c Otherwise called Othniel, Iudg.1.13.

d It is to be vnderstood, that then he would accomplish his vowe which he made.

e The lord of that valley where the artificers did worke.

f Called also Eston.

|| *Or, she bare, meaning, the second wife of Ezra.*

|| *Or, of whome he had Mered.*

**Gen.38.1,3,5.*

|| *Or, of the inhabitants of Lehem.*

g They were King Dauids gardiners and serued him in his workes.

**Gene.46.10. exod 6.15.*

h His sonne Ohad is here omitted.

i These cities belonged to the tribe of Iudah, Iosh.19.1. and were giuen to the tribe of Simeon.

k Then Dauid restored them to the tribe of Iudah.

cities vnto the reigne of [k] Dauid.
32 And their townes *were* Etam, and Ain,
Rimmon,and Tochen,and Ashan,fiue cities.
33 And all their townes that were round a-
bout these cities vnto Baal. These are their habi-
tations and the declaration of their genealogie,
34 And Meshobab, and Iamlech, and Ioshah
the sonne of Amashiah,
35 And Ioel and Iehu the sonne of Ioshibiah,
the sonne of Seraiah,the sonne of Asiel,
36 And Elionai,and Iaakobah,and Ieshohaiah,
and Asaiah,and Adiel,and Iesimiel, and Benaiah,
37 And Ziza the sonne of Shiphei, the sonne
of Allon, the sonne of Iedaiah, the sonne of
Shimri, the sonne of Shemaiah.
38 These were famous princes in their fami-
lies,and increased greatly their fathers houses.
39 And they [l] went to the entring in of Ge-
dor, euen vnto the East side of the valley, to
seeke pasture for their sheepe.
40 And they found fat pasture and good, and
a wide land, both quiet and fruitfull: for they of
Ham had dwelt there before.
41 And these described by name, came in the
dayes of Hezekiah king of Iudah,and smote their
tents,and the inhabitants that were found there,
and destroyed them vtterly vnto this day, and
dwelt in their roume, because there was pasture
there for their sheepe.
42 And besides these, fiue hundreth men of
the sonnes of Simeon went to mount Seir, and
Pelatiah,*and* Neariah, and Rophaiah,and Vzziel
the sonnes of Ishi *were* their captaines,
43 And they smote the rest of Amalek that had
[m] escaped,and they dwelt there vnto this day.

l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul and Dauid.

CHAP. V.

1 The birthright taken from Reuben & giuen to the sonnes of Ioseph. 3 The genealogie of Reuben, 11 And Gad, 23 And of the halfe tribe of Manasseh.

THe sonnes also of Reuben the eldest sonne
of Israel (for he was the eldest, *but had de-
filed his fathers bed, *therefore* his birthright was
giuen vnto the [a] sonnes of Ioseph the sonne of
Israel, so that the genealogie is not rekoned after
his birthright.
2 For Iudah preuailed aboue his brethren,and
of him *came* [b] the prince, but the birthright *was*
Iosephs)
3 * The sonnes of Reuben the eldest sonne of
Israel,*were* Hanoch & Pallu, Hezron and Carmi.
4 The sonnes of Ioel,Shemaiah his sonne, Gog
his sonne, *and* Shimei his sonne,
5 Michah his sonne, Reaiah his sonne, *and*
Baal his sonne,
6 Beerah his sonne: whom Tilgath Pilneeser
King of Asshur [c] caried away: he was a prince of
the Reubenites.
7 And when his brethren in their families re-
koned the genealogie of their generations, Ieiel
and Zechariah *were* the chiefe,
8 And Bela the sonne of Azaz, the sonne of
Shema,the sonne of Ioel,which dwelt in [d] Aroer,
euen vnto Nebo and Baal-meon.
9 Also Eastward hee inhabited vnto the en-
tring in of the wildernesse from the riuer ||Perath:
for they had much cattell in the land of Gilead.
10 And in ẏ dayes of Saul they warred with the
[e] Hagarims, which fell by their hands: and they
dwelt in their tents in all the East parts of Gilead.

*Gene.35.22. and 49.4.

a Because they were made two tribes,they had a double portion.

b That is,he was the chiefest of all the tribes according to Iaakobs prophecie, Gen. 49.8.and because Christ should come of him.

*Gen.46.9. exod.6.14. num.26.5.

c To wit,in the time of Vzziah King of Israel, 2.King.15.29.

d These places were beyond Iorden toward the East in the land giuen to the Reubenites.

||Or,Euphrates.

e The Ishmaelites that came of Hagar Abrahams concubine.

11 ¶ And the children of Gad dwelt ouer a-
gainst them in the land of Bashan,vnto Salchah.
12 Ioel *was* the chiefest, and Shepham the se-
cond,but Iaanai and Shaphat *were* in Bashan.
13 And their brethren of the house of their fa-
thers *were* Michael, and Meshullam, and Sheba,
and Sorai,and Iacan,and Zia,and Eber,seuen.
14 These are the children of Abihail,the sonne
of Huri,the sonne of Iaroah,the sonne of Gilead,
the sonne of Michael,the sonne of Ieshishai, the
sonne of Iahdo,the sonne of Buz.
15 Ahi the sonne of Abdiel,the sonne of Guni
was chiefe of the houshold of their fathers.
16 And they dwelt in Gilead in [f] Bashan,and
in the townes thereof, and in all the suburbes of
Sharon by their borders.
17 All these were rekoned by genealogies in
the dayes of Iotham King of Iudah, and in the
dayes of Ieroboam King of Israel.
18 ¶ The sonnes of Reuben and of Gad,and
of halfe the tribe of Manasseh of those that were
valiant men, able to beare shield and sword, and
to draw a bowe,exercised in warre,were foure and
fourtie thousand, seuen hundreth and threescore,
that went out to the warre.
19 And they made warre with the Hagarims,
with [g] Ietur,and Naphish,and Nodab.
20 And they were [h] holpen against them,& the
Hagarims were deliuered into their hands,and al
that were ẘ them: for they cried to God in ẏ bat-
tel,& he heard them,because they trusted in him.
21 And they led away their cattel, *euen* their
camels fiftie thousand,and two hundreth, & fiftie
thousand sheepe, and two thousand asses,and of
† persons an hundreth thousand.
22 For many fell downe wounded,because the
warre *was* of God. And they dwelt in their steads
vntill the [i] captiuitie.
23 And the children of the halfe tribe of Ma-
nasseh dwelt in the land,from Baashan vnto [k] Baal
Hermon,and Senir,and vnto mount Hermon: *for*
they increased.
24 And these were the heads of the housholds
of their fathers,euen Epher & Ishi, and Eliel and
Azriel,and Ieremiah,and Hodauiah, and Iahdiel,
strong men, valiant *and* famous, heads of the
housholdes of their fathers.
25 But they transgressed against the God of
their fathers, and went a whoring after the gods
of the people of the land, whome God had de-
stroyed before them.
26 And the God of Israel [l] stirred vp the spirit
of Pul king of Asshur, and the spirite of Tilgath
Pilneeser king of Asshur, and hee caried them a-
way: *euen* the Reubenites, and the Gadites, and
the halfe tribe of Manasseh, and brought them
vnto * Halah and Habor, and Hara, and to the
riuer Gozan,vnto this day.

f Both the whole countrey and one peculiar citie were called by this name Bashan.

g These twaine were the sonnes of Ishmael,Gen. 25.15.

h To wit,by the Lord that gaue them the victorie.

†Ebr.soules of men

i Meaning,the captiuitie of the ten tribes vnder Tilgath Pilneeser.

k Otherwise called Baal-gad.

l Thus God stirred vp the wicked,and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

*2.King.18.11.

CHAP. VI.

1 The genealogie of the sonnes of Leui, 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes Priestes. 54.57 Their habitations.

THe sonnes of Leui *were* Gershon,Kohath,and
Merari.
2 * And the sonnes of Kohath, Amram, Iz-
har,and Hebron,and Vzziel.
3 And the children of Amram, Aaron, and
Moses & Miriam. And the sonnes of Aaron,*Na-
dab,and Abihu, and * Eleazar,and Ithamar.

*Gen.46.11.exod. 6.16. chap.23.12.

*Leuit.10.1.

*Num.20.25.

4 Eleazar

4 Eleazar begate Phinehas. Phinehas begate
Abishua,
5 And Abishua begate Bukki, and Bukki be-
gate Vzzi,
6 And Vzzi begate Zerahiah, and Zerahiah
begate Meraioth.
7 Meraioth begate Amariah, and Amariah
begate Ahitub.
8 And Ahitub begate [a] Zadok, and Zadok
begate Ahimaaz,
9 And Ahimaaz begate Azariah, and Azariah
begate Iohanan,
10 And Iohanan begate Azariah (it was hee
that was [b] Priest in the house that Salomon built
in Ierusalem)
11 And Azariah begate Amariah, & Amariah
begate Ahitub,
12 And Ahitub begate Zadok, & Zadok be-
gate Shallum,
13 And Shallum begate Hilkiah, and Hilkiah
begate Azariah,
14 And Azariah begate Seraiah, and Seraiah
begate Iehozadak,
15 And [c] Iehozadak departed when the Lord
caried away into captiuitie Iudah and Ierusalem
by the hand of Nebuchad-nezzar.
16 ¶ The sonnes of Leui *were* Gershom, Ko-
hath and Merari.
17 And these bee the names of the sonnes of
Gershom, Libni, and Shimei.
18 And the sonnes of Kohath *were* Amram,
and Izhar, and Hebron and Vzziel.
19 The sonnes of Merari, Mahli and Mushi:
and these are the families of Leui cōcerning their
fathers.
20 Of Gershom, Libni his sonne, Iahath his
sonne, Zimmah his sonne,
21 Ioah his sonne, Iddo his sonne, Zerah his
sonne, Ieaterai his sonne.
22 The sonnes of Kohath, [d] Aminadab his
sonne, *Korah his sonne, Assir his sonne,
23 Elkanah his sonne, and Ebiasaph his sonne,
and Assir his sonne,
24 Tahath his sonne, Vriel his sonne, Vzziah
his sonne, and Shaul his sonne,
25 And the sonnes of Elkanah, Amasai, and
Ahimoth.
26 Elkanah. the sonnes of Elkanah, Zophai
his sonne, and Nahath his sonne,
27 Eliab his sonne, Ieroham his sonne, Elka-
nah his sonne,
28 And the sonnes of Shemuel, the eldest
[e] Vashni, then Abiah.
29 ¶ The sonnes of Merari *were* Mahli, Lib-
ni his sonne, Shimei his sonne, Vzzah his sonne,
30 Shimea his sonne, Haggiah his sonne, Asa-
iah his sonne.
31 And these be they whom Dauid set for to
sing in the house of the Lord, after that the Arke
had [f] rest.
32 And they ministred before the Taberna-
cle, euen the Tabernacle of the Congregation
with [g] singing, vntil Salomon had built the house
of the Lord in Ierusalem: then they continued in
their office, according to their custome.
33 And these ministred with their children of
the sonnes of Kohath, Heman a singer, the sonne
of Ioel, the sonne of Shemuel,
34 The sonne of Elkanah, the sonne of Iero-

a Which was hie Priest after that Abiathar was deposed, according to the prophecie of Eli the Priest, 1.Sam.2.31,35.
b And did valiantly resist king Vzziah, who would haue vsurped the Priests office, 2.Chro.26.17,18.
c That is, he was led into captiuitie with his father Seraiah y^e hie Priest, 2.Kings 25.18.
d Who seemeth to be called Izhar, Exod 6.21.
*Num.16.1.
e Who is also called Ioel, 1.Sam. 8.2. & the 33. verse of this chapter.
f After it was brought to that place where the Temple shoulde be built, and was no more caried to and fro.
g Reade Exod. 37.21.

ham, the sonne of Eliel, the sonne of Toah,
35 The sonne of Zuph, the sonne of Elkanah,
the sonne of Mahath, the sonne of Amasai,
36 The sonne of Elkanah, the sonne of Ioel,
the sonne of Azariah, the sonne of Zephaniah,
37 The sonne of Tahath, the ‖ sonne of Assir,
the sonne of Ebiasaph, the sonne of Korah,
38 The sonne of Izhar, the sonne of Kohath,
the sonne of Leui, the sonne of Israel.
39 And his ‖ brother [h] Asaph stoode on his
right hand: *and* Asaph was the sonne of Berechi-
ah, the sonne of Shimea,
40 The sonne of Michael, the sonne of Baase-
iah, the sonne of Malchiah,
41 The sonne of Ethni, the sonne of Zerah,
the sonne of Adaiah,
42 The sonne of Ethan, the sonne of Zimmah,
the sonne of Shimei,
43 The sonne of Iahath, y^e sonne of Gershom,
the sonne of Leui.
44 And their brethren the sonnes of Merari
were on the left hand, *euen* Ethan the sonne of
Kishi, the sonne of Abdi, the sonne of Malluch,
45 The sonne of Hashabiah, the sonne of A-
maziah, the sonne of Hilkiah,
46 The sonne of Amzi, the sonne of Bani, the
sonne of Shamer,
47 The sonne of Mahli, the sonne of Mushi,
the sonne of Merari, the sonne of Leui.
48 ¶ And their [i] brethren the Leuites were
[k] appointed vnto all the seruice of the Taberna-
cle of the house of God,
49 But Aaron and his sonnes burnt incense
vpon the altar of burnt offering, and on the altar
of incense, for all that was to doe in the most ho-
ly place, and to make an atonement for Israel ac-
cording to all that Moses the seruant of God had
commanded.
50 These are also y^e sonnes of Aaron, Eleazar
his sonne, Phinehas his sonne, Abishua his sonne,
51 Bukki his sonne, Vzzi his sonne, Zerahiah
his sonne,
52 Meraioth his sonne, Amariah his sonne, A-
hitub his sonne,
53 Zadok his sonne, *and* Ahimaaz his sonne.
54 ¶ And these are the [l] dwelling places of
them throughout their townes and coastes, *euen*
of the sonnes of Aaron for the familie of the Ko-
hathites, for the [m] lot was theirs.
55 So they gaue them [n] Hebron in the land of
Iudah and the suburbes thereof round about it.
56 But the fielde of the citie, and the villages
thereof they gaue to Caleb the sonne of Iephun-
neh.
57 And to the sonnes of Aaron they gaue the
cities *of Iudah* for [o] refuge, *euen* Hebron and Lib-
na with their suburbes, and Iattir, and Eshtemoa
with their suburbes,
58 And [p] Hilen with her suburbes, *and* Debir
with her suburbes,
59 And Ashan and her suburbes, and Bethshe-
mesh and her suburbes:
60 ¶ And of the tribe of Beniamin, Geba and
her suburbs, and [q] Alemeth with her suburbs, and
Anathoth with her suburbes: all their cities *were*
thirteene cities by their families.
61 And vnto the sonnes of [r] Kohath the rem-
nant of the familie of the tribe, *euen* of the halfe
tribe of the halfe of Manasseh, by lot ten cities.

‖ Or, nephewe.
‖ Or, cousin.
h Meaning, the cousin of Heman, verse 33.
i The Leuites are called the singers brethren because they came of the same stocke.
k Reade Numb. 4.4.
l Or, cities which were giuen to the Leuites.
m They were first appointed, and prepared for.
n Which was also called Kiriath-arba, Gen.23.2. Iosh 21.11.
o That hee that had killed a man might flee thereunto for succour till his cause were tried, Deut.19.2.
p Which Ioshua calleth Holon, Iosh.15.51. and 21.15.
q Or, Almon, Iosh.21.18.
r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and not of Ephraim, verse 66.

63 And to the ſonnes of Gerſhom according
to their families out of the tribe of Iſſachar, and
out of the tribe of Aſher, and out of the tribe of
Naphtali, and out of the tribe of Manaſſeh in Ba-
ſhan, thirteene cities.
63 Vnto the ſonnes of Merari according to
their families out of the tribe of Reuben, and out
of the tribe of Gad, and out of the tribe of Ze-
bulun, by lot twelue cities.
64 Thus the children of Iſrael gaue to the Le-
uites cities with their ſuburbes.
65 And they gaue by lot out of the tribe of
the children of Iudah, and out of the tribe of the
children of Simeon, and out of the tribe of the
children of Beniamin, theſe cities, which they cal-
led by *their* names.
66 And they of the families of the ſonnes of
Kohath, had cities *and* their coaſtes out of the
tribe of Ephraim.
67 *And they gaue vnto them cities of refuge,
Shechem in mount Ephraim, and her ſuburbes,
and Gezer and her ſuburbes,
68 Iokmeam alſo and her ſuburbes, and Beth-
horon with her ſuburbes,
69 And Aialon and her ſuburbes, and Gath
Rimmon and her ſuburbes,
70 And out of the halfe tribe of Manaſſeh,
|| Aner and her ſuburbes, and || Bileam and her
ſuburbes, for the families of the remnant of the
ſonnes of Kohath.
71 Vnto the ſonnes of f Gerſhom out of the
familie of the halfe tribe of Manaſſeh, Golan in
Baſhan, and her ſuburbes, and || Aſhtaroth with
her ſuburbes,
72 And out of the tribe of Iſſachar, || Kedeſh
and her ſuburbes, Daberath and her ſuburbes,
73 || Ramoth alſo and her ſuburbes, and || A-
nem with her ſuburbes,
74 And out of the tribe of Aſher, Maſhal and
her ſuburbes, and Abdon and her ſuburbes,
75 And || Hukok and her ſuburbes, & Rehob
and her ſuburbes,
76 And out of the tribe of Naphtali, Kedeſh
in Galilea and her ſuburbes, and || Hammon, and
her ſuburbes, and || Kiriathaim and her ſuburbes.
77 Vnto the reſt of the children of Merari
were giuen out of the tribe of Zebulun || Rimmon
and her ſuburbes, || Tabor and her ſuburbes,
78 And on the other ſide Iorden *by* Iericho,
euen on the Eaſtſide of Iorden, out of the tribe of
Reuben, * Bezer in the wilderneſſe with her ſub-
urbes, and Iahzah with her ſuburbes,
79 And Kedemoth with her ſuburbes, & Me-
phaath with her ſuburbes,
80 And out of ẏ tribe of Gad Ramoth in Gi-
lead ẘ her ſuburbes, & Mahanaim ẘ her ſuburbs,
81 And Heſhbon with her ſuburbes, and Iaa-
zer with her ſuburbes.

*Iosh.21.21.
|| Or, Tanach, Ioſh. 21.25.
|| Or, Gath-rimmon.
f Who in the firſt verſe is called alſo Gerſhon.
|| Or, Beeſhterah, Ioſh.21.27.
|| Or, Kiſhon, Ioſh. 21.28.
|| Or, Iarmuth, Ioſh. 21.29.
|| Or, Engannim, Ioſh.21.29.
|| Or, Helkah, Ioſh. 21.31.
|| Or, Ammothdor, Ioſh.21.32.
|| Or, Kartan, Ioſh.21.32.
|| Or, Iokneam.
|| Or, Kartah, Ioſh. 21.34.
*Ioſh.20.8. and 21.36.

CHAP. VII.

1 The genealogie of Iſſachar, Beniamin, 13 Naphtali, 14 Manaſſeh, 20 Ephraim, 30 and Aſher.

1 AND the ſonnes of Iſſachar *were* Tola & || Pu-
ah, a Iaſhub, and Shimron, foure,
2 And the ſonnes of Tola, Vzzi, & Rephaiah,
and Ieriel, and Iahmai, and Tibſam, and Shemuel,
heads in the houſholdes of their fathers. Of Tola
were valiant men of warre in their generations,
b whoſe number *was* in the dayes of Dauid two
and twentie thouſand, and ſixe hundreth.

|| Or, Phuuah.
a Who alſo is called Iob, Gen. 46.13.
b That is, their number was found thus great when Dauid numbred the people, 2.Sam. 24.1.

3 And the ſonne of Vzzi *was* Izrahaiah, and
the ſonnes of Izrahaiah, Michael, and Obadiah,
and Ioel, and Iſhiah, c fiue men all princes.
4 And with them in their generations after
the houſhold of their fathers *were* bandes of men
of warre for battell ſixe and thirtie thouſand: for
they had many wiues and children.
5 And their || brethren among all the families of
Iſſachar *were* valiant men of warre, rekoned in all
by their genealogies foure ſcore & ſeuen thouſand.
6 ¶ The *ſonnes* of Beniamin *were* Bela, and
Becher, and d Iediael, e three.
7 And the ſonnes of Bela, Ezbon, and Vzzi,
and Vzziel, and Ierimoth, & Iri, fiue heads of the
houſholds of their fathers, valiant men of warre,
and were rekoned by their genealogies, two and
twentie thouſand and thirtie and foure.
8 And the ſonnes of Becher, Zemirah, and
Ioaſh, and Eliezer, and Elioenai, and Omri, and
Ierimoth, and Abiah, and Anathoth, and Alameth:
all theſe were the ſonnes of Becher.
9 And they were numbred by their genea-
logies according to their generations, and the
chiefe of the houſes of their fathers, valiant men
of warre, twenty thouſand and two hundreth.
10 And the ſonne of Iediael *was* Bilhan, and
the ſonnes of Bilhan, Ieuſh, and Beniamin, and
Ehud, and Chenaanah, and Zethan, and Thar-
ſhiſh, and Ahiſhahar.
11 All theſe were the ſonnes of Iediael, chiefe
of the fathers, valiant men of warre, ſeuenteene
thouſand and two hundreth, marching in battell
aray to the warre.
12 And Shuppim & Huppim *were* the ſonnes
of || Ir, *but* Huſhim *was* the ſonne f of || another.
13 ¶ The ſonnes of Naphtali, Iahziel, & Guni,
and Iezer, & || Shallum g of the ſonnes of Bilhah.
14 The ſonne of Manaſſeh, *was* Aſhriel whom
ſhee bare vnto him, *but* his concubine of Aram
bare Machir the * father of Gilead.
15 And Machir tooke to wife *the ſiſter* of
Huppim & Shuppim, and the name of their ſiſter
was Maachah. And the name of the ſecond *ſonne*
was Zelophehad, and Zelophehad had daughters.
16 And Maachah the wife of Machir bare a
ſonne, and called his name || Pereſh, and the name
of his brother was Shereſh: and his ſonnes *were*
Vlam and Rakem.
17 And the ſonne of Vlam *was* Bedan. Theſe
were the ſonnes of Gilead the ſonne of Machir,
the ſonne of Manaſſeh.
18 And h his ſiſter Molecheth bare Iſhod, and
Abiezer, and Mahalah.
19 And the ſonnes of Shemida *were* Ahian,
and Shechem, and Likhi, and Aniam.
20 ¶ The ſonnes alſo of Ephraim *were* Shu-
thelah, and Bered his ſonne, and Tahath his ſonne,
and his ſonne Eladah, and Tahath his ſonne,
21 And Zabad his ſonne, and Shuthelah his
ſonne, and Ezer, & Elead: and the men of i Gath
that were borne in the land, ſlewe them, becauſe
they came downe to take away their cattell.
22 Therefore Ephraim their father mourned
many dayes, and his || brethren came to comfort
him.
23 And when he went in to his wife, ſhe con-
ceiued, and bare him a ſonne, and he called his
name Beriah, becauſe affliction was in his houſe.
24 And his || daughter *was* Sherah, which built
Beth-horon

c Meaning, the foure ſonnes and the father.
|| Or, kinſemen.
d Called alſo Aſhbel, Gen.46.21. Num.26.38.
e Which were the chiefe: for elſ there were ſeuen in all, as appeareth Gen.46.21.
|| Or, Iri.
f Meaning, that he was not the ſonne of Beniamin but of Dan, Gen.46.23.
|| Or, of Aher.
|| Or, Shillem, Gen.46.24.
g Theſe came of Dan and Naphtali, which were the ſonnes of Bilhah, Gen.46.23,24,25.
* Num.26.29,31. ioſh.17.1.
|| Or, Iezer, Num. 26.30.
h Meaning, the ſiſter of Gilead.
i Which was one of the fiue principall cities of the Philiſtims, ſlewe the Ephraimites.
|| Or, kinſfolkes.
|| Or, neece.

Beth-horon the nether, and the vpper, and Vzzen
Sheerah.
25 And Rephah *was* his k sonne, & Resheph,
and Telah his sonne, and Tahan his sonne,
26 Laadan his sonne, Ammihud his sonne, E-
lishama his sonne,
27 Non his sonne, Iehoshua his sonne.
28 And their possessions and their habitations
were Beth-el, and the villages thereof, and East-
ward Naaran, and Westward Gezer with the vil-
lages thereof, Shechem also and the villages
thereof, vnto || Azzah, and the villages thereof,
29 And by the places of the children of Ma-
nasseh, Beth-shean and her villages, Taanach and
her villages, Megiddo and her villages, Dor and
her villages. In those dwelt the children of Io-
seph the sonne of Israel.
30 ¶ * The sonnes of Asher *were* Imnah, and
Isuah, & Ishuai, and Beriah, and Serah their sister.
31 And the sonnes of Beriah, Heber, and
Malchiel, which is the father of Birzauith.
32 And Heber begate Iaphlet, and Shomer,
and Hotham, and Shuah their sister.
33 And the sonnes of Iaphlet *were* Pasach,
and || Bimhal, and Ashuath: these were the chil-
dren of Iaphlet.
34 And the sonnes of Shamer, Ahi, and Roh-
gah, Iehubbah, and Aram.
35 And the sonnes of his brother Helem were
Zophath, and Iimna, and Shelesh and Amal.
36 The sonnes of Zophah, Suah, and Harne-
pher, and Shual, and Beri, and Imrah,
37 Bezer and Hod, and Shamma, and Shil-
shah, and Ithran, and Beera.
38 And the sonnes of Iether, Iephunneh, and
Pispa and Ara.
39 And the sonnes of Vlla, Harah, & Haniel,
and Rizia.
40 All these were ẏ children of Asher, the heads
of their fathers houses, noble men, valiant men of
warre *and* chiefe princes, and they were reckoned
by their genealogies for warre and for battell to
the number of sixe and twentie thousand men.

k To wit, of Ephraim.

|| Or, Adaiah.

* Gen. 46.17.

|| Or, Bimhal.

CHAP. VIII.

1 *The sonnes of Beniamin. 33 And race of Saul.*

BEniamin also a begate Bela his eldest sonne,
Ashbel the second, and Aharah the third,
2 Nohah the fourth, and Rapha the fift.
3 And the sonnes of Bela were Addar, and
Gera, and Abihud,
4 And Abishua, and Naaman and Ahoah,
5 And Gera, and Shephuphan, and Huram.
6 ¶ And these are the sonnes of Ehud: these
were the chiefe fathers of those that inhabited
Geba: and b they were caried away captiues to
Monahath,
7 And Naaman, and Ahiah, and Gera, he ca-
ryed them away captiues: and c he begate Vzza,
and Ahihud.
8 And Shaharaim begate *certaine* in the coun-
trey of Moab, after he had sent d away Hushim
and Baara his wiues.
9 He begate, I say, of Hodesh his wife, Iobab
and Zibia, and Mesha, and Malcham,
10 And Ieuz and Shachia and Mirma: these
were his sonnes, *and* chiefe fathers.
11 And of Hushim he begate Ahitub & Elpaal.
12 And the sonnes of Elpaal *were* Eber, and
Misham and Shamed (which built Ono, and Lod,
and the villages thereof)
13 And Beriah and Shema (which were the
chiefe fathers among the inhabitants of Aialon:
they draue away the inhabitants of Gath)
14 And Ahio, Shashak and Ierimoth,
15 And Sebadiah, and Arad, and Ader,
16 And Michael, and Ispah, and Ioha, the
sonnes of Beriah,
17 And Zebadiah, and Meshullam, and Hizki,
and Heber,
18 And Ishmerai and Izliah, and Iobab, the
sonnes of Elpaal,
19 Iakim also, and Zichri, and Sabdi,
20 And Elienai, and Zillethai, and Eliel,
21 And || Adaiah, and Beraiah, and Shimrah
the sonnes of Shimei,
22 And Ishpan, and Eber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothiiah,
25 Iphedeiah & Penuel the sonnes of Shashak,
26 And Shamsherai, and Shehariah, and A-
thaliah,
27 And Iaareshiah, and Eliah, and Zichri, the
sonnes of Iehoram.
28 These were the chiefe e fathers according
to their generations, *euen* princes, which dwelt in
Ierusalem.
29 And at * Gibeon dwelt the father of Gibe-
on, and the name of his wife *was* Maachah.
30 And his eldest sonne *was* Abdon, then Zur,
and Kish, and Baal, and Nadab,
31 And Gidor, and Ahio, and Zacher.
32 And Mikloth begate Shimeah: these also
dwelt with their brethren in Ierusalem, *euen* by
their brethren.
33 And f Ner begate Kish, and Kish begate
Saul, and Saul begate Ionathan, and Malchishua,
and Abinadab, and g Eshbaal.
34 And the sonne of Ionathan *was* h Merib-
baal, and Merib-baal begate Micah.
35 And the sonnes of Micah *were* Pithon, and
Melech, and Tarea, and Ahaz.
36 And Ahaz begate Iehoadah, & Iehoadah
begate Alemeth, and Azmaueth, and Zimri, and
Zimri begate Moza,
37 And Moza begate Bineah, whose sonne *was*
Raphah, *and* his sonne Eleasah, *&* his sonne Azel.
38 And Azel had sixe sonnes, whose names are
these, Azrikam, Bocheru and Ishmael, and Shea-
riah, and Obadiah, and Hanan: all these were the
sonnes of Azel.
39 And the sonnes of Eshek his brother *were*
Vlam his eldest sonne, Iehush the second, and Eli-
phelet the third.
40 And the sonnes of Vlam *were* valiant men
of warre which shot with the bow, and had many
sonnes and nephewes, an hundreth and fiftie: all
these were of the sonnes of Beniamin.

a He continueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul.

b Meaning, the inhabitants of the citie of Geba.

c To wit, Ehud.

d After he had put away his two wiues.

|| Or, Araiah.

e The chiefe of the tribe of Beniamin, that dwelt in Ierusalem.

* Chap. 9.35.

f Who in the 1. Sam. 9.1. is called Abiel.

g He is also named Ishbosheth, 2. Sam. 2.8.

h He is likewise called Mephibosheth, 2. Sam. 9.6.

CHAP. IX.

1 *All Israel and Iudah numbred. 10 Of the Priestes and Leuites, 11.18. And of their offices.*

THus all Israel were numbred by their genea-
logies: and beholde, they are written in the
booke of the Kings of Israel & of Iudah, *&* they
were a caried away to Babel for their transgressiō.
2 ¶ And the chiefe inhabitants that dwelt in
their owne possessions, *and* in their owne cities,
euen Israel, the Priestes, the Leuites, and the b Ne-
thinims.

a Hitherto he hath described their genealogies before they went into captiuitie, and now he describeth their historie after their returne.

b Meaning, the Gibeonites which serued in the Temple, reade Iosh. 9.23.

3 And

3 And in Ierusalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manasseh.
4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Bani: of the children of Pharez, the sonne of Iudah.
5 And of Shiloni, Asaiah the eldest, and his sonnes.
6 And of the sonnes of Zerah, Ieuel, and their brethren sixe hundreth and ninetie.
7 And of the sonnes of Beniamin, Sallu the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hasenuah,
8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Vzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibniiah.
9 And their brethren according to their generations nine hundreth, fiftie and sixe: all these men were ‖ chiefe fathers in the housholdes of their fathers.

‖ Or, chiefe of the familie.

10 ¶ And of the Priestes, Iedaiah, and Iehoiarib, and Iachin,
11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the c chiefe of the house of God,

c That is, he was the hie Priest.

12 And Adaiah the sonne of Ieroham, the sonne of Pashhur, the sonne of Malchiiah, and Maasai the sonne of Adiel, the sonne of Iahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.
13 And their brethren the chiefe of the housholds of their fathers a thousand, seuen hundreth and threescore valiant men, for the d worke of the seruice of the house of God.

d To serue in the Temple, euery one according to his office.

14 ¶ And of the Leuites, Shemaiah the sonne of Hasshub, the sonne of Azrikam, the sonne of Hashabiah, the sonnes of Merari,
15 And Bakbakkar, Heresh and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,
16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthun, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.
17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, & their brethren: Shallum *was* the chiefe.
18 For they were porters to this time by companies of the children of Leui vnto the e Kings gate Eastward.

e So called, because the King came into the Temple thereby, and not the common people.

19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) *were* ouer the worke, *and* office to keepe the gates of the f Tabernacle: so their families *were* ouer the hoste of the Lord, keeping the entrie.

f Their charge was, that none should enter into those places, which were only appointed for the Priests to minister in.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord *was* with him.
21 Zechariah the sonne of Meshelemiah *was* the porter of the doore of the Tabernacle of the Congregation.
22 All these were chosen for porters of the gates, two hundreth & twelue, which were numbred according to their genealogies by their townes. Dauid established these and Samuel the Seer ‖ in their perpetuall office.

‖ Or, for their fidelitie.

23 So they & their children had the ouersight of the gates of the house of the Lord, *euen* of the house of the Tabernacle by wardes.
24 The porters were in foure quarters Eastward, Westward, Northward, and Southward.
25 And their brethren, *which were* in their townes, came at g seuen dayes from time to time with them.

g They serued weekely, as Ezr. 4.10.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the ‖ chambers, and of the treasures in the house of God.

‖ Or, opening of the doores.

27 And they lay round about the house of God, because the charge *was* theirs, and they caused it to be opened euery morning.
28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.
29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, & of the h floure, & the wine, and the oyle, and the incense, and the sweete odours.

h Whereof the meate offring was made, Leuit. 2. 1.

30 And certaine of the sonnes of the Priestes made oyntments of sweete odours.
31 And Mattithiah one of ẏ Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things ẏ were made in ẏ frying pan.
32 And other of their brethren the sonnes of Kohath had the ouersight of the * shewbread to prepare it euery Sabbath.

* Exod. 25. 30.

33 And these are the singers, the chiefe fathers of the Leuites, *which dwelt* in the chambers, i and had none other charge: for they had to do in that businesse day and night.

i But were continually occupied in singing prayses to God.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Ierusalem.
35 * And in Gibeon dwelt ‖ ẏ father of Gibeon, Ieiel, & the name of his wife *was* Maachah.

* Chap. 8. 29.
‖ Or, Abigibeon.

36 And his eldest sonne *was* Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,
37 And Gedor, and Ahio, and Zechariah, and Mikloth.
38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, *euen* by their brethren.
39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan and Malchishua, and Abinadab and Eshbaal.

* 1. Sam. 14. 51. chap. 8. 33.

40 And the sonne of Ionathan *was* Merib-baal: and Merib-baal begate Micah.
41 And the sonnes of Micah *were* Pithon, and Melech and Tahrea.
42 And Ahaz begate k Iarah, and Iarah begat Alemeth, and Azmaueth, and Zimri; and Zimri begate Moza.

k Who was also called Iehoadah, Chap. 8. 36.

43 And Moza begate Binea, whose sonne *was* Rephaiah, & his sonne *was* Eleasah, *and* his sonne Azel.
44 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, & Ismael, & Sheariah, & Obadiah, & Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battel of Saul against the Philistims, 4 In which he dieth, 6 And his sonnes also. 13 The cause of Sauls death.

THen * the Philistims fought against Israel: and the men of Israel fled before the Philistims, and fell downe slaine in mount Gilboa.

* 1. Sam. 31. 1.

2 And the Philistims pursued after Saul and after his sonnes, & the Philistims smote Ionathan, &

and

and Abinadab, & Malchishua the sonnes of Saul.
3 And the battell was sore against Saul, and the archers † hit him, & he was wounded of the archers.

† Ebr. found.

4 Then sayde Saul to his armour bearer, Drawe out thy sworde, and thrust me thorowe therewith, least these vncircumcised come and mocke at me: but his armour bearer would not, for he was sore afrayd: therefore Saul tooke the sword and fell vpon it.
5 And when his armour bearer saw ÿ Saul was dead, he fell likewise vpon the sword and died.
6 So Saul died and his three sonnes, & all his house, they died together.
7 And when all the men of Israel that were in the valley, sawe how they fledde, and that Saul and his sonnes were dead, they forsooke their cities, and fled away, and the Philistims came and dwelt in them.
8 And on the morowe when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes † lying in mount Gilboa.

† Ebr. fallen.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.
10 And they layd vp his armour in the house of their god, and set vp his head in the house of a Dagon.

a Which was the idole of the Philistims, and from the belly downewarde had the forme of a fish, and vpward of a man.

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul,
12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oke in Iabesh, and fasted seuen dayes.
13 So Saul died for his transgression, that hee committed against the Lord, * *euen* against the worde of the Lord, which he kept not, and in that he sought & asked counsel of a || * familiar spirit,
14 And asked not of the Lord: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Ishai.

* 1.Sam.15.23.
|| Or, witch, and sorcerie.
* 1.Sam.28.8.

CHAP. XI.

3 After the death of Saul is Dauid anoynted in Hebron. 5 The Iebusites rebell against Dauid, from whome hee taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

THen *all Israel a gathered themselues to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.
2 And in time past, euen when Saul was King, thou leddest Israel out & in: and the Lord thy God sayd vnto thee, Thou shalt feede my people Israel, and thou shalt be captaine ouer my people Israel.

* 1.Sam.5.1.
a This was after the death of Ishbosheth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and sixe monethes in Hebron, 2.Sam.5.5.

3 So came all the Elders of Israel to the King to Hebron, & Dauid made a couenant with them in Hebron before the Lord. And they anoynted Dauid King ouer Israel, * according to the worde of the Lord by the hand of Samuel.

* 1.Sam.16.13.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where *were* the Iebusites, the inhabitants of the land.
5 And the inhabitants of Iebus sayd to Dauid, Thou shalt not come in hither. Neuerthelesse Dauid tooke the tower of Zion, which is the citie of Dauid.
6 And Dauid sayd, * Whosoeuer smiteth the Iebusites first, shalbe the chiefe and captaine. So Ioab the sonne of Zeruiah went first vp, and was captaine.

* 2.Sam.5.8.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.
8 * And he built the citie on euery side, from Millo euen round about: and Ioab repayred the rest of the citie.

* 2.Sam.5.9.

9 And Dauid prospered, and grewe: for the Lord of hostes *was* with him.
10 ¶ * These also are the chiefe of the valiant men that were with Dauid, & ioyned their force with him in his kingdome with all Israel, to make him King ouer Israel, according to the worde of the Lorde.

* 2.Sam.23.8.

11 And this is the number of the valiant men whome Dauid had, Iashobeam the sonne of Hachmoni, the b chiefe among thirtie: he lift vp his speare against three hundreth, *whom* he slewe at one time.
12 And after him *was* Eleazar the sonne of || Dodo the Ahohite, which was one of the three valiant men.

b Meaning, the most excellent & best esteemed for his valiantnesse: some reade, the chiefe of the Princes.
|| Or, his vncle.

13 He was with Dauid at Pas dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.
14 And they stood in the middes of the fielde, c and saued it, and slewe the Philistims: so the Lord gaue a great victorie.
15 ¶ And three of the d thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

c This act is referred to Shammah, 2.Sam.23.11. which seemeth was the chiefest of these.
d That is, Eleazar and his two companions.

16 And when Dauid *was* in the hold, the Philistims garison *was* at Beth-lehem.
17 And Dauid longed, and sayde, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

* 2.Sam.23.15.

18 Then these three brake thorowe ÿ hoste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, & tooke it and brought it to Dauid: but Dauid would not drinke of it, but powred it *for an oblation* to the Lord,
19 And said, Let not my God suffer me to doe this: should I drinke the e blood of these mens liues? for they haue brought it with the ieopardie of their liues: therefore he would not drinke it: these things did these three mightie men.

e That is, this water, for the which they ventered their blood.

20 ¶ And Abishai the brother of Ioab, he was chiefe of the three, & he lift vp his speare against three hundreth, *and* slew them, and had the name among the three.
21 Among the three hee was more honourable then the two, and he was their captaine: * but he attained not vnto the *first* three.

* 2.Sam.23.19.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many actes, *and was* of Kabzeel, hee slewe two || strong men of Moab: he went downe also and slew a lion in the middes of a pit in time of snowe.

|| Or, lions.

23 And he slew an Egyptian, a man of great stature, *euen* fiue cubites long, and in the Egyptians hand *was* a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.
24 These things did Benaiah ÿ sonne of Iehoiada, & had the name among the three worthies.

25 Behold, he was honourable among thirtie,
but he attained not vnto the [f] *first* three. * And
Dauid made him of his counsell.

f Meaning, those three which brought the water to Dauid.
* 2.Sam.23.23.

26 ¶ These also *were* valiant men of warre,
Asahel the brother of Ioab, Elhanan the sonne
of Dodo of Beth-lehem,
27 [g] Shammoth the Harodite, Helez the Pe-
lonite,

g Called also Shemmoah, 2.Sam.23.25.

28 Ira the sonne of Ikkesh the Tekoite, Abi-
ezer the Antothite,
29 [h] Sibbecai the Husathite, Ilai the Ahohite,
30 Maharai the Netophathite, Heled ỹ sonne
of Baanah the Netophathite,

h He is also called Mebunnai, 2.Sam.23.27.

31 Ithai the sonne of Ribai of Gibeah of the
children of Beniamin, Benaiah the Pirathonite,
32 Hurai of the riuers of Gaash, Abiel the
Arbathite,
33 Azmaueth the Baharumite, Elihaba the
Shaalbonite,
34 The sonnes of Hashem the Gizonite, Io-
nathan the sonne of Shageh the Harite,
35 Ahiam the sonne of Sacar the Hararite, E-
liphal the sonne of Vr,
36 Hepher the Mecherathite, Ahiiah the Pe-
lonite,
37 Hezro the Carmelite, Naarai the sonne of
Ezbai,
38 Ioel the brother of Nathan, Mibhar the
sonne of Haggeri,
39 Zelek the Ammonite, Nahrai the Bero-
thite, the armour bearer of Ioab, the sonne of
Zeruiah,
40 Ira the Ithrite, Garib the Ithrite,
41 Vriah the Hittite, Zabad the sonne of Ah-
lai,
42 Adina the sonne of Shiza the Reubenite,
a captaine of the Reubenites, and thirtie with
him,
43 Hanan the sonne of Maachah, and Iosha-
phat the Mithnite,
44 Vzia the Ashterathite, Shama and Ieiel the
sonnes of Otham the Aroerite,
45 Iediael the sonne of Shimri, and Ioha his
brother the Tizite,
46 Eliel the Mahauite, and Ieribai and Iosha-
niah the sonnes of Elnaam, and Ithmah the Mo-
abite,
47 Eliel and Obed, and Iaasiel the Mesobaite.

CHAP. XII.

1 Who they were that went with Dauid when hee fled from Saul. 14 Their valiantnesse. 23 They that came vnto him vnto Hebron out of euery tribe to make him King.

These also are they that came to Dauid to
[a] Ziklag, while he was yet kept close, because
of Saul the sonne of Kish: and they were among
the valiant and helpers of the battell.

a To take his part against Saul, who persecuted him.

2 They were weaponed with bowes, & could
vse the right and the left hand with stones and
with arrowes *and* with bowes, *and were* of Sauls
[b] brethren, *euen* of Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with slings, Iudg.20.16.

3 The chiefe *were* Ahiezer, and Ioash the
sonnes of Shemaah a Gibeathite, and Ieziel, and
Pelet the sonnes of Asmaueth, Berachah & Iehu
the Antothite,
4 And Ishmaiah the Gibeonite, a valiant
man among thirtie, and aboue the thirtie, and Ie-
remiah, and Iehaziel, and Iohanan, and Iosha-
bad the Gederathite,
5 Eluzai, and Ierimoth, and Bealiah, and She-
mariah, and Shephatiah the Haruphite,
6 Elkanah, and Ishiah, and Azariel, and Ioe-
zer, Iashobeam of Hakorehim
7 And Ioelah, and Zebadiah, the sonnes of
Ieroham of ‖ Gedor,

‖ Or, Gedua.

8 And of the Gadites there separated them
selues some vnto Dauid into the holde of the wil-
dernesse, valiant men of warre, *and* men of armes,
and apt for battell, which could handle ‖ speare
and shielde, and their faces *were like* the faces of
[c] lions, and *were* like the roes in the mountaines
in swiftnesse,

‖ Or, buckler.
c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the second, Eliab
the third,
10 ‖ Mishmanah the fourth, Ieremiah the
fift,

‖ Or, Masmannah.

11 Attai the sixt, Eliel the seuenth,
12 Iohanan the eight, Elzabad the ninth,
13 Ieremiah the tenth, Machbannai the ele-
uenth.
14 These were the sonnes of Gad, captaines
of the hoste: one of the least *could resist* an hun-
dreth, and the greatest a thousand.
15 These are they that went ouer Iorden in
the [d] first moneth when he had filled ouer all his
bankes, and put to flight all them of the valley,
toward the East and the West.

d Which the Ebrewes called Nisan or Abib, conteining halfe March and halfe April, when Iorden was wont to ouerflowe his bankes, read Iosh.3.15.

16 And there came of the children of Benia-
min, and Iudah to the holde vnto Dauid,
17 And Dauid went out to meete them, and
answered and sayde vnto them, If yee be come
peaceably vnto me to helpe me, mine heart shall
be knit vnto you, but if you *come* to betray me
to mine aduersaries, *seeing* there is no wickednes
in mine handes, the God of our fathers beholde
it, and rebuke it.
18 And the [e] spirit came vpon Amasai, which
was the chiefe of thirtie, *and he sayd*, Thine *are
wee*, Dauid, and with thee, O sonne of Ishai.
Peace, peace be vnto thee, and peace bee vnto
thine helpers: for thy God helpeth thee. Then
Dauid receiued them, and made them captaines
of the garison.

e The spirit of boldnesse & courage moued him to speake thus.

19 ¶ And of Manasseh *some* fell to Dauid,
when hee came with the Philistims against Saul
to battell, but they [f] helped them not: for the
Princes of the Philistims * by aduisement sent
him away, saying, He will fall to his master Saul
‖ for our heads.

f They came onely to helpe Dauid and not to succour the Philistims, which were enemies to their countrey.
* 1.Sam.29.4.
‖ Or on the ieopardie of our heads.

20 As hee went to Ziklag, there fel to him of
Manasseh, Adnah, and Iozabad, and Iediael, and
Michael, and Iozabad, and Elihu, and Ziltai,
heads of the thousands that were of Manasseh.
21 And they helped Dauid against [g] that
band: for they were all valiant men & were cap-
taines in the hoste.

g To wit, of the Amalekites which had burned the citie Ziklag, 1.Samuel 3.1,9.

22 For at that time day by day there came to
Dauid to helpe him, vntill it was a great hoste,
like the hoste of [h] God.

h Meaning, mightie or strong: for the Ebrewes say a thing is of God, when it is excellent.

23 And these are the numbers of the cap-
taines that were armed to battell, *and* came to
Dauid to Hebron to turne the kingdome of Saul
to him, according to the worde of the Lorde.
24 The children of Iudah that bare shield and
‖ speare, *were* sixe thousand and eight hundreth
armed to the warre.

‖ Or, buckler.

25 Of the children of Simeon valiant men of
warre, seuen thousand and an hundreth.
26 Of the children of Leui foure thousande
and

and sixe hundreth.
27 And Iehoiada *was* the chiefe of them of
i Aaron: and with him three thousand and seuen
hundreth.

i Of the Leuites which came by discent of Aaron.

28 And Zadok a yong man very valiant, and
of his fathers housholde *came* two and twentie
captaines.
29 And of the children of Beniamin the bre-
thren of Saul three thousand: for a great part of
them vnto that time k kept the ward of the house
of Saul.

k That is, the greatest number tooke Sauls part.

30 And of the children of Ephraim twentie
thousand, and eight hundreth valiant men *and* fa-
mous men in the houshold of their fathers.
31 And of the halfe tribe of Manasseh eigh-
teene thousand, which were appointed by name
to come and make Dauid King.
32 And of the children of Issachar which
were men that had vnderstanding of the l times,
to knowe what Israel ought to doe: the heades
of them *were* two hundreth, & all their brethren
were at his commandement.

l Men of good experience, which knewe at all times what was to be done.

33 Of Zebulun that went out to battel, expert
in warre, *and* in all instruments of warre, fiftie
thousande || which could set the battell in aray:
they were not of † double heart.

|| Or, set themselues in aray.
† Ebr. heart and heart.

34 And of Naphtali a thousand captaines, and
with them with shielde and speare seuen and thir-
tie thousande.
35 And of Dan expert in battell, eight and
twentie thousand, and sixe hundreth.
36 And of Asshur that went out to the battel
and were trained in the warres, fourtie thousand.
37 And of the other side of Iorden of the
Reubenites, and of the Gadites, and of the halfe
tribe of Manasseh with all instruments of warre to
fight with, an hundreth and twentie thousand.
38 m All these men of warre || that could leade
an armie, came with || vpright heart to Hebron to
make Dauid King ouer all Israel: and all the rest
of Israel *was* of one accorde to make Dauid King.
39 And there they were with Dauid three
daies, eating and drinking: for their n brethren
had prepared for them.

m So that his whole hoste were three hundreth twentie and two thousand, two hundreth twentie and two.
|| Or, fight in their aray.
|| Or, with a good courage.
n The rest of the Israelites.

40 Moreouer they that were neere them vn-
till Issachar, and Zebulun, and Naphtali brought
bread vpon asses, and on camels, and on mules,
and on exen, *euen* meate, floure, figges, and rei-
sins, and wine and oyle, and beeues and sheepe a-
bundantly: for there was ioy in Israel.

CHAP. XIII.

*7 The Arke is brought againe from Kiriath-iearim to Ierusa-
lem. 9 Vzza dieth because he touched it.*

AND Dauid counselled with the captaines of
thousands and of hundreths, *and* with all the
gouernours.
2 And Dauid saide to all the Congregation of
Israel, If it seeme good to you, and that it procee-
deth of the Lorde our God, we wil sende to and
fro vnto our brethren, that are left in all the land
of Israel (for with them are the Priestes and the
Leuites in the cities *and* their suburbes) that they
may assemble themselues vnto vs.
3 And we will bring againe the a Arke of our
God to vs: for we sought not vnto it in the dayes
of Saul.

a His first care was to restore religion, which had in Sauls dayes bene corrupted and neglected.

4 And all the Congregation answered, Let
vs doe so: for the thing seemed good in the eies
of all the people.
5 ¶ * So Dauid gathered all Israel together
from || Shihor in Egypt, euen vnto the entring of
Hamath, to bring the Arke of God from b Kiri-
ath-iearim.

* 2. Sam. 6. 2.
|| Or, Nilus.
b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2. Sam. 6. 3.

6 And Dauid went vp and all Israel to || Baa-
lath in Kiriath-iearim, that was in Iudah, to bring
vp from thence the Arke of God the Lorde that
dwelleth betweene the Cherubims, where his
Name is called on.

|| Or, Baale, yeude 2 Sam. 6. 2.

7 And they caryed the Arke of God in a new
cart out of the house of Abinadab: and Vzza and
Ahio c guided the cart.

c The sonnes of Abinadab.

8 And Dauid and all Israel plaied before
d God with all *their* might, both with songs and
with harpes, and with violes, and with timbrels &
with cymbals and with trumpets.

d That is before the Arke where God shewed him selfe: so that the signe is taken for the thing signified, which is common to all sacraments both in the olde and newe Testament.

9 ¶ And when they came vnto the thresshing
floore of e Chidon, Vzza put forth his hand to
holde the Arke, for the oxen did shake it.

e Called also Nachon, 2. Sam. 6, 6.

10 But the wrath of the Lord was kindled a-
gainst Vzza, and he smote him, because he layed
his hande vpon the Arke: so he died there f be-
fore God.

f Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priestes, Numb 4. 15 so that here all good intentions are condemned except they be commanded by the worde of God.

11 And Dauid was angrie, because the Lorde
had made a breach in Vzza, and hee called the
name of that place Perez-Vzza vnto this day.
12 And Dauid feared God that day, saying,
How shall I bring in to me the Arke of God?
13 Therefore Dauid brought not the Arke to
him into the citie of Dauid, but caused it to turne
into the house of g Obed Edom the Gittite.
14 So the Arke of God remained in the house
of Obed Edom, *euen* in his house three moneths:
and the Lord blessed the house of Obed Edom,
and all that he had.

g Who was a Leuite, and called Gittite, because he had dwelt at Gath.

CHAP. XIIII.

*1 Hiram sendeth wood and workemen to Dauid. 4 The names
of his children. 8 14 By the counsell of God he goeth against
the Philistims, and ouercommeth them. 15 God fighteth
for him.*

THen * sent Hiram the King of † Tyrus mes-
sengers to Dauid, and Cedar trees, with ma-
sons and carpenters to build him and house.

* 2. Sam. 5. 11.
† Ebr. Zor.

2 Therefore Dauid knewe that the Lord had
cōfirmed him King ouer Israel, *and* that his king-
dome was lift vp on hie, because of his a people
Israel.

a Because of Gods promes made to the people of Israel.

3 ¶ Also Dauid tooke moe wiues at Ierusalem,
and Dauid begate moe sonnes and daughters.
4 And these are the names of the children
which he had at Ierusalem, Shammua, and Sho-
bab, Nathan, and Salomon,
5 And Ibhar, and Elishua, and b Elpalet,
6 And Nogah, and Nepheg, and Iaphia.
7 And Elishama, and || Beeliada, and Elipha-
let.

b Elpalet and Nogah are not mentioned, 2. Sam. 3. 14. so there are but eleuen, and here thirteene.
|| Or, Eliada.

8 But when the Philistims heard that Dauid
was anointed King ouer Israel, all the Philistims
came vp to seeke Dauid. And when Dauid heard,
he went out against them.
9 And the Philistims came, and spred them
selues in the valley of Rephaim.
10 Then Dauid asked counsell at God, saying,
Shall I goe vp against the Philistims, and wilt
thou deliuer them into mine hande? And the
Lorde saide vnto him, Goe vp: for I will deliuer
them into thine hand.
11 So they came vp to Baal-perazim, and Da-
uid smote them there: and Dauid saide, God hath
deuided

diuided mine enemies with mine hand, as waters are diuided: therefore they called the name of that place, [e] Baal-perazim.

e That is, the valley of diuisions, because the enemies were dispersed there like waters.

12 And there they had left their gods: and Dauid said, Let them euen be burnt with fire.

13 Againe the Philistims came & spread them selues in the valley.

14 And when Dauid asked againe counsell at God, God saide to him, Thou shalt not goe vp after them, *but* turne away from them, that thou maiest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the toppes of the mulberie trees, then goe out to battell: for God is gone foorth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commaunded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all landes: and the Lorde brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioye. 29 Dauid dauncing before it, is despised of his wife Michal.

AND *Dauid* made him houses in the [a] citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

a That was in the place of the citie called Zion, 2. Sam. 5. 7, 9.

2 Then Dauid said, *None ought to carie the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lorde, and to minister vnto him for euer.

*Num. 4. 2, 20.

3 ¶ And Dauid gathered all Israel together to Ierusalem to bring vp the [b] Arke of the Lorde vnto his place, which he had ordeined for it.

b From the house of Obed Edom, 2. Sam. 6. 10, 12.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath, Vriel the chiefe, and his ‖ brethren sixe score.

‖ Or, kinsemen.

6 Of the sonnes of Merari, Asaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the sonnes of Gershom, Ioel the chiefe, and his brethren an hundreth and thirtie.

8 Of the sonnes of [c] Elizaphan, Shemaiah the chiefe, and his brethren two hundreth.

c Who was the sonne of Vzziel, the fourth sonne of Kohath, Exod. 6. 18, 22. & numb. 3. 30.

9 Of the sonnes of [d] Hebron Eliel the chiefe, and his brethren fourescore.

d The third sonne of Kohath, Exod. 6. 18.

10 Of the sonnes of Vzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priestes, and of the Leuites, Vriel, Asaiah and Ioel, Shemaiah, and Eliel, and Amminadab:

12 And he saide vnto them, Ye are the chiefe fathers of the Leuites: [e] sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the *place* that I haue prepared for it.

e Prepare your selues and be pure, absteining from all things whereby ye might be polluted, and so not able to come to the Tabernacle.

13 For *because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after *due* [f] order.

*Chap. 13. 10.

f According as he hath appointed in the Lawe.

14 So the Priestes and the Leuites sanctified themselues to bring vp the Arke of the Lorde God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres as Moses had commanded, * according to the word of the Lorde.

*Exod. 25. 14, 15.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint *certaine* of their brethren to sing with [g] instruments of musicke, with violes and harpes, and cymbals, that they might make a sounde, and lift vp their voyce with ioye.

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the comming of Christ.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the [h] second degree, Zechariah, Ben, and Iaaziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maaseiah, and Mattathiah, and Elipheleh, & Mikneah, & Obed Edom, & Ieiel the porters.

h Which were inferior in dignitie.

19 So Heman, Asaph, and Ethan *were* singers to make a sounde with cymbals of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maaseiah, and Benaiah with violes on [i] Alamoth,

i This was an instrument of musicke, or a certaine tune, whereunto they accustomed to sing Psalmes.

21 And Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel, and Azaziah, with harpes vpon [k] Sheminith Ienazzeah.

k Which was the eight tune, ouer the which he that was most excellent had charge.

22 But Chenaniah the chiefe of the Leuites had [l] the charge, bearing ẏ burden in the charge, for he was able to instruct.

l To wit, to appoint Psalmes and songs to them that sung.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priestes did blowe with trumpets before the Arke of God, and Obed Edom and Iehiah *were* porters [m] for the Arke.

m With Berechiah and Elkanah, verse 23.

25 * So Dauid and the Elders of Israel and the captaines of thousands went to bring vp the Arke of the couenant of the Lord from the house of Obed Edom with ioye.

*2. Sam. 6. 12.

26 And because that God [n] helped the Leuites that bare the Arke of the couenant of the Lorde, they offered [o] seuen bullockes and seuen rammes.

n That is, gaue them strength to execute their office.

o Besides the bullocke and the fat beast which Dauid offred at euery sixt pace, 2. Sam. 6. 13.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers, and Chenaniah that had the chiefe charge of the singers: and vpon Dauid *was* a linnen [p] Ephod.

p Reade 2. Sam. 6. 14.

28 Thus all Israel brought vp the Arke of the Lordes couenant with shouting, and sounde of cornet, and with trumpets, and with cymbales, making a sound with violes and with harpes.

29 And when the Arke of the [q] couenant of the Lorde came into the citie of Dauid, Michal the daughter of Saul looked out at a windowe, and sawe King Dauid dauncing and playing, and * she despised him in her heart.

q It was so called because it put the Israelites in remembrance of the Lordes couenant made with them.

*2. Sam. 6. 16.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordeineth Asaph and his brethren to minister before the Lord. 8 He appointeth a notable Psalme to be sung in praise of the Lorde.

SO * they brought in the Arke of God, and set it in the middes of the Tabernacle that Dauid had pitched for it, and they offred burnt offrings and peace offrings before God.

*2. Sam. 6. 17.

2 And when Dauid had made an ende of offering the burnt offering and the peace offerings, he [a] blessed the people in the Name of the Lorde.

a He called vpon the Name of God, desiring him to prosper the people, and giue good successe to their beginnings.

3 And

3 And hee dealt to euery one of Israel both
man and woman, to euery one a cake of bread,
and a piece of flesh, and a bottell of *wine*.
4 And he appointed certaine of the Leuites to
minister before the Arke of the Lord, and to [b] re-
hearse & to thanke & praise ÿ Lord God of Israel.
5 Asaph the chiefe, and next to him Zecha-
riah, Ieiel, and Shemiramoth, and Iehiel, and Mat-
tithiah, and Eliab, and Benaiah, and Obed Edom,
euen Ieiel with instruments, violes and harpes, and
Asaph to make a sound with cymbales,
6 *And* Benaiah and Iahaziel Priestes, with
trumpets continually before the Arke of the co-
uenant of God.
7 Then at that time Dauid did [c] appoynt at
the beginning to giue thankes to the Lord by the
hand of Asaph and his brethren.
8 * Praise the Lord, *and* call vpon his Name:
declare his [d] works among the people.
9 Sing vnto him, sing praise vnto him, *and*
talke of his [e] wonderfull workes.
10 Reioyce in his holy Name: let the hearts
of them that seeke the Lord, reioyce.
11 Seeke the Lord and his strength: seeke his
face continually.
12 Remember his marueilous workes that he
hath done, his wonders, and the [f] iudgements of
his mouth,
13 O seede of Israel his seruant, O the children
of Iaakob his [g] chosen.
14 Hee is the Lord our God: his iudgements
are throughout all the earth.
15 Remember his couenant for euer, *and* the
word, which he commanded to a thousand gene-
rations:
16 * Which he made with Abraham, and his
othe to Izhak:
17 And hath confirmed it to Iaakob for a
Law, *and* to Israel for an euerlasting couenant,
18 Saying, To thee will I giue the land of Ca-
naan, the † lot of your inheritance,
19 When yee were [h] fewe in number, yea, a
very fewe, and strangers therein,
20 And walked about from nation to nation,
and from *one* kingdome to another people,
21 He suffered no man to doe them wrong,
but rebuked [i] Kings for their sakes, saying,
22 Touch not mine [k] anoynted, and doe my
[l] Prophets no harme.
23 * Sing vnto the Lord all the earth: declare
his saluation from day to day.
24 Declare his glory among the nations, and
his wonderfull workes among all people.
25 For the Lord *is* great and much to be prai-
sed, and he is to be feared aboue all gods.
26 For all the gods of the people *are* [m] idoles,
but the Lord made the heauens.
27 Praise and glory *are* before him: power and
beautie *are* in his place.
28 Giue vnto the Lord, ye families of the peo-
ple: giue vnto the Lord glory and power.
29 Giue vnto the Lord ÿ glory of his Name:
bring an offering, and come before him, *and* wor-
ship the Lord in the glorious Sanctuarie.
30 [n] Tremble yee before him, all the earth:
surely the world shalbe stable *and* not moue.
31 Let the [o] heauens reioyce, and let the earth
be glad, and [illegible] among the nations, The
Lord reigneth.

b To wit, Gods benefites toward his people.
c Dauid gaue them this Psalme to praise the Lord, signifying, that in all our enterprises the Name of God ought to be praised and called vpon.
* Psal. 105.1. Isa. 12.4.
d Whereof this is the chiefest, that he hath chosen himselfe a Church to call vpon his Name.
e Who of his wonderfull prouidence hath chosen a fewe of the flocke of Abraham to be his children.
f Is [illegible] comming Pharaoh, which iudgements were declared by Gods mouth to Moses.
g Meaning hereby, that the promes of adoption only appertaineth to the Church.
* Gen. 22 16, 17, 18 luk. 1.73. heb. 6.17.
† Ebr. coard, whereby parcels of land were measured.
h Meaning, from the time that Abraham entred, vnto the time that Iaakob went into Egypt for famine.
i As Pharaoh and Abimelech.
k Mine elect people & them whom I haue sanctified.
l To whome God declared his word, and they declared it to their posteritie.
* Psal. 95.1.
m His strong faith appeareth herein, that though all the world would followe idoles, yet he would cleaue to the liuing God.
n Humble your selues vnder the mightie hand of God.
o He exhorteth the dumme creatures to reioyce with him in considering the greatnesse of the grace of God.

32 Let the sea roare, and all that therein is: Let
the fielde be ioyfull and all that is in it.
33 Let the trees of the wood then reioyce at
the presence of the Lorde: for hee commeth to
[p] iudge the earth.
34 Prayse the Lorde for hee is good, for his
mercy *endureth* for euer.
35 And say ye, Saue vs, O God, our saluation,
and gather vs, and deliuer vs from the heathen,
that we may prayse thine holy Name, and [q] glory
in thy prayse.
36 Blessed *be* the Lord God of Israel for euer
and euer: and let all people say, [r] So be it, and
prayse the Lord.
37 ¶ Then hee left there before the Arke of
the Lordes couenant Asaph and his brethren to
minister continually before the Arke, that which
was to be done euery day:
38 And Obed Edom and his brethren, three
score and eight: and Obed Edom the sonne of Ie-
duthun, and Hosah *were* porters.
39 And Zadok the Priest and his brethren the
Priestes *were* before the Tabernacle of the Lord,
in the hie place that was at Gibeon,
40 To offer burnt offrings vnto the Lord vp-
on the burnt offering altar continually, in the
morning and in the euening, euen according vn-
to al that is written in the law of the Lord, which
he commanded Israel.
41 And with [s] them were Heman, and Iedu-
thun, and the rest that were chosen (which were
appointed by names) to praise the Lord, because
his mercie *endureth* for euer.
42 Euen with them *were* Heman & Ieduthun,
to make a sound with the cornets and with the
cymbales, with excellent instruments of musike:
and the sonnes of Ieduthun were at the gate.
43 And al the people departed, euery man to
his house & Dauid returned to [t] blesse his house.

p To restore all things to their estate.
q He esteemeth this to be ÿ chiefest felicitie of man.
r He willeth all the people both in heart & mouth to consent to these prayses.
s With Zadok and the rest of the Priests.
t Declaring, that after our duetie to God we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God, and instruct our families to praise his name.

C H A P. XVII.

3 Dauid is forbidden to builde an house vnto the Lorde. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thankes, 23 And prayeth vnto God.

NOwe * afterward when Dauid dwelt in his
house, hee saide to Nathan the Prophet, Be-
holde, I dwel in an house of [a] cedar trees, but the
Arke of the Lordes couenant remaineth vnder
[b] curtaines.
2 Then Nathan said to Dauid, Doe [c] all that
is in thine heart: for God is with thee.
3 And the same [d] night euen the word of God
came to Nathan, saying,
4 Goe, and tell Dauid my seruant, Thus saith
the Lorde, Thou shalt not builde me an house to
dwell in:
5 For I haue dwelt in no house since the day
that I brought out the children of Israel vnto this
day, but I haue bene from [e] tent to tent, and from
habitation *to habitation*.
6 Wheresoeuer I haue [f] walked with all Isra-
el, spake I one word to any of the iudges of Israel
(whome I commanded to feede my people) say-
ing, Why haue ye not built me an house of cedar
trees?
7 Now therefore thus shalt thou say vnto my
seruant Dauid, Thus saith the Lord of hostes, I
tooke thee from the sheepecoat [g] *and* from fol-
lowing the sheepe, that thou shouldest be a prince
ouer my people Israel.

* 2. Sam. 7.2.
a Well built and faire.
b That is, in tents couered with skinnes.
c As yet God had not reueiled to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.
d After that Nathan had spoken to Dauid.
e That is, in a tent which remooued to and fro.
f Meaning, wheresoeuer his Arke went, which was a signe of his presence.
g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merites, but by my pure grace.

8 And

8 And I haue beene with thee whithersoeuer
thou hast walked, and haue destroyed all thine e-
nemies out of thy sight, and haue ‖made thee a
name, like the name of the great men that are in
the earth.

‖Or, gotten thee fame.

9 (Also I will appoynt a place for my people
Israel, and [h] will plant it, that they may dwell in
their place, and moue no more: neither shall the
† wicked people ‖ vexe them any more, as at the
beginning,

h Make them sure that they shall not remooue.
† Ebr. sonnes of iniquitie.
‖ Or, consume.

10 And since the time that I commaunded
iudges ouer my people Israel) And I will subdue
all thine enemies: therefore I say vnto thee, that
the Lord will [i] build thee an house.

i Will giue thee great posteritie.

11 And when thy dayes shalbe fulfilled to go
with thy fathers, then will I rayse vp thy seede
after thee, which shalbe of thy sonnes, and will
stablish his kingdome.
12 He shall build me an house, and I will sta-
blish his throne for [k] euer.
13 I will bee his father, and he shall bee my
sonne, and I will not take my mercie away from
him, as I tooke it from him that was before [l] thee.
14 But I will establish him in mine house, and
in my kingdome for euer, and his throne shall be
stablished for euer,

k That is, vnto the comming of Christ: for then these figures should cease.
l Which was Saul.

15 According to all these wordes, and accor-
ding to all this vision. So Nathan spake to Dauid.
16 ¶ And Dauid the King [m] went in and ‖sate
before the Lord, and sayde, Who am I, O Lord
God, and what is mine house, that thou hast
brought me [n] hitherto?
17 Yet thou esteeming this a small thing, O
God, hast also spoken concerning the house of
thy seruant for a great while, and hast regarded
me according to the estate of a man of [o] hie de-
gree, O Lord God.
18 What can Dauid *desire* more of thee for
the honour of thy seruant? for thou knowest thy
seruant.
19 O Lord, for thy seruants sake, euen accor-
ding to thine [p] heart hast thou done all this great
thing to declare all magnificence.
20 Lord, there *is* none like thee, neither *is*
there any God besides thee, according to all that
we haue heard with our eares.

m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefites of the Lord.
‖ Or, remained.
n Meaning, to this kingly estate.
o Thou hast promised a kingdome that shall continue to me and my posteritie, and that Christ shall proceede of me.
p Freely, and according to the purpose of thy will, without any deseruing.

21 Moreouer what one nation in the earth *is*
like thy people Israel, whose God went to re-
deeme them *to be* his people, and to make thy
selfe a Name, *and to doe* great and terrible things
by casting out nations from before thy people,
whom thou hast deliuered out of Egypt?
22 For thou hast ordeined thy people Israel
to be thine owne people for euer, and thou Lorde
art become their God.
23 Therefore nowe Lorde, let the thing that
thou hast spoken concerning thy seruant & con-
cerning his house, be confirmed for euer, and doe
as thou hast sayd,
24 And let thy name be stable & magnified for
euer, that it may be said, The Lord of hostes, God
of Israel, *is* the God of [q] Israel, and let the house
of Dauid thy seruant be stablished before thee.
25 For thou, O my God, hast [r] reueiled vnto
the eare of thy seruant, that thou wilt build him
an house: therefore thy seruant hath † bene bolde
to pray before thee.
26 Therefore nowe Lord (*for* thou art [s] God,
and hast spoken this goodnesse vnto thy seruant)

q That is, hee sheweth himselfe in deede to bee their God, by deliuering them from dangers, and preseruing them.
r Thou hast declared vnto me by Nathan the Prophet.
† Ebr. hath found.
s And canst not breake promise.

27 Now therfore it hath pleased thee to blesse
the house of thy seruant, that it may bee before
thee for euer: for thou, O Lord, hast blessed it, and
it shalbe blessed for euer.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 And against Moab, 3 Zobah, 5 Aram, 12 And Edom.

AND after this, Dauid smote the Philistims, &
subdued them, and tooke [a] Gath, and the
villages thereof out of the hand of the Philistims.
2 And he smote Moab, and the Moabites be-
came Dauids seruants, and ‖ brought gifts.
3 ¶ And Dauid smote ‖ Hadarezer King of
Zobah vnto Hamath, as hee went to stablish his
border by the riuer ‖ Perath.
4 And Dauid tooke frō him a thousand cha-
rets, and seuen thousand horsemen, and twentie
thousand footemen, and * destroyed all the cha-
rets, but he reserued of them an hundreth charets.

a Which 2.Sam. 8.1. is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection.
‖ Or, payed tribute.
‖ Or, Hadadezer.
‖ Or, Euphrates.
* 2.Sam.8.9.

5 ¶ Then came the Aramites of Damascus to
succour Hadarezer King of Zobah, but Dauid
slew of the Aramites two and twentie thousand.
6 And Dauid put *a garison* in Aram of ‖ Da-
mascus, & the Aramites became Dauids seruants,
and brought giftes: and the Lorde [b] preserued
Dauid wheresoeuer he went.
7 And Dauid tooke the shields of gold that
were of the seruants of Hadarezer, and brought
them to Ierusalem.
8 And from [c] Tibhath, and from Chun (ci-
ties of Hadarezer) brought Dauid exceeding
much brasse, wherewith Salomon made the bra-
sen * Sea, and the pillars and the vessels of brasse.
9 * ¶ Then Tou king of Hamath heard howe
Dauid had smitten all the hoste of Hadarezer
king of Zobah:
10 Therefore he sent [d] Hadoram his sonne to
king Dauid, to salute him, & to reioice with him,
because he had fought against Hadarezer, & bea-
ten him (for Tou had warre with Hadarezer) *who*
brought all vessels of golde and siluer and brasse.
11 And king Dauid did dedicate them vnto
the Lorde, with the siluer and golde that hee
brought from all the nations, from [e] Edom, and
from Moab, and from the children of Ammon,
and from the Philistims, and from Amalek.
12 ¶ And Abishai the sonne of Zeruiah smote
of Edom in the salt valley [f] eighteene thousand.
13 And he put a garrison in Edom, and all the
Edomites became Dauids seruants: and the Lord
preserued Dauid wheresoeuer he went.
14 So Dauid reigned ouer all Israel, and execu-
ted iudgement and iustice to all his people.
15 And Ioab the sonne of Zeruiah was ouer
the hoste, and Iehoshaphat the sonne of Ahilud
recorder,
16 And Zadok the sonne of Ahitub, and Abi-
melech the sonne of Abiathar *were* the Priests, &
‖ Shausha the Scribe,
17 * And Benaiah the sonne of Iehoiada was
ouer the [g] Cherethites and the Pelethites: and the
sonnes of Dauid *were* chiefe about the King.

‖ Or, Damesek.
b That is, in all things that he enterprised.
c Which, 2.Sam. 8.8. are called Betah and Berothai.
* 1.King.7.23. iere.52.20.
d Called also Ioram, 2.Sam.8.10.
e Because the Edomites and the Syrians ioyned their power together, it is said, 2.Sam.8.12. that the Aramites were spoyled.
f Which is vnderstood that Ioab slewe twelue thousand, as is in the title of the threescore Psal. and Abishai the rest.
‖ Or, Seraiah.
* 2.Sam.8.17,18.
g Reade 2.Sam. 8.18.

CHAP. XIX.

4 Hanun King of the children of Ammon doth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid, 15 And is ouercome.

AFter this also * Nahash the King of the chil-
dren of Ammon died, and his sonne reigned
in his stead.

* 2.Sam.10.1.

2 And Dauid saide, I will shew kindnesse vnto
Hanun the sonne of Nahash, because his [a] father
shewed kindnesse vnto me. And Dauid sent mes-
sengers to comfort him for his father. So the ser-
uants of Dauid came into the land of the chil-
dren of Ammon to Hanun to comfort him.
3 And the princes of the children of Ammon
saide to Hanun, Thinkest thou that Dauid doeth
honour thy father, that hee hath sent comforters
vnto thee? Are not his seruants come to thee to
[b] search, to seeke and to spie out the land?
4 Wherefore Hanun tooke Dauids seruants,
and [c] shaued them, & cut off [d] their garments by
the halfe vnto the buttocks, and sent them away.
5 And there went *certaine* and tolde Dauid
concerning the men: and hee sent to meete them
(for the men were exceedingly ashamed) and the
King saide, Tarie at Iericho, vntill your beardes
be growen: then returne.
6 ¶ When the children of Ammon saw that
they ‖ stanke in the sight of Dauid, then sent Ha-
nun, and the children of Ammon a thousande ta-
lents of siluer to hire them charets and horsemen
out * of Aram Naharaim and out of Aram Maa-
chah, and out of [e] Zobah.
7 And they hired them two and thirtie thou-
sande charets, and the King of Maachah and his
people, which came and pitched before [f] Mede-
ba: & the children of Ammon gathered thẽselues
together from their cities, and came to the battel.
8 ¶ And when Dauid heard, he sent Ioab and
all the host of the valiant men.
9 And the children of Ammon came out, and
set their battell in aray at the gate of the citie. And
the Kings that were come, were by themselues in
the field.
10 When Ioab sawe that the front of the bat-
tel was against him before and behinde, then hee
chose out of all the choise of Israel, & set himselfe
in aray to meete the Aramites.
11 And the rest of the people hee deliuered
vnto the hande of Abishai his brother, and they
put them selues in aray against the children of
Ammon.
12 And he said, If Aram be too strong for me,
then thou shalt succour me: and if the children
of Ammon preuaile against thee, then I will suc-
cour thee.
13 Be strong, and let vs shewe our selues vali-
ant for our [g] people, and for ẏ cities of our God,
and let the Lorde doe that which is good in his
owne sight.
14 So Ioab and the people that was with him,
came neere before the Aramites vnto the battell,
and they fled before him.
15 And when the children of Ammon saw that
the Aramites fled, they fled also before Abishai
his brother, and entred into the citie: so Ioab
came to Ierusalem.
16 ¶ And when the Aramites saw that they
were discomfited before Israel, they sent messen-
gers, and caused the Aramites to come forth that
were beyond the [h] riuer: and Shophach the cap-
taine of the host of Hadarezer *went* before them.
17 And when it was shewed Dauid, he gathe-
red all Israel, and went ouer Iorden, and came
vnto thẽ, and put himselfe in aray against them:
And when Dauid had put himselfe in battell aray
to meete the Aramites, they fought with him.

a Because Nahash receiued Dauid, and his companie, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

b Thus the malicious euer interpret the purpose of the godly in the worse sense.

c They shaued off the halfe of their beards, 2.Sam.10.4.

d To put them to shame and villenie, where as the ambassadors ought to haue bene honoured: and because the Iewes vsed to weare side garments and beards, they thus dissigured them to make them odious to others.

‖ Or, had made them selues to be abhorred of Dauid.

* 2.Sam.10.6,8.

e Which were fiue in all.

f Which was a citie of the tribe of Reuben beyond Iorden.

g He declareth that where the cause is euill, the courage cannot be valiant, and that in good causes men ought to be couragious and commit the successe to God.

h That is, Euphrates.

18 But the Aramites fled before Israel, & Da-
uid destroyed of the Aramites [i] seuen thousande
charets, and fourtie thousand footemen, and kil-
led Shophach the captaine of the hoste.
19 And when the seruants of Hadarezer sawe
that they fell before Israel, they made peace with
Dauid, and serued him. And the Aramites would
no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise ouercome with their giants.

AND * when the yeere was expired, in the time
that Kings goe out *a warfare*, Ioab caried out
the strength of the armie, & destroyed the coun-
trey of the children of Ammon, and came and
besieged [a] Rabbah (but Dauid taried at Ierusalem)
and Ioab smote Rabbah and destroyed it.
2 * Then Dauid tooke the crowne of their
King from off his head, and founde it the weight
of a [b] talent of golde, with precious stones in it:
and it was *set* on Dauids head, and he brought a-
way the spoile of the citie exceeding much.
3 And he caried away the people that were in
it, and cut them with sawes, and with harrowes of
yron, and with axes: euen thus did Dauid with all
the cities of the children of Ammon. Then Da-
uid and all the people came againe to Ierusalem.
4 ¶ * And after this also there arose warre at
‖ Gezer with the Philistims, then Sibbechai the
Hushathite slewe ‖ Sippai, of the children of ‖ Ha-
raphah, and they were subdued.
5 And there was yet *another* battell with the
Philistims: and Elhanan the sonne of Iair slewe
[c] Lahmi, the brother of Goliath the Gittite, whose
speare staffe *was* like a weauers beame.
6 And yet againe there was a battell at Gath,
where was a man of a *great* stature, & his fingers
were by [d] sixes, *euen* foure and twentie, and was
also the sonne of Haraphah.
7 And when he reuiled Israel, Iehonathan the
sonne of Shimea Dauids brother did slay him.
8 These were borne vnto Haraphah at Gath,
and fell by the hand of Dauid, and by the handes
of his seruants.

CHAP. XXI.

1 Dauid causeth the people to be numbred. 14 And there die seuentie thousand men of the pestilence.

AND [a] Satan stoode vp against Israel, and pro-
uoked Dauid to number Israel.
2 Therefore Dauid saide to Ioab, and to the
rulers of the people, Go, *and* number Israel from
[b] Beer-sheba euen to Dan, and bring it to me, that
I may know the number of them.
3 And Ioab answered, The Lord increase his
people an hundreth times so many as they be, O
my lord the King: are they not all my lordes ser-
uants? wherfore doth my Lord require this thing?
why should he be a cause of [c] trespasse to Israel?
4 Neuerthelesse the Kings worde preuailed a-
gainst Ioab. And Ioab departed and went thorow
all Israel, and returned to Ierusalem.
5 And Ioab gaue the number *and* summe of
the people vnto Dauid: and all Israel were [d] ele-
uen hundreth thousande men that drewe sworde:
and Iudah was [e] foure hundreth and seuentie

i For this place reade 2.Sam.10.18.

* 2.Sam.11.1.

a Which was the chiefe citie of the Ammonites.

* 2.Sam.12.29,30.

b Which mounteth about the value of seuen thousand and seuentie crownes, which is about threescore pound weight.

* 2.Sam.21.18.

‖ Or, Gob, 2.Sam.21.18.

‖ Or, Saph.

‖ Or, Raphaim, or, the Giants.

c Reade 2.Sam.21.19.

d Meaning that he had sixe a piece on hands and feete.

a He tempted Dauid in setting before his eyes his excellencie and glorie, his power and victories: reade 2.Sam.24.1.

b That is, from South to North.

c It was a thing indifferent and vsuall to number the people, but because he did it of an ambitious minde, as though his strength stood in his people, God punished him.

d Ioab partly for griefe, and partly through negligence gathered not the whole summe as it is here declared. e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

thousande

thousande men that drew sword.

6 But the Leuites and Beniamin counted hee not among them: for the Kings word was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid saide vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids ‖ Seer, saying,

10 Goe and tell Dauid, saying, Thus saith the Lord, I offer thee three things: choose thee one of them that I may doe it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee

12 Either three yeres famine, or three moneths to be destroyed before thine aduersaries, and the sword of thine enemies ‖ to take *thee*, or els the sword of the Lord and pestilence in the land three dayes, that the Angell of the Lorde may destroy throughout all the coastes of Israel: now therefore aduise thee, what word I shall bring againe that sent me.

13 And Dauid said vnto Gad, I am in a wonderfull strait, let me now fall into the hand of the Lorde: for his mercies *are* exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angell into Ierusalem to destroy it. And [f] as he was destroying, the Lord beheld, and [g] repented of the euill, and said to the Angell that destroyed, It is now enough, let thine hand cease. Then the Angell of the Lord stood by the threshing floore of ‖ Ornan the Iebusite.

16 And Dauid lift vp his eyes, and saw the Angel of the Lord stand betweene the earth and the heauen, with his sworde drawen in his hande *and* stretched out toward Ierusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to number the people? It is euen I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lorde my God, I beseech thee, let thine hand be on me and on my fathers house, and not on [h] thy people for *their* destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should go vp, & set vp an altar vnto the Lorde in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which hee had spoken in the name of the Lord.

20 And Ornan turned about, and saw the Angel, and his foure sonnes, *that were* with him, [i] hid themselues, and Ornan threshed wheat.

21 And as Dauid came to Ornan, Ornan looked and saw Dauid, & went out of the threshing floore, and bowed himselfe to Dauid with his face to the ground.

22 And Dauid saide to Ornan, Giue mee the place of *thy* threshing floore, that I may builde an [k] altar therein vnto the Lorde: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan saide vnto Dauid, Take it to thee, and let my lord the King do that which seemeth him good: loe, I giue thee bullockes for burnt offrings, and threshing instruments for wood, and wheat for meate offring, I giue it all.

24 And King Dauid saide to Ornan, Not so: but I wil bye it for sufficient [l] money: for I will not take that which is thine for the Lord, nor offer burnt offrings without cost.

25 So Dauid gaue to Ornan for that place [m] sixe hundreth shekels of golde by weight.

26 And Dauid built there an altar vnto the Lorde, and offered burnt offerings, and peace offrings, and called vpon the Lorde, and he [n] answered him by fire from heauen vpon the altar of burnt offring.

27 And when the Lorde had spoken to the Angell, hee put vp his sworde againe into his sheath.

28 At that time when Dauid saw that the Lord had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the tabernacle of the Lorde which Moses had made in the wildernesse, and the altar of burnt offring *were* at that season in the hie place at Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for he was afraide of the sworde of the Angel of the Lord.)

CHAP. XXII.

2 Dauid prepareth things necessarie for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lorde, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

AND Dauid saide, This is the [a] house of the Lorde God, and this is the altar for the burnt offring of Israel.

2 And Dauid commanded to gather together the [b] strangers that were in the land of Israel, and he set masons to hew and polish stones to builde the house of God.

3 Dauid also prepared [c] much yron for the nayles of the doores *and* of the gates, and for the ioynings, and abundance of brasse passing weight,

4 And cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid saide, Salomon my sonne is yong and tender, and wee must build an house for the Lorde, magnificall, excellent and of great fame and dignitie throughout all countreyes. I will *therefore* nowe prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomon his sonne, & charged him to build an house for the Lorde God of Israel.

7 And Dauid said to Salomon, * My sonne, I purposed with my selfe to builde an house to the Name of the Lord my God,

8 But the word of the Lord came to me, saying, * [d] Thou hast shed much blood, & hast made great battels: thou shalt not builde an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shalbe a man of rest, for I will giue him rest from all his enemies rounde about, therefore his name is Salomon: and I will sende peace and quietnes vpon Israel in his dayes.

‖ Or, Prophet.

‖ Or, smite thee.

f Reade 2.Sam. 24.16.

g When God draweth backe his plagues, he seemeth to repent, reade Gene. 6.6.

‖ Or, Arannah.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them and to punish him and his.

i If man hide him selfe at the sight of an Angell which is a creature, howe much lesse is a sinner able to appeare before the face of God?

k Thus he did by the commandement of God, as vers. 18. for els it had bene abominable, except he had either Gods word, or reuelation.

l That is, as much as it is worth: for hauing inough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft and not acceptable to God.

m Reade 2 Sam. 24.24.

n God declared that he heard his request in that he sent downe fire from heauen: for els they might vse no fire in sacrifice, but of that which was reserued still vpon the altar, Leuit. 6.13. and came downe from heauen, Leuit 9.24. as appeared by the punishment of Nadab and Abihu, Leuit. 10.1.

a That is, the place wherein he will be worshipped.

b Meaning, cunning men of other nations which dwelt among the Iewes.

c To wit, which weighed fiftie shekels of golde, 2.Chron. 3.9.

* 2.Sam. 7.13.

* Chap. 28.3.

d This declareth how greatly God detesteth the shedding of blood, seeing Dauid for this cause is stayed to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies.

*1.Sam.7.13. 1.king.5.5.

10 * He shall builde an house for my Name,
and he shall be my sonne, and I will be his father,
and I will establish the throne of his kingdome
vpon Israel for euer.
11 Nowe *therefore* my sonne, the Lord shalbe
with thee, and thou shalt [e] prosper, and thou shalt
builde an house to the Lord thy God, as he hath
spoken of thee.
12 Onely the Lord giue thee [f] wisedome and
vnderstanding, and giue thee charge ouer Israel,
euen to keepe the Lawe of the Lord thy God.
13 Then thou shalt prosper, if thou take heede
to obserue the statutes and the iudgements which
the Lord commanded Moses for Israel: be strong
and of good courage: feare not, neither be afraid.

e He sheweth that there can be no prosperitie, but when the Lord is with vs.

f These are onely the meanes whereby Kings gouerne their subiects aright, and whereby the realmes doe prosper & florish.

14 For beholde, according to my [g] pouertie
haue I prepared for the house of the Lord an hun-
dreth thousand talents of golde, and a thousand
thousand talents of siluer, and of brasse and of
yron passing weight: for there was abundance:
I haue also prepared timber and stone, and thou
mayest prouide more thereto.

g For Dauid was poore in respect of Salomon.

15 Moreouer thou hast workemen with thee
ynough, || hewers of stone, and workemen for
timber, and all men expert in euery worke.

|| Or, masons and carpenters.

16 Of golde, of siluer, *and* of brasse, and of
yron there is no number: [h] Vp *therefore*, and be
doing, and the Lord will be with thee.

h That is, goe about it quickely.

17 Dauid also commanded all the princes of
Israel to helpe Salomon his sonne, *saying*,
18 Is not the Lord your God with you, and
hath giuen you rest on euery side? for hee hath
giuen the [i] inhabitants of the land into mine
hand, and the land is subdued before the Lord,
and before his people.

i The nations round about.

19 Nowe set [k] your hearts and your soules
to seeke the Lord your God, and arise, and builde
the Sanctuarie of the Lord God to bring the
Arke of the couenant of the Lord, and the holy
vessels of God into the house built for the Name
of the Lord.

k For els he knew that God would plague them, and not prosper their labours, except they sought with all their hearts to set forth his glory.

CHAP. XXIII.

1 Dauid being olde, ordeineth Salomon King. 3 Hee causeth the Leuites to be numbred, 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie Priest. 14 The sonnes of Moses.

*1.King.1.30.

SO when Dauid was olde and full of dayes, *he
made Salomon his sonne King ouer Israel.
2 And hee gathered together all the princes
of Israel with the Priestes and the Leuites.
3 And the Leuites were numbred from the
age of thirtie yeere and aboue, and their number
according to their summe was eight and thirtie
thousand men.
4 Of these foure and twentie thousand *were*
set || to aduance the worke of the house of the
Lord, and sixe thousand were ouerseers & iudges.

|| Or, to haue care ouer.

5 And foure thousand *were* porters, & foure
thousand praised ye Lord with instruments which
† he made to prayse *the Lord*.

† Ebr. I made, meaning Dauid.
*Chap.6.1.
*Exod.6.17.

6 * So Dauid diuided offices vnto them, *to*
wit, to the sonnes of Leui, to * Gershon, Kohath,
and Merari.
7 Of ye Gershonites *were* || Laadan & Shimei.

|| Or, Libni, Chap.6.17.

8 The sonnes of Laadan, the chiefe *was* Iehiel,
and Zetham and Ioel, three.
9 The sonnes of Shimei, Shelomith, and Ha-
ziel, and Haram, three: these were the chiefe fa-
thers of Laadan.
10 Also the sonnes of Shimei *were* Iahath,
Zina, Ieush, and Beriah. these foure were ye sonnes
of Shimei.
11 And Iahath was the chiefe, and || Zizah the
second, but Ieush and Beriah had not many
sonnes: therefore they were in the families of *their*
father, counted but as one.

|| Or, Zina.

12 ¶ The sonnes of Kohath *were* Amram, Iz-
har, Hebron and Vzziel, foure.
13 * The sonnes of Amram, Aaron and Mo-
ses: and Aaron was separated to [a] sanctifie the
most holy place, hee and his sonnes for euer to
burne incense before ye Lorde, to minister to him,
and to blesse in his name for euer.

* Exod.2.2. and 6.20. hebr.5.4.5

a That is, to serue in the most holy place and to consecrate the holy things.

14 ¶ Moses also the man of God, *and* his
children were named with the [b] tribe of Leui.

b They were but of the order of the Leuites and not of the Priests, as Aarons sonnes.

15 The sonnes of Moses *were* Gershom, and
Eliezer,
16 Of the sonnes of * Gershom *was* Shebuel
the chiefe.

* Exod.2.22. and 18.3.

17 And the sonne of Eliezer *was* Rehabiah
the [c] chiefe: for Eliezer had none other sonnes:
but the sonnes of Rehabiah were very many.

c The Scripture vseth to call chiefe or the first borne, although hee be alone and there be none borne after, Matth.1.25.

18 The sonne of Izhar *was* Shelomith ye chiefe.
19 The sonnes of Hebron *were* Ieriah the first,
Amariah the second, Iahaziel the third, and Ie-
kamiam the fourth.
20 The sonnes of Vzziel *were* Michah the
first, and Isshiah the second.
21 ¶ The sonnes of Merari *were* Mahli and
Mushi. The sonnes of Mahli, Eleazar and Kish.
22 And Eleazar died, and had no sonnes, but
daughters, and their [d] brethren the sonnes of Kish
tooke them.

d Meaning, their cousins.

23 The sonnes of Mushi *were* Mahli, and E-
der, and Ierimoth, three.
24 These were the sonnes of Leui according
to the house of their fathers, *euen* the chiefe fa-
thers according to their offices, according to the
number of names *and* their summe that did the
worke for the seruice of the house of the Lorde
from the age of [e] twentie yeeres and aboue.
25 For Dauid saide, The Lorde God of Israel
hath giuen rest vnto his people, that they may
dwell in Ierusalem for euer.
26 And also the Leuites shall no more beare ye
Tabernacle & al the vessels for the seruice therof.
27 Therefore according to the last wordes of
Dauid, the Leuites were numbred from twentie
yeere and aboue,

e Dauid did chose the Leuites twise, first at the age of thirtie, as verse 3. and againe afterward at 20. as the necessitie of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twentie yeere olde, and had none after fiftie, Numb. 4.3.

28 And their office *was* vnder the hand of the
sonnes of Aaron, for the seruice of the house of
the Lord in the courtes, and chambers, and in
the [f] purifying of all holy things and in the worke
of the seruice of the house of God,

f In washing and clensing all the holy vessels.

29 Both for the shewbread, and for the fine
floure, for the meate offring, and for the vnleaue-
ned cakes, and for the fryed things, and for that
which was rosted, and for all measures and cise,
30 And for to stand euery morning, to giue
thankes and to praise the Lord, likewise at euen,
31 And to offer all burnt offrings vnto the
Lorde, in the Sabbaths, in the moneths, and at
the appointed times, according to the number
and according to their custome continually be-
fore the Lorde.
32 And that they should keepe the charge of
the Tabernacle of the Congregatiō, & the charge
of the holy place, and the charge of the sonnes
of

of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

THese are also the * diuisions of the sonnes of Aaron: The sonnes of Aaron *were* Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died [a] before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And Dauid distributed them, euen Zadok of the || sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar, according to their offices in their ministration.

4 And there were found moe of the sonnes of Eleazar by the † number of men, then of the sonnes of Ithamar, and they diuided them, *to wit*, among the sonnes of Eleazar, sixteene heads, according to the housholde of their fathers, and among the sonnes of Ithamar, according to the houshold of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie and the rulers *of the house* of God *were* of the sonnes of Eleazar and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the scribe of the Leuites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, & *before* the chiefe fathers of the Priestes and of the Leuites, one familie being reserued for Eleazar, and another reserued for Ithamar.

7 And the first [b] lot fell to Iehoiarib, and the second to Iedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fift to Malchiiah, the sixt to Miiamin,

10 The seuenth to Hakkoz, the eight to [c] Abiiah,

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelfth to Iakim,

13 The thirteenth to Huppa, the fourteenth to Ieshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezir, the eighteenth to Happizzer,

16 The nineteenth to Pethahiah, the twentieth to Iehezekel,

17 The one and twentie to Iachin, the two and twentie to Gamul,

18 The three and twentie to Deliah, the foure and twentie to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lorde according to their custome vnder [d] the hand of Aaron their father, as the Lorde God of Israel had commanded him.

20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, *was* Shubael, of the sonnes of Shubael, Iedeiah,

21 Of Rehabiah, *euen* of the sonnes of Rehabiah, the first Isshiiah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And *his* sonnes Ieriah *the first*, Amariah the second, Iahaziel ẏ third, *and* Iekameam ẏ fourth,

24 The sonne of Vzziel *was* Michah, the sonne of Michah *was* Shamir,

25 The brother of Michah *was* Isshiiah, the sonne of Isshiiah, Zechariah,

26 The sonnes of Merari *were* Mahli & Mushi, the sonne of Iaaziiah *was* Beno,

27 The sonnes of Merari, of Iehaziah *were* Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish *was* Ierahmeel,

30 And the sonnes of [e] Mushi *were* Mahli, and Eder, and Ierimoth: these were sonnes of the Leuites after the housholde of their fathers.

31 And these also cast [f] lottes with their brethren the sonnes of Aaron before King Dauid, & Zadok and Ahimelech, and the chiefe fathers of the Priests, and of the Leuites, *euen* the chiefe of the families against their yonger brethren.

CHAP. XXV.

The singers are appointed, with their places and lottes.

SO Dauid and the captaines of the armie [a] separated for the ministerie ẏ sonnes of Asaph, and Heman, and Ieduthun, who should *sing* prophecies with harpes, with violes, and with cymbales, and their number was *euen* of the men for the office of their ministerie, *to wit*,

2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Asharelah the sonnes of Asaph *were* vnder the hand of Asaph, *which sang* prophecies by the † commission of the King.

3 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, and Zeri, and Ieshaiah, Ashabiah, and Mattithiah, [b] sixe, vnder the hands of their father: Ieduthun *sang* [c] prophecies with an harpe, for to giue thankes and to praise the Lord.

4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, & Romamti-ezer, Ioshbekashah, Mallothi, Hothir, *and* Mahazioth.

5 All these were the sonnes of Heman, the kings || Seer in the wordes of God to lift vp the || horne: & God gaue to Heman fourteene sonnes and three daughters.

6 All these were vnder the || hand of their father, singing in the house of the Lord with cymbales, violes and harpes, for the seruice of the house of God, and Asaph, and Ieduthun, and Heman *were* at the Kings † commandement.

7 So was their number with their brethren that were instruct in ẏ songs of ẏ Lord, *euen* of al that were cunning, two hundreth fourescore & eight.

8 And they cast lottes, [d] charge against *charge*, aswell [e] small as great, the cunning man as the scholler.

9 And the first lot fell to [f] Ioseph *which was* of Asaph, the second, to Gedaliah, who with his brethren and his sonnes were twelue.

10 The third, to Zaccur, *he*, his sonnes and his brethren *were* twelue.

11 The fourth, to || Izri, *he*, his sonnes and his brethren twelue.

12 The fift, to Nethaniah, *he*, his sonnes and his brethren twelue.

13 The sixt, to Bukkiah, *he*, his sonnes and his brethren twelue.

14 The seuenth, to Iesharelah, *he*, his sonnes and his brethren twelue.

15 The eight, to Ieshaiah, *he*, his sonnes and his brethren twelue.

Margin notes:

* Leuit. 10.1, 6. num. 3.4. & 26.60.
[a] Whiles their father yet liued.
|| Or, cousins.
† Ebr. heads.
[b] This lot was ordained to take away al occasion of enuie or grudging of one against another.
[c] Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1.5.
[d] By the dignitie that God gaue to Aaron.
[e] Which was the second sonne of Merari.
[f] That is, euery one had that dignitie, which fell vnto him by lot.
[a] The singers were diuided into 24. courses, so that euery course or order conteined twelue, and in all there were 288 as verse 7.
† Ebr. hands.
[b] Whereof one is not here numbred.
[c] Meaning, Psalmes and songs to praise God.
|| Or, Prophet.
|| Or, power, meaning of the King.
|| Or, gouernement.
† Ebr. hand.
[d] Who should be in euery companie and course.
[e] Without respect to age or cunning.
[f] So that he serued in the first turne, and the rest euery one as his turne followed orderly.
|| Or, the Zerite.

16 The ninth, to Mattaniah, *he*, his sonnes and his brethren twelue.

17 The tenth, to Shimei, *he*, his sonnes and his brethren twelue.

18 The eleuenth, to Azareel, *he*, his sonnes and his brethren twelue.

19 The twelft, to Ashabiah, *he*, his sonnes and his brethren twelue.

20 The thirteenth, to Shubael, *he*, his sonnes and his brethren twelue.

21 The fourteenth, to Mattithiah, *he*, his sonnes and his brethren twelue.

22 The fifteenth, to Ierimoth, *he*, his sonnes and his brethren twelue.

23 The sixteenth, to Hananiah, *he*, his sonnes and his brethren twelue.

24 The seuenteenth, to Ioshbekashah, *he*, his sonnes and his brethren twelue.

25 The eighteenth, to Hanani, *he*, his sonnes and his brethren twelue.

26 The ninteenth, to Mallothi, *he*, his sonnes and his brethren twelue.

27 The twentieth, to Eliathah, *he*, his sonnes and his brethren twelue.

28 The one and twentieth, to Hothir, *he*, his sonnes and his brethren twelue.

29 The two and twentieth, to Giddalti, *he*, his sonnes and his brethen twelue.

30 The three and twentieth, to Mahazioth, *he*, his sonnes and his brethren twelue.

31 The foure and twentieth, to Romanti-ezer, *he*, his sonnes and his brethren twelue.

CHAP. XXVI.

1 The porters of the Temple are ordeined, euery man to the gate, which he should keepe, 20 And ouer the treasure.

CONcerning the ‖ diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of [a] Asaph.

‖ Or, courses and turnes.

a This Asaph was not the notable musition, but another of that name called also Ebiasaph, Chap. 6.23.27. and 9.19. and also Iasaph.

2 And the sonnes of Meshelemiah, Zechariah the eldest, Iediael the second, Zebadiah the third, Iathniel the fourth,

3 Elam the fift, Iehohanan the sixt, *and* Eliehoenai the seuenth.

4 And the sonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nethaneel the fift,

5 Ammiel the sixt, Issachar the seuenth, Peulthai the eight: for God had [b] blessed him.

b In giuing him many children.

6 And to Shemaiah his sonne, were sonnes borne, that [c] ruled in the house of their father, for they were men of might.

c Or, like their fathers house, meaning, worthie men, and valiant.

7 The sonnes of Shemaiah *were* Othni, and Rephael, and Obed, Elzabad *and* his brethren, strong men: Elihu also, and Semachiah.

8 All these were of the ‖ sonnes of Obed Edom, they and their sonnes and their brethren mightie and [d] strong to serue, *euen* three score and two of Obed Edom.

‖ Or, nephewes.

d And meete to serue in the office of the portership.

9 And of Meshelemiah sonnes and brethren, eighteene mightie men.

10 And of Hosah of the sonnes of Merari, the sonnes *were* Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

11 Helkiah the second, Tebaliah the third, *and* Zechariah the fourth: al the ‖ sonnes and the brethren of Hosah *were* thirteene.

‖ Or, cousins.

12 Of these *were* the ‖ diuisions of the porters of the chiefe men, *hauing* the charge [e] against their brethren, to serue in the house of the Lord.

‖ Or, courses.

e According to their turnes, aswell the one as the other.

13 And they cast lottes both small and great for the house of their fathers, for euery gate.

14 And the lot on the East side fell to ‖ Shelemiah: then they cast lots for Zechariah his sonne [f] a wise counseller, & his lot came out Northward.

‖ Or, Meshelemiah.

f One expert, and meete to keepe that gate.

15 To Obed Edom Southward, and to his sonnes the sonnes of the house of [g] Asuppim:

g This was an house, where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.

16 To Shuppim and to Hosah Westward with the gate [h] of Shallecheth by the paued streete that goeth vpward, warde ouer against warde.

h Whereat they vsed to cast out the filth of the citie.

17 Eastward *were* sixe Leuites, *and* Northward foure a day, *and* Southward foure a day, & toward Asuppim [i] two *and* two.

i Meaning, two one day and two another.

18 In [k] Parbar toward the West *were* foure by the paued streete, and two in Parbar.

k Which was an house wherein they kept the instruments of the Temple.

19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20 ¶ And of the Leuites. Ahiah *was* ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunnites *descending* of Laadan the chiefe fathers of Laadan *were* Gershunni *and* Iehieli.

22 The sonnes of Iehieli *were* Zethan and Ioel his brother, *appoynted* ouer the treasures of the house of the Lord.

23 Of the [l] Amramites, of the Izharites, of the Hebronites *and* of the Ozielites,

l These also had charge ouer the treasures.

24 And Shebuel the sonne of Gershom, the sonne of Moses, a ruler ouer the treasures.

25 And of his ‖ brethren *which came* of Eliezer, was Rehabiah his sonne, & Ieshaiah his son, and Ioram his sonne, and Zichri his sonne, & Shelomith his sonne.

‖ Or, cousins.

26 Which Shelomith and his brethren *were* ouer al the treasures of the dedicate things, which Dauid the King, and the chiefe fathers, the captaines ouer thousands, and hundreths, and the captaines of the armie had [m] dedicated.

m According as the Lord commanded, Numb. 31.28.

27 (*For* of the battels and of the spoyles they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish and Abner the sonne of Ner, & Ioab the sonne of Zeruiah, *and* whosoeuer had dedicate *any thing*, *it was* vnder the hand of Shelomith, and his brethren.

29 Of the Izharites *was* Chenaniah and his sonnes, for the businesse [n] without ouer Israel, for officers and for Iudges.

n Meaning, of things that were out of the citie.

30 Of the Hebronites, Ashabiah and his brethren, men of actiuitie, a thousand, and seuen hundreth were officers for Israel beyond Iorden Westward, in all the businesse of the Lorde, and for the seruice [o] of the King.

o That is, for the kings house.

31 Among the Hebronites *was* Iediiah the chiefest, euen the Hebronites by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid, they were sought for: and there were found among them men of actiuitie at Iazer in Gilead.

32 And his [p] brethren men of actiuitie, two thousand & seuen hundreth chiefe fathers, whom King Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter *perteining* to [q] God, and for the Kings businesse.

p To wit, the cousins of Iediiah.

q Both in spirituall and temporall things.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

THe children of Israel also after their number, *euen* the chiefe fathers & captaines of thousandes

sandes and of hundreths, and their officers that
serued the King by diuers † courses, a which came
in and went out, moneth by moneth throughout
all the moneths of the yeere: in euery course *were*
foure and twentie thousand.

† The diuisions, or bands.

a Which executed their charge and office, which is meant by comming in and going out.

2 Ouer the first course for the first moneth
was Iashobeam the sonne of Zabdiel: and in his
course *were* foure and twentie thousand.
3 Of the sonnes of Perez *was* the chiefe ouer
all the princes of the armies for the first moneth.
4 And ouer the course of the second moneth
was Dodai, an Ahohite, and *thus was* his course,
and Mikloth *was* b a captaine, and in his course
were foure and twentie thousand.

b That is, Dodais lieutenant.

5 The captaine of the third hoste for the
third moneth *was* Benaiah the sonne of Iehoiada
the chiefe Priest: and in his course *were* foure and
twentie thousand.
6 This Benaiah was mightie among * thirtie,
and aboue the thirtie, and in his course *was* Ami-
zabad his sonne.

*2.Sam.23.20, 22,23.

7 The fourth for the fourth moneth *was* A-
sahel the brother of Ioab, & Zebadiah his sonne
after him: and in his course *were* foure and twen-
tie thousand.
8 The fift for the fift moneth *was* prince Sham-
huth the Izrahite: and in his course foure and
twentie thousand.
9 The sixt for the sixt moneth *was* Ira the
sonne of Ikkesh the Tekoite: and in his course
foure and twentie thousand.
10 The seuenth for the seuenth moneth *was*
Helez the Pelonite, of the sonnes of Ephraim:
and in his course foure and twentie thousand.
11 The eight for the eight moneth *was* Sib-
becai the Hushathite of the Zarhites: and in his
course foure and twentie thousand.
12 The ninth for the ninth moneth *was* Abi-
ezer the Anethothite of the sonnes of ‖ Iemini:
and in his course foure and twentie thousand.

‖ Or, Beniamin.

13 The tenth for the tenth moneth *was* Ma-
harai, the Netophathite of the Zarhites: and in
his course foure and twentie thousand.
14 The eleuenth for the eleuenth moneth *was*
Benaiah the Pirathonite of the sonnes of Ephra-
im: and in his course foure and twentie thousand.
15 The twelft for the twelft moneth *was* Hel-
dai the Netophathite, of Othniel: and in his
course foure and twentie thousand.
16 ¶ Moreouer c *the rulers* ouer the tribes of
Israel *were these*: ouer the Reubenites *was* ruler,
Eliezer the sonne of Zichri: ouer the Shimeo-
nites, Shephatiah the sonne of Maachah:

c Meaning, besides these twelue captaines.

17 Ouer the Leuites, Hashabiah the sonne of
Kemuel: ouer *them* of Aharon, *and* Zadok:
18 Ouer Iudah, Elihu of the brethren of Da-
uid: ouer Issachar, Omri the sonne of Michael:
19 Ouer Zebulun, Ishmaiah the sonne of Oba-
diah: ouer Naphtali, Ierimoth ẏ sonne of Azriel:
20 Ouer the sonnes of Ephraim, Hoshea the
sonne of Azazziah: ouer the halfe tribe of Ma-
nasseh, Ioel the sonne of Pedaiah:
21 Ouer the d *other* halfe of Manasseh in Gi-
lead, Iddo the sonne of Zechariah: ouer Benia-
min, Iaasiel the sonne of Abner:

d Which is beyond Iorden in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.

22 Ouer Dan, Azariel the sonne of Ieroham.
these are the princes of the tribes of Israel.
23 ¶ But Dauid tooke not the number of them
from twentie yeere olde and vnder, because the
Lord had sayde that he would increase Israel like
vnto the starres of the heauens.
24 And * Ioab the sonne of Zeruiah began to
number: but he finished it not, e because there
came wrath for it against Israel, neither was the
number put into the f Chronicles of King Dauid.

*Chap.21.7.

e And the commandement of the King was abominable to Ioab, Chap.21.6.

f The Ebrewes make both these bookes of Chronicles, but one, and at this verse make the middes of the booke, as touching the number of verses.

25 And ouer the Kings treasures *was* Azma-
ueth the sonne of Adiel: and ouer the treasures in
the fieldes, in the cities & in the villages, & in the
towers *was* Iehonathan the sonne of Vzziah:
26 And ouer the workemen in the fielde that
tilled the ground, *was* Ezri the sonne of Chelub:
27 And ouer them that dressed the vines, *was*
Shimei the Ramathite: and ouer that which ap-
perteined to the vines, and ouer the store of the
wine *was* Sabdi the Shiphmite:
28 And ouer the oliue trees and mulberie trees
that were in the valleys, *was* Baal Hanan the Ge-
derite: and ouer the store of the oyle *was* Ioash:
29 And ouer the oxen that fed in Sharon, *was*
Shetrai the Sharonite: and ouer the oxen in the
valleyes *was* Shaphat the sonne of Adlai:
30 And ouer the camels *was* Obil the Ishma-
elite: and ouer the asses *was* Iehdeiah the Mero-
nothite:
31 And ouer the sheepe *was* Iaziz the Hage-
rite: all these were the rulers of the substance
that was King Dauids.
32 And Iehonathan Dauids vncle a man of
counsell and vnderstanding (for he was a g scribe)
and Iehiel the sonne of Hachmoni *were* with the
Kings h sonnes.

g That is, a man learned in the word of God.

h To be their schoolemasters and teachers.

33 And Ahitophel *was* the Kings counseller,
and Hushai the Archite the Kings friend.
34 And i after Ahitophel *was* Iehoiada the
sonne of Benaiah and Abiathar: and captaine of
the Kings armie *was* Ioab.

i After that Ahitophel had hanged himselfe, 2.Sam.17.23. Iehoiada was made counseller.

CHAP. XXVIII.

3 Because Dauid was forbidden to builde the Temple, he willeth Salomon and the people to performe it, 8 Exhorting him to feare the Lord.

NOwe Dauid assembled all the princes of Is-
rael: the princes of the tribes, and the cap-
taines of the bandes that serued the King, and the
captaines of thousands and the captaines of hun-
dreths, and the rulers of all the substance and pos-
session of the King, and of his sonnes, with the
‖ eunuches, and the mightie, and all the men of
power, vnto Ierusalem.

‖ Or, chiefe seruants, Gen.37.36.

2 And King Dauid stoode vp vpon his feete,
and saide, Heare ye me, my brethren and my peo-
ple: I purposed to haue built an house of a rest
for the Arke of the couenant of the Lord, and for
a * footestoole of our God, and haue made ready
for the building.

a Where the Arke should remaine and remooue no more to and fro.

*Psal.95.5.

3 But God sayde vnto mee, * Thou shalt not
builde an house for my Name, because thou hast
beene a man of warre, and hast shed blood.

*2.Sam.7.5,13. chap.22.8.

4 Yet *as* the Lord God of Israel chose me be-
fore all the house of my father, to be King ouer
Israel for euer (for in Iudah would hee chuse a
prince, and of the house of b Iudah is the house of
my father, and among the sonnes of my father he
delited in me to make me King ouer all Israel)

b According to the prophesie of Iaakob, Gen.45.8.

5 *So of all my sonnes (for the Lord hath gi-
uen me many sonnes) he hath euen chosen Salo-
mon my sonne to sit vpon the throne of the king-
dome of the Lord ouer Israel.

*Wisd.9.7.

6 And he said vnto me, Salomon thy sonne, he
shall

shall build mine house and my courtes:for I haue
chosen him to be my sonne, & I wil be his father.
7 I will stablish therefore his kingdome for
euer, if he endeuour himselfe to doe my comman-
dements, and my iudgements, as c this day.
8 Nowe therefore in the sight of all Israel the
Congregation of the Lorde, and in the audience
of our God, keepe & seeke for all the comman-
dements of the Lord your God, that ye may pos-
sesse this d good land, and leaue it for an inheri-
tance for your children after you for e euer.
9 And thou, Salomon my sonne, knowe thou
the God of thy father, and serue him with a per-
fite heart, and with a willing minde: *For the
Lorde searcheth all hearts, and vnderstandeth
all the imaginations of thoughts: if thou seeke
him, he will be found of thee, but if thou forsake
him, he will cast thee off for euer.
10 Take heede now, for the Lord hath chosen
thee to builde f the house of the Sanctuarie: be
strong *therefore*, and g doe it.
11 ¶ Then Dauid gaue to Salomon his sonne
the paterne of the porch and of the houses there-
of, and of the closets thereof, and of the galleries
thereof, and of the chambers thereof that are
within, and of the house of the mercie seate,
12 And the paterne of all that † he had in his
minde for the courtes of the house of the Lorde,
and for all the chambers round about, for the
treasures of the house of God, and for the trea-
sures of the dedicate things,
13 And for the courses of the Priestes, and of
the Leuites, and for all the worke for the seruice
of the house of the Lord, and for all the vessels
of the ministerie of the house of the Lord.
14 *He gaue* of golde by weight, for *the vessels*
of golde, for all the vessels of all maner of seruice,
and all the vessels of siluer by weight, for all ma-
ner vessels of all maner of seruice.
15 The weight also of golde for the h candle-
stickes, & golde for their lamps, with the weight
for euery candlesticke, and for the lamps thereof,
and for the candlesticks of siluer by the weight
of the candlesticke, and the lampes thereof, ac-
cording to the vse of euery candlesticke,
16 And the weight of the golde for the tables
of the shewbread, for euery table, & siluer for the
tables of siluer,
17 And pure golde for the fleshhookes, and
the bowles, and ‖ plates, and for basens, golde in
weight for euery basen, and for siluer basens, by
weight for euery basen,
18 And for the altar of incense, pure gold by
weight, and golde for the paterne of i the charet
of the Cherubs that spread themselues, and coue-
red the Arke of the couenant of the Lord:
19 All, *sayd he*, by writing *sent* to me k by the
hand of the Lord, *which* made me vnderstand all
the workemanship of the paterne.
20 And Dauid sayd to Salomon his sonne, Be
strong, and of a valiant courage and doe it: feare
not, nor be afraide: for the Lorde God, *euen* my
God *is* with thee: he will not leaue thee nor for-
sake thee till thou hast finished all the worke for
the seruice of the house of the Lorde.
21 Beholde also, the companie of the Priests
and the Leuites for all the seruice of the house of
God, euen *they shall be* with thee for the whole
worke, l with euery free heart that is skilfull in any
maner of seruice. The princes also and all the peo-
ple *will be* † wholy at thy commandement.

c If he continue to keepe my Law and depart not therefrom, as he doeth hitherto.
d To wit, of Canaan.
e He declareth that nothing can separate them from the commoditie of this land, both for themselues and their posteritie, but their sinnes and iniquitie.
* 1.Sam.16.7. psal.7.9. iere.11,20. & 17.10. and 20.12.
f Meaning, for his Arke.
g Put it in execution.
† Ebr. that were in his spirit with him.
h That is, the ten candlestickes, 1.Kings 7.49.
‖ Or, couerings.
i Meaning, of the merciseate which couered the Arke, which was called the charet because the Lorde declared himselfe there.
k For all this was left in writing in the booke of the Law, Exod.25.40. which booke the King was bound to put in excution, Deut.17.19.
l That is, euery one wil be ready to helpe thee with those gifts that God hath giuen him.
† Ebr. at all thy wordes.

CHAP. XXIX.

2 The offring of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thankes to the Lorde. 20 He exhorteth the people to doe the same. 22 Salomon is created King. 28 Dauid dyeth, and Salomon his sonne reigneth in his steade.

MOreouer Dauid the King sayde vnto all the
Congregation, God hath chosen Salomon
mine onely sonne yong & tender, and the worke
is great: for this house is not for man, but for the
a Lord God.
2 Nowe I haue prepared with all my power
for the house of my God, golde for *vessels* of
golde, and siluer for *them* of siluer, and brasse for
things of brasse, yron for *things* of yron, & wood
for *things* of wood, and onix stones, and stones
to be set, and carbuncle stones and of diuers co-
lours, and all precious stones, and marble stones
in abundance.
3 Moreouer, because I haue b delite in the
house of my God, I haue of mine owne golde
and siluer, which I haue giuen to the house of my
God, beside all that I haue prepared for the house
of the Sanctuarie,
4 Euen c three thousand talents of gold of the
golde of Ophir, and seuen thousand talents of fi-
ned siluer to ouerlay the walles of the houses.
5 The golde for the *things* of golde, and the
siluer for *things* of siluer, and for all the worke by
the handes of artificers: and who is d willing ‖ to
fill his hand to day vnto the Lorde?
6 So the princes of the families, and the prin-
ces of the tribes of Israel, and the captaines of
thousands and of hundreths, with the rulers of
the Kings worke, offered willingly,
7 And they gaue for the seruice of the house
of God fiue thousand talents of golde, and ten
thousand pieces, and ten thousand talents of sil-
uer, and eighteene thousand talents of brasse, and
one hundreth thousand talents of yron.
8 And they with whom *precious* stones were
e found, gaue them to the treasure of the house of
the Lord, by the hand of Iehiel the Gershunnite.
9 And the people reioyced when they offered
willingly: for they offred willingly vnto the Lord,
with a f perfite heart. And Dauid the King also
* reioyced with great ioy.
10 Therefore Dauid blessed ẏ Lord before all
the Cõgregation, & Dauid said, Blessed *be* thou, O
Lord God, of g Israel our father, for euer & euer.
11 Thine, O Lord, *is* greatnesse & power, and
glory, and victorie, & praise: for all that is in hea-
uen and in earth *is thine*: thine is the kingdome,
O Lord, and thou excellest as head ouer all.
12 Both riches and honour *come* of thee, and
thou reignest ouer all, and in thine hand is power
and strength, and in thine hand it is to make
great, and to giue strength vnto all.
13 Now therefore our God, we thanke thee,
and prayse thy glorious Name.
14 But who am I, and what is my people, that
we should be able to offer willingly after this
sort? for all things h come of thee: and of thine
owne hand we haue giuen thee.
15 For we are i strangers before thee, & soiour-
ners, like all our fathers: our dayes *are* like ẏ sha-
dow vpon the earth, and there is none † abiding.
16 O Lorde our God, all this abundance that
we

a And therefore it ought to be excellent in all points.
b His great zeale towarde the furtherance of the Temple made him to spare no expenses, but to bestow his owne peculiar treasure.
c Hee sheweth what hee had of his owne store for the Lordes house.
d Hee was not onely liberall him selfe, but prouoked others to set forth the worke of God.
‖ Or, to offer.
e Meaning, them that had any.
f That is, with a good courage and without hypocrisie.
* Psal.122.1.
g Which diddest reueile thy selfe to our father Iaakob.
h We gaue thee nothing of our owne, but that which wee haue receiued of thee; for whether the gifts be corporall or spirituall, we receiue them all of God, & therefore must giue him the glory.
i And therefore haue this land but lent to vs for a time.
† Ebr. wayting for them to returne.

wee haue prepared to builde thee an house for
thine holy Name, is of thine hand and all is thine.
17 I know also, my God, that thou *triest the
heart, and hast pleasure in righteousnesse: I haue
offered willingly in the vprightnesse of mine
heart all these things: nowe also haue I seene thy
people which are found here, to offer vnto thee
willingly with ioy.
18 O Lord God of Abraham, Izhak, and Is-
rael our fathers, keepe this for euer in the [k] pur-
pose, *and* the thoughtes of the heart of thy peo-
ple, and prepare their hearts vnto thee.
19 And giue vnto Salomon my sonne a perfite
heart to keepe thy commaundements, thy testi-
monies, and thy statutes, & to doe all things, and
to build the house which I haue prepared.
20 ¶ And Dauid sayde to all the Congregati-
on, Nowe blesse the Lord your God. And all the
Congregation blessed the Lord God of their fa-
thers, and bowed downe their heads, and wor-
shipped the Lord and the [l] King.
21 And they offered sacrifices vnto the Lord,
and on the morowe after that day, they offered
burnt offerings vnto the Lorde, *euen* a thousand
yong bullocks, a thousand rammes, *and* a thou-
sand sheepe, with their [m] drinke offerings, and sa-
crifices in abundance for all Israel.
22 And they did eate and drinke before the
Lord the same day with great ioy, and they made
Salomon the sonne of Dauid King the second
time, and anoynted him Prince before the Lord,
and Zadok for the hie Priest.
23 So Salomon sate on the [n] throne of the
Lord, as King in stead of Dauid his father, and
prospered: and all Israel obeyed him.
24 And all the princes and men of power, and
all the sonnes of King Dauid † submitted them-
selues vnder King Salomon.
25 And the Lord magnified Salomon in dig-
nitie, in the sight of all Israel, and gaue him so
glorious a kingdome, as no King had before him
in Israel.
26 ¶ *Thus Dauid the sonne of Ishai reigned
ouer all Israel.
27 And the space that he reigned ouer Israel,
was fourtie yeere: seuen yeere reigned he in He-
bron, and three and thirtie yeere reigned he in Ie-
rusalem:
28 And he dyed in a good age, full of dayes,
riches and honour, and Salomon his sonne reig-
ned in his steade.
29 Concerning the actes of Dauid the King
first and last, behold, they are written in ye booke
of Samuel the Seer, and in the booke of [o] Nathan
the Prophet, and in the booke of Gad the Seer,
30 With all his reigne and his power, and
[p] times that went ouer him, and ouer Israel, and
ouer all the kingdomes of the earth.

*1.Sam.16.7. chap.28.9.

k Continue them in this good mind, that they may serue thee willingly.

l That is, did reuerence to ye king.

m Meaning, all kinde of licour which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the Kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gaue the chiefe gouernement of all things.

† Ebr. gaue the hand.

*1.Kings 2.11.

o The bookes of Nathan and Gad are thought to haue bene lost in the captiuitie.

p Meaning, the troubles and griefes.

THE SECOND BOOKE OF THE CHRONICLES.

THE ARGVMENT.

THis second booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this story are certaine things declared and set foorth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First that the godly Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remoued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set forth his religion therowout all their dominions, & contrariwise the wicked hated his ministers, deposed them, and for the true religion and worde of God, set up idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and conteine in the whole, three thousand, fiue hundreth, threescore and eighteene yeeres, and sixe moneths.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 Hee prayeth vnto God to giue him wisedome: 11 Which hee giueth him and more. 14 The number of his charets and horses, 15 and of his riches.

THen Salomon the sonne of
Dauid was || confirmed in his
kingdome: and the Lorde his
God *was* with him, and mag-
nified him highly.
2 And Salomon [a] spake
vnto all Israel, to the captains
of thousands, and of hundreds, and to the iudges,
and to all the gouernours in all Israel, *euen* the
chiefe fathers.
3 So Salomon and all the Congregation with
him went to the hie place that was at [b] Gibeon:
for there was the Tabernacle [c] of the Congrega-
tion of God which Moses the seruant of the Lord
had made in the wildernesse.
4 But the Arke of God had Dauid brought
vp from Kiriath-iearim, when Dauid had made
preparation for it: for he had pitched a tent for it
in Ierusalem.
5 Moreouer the [d] brasen altar * that Be-
zaleel the sonne of Vri, the sonne of Hur had
made, did hee set before the Tabernacle of the
Lorde: and Salomon and the Congregation
sought it.
6 And Salomon offred there before the Lord
vpon the brasen altar that was in the Tabernacle
of the Congregation: *euen a thousand burnt of-
frings offered he vpon it.
7 ¶ The same night did God appeare vn-
to Salomon, and sayde vnto him, Aske what I
shall giue thee.
8 And Salomon sayd vnto God, Thou hast
shewed

|| *Or, established, and strong, reade 1.Kings 2.46.*

a That is, he proclaimed a solemne sacrifice, and commanded that all should be at the same.

b Reade 1.Kings 3.4.

c So called because that God thereby shewed certaine signes to the congregation of his presence.

d Which was for the burnt offrings, Exod.27.1.

*Exod.38.1,2.

*1.Kings 3.4.

shewed great mercie vnto Dauid my father, and
hast made me to reigne in his stead.
9 Nowe *therefore*, O Lord God, let thy pro-
mise vnto Dauid my father be [e] true: for thou
hast made me King ouer a great people, like to the
dust of the earth.
10 Giue me nowe wisedome and knowledge,
that I may [f] goe out and goe in before this people:
for who can iudge this thy great people?
11 And God sayde to Salomon, Because this
was in thine heart, & thou hast not asked riches,
treasures nor honour, nor the [g] liues of thine ene-
mies, neither yet hast asked long life, but hast as-
ked for thee wisedome and knowledge that thou
mightest iudge my people, ouer whome I haue
made the King,
12 Wisdome and knowledge is granted vnto
thee, and I will giue thee riches and treasures and
honour, so that there hath not bene the like a-
mong the Kings which were before thee, neither
after thee shall there be the like.
13 Then Salomon came from the hie place,
that was at Gibeon, to Ierusalem from before the
Taberna[illegible]f the Congregation, and reigned o-
uer Israel.
14 * And Salomon gathered the charets and
horsemen: and he had a thousand and foure hun-
dreth charets, and twelue thousand horsemen,
whom hee placed in the [h] charet cities, and with
the King at Ierusalem.
15 And the King gaue siluer and gold at Ieru-
salem as [i] stones, and gaue cedar trees as the wilde
figge trees, that are abundantly in the plaine.
16 Also Salomon had horses brought out of
Egypt, and * fine linen: [k] the Kings marchants
receiued the fine linen for a price.
17 They came vp also and brought out of E-
gypt *some* charet, *worth* sixe hundreth *shekels* of
siluer, that is an horse for an hundreth and fiftie:
and thus they brought *horses* to all the Kings of
the Hittites, and to the Kings of Aram by their
† meanes.

e Performe thy promise made to my father concerning me.

f That I may gouerne this people, reade 1.Chro.27.1. and 1.king.3.7.

g That is, to be reuenged on thine enemies.

* 1.King.10.26.

h Which were cities appoynted to keepe and maintaine the charets.

i He caused so great plentie that it was no more esteemed then stones.

* Isa.19.9. ezek.27.7.

k Reade 1.King.10.28.

† Ebr. handes.

CHAP. II.

2 The number of Salomons workemen to builde the Temple. 3 Salomon sendeth to Hiram the King of Tyrus for wood and workemen.

THen Salomon determined to builde an house
for the Name of the Lord, and an || house for
his kingdome.
2 And Salomon tolde out seuentie thousand
that bare burdens, and fourescore thousand men
to hewe *stones* in the mountaine, and three thou-
sand and [a] sixe hundreth to ouersee them.
3 And Salomon sent to || Huram the king of
Tyrus, saying, As thou hast done to Dauid my fa-
ther, and * didst send him cedar trees to build him
an house to dwell in, *so doe to me.*
4 Beholde, I builde an house vnto the Name
of the Lord my God, to sanctifie it vnto him, and
to burne sweete incense before him, and for the
continuall shewbread, and for the burnt offrings
of the morning and euening, on the Sabbath
dayes, and in the new moneths, & in the solemne
feastes of the Lord our God: this is a perpetuall
thing for Israel.
5 And the house which I builde, *is* great: for
great *is* our God aboue all gods.
6 Who is hee then that can be able to builde
him an house, when the heauen, and the heauen of
heauens cannot conteine him? who am I then
that I should builde him an house? but *I doe it* to
burne [b] incense before him.
7 Send mee nowe therefore a cunning man
that can worke in gold, in siluer, and in brasse, and
in yron, and in purple, and || crimson & blue silke,
and that can graue in grauen worke with the cun-
ning men that are with me in Iudah and in Ieru-
salem, whom Dauid my father hath prepared.
8 Send mee also cedar trees, firre trees and
[c] || Algummim trees from Lebanon: for I knowe
that thy seruants can skill to hewe timber in Le-
banon: and beholde, my seruants *shalbe* with
thine,
9 That they may prepare me timber in abun-
dance: for the house which I doe builde, *is* great
and wonderfull.
10 And behold, I will giue to thy seruants the
cutters & the hewers of timber twentie thousand
† measures of beaten wheate, & twentie thousand
measures of barley, and twentie thousand baths
of wine, and twentie [d] thousand baths of oyle.
11 Then Huram King of Tyrus answered in
writing which he sent to Salomon, because the
Lord hath loued his people, hee hath made thee
King ouer them.
12 Huram sayd moreouer, Blessed *be* the Lord
God of Israel, which made the heauen and the
earth, and that hath giuen vnto Dauid the King a
[e] wise sonne, that hath discretion, prudence and
vnderstanding to builde an house for the Lord,
and a place for his kingdome.
13 Now therefore I haue sent a wise man, *and*
of vnderstanding of my father Hurams,
14 The sonne of a woman of the [f] daughters
of Dan: and his father was a man of Tyrus, and
he can skill to worke in golde, in siluer, in brasse,
in yron, in stone, and in Timber, in purple, in blue
silke, and in fine linen, and in crimosin, and can
graue in all grauen workes, and broyder in all
broydered worke that shalbe giuen him, with thy
cunning men, and with the cunning men of my
lord Dauid thy father.
15 Nowe therefore the wheate and the barley,
the oyle and the wine, which my Lord hath spo-
ken of, let him send vnto his seruants.
16 And we will cut wood in Lebanon as much
as thou shalt neede, and will bring it to thee in
|| raftes by sea to || Iapho, so thou mayest cary
them to Ierusalem.
17 ¶ And Salomon numbred all the stran-
gers that were in the land of Israel, after the num-
bring that his father Dauid had numbred them:
and they were found an hundreth and three and
fiftie thousand, and sixe hundreth.
18 And hee set seuentie thousand of them to
the burden, and fourescore thousand to hewe
stones in the mountaine, and three thousand and
sixe hundreth ouerseers to cause the people to
worke.

|| Or, Palace.

a Which is to be vnderstood of all sort of officers and ouerseers: for els the chiefe officers were but 3300. as 1.King.5.16.

|| Or, Hiram.

* 2.Sam.5.11.

b That is, to doe the seruice which he hath commanded, signifying, that none is able to honour and serue God in that perfection as his maiestie deserueth.

|| Or, scarlet.

c Some take it for brasil, or the wood called Ebenum, others for corall.

|| Or, Almuggim.

† Ebr. Corim.

d Of Bath, reade 1.King 7.26. it is called also Epha, but Epha is to measure dry things, as Bath is a measure for licours.

e The very heathen confessed that it was a singular gift of God, when he gaue to any nation a King that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

f It is also written, that shee was of the tribe of Naphtali, 1.King.7.14. which may be vnderstoode that by reason of the confusion of tribes, which then began to be, they married in diuers tribes, so that by her father shee might be of Dan, and by her mother of Naphtali.

|| Or, ships.

|| Or, Ioppe.

CHAP. III.

1 The Temple of the Lord, and the porch are builded, with other things thereto belonging.

SO * Salomon began to build the house of the
Lord in Ierusalem, in mount [a] Moriah which
had bene declared vnto Dauid his father, in the
place that Dauid prepared in the thresshing
floore of * Ornan the Iebusite.
2 And hee beganne to builde in the second

* 1.King.6.1.

a Which is the mountaine where Abraham thought to haue sacrificed his sonne, Ge.22.2.

* 2.Sam.24.16,18.

moneth *and* the second day, in the fourth yeere
of his reigne.
3 And these are the *measures*, *whereon* Salo-
mon grounded to builde the house of God: the
length of cubites after the first [b] measure *was*
three score cubites, & the breadth twenty cubites:
4 And the porch, that was before the length
in the front [c] of the breadth *was* twentie cubites,
and the height *was* an [d] hundreth and twentie,
and he ouerlayd it within with pure golde.
5 And the greater house hee sieled with firre
tree which he ouerlayd with good gold, and gra-
ued thereon palme trees and chaines.
6 And hee ouerlayde the house with preci-
ous stone for beautie: and the golde *was* golde of
[e] Paruaim.
7 The house, I say, the beames, postes, and
walles thereof and the doores thereof ouerlaid he
with gold, & graued Cherubims vpon the walles.
8 ¶ He made also the house of the most holy
place: the length thereof *was* in the front of the
breadth of the house, twentie cubites, and the
breadth thereof twentie cubites: and he ouerlaid
it with the best gold, of sixe hundreth talents.
9 And ỹ weight of the nayles *was* fiftie shekels
of gold, and he ouerlaid the chambers with gold.
10 ¶ And in the house of the most holy place
he made two Cherubims wrought like children,
and ouerlaid them with gold.
11 * And the wings of the Cherubims *were*
twentie cubites long: the one wing *was* fiue cu-
bites, reaching to the wall of the house, and the
other wing fiue cubites, reaching to the wing of
the other Cherub.
12 Likewise the wing of other the Cherub was
fiue cubites, reaching to the wall of the house, and
the other wing fiue cubites ioyning to the wing
of the other Cherub.
13 The wings of these Cherubims were spread
abroad twentie cubites: they stood on their feete,
and their faces *were* toward the house.
14 ¶ He made also [f] the vaile of blew silke and
purple, and crimosin, and fine linen, and wrought
Cherubims thereon.
15 ¶ And he made before the house two pil-
lars [g] of fiue and thirtie cubites hie: and the cha-
piter that was vpon the top of *ech* of them *was*
fiue cubites.
16 Hee made also chaines for the oracle, and
put them on the heads of the pillars, and made an
[h] hundreth pomegranates, and put them among
the chaines.
17 And hee set vp the pillars before the Tem-
ple, one on the right hand, and the other on the
left, and called that on the right hand Iachin, and
that on the left hand Boaz.

b According to the whole length of the Temple, comprehending the most holy place with the rest.
c It conteined as much as did the breadth of the Temple, 1.king.6.3.
d From the foundation to the top: for in the booke of the Kings mention is made from the foundation to the first stage.
e Some thinke it is that place which is called Peru.
* 1.King.6.24.
f Which separated the Temple from the most holy place.
g Euery one was eighteene cubites long, but the halfe cubite could not be seene: for it was hid in the roundenesse of the chapiter, and therefore he giueth to euery one but 17. and an halfe.
h For euery pillar an hundreth, reade 1.King.7.20.

CHAP. IIII.

1 *The altar of brasse.* 2 *The molten sea.* 6 *The caldron.* 7 *The candlesticks, &c.*

AND he made an altar of brasse twentie cu-
bites long, and twentie cubites broade, and
ten cubites hie.
2 And he made a molten [a] Sea of ten cubites
from brim to brim, round in compasse, and fiue
cubites hie: and a line of thirtie cubites did com-
passe it about.
3 And vnder [b] it was the facion of oxen, which
did compasse it round about, [c] tenne in a cubite
compasing the Sea about: two rowes of oxen
were cast when it was molten.
4 It stoode vpon twelue oxen: three looked
toward the North, and three looked toward the
West, and three looked toward the South, and
three looked toward the East, and the Sea *stoode*
about vpon them, and all their hinder parts were
inward.
5 And the thickenesse thereof *was* an hand
breadth, and the brim thereof *was* like the worke
of the brim of a cuppe, with floures of ‖ lilies: it
conteined [d] three thousand baths.
6 ¶ Hee made also ten caldrons, and put fiue
on the right hand, and fiue on the left, to wash in
them, *and* to clense in them that which appertei-
ned to the burnt offrings: but the Sea *was* for the
Priests to wash in.
7 ¶ And hee made ten candlestickes of golde
(according to [e] their forme) and put them in the
Temple, fiue on the right hand, & fiue on the left.
8 ¶ And he made ten tables, and put them in
the Temple, fiue on the right hand, and fiue on
the left: and he made an hundreth basens of gold.
9 And he made the court of the Priestes, and
the great [f] court and doores for the court, and o-
uerlayde the doores thereof with brasse.
10 And he set the Sea on the right side East-
ward toward the South.
11 And Huram made ‖ pots and besoms, & ba-
sens, & Huram finished the worke that he should
make for King Salomon for the house of God,
12 *To wit*, two pillars, and the bowles and the
chapiters on the top of the two pillars, and two
grates to couer the two bowles of the chapiters
which were vpon the toppe of the pillars:
13 And foure hundreth pomegranates for the
two grates, two rowes of pomegranates for euery
grate to couer the two bowles of the chapiters,
that were vpon the pillars.
14 He made also bases, and made caldrons vpon
the bases:
15 *And* a Sea, and twelue bulles vnder it:
16 Pottes also and besoms, and fleshhookes,
and all these vessels made Huram [g] his father, to
King Salomon for the house of the Lorde, of shi-
ning brasse.
17 In the plaine of Iorden did the king cast
them in clay betweene Succoth and Zeredathah.
18 And Salomon made al these vessels in great
abundance: for the weight of brasse could not be
reckoned.
19 And Salomon made al the vessels that were
for the house of God: the golden altar also & the
tables, whereon the [h] shewbread stood.
20 Moreouer the candlestickes, with their
lampes to burne them after the maner, before the
oracle, of pure golde.
21 And the floures and the lampes, and the
snuffers of gold, which was fine golde.
22 And the ‖ hookes, and the basens, and the
spoones, and the ashpans of pure gold: the entrie
also of the house *and* doores thereof within, *euen*
of the most holy place: and the doores of the
house, *to wit*, of the Temple *were* [i] of golde.

a A great vessel of brasse, so called, because of the great quantitie of water, which is conteined, 1 King.7.23.
b Meaning, vnder the brim of the vessel, as 1.Kin.7.24
c In the length of euery cubite were ten heads or knops which in al are 300.
‖ Or, floure delice.
d In the first booke of Kings, Chap.7.26 mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures proued afterward is declared.
e Euen as they should be made.
f Called also the porch of Salomon, Act.3.11. It is also taken for the Temple where Christ preached, Matth.21.23.
‖ Or, caldrons.
g Whom Salomon reuerenced for the giftes that God had giuen him, as a father: he had the same name also that Huram the king of Tyrus had, his mother was a Iewesse, and his father a Tyrian. Some reade, for his father, the autour of this worke.
h In Ebrewe the bread of the face, because they were set before the Arke, where the Lord shewed his presence.
‖ Or, instruments of musike.
i That is, couered with plates of golde.

CHAP. V.

1 *The things dedicated by Dauid, are put in the Temple.* 2 *The Arke is brought into the Temple.* 10 *What was within it.* 12 *They sing prayse to the Lord.*

SO * was all the worke finished that Salomon
made for the house of the Lord, and Salomon
brought

* 1.King.7.51. and 8.1.

brought in the things that Dauid his father had
dedicated, with the siluer and the golde, and all
the vessels, *and* put them among the treasures of
the house of God.
2 Then Salomon assembled the Elders of Is-
rael, and all the heads of the tribes, the chiefe fa-
thers of the children of Israel vnto Ierusalem to
bring vp the Arke of the couenant of the Lorde
from the [a] citie of Dauid, which is Zion.
3 And all ẏ men of Israel assembled vnto the
King at the [b] feast: it was in ẏ seuenth [c] moneth.
4 And all the Elders of Israel came, and the
Leuites tooke vp the Arke.
5 And they caried vp the Arke and the Ta-
bernacle of the Congregation: and all the holy
vessels that were in the Tabernacle, those did the
Priestes *and* Leuites bring vp.
6 And King Salomon and all the Congrega-
tion of Israel that were assembled vnto him, *were*
before ẏ Arke, offering sheepe & bullocks, which
could not be tolde nor numbred for multitude.
7 So the Priestes brought the Arke of the co-
uenant of the Lord vnto his place, into the Ora-
cle of the house, into the most Holy place, *euen*
vnder the wings of the Cherubims.
8 For ẏ Cherubims stretched out *their* wings
ouer the place of the Arke, and the Cherubims
couered the Arke and the barres thereof aboue.
9 And they drewe out the barres, that the
endes of the barres might bee seene out of the
Arke before the Oracle, but they were not seene
‖ without: and there they are vnto this day.
10 Nothing *was* in the Arke, saue [d] the two
Tables, which Moses gaue at Horeb, where the
Lorde made a couenant with the children of Is-
rael, when they came out of Egypt.
11 And when the Priestes were come out of
the Sanctuarie (for all the Priestes that were pre-
sent, were [e] sanctified, *&* did not waite by course.
12 And the Leuites the singers of all sortes, *as*
of Asaph, of Heman, of Ieduthun, and of their
sonnes and of their brethren, being clad in fine
linen, stoode with cymbales, and with violes and
harpes at the East ende of the altar, and with
them an hundreth and twentie Priestes blowing
with trumpets:
13 And they were [f] as one, blowing trum-
pets, and singing, and made one sounde to bee
heard in praysing, and thanking the Lorde, and
when they lift vp *their* voyce with trumpets and
with cymbales, and with instruments of musicke,
and when they praysed the Lord, *singing*, [g] For he
is good, because his mercy *lasteth* for euer) then
the house, *euen* the house of the Lorde was filled
with a cloude,
14 So that the Priestes could not stand to mi-
nister, because of the cloude: for the glory of the
Lord had filled the house of God.

a Reade 2.Sam. 6.12.
b When the things were dedicate, and brought into the Temple.
c Called in Ebrewe Ethanim, conteining part of September and part of October, 1.Kings 8.2. which moneth the Iewes called the first moneth, because they say, that the world was created in that moneth, and after they came from Egypt, they begã at March: but because this opinion is vncertaine, we make March euer the first, as best writers doe.
‖ Or, without the Oracle.
d For Aarons rod and Manna were take thence before it was brought to this place.
e Were prepared to serue the Lord.
f They agreed all in one tune.
g This was the effect of their songs, Psal. 118.1. and 136.1.

CHAP. VI.

3 Salomon blesseth the people. 4 He prayseth the Lord. 14 He prayeth vnto God for those that shall pray in the Temple.

THen * Salomon [a] sayd, The Lorde hath sayde
that he would dwell in the darke cloude:
2 And I haue built thee an house to dwell in,
an habitation for thee to dwell in for euer.
3 And the King turned his face, and blessed
all the Congregation of Israel (for all the Con-
gregation of Israel stoode *there*)
4 And he said, Blessed *be* the Lord God of Is-
rael, who spake with his mouth vnto Dauid my
father, and hath with his ‖ hand fulfilled it, saying,
5 Since the day that I brought my people out
of the land of Egypt, I chose no citie of all the
tribes of Israel to build an ‖ house, that my Name
might be there, neither chose I any man to be a
ruler ouer my people Israel:
6 But I haue chosen Ierusalem, that my Name
might be there, & haue chosen Dauid to be ouer
my people Israel.
7 * And it was in the heart of Dauid my fa-
ther to build an house vnto the Name of the
Lord God of Israel,
8 But the Lorde sayde to Dauid my father,
Whereas it was in thine heart to build an house
vnto my Name, thou diddest well, that † thou
wast so minded.
9 Notwithstanding thou shalt not build the
house, but thy sonne which shall come out of thy
loynes, he shall build an house vnto my Name.
10 And the Lorde hath performed his worde
that he spake: and I am risen vp in the roume of
Dauid my father, and am set on the throne of Is-
rael as the Lord promised, & haue built an house
to the Name of the Lord God of Israel.
11 And I haue set the Arke there, wherein is
the [b] couenant of the Lorde, that he made with
the children of Israel.
12 ¶ And the King [c] stoode before the altar
of the Lord, in the presence of all the Congrega-
tion of Israel, and stretched out his hands,
13 (For Salomon had made a brasen scaffold
and set it in the middes of the court, of fiue cubits
long, and fiue cubites broad, and three cubites of
height, & vpon it he stood, & kneeled downe vp-
on his knees before all the Congregation of Isra-
el, and [d] stretched out his hands toward heauen)
14 And said, O Lord God of Israel, * there *is* no
God like thee in heauen nor in earth, which kee-
peth couenant, and mercy vnto thy seruants, that
walke before thee with all their heart.
15 Thou that hast kept with thy seruant Da-
uid my father, that thou hast promised him: for
thou spakest with thy mouth, and hast fulfilled it
with thine ‖ hand, as *appeareth* this day.
16 Therefore now Lord God of Israel, keepe
with thy seruant Dauid my father, that thou hast
promised him, saying, Thou † shalt not want a man
in my sight, that shall sit vpon the throne of Is-
rael: so that thy sonnes take heede to their wayes,
to walke in my Law, as thou hast walked before
mee.
17 And now, O Lord God of Israel, let thy
worde be verified, which thou spakest vnto thy
seruant Dauid.
18 (Is it true in deede that God will dwell
with man on earth? beholde, the * heauens, and
the heauens of heauens are not able to conteine
thee: how much more *vnable* is this house, which
I haue built?)
19 But haue thou respect to the prayer of thy
seruant, and to his supplication, O Lord my God,
to heare the crye and prayer which thy seruant
prayeth before thee,
20 That thine [e] eyes may be open toward this
house day & night, *euen* toward the place, where-
of thou hast said, that thou wouldest put thy name
there, that thou mayest hearken vnto the prayer,
which thy seruant prayeth in this place.

* 1.Kings 8.12.
a After that hee had seene the glory of the Lord in the cloude.
‖ Or, power.
‖ Or, Temple.
* 2.Sam.7.5.
† Ebr. that it was in thine heart.
b Meaning, ẏ two Tables, wherein is conteined the effect of the couenant, that God made with our fathers.
c On a skaffolde that was made for that purpose, that he praying for the whole people might be heard of all, as 1.Kings 8.22.
d Both to giue thankes for the great benefites of God bestowed vpon him, and also to pray for the perseuerance and prosperitie of his people.
* 2.Mac.2.8.
‖ Or, in effect, or, by thy power.
† Ebr. a man shall not be cut off.
* 1.King.8.27.
e That thou mayest declare in effect, that thou hast a continuall care ouer this place.

21 Heare thou therefore the supplication of
thy seruant, and of thy people Israel, which they
pray in this place: and heare thou in the place of
thine habitation, *euen* in heauen, and when thou
hearest, be mercifull.

* 1.Kings 8.31.
f By reteining any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong.
† Ebr. othe.
g Meaning, to giue him that which he hath deserued.

22 ¶ *When a man shall sinne against his
f neighbour, & he lay vpon him an othe to cause
him to sweare, and the † swearer shall come be-
fore thine altar in this house,
23 Then heare thou in heauen, and doe, and
iudge thy seruants, in recompensing the wicked
to bring his way g vpon his head, & in iustifying
the righteous, to giue him according to his righ-
teousnesse.

|| Or, prayse.

24 ¶ And when thy people Israel shalbe ouer-
throwen before the enemie, because they haue
sinned against thee, and turne againe, and || con-
fesse thy Name, and pray, and make supplication
before thee in this house,
25 Then heare thou in heauen, and be merci-
full vnto the sinne of thy people Israel, and bring
them againe vnto the land which thou gauest to
them and to their fathers.
26 When heauen shall be shut vp, and there
shalbe no raine, because they haue sinned against
thee, and shall pray in this place, and confesse thy
Name, and || turne from their sinne, when thou
doest afflict them,

|| Or, toward this place.

27 Then heare thou in heauen, and pardon
the sinne of thy seruants, and of thy people Isra-
el (when thou hast taught them the good way
wherein they may walke) and giue raine vpon
thy land, which thou hast giuen vnto thy people
for an inheritance.

* Chap. 20.9.
† Ebr. in the land of their gates.

28 ¶ *When there shalbe famine in the land,
when there shalbe pestilence, blasting, or mildew,
when there shall be grashopper, or caterpiller,
when their enemie shall besiege them † in the ci-
ties of their land, *or* any plague or any sicknesse,
29 *Then* what prayer *and* supplication so euer
shalbe made of any man, or of all thy people Is-
rael, when euery one shal know his owne plague,
and his owne disease, and shall stretch foorth his
hands toward this house,
30 Heare thou then in heauen, thy dwelling
place, and be mercifull, & giue euery man accor-
ding vnto all his wayes, as thou doest knowe his
h heart (for thou onely knowest the hearts of the
children of men)
31 That they may feare thee, and walke in thy
wayes as long as they liue in the land which thou
gauest vnto our fathers.
32 ¶ Moreouer as touching ý stranger which
is not of thy people Israel, who shall come out of
a farre countrey for thy great Names sake, & thy
mightie hand, and thy stretched out arme: when
they shall come and i pray in this house,
33 Heare thou in heauen thy dwelling place,
and doe according to all that the stranger calleth
for vnto thee, that all ý people of the earth may
know thy Name, and feare thee like thy people
Israel, and that they may knowe, that thy Name
is called vpon in this house which I haue built.
34 ¶ When thy people shall go out to battell
against their enemies, by the way that k thou
shalt send them, and they pray to thee, || in the
way toward this citie, which thou hast chosen,
euen toward the house which I haue built to thy
Name,

h He declareth that the prayers of hypocrites can not bee heard, nor of any but of them, which pray vnto God with an vnfained faith and in true repentance.
i Hee sheweth that before God there is no acception of person, but all people that feareth him & worketh righteousnesse, is accepted, Act. 10.35.
k Meaning, that none ought to enterprise any warre, but at the Lords commandement, that is, which is lawfull by his worde.
|| Or, according to the maner of this citie.

35 Then heare thou in heauen their praier and
their supplication, and iudge their cause.
36 If they sinne against thee (*for there is no
man that sinneth not) and thou bee angry with
them, & deliuer them vnto the enemies, and they
take them & cary them away captiue vnto a land
farre or neere,

* 1.Kings 8.46. eccles. 7.22. 1.iohn 1.8.

37 If they || turne againe to their heart in the
land whither they be caried in captiuitie, & turne
and pray vnto thee in the land of their captiuitie,
saying, We haue sinned, we haue transgressed and
haue done wickedly,

|| Or, repent.

38 If they turne againe to thee with all their
heart, and with all their soule in the land of their
captiuitie, whither they haue caried them cap-
tiues, and pray toward their land, which thou ga-
uest vnto their fathers, & *toward* the citie which
thou hast chosen, and toward the house which I
haue built for thy Name,
39 Then heare thou in heauen, in the place
of thine habitation their prayer and their suppli-
cation, and || iudge their cause, & be merciful vnto
thy people, which haue sinned against thee.

|| Or, maintaine their right.

40 Nowe my God, I beseech thee, let thine
eyes bee open, and thine eares attent vnto the
prayer *that is made* in this place.
41 *Now therfore arise, O Lord God, *to come*
into thy l rest, thou, & the Arke of thy strength:
O Lord God, let thy Priests be clothed with m sal-
uation, and let thy Saints reioyce in goodnesse.
42 O Lord God, refuse not the face of n thine
anoynted: remember the mercies *promised* to
Dauid thy seruant.

* Psal. 132.8.
l That is, into thy Temple.
m Let them be preserued by thy power and made vertuous and holy.
n Heare my prayer which am thine anoynted King.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lorde filleth the Temple. 12 Hee heareth his prayer, 17 and promiseth to exalt him and his throne.

AND * when Salomon had made an end of
praying, a fire came downe from heauen, and
consumed the burnt offering & the sacrifices: and
the glory of the Lord filled the house,

* 2.Mac. 2.10.
a Hereby God declared that hee was pleased with Salomons prayer.

2 So that the Priests could not enter into the
house of the Lord, because the glory of the Lord
had filled the Lords house.
3 And when all the children of Israel saw the
fire, and the glory of the Lord come downe vpon
the house, they bowed themselues with *their* fa-
ces to the earth vpon the pauement, & worship-
ped and praysed the Lord, *saying*, For he is good,
because his mercy *lasteth* for euer.
4 * Then the King and all the people offered
sacrifices before the Lord.

* 1.Kings 8.62.

5 And King Salomon offred a sacrifice of two
and twentie thousand bullockes, & an hundreth
and twentie thousand sheepe. so the King and all
the people dedicated the house of God.
6 And the Priests waited on their offices, and
the Leuites with ý instruments of musicke of the
Lorde, which King Dauid had made to prayse the
Lord, Because his mercy *lasteth* for euer: when
Dauid praysed *God* † by them, the Priestes also
blewe trumpets ouer against them: and all they
of Israel stoode by.

† Ebr. by their hands.

7 Moreouer Salomon halowed the middle of
the court that was before the house of the Lord:
for there he had prepared burnt offerings, and
the fatte of the peace offerings, because the
brasen altar which Salomon had made, was
not able to receiue the burnt offering, and the
meate

meate offring, and the fat.
8 And Salomon made [b] a feast at that time of
seuen dayes, and all Israel with him, a very great
Congregation, from the entring in of Hamath,
vnto the riuer of Egypt.
9 And in the eight day they [c] made a solemne
assemblie: for they had made the dedication of
the altar seuen dayes, and the feast seuen dayes.
10 And the [d] three and twentieth day of the
seuenth moneth, he sent ẏ people away into their
tents, ioyous and with glad heart, because of the
goodnesse that the Lord had done for Dauid and
for Salomon, and for Israel his people.
11 * So Salomon finished the house of the
Lord, and the Kings house, and all that came into
Salomons heart to make in the house of the Lord:
and he prospered in his house.
12 ¶ And the Lord * appeared to Salomon by
night, and saide to him, I haue heard thy prayer,
and haue chosen this place for my selfe to be an
house of sacrifice.
13 If I shut the heauen that there bee no
raine, or if I commaunde the grashopper to de-
uoure the land, or if I send pestilence among my
people,
14 If my people, among whome my Name is
called vpon, doe humble them selues, and pray,
and seeke my presence, and turne from their wic-
ked wayes, then will I heare in heauen, & be mer-
cifull to their sinne, and will [e] heale their land:
15 Then mine eyes shalbe open, & mine eares
attent vnto the prayer *made* in this place.
16 For I haue now chosen and sanctified this
house, that my Name may be there for euer: and
mine eyes & mine heart shalbe there perpetually.
17 And if thou wilt walke before me, as Da-
uid thy father walked, to doe according vnto all
that I haue commanded thee, and shalt obserue
my statutes and my iudgements,
18 Then will I stablish the throne of thy king-
dome, according as I made the couenant with
Dauid thy father, saying, * Thou shalt not want
a man to be ruler in Israel.
19 But if ye turne away, and forsake my sta-
tutes and my commandements which I haue set
before you, and shall goe and serue other gods,
and worship them,
20 Then wil I plucke them vp out of my land,
which I haue giuen them, and this house which I
haue [f] sanctified for my Name, will I cast out of
my sight, and will make it to be a prouerbe and a
common talke among all people.
21 And this house which is most hie, shall be
an astonishment to euery one that passeth by it, so
that he shall say, Why hath the Lorde done thus
to this land, and to this house?
22 And they shall answere, Because they for-
sooke ẏ Lord God of their fathers, which brought
them out of the lande of Egypt, and haue taken
holde on other gods, and haue worshipped them,
and serued them, therefore hath he brought all
this euill vpon them.

b The feast of the Tabernacles which was kept in the seuenth moneth.
c They assembled to heare the word of God, after that they had remained seuen dayes in the boothes or Tabernacles.
d They had leaue to depart the two and twentieth day, 1.king 8.66. but they went not away till the next day.
* 1.King.9.1.
* Numb.12.6.
e I will cause the pestilence to cease and destroy the beastes that hurt the fruites of the earth, and sende raine in due season.
* Chap.6.16.
f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glorie: and where as men abuse those things, which God hath appointed to set forth his praise, he doth withdraw his graces thence.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

AND * after [a] twentie yeere when Salomon
had built the house of the Lord, and his owne
house,

* 1.King.9.10.
a Signifying that he was twentie yeere in building them.

2 Then Salomon built the cities that Huram
[b] gaue to Salomon, and caused the children of Is-
rael to dwell there.
3 And Salomon went to Hamath Zobah, and
ouercame it.
4 And he built Tadmor in the wildernesse, &
repayred all [c] the cities of store which he built in
Hamath.
5 And he built [d] Beth-horon the vpper, and
Beth-horon the nether, cities defensed with wals,
gates, and barres:
6 Also Baalath, and all the cities of store that
Salomon had, and all the charet cities, and the ci-
ties of the horsemen, & euery pleasant place that
Salomon had a minde to builde in Ierusalem, and
in [e] Lebanon, and throughout all the land of his
dominion.
7 *And* all the people that were left of ẏ Hit-
tites, & the Amorites, and Perizzites, & the Hiu-
uites, & the Iebusites, which were not of Israel,
8 *But* of their children which were left after
them in the land, whom the children of Israel had
not consumed, euen them did Salomon make † tri-
butaries vntill this day.
9 But of the children of Israel did Salomon
make no seruantes for his worke: for they were
men of warre, and his chiefe princes, and the cap-
taines of his charets and of his horsemen.
10 So these were the chiefe of the officers
which Salomon had, *euen* [f] two hundreth & fiftie
that bare rule ouer the people.
11 ¶ Then Salomon brought vp the daughter
of Pharaoh out of the citie of Dauid, into the
house that he had built for her: for he saide, My
wife shall not dwell in the house of Dauid King
of Israel: for it is holy, because that the Arke of
the Lord came vnto it.
12 ¶ Then Salomon offered burnt offrings vn-
to the Lorde, on the * altar of the Lord, which he
had built before the porch,
13 To * offer according to the commandement
of Moses ‖ euery day, in the Sabbaths, and in the
new moones, and in the solemne feastes, [g] three
times in the yeere, *that is*, in the feast of the Vn-
leauened bread, and in the feast of the Weekes,
and in the feast of the Tabernacles.
14 And hee set the courses of the Priestes to
their offices, according to the order of Dauid his
father, and the Leuites in their watches, for to
praise and minister before the Priestes euery day,
and the porters by * their courses, at euery gate:
for so *was* the commandement of Dauid the man
of God.
15 And they declined not from the com-
mandement of the King, concerning the Priestes
and the Leuites, touching all things, and touching
the treasures.
16 ¶ Nowe Salomon had made prouision for
all the [h] worke, from the day of the foundation
of the house of the Lord, vntill it was finished: *so*
the house of the Lord was perfite.
17 Then went Salomon to Ezion-geber, and
to Eloth by the [i] sea side in the lande of Edom.
18 And Huram sent him by the handes of his
seruants, shippes, and seruants that had know-
ledge of the sea: and they went with the seruants
of Salomon to Ophir, and brought thence [k] foure
hundreth and fiftie talents of golde, and brought
them to King Salomon.

b That is, which Hiram gaue againe to Salomon because they pleased him not: & therefore called them Cabul, that is, dirt or filth, 1.King 9.13.
c Meaning, of munitions and treasures for ẏ warre.
d That is, he repaired and fortified them; for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1.Chron. 6.68 and 7.24.
e Read. 1.King. 7.2.
† *Ebr. to come vp to tribute.*
f For in all there were 3300, but here he meaneth of them that had the principall charge, reade 1.King.9.23.
* *Chap.4.1.*
* *Exod.29.38.*
‖ *Or, after the maner of euery day.*
g Reade Leuit. 23.
* *1.Chron.24.1.*
h Both for the matter and also for the workemanshippe.
i Meaning, the red Sea.
k Which summe is thought to mount to three millions and sixe hundreth thousand crownes: for here is mention made of thirtie mo, then are spoken of, 1.King.9.28.

CHAP. IX.

1. 9 The Queene of Sheba commeth to see Salomon and bringeth gifts. 13 His yeerely reuenues. 30 The time of his reigne. 31 His death.

*1.King.10.1. mat.12.42. luke.11.31.

a To knowe whether his wisedome were so great as the report was.

AND* when the Queene of Sheba heard of the fame of Salomon, she came to [a] prooue Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much golde, and precious stones: and when shee came to Salomon, she communed with him of all that was in her heart.

b There was no question so hard that he did not resolue.

2 And Salomon declared her all her questions, and there was [b] nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba sawe ẏ wisedome of Salomon, and the house that he had built,

‖Or, galleries whereby he went vp. †Ebr. There was no more spirit in her. ‖Or, actes.

4 And the meate of his table, and the sitting of his seruants, and the order of his wayters, and their apparell, and his butlers, and their apparell, and his ‖burnt offrings which hee offred in the house of the Lord, and she was † greatly astonied.

5 And shee saide to the King, *It was* a true worde which I heard in mine owne lande of thy ‖ sayings, and of thy wisedome:

6 Howbeit, I beleeued not their report, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisedome was not told me: *for* thou exceedest the fame that I heard.

7 Happie are thy men, and happie are these thy seruants, which stande before thee alway, and heare thy wisedome.

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieu tenants of God, which ought to grant vnto him the superioritie, and minister iustice to all.

8 Blessed be the Lorde thy God, which loued thee, to set thee on his [c] throne as King, in the steade of the Lorde thy God: because thy God loueth Israel, to establish it for euer, therfore hath he made thee King ouer them, to execute iudgement and iustice.

9 Then shee gaue the King sixe score talents of golde, and of sweete odours exceeding much and precious stones: neither was there such sweet odours *since*, as the Queene of Sheba gaue vnto King Salomon.

10 And ẏ seruants also of Huram, and the seruants of Salomon which brought gold frõ Ophir, brought [d] Algummim wood and precious stones.

d Reade Chap. 2.8. and 1.king. 10.11.

e Or pillars: meaning, the garnishing and trimming of the staires or pillars.

11 And the King made of the Algummim wood [e] staires in the house of the Lorde, and in the Kings house, and harpes and violes for singers: and there was no such seene before in the land of Iudah.

f That is, which the King gaue her for recompence of that treasure which shee brought.

12 And King Salomon gaue to the Queene of Sheba euery pleasant thing that she asked, [f] besides for that which shee had brought vnto the King: so she returned and went to her owne countrey, *both* she and her seruants.

13 ¶ Also the weight of golde that came to Salomon in one yeere, was sixe hundreth threescore and sixe talents of golde,

14 Besides that which chapmen & marchants brought: and all the Kings of Arabia, & the princes of the countrey brought golde and siluer to Salomon.

g Which summe mounteth to 2400. crownes of the sunne, Budeus de asse.

h Or, pounds, called minæ, whereof euery one seemed to make an hundreth shekels.

15 And King Salomon made two hundreth targets of beate golde, *and* [g] sixe hundreth *shekels* of beaten golde went to one target,

16 And three hundreth shields of beaten golde: three hundreth [h] *shekels* of golde went to one shielde, and the King put them in the house of the wood of Lebanon.

17 And the King made a great throne of yuorie, and ouerlaid it with pure golde.

18 And the throne had sixe steps, with a footestoole of golde [i] fastened to the throne, & stayes on either side on the place of the seate, and two lions standing by the [k] stayes.

i That is, the [illegible] and the footstoole were fastened to the throne.

k Vpon the pomels or knops.

19 And twelue lyons stoode there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels *were* of golde, and all the vessels of the house of the wood of Lebanon *were* of pure golde: *for* siluer was nothing esteemed in ẏ dayes of Salomon.

21 For the Kings ships went to Tarshish with the seruants of Huram, euery three yeere once came the ships of [l] Tarshish, and brought golde, and siluer, yuorie, and apes, and peacocks.

l Which countrey of the best writers is thought to be Cilicia, reade 1.King.10.22.

22 So King Salomon excelled all the Kings of the earth in riches and wisedome.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisedome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of golde, and rayment, armour, and sweet odours, horses, and mules, from yeere to yeere.

25 And Salomon had [m] foure thousand stalles of horses, and charets, & twelue thousand horsemen, whom he bestowed in the charet cities, and with the King at Ierusalem.

m That is, ten horses in euery stable, which in all mount to fourtie thousand, as 1.King.4.26.

‖Or, Euphrates.

26 And he reigned ouer all the Kings from the ‖ Riuer euen vnto the land of the Philistims, and to the border of Egypt.

27 And the King gaue siluer in Ierusalem, [n] as stones, and gaue cedar trees as the wilde fig trees, that are abundant in the plaine.

n The abundance of the temporall treasures in Salomons kingdome is a figure of the spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahiiah the Shilonite, and in the visions of ‖ Ieedo the Seer [o] against Ieroboam the sonne of Nebat?

‖Or, Iddo.

o That is, which prophecied against him.

*1.King.11. 41.42.

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon * slept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

4. 14 The rigour of Rehoboam. 13 He followeth lewd counsell. 16 The people rebell.

*1.King.12.1.

a After the death of Salomon.

THen * Rehoboam [a] went to Shechem: for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither he had fled from the presence of Salomon the King) hee returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father [b] made our yoke grieuous: now therefore make thou the grieuous seruitude of thy father, and his sore yoke, that he put vpon vs, lighter, and we will serue thee.

b That is, handled vs rudely. It seemeth that God hardened their heartes, so that they thus murmured without cause: which declareth also the inconstancie of the people.

5 And hee saide to them, *Depart* yet three dayes, then come againe vnto me. And the people departed.

6 And King Rehoboam tooke counsell with the

the olde men that had stood before Salomon his father, while he yet liued, saying, What counsell giue ye that I may answere this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing words to them, they will be thy seruants for euer.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsell of the yong men that were brought vp with him, and [c] waited on him.

c Or, that stoode by him, that is, which were of his counsell and secrets.

9 And he said vnto them, What counsell giue ye, that we may answere this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My [d] least part shalbe bigger then my fathers loynes.

d Or, little finger: meaning, that he was of farre greater power then was his father.

11 Nowe whereas my father did burden you with a grieuous yoke, I will yet increase your yoke: my father hath chastised you with roddes, but I *will correct you* with || scourges.

|| Or, scorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to me the third day.

13 And the King answered them sharpely: and King Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsel of the yong men, saying, My father made your yoke grieuous, but I wil increase it: my father chastised you with roddes, but I *will correct you* with scourges.

15 So the King hearkened not vnto the people: for it was the [e] ordinance of God that the Lord might performe his saying, which hee had spoken † by Ahiiah the Shilonite to Ieroboam the sonne of Nebat.

e God will impose such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it can not be excused in doing euill by alledging that it is Gods ordinance.

† Ebr. by the hand.

16 So when all Israel saw that the King would not heare them, the people answered ẏ King, saying, * What portion haue we in Dauid? for we haue none inheritance in ẏ sonne of Ishai. O Israel, euery man to your tents: now see to thine owne house, Dauid. So all Israel departed to their tents.

* 1.King.12.16.

17 Howbeit Rehoboam reigned ouer ẏ children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was || ouer the tribute, and the children of Israel stoned him with stones, that he died: then King Rehoboam † made speede to get him vp to his charet, to flee to Ierusalem.

|| Or, receiuer.

† Ebr. strengthened himselfe.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 Hee hath eighteene wiues, and threescore concubines, and by them eight and twentie sonnes, and threescore daughters.

AND * when Rehoboam was come to Ierusalem, he gathered of the house of Iudah and [a] Beniamin nine score thousand chosen men of warre to fight against [b] Israel, *and* to bring the kingdome againe to Rehoboam.

* 1.Kings 12.20,21.

a This is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

b Meaning, the ten tribes which rebelled.

2 But the worde of the Lorde came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon King of Iudah, and to all Israel that are in Iudah, and Beniamin, saying,

4 Thus sayth the Lorde, Ye shall not goe vp, nor fight against your brethren: returne euery man to his house: for this thing is done of mee. They obeyed therefore the worde of the Lorde, and returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and [c] built strong cities in Iudah.

c Or, repayred them and made them strong, to be more able to resist Ieroboam.

6 Hee built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresha, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aialon, and Hebron, which were in Iudah & Beniamin, strong cities.

11 And he || repaired the strong holdes and put captaines in them, and store of vitaile, and oyle and wine.

|| Or, strengthened.

12 And in all cities he put shieldes and speares, and made them exceeding strong: so Iudah and Beniamin were his.

13 ¶ And the Priestes and the Leuites that were in all Israel, † resorted vnto him out of all their coastes.

† Ebr. stoode.

14 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem: * for Ieroboam & his sonnes had cast thē out frō ministring in the Priestes office vnto the Lorde.

* Chap.13.9.

15 * And he ordeined him Priestes for the hie places, & for the [d] deuils, & for the calues which he had made.

* 1.King.12.31.

d Meaning, idoles, reade Isa. 44.15.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their [e] hearts to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

e Which were zealous of true religion, and feared God.

17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mightie, three yeere long: for three yeere they [f] walked in the way of Dauid and Salomon.

f So long as they feared God, and set forth his word, they prospered.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, *and* Abihail the daughter of Eliab the sonne of Ishai,

19 Which bare him sonnes Ieush, and Shemariah, and Zaham.

20 And after her he took Maakah the daughter of Absalom which bare him Abiiah, and Atthai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Absalom aboue all his wiues and his concubines: for he tooke eighteene wiues, and threescore concubines, and begate eight and twentie sonnes, and threescore daughters.

22 And Rehoboam made [g] Abiiah the sonne of Maakah the chiefe ruler among his brethren: *for* he thought to make him King.

g Called also Abiiam, who reigned three yeers, 1.King.15.2.

23 And hee taught him: and dispersed all his sonnes throughout all the countries of Iudah and Beniamin vnto euery strong citie: and hee gaue them abundance of vitaile, and [h] desired many wiues.

h He gaue himselfe to haue many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord, and is punished by Shishak. 5 Shemaiah reprooueth him. 6 He humbleth himselfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiiah his sonne succeedeth him.

AND when || Rehoboam had establisħed the kingdome & made it strong, he forsooke the Lawe of the Lord, and [a] all Israel with him.

|| Or, when the Lord had established Rehoboams kingdome.

a For such is the inconstancie of the people, that for the most part they followe the vices of their gouernours.

2 Therefore

2 Therefore in the fift yeere of King Rehobo-
am, Shishak the King of Egypt came vp against
Ierusalem (because they had transgressed against
the Lord)
3 With twelue hundreth charets, and three
score thousand horsmen,& the people were with-
out number, that came with him from Egypt, *e-
uen* the Lubims, b Sukkiims,and the || Ethiopians.
4 And he tooke the strong cities which were
of Iudah,and came vnto Ierusalem.
5 ¶Then came Shemaiah the Prophet to Re-
hoboam, and to the princes of Iudah, that were
gathered together in Ierusalem, because of Shi-
shak,and said vnto them, Thus saith the Lord, Ye
haue forsaken me, c therefore haue I also left you
in the hands of Shishak.
6 Then the Princes of Israel,& the king hum-
bled themselues,and sayd, The Lord *is* d iust.
7 And when the Lord saw that they humbled
themselues,the word of the Lord came to Shema-
iah,saying, They haue humbled themselues,*there-
fore* I will not destroy them,but I will send them
deliuerance shortly, and my wrath shal not † bee
powred out vpō Ierusalem by ẏ hand of Shishak.
8 Neuerthelesse they shall be his seruants: so
shall they knowe my e seruice,and the seruice of
the kingdomes of the earth.
9 ¶ Then Shishak King of Egypt came vp a-
gainst Ierusalem, and tooke the treasures of the
house of the Lord,and the treasures of the Kings
house: he tooke *euen* all, and he carried away the
shieldes of golde, * which Salomon had made.
10 In steade whereof King Rehoboam made
shieldes of brasse, and committed them to the
handes of the chiefe of the garde, that waited at
the doore of the Kings house.
11 And when the King entred into the house
of the Lord, the garde came and bare them and
brought them againe vnto the garde chamber.
12 And because he f humbled himselfe, the
wrath of the Lorde turned from him, that hee
woulde not destroy all together. And also in
Iudah the things prospered.
13 * So King Rehoboam was strong in Ieru-
salem and reigned: for Rehoboam was one and
fourtie yeere olde, when he began to reigne, and
reigned g seuenteene yeeres in Ierusalem, the citie
which the Lord had chosen out of all the tribes
of Israel to put his Name there. And his mothers
name was Naamah an Ammonitesse.
14 And he did euill: for hee prepared not his
heart to seeke the Lord.
15 The actes also of Rehoboam, first & last,
are they not written in the † booke of Shemaiah
the Prophet, and Iddo the Seer, in rehearsing the
genealogie? and there *was* warre alway betweene
Rehoboam and Ieroboam.
16 And Rehoboam slept with his fathers, and
was buried in the citie of Dauid, and || Abiiah his
sonne reigned in his stead.

b Which were a people of Africa called the Troglodites, because they dwelled in holes.
|| *Or, blacke Mores.*
c Signifying, that no calamitie can come vnto vs, except we forsake God, and that he neuer leaueth vs till we haue cast him off.
d And therefore doth iustly punish you for your sinnes.
† *Ebr. drop downe.*
e He sheweth that Gods punishments are not to destroy his vtterly, but to chastice them, to bring them to the knowledge of themselues, and to know how much better it is to serue God then tyrants.
* *Chap.*9.15,16.
f Which declareth that God seeketh not the death of a sinner, but his conuersion, Ezek.18.32. and 33.11.
* *1 King.*14.21.
g That is, twelue yeeres after that he had bene ouercome by Shishak, verse 2.
† *Ebr. sayings.*
|| *Or, Abiam.*

CHAP. XIII.

1 Abiiah maketh warre against Ieroboam. 4 Hee sheweth the occasion. 12 He trusteth in the Lorde and ouercommeth Ieroboam. 21 Of his wiues and children.

IN the eighteenth yeere of King Ieroboam be-
gan Abiiah to reigne ouer a Iudah.
2 He reigned three yere in Ierusalem: (his mo-
thers name also was b Michaiah the daughter of
c Vriel of Gibea) and there was warre betweene
Abiiah and Ieroboam.
3 And Abiiah set the battell in aray with the
armie of the valiant men of warre, *euen* foure
hundreth thousand chosen men. Ieroboam also
set the battell in aray against him with eight hun-
dreth thousand chosen men which were strong
and valiant.
4 And Abiiah stoode vp vpon mount d Zeme-
raim, which is in mount Ephraim, and sayde, O
Ieroboam, and all Israel, heare you me,
5 Ought you not to know that the Lord God
of Israel hath giuen the kingdome ouer Israel to
e Dauid for euer, *euen* to him & to his sonnes by
a couenant f of salt?
6 And Ieroboam the sonne of Nebat the ser-
uant of Salomon the sonne of Dauid is risen vp,
and hath * rebelled against his lord:
7 And there are gathered to him g vaine men
and † wicked, and made themselues strong against
Rehoboam the sonne of Salomon: for Rehobo-
am was h *but* a childe and ||* tender hearted, and
could not resist them.
8 Now therefore ye thinke that ye be able to
resist against the kingdome of the Lord, *which is*
in the handes of the sonnes of Dauid, and yee be
a great multitude, and the golden calues *are* with
you which Ieroboam made you for gods.
9 * Haue yee not driuen away the Priestes of
the Lorde the sonnes of Aaron and the Leuites,
& haue made you Priests like the people of *other*
countries? whosoeuer commeth to † consecrate
with a i yong bullocke & seuen rammes, the same
may be a Priest of them that are no gods.
10 But wee belong vnto the Lorde our God,
and haue not forsaken him, and the Priestes the
sonnes of Aaron minister vnto the Lord, and the
Leuites in *their* office.
11 And they burne vnto the Lorde euerie
k morning and euery euening burnt offerings and
sweete incense, and the bread is set in order vpon
the pure table, and the candlesticke of gold with
the lampes thereof, to burne euery euening: for
we keepe the watch of the Lord our God: but ye
haue forsaken him.
12 And behold, this God l *is* with vs, as a cap-
taine, and his Priests with the sounding trumpets,
to crie an alarme against you. O yee children of
Israel, fight not against the Lorde God of your
fathers: for ye shall not prosper.
13 ¶ But Ieroboam caused an ambushment
m to compasse, *and* come behind them, when they
were before Iudah, and the ambushment behinde
them.
14 Then Iudah looked, & beholde, the battell
was before & behinde them, & they cried vnto ẏ
Lorde, and the Priestes blewe with the trumpets,
15 And the men of Iudah gaue a shoute: and
euen as the men of Iudah shouted, God || smote
Ieroboam and also Israel before Abiiah & Iudah.
16 And the children of Israel fledde before Iu-
dah, and God deliuered them into their hand.
17 And Abiiah and his people slewe a great
slaughter of them, so that there fel downe woun-
ded of Israel fiue hundreth thousand chosen men.
18 So the children of Israel were brought vn-
der at that time: and the children of Iudah pre-
uailed, n because they stayed vpon the Lord God
of their fathers.
19 And Abiiah pursued after Ieroboam, and
tooke

a He meaneth Iudah & Beniamin.
b Or, Maachah, 1.Kings 15.2.
c Called also Abshalom, for Abshalom was her grandfather, 1.Kings 15.2.
d Which was one of the tops of mount Ephraim.
e And therefore whosoeuer doeth vsurpe it or taken from that stocke, transgresseth the ordinance of the Lord, thus like an hypocrite he alleged the worde of God for his aduantage.
f That is, perpetuall, because that thing, which is salted, is preserued from corruption: he meaneth also that it was made solemnly and confirmed by offring of sacrifice, whereas they vsed salt according as was ordeined, Num. 18.19.
* *1. King.*11.26.
g This word in the Chalde tongue is Racha, which our Sauiour vseth, Matth.5.22.
† *Ebr. children of Belial.*
h Meaning, in heart and courage.
|| *Or, faint hearted.*
* *Leuit.*26.36.
* *1. King.*12.31. *chap.*11.14.
† *Ebr. fil his hand.*
i He sheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their ministers, but thinke the most vilest and greatest beastes sufficient to serue their turne.
k As it was appointed in the Law, exod.29.39.
l Because their cause was good, and approoued by the Lord, they doubted not of the successe and victorie.
m Contemning the good counsel which came of the Spirit of God, he thought to haue ouercome by deceite.
|| *Or, gaue him the ouerthrowe.*
n He sheweth that the stay of all kingdomes, and assurance of victories depend vpon our trust and confidence in the Lord.

[illegible] daughters.

tooke cities from him, *euen* Beth-el, and the † vil-
lages thereof, and Ieshanah with her villages, and
Ephron with her villages.
20 And Ieroboam recouered no strength a-
gaine in the dayes of Abiiah, but the Lorde pla-
gued him, and he died.
21 So Abiiah waxed mightie, & maried foure-
teene wiues, and begate two and twentie sonnes,
and sixteene daughters.
22 The rest of the actes of Abiiah and his ma-
ners and his sayings are written in the storie of the
Prophet Iddo.

CHAP. XIIII.

3 Asa destroyeth idolatrie, & commandeth the people to serue the true God. 11 He prayeth vnto God when he should goe to fight. 12 H[illegible]teneth the victorie.

*1.King 15.8.

SO * Abiiah slept with his fathers, & they buri-
ed him in the citie of Dauid, and Asa his sonne
reigned in his stead: in whose dayes the land was
quiet ten yeere.
2 And Asa did that was good and right in the
eyes of the Lord his God.
3 For he tooke away the altars of the strange
gods and the hie places, and brake downe the ima-
ges, and cut downe the a groues,
4 And commanded Iudah to seeke the Lorde
God of their fathers, and to doe *according* to the
Lawe and the commandement.
5 And hee tooke away out of all the cities of
Iudah the hie places, and the images: therefore
the kingdome was b quiet before him.
6 He built also strong cities in Iudah, because
the land was in rest, and he had no warre in those
yeeres: for the Lord had giuen him rest.
7 Therefore he saide to Iudah, Let vs builde
these cities and make walles about, and towers,
gates, and barres, whiles the lande is c before vs:
because we haue sought the Lorde our God, wee
haue sought him, and he hath giuen vs rest on e-
uery side: so they built and prospered.
8 And Asa had an armie of Iudah that bare
shieldes and speares, three hundreth thousand, &
of Beniamin that bare shieldes and drew bowes,
two hundreth and fourescore thousand: all these
were valiant men.
9 ¶ And there came out against them Zerah
d of Ethiopia with an host of ten hundreth thou-
sand, and three hundreth charets, and came vnto
e Mareshah.
10 Then Asa went out before him, and they
set the battell in aray in the valley of Zephathah
beside Mareshah.
11 And Asa cryed vnto the Lord his God, and
said, Lord, *it is nothing with thee to helpe‖with
many, *or* with no power: helpe vs, O Lorde our
God: for we rest on thee, and in thy Name are we
come against this multitude: O Lorde, thou art
our God, f let not man preuaile against thee.
12 ¶ So the Lord smote the Ethiopians before
Asa and before Iudah, and the Ethiopians fled.
13 And Asa and the people that was with him,
pursued them vnto Gerar. And the Ethiopians
host was ouerthrowen, *so that* there was no life in
them: for they were destroyed before the Lord &
before his host: and they caryed away a mightie
great spoyle.
14 And they smote all the cities round about
Gerar: for the g feare of the Lorde came vpon
them, & they spoyled all the cities, for there was

a Which were planted contrary to the lawe, Deut.16.21.

b He sheweth that the rest and quietnes of kingdomes standeth in abolishing idolatrie, and aduancing true religion.

c Whiles wee haue the full gouernment thereof.

d The King of Ethiopia, or Egypt.

e Which was a citie in Iudah, Iosh.15.44. where Michaiah the Prophet was borne.

*1.Sam.14.6.

‖Or, against many, without power.

f Thus the children of God neither trust in their owne power or policie, neither feare the strength and subtiltie of their enemies, but consider the cause and see whether their enterprises tend to Gods glorie, and thereupon assure themselues of the victorie by him, which is only Almightie and can turne all flesh into dust with ye breath of his mouth.

g The Lord had stricken them with feare.

exceeding much spoyle in them.
15 Yea, and they smote the tents of cattel, and
caried away plentie of sheepe and camels, and re-
turned to Ierusalem.

CHAP. XV.

1 The exhortation of Azariah. 8 Asa purgeth his countrey of idolatrie. 11 Hee sacrificeth with the people. 14 They sweare together, to serue the Lord. 16 He deposeth his mother for her idolatrie.

THen the Spirit of God came vpon a Azariah
the sonne of Obed.
2 And he went out to meete Asa, and said vn-
to him, O Asa, and all Iudah, and Beniamin, heare
ye me. The Lord *is* with you, while ye be with him:
and if ye seeke him, he will be found of you, but if
ye forsake him, he will forsake you.
3 Nowe for a long season Israel *hath beene*
without the b true God, and without Priest to
teach and without Law.
4 But *whosoeuer* returned in his affliction to
the Lord God of Israel, and sought him, he c was
found of them.
5 And in that time there *was* no peace to him,
that did goe out and goe in: but great troubles
were to all the inhabitants of the earth.
6 For nation was destroyed of nation, and ci-
tie of citie: for God troubled them with all ad-
uersitie.
7 Be yee strong therefore, and let not your
hands be weake: for your d worke shall haue a
reward.
8 ¶ And when Asa heard these wordes, and
the prophesie of Obed the Prophet, he was en-
couraged, and tooke away the abominations out
of all the lande of Iudah, and Beniamin, and out
of the cities which he had taken of mount Ephra-
im, and he renued the altar of the Lorde, that was
before the porch of the Lord.
9 And he gathered all Iudah and Beniamin,
and the strangers with them out of Ephraim, and
Manasseh, and out of Simeon: for there fell ma-
ny to him out of Israel, when they sawe that the
Lord his God *was* with him.
10 So they assembled to Ierusalem in the
e third moneth, in the fifteenth yeere of the reigne
of Asa.
11 And they offred vnto the Lorde the same
time of the f spoile, *which* they had brought, *euen*
seuen hundreth bullockes, and seuen thousande
sheepe.
12 And they made a couenant to seeke the
Lord God of their fathers, with all their heart, and
with all their soule.
13 And g whosoeuer will not seeke the Lorde
God of Israel, shalbe slaine, whether he were small
or great, man or woman.
14 And they sware vnto the Lorde with a
loude voyce, and with shouting & with trumpets,
and with cornets.
15 And all Iudah reioyced at the othe: for
they had sworne vnto the Lorde with all their
heart, and sought him with a whole desire, and he
was h founde of them. And the Lorde gaue them
rest round about.
16 ¶ And King Asa deposed * Maachah *his*
i mother from her regencie, because shee had
made an idole in a groue: and Asa brake downe
her idole, and stamped it, and burnt it at the
brooke Kidron.

17 But

a Who was called Obed, as his father was, vers 8.

b For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abiiah, religion was neglected and idolatrie planted.

c He sheweth, that notwithstanding the wickednesse of tyrants & their rage, yet God hath his, whom he heareth in their tribulation, as he deliuered his from Zerah King of the Ethiopians, Chap.14.9,12. and out of all other dangers, when they called vpon the Lord.

d Your confidence and trust in God shall not be frustrate.

e Called Shiuan, conteining part of May and part of Iune.

f Which they had taken of the Ethiopians.

g These were the words of their couenant, which commanded all idolaters to be put to death according to the lawe of God, Deut.13.5,9,15.

h So long as they serued him aright, so long did he preserue and prosper them.

*1.King.15.13.

i Or, grandmother: & herein he shewed that he lacked zeale: for shee ought to haue died both by the couenant, as vers 13. and by the Law of God: but he gaue place to foolish pitie, and would also seeme after a sort to satisfie the Lawe.

17 But the hie places were not k taken away
out of l Israel: yet the heart of Asa was m perfite
all his dayes.
18 Also he brought into the house of God the
things that his father had dedicate, and that hee
had dedicate, siluer, and golde, and vessels.
19 And there was no warre vnto the fiue and
thirtieth yeere of the reigne of Asa.

k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away. l Because that God was called the God of Israel by reason of his promise to Iaakob: therefore Israel is sometime taken for Iudah, because Iudah was the chiefe people. m In respect of his predecessours.

CHAP. XVI.

2 Asa for feare of Baasha King of Israel, maketh a couenant with Benhadad King of Aram. 7 He is reproued by the Prophet, 10 Whome he putteth in prison. 12 He putteth his trust in the Physicians 13 His death.

IN the sixe and thirtieth yeere of the reigne of
Asa came a *Baasha king of Israel vp against Iu-
dah, and built b Ramah to let none passe out or
goe in to Asa king of Iudah.
2 Then Asa brought out siluer and golde out
of the treasures of the house of the Lorde, and of
the Kings house, and sent to Benhadad King of
Aram that dwelt at || Damascus, saying,
3 There is a couenant betweene me and thee,
and betweene my father and thy father: behold,
I haue sent thee siluer and golde: come, c breake
thy league with Baasha King of Israel that hee
may depart from me.
4 And Benhadad hearkened vnto King Asa,
and sent the captaines of the armies which he had,
against the cities of Israel. And they smote Iion,
and Dan, and Abel-maim, and all the store cities
of Naphtali.
5 And when Baasha heard it, he left building
of Ramah, and let his worke cease.
6 Then Asa the King tooke all Iudah, and ca-
ried away the stones of Ramah and the timber
thereof, wherewith Baasha did build, and he built
therewith Geba and Mizpah.
7 ¶ And at that same time Hanani the || Seer
came to Asa King of Iudah, and saide vnto him,
Because thou hast rested vpon the king of Aram,
and not rested in the Lord thy God, therefore is
ye host of ye King of Aram escaped of thine hand.
8 *The Ethiopians and the Lubims, were they
not a great host with charets & horsemen, excee-
ding many? yet because thou didst rest vpon the
Lord, he deliuered them into thine hand.
9 *For the eyes of the Lorde beholde all the
earth to shewe himselfe strong with them that are
of perfite heart toward him: thou hast then done
foolishly in this: therefore from henceforth thou
shalt haue warres.
10 Then Asa was wroth with the Seer, and put
him into a † prison: for he was d displeased with
him, because of this thing. And Asa oppressed *cer-
taine* of the people at the same time.
11 And behold, the Actes of Asa first and last,
loe, they are written in the booke of the Kings of
Iudah and Israel.
12 ¶ And Asa in the nine and thirtieth yeere
of his reigne was || *diseased in his feete, & his dis-
ease was || e extreme: yet he sought not the Lorde
in his disease, but to the f Physicians.
13 So Asa slept with his fathers, and died in
the one and fourtieth yeere of his reigne.

a Who reigned after Nadab the sonne of Ieroboam.
*1.King.15.17.
b He fortified it with walles and ditches: it was a citie in Beniamin neere to Gibeon.
||Or, Darmesek.
c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turkes amity, thinking thereby to make them selues more strong.
||Or, Prophet.
*Chap.14.9.
*2.Macca.9.5. and 12.22.
†Ebr. prison house.
d Thus in steade of turning to God by repentance, he disdained the admonition of the Prophet, and punished him, as the wicked doe when they be tolde of their faultes.
||Or, goutie, or swollen.
*1.King.15.23.
||Or, to the top of his head.
e God plagued his rebellion, and hereby declareth that it is no thing to beginne well, except we so continue to the ende, that is, zealous of Gods glorie, and put our whole trust in him.
f He sheweth that it is in vaine to seeke to the Phisicians, except first we seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, and after vse the helpe of the Phisician, as a meane by whome God worketh.

14 And they buried him in *one* of his sepul-
chres, which he had made for him selfe in the citie
of Dauid, and layed him in the bed, which they
had filled with sweete odours and diuers kindes
of spices, made by the arte of the Apoticarie: and
they burnt *odours* for him with an exceeding
great fire.

CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He abolisheth idolatrie, 7 And causeth the people to be taught. 11 He receiueth tribute of strangers. 13 His munitions, and men of warre.

ANd Iehoshaphat his sonne reigned in his
stead, and preuailed against Israel.
2 And he put garisons in all the strong cities
of Iudah, and set bandes in the land of Iudah and
in the cities of Ephraim, which Asa his father had
taken.
3 And the Lord was with Iehoshaphat, be-
cause he walked in the a first wayes of his father
Dauid, and sought not b Baalim,
4 But sought the Lord God of his father, and
walked in his commandements, and not after the
† trade of Israel.
5 Therefore the Lorde stablished the king-
dome in his hande, and all Iudah brought pre-
sents to Iehoshaphat, so that he had of riches and
honour in abundance.
6 And he c lift vp his heart vnto the wayes of
the Lorde, and he tooke away moreouer the hie
places and the groues out of Iudah.
7 ¶ And in the third yeere of his reigne hee
sent his princes, Ben-hail, and Obadiah, and Ze-
chariah, and Nethaneel, and Michaiah, that they
should d teach in the cities of Iudah,
8 And with them Leuites, Shemaiah, and Ne-
thaniah, and Zebadiah, and Asahel, and Shemira-
moth, and Iehonathan, and Adoniiah, and To-
biiah, and Tob-adoniiah, Leuites, and with them
Elishama and Iehoram Priestes.
9 And they taught in Iudah, and had the
booke of the lawe of the Lorde with them, and
went about throughout all the cities of Iudah,
and taught the people.
10 And the feare of the Lord fell vpon all the
kingdomes of ye lands that were round about Iu-
dah, and they e fought not against Iehoshaphat.
11 Also *some* of the Philistims brought Ieho-
shaphat giftes and tribute siluer, and the Arabi-
ans brought him flocks, seuen thousand and seuen
hundreth rammes, and seuen thousand and seuen
hundreth hee goates.
12 So Iehoshaphat prospered and grewe vp
on hie: and he built in Iudah palaces and cities
of store.
13 And hee had great workes in the cities of
Iudah, and men of warre, *and* valiant men in Ie-
rusalem.
14 And these are the numbers of them after
the house of their fathers, In Iudah *were* captaines
of thousands, Adnah the captaine, & † with him of
valiant men three hundreth thousand.
15 And || at his hand Iehohanan a captaine, &
with him two hundreth & fourescore thousand.
16 And at his hande Amasiah the sonne of
Zichri, which f willingly offered himselfe vnto
the Lorde, and with him two hundreth thousand
valiant men.
17 And of Beniamin, Eliada a valiant man,
and

a That is, his vertues: meaning, before he had committed with Bath-sheba and against Vriah.
b Sought not helpe at strange gods.
†Ebr. waies.
c He gaue him selfe wholy to serue the Lord.
d He knewe it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and had authoritie to put away all idolatrie.
e Thus God prospereth all such that with a pure heart seeke his glorie, and keepeth their enemies in feare that they cannot be able to execute their rage against them.
†Ebr. in his hand.
||Or, next to him.
f Meaning, which was a Nazarite. Num.6.

and with him armed men with bowe and shielde
two hundreth thousand.
18 And at his hand Iehozabad, and with him
an hundreth and fourescore thousande armed to
the warre.
19 These g waited on the King, besides those
which the King put in the strong cities through-
out all Iudah.

g That is, they were as his ordinarie garde.

CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundreth Prophets counsell Ahab to goe to warre. 16 Michaiah is against them. 23 Zidkiah smiteth him. 25 The king putteth him in prison. 29 The effect of his prophecie.

AND * Iehoshaphat had riches and honour in
abundance, but he was ioyned in a affinitie
with Ahab.
2 And after certaine b yeeres he went downe
to Ahab to Samaria: and Ahab slewe sheepe and
oxen for him in great number, and for the people
that he had with him, and entised him to goe vp
vnto c Ramoth Gilead.
3 And Ahab King of Israel sayde vnto Iehoshaphat King of Iudah, Wilt thou goe with me
to Ramoth Gilead? And he answered him, I am
as thou art, and my people as thy people, and we
will ioyne with thee in warre.
4 And Iehoshaphat sayd vnto the King of Is-
rael, Aske counsell, I pray thee, at the d word of
the Lord this day.
5 Therefore the King of Israel gathered of
e Prophets foure hundreth men, and sayde vnto
them, Shall we goe to Ramoth Gilead to battell,
or shall I cease? And they sayd, Goe vp: for God
shall deliuer it into the Kings hand.
6 But Iehoshaphat sayd, Is there heere neuer
a Prophet more of the Lord that wee might in-
quire of him?
7 And the King of Israel sayde vnto Iehosha-
phat, There is yet one man, by whome wee may
aske counsell of the Lord, but I f hate him: for
he doeth not prophecie good vnto me, but alway
euill: it is Michaiah the sonne of Imla. Then Ie-
hoshaphat sayd, Let not the King say g so.
8 And the King of Israel called an eunuch, &
said, Call quickely Michaiah the sonne of Imla.
9 ¶ And the King of Israel, and Iehoshaphat
King of Iudah sate either of them on his throne
clothed in *their* h apparell: they sate euen in the
thresshing floore at ye entring in of the gate of Sa-
maria: & all ye Prophets prophecied before them.
10 And Zidkiah ye sonne of Chenaanah made
him i hornes of yron, and sayde, Thus sayth the
Lorde, With these shalt thou push the Aramites
vntill thou hast consumed them.
11 And all the prophets prophecied so, saying,
Goe vp to Ramoth Gilead, and prosper: for the
Lord shall deliuer it into the hand of the King.
12 ¶ And the messenger that went to call Mi-
chaiah, spake to him, saying, Beholde, the wordes
of the Prophets *declare* good to the King with
one k accorde: let thy word therefore, I pray thee,
be like one of theirs, and speake thou good.
13 And Michaiah sayde, As the Lorde liueth,
whatsoeuer my God sayth, that will I speake.
14 ¶ So hee came to the King, and the King
sayd vnto him, Michaiah, shal we goe to Ramoth
Gilead to battell, or shal I leaue off? And he said,
l Goe ye vp, and prosper, and they shall be deliue-
ered into your hand.

* 1.King.22.2.
a For Ioram Iehoshaphats sonne maried Ahabs daughter.
b That is, the third yeere, 1.King 22.2.
c To recouer it out of the handes of the Syrians.
d Heare the aduise of some Prophets, to know whether it be Gods will.
e Which were the Prophets of Baal, signifying that the wicked esteeme not but flatterers and such as will beare with their inordinate affections.
f Yet the true ministers of God ought not to cease to doe their duety, though the wicked magistrates can not abide them to speake the trueth.
g Meaning, that he ought not to refuse to heare any that was of God.
h That is, in their maiestie & royall apparell.
i Reade 1.Kings 22.11.
k Thinking, that whereas foure hundreth Prophets had agreed in one thing, that he being but one man, and in least estimation, durst not gainesay it.
l He spake this by derision of ye false prophets, as the King wel perceiued.

15 And the King sayd to him, Howe oft shall
I charge thee, that thou tell me nothing but the
trueth in the Name of the Lord?
16 Then he sayd, I sawe all Israel scattered in
the mountaines, as sheepe ye haue no shepheard:
and the Lord sayd, m These haue no Master: let
them returne euery man to his house in peace.
17 And the King of Israel sayde to Iehosha-
phat, Did I not tell thee, that he would not pro-
phecie good vnto me, but euill?
18 Againe he sayde, Therefore heare yee the
worde of the Lord: I sawe the Lord sit vpon his
throne, and all the n hoste of heauen standing at
his right hand, and at his left.
19 And the Lord sayd, Who shall || perswade
Ahab King of Israel, that he may goe vp, and fall
at Ramoth Gilead? And one spake and said thus,
another sayd that.
20 Then there came foorth a spirit and stood
before the Lord, and sayde, I will perswade him.
And the Lord sayd vnto him, Wherein?
21 And he sayd, I will goe out, and be a false
spirit in the mouth of all his Prophets. And o hee
sayd, Thou shalt perswade, and shalt also preuaile:
goe foorth, and doe so.
22 Now therefore behold, the Lord hath put a
p false spirit in the mouth of these thy prophets,
and the Lord hath determined euill against thee.
23 Then Zidkiah the sonne of Chenaanah
came neere, & smote Michaiah vpon the q cheek,
and saide, By what way went the Spirite of the
Lord from me, to speake with thee?
24 And Michaiah saide, Behold, thou shalt see
that day when thou shalt goe from chamber to
chamber to hide thee.
25 And the king of Israel said, Take yee Mi-
chaiah, and carry him to Amon the gouernour of
the citie, and to Ioash the Kings sonne,
26 And say, Thus saith the king, Put this man
in the prison house, and feede him with bread of
r affliction and with water of affliction vntil I re-
turne in peace.
27 And Michaiah saide, If thou returne in
peace, the Lord hath not spoken by me. And || he
said, Heare, al ye people.
28 So the King of Israel and Iehoshaphat the
King of Iudah went vp to Ramoth Gilead.
29 And the King of Israel said vnto Iehosha-
phat, I will s change my selfe, and enter into the
battell: but put thou on thine apparell. So the
King of Israel changed himselfe, and they went
into the battell.
30 And the King of Aram had commanded
the captaines of the charets that were with him,
saying, Fight you not with small nor great, but a-
gainst the King of Israel onely.
31 And when the captaines of the charets saw
Iehoshaphat, they saide, It is the King of Israel:
and they compassed about him to fight. But Ie-
hoshaphat t cryed, and the Lord helped him and
mooued them *to depart* from him.
32 For when the captaines of the charets sawe
that he was not the King of Israel, they turned
backe from him.
33 Then *a certaine* man drewe a bowe † migh-
tily, and smote the King of Israel betweene the
ioyntes of || his brigandine: Therefore he saide to
his charet man, Turne thine hand, and carie mee
out of the hoste: for I am hurt.

m He prophecieth howe the people should be dispersed, and Ahab slaine.
n Meaning, his Angels.
|| Or, deceiue.
o That is, the Lorde.
p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lies, 2.Thes 2.10.
q By this crueltie, his ambition and hypocrisie was discouered: thus the hypocrites boast of the Spirite which they haue not, and declare their malice against them in whome the true spirit is.
r Keepe him streitely in prison, and let him feele hunger and thirst.
|| Or, Michaiah.
s Thus the wicked thinke by their owne subtiltie to escape Gods iudgements which he threatneth by his word.
t He cried to the Lord by acknowledging his fault in going with this wicked King to warre against the word of the Lord by his Prophet, and also by desiring mercie for the same.
† Ebr. in his simplicitie, or ignorantly.
|| Or, betweene the brigantine.

34 And

34 And the battell increased that day: and the
King of Israel [u] stoode still in his charet against
the Aramites vntill euen, and died at the time of
the sunne going downe.

u He dissembled his hurt, that his souldiers might fight more courageously.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 Hee appoynteth iudges and ministers, 9 And exhorteth them to feare God.

AND Iehoshaphat the King of Iudah returned
† safe to his house in Ierusalem.

† *Ebr. in peace.*

2 And Iehu the sonne of Hanani the Seer
went out to meete him, and sayde to King Ieho-
shaphat, [a] Wouldest thou helpe the wicked, and
loue them that hate the Lord? therefore for this
thing the wrath † of the Lord is vpon thee.
3 Neuerthelesse good things are found in thee,
because thou hast taken away the groues out of the
land, and hast prepared thine heart to seeke God.
4 ¶ So Iehoshaphat dwelt at Ierusalem, and
returned and went [b] through the people from Be-
er-sheba to mount Ephraim, and brought them
againe vnto the Lord God of their fathers.
5 And he set iudges in the land throughout all
the strong cities of Iudah, citie by citie,
6 And said to the iudges, Take heede what he
doe: for ye execute not the iudgements of man,
but of the Lord, and *he will be* [c] with you in the
cause *and* iudgement.
7 Wherefore nowe, let the feare of the Lord
be vpon you: take heede, & doe it: for there is no
[d] iniquity with the Lord our God, neither * respect
of persons, nor receiuing of reward.
8 Moreouer in Ierusalem did Iehoshaphat set
of the Leuites, and of the Priests, & of the chiefe
of the families of Israel, for the iudgement and
cause of the Lord: & they [e] returned to Ierusalem.
9 And he charged them, saying, Thus shall ye
doe in the feare of the Lord faithfully and with a
perfite heart.
10 And in euery cause that shall come to you of
your brethren that dwell in their cities, betweene
[f] blood & blood, betweene law and precept, sta-
tutes and iudgements, *ye shall iudge them*, and ad-
monish them that they trespasse not against the
Lord, that [g] wrath come not vpon you and vpon
your brethren. This shall ye doe and trespasse not.
11 And behold, Amariah the Priest *shalbe* the
chiefe ouer you in all matters of the Lord, & Ze-
badiah the sonne of Ishmael, a ruler of the house of
Iudah, *shalbe* for all the [h] kings affaires, & the Le-
uites *shalbe* officers [i] before you. Be of courage,
and doe it, and the Lord shalbe with the [k] good.

a He declareth that the wrath and iudgement of God is ouer all such, that support the wicked, and rather shew not in deede that they are enemies to all such as hate the Lord.
† *Ebr. wrath from the Lord.*
b He visited all his countrey, and brought his people from idolatrie to the knowledge of the true God.
c Both to preserue you, if you do iustly, or to punish you, if you doe the contrary.
d He will declare by the sharpenesse of the punishment, that he hateth all iniquitie.
* *Deut.10.17. iob.34.19. actes 10.34. rom.2.11. gal.2.6. ephe.6.9. col.3.25. 1.pet.1.17.*
e The Priests and Leuites, which should iudge matters according to the word of the Lord.
f That is, to trie whether the murther was done at vnwares or els on set purpose, Numb.35.11. deut.4.41.
g Meaning that God would punish them most sharpely, if they would not execute iustice aright. h Shalbe chiefe ouerseer of the publike affaires of the realme. i They shall haue the handling of inferiour causes. k God wil assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lorde. 22 The maruelous victorie that the Lorde gaue him against his enemies. 30 His reigne and actes.

AFter this also came the children of Moab and
the children of Ammon, & with them of the
[a] Ammonites against Iehoshaphat to battell.
2 Then there came that told Iehoshaphat say-
ing, There commeth a great multitude against thee
from beyond the [b] Sea, out of Aram: and behold,
they be in Hazzon Tamar, which is En-gedi.
3 And Iehoshaphat feared, and set himselfe
[c] to seeke the Lord, & proclaimed a fast through-
out all Iudah.
4 And Iudah gathered them selues together
to take counsell of the Lord: they came euen out
of all the cities of Iudah to inquire of the Lorde.
5 And Iehoshaphat stoode in the Congrega-
tion of Iudah and Ierusalem in the house of the
Lord before the new court,
6 And sayd, O Lord God of our fathers, art
not thou God in heauen? and reignest not thou
on all the kingdomes of the heathen? and in thine
hand is power and might, and none is able to
withstand thee.
7 Diddest not thou our God cast out the inha-
bitants of this land before thy people Israel, and
[d] gauest it to the seede of Abraham thy friende
for euer?
8 And they dwelt therein, and haue built thee
a Sanctuarie therein for thy Name, saying,
9 * If euill come vpon vs, *as* the [e] sworde of
iudgement, or pestilence, or famine, we will stand
before this house & in thy presence (for thy name
[f] is in this house) and wil crie vnto thee in our
tribulation, and thou wilt heare and helpe.
10 And now beholde, the children of * Am-
mon and Moab, and mount Seir, by whome thou
wouldest not let Israel goe, when they came out
of the land of Egypt: but they turned aside from
them, and destroyed them not:
11 Behold, I say, they reward vs, in comming
to cast vs out of thine inheritance, which thou
hast caused vs to inherit.
12 O our God, wilt thou not iudge them? for
there is no stregth in vs *to stand* before this great
multitude that commeth against vs, neither doe
we know what to do: but our eyes [g] are toward
thee.
13 And al Iudah stood [h] before the Lord with
their yong ones, their wiues, and their children.
14 And Iahaziel the sonne of Zechariah the
sonne of Benaiah, the sonne of Ieiel, the sonne of
Mattaniah, a Leuite of the sonnes of Asaph, *was*
there, vpon whome came [i] the Spirit of the Lord,
in the middes of the Congregation.
15 And he said, Hearken ye, all Iudah, and ye
inhabitants of Ierusalem, and thou, King Ieho-
shaphat: thus saith the Lord vnto you, Feare you
not, neither be afraide for this great multitude: for
the [k] battell *is* not yours, but Gods.
16 To morowe goe yee downe against them:
beholde, they come vp by the clift of Ziz, and ye
shall finde them at the ende of the brooke before
the wildernesse of Ieruel.
17 Ye shall not neede to fight in this *battell*:
* stand still, mooue not, and behold the ‖ saluation
of the Lord towardes you: O Iudah, and Ierusa-
salem, feare ye not, neither be afraid: to morowe
go out against them, & the Lord *wil be* with you.
18 ¶ Then Iehoshapaht [l] bowed downe with
his face to the earth, and all Iudah and the inha-
bitants of Ierusalem fell downe before the Lorde,
worshipping the Lord.
19 And the Leuites of the children of the Ko-
hathites and of the children of the Corhites stood
vp to praise the Lord God of Israel with a loude
voyce on hie.
20 And when they arose early in the morning,
they went forth to the wildernesse of Tekoa: and
as they departed, Iehoshaphat stood and saide,

a That is, which counterfaited the Ammonites in language and apparell. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir. b Called the dead Sea, where God destroyed the fiue cities for sinne.
c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, and to depend on the Lord, where as it moueth the wicked either to seeke after worldly meanes and policies, or els to fall into despaire.
d He groundeth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercie, which he will continue toward them, for as much as he hath once chosen them and begun to shew his graces toward them.
* *1.King.8.37. chap.6.28.*
e Meaning, warre which commeth by Gods iust iudgements for our sinnes.
f That is, it is here called vpon, and thou declarest thy presence and fauour.
* *Deut.2.9. nehem.13.1.*
g We onely put our trust in thee and waite for our deliuerance from heauen.
h That is, before the Arke of the couenant.
i Which was moued by the Spirit of God to prophecie.
k They fight against God and not against you: therefore he will fight for you.
* *Exod.14.13.14.*
‖ *Or, deliuerance.*
l Declaring his faith and obedience to the word of the Lord, and giuing thankes for the deliuerance promised.

Heare

Heare ye me, O Iudah, and ye inhabitants of Ierusalem: put your trust in the Lorde your God, and ye shalbe assured: beleeue his m Prophets, and ye shall prosper.

> m Giue credite to their wordes and doctrine.

21 And when he had consulted with the people, and appoynted singers vnto the Lord, and them that should praise *him that is* in the beautifull Sanctuarie, in going forth before the men of armes, and saying, n Praysе yee the Lord, for his mercy *lasteth* for euer,

> n This was a Psalme of thanksgiuing, which they vsed commonly to sing when they praised the Lord for his benefites, and was made by Dauid, Psal. 136.

22 And when they began to shoute, and to prayse, the Lord layed ambushments against the children of Ammon, Moab, and o mount Seir, which were come against Iudah, and they slewe one another.

> o Meaning, the Idumeans, which dwelt in mount Seir.

23 For the children of Ammon & Moab rose against the inhabitants of mount Seir, to slay and to destroy *them:* and when they had made an end of the inhabitants of Seir, euery one helped to p destroy another.

> p Thus the Lord according to Iehoshaphats prayer declared his power, when he deliuered his by causing their enemies to kill one another.

24 And when Iudah came towarde Mizpah in the wildernes, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat & his people came to take away the spoyle of them, they founde among them in abundance both of substance and also of bodies *laden* with precious iewels, which they tooke for themselues, till they coulde cary no more: they were three dayes in gathering of the spoyle: for it was much.

26 And in ẏ fourth day they q assembled themselues in the valley of Berachah: for there they blessed the Lord: therfore they called the name of that place, The valley of Berachah vnto this day.

> q To giue thankes to the Lord for the victorie: and therefore the valley was called Berachah, that is, blessing or thanksgiuing, which was also called the valley of Iehoshaphat, Ioel 3.2. & 12. because the Lord iudged ẏ enemies according to Iehoshaphats prayer.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols and with harpes, and with trumpets, *euen* vnto the house of the Lord.

29 And the r feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

> r He declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

30 So the kingdom of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and *was* fiue and thirtie yeere olde, when hee began to reigne: and reigned fiue and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

> * 1. King. 22. 42.

32 And he walked in the s way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

> s Meaning, in his vertues and those wayes, wherein he followed God.

33 Howbeit the hie places were t not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

> t If the great care & diligence of this good king was not able vtterly to abolish all superstition and idolatrie out of this people, but that they would still reteine their filth & idolatrie, how much lesse are they able to reforme euill, which either haue little zeale, or not such as he had: though herein he was not to be excused?

34 Concerning the rest of the actes of Iehoshaphat first and last, beholde, they are written in the booke of Iehu the sonne of Hanani, which *is mentioned in the booke of the kings of Israel.

> * 1. King. 16. 1.

35 ¶ Yet after this did Iehoshaphat King of Iudah ioyne himselfe with Ahaziah King of Israel, who was giuen to doe euill.

36 And he ioyned with him, to *make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

> * 1. King. 22. 48, 49.

37 Then Eliezer the sonne of Dodauah of Mareshah prophecied against Iehoshaphat, saying, Because thou hast u ioyned thy selfe with Ahaziah, the Lord hath broken thy workes. and the shippes were broken, that they were not able to goe to Tarshish.

> u Thus God would not haue his ioyne in societie with idolaters and wicked men.

CHAP. XXI.

1 Iehoshaphat dyeth. 3 Iehoram succeedeth him, 4 which killeth his brethren. 6 He was brought to idolatrie, 11 And seduceth the people. 16 Hee is oppressed of the Philistims. 18 His miserable ende.

IEhoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his steade.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat King of a Israel.

> a Reade Chap. 12. 17, how by Israel is meant Iudah.

3 And their father gaue them great giftes of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

4 *And Iehoram rose vp vpon the kingdome of his father, and made himselfe strong, and b slew all his brethren with the sworde, and also of the princes of c Israel.

> * 2. King. 8. 16.
>
> b Because the wicked liue euer in feare & also are ambitious, they become cruel, and spare not to murther them, whom by nature they ought most to cherish and defend.
>
> c Meaning, of Iudah and Beniamin.

5 Iehoram was two and thirtie yeere olde, when hee began to reigne, and hee reigned eight yeere in Ierusalem.

6 And he walked in the way of the Kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to d wife, and he wrought euill in the eyes of the Lord.

> d So that we see how it cannot be that we should ioyne with the wicked and serue God.

7 Howbeit ẏ Lord would not destroy the house of Dauid, because of the * couenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

> * 2. Sam. 7. 12, 16. 1. king. 2. 4. & 9. 5. 2. king. 8. 19. chap. 6. 16.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer them.

9 And Iehoram went foorth with his princes, and all his charets with him: and hee rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hande of Iudah vnto this day. then did e Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

> e Reade 2. King. 8. 22.

11 ¶ Moreouer hee made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit f fornication, and compelled Iudah *thereto.*

> f Meaning idolatrie, because that the idolater breaketh promise with God, as doeth the adulteresse to her husband.

12 And there came a writing to him from g Eliiah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa King of Iudah,

> g Some thinke that this was Elisha, so called, because he had the Spirit in abundance, as had Eliiah.

13 But hast walked in the way of the kings of Israel, and hast made Iudah & the inhabitants of Ierusalem to go a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Beholde, with a great plague will the Lord smite thy people, and thy children, and thy wiues, and all thy substance,

15 And thou shalt bee in great diseases in the disease of thy bowels, vntill h thy bowels fall out for the disease, day by day.

> h Wee see this example daily practised vpon them that fall away from God, and become idolaters and murtherers of their brethren.

15 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the i Ethiopians.

> i There were other Arabians in Africa Southward toward Egypt.

17 And they came vp into Iudah, and brake
into it, and caried away all the substance that was
found in the Kings house, and his sonnes also, and
his wiues, so that there was not a sonne left him,
saue [k] Iehoahaz, the yongest of his sonnes.
18 And after all this, the Lord smote him in
his bowels with an incurable disease.
19 And in processe of time, euen after the end
of two yeeres, his guttes fell out with his disease:
so he dyed of sore diseases: and his people made
no burning for him like ÿ burning of his fathers.
20 When he began to reigne, he was two and
thirtie yeere olde, and reigned in Ierusalem eight
yeere, [l] and liued without being desired: yet they
buryed him in the citie of Dauid, but not among
the sepulchres of the Kings.

k Called also Ahaziah, as Chap. 22.1. or Azariah, vers. 6. following.

l That is, as some write, he was not regarded, but deposed for his wickednes, & idolatry: so that his sonne reigned 22. yeeres, (his father yet liuing) without honour, and after his fathers death, he was confirmed to reigne still, as Chap. 22.2.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the Kings linage. 11 Ioash escapeth.

AND *the inhabitants of Ierusalem made Aha-
ziah his yongest sonne King in his steade: for
the armie that came with [a] the Arabians to the
campe, had slaine al the eldest: therefore Ahaziah
the sonne of Iehoram King of Iudah reigned.
2 Two and [b] fourtie yeere olde was Ahaziah
when he began to reigne, and hee reigned [c] one
yeere in Ierusalem. and his mothers name was A-
thaliah the daughter [d] of Omri.
3 Hee walked also in the wayes of the house
of Ahab: for his mother counselled him to doe
wickedly.
4 Wherefore hee did euill in the sight of the
Lord, like the house of Ahab: for they were his
[e] counsellers after the death of his father, to his
destruction.
5 And he walked after their counsell, and went
with Iehoram the sonne of Ahab King of Israel
to fight against Hazael king of Aram at Ramoth
Gilead: and the Aramites smote Ioram.
6 ¶ And hee returned to be healed in Izreel,
because of the woundes wherewith they had
wounded him at Ramah, when hee fought with
Hazael King of Aram. Nowe Azariah the sonne
of Iehoram King of Iudah went downe to see
Iehoram the sonne of Ahab at Izreel, because he
was diseased.
7 And the destruction of Ahaziah [f] came of
God in that he went to Ioram: for when he was
come, he went foorth with Iehoram against Iehu
the sonne of Nimshi, * whom the Lord had an-
ointed to destroy the house of Ahab.
8 Therefore when Iehu ‖ executed iudgement
vpon the house of Ahab, and found the princes of
Iudah and the sonnes of the brethren of Ahaziah
that waited on Ahaziah, he slewe them also.
9 And hee sought Ahaziah, and they caught
him where he was hid in Samaria, and brought
him to Iehu, and slewe him, and buried him, be-
cause, said they, he is the sonne of [g] Iehoshaphat,
which sought the Lord with all his heart. So the
house of Ahaziah was not able to reteine the
kingdome.
10 ¶ * Therefore when Athaliah the mother
of Ahaziah sawe that her sonne was dead, she a-
rose and [h] destroyed all the Kings seede of the
house of Iudah.
11 But Iehoshabeath the daughter of the King,
tooke Ioash the sonne of Ahaziah, and stale him
from among the Kings sonnes, that shoulde bee
slaine, and put him and his nource in the bedde
chamber: so Iehoshabeath the daughter of King
Iehoram the wife of Iehoiada the Priest (for she
was the sister of Ahaziah) hid him from Atha-
liah: so she slewe him not.
12 And hee was with them hid in the [i] house
of God sixe yeeres, whiles Athaliah reigned ouer
the [k] land.

* 2.King.8.24.

a Meaning, the Philistims.

b Reade Chap. 21.20.

c That is, after the death of his father.

d She was Ahabs daughter, who was the sonne of Omri.

e He sheweth, that it must needes follow, that the rulers are such as their counsellers be, and that there cannot be a good King, that suffreth wicked counsellers.

f Hereby we see how nothing can come to any, but by Gods prouidence & as he hath appoynted, and therefore he causeth all meanes to serue to his will.

* 2.King.9.7.

‖ Or, tooke vengeance.

g This was the iust plague of God because he ioyned himself with Gods enemies: yet God to declare the worthinesse of Iehoshaphat his grandfather, moued them to giue him the honour of buriall.

* 2.King.11.1.

h To the intent that there should be none to make title to the crown, and so she might vsurpe the gouernement.

i Meaning, in the chamber, where the Priests and Leuites slept, which kept their courses weekely in the Temple.

k To wit, of Iudah.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made King. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appoynteth ministers in the Temple.

AND * [a] in the seuenth yeere Iehoiada waxed
bold, & tooke the captaines of hundreths, to
wit, Azariah the sonne of Ieroham, and Ishmael
the sonne of Iehohanan, & Azariah the sonne of
Obed, & Maasiah the sonne of Adaiah, & Elisha-
phat the sonne of Zichri in couenant with him.
2 And they went about in Iudah, & gathered
the Leuites out of all the cities of Iudah, and the
chiefe fathers [b] of Israel: & they came to Ierusalē.
3 And all the Congregation made a couenant
with the King in the house of God: and he sayde
vnto them, Behold, the Kings sonne must reigne,
* as the Lord hath said of the sonnes of Dauid.
4 This is it that ye shall doe, The third part of
you that come on the Sabbath of the Priests, and
the Leuites, shalbe porters of the doores.
5 And another third part towarde the Kings
house, and another third part at the * gate of the
[c] foundation, and all the people shalbe in the
courts of the house of the Lord.
6 But let none come into the house of the
Lord, saue the Priestes, and the Leuites that mini-
ster: they shall goe in, for they are holy: but al the
people shall keepe the watch of the Lord.
7 And the Leuites shall compasse the King
round about, and euery man with his weapon in
his hand, and he that entreth [d] into the house, shal
be slaine, and be you with the King, when he
commeth in, and when he goeth out.
8 ¶ So the Leuites and all Iudah did accor-
ding to all things that Iehoiada the Priest had
commanded, and tooke euery man his men that
came on the Sabbath, with them that [e] went out
on the Sabbath: for Iehoiada the Priest did not
discharge the courses.
9 And Iehoiada the Priest deliuered to the
captaines of hundreths, speares, and shieldes, and
bucklers which had bene King Dauids, and were
in the house of God.
10 And he caused all the people to stand (eue-
ry man with his weapon in his hand) from the
right side of the house, to ÿ left side of the house
by the altar, & by the [f] house round about ÿ king.
11 Then they brought out the Kings sonne,
and put vpon him the crowne, and gaue him the
[g] testimonie, and made him King. And Iehoiada
and his sonnes anoynted him, and sayd, God saue
the King.
12 ¶ But when Athaliah heard the noyse of
the people running and praising the king, shee
came to the people into the house of the Lord.
13 And when she ‖ looked, behold, the King
stoode by his pillar at the entring in, and the prin-
ces and the trumpets by the King, and all the peo-
ple of the land reioyced, and blew the trumpets,
and the singers were with instruments of musike,

* 2.King.11.4.

a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah and Beniamin: reade why they are called Israel, Chap. 15.17.

* 2.Sam.7.12,16. 1.king.2.4. chap.21.7.

* 2.King.11.6.

c Which was the chiefe gate of the Temple toward the East.

d Meaning, to make any tumult, or to hinder their enterprise.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

f Meaning, the most holy place, where the Arke stoode.

g That is, the booke of the Law, or as some reade, they put vpon him his royal apparel.

‖ Or, saw the King standing.

and they that could sing prayse: then Athaliah
rent her clothes, and sayd, h Treason, treason.
14 Then Iehoiada the Priest brought out the
captaines of hundreths that were gouernours of
the hoste, and said vnto them, Haue her foorth of
the ranges, and hee that i followeth her, let him
dye by the sword: for the Priest had sayd, Slay her
not in the house of the Lorde.
15 So they layde handes on her: and when she
was come to the entring of the horsegate by the
Kings house, they slewe her there.
16 ¶ And Iehoiada made a k couenant be-
tweene him, and all the people, and the King, that
they would be the Lords people.
17 And all the people went to the house of
Baal, and l destroyed it, & brake his altars and his
images, and slewe m Mattan the priest of Baal be-
fore the altars.
18 And Iehoiada appointed officers for the
house of the Lorde, vnder the || handes of the
Priestes and Leuites, whome Dauid had distribu-
ted for the house of the Lorde, to offer burnt of-
frings vnto the Lord,* as it is written in the Law
of Moses, with reioycing and singing by the ap-
pointment of Dauid.
19 And he set porters by ẏ gates of the house
of the Lord, that none that was vncleane in any
thing, should enter in.
20 And he tooke the captaines of hundreths,
and the noble men, and the gouernours of the
people, and all the people of the land, and he cau-
sed the King to come downe out of the house of
the Lord, and they went thorowe n the hie gate
of the Kings house, and set the King vpon the
throne of the kingdome.
21 Then all the people of the land reioyced,
and the citie was quiet, o after that they had slaine
Athaliah with the sword.

h Declaring her vile impudencie, which hauing vniustly, and by murther vsurped the crowne, would still haue defeated the true possessour, and therefore called true obedience, treason.
i To ioyne with her partie, and to maintaine her authoritie.
k That they would onely serue him and renounce all idolatrie.
l According to their couenant made to the Lord.
m As the Lorde commanded in his Lawe both for the person and also the citie. Deut. 13.9. and 15.
|| Or, charge.
* Num. 28.3.
n Which was the principall gate, that the King might be seene of all the people.
o For where a tyrant and an idolater reigneth, there can be no quietnesse: for the plagues of God are euer among such people.

CHAP. XXIIII.

4 Ioash repaireth the house of the Lord. 17 After the death of Iehoiada, he falleth to idolatrie. 21 He stoneth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

IOash * was seuen yeere olde, when he began to
reigne, & he reigned fourtie yeere in Ierusalem:
and his mothers name was Zibiah of Beer-sheba.
2 And Ioash did vprightly in the sight of the
Lord, all the dayes of a Iehoiada the Priest.
3 And Iehoiada || tooke him two wiues, and
he begate sonnes and daughters.
4 ¶ And afterward it came into Ioash minde,
to renew the house of the Lorde.
5 And he assembled the Priestes and the Le-
uites, and sayd to them, Goe out vnto the cities of
Iudah, and gather of all b Israel money to repaire
the house of your God, from yeere to yeere, and
haste the thing: but the Leuites hasted not.
6 Therefore the King called Iehoiada, the
c chiefe, and sayd vnto him, Why hast thou not
required of the Leuites to bring in out of Iudah
and Ierusalem, * the taxe of Moses the seruant of
the Lord, and of the Congregation of Israel, for
the Tabernacle of the testimonie?
7 For d wicked Athaliah, *and* her children
brake vp the house of God: and all the things that
were dedicate for the house of the Lord, did they
bestow vpon Baalim.
8 Therefore the King commanded, *and they
made a chest, and set it at the gate of the house of

* 2. Kings 12.1.
a Who was a faithfull counseler, and gouerned him by the worde of God.
|| Or, gaue him two wiues.
b Hee meaneth not the ten tribes, but only the two tribes of Iudah & Beniamin.
c For he was the hie Priest.
* Exod. 30.13.
d The Scripture doeth terme her thus, because she was a cruel murtherer, and a blasphemous idolatresse.
* 2. Kings 12.9.

the Lord without.
9 And they made proclamation thorowe Iu-
dah and Ierusalem, to bring vnto the Lorde * the
taxe of Moses the seruant of God, *layde* vpon Is-
rael in the wildernesse.
10 And all the princes and all the people re-
ioyced, and brought in, and cast into the chest,
vntill they had finished.
11 And when it was time, e they brought the
chest vnto ẏ Kings officer by the hand of the Le-
uites: and when they saw that there was much sil-
uer, then the Kings Scribe (and one appointed by
the hie Priest) came & emptied the chest, & tooke
it, and caried it to his place againe: thus they did
day by day, and gathered siluer in abundance.
12 And the King & f Iehoiada gaue it to such
as did the labour *and* worke in the house of the
Lord, & hired masons & carpenters to repaire the
house of the Lord: *they gaue it* also to workers of
yron and brasse, to repaire the house of the Lord.
13 So the workemen wrought, and the worke
† amended through their hands: and they restored
the house of God to his state, & strengthened it.
14 And when they had finished it, they
brought the rest of ẏ siluer before the King and
Iehoiada, and hee made thereof g vessels for the
house of the Lord, *euen* vessels to minister, both
morters and *incense* cuppes, and vessels of golde,
and of siluer: and they offred burnt offrings in the
house of the Lorde continually all the dayes of
Iehoiada.
15 ¶ But Iehoiada waxed olde, and was full
of dayes, and dyed. An hundreth and thirtie yeere
olde *was he* when he died.
16 And they buried him in the citie of Dauid
with the h kings, because he had done good in Is-
rael, and toward God and his house.
17 ¶ And after the death of Iehoiada, came
the i princes of Iudah, and did reuerence to the
King, and the King hearkened vnto them.
18 And they left the house of the Lorde God
of their fathers, and serued groues and idoles: and
wrath came vpon Iudah and Ierusalem, because
of this their trespasse.
19 And *God* sent Prophets among them, to
bring them againe vnto the Lord: and they k made
protestation among them, but they would not
heare.
20 And the Spirite of God came vpon Zecha-
riah the sonne of Iehoiada the Priest, which
stoode l aboue the people, and sayde vnto them,
Thus sayth God, Why transgresse yee the com-
mandements of the Lord? surely ye shal not pros-
per: because ye haue forsaken the Lorde, hee also
hath forsaken you.
21 Then they conspired against him & stoned
him with stones at the m commandement of the
King, in the court of the house of the Lord.
22 Thus Ioash the King remembred not the
kindenesse which Iehoiada his father had done to
him, but slewe his sonne. And when hee died, hee
sayd, The Lord n looke vpon it, and require it.
23 ¶ And when ẏ yeere was out, ẏ hoste of A-
ram came vp against him, & they came against Iu-
dah & Ierusalem, and destroyed all the princes of
the people from among the people, and sent all
the spoyle of them vnto the King of Damascus.
24 Though the armie of Aram came with a
small company of men, yet the Lorde deliuered

e Such as were faithfull men, whom the King had appointed for that matter.
f Signifying, that this thing was done by aduise and counsell, and not by any one mans affection.
† Ebr. a medicine was vpon the worke, meaning, it was repaired.
g For the wicked kings his predecessors & Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.
h Signifying, that they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the common wealth.
i Which were flatterers, & knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.
k They tooke heauen and earth & all creatures to witnes, that except they returned to ẏ Lord, he would most grieuously punish their infidelitie and rebellion, Nehe. 9.26.
l In a place aboue the people, to the intent that hee might be heard.
m There is no rage so cruell and beastly as of them whose hearts God hath hardened, and which delite more in superstition and idolatrie, then in the true seruice of God and pure simplicitie of his worde.
n Reuenge my death and require my blood at your hands: or he speaketh this by prophecie, because he knewe that God would doe it. This Zacharie is also called the sonne of Barachie, Matt. 23.35. because his progenitours were [illegible] [illegible], Iehoiada, &c.

a very great armie into their hand, because they
had forsaken the Lord God of their fathers: and
they o gaue sentence against Ioash.
25 And when they were departed from him,
(for they left him in great diseases) his owne ser-
uants conspired against him for the blood of the
p children of Iehoiada the Priest, and slewe him
on his bed, and he dyed, and they buried him in
the citie of Dauid: but they buried him not in
the sepulchres of the Kings.
26 And these are they that conspired against
him, Zabad the sonne of Shimrath an Ammoni-
tesse, and Iehozabad the sonne of Shimrith a
Moabitesse.
27 But q his sonnes, and the summe of the
taxe *gathered* by him, and the r foundation of the
house of God, behold, they are written in the sto-
rie of the booke of the Kings. And Amaziah his
sonne reigned in his stead.

o That is, reproued and checked him, and handled him rigorously.

p Meaning, Zacharie, which was one of Iehoiadas sonnes and a Prophet of the Lord.

q That is, concerning his sonnes, &c.

r That is, the reparation.

CHAP. XXV.

3 Amaziah putteth them to death which slewe his father. 10 Hee sendeth backe them of Israel. 11 Hee ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioash King of Israel ouercommeth Amaziah. 27 He is slaine by a conspiracie.

AMaziah was fiue & twentie yeere olde when
he began to reigne, and he reigned nine and
twentie yeere in * Ierusalem: and his mothers
name *was* Iehoaddan, of Ierusalem.
2 And hee did a vprightly in the eyes of the
Lord, but not with a perfite heart.
3 And when the kingdome was established
vnto him, hee slewe his seruants, that had slaine
the King his father.
4 But he slewe not their children, but *did* as
it is written in the Lawe, *and* in the booke of
Moses, where the Lord commanded, saying, * The
fathers shall not die for the b children, neither
shall the children die for the fathers, but euery
man shall die for his owne sinne.
5 ¶ And Amaziah assembled Iudah, and
made them captaines ouer thousands, and cap-
taines ouer hundreths, according to the houses of
their fathers, throughout all Iudah & Beniamin:
and he numbred them from c twentie yeere olde
and aboue, and found among them three hun-
dreth thousand chosen men, to goe foorth to the
warre, and to handle speare and shielde.
6 He hired also an hundreth thousand valiant
men d out of Israel for an hūdreth talents of siluer.
7 But a man of God came to him, saying, O
King, let not the armie of Israel go with thee: for
the Lord is not e with Israel, *neither* with all the
house of Ephraim.
8 If f not, goe thou on, doe it, make thy selfe
strong to the battel, *but* God shall make thee fall
before the enemie: for God hath power to helpe,
and to cast downe.
9 And Amaziah sayde to the man of God,
What shall we doe then for the hundreth talents,
which I haue giuen to the hoste of Israel? Then
the man of God answered, The Lorde is able to
g giue thee more then this.
10 So Amaziah separated them, *to wit*, the
armie that was come to him out of Ephraim, to
returne to their place: wherefore their wrath was
kindled greatly against Iudah, and they returned
to their places with great anger.
11 Then Amaziah was encouraged, and led
forth his people, and went to the salt valley, and

* 2.Kings 14.2.

a Meaning, in respect of his predecessors, albeit he had his imperfections.

* Deut.24.16. 2.kings 14.6. iere.31.30. ezek.18.20.

b That is, for that fault wherefore the childe is punished, except he be culpable of the same.

c So many as were able men to beare weapons, and goe to warre.

d That is, out of the ten tribes, which had separated themselues before, both from God and their true King.

e And therefore to thinke to haue helpe of them, whome the Lorde fauoureth not, is to cast off the helpe of the Lorde.

f If thou wilt not giue credite to my wordes.

g Hee sheweth that if we depend onely vpon God, we shall not neede to be troubled w these worldly respects: for he will giue at all times that which shall be necessary, if we obey his words.

smote of the children of h Seir, ten thousand.
12 And *other* ten thousand did the children of
Iudah take aliue, and caried them to the top of
a i rocke, & cast them downe from the top of the
rocke, and they all burst to pieces.
13 But the men of the k armie, which Ama-
ziah sent away, that they should not goe with his
people to battel, fel vpon the cities of Iudah from
Samaria vnto Beth-horon, and smote three thou-
sand of them, and tooke much spoyle.
14 Nowe after that Amaziah was come from
the slaughter of the Edomites, he brought ẏ gods
of the children of Seir, and set them vp to be his
gods, and l worshipped them, and burned incense
vnto them.
15 Wherefore the Lord was wroth with Ama-
ziah, and sent vnto him a Prophet, which said vn-
to him, Why hast thou sought the gods of ẏ peo-
ple, which were not able to m deliuer their owne
people out of thine hand?
16 And as he talked with him, n he sayd vnto
him, Haue they made thee the Kings counseler?
cease thou: why should they o smite thee? And the
Prophet ceased, but sayd, I knowe that God hath
determined to destroy thee, because thou hast
done this, and hast not obeyed my counsell.
17 ¶ Then Amaziah King of Iudah tooke
counsell, and sent to Ioash the sonne of Iehoahaz,
the sonne of Iehu King of Israel, saying, Come,
p let vs see one another in the face.
18 But Ioash King of Israel sent to Amaziah
King of Iudah, saying, The thistle that is in Leba-
non, sent to the cedar that is in Lebanon, saying,
* Giue thy daughter to my sonne to wife: and the
wilde beast that was in Lebanon went and trode
downe the thistle.
19 Thou thinkest: lo, thou hast smitten Edom,
and thine heart lifteth thee vp to bragge: abide
now at home: why doest thou prouoke to *thine*
hurt, that thou shouldest fall, & Iudah with thee?
20 But Amaziah would not heare: for q it was
of God, that he might deliuer them into *his* hand,
because they had sought the gods of Edom.
21 So Ioash the King of Israel went vp: and
he, and Amaziah King of Iudah saw one another
in the face at Bethshemesh which is in Iudah.
22 And Iudah was put to the worse before Is-
rael, and they fled euery man to his tents.
23 But Ioash the King of Israel tooke Ama-
ziah King of Iudah, the sonne of Ioash, the sonne
of Iehoahaz in Bethshemesh, & brought him to
Ierusalem, & brake downe the wall of Ierusalem,
from the gate of Ephraim vnto the corner gate,
foure hundreth cubites.
24 And *he tooke* all the golde & the siluer, and
all the vessels that were found in the house of
God with r Obed Edom, & in the treasures of the
Kings house, & the children that were in hostage,
and returned to Samaria.
25 ¶ And Amaziah the sonne of Ioash King
of Iudah liued after the death of Ioash sonne of
Iehoahaz King of Israel, fifteene yeere.
26 Concerning ẏ rest of the acts of Amaziah
first and last, are they not written in the booke of
the Kings of Iudah and Israel?
27 Nowe after the time that Amaziah did
turne away from the Lord, * they wrought trea-
son against him in Ierusalem: & when he was fled
to Lachish, they sent to Lachish after him, and
slewe

h For the Idumeans whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i In the 2.Kings 14.7. this rocke is called the citie Sela.

k That is, the hundreth thousand of Israel.

l Thus where he should haue giuen the prayse to God for his benefites and great victorie, he fell from God, and did most vilely dishonour him.

m Hee prooueth that whatsoeuer can not saue him selfe nor his worshippers, is no god but an idole.

n Meaning, the King.

o So hard it is for the carnal man to be admonished of his fault, that he contemneth, mocketh and threatneth him that warneth him: yea, imprisoneth him and putteth him to death, as Chap. 16.10. & 18.26. and 24.21.

p That is, let vs trie the matter hand to hand: for he was offended, that the armie of the Israelites, whome hee had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah.

* 2.Kings 14.9.

q Thus God oft times plagueth by those meanes wherein men most trust, to teach them to haue their recourse onely to him: and to shew his iudgements, moueth their hearts to follow that which is their destruction.

r Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.

* 2.Kings 14.19.

slewe him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1. 5 Vzziah obeying the Lord, prospereth in his enterprises. 16 He waxeth proude, and vsurpeth the Priests office. 19 The Lord plagueth him. 20 The Priestes driue him out of the Temple, and exclude him out of the Lordes house. 23 His buriall, and his successour.

*2.Kin.14.21.
a Called also Azariah.

THen* all the people of Iudah tooke a Vzziah, which was sixteene yeere olde, and made him King in the steade of his father Amaziah.

b He fortified it & made it strong: this citie was also called Elath, and Elonon, neere to the red Sea.

2 He built b Eloth, and restored it to Iudah after that the King slept with his fathers.

*2.King.15.2.

3 * Sixteene yeere olde *was* Vzziah, when hee began to reigne, and he reigned two & fiftie yeere in Ierusalem, and his mothers name *was* Iecoliah of Ierusalem.

4 And hee did vprightly in the sight of the Lord, according to al that his father Amaziah did.

c This was not that Zechariah that was the sonne of Iehoiada, but some other Prophet of that name.
d For God neuer forsaketh any that seeketh vnto him, and therefore man is the cause of his owne destruction.

5 And he sought God in the dayes of c Zechariah (which vnderstoode the visions of God) and when as d he sought the Lord, God made him to prosper.

6 For hee went forth and fought against the Philistims and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwell in Gur-baal and Hammeunim.

e That is, they payed tribute in signe of subiection.

8 And the Ammonites gaue e gifts to Vzziah, and his name spred to the entring in of Egypt: for he did most valiantly.

*Nehe.3.19. & 24.
f Whereas the wall or towre turneth.
|| Or, pits.

9 Moreouer Vzziah built towres in Ierusalem at the corner gate, and at the valley gate, and at the * f turning, and made them strong.

g That is, in mount Carmel, or, as the word signifieth, in the fruitfull field: it is also taken for a greene eare of corne, when it is full, as Leuit.2.14.

10 And he built towres in the wildernesse, and digged many || cisternes: for he had much cattell both in the valleyes and playnes, plowmen, and dressers of vines in the mountaines, and in g Carmel: for he loued husbandrie.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their number vnder the hand of Ieiel the Scribe, and Maaseiah the ruler, *and* vnder the hand of Hananiah, one of the Kings captaines.

h Of the chiefe officers of the Kings house, or of the captaines and sergeants for warre.

12 The whole h number of the chiefe of the families of the valiant men, *were* two thousand and sixe hundreth.

13 And vnder their hand, *was* the armie for warre, three hundreth and seuen thousand, and fiue hundreth that fought valiantly to helpe the King against the enemie.

14 And Vzziah prepared them throughout all the hoste, shieldes, and speares, and helmets, and brigandines, and bowes, and stones to sling.

† *Ebr. engins, by the inuention of an cunning man.*

15 He made also very † artificial engins in Ierusalem, to be vpon the towres and vpon the corners, to shoote arrowes and great stones: and his name spred farre abroade, because *God* did helpe him maruelously, till he was mightie.

i Thus prosperitie causeth men to trust in themselues, and by forgetting him, which is the authour thereof, procure their owne perdition.

16 ¶ But when he was strong, his heart i was lift vp to *his* destructio̅: for he transgressed against the Lord his God, & went into the Temple of the Lord to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him fourescore Priests of the Lord, valiant men.

18 And they withstoode Vzziah the King, and said vnto him, * It perteineth not to thee, Vzziah, to burne incense vnto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: k goe forth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

*Numb.18.7.
k Though his zeale seemed to be good, and also his intention, yet because they were not gouerned by the word of God, he did wickedly, and was therefore both iustly resisted and also punished.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priestes, the leprosie rose vp in his forehead before the Priestes in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priestes looked vpon him, beholde, he was leprous in his forehead, & they caused him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

*2.King.15.5.
l According to the commandement of the Lord, Leuit.13.46.

21 * And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an l house apart, because he was cut off from the house of the Lord: and Iotham his sonne *ruled* ouer the Kings house, and iudged the people of the land.

22 Concerning the rest of the acts of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

m And therefore was buried apart in the same fielde, but not in ẏ same sepulchres with his predecessors.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the fielde of the burial, which perteined to the kings: for they said; He m is a leper. And Iotham his sonne reigned in his steade.

CHAP. XXVII.

1 Iotham reigneth, and ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigneth in his stead.

*2.King.15.33.

IOtham * *was* fiue and twentie yeere olde when he began to reigne, and reigned sixeteene yeere in Ierusalem, and his mothers name *was* Ierushah the daughter of Zadok.

2 And hee did vprightly in the sight of the Lord, according to all that his father Vzziah did, saue ẏ he entred not into the a Temple of ẏ Lord, and the people did yet b corrupt *their wayes*.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.
b They were not cleane purged from idolatrie.
c Which was fiue score cubites hie, and was for the height called Ophel: it was at the East gate, & mention is made of it, Chap.3.4.

3 He built the hie c gate of the house of the Lord, and he built very much on the wall of the castle.

4 Moreouer hee built cities in the mountaines of Iudah, and in the forests he built palaces and towres.

† *Ebr. Corim.*
|| *Or, yeerely.*

5 And hee fought with the King of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, and ten thousand † measures of wheate, and ten thousand of barley: this did the children of Ammon giue him || both in the second yeere and the third.

d He sheweth that all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

6 So Iotham became mightie d because hee directed his way before the Lord his God.

7 Concerning the rest of the acts of Iotham, and all his warres and his wayes, loe, they are written in the booke of the Kings of Israel, & Iudah.

8 Hee was fiue and twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the hands of the Syrians, and the King of Israel. 9 The Prophet reprooueth the Israelites crueltie. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

AHaz * was twentie yeere olde when he began to reigne, and reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his ‖ father.

2 But a he walked in the wayes of the Kings of Israel, & made euen molten images for b Baalim.

3 Moreouer he burnt incense in the valley of Ben-hinnom, and ‖ burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the hie places, and on hilles, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered him into the hand of the King of the Aramites, and they smote him, and tooke of his, † many prisoners, & brought them to Damascus: and he was also deliuered into the hand of the King of Israel, which smote him with a great slaughter.

6 For c Pekah the sonne of Remaliah slewe in Iudah sixe score thousand in one day, all † valiant men, because they had forsaken the Lorde God of their fathers.

7 And Zichri a ‖ mightie man of Ephraim slew Maaseiah the Kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the King.

8 And the children of Israel tooke prisoners of their brethren, d two hundreth thousand of women, sonnes and daughters, and caried away much spoyle of them, & brought the spoyle to Samaria.

9 ¶ But there was a Prophet of the Lordes, (whose name *was* Oded) and he went out before the hoste that came to Samaria, and sayde vnto them, Beholde, e because the Lord God of your fathers is wroth with Iudah, hee hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And nowe ye purpose to keepe vnder the children of Iudah and Ierusalem, as seruants and handmaides vnto you: but are not you *such, that* f sinnes *are* with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which ye haue taken prisoners of your brethren: for the fierce wrath of the Lorde *is* toward you.

12 Wherefore certaine of the chiefe of the children of g Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stoode vp against them that came from the warre,

13 And said vnto them, Bring not in the captiues hither: for *this shalbe* h a sinne vpõ vs *against* the Lord: ye entend to adde more to our sinnes and to our trespasse, though our trespasse be great, and the fierce wrath *of God is* against Israel.

14 So the armie left the captiues & the spoyle before the princes and all the Congregation.

15 And the men that were i named by name, rose vp & tooke the prisoners, & with the spoyle clothed all that were naked among them, and arayed them, and shod them, & gaue them meate, and gaue them drinke, and k anoynted them, and caried al that were feeble of them vpon asses, and brought them to Iericho the citie of Palme trees to their l brethren: so they returned to Samaria.

16 ¶ At that time did King Ahaz send vnto the m Kings of Asshur, to helpe him,

*2.King.16.2.
‖ *Or, predecessour.*
a He was an idolater like them.
b As the idolaters haue certaine chiefe idoles, who are as patrons: (as were these Baalim) so haue they others which are inferior and doe represent the great idoles.
‖ *Or, made them passe through the fire, as chap.33.6. leuit.18.21.*
† *Ebr. a great captiuitie.*
c Who was King of Israel.
† *Ebr. sonnes of strength.*
‖ *Or, tyrant.*
d Thus by the iust iudgement of God, Israel destroyed Iudah.
e For they thought they had ouercome them by their owne valiantnesse, and did not consider that God had deliuered them into their hands, because Iudah had offended him.
f May not God aswell punish you for your sinnes, as he hath done these men for theirs, seeing yours are greater?
g Which tribe was now greatest, and had most authoritie.
h God will not suffer this sinne, which we commit against him, to be vnpunished.
i Whose names were rehearsed before, vers.12.
k Either for their woundes or wearinesse.
l To them of the tribe of Iudah.
m To Tilgath Pilneeser & those Kings that were vnder his dominion, 2.King.16.7.

17 (For the Edomites came moreouer, and slewe of Iudah, and caried away captiues.

18 The Philistims also inuaded the cities in the low countrey, & toward the South of Iudah, and tooke Bethshemesh, and Aialon, & Gederoth and Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, because of Ahaz King of n Israel: for he had brought vengeance vpon Iudah, and had grieuously transgressed against the Lord)

20 And Tilgath Pilneeser king of Asshur came vnto him, who troubled him and did not strengthen him.

21 For Ahaz † tooke a portion * out of the house of the Lord, and out of the Kings house, and of the Princes, and gaue vnto the King of Asshur: yet it helped him not.

22 And in the time of his tribulation did he yet trespas more against ẏ Lord, (This is King Ahaz)

23 For he sacrificed vnto the gods of Damascus, which o plagued him, and he said, Because the gods of the Kings of Aram helped them, I will sacrifice vnto them, and they will p helpe me: yet they were his ruine, and of all ‖ Israel.

24 And Ahaz gathered the vessels of the house of God, & brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah hee made hie places, to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and al his wayes first and last, behold, they are written in the booke of the Kings of Iudah, and Israel.

27 And Ahaz slept with his fathers, and they buried him in the citie ‖ of Ierusalem, but brought him not vnto the q sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his stead.

n He meaneth Iudah, because Ahaz forsooke the Lord, and sought helpe of the infidels. Reade of Israel taken for Iudah, Chap.15.17.
† *Ebr. diuided.*
*2.King.16.8.
o As he falsely supposed.
p Thus the wicked measure Gods fauour by prosperitie & aduersitie: for if idolaters prosper, they make their idoles gods, not considering that God punisheth them oftimes whom he loueth, and giueth his enemies good successe for a time, whom afterward he will destroy.
‖ *Or, Iudah and Beniamin.*
‖ *Or, in Ierusalem.*
q They buried him not in the citty of Dauid, where were the sepulchres of the Kings.

CHAP. XXIX.

3.5 Hezekiah repaireth the Temple, & aduertiseth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The King & his princes sacrifice in the Temple. 25 The Leuites sing praise. 31 The oblation of the people.

HEzekiah * began to reigne, when he was fiue and twentie yeere olde, and reigned nine and twentie yeeres in Ierusalem: and his mothers name *was* ‖ Abijah the daughter of Zechariah.

2 And he did vprightly in ẏ sight of the Lord, according to all that Dauid his father had done.

3 He opened the a doores of the house of the Lord in the first yeere, and in the first b moneth of his reigne, and repaired them.

4 And he brought in the Priestes and the Leuites, and gathered them into the East streete,

5 And said vnto them, Heare me, yee Leuites: sanctifie nowe your selues, and sanctifie the house of the Lord God of your fathers, and cary foorth c the filthinesse out of the Sanctuarie.

6 For our fathers haue trespassed, and done euill in the eyes of the Lord our God, and haue forsaken him, & turned away their faces from the Tabernacle of the Lord, and turned their backes.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offred burnt offrings in the Sanctuarie vnto the God of Israel.

8 d Wherefore the wrath of the Lord hath bin on

*2.King.18.2.
‖ *Or, Abi.*
a Which Ahaz had shut vp, Chap. 28.24.
b This is a notable example for all princes, first to establish the pure religion of God, & to procure that the Lord may be honoured and serued aright.
c Meaning, all the idoles, altars, groues & whatsoeuer was occupied in their seruice, & wherewith the Temple was polluted.
d He sheweth that the contempt of religion is the cause of all Gods plagues.

on Iudah and Ierusalem: and he hath made them
a || scattering, a desolation, and an hissing, as yee
see with your eyes.
9 For lo, our fathers are fallen by the sword,
and our sonnes, and our daughters, and our wiues
are in captiuitie for the same cause.
10 Now † I purpose to make a couenant with
the Lord God of Israel, that he may e turne away
his fierce wrath from vs.
11 Nowe my sonnes, be not deceiued: for the
Lord hath * chosen you to stand before him, to
serue him, and to be his ministers, and to burne
incense.
12 ¶ Then the Leuites arose, Mahath the sonne
of Amashai, and Ioel the sonne of Azariah of the
sonnes of the Kohathites: & of the sonnes of Merari,
Kish the sonne of Abdi, & Azariah the sonne
of Iehalelel: and of the Gershonites, Ioah the
sonne of Zimmah, and Eden the sonne of Ioah:
13 And of the sonnes of Elizaphan, Shimri,
and Iehiel: and of the sonnes of Asaph, Zechariah,
and Mattaniah:
14 And of the sonnes of Heman, Iehiel, and
Shimei: and of the sonnes of Ieduthun, Shemaiah
and Vzziel.
15 And they gathered their brethren, and sanctified
them selues and came according to the
commandement of the King, and || by the wordes
of the Lord, for to clense the house of the Lorde.
16 And the Priestes went into the inner partes
of the house of the Lord, to f clense it, & brought
out all the vncleannesse that they found in the
Temple of the Lord, into the court of the house
of the Lorde: and the Leuites tooke it, to cary it
out vnto the brooke Kidron.
17 They began ẏ first day of the g first moneth
to sanctifie it, and the eight day of the moneth
came they to ẏ porch of the Lord: so they sanctified
the house of the Lorde in eight dayes, & in the
sixteenth day of ẏ first moneth, they made an end.
18 ¶ Then they went in to Hezekiah the king,
and sayd, Wee haue clensed all the house of the
Lord and the altar of burnt offering, with all the
vessels thereof, and the || shewbread table, with all
the vessels thereof:
19 And all the vessels which King Ahaz had
cast aside when he reigned, and transgressed, haue
we prepared and sanctified: and beholde, they are
before the altar of the Lord.
20 ¶ And Hezekiah the King h rose early, and
gathered the princes of the citie, and went vp to
the house of the Lord.
21 And they brought seuen bullockes, and seuen
rammes, and seuen lambes, and seuen hee
goates, for a * sinne offring for the kingdome, and
for the Sanctuarie, and for Iudah. And hee commanded
the Priests the sonnes of Aaron, to offer
them on the altar of the Lord.
22 So they slew the bullocks, and the Priestes
receiued the blood, and i sprinkled it vpon the
altar: they slew also the rammes & sprinkled the
blood vpon the altar, and they slewe the lambes,
and they sprinkled the blood vpon the altar.
23 Then they brought the hee goates for the
sinne offering before the King and the Congregation,
k and they layde their hands vpon them.
24 And the Priests slewe them, and with the
blood of them they clensed the altar to reconcile
all Israel: for the King had commanded for all Israel
the burnt offering and the sinne offering.
25 He appointed also the Leuites in the house
of the Lord with cymbales, with violes, and with
harpes, * according to the commandement of Dauid,
and Gad the Kings Seer, & Nathan the Prophet:
for the l commandement was by the hand of
the Lord, and by the hand of his Prophets.
26 And ẏ Leuites stood with the instruments
of Dauid, and the Priests with the trumpets.
27 And Hezekiah commaunded to offer the
burnt offring vpon the altar: and when the burnt
offring began, the song of m the Lorde beganne
with the trumpets, and the instruments n of Dauid
King of Israel.
28 And all the Congregation worshipped, singing
a song, and they blew the trumpets: all this
continued vntill the burnt offering was finished.
29 And when they had made an ende of offring,
the King & all that were present with him,
bowed themselues, and worshipped.
30 ¶ Then Hezekiah the King and the princes
commaunded the Leuites to prayse the Lorde
with the o wordes of Dauid, and of Asaph the
Seer. so they praysed with ioy, and they bowed
themselues, and worshipped.
31 And Hezekiah spake, and sayde, Nowe ye
haue † consecrate your selues to the Lord: come
neere and bring the sacrifices and offerings of
prayse into the house of the Lord. And the Congregation
brought sacrifices, & offerings of prayses,
and euery man that was willing in heart, offered
burnt offerings.
32 And the number of the burnt offerings,
which the Congregation brought, was seuentie
bullockes, an hundreth rammes, and two hundreth
lambes: all these were for a burnt offering
to the Lord:
33 And for p sanctification sixe hundreth bullocks,
and three thousand sheepe.
34 But the Priests were too few, and were not
able to flay all the burnt offerings: therefore their
brethren the Leuites did helpe them, till they had
ended the worke, & vntill other Priests were sanctified:
for the Leuites were q more vpright in
heart to sanctifie themselues, then the Priests.
35 And also the burnt offerings were many
with the * fat of the peace offerings & the drinke
offrings for the burnt offring, so the seruice of the
house of the Lord was set in order.
36 Then Hezekiah reioyced and all the people,
that God had made the people so r ready: for
the thing was done suddenly.

CHAP. XXX.

1. 13 The keeping of the Passeouer by the Kings commaundement. 6 He exhorteth Israel to turne to the Lorde. 18 Hee prayeth for the people. 24 His oblation and the princes. 27 The Leuites blesse the people.

AND Hezekiah sent to all Israel, & Iudah, and
also wrote letters to a Ephraim & Manasseh,
that they should come to the house of the Lorde
at Ierusalem, to keepe the Passeouer vnto ẏ Lord
God of Israel.
2 And the King and his princes and all the
Congregation had taken counsel in Ierusalem to
keepe the Passeouer in the b second moneth.
3 For they could not keepe it at this time, because
there were not Priests enow sanctified, neither
was the people gathered to Ierusalem.

||Or, a nodding of the head and mockery.
†Ebr. it is in mine heart.
e He proueth by the iudgements of God vpon those that haue contemned his word, that there is no way to auoyd his plagues, but by conforming themselues to his will.
*Numb.18.6.
||Or, concerning the things of the Lorde.
f From the pollutions and filth that Ahaz had brought in.
g Which contained part of March and part of April.
||Or, table where the bread was set in order.
h By this maner of speach the Ebrewes meane a certaine diligence & speede to doe a thing, and when there is no delay.
*Leuit.4.14.
i For without sprinkling of blood nothing could be sanctified, Hebr.9.21.
k That is, the King and the Elders, as Leuit.4.15. for they that offred a sinne offring, must lay their hands vpon it, to signifie that they had deserued that death, and also that they did consecrate it to God to bee theirs by sacrifice, Exod. 29.10.
*1.Chro.16.4.
l This thing was not appointed of man, but it was the commandement of God.
m The Psalme which Dauid had appointed to be sung for thankesgiuing.
n Which Dauid had appointed to prayse the Lord with.
o With the Psalme whereof mention is made, 1.Chro.16.8.
†Ebr. filled your hands.
p That is, for the holy offerings.
q Meaning, were more zealous to set forward the religion.
*Leuit.3.3.
r He sheweth that religion can not proceede, except God touch the heart of the people.
a Meaning, all Israel, whom Tiglath Pileser had not taken away to the captiuitie, 2.King.17.6.
b Though they ought to haue done it in the first moneth, as Exod.12.18. Numb.9.2. yet if any were not cleane, or had a long iourney, they might deferre it vnto the second moneth, as Numb.9.10,11.

4 And the thing pleased the King, and all the
Congregation.
5 And they decreed to make proclamation
throughout all Israel from c Beersheba euen to
Dan, that they should come to keepe the Passeo-
uer vnto the Lorde God of Israel at Ierusalem:
for they had not done it of a great *time*, d as it
was written.
6 ¶ So the postes went with letters by the
commission of the King, & his princes, thorow-
out all Israel and Iudah, and with the comman-
dement of the King, saying, Ye children of Israel,
turne againe vnto the Lorde God of Abraham,
Izhak and Israel, and e he will returne to the rem-
nant that are escapeed of you, out of the hands of
the Kings of Asshur.
7 And be not yee like your fathers, and like
your brethren, which trespassed against the Lord
God of their fathers: *and* therefore he made them
desolate, as ye see.
8 Be not yee nowe stiffenecked like your fa-
thers, *but* f giue the hand to the Lorde, and come
into his Sanctuarie, which he hath sanctified for
euer, and serue the Lord your God, & the fierce-
nesse of his wrath shall turne away from you.
9 For if ye returne vnto the Lorde, your bre-
thren and your children *shall finde* mercie before
them that led them captiues, and they shall g re-
turne vnto this land: for the Lorde your God is
gracious and mercifull, & will not turne away his
face from you, if ye conuert vnto him.
10 ¶ So the postes went from citie to citie
thorowe the land of Ephraim and Manasseh, euen
vnto Zebulun: but they h laughed them to
scorne, and mocked them.
11 Neuerthelesse diuers of Asher, and Manas-
seh, and of Zebulun submitted themselues, and
came to Ierusalem.
12 And the hand of God was in Iudah, so that
he gaue them one i heart to doe the commande-
ment of the King, and of the rulers, according to
the worde of the Lorde.
13 And there assembled to Ierusalem much
people, to keepe the feast of ẏ vnleauened bread
in the second moneth, a very great assemblie.
14 ¶ And they arose, and tooke away the k al-
tars that were in Ierusalem: and all those for in-
cense tooke they away, and cast them into the
brooke Kidron.
15 Afterwarde they slewe the Passeouer the
fourteenth *day* of the second moneth: and the
Priestes and Leuites were l ashamed, and sanctifi-
ed themselues, and brought the burnt offerings
into the house of the Lord.
16 And they stoode in their place after their
maner, according to the Lawe of Moses the man
of God: *and* the Piestes sprinkled the m blood,
receiued of the handes of the Leuites.
17 Because there were many in ẏ Congregati-
on that were not sanctified, therefore the Leuites
had the charge of ẏ killing of the Passeouer for
all that were not cleane, to sanctifie it to ẏ Lord.
18 For a multitude of the people, *euen* a mul-
titude of Ephraim, & Manasseh, Issachar and Ze-
bulun had not cleansed themselues, yet did eate
the Passeouer, *but* not as it was written: wherfore
Hezekiah prayed for them, saying, The n good
Lord be mercifull toward *him*,
19 That prepareth his whole heart to seeke
the Lord God, the God of his fathers, though he
be not *cleansed*, according to the purification of
the Sanctuarie.
20 And the Lord heard Hezekiah, and o hea-
led the people.
21 And the children of Israel that were pre-
sent at Ierusalem, kept the feast of the vnleaue-
ned bread seuen dayes with great ioye, and the
Leuites and the Priestes praysed the Lorde, day
by day, singing with loude instruments vnto the
Lorde.
22 And Hezekiah † spake comfortably vnto
all the Leuites that had good knowledge *to sing*
vnto the Lorde: and they did eate in that feast
seuen dayes, and offered peace offerings, & pray-
sed the Lord God of their fathers.
23 And the whole assembly tooke counsell to
keepe it other seuen dayes. So they kept it seuen
dayes with ioy.
24 For Hezekiah King of Iudah had giuen
to the Congregation a p thousand bullocks, and
seuen thousand sheepe. And the princes had giuen
to the Congregation a thousand bullocks, & ten
thousand sheepe: & many Priests were sanctified.
25 And all the Congregation of Iudah reioy-
ced with the Priestes and the Leuites, and all the
Congregation that came out of Israel, and the
strangers that came out of the land of Israel, and
that dwelt in Iudah.
26 So there was great ioye in Ierusalem: for
since the time of Salomon the sonne of Dauid
King of Israel there *was* not the like thing in Ie-
rusalem.
27 Then the Priestes & the Leuites arose, and
q blessed the people, and their voyce was heard,
and their prayer came vp vnto heauen, to his holy
habitation.

CHAP. XXXI.

1 The people destroy idolatrie. 2 Hezekiah appointeth Priestes and Leuites, 4 and prouideth for their liuing. 13 He ordeineth ouerseers to distribute to euery one his portion.

AND when all these things were finished, all
Israel that were found in the cities of Iudah,
went out and a brake the images, and cut downe
the groues, and brake downe the hie places, and
the altars thorowout all Iudah and Beniamin, in
Ephraim also and Manasseh, vntill they had made
an ende: afterwarde all the b children of Israel re-
turned euery man to his possession, into their
owne cities.
2 And Hezekiah appointed the courses of
the Priests and Leuites by their turnes, euery man
according to his office, *both* Priests and Leuites,
for the burnt offring and peace offrings, to mini-
ster and to giue thankes, & to prayse in the gates
of the c tents of the Lord.
3 (And the Kings portion *was* of his owne
substance for the burnt offrings, *euen* for ẏ burnt
offrings of the morning & of the euening, & the
burnt offrings for the Sabbaths, and for the newe
moones, and for the solemne feastes, *as it is writ-
ten in the Law of the Lord)
4 He commanded also the people that dwelt
in Ierusalem, to giue a d part to the Priestes, and
Leuites, that they might be e encouraged in the
Law of the Lord.
5 ¶ And when the commaundement was
‖ spread, the children of Israel brought abun-
dance of first fruites, of corne, wine, and oyle, and
honie,

c From one ende of the land to the other, North and South.
d In such sort and perfection, as God had appointed.
e He will haue compassion on them, and preserue them.
f Submit your selues to the Lord, and rebell no more.
g God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes hee gaue into the hands of the enemies.
h Though the wicked mocke at the seruants of God, by whome hee calleth them to repentance, as Gen. 19.14, yet the word ceaseth not to fructifie in the hearts of Gods elect.
i He sheweth the cause why some obey & some mocke at Gods calling, to wit, because his Spirit is with the one sort, and mooueth their heart, and the other are left to themselues.
k Which declareth that we must put away those things wherewith God is offended, before we can serue him aright.
l Seeing their owne negligence (who should haue bin most prompt) and the readinesse of the people, Chap. 29.36.
m To wit, of the lambe of the Passeouer.
n He knew, that faith and synceritie of heart was more agreeable to God, then the obseruation of these ceremonies, and therefore hee prayed vnto God to pardon this fault vnto the people, which did not offend of malice but of ignorance.
o That is, did accept them as purified.
† Ebr. spake to the heart.
p This great liberalitie declareth how Kings, Princes, and all they, to whome God hath giuen wherewith, ought to be most ready to bestowe it in setting fooith of Gods glory.
q According to that which is written, Numb. 6.23, when they should dimisse the people.
a According to the commaundement of the Lord, Deu. 7.25. iosh. 7. 1. 2. Mac. 12.40.
b That is, all they which came to the Passeouer.
c That is, in the Temple where they assembled as in a tent.
* Num. 28.3.
d The tithes and first fruites for the maintenance of Priests & Leuites.
e That their mindes might not be entangled with prouision of worldly things, but that they might wholy and cheerefully serue the Lord.
‖ Or published.

honie,and of all the increase of the fielde,and the
tithes of all things brought they abundantly.
6 And the children of Israel and Iudah that
dwelt in the cities of Iudah,they also brought the
tithes of bullockes and sheepe, and the holy tithes
f which were consecrate vnto the Lord their God,
and laid them on g many heapes.
7 In the third moneth they began to lay the
foundation of the heapes, and finished them in
the seuenth moneth.
8 ¶ And when Hezekiah and the princes,
came, and saw the heapes,they h blessed the Lord
and his people Israel.
9 And Hezekiah questioned with the Priestes
and the Leuites concerning the heapes.
10 And Azariah the chiefe Priest of the house
of Zadok answered him,and saide, Since the peo-
ple beganne to bring the offrings into the house
of the Lord, we haue i eaten and haue bene satis-
fied, and there is left in abundance : for the Lord
hath blessed his people , and this abundance that
is left.

f Which they had dedicated to the Lord by a vow.
g For the reliefe of the Priestes, Leuites, widowes, pupils, fatherlesse, strangers, and such as were in necessitie.
h They praised the Lord,and prayed for all prosperitie to his people.
i He sheweth that this plenteous liberalitie is expedient for ye maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

11 ¶ And Hezekiah commanded to prepare
chambers in the house of the Lord : and they pre-
pared them,
12 And caried in the first fruits,and the tithes,
and the dedicate things faithfully : and ouer them
was Conaniah the Leuite, the chiefe , and Shimei
his brother the second.
13 And Iehiel,and Azariah,and Nahath , and
Asahel,and Ierimoth,and Iozabad,and Eliel,and
Ismachiah, and Mahath, and Benaiah *were* ouer-
seers † by the appointment of Conaniah,and Shi-
mei his brother , *and* by the commandement of
Hezekiah the King, and of Azariah the chiefe of
the house of God.
14 And Kore the sonne of Imnah the Leuite
porter toward the East , *was* ouer the things that
were willingly offred vnto God, to distribute the
oblations of the Lorde, and the holy things that
were consecrate.
15 And at his hand *were* Eden,and Miniamim,
and Ieshua, and Shemaiah,Amariah,and Shecha-
niah,in the cities of the Priestes,to distribute with
fidelitie to their brethren by courses , both to the
great and small,
16 Their dayly portion: beside their generati-
on being males k from three yeere olde & aboue,
euen to all that entred into the house of the Lord
to their office in their charge, according to their
courses :
17 Both to the generation of the Priestes after
the house of their fathers, and to the Leuits from
twentie yeere olde and aboue , according to their
charge in their courses:
18 And to the generation of all their children,
their wiues , and their sonnes and their daughters
throughout all the Congregation : for by their
l fidelitie are they partakers of the holy things.
19 Also to the sonnes of Aaron , the Priestes,
which were in the fieldes *and* suburbes of their ci-
ties, in euery citie the men that were appointed by
names , shoulde giue portions to all the males of
the Priests,and to all ye generation of the Leuites.
20 And thus did Hezekiah throughout all Iu-
dah,and did well,and vprightly,and truely before
the Lord his God.
21 And in all the workes that he beganne for
the seruice of the house of God, both in the Lawe

† Ebr. by the hand.
k Who had also a portion and allowance in this distribution.
l Meaning, that either by the faithfull distribution of the offrings, euery one had their part in the things that were offered,or else that their wiues and children were relieued, because the Leuites were faithfull in their office,and so depended on them.

and in the commandements, to seeke his God, he
did it with all his heart, and prospered.

CHAP. XXXII.

1 Sanecherib inuadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lorde. 9 Sanecherib blasphemeth God. 20 Hezekiah prayeth 21 The Angel destroyeth the Assyrians,and the King is slaine. 25 Hezekiah is not thankefull toward the Lord. 33 His death.

AFter these things faithfully *described*, * Sa-
neherib King of Ashur came and entred into
Iudah,and besieged the strong cities , & thought
to † winne them for himselfe.
2 When Hezekiah sawe that Sanecherib was
come, and that his † purpose *was* to fight against
Ierusalem,
3 Then he tooke counsell with his princes &
his nobles , to stoppe the water of the fountaines
without the citie: and they did helpe him.
4 So many of the people assembled them-
selues , and stopt all the fountaines, and the riuer
that ranne through the middes of the countrey,
saying,Why should the Kings of Ashur come , &
finde much water?
5 And † he tooke courage , and built all the
broken wall , and made vp the towers , and ano-
ther wall without , and repaired a Millo in the
b citie of Dauid,& made many c dartes & shieldes.
6 And he set captaines of warre ouer the peo-
ple,and assembled them to him in the broad place
of the gate of the citie, and † spake comfortablie
vnto them, saying,
7 Be strong and couragious : feare not , nei-
ther be afraide for the King of Ashur, neither for
all the multitude that *is* with him : * for there *be*
mo with vs, then *is* with him.
8 With him *is* an d arme of flesh, but with vs
is the e Lord our God for to helpe vs,and to fight
our battels. Then the people were confirmed by
the wordes of Hezekiah King of Iudah.
9 * After this , did Sanecherib King of Ashur
send his seruants to Ierusalem (while hee was f a-
gainst Lachish , and all his dominion with him)
vnto Hezekiah King of Iudah and vnto all Iudah
that were at Ierusalem,saying,
10 Thus saith Sanecherib the King of Asshur,
Wherein doe ye trust, that ye will remaine in Ie-
rusalem, *during* the siege?
11 Doeth not Hezekiah entice you to giue o-
uer your selues vnto death by famine & by thirst,
saying, The Lord our God shall deliuer vs out of
the hand of the King of Ashur?
12 Hath not the same Hezekiah taken away
his hie places and his g altars,and commanded Iu-
dah and Ierusalem , saying , Ye shall worship be-
fore one altar,and burne incense vpon it?
13 Knowe ye not what I and my fathers haue
done vnto all the people of *other* countries? were
the gods of the nations of *other* lands able to deli-
uer their land out of mine hand?
14 Who is he of all the h gods of those nations
(that my fathers haue destroyed) that could deli-
uer his people out of mine hand? that your God
should be able to deliuer you out of mine hand?
15 Nowe therefore let not Hezekiah deceiue
you,nor seduce you after this sort,neither beleeue
ye him : for none of all the gods of any nation or
kingdome was able to deliuer his people out of
i mine hand and out of the hand of my fathers:
how much lesse shal your gods deliuer you out of
mine hand?

* 2.King.18.13. Isa.36.1. Ecclus.48.18.
† Ebr. breake them vp.
† Ebr. face.
† Ebr. he was strengthened.
a He made a double wall.
b Reade 2.Sam.5.9.
c Some reade, swords or daggers.
† Ebr. he spake to their heart.
* 2.King.6.16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his trust in God, and yet made him selfe strong,and vsed lawfull meanes, least he should seeme to tempt God.
* 2.King 18.17.
f While he besieged Lachish,
g Thus the wicked put no difference betweene true religion and false,God and idoles : for Hezekiah onely destroyed idolatrie, and placed true religion, thus the Papists slander the seruants of God: for when they destroye idolatrie, they say that they abolish religion.
h This is his blasphemie, that he will compare the liuing God to vile idoles.
i When man hath prosperitie, he swelleth in pride and thinketh himselfe able to resist and ouercome euen God himselfe.

16 And

16 And his seruants spake yet more against the
Lord God, and against his [k] seruant Hezekiah.
17 He wrote also letters, blaspheming the
Lord God of Israel and speaking against him, say-
ing, As the gods of the nations of *other* countries
could not deliuer their people out of mine hande,
so shall not the God of Hezekiah deliuer his peo-
ple out of mine hand.
18 Then they [l] cried with a loude voyce in the
Iewes speech vnto the people of Ierusalem that
were on the wall, to feare them and to astonish
them, that they might take the citie.
19 Thus they spake against the God of Ierusa-
lem, as against the gods of the people of the
earth, *euen* the [m] workes of mans hands,
20 But Hezekiah the King, and the Prophete
Isaiah the sonne of Amoz [n] prayed against this &
cried to heauen.
21 And the Lord sent an Angel which destroy-
ed all the valiant men, and the princes & [o] cap-
taines of the host of the King of Asshur: so he re-
turned † with shame to his owne land. And when
he was come into the house of his god, they that
came foorth of his [p] owne bowels, slew him there
with the sword.
22 So the Lord saued Hezekiah and the inha-
bitants of Ierusalem from the hand of Saneherib
King of Asshur, & from the hand of all *other*, and
‖ mainteined them on euery side.
23 And many brought offrings vnto the Lord
to Ierusalem, and presents to Hezekiah King of
Iudah, so that he was [q] magnified in the sight of
all nations from thencefoorth.
24 * In those dayes Hezekiah was sicke vnto
the death, and prayed vnto the Lord, who spake
vnto him, and gaue him [r] a signe.
25 But Hezekiah did not render according to
the reward *bestowed* vpon him: for his heart [s] was
lift vp, and wrath came vpon him, & vpon Iudah
and Ierusalem.
26 Notwithstanding Hezekiah humbled him-
selfe (after that his heart was lifted vp) he and the
inhabitants of Ierusalem, and the wrath of the
Lord came not vpon them in the dayes of Heze-
kiah.
27 Hezekiah also had exceeding much ri-
ches and honour, and he gate him treasures of sil-
uer, and of golde, and of precious stones, and of
sweete odours, and of shieldes, and of all plea-
sant vessels:
28 And of store houses for the increase of
wheat and wine and oyle, and stalles for all beasts,
and ‖ rowes for the ‖ stables.
29 And he made him cities, and *had* possession
of sheepe and oxen in abundance: for God had
giuen him substance exceeding much.
30 This same Hezekiah also stopped the vpper
water springs of [t] Gihon, and led them streight
vnderneath toward the citie of Dauid Westward,
so Hezekiah prospered in all his workes.
31 But because of the ambassadours of the
princes of Babel, which sent vnto him to enquire
of the wonder that was done in the land, God left
him to [u] trie him, *and* to know all that was in his
heart.
32 Concerning the rest of the actes of Heze-
kiah, and his goodnes, beholde, they are writ-
ten in the vision of Ishaiah the Prophet, the sonne
of Amoz, in the booke of the Kings of Iudah
and Israel.
33 So Hezekiah slept with his fathers, and
they buried him in the highest sepulchre of the
sonnes of Dauid: and all Iudah and the inhabi-
tants of Ierusalem did him honour at his death:
and Manasseh his sonne reigned in his stead.

k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.
l Their words are written, 2.King.18.29.
m Which were inuented, made and autorized by man.
n This sheweth what is the best refuge in all troubles and dangers.
o To the number of an hundreth, fourescore and fiue thousand, as 2.King.19.35,36.
† Ebr. *With shame of face.*
p Meaning, Adramelech, and Sharezer his sonnes.
‖ *Or, gouerned.*
q Thus after trouble, God sendeth comfort to all them that patiently wait on him, and constantly put their trust in his mercies.
* 2.King.20.1. Isa.38.1.
r To confirme his faith in Gods promise, who declared to him by his Prophets that his life should be prolonged fifteene yeere.
s He was lifted vp with the pride of his victorie and treasures, & shewed them for an ostentation to the ambassadors of Babylon.
‖ *Or, ranges, and partitions.*
‖ *Or, rackes.*
t Which also was called Siloe, whereof mention is made, Isa.8.6. John 9.9.
u Here we see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, & that they may feele the presence of God, who suffreth them not to be ouercome by tentations, but in their weakenesse ministreth strength.

CHAP. XXXIII.

1 Manasseth an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 12 He prayeth to the Lord, and is deliuered. 14 He abolisheth idolatrie, 16 And setteth vp true religion. 20 He dieth and Amon his sonne succedeth, 24 Whome his owne seruants slay.

Manasseh *was* twelue yeere olde, * when hee
began to reigne, and he reigned fiue and fifty
yeere in Ierusalem:
2 And he did euill in the sight of the Lorde,
like the abominations of the heathen, * whom the
Lord had cast out before the children of Israel.
3 For he went backe and built the hie places,
* which Hezekiah his father had broken downe:
* and he set vp altars for Baalim, & made groues,
and worshipped all the hoste of the heauen, and
serued them.
4 Also he built altars in the house of the Lord,
whereof the Lord had said, * In Ierusalem shall
my Name be for euer.
5 And hee built altars for all the hoste of the
heauen in [a] the two courtes of the house of the Lord.
6 * And he caused his sonnes to passe through
the fire in the valley of Ben-hinnom: hee gaue
him selfe to witchcraft and to charming, and to
sorcerie, and he vsed them that had familiar spirits,
and soothsayers: hee did very much euill in the
sight of the Lord to anger him.
7 He put also the carued image, which he had
made, in the house of God: whereof God had said
to Dauid and to Salomon his sonne, * In this
house and in Ierusalem, which I haue chosen be-
fore all the tribes of Israel, will I put my Name
for euer,
8 Neither will * I make the foote of Israel to
remooue any more out of the lande which I haue
appointed for your fathers, so that they take heed,
and doe all that I haue commanded them, accor-
ding to the Lawe and statutes and iudgements by
the [b] hand of Moses.
9 So Manasseh made Iudah and the inhabi-
tants of Ierusalem to erre, *and* to doe worse then
the heathen, whom the Lord had destroyed be-
fore the children of Israel.
10 ¶ And the Lorde spake [c] to Manasseh and
to his people, but they would not regard.
11 Wherefore the Lord brought vpon them
the captaines of the hoste of the King of Asshur,
which tooke Manasseh *and put him* in fetters, and
bound him in chaines, and caried him to Babel.
12 And when he was in tribulation, he prayed
to the Lord his God, and humbled himselfe great-
ly before the God of his fathers,
13 And prayed vnto him: and *God* was [d] en-
treated of him, and heard his prayer, and brought
him againe to Ierusalem into his kingdome: then
Manasseh knew this the Lord was God.
14 Nowe after this he built a wall without
the citie of Dauid, on the West side of [e] Gihon
in the valley, euen at the entrie of the fish gate,
and compassed about [f] Ophel, and raised it verie
hie, and put captaines of warre in all the strong
cities of Iudah.
15 And he tooke away the strange gods and
the

* 2.King.21.1.
* Deut.18.9.
* 2.King.18.4.
* Ierem.32.34.
2 king.17.16.
* 2.King.21.4.
a Reade 2.King. 16.3.
* 1.King.8.29. and 9.3. 2 king 21.7. and 23.27.
* 2.Sam.7.10.
b By the charge giuen to Moses.
c Meaning by his Prophets, but their hearts were not touched to beleeue and repent, without the which the preaching of the word taketh no place.
d Thus affliction gineth vnderstanding: for he that hated God in his prosperitie, now in his miserie he seeketh vnto him.
e Reade Chap. 32.30.
f Reade Chap. 27.3.

the image out of the house of the Lord, & all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

16 Also he prepared the g altar of the Lord, and sacrificed thereon peace offerings, and of thanks, and commanded Iudah to serue the Lord God of Israel.

g Which Salomon had caused to be made.

17 Neuerthelesse the people did sacrifice still in the hie places, but vnto the h Lord their God.

h Thus by ignorance they were deteined, thinking it nothing to kepe the altars, so that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appointed.

18 ¶ Concerning the rest of the actes of Manasseh, and his i praier vnto his God, & the words of the Seers, that spake to him in the Name of the Lord God of Israel, beholde, they are *written* in the booke of the Kings of Israel.

i Which albeit that it is not conteined in the Ebrew, yet because it is here mentioned and is written in the Greeke, we haue placed it in the end of this booke.

19 And his prayer and how *God* was intreated of him, and all his sinne, and his trespasse, and the places wherein he built hie places, and set groues and images (before he was humbled) behold, they are written in the booke of the || Seers.

|| Or, Hozai.

20 So Manasseh slept with his fathers, and they buried him in his owne k house: and Amon his sonne reigned in his stead.

k Because he had so horribly offended against the Lord, they did not burie him in the sepulchres of the Kings, but in the garden of the Kings house.

21 ¶ Amon *was* two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them,

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants * conspired against him, and slewe him in his owne house.

* 2. King. 21. 23.

25 But the people of the land slewe all them that had conspired against King Amon: and the people of the land made Iosiah his sonne King in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 And restoreth the Temple. 14 The booke of the Law is found. 21 He sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh a couenant with God.

* 2. King. 22. 1.

IOsiah * *was* eight yeere olde when hee began to reigne, and he reigned in Ierusalem one and thirtie yeere.

2 And he did vprightly in the sight of the Lord, and walked in ẏ wayes of a Dauid his father, and bowed neither to the right hand nor to the left.

a He followed Dauid in all points that he followed the Lord.

3 And in the eight yeere of his reigne (when he was yet a b childe) he began to seeke after the God of Dauid his father: and in the twelft yeere he began to purge Iudah, and Ierusalem from the hie places, and the groues, and the carued images, and molten images.

b When he was but sixteene yeere olde, hee shewed himselfe zealous of Gods glory, and at twentie yeere olde, he abolished idolatrie, and restored the true religion.

4 And they brake downe c in his sight the altars of Baalim, and he caused to cut downe the images that were on hie vpon them: he brake also the groues, & the carued images, & the molten images, and stampt them to pouder, and strowed it vpon the graues of them that had sacrificed vnto them.

c Which sheweth that hee would see the reformation with his owne eyes.

5 Also he burnt the d bones of the Priests vpon their altars, and purged Iudah and Ierusalem.

d Reade 2. Kings 23. 16.

6 And in the cities of Manasseh, & Ephraim, and Simeon, euen vnto Naphtali, with their maules *they brake all* round about.

7 And when he had e destroyed the altars and the groues, and had broken and stamped to pouder the images, and had cut downe all the idoles throughout all the land of Israel, hee returned to Ierusalem.

e This great zeale of this godly King the holy Ghost setteth foorth as an example and patterne to other Kings and rulers, to teach them what God requireth of them.

8 ¶ * Then in ẏ eighteenth yeere of his reigne, when he had purged the land and the Temple, he sent Shaphan the sonne of Azaliah, and Maaseiah the gouernour of the citie, and Ioah the sonne of Ioahaz the recorder, to repaire the house of the Lord his God.

* 2. Kings 22. 3.

9 And when they came to Hilkiah the hie Priest, they deliuered ẏ money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Beniamin, and || of the inhabitants of Ierusalem.

|| Or, they returned to Ierusalem, meaning, Shaphan, &c.

10 And they put it in the hands of them that should doe the worke *and* had the ouersight in the house of the Lorde: and they gaue it to the workemen that wrought in the house of ẏ Lord, to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they it to bye hewed stone and timber for couples and for beames of the f houses, which the Kings of Iudah had destroyed.

f For there were many portions and pieces annexed to the Temple.

12 And the men did the worke g faithfully, & the ouerseers of them *were* Iahath and Obadiah the Leuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Leuites all that could skil of instruments of musike.

g Meaning, that they were in such credite for their fidelitie, that they made none accounts of that which they receiued, 2. King. 22. 7. 9.

13 And *they were* ouer the bearers of burdens, and them that set forward all the workemen in euery worke: and of the Leuites *were* scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the h booke of the Lawe of the Lord *giuen* by the hand of Moses.

h Reade 2. King. 22. 8.

15 Therefore Hilkiah answered and saide to Shaphan the chanceller, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan carried the booke to i the king, and brought the king worde againe, saying, All that is committed to the hand of thy seruants, that do they.

i For the king was commanded to haue continually a copie of this booke, & to reade therein day and night, Deut. 17. 18.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the handes of the ouerseers, and to the hands of the workemen.

18 Also Shaphan ẏ chanceller declared to the King, saying, Hilkiah the Priest hath giuen mee a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Lawe, he k tare his clothes.

k For sorow that the word of God had bene so long suppressed and the people kept in ignorance, considering also the curses conteined therein against the transgressours.

20 And the King commanded Hilkiah, and Ahikam the sonne of Shaphan, & Abdon the sonne of Micah, and Shaphan the chanceller, and Asaiah the Kings seruant, saying,

21 Goe *and* enquire of the Lord for me, and for the rest in Israel and Iudah, concerning the words of this booke that is found: for great is the wrath of ẏ Lord that is fallen vpon vs, because our l fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

l That the godly doe not onely lament their owne sinnes, but also that their fathers and predecessours haue offended God.

22 Then Hilkiah and they that the King *had appointed*, went to Huldah ẏ Prophetesse the wife of Shallum, the sonne of || Tokhath, the sonne of

|| Or, Tikuah.

|| Hasrah

‖ Or, Harhas.
m Meaning, eyther of the Priests apparell, or of the Kings.
n Reade hereof, 2.King.22.15.
o That is, to the King.
p This she speaketh in contempt of the idolaters, who contrary to reason and nature make that a god, which they haue made and framed with their owne hands.
q This declareth what is the ende of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction.
r It may appeare that very fewe were touched with true repentance, seeing that God spared them for a time only for the Kings sake.
s Forasmuch as neither yong nor olde could be exempted from the curses conteined therein, if they did transgres, he knew it apperteined to al, & was his duetie to see it read to all sortes, that euery one might learne to auoid those punishments by seruing God aright.
t Because he had charge ouer al and must answere for euery one that perished, he thought it his duetie to see that all should make profession to receiue the worde of God.

‖ Hasrah keeper of the m wardrobe (and she dwelt
in Ierusalem within the n colledge) and they com-
muned hereof with her.
23 And shee answered them, Thus sayth the
Lord God of Israel, Tell yee o the man that sent
you to me,
24 Thus sayeth the Lord, Behold, I will bring
euill vpon this place, and vpon the inhabitants
thereof, *euen* all the curses, that are written in the
booke which they haue read before the King of
Iudah:
25 Because they haue forsaken me, and burnt
incense vnto other gods, to anger me with all the
workes of their p hands, therefore shall my wrath
fall vpon this place, and shall not be quenched.
26 But to the King of Iudah, who sent you to
enquire of the Lord, so shal ye say vnto him, Thus
saith the Lord God of Israel, The wordes which
thou hast heard, *shall come to passe.*
27 *But* because thine heart did q melt, & thou
diddest humble thy selfe before God, when thou
heardest his wordes against this place and against
the inhabitants thereof, and humbledst thy selfe
before me and tarest thy clothes, and weptest be-
fore me, I haue also heard it, saith the Lord.
28 Beholde, I will gather thee to thy fathers,
and thou shalt bee put in thy graue in peace, and
thine eyes shall not see all the euill, which I will
bring vpon this r place, & vpon the inhabitans of
the same. Thus they brought ẏ king word againe.
29 ¶ Then the King sent and gathered all the
Elders of Iudah and Ierusalem.
30 And the King went vp into the house of
the Lord, and all the men of Iudah, and the in-
habitants of Ierusalem, and the Priestes and the
Leuites, and all the people from the greatest to
the s smallest, and hee read in their eares all the
wordes of the booke of the couenant that was
found in the house of the Lord.
31 And the king stood by his pillar, and made
a couenant before the Lord, to walke after the
Lord, and to keepe his commaundements, and his
testimonies, and his statutes, with all his heart, and
with all his soule, *and* that he woulde accomplish
the wordes of the couenant written in the saide
booke.
32 And he caused all that were found in Ieru-
salem, and Beniamin to stand to it: and the inha-
bitants of Ierusalem did according to the coue-
nant of God, *euen* the God of their fathers.
33 So Iosiah tooke away all the abominations
out of all the countreys that perteined to ẏ chil-
dren of Israel, & compelled all t that were found
in Israel, to serue the Lord their God: *so* all his
dayes they turned not backe from the Lord God
of their fathers.

CHAP. XXXV.

1 *Iosiah keepeth the Passeouer.* 2 *Hee setteth forth Gods ser-
uice.* 20 *Hee fighteth against the King of Egypt, and dyeth.*
24 *The people bewayle him.*

* 2.Kings 23.21.
a The Scripture vseth in sundry places to call ẏ lambe ẏ Passeouer, which was but the signe of the Passeouer, because in al sacraments the signes haue the names of the things which are signified.

MOreouer * Iosiah kept a Passeouer vnto the
Lord in Ierusalem, and they slew the a Passe-
ouer in the fourteenth day of the first month.
2 And he appointed the Priestes to their char-
ges, and incouraged them to the seruice of the
house of the Lorde,
3 And he sayd vnto the Leuites that b taught
all Israel, and were sanctified vnto the Lord, Put
the holy Arke in the house which Salomon the
sonne of Dauid King of Israel did build: it *shalbe*
no more a c burden vpon your shoulders: serue
now the Lord your God, and his people Israel,
4 And prepare your selues by the houses of
your fathers according to your courses, as * Da-
uid the King of Israel hath written, & according
to the writing of Salomon his sonne,
5 And stand in the Sanctuarie according to
the diuision of the families of your brethren ‖ the
children of the people, and *after* the diuision of
the familie of the Leuites:
6 So kil the Passeouer, & sanctifie your selues,
and d prepare your brethren ẏ they may do accor-
ding to ẏ word of the Lord by the hand of Moses.
7 Iosiah also gaue to the † people sheepe, lambs
and kiddes, all for the Passeouer, *euen* to all that
were present, to the number of thirtie thousand,
and three thousand bullockes: these were of the
Kings substance.
8 And his princes offered willingly vnto the
people, to the Priests and to the Leuites: Hilkiah,
and Zechariah, and Iehiel, rulers of the house of
God, gaue vnto the Priests for the Passeouer, *euen*
two thousand and six hundreth *sheepe*, and three
hundreth bullockes.
9 e Conaniah also and Shemaiah and Netha-
neel his brethren, and Hashabiah and Ieiel, & Io-
zabad, chiefe of the Leuites gaue vnto the Le-
uites for the Passeouer, fiue thousand *sheepe*, and
fiue hundreth bullockes.
10 Thus the seruice was prepared, and the
Priestes stoode in their places, also the Leuits in
their orders, according to ẏ kings comandement:
11 And they slew the Passeouer, & the Priests
f sprinckled *the blood* with their hands, and the
Leuites flayed *them*.
12 And they tooke away *from* the g burnt of-
fering to giue it according to the diuisions of the
families of the children of the people, to offer vn-
to the Lord, as it is written in the booke of Mo-
ses, and so of the bullockes.
13 And * they rosted the Passeouer with fire,
according to ẏ custome, but the sanctified things
they sod in pots, pannes and cauldrons, and distri-
buted them quickely to all the people.
14 Afterwarde also they prepared for them
selues and for the Priestes: for the Priestes the
sonnes of Aaron *were occupied* in offering of
burnt offrings, and the fat vntill night: therefore
the Leuites prepared for themselues, and for the
Priestes the sonnes of Aaron.
15 And the singers the sonnes of Asaph *stoode*
in their standing * according to the commande-
ment of Dauid, and Asaph, and Heman, and Ie-
duthun the Kings h Seer: and the porters at euery
gate, who might not depart from their seruice:
therefore their brethren the Leuites prepared for
them.
16 So all the seruice of the Lord was prepared
the same day, to keepe the passeouer, and to offer
burnt offerings vpon the altar of the Lord accor-
ding to the commandement of King Iosiah.
17 And the children of Israel that were pre-
sent, kept the Passeouer the same time, and the
feast of the vnleauened bread seuen dayes.
18 And there was no Passeouer kept like that,
in Israel, from the dayes of Samuel the Prophet:
neither

c As it was before the Temple was built: therefore your office now is now to teach the people, and to prayse God.
* 1.Chro.23.24. & 26 chapters, &c.
‖ Or, the people.
d Exhort euery one to examine themselues, that they be not vnmeete to eate of the Passeouer.
† Ebr. sonnes of the people.
e So that euery one and of all sorts gaue of that they had a liberall portion to the seruice of God.
f Meaning, of the lambe, which was called the Passeouer: for onely the Priests might sprinkle, and in necessitie the Leuites might kill the sacrifice.
g They reserued for the people that which was not expedient to be offred, that euery man might offer peace offerings, and so haue his portion.
* Exod.12.8.
* 1.Chron.25.1.
h Meaning here his Prophet, because he appointed the Psalmes and prophecies which were to be sung.

b So that the Leuites charge was not only to minister in the Temple, but also to instruct the people in the worde of God.

neither did all the Kings of Israel keepe such a
Passeouer as Iosiah kept, and the Priestes and the
Leuites, and all Iudah, and Israel that were † pre-
sent, and the inhabitants of Ierusalem.
19 This Passeouer was kept in[i] the eighteenth
yeere of the reigne of Iosiah.
20 ¶ * After all this, when Iosiah had prepa-
red the Temple, Necho King of Egypt came vp to
fight against [k] Carchemish by ‖ Perath, and Iosi-
ah went out against him.
21 But he sent messengers to him, saying, What
haue I to doe with thee, thou King of Iudah? *I
come* not against thee this day, but against the
house † of mine enemie, and God commanded
me to make hast: leaue off *to come* against God,
which is with me, least he destroy thee.
22 But Iosiah woulde not turne his face from
him, but [l] changed his apparell to fight with him,
and hearkened not vnto the wordes of Necho,
which were of the mouth of God, but came to
fight in the valley of Megiddo.
23 And the shooters shot at king Iosiah: then
the King saide to his seruants, Cary me away, for
I am very sicke.
24 So his seruants tooke him out of that cha-
ret, and put him in the second charet which hee
had, and when they had brought him to Ierusa-
lem, he died, and was buried in the sepulchres of
his fathers: and all Iudah and Ierusalem [m] mour-
ned for Iosiah.
25 And Ieremiah lamented Iosiah, and all sin-
ging men and singing women mourned for Iosiah
in their lamentations to this day, & made ÿ same
for an ordinance vnto Israel: and beholde, they
be written in the [n] lamentations.
26 Concerning the rest of the actes of Iosiah
& his goodnesse, *doing* as it was written in the
Law of the Lord,
27 And his deedes, first and last, beholde, they
are written in the booke of the Kings of Israel
and Iudah.

† *Ebr. founde.*
i Which was in the first and twentieth yeere of his age.
* 2.King.23.29.
k Which was a citie of the Assyrians, and Iosiah fearing least he passing through Iudah, woulde haue taken his kingdome, made warre against him and consulted not with the Lord.
‖ Or, Euphrates.
† *Ebr. of my battell.*
l That is, armed him selfe, or disguised him selfe because he might not be knowen.
m The people so much lamented the losse of this good King, that after when there was any great lamentation, this was spoken of as a prouerbe, reade Zach.12,11.
n Which some thinke Ieremie made, wherein he lamenteth the state of ÿ church after this kings death.

CHAP. XXXVI.

1 *After Iosiah, reigneth Iehoahaz.* 4 *After Iehoahaz, Iehoiakim.* 8 *After him Iehoiachin.* 11 *After him Zedekiah.* 14. 17 *In whose time all the people were caried away to Babel for contemning the admonition of the Prophets,* 22 *And were restored againe the seuentieth yeere after by King Cyrus.*

THen * the people of the land tooke Iehoahaz
the sonne of Iosiah, and made him king in his
fathers stead in Ierusalem.
2 Iehoahaz *was* three and twentie yeere olde
when he beganne to reigne, and he reigned three
[a] moneths in Ierusalem.
3 And the King of Egypt tooke him away at
Ierusalem, and condemned the lande in an [b] hun-
dreth talents of siluer, and a talent of golde.
4 ¶ And the King of Egypt made Eliakim his
brother king ouer Iudah and Ierusalem, and tur-
ned his name to Iehoiakim: and Necho tooke Ie-
hoahaz his brother, and caried him to Egypt.
5 Iehoiakim *was* fiue and twentie yeere olde,
when he began to reigne, and hee reigned eleuen
yeere in Ierusalem, and did [c] euill in the sight of
the Lord his God.
6 Against him came vp Nebuchad-nezzar
King of Babel, and bound him with chaines to ca-
ry him to Babel.
7 Nebuchad-nezzar also * caried of the ves-
sels of the house of the Lorde to Babel, and put
them in his Temple at Babel.
8 Concerning the rest of the actes of Iehoia-
kim, and his abominations which he did, & [d] that
which was found vpon him, beholde, they are
written in the booke of the Kings of Israel & Iu-
dah, & Iehoiachin his sonne reigned in his stead.
9 ¶ Iehoiachin *was* [e] eight yeere olde when
hee beganne to reigne, and he reigned three mo-
neths and ten dayes in Ierusalem, and did euill in
the sight of the Lord.
10 And when the yeere was out, King Nebu-
chad-nezzar sent and brought him to Babel with
the precious vessels of the house of the Lord, and
he made Zedekiah his ‖ brother King ouer Iudah
and Ierusalem.
11 Zedekiah *was* one and twentie yeere olde,
when hee began to reigne, and reigned eleuen
yeere in Ierusalem.
12 * And he did euill in the sight of the Lorde
his God, and humbled not himselfe before Iere-
miah the Prophet at the commaundement of the
Lord,
13 But hee rebelled moreouer against Nebu-
chad-nezzar, which had caused him to sweare by
God: and he hardned his necke & made his heart
obstinate that he might not returne to the Lorde
God of Israel.
14 All the chiefe of the Priestes also and of the
people trespassed wonderfully, according to all
the abominations of the heathen, and polluted
the house of the Lord which he had sanctified in
Ierusalem.
15 Therefore the Lorde God of their fathers
sent to them † by his messengers, [f] rising early
and sending: for he had compassion on his people,
and on his habitation.
16 But they mocked the messengers of God
and despised his words, and misused his Prophets,
vntill the wrath of the Lord arose against his peo-
ple, and till there was no [g] remedie.
17 For he brought vpon them the King of the
Caldeans, who slewe their yoong men with the
sword [h] in the house of their Sanctuarie, and spa-
red neither yong man, nor virgin, ancient, nor a-
ged. *God* [i] gaue all into his hand,
18 And all the vessels of the house of God
great and small, and the treasures of the house of
the Lord, and the treasures of the King, and of
his princes: all these caried he to Babel.
19 And they burnt the house of God, and
brake downe the wall of Ierusalem, and burnt all
the palaces thereof with fire, and all the precious
vessels thereof, to destroy *all*.
20 And they that were left by the sworde, ca-
ried he away to Babel, and they were seruants to
him and to his sonnes, vntill the kingdome of the
[k] Persians had rule,
21 To fulfill the worde of the Lorde by the
[l] mouth of Ieremiah, vntill the lande had her
fill of her Sabbaths: *for* all the dayes that shee
lay desolate, she kept Sabbath, to fulfill seuentie
yeeres.
22 ¶ * But in the [m] first yeere of Cyrus King
of Persia (when the worde of the Lorde, *spoken*

* 2.King.23.30.
a For three moneths after the death of Iosiah came Necho to Ierusalem, and so the plagues began, which Huldah, and the Prophets forewarned should come vpon Ierusalem.
b To pay this as a yeerly tribute.
c Because he and the people turned not to God by his first plague, hee brought a new vpon him, and at length rooted them out.
* 2.King.24.13.
d He meaneth superstitious marks which were found vpon his bodie, when he was dead: which thing declared how deepelie idolatrie was rooted in his heart, seeing he bare the markes in his flesh.
e That is, he began his reigne at eight yeere olde, and reigned ten yeeres when his father was aliue, and after his fathers death, which was the eighteenth yeere of his age, he reigned alone three moneths and ten dayes.
‖ Or, vncle.
* 2.King.24.17,19. ierem.52.2.
† *Ebr. by the hand of his.*
f By this phrase the Scripture meaneth, often times and diligently, as Ierem.11.7. and 25.3. and 26.5. and 32.33.
g Till God could no longer suffer their sinnes, but must needes punish them.
h Whither they fled, thinking to haue bene saued for the holinesse thereof.
i Which is not because God approoueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this King was ledde with ambition and vaine glorie, whereunto were ioyned furie and crueltie: therefore his worke was condemnable, notwithstanding it was iust and holy on Gods part, who vsed this wicked instrument to declare his iustice.
k When Cyrus King of Persia had made the Babylonians subiect.
l Who threatned the vengeance of God, and seuentie yeeres captiuitie, which hee called the Sabbaths or rest of the land, Iere.25.11.
* Iere.25.13. & 29.10. ezra.1.1.
m In the first yeere that he raigned ouer the Caldeans, Ezra.1.1.

by

by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus King of Persia, and hee made a proclamation through all his kingdome, and also by writing, saying,

23 Thus saith Cyrus King of Persia, All the kingdomes of the earth hath the Lorde God of heauen giuen me, & he hath n commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whome the Lord his God is? let him goe vp.

n God had so forewarned by his prophet aboue ... dreth yeeres before Cyrus was borne, Isa.44.28, that Ierusalem & the Temple should be built againe by Cyrus his anointed: so called, because God vsed his seruice for a time to deliuer his Church.

The prayer of Manasseh King of the Iewes.

This prayer is not in the Ebrew but is translated out of the Greeke.

O Lorde Almightie, God of our fathers, Abraham, Isaac and Iacob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bounde the sea by the worde of thy commaundement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whome all doe feare and tremble before thy power: for the Maiestie of thy glorie can not be borne, and thine angrie threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy goodnes hast promised a repentance and forgiuenesse to them that sinne against thee, & for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, *as* to Abraham, & Isaac and Iacob, which haue not b sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthie to beholde and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath and done euil before thee. I did not thy will, neither kept I thy commandements. I haue set vp abominations and haue multiplied offences. Now therefore I bowe the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lord, forgiue me, and destroy me not with my transgressions. Be not angrie with me for euer by reseruing euill for me, neither condemne me into the lower partes of the earth. For thou art the God, *euen* the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt saue me that am vnworthie, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life, for all the power of the heauens praise thee, and thine is the glorie for euer and euer, Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee.
b He speaketh this in comparison of himselfe & those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe he calleth their sinnes nothing, but attributeth vnto them righteousnesse.

EZRA.

THE ARGVMENT.

AS the Lord is euer mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world and aspire vnto the heauens: so after that he had visited the Iewes and kept them now in bondage seuentie yeeres in a strange countrey among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding least they should growe into a contempt of Gods great benefite, he keepeth them still in exercise, and raiseth domesticall enemies, which endeuour as much as they can to hinder their most worthie enterprises: yet by the exhortation of the Prophet they went forwarde by little and little till their worke was finished. The autheur of this booke was Ezra, who was Priest, and Scribe of the Law, as chap.7.6. He returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, aboue fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. He brought with him a great companie, and much treasures, with letters to the Kings officers for all such thinges as should be necessarie for the Temple: and at his comming he redressed that which was amisse, and set the things in good order.

CHAP. I.

1 Cyrus sendeth againe the people that was in captiuitie, 8 And restoreth them their holy vessels.

NOwe * in a the first yeere of Cyrus King of Persia (that the worde of the LORD, *spoken* by the b mouth of Ieremiah, might be accomplished) the Lorde stirred vp the c spirite of Cyrus King of Persia, and he made a Proclamation thorowe all his Kingdome, and also by writing, saying,

2 Thus saith Cyrus King of Persia, The Lorde God of heauen hath giuen me d all ye kingdoms of the earth, and he hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is hee among you of all his people with whome his God is? let him goe vp to Ierusalem which is in Iudah, and build the house of the Lord God of Israel: he is the God, which is in Ierusalem.

* 2.Chron.36.22, 1.esdras 2.1. ierem.25.12. and 29.10.
a After that he and Darius had wonne Babylon.
b Who promised them deliuerance after that 70 yeeres were past, Iere.25.12.
c That is, moued him, and gaue him heart.
d For he was chiefe Monarch, and had many nations vnder his dominion, which this heathen King confesseth to haue receiued of the liuing God.

4 And euery one that remaineth in any place
(where he soiourneth) [e] let the men of his place
relieue him with siluer & with gold, and with sub-
stance, and with cattell, [f] *and* with a willing of-
fring, for the house of God that is in Ierusalem.
5 Then the chiefe fathers of Iudah & Benia-
min, & the Priests & Leuites rose vp, with all them
whose spirit God had raised to goe vp, to builde
the house of the Lord which is in Ierusalem.
6 And all [g] they that were about them, streng-
thened their handes with vessels of siluer, with
gold, with substance & with cattel, and with pre-
cious things, besides all that was willingly offred.
7 Also the King Cyrus brought forth the ves-
sels of the house of the Lord, * which Nebuchad-
nezzar had taken out of Ierusalem, and had put
them in the house of his god.
8 Euen them did Cyrus King of Persia bring
forth by the hand of Mithredath the treasurer,
and counted them vnto [h] Sheshbazzar the Prince
of Iudah.
9 And this is the number of them, thirtie ba-
sins of gold, a thousand basins of siluer, nine and
twentie [i] kniues,
10 Thirtie boules of golde, *and* of siluer boules
of the second sort, foure hundreth and ten, *and* of
other vessels, a thousand.
11 All the vessels of gold and siluer *were* fiue
thousand & foure hundreth. Sheshbazzar brought
vp all [k] with them of the captiuitie that came vp
from Babel to Ierusalem.

e If any through pouertie were not able to returne, the Kings commission was that he should be furnished with necessities.

f Which they themselues should send toward the reparation of the Temple.

g The Babylonians & Chaldeans gaue them these presents: thus rather then the children of GOD should want for their necessities, he would stirre vp the heart of the very infidels to helpe them.

* 2.King.25.13. 2.chro.36.7. ier.27.19,20. dan.1.2.

h So the Chaldeans called Zerubbabel, who was the chiefe gouernour, so that the preeminence still remained in the house of Dauid.

i Which serued to kill the beastes that were offred in sacrifice.

k With the Iewes that had bene kept captiues in Babylon.

CHAP. II.

The number of them that returned from the captiuitie.

THese * also are the sonnes [a] of the prouince,
that went vp out of the captiuitie (whom Ne-
buchadnezzer King of Babel had caried away
vnto Babel) and returned to Ierusalem, and to
Iudah, euery one vnto his citie,
2 Which came with [b] Zerubbabel, *to wit*, Ie-
shua, Nehemiah, Seraiah, Reelaiah, [c] Mordecai,
Bilshan, Mispar, Biguai, Rehum, Baanah. The
number of ye men [d] of the people of Israel *was*,
3 The sonnes of Parosh, two thousand, an
hundreth seuentie and two:
4 The sonnes of Shephatiah, three hundreth
seuentie and two:
5 The sonnes of Arah, seuen hundreth, and se-
uentie and fiue:
6 The sonnes of ‖ Pahath Moab, of the sonnes
of Ieshua *and* Ioab, two thousand eight hundreth
and twelue:
7 The sonnes of Elam, a thousand, two hun-
dreth and foure and fiftie:
8 The sonnes of Zattu, nine hundreth & fiue
and fourtie:
9 The sonnes of Zaccai, seuen hundreth and
threescore:
10 The sonnes of Bani, sixe hundreth and two
and fourtie:
11 The sonnes of Bebai, sixe hundreth, and
three and twentie:
12 The sonnes of Azgad a thousand, two hun-
dreth and two and twentie:
13 The sonnes of Adonikam, sixe hundreth,
three score and sixe:
14 The sonnes of Biguai, two thousand, and
sixe and fiftie:
15 The sonnes of Adin, foure hundreth and
foure and fiftie:
16 The sonnes of Ater of [e] Hizkiah, ninetie
and eight:
17 The sonnes of Bezai, three hundreth and
three and twentie:
18 The sonnes of Iorah, an hundreth & twelue:
19 The sonnes of Hashum, two hundreth &
three and twentie:
20 The sonnes of Gibbar, ninetie and fiue:
21 [f] The sonnes of Beth-lehem, an hundreth
and three and twentie:
22 The men of Netophah, sixe and fiftie:
23 The men of Anothoth, an hundreth and
eight and twentie:
24 The sonnes of Azmaueth, two & fourtie:
25 The sonnes of Kiriath-arim, of Chephirah,
and Beeroth, seuen hundreth & three & fourtie:
26 The sonnes of Haramah & Gaba, sixe hun-
dreth, and one and twentie:
27 The men of Michmas, an hundreth & two
and twentie:
28 The sonnes of Beth-el, and Ai, two hun-
dreth, and three and twentie:
29 The sonnes of Nebo, two and fiftie:
30 The sonnes of Magbish, an hundreth and
sixe and fiftie:
31 The sonnes of the other Elam, a thousand,
and two hundreth and foure and fiftie:
32 The sonnes of Harim, three hundreth and
twentie:
33 The sonnes of Lod-hadid, and Ono, seuen
hundreth, and fiue and twentie:
34 The sonnes of Iericho, three hundreth and
fiue and fourtie:
35 The sonnes of Senaah, three thousand, sixe
hundreth and thirtie.
36 ¶ The [g] Priests: of the sonnes of Iedaiah
of the house of Ieshua, nine hundreth seuentie
and three:
37 The sonnes of Immer, a thousand and two
and fiftie:
38 The sonnes of Pashur, a thousand, two hun-
dreth and seuen and fourtie:
39 The sonnes of Harim, a thousand and se-
uenteene.
40 ¶ ‖ The Leuites: the sonnes of Ieshua, &
Kadmiel of the sonnes of Hodauiah, seuentie and
foure.
41 ¶ ‖ The Singers: the sonnes of Asaph, an
hundreth and eight and twentie.
42 ¶ ‖ The sonnes of the porters: the sonnes of
Shallum, the sonnes Ater, the sonnes of Tal-
mon, the sonnes of Akkub, the sonnes of Hatita,
the sonnes of Shobai: all *were* an hundreth and
nine and thirtie.
43 ¶ The [h] Nethinims: the sonnes of Ziha,
the sonnes of Hasupha, the sonnes of Tabbaoth,
44 The sonnes of Keros, the sonnes of Siaha,
the sonnes of Padon,
45 The sonnes of Lebanah, the sonnes of Ha-
gabah, the sonnes of Akkub,
46 The sonnes of Hagab, the sonnes of Shim-
lai, the sonnes of Hanan,
47 The sonnes of Giddel, the sonnes of Gahar,
the sonnes of Reaiah,
48 The sonnes of Rezin, the sonnes of Neko-
da, the sonnes of Gazzam,
49 The sonnes of Vzza, the sonnes of Paseah,
the sonnes of Besai,

* Nehe.7.6. 1.esdr.5.7.

a Meaning, Iudea, which was a prouince, that is, a countrey which was in subiection.

b Zerubbabel was chiefe captaine, and Ieshua the hie Priest: but Nehemiah a man of great authoritie went not now, but came after 64. yeeres.

c This was not that Mordecai which was Esters kinsman.

d Meaning, of the common people.

‖ Or, of the Duke of Moab.

e Which were of the posteritie of Hezekiah.

f That is, inhabitants: for so this word (sonne) signifieth, when it is ioyned with the names of places.

g Before he hath declared the two Tribes of Iudah and Beniamin, and now commeth to the Tribe of Leui, and beginneth at the Priests.

‖ The Leuites.

‖ The Singers.

‖ The Porters.

h So called, because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites which were appoynted to this vse by Ioshua, Iosh.9.23.

50 The sonnes of Asnah, the sonnes of Meu-
nim, the sonnes of Nephusim,
51 The sonnes of Bakbuk, the sonnes of Ha-
kupa, the sonnes of Harhur,
52 The sonnes of Bazluth, the sonnes of Me-
hida, the sonnes of Harsha,
53 The sonnes of Barcos, the sonnes of Sisara,
the sonnes of Thamah,
54 The sonnes of Neziah, the sonnes of Ha-
tipha,
55 The sonnes of Salomons i seruants: the
sonnes of Sotai, the sonnes of Sophereth, the
sonnes of Peruda,

i Which came of them that Salomon had appoynted for the worke of the Temple.

56 The sonnes of Iaalah, the sonnes of Dar-
kon, the sonnes of Giddel,
57 The sonnes of Shephatiah, the sonnes of
Hattil, the sonnes of Pochereth Hazzebaim, the
sonnes of Ami.
58 All the Nethinims, and the sonnes of Salo-
mons seruants *were* three hundreth ninety & two.
59 ¶ And these went vp from Telmelah, and
from Telharsha, Cherub, Addan, *and* Immer, but
they coulde not discerne their fathers house and
their seede, whether they were of Israel.
60 The sonnes of Delaiah, the sonnes of To-
biah, the sonnes of Nekoda, sixe hundreth and
two and fiftie.
61 And of the sonnes of the Priestes, the
sonnes of Habaiah, the sonnes of Coz, the sonnes
of k Barzillai: which tooke of the daughters of
Barzillai the Giliadite to wife, and was called
after their name.
62 These sought their writing of the genealo-
gies, but they were not found: therefore were
they put from the Priesthoode.
63 And l Tirshatha saide vnto them, that they
should not eate of the most holy thing, till there
rose vp a Priest with m Vrim and Thummim.
64 The whole Congregation together *was*
two and fourtie thousand, three hundreth and
threescore,
65 Beside their seruants and their maydes: of
whome *were* seuen thousand, three hundreth and
seuen and thirtie; and among them *were* two
hundreth singing men and singing women.
66 Their horses *were* seuen hundreth, and sixe
and thirtie: their mules, two hundreth and fiue
and fourtie:
67 Their camels foure hundreth, and fiue and
thirtie: their asses, sixe thousand, seuen hundreth
and twentie.
68 And *certaine* of the chiefe fathers, when
they came to the house of the Lord, which was in
Ierusalem, they offred willingly for the house of
God, to set it vp vpon his foundation.
69 They gaue after their abilitie vnto the trea-
sure of the worke, *euen* one and threescore thou-
sand n drammes of golde, & fiue thousand o pieces
of siluer, and an hundreth Priests garments.
70 So the Priests and the Leuites, and a *cer-
taine* of the people, and the singers, and the por-
ters, and the Nethinims dwelt in their cities, and
all Israel in their cities.

k Of him is made mention, 2. Sam. 17.27. and 19.31. and because the Priests office was had in contempt, these would haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world, & the dignity of their office.

l This is a Chalde name, & signifieth him that hath authoritie ouer others.

m Reade Exod. 28.30.

n Which mount to of our money 24826. li. 13. sh. 4. d. esteeming the French crowne at 6. shil. 4. d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.

o Which are called *mina* and conteine a piece two markes: so 5000. *mina* make 5 5000. frankes, which mount to of our money 69666. li. 13. sh. 4. d. so that the whole somme was 94493. li. 6. shil. 8. d.

CHAP. III.

1 They build the altar of God. 6 They offer to the Lord. 7 They prepare for the Temple, 11 And sing vnto the Lord.

And * when the a seuenth moneth was come,
and the children of Israel *were* in their ci-
ties, the people assembled themselues as one man
vnto Ierusalem.

* 1. Esdr. 5.47.

a Called Tishri, which answereth to part of September, and part of October.

2 Then stoode vp Ieshua the sonne of Ioza-
dak, and his brethren the Priests, and Zerubbabel
the b sonne of Shealtiel, and his brethren, and
builded the altar of the God of Israel, to offer
burnt offrings thereon, as it is written in the Law
of Moses the man of God,
3 And they set the altar vpon c his bases (for
feare *was* among them, because of the people of
those countreys) therefore they offered burnt of-
frings thereon vnto the Lord, *euen* burnt offrings
in the morning, and at euen.
4 They kept also the feast of the Tabernacles,
as it is written, and the burnt offering * dayly, by
number according to the custome day by day,
5 And afterward d the continual burnt offring,
both in the newe moneths and in all the feast
dayes that were consecrate vnto the Lord, and in
all the oblations willingly offered vnto the Lord.
6 From the first day of the seuenth moneth
began they to offer burnt offrings vnto the Lord:
but the foundation of the Temple of the Lorde
was not layd.
7 They gaue money also vnto the masons, and
to the workemen, and meate and drinke, and oyle
vnto them of Sidon and of Tyrus, to bring them
cedar wood from Lebanō to the sea vnto || Iapho,
according to the graunt that they had of Cyrus
king of Persia.

b Meaning, nephewe: for he was the sonne of Pedaiah, reade 1. Chro. 3.19.

c In the place where Salomon had placed it.

* Exod. 29.38.

d That is, after the feast of Tabernacles.

|| Or, Ioppe.

8 ¶ And in the second yeere of their com-
ming vnto the house of God in Ierusalem in the
e second moneth began Zerubbabel the sonne of
Shealtiel, and Ieshua the sonne of Iozadak, and
the remnant of their brethren the Priests and the
Leuites, and all they that were come out of the
captiuitie vnto Ierusalem, and appointed the Le-
uites from twentie yeere olde and aboue, to set
forward the worke of the house of the Lord.
9 And Ieshua f stoode with his sonnes, & his
brethren, *and* Kadmiel with his sonnes, *and* the
sonnes of Iudah together to set forwarde the
workemen in the house of God, and the sonnes
of Henadad with their sonnes, and their brethren
the Leuites.

e Which moneth contained part of April, and part of Maie. for in the meane season they had prouided for things necessarie for the worke.

f They gaue them exhortations, and encouraged euery man forward in the worke.

10 And when the builders laied the founda-
tion of the Temple of the Lord, they appointed
the Priestes in their apparell with trumpets, and
the Leuites the sonnes of Asaph with cymbales,
to praise the Lord, * after the ordinance of Da-
uid King of Israel.
11 Thus they sang when they gaue praise,
and when they gaue thankes vnto the Lorde, For
he is good, for his mercie *endureth* for euer to-
warde Israel. And all the people shouted with a
great shoute, when they praysed the Lorde, be-
cause the foundation of the house of the Lorde
was layed.
12 Many also of the Priests & the Leuites and
the chiefe of the fathers, ancient men which had
seene the first house, (when the foundation of
this house was laid before their eyes) g wept with
a loude voyce, and many shouted aloude for ioy,
13 So that the people coulde not discerne the
sound of the shoute for ioy, from the noyse of the
weeping of the people: for the people shouted
with a loud crie, & the noyse was heard farre off.

* 1. Chron. 16.7.

g Because they sawe that it was nothing so glorious as that Temple, which Salomon had built, notwithstanding Aggeus comforteth them and prophecieth that it shall be more beautifull then the first: meaning the spirituall Temple, which are the members of Christes body.

CHAP. IIII.

1 The building of the Temple is hindred and how. 11 Letters to Artaxerxes, and the answere.

But

a Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, 2. King. 17, 24. & 19. 37. These professed God, but worshipped idoles also, & therefore were the greatest enemies to the true seruants of God.

BVt a the aduersaries of Iudah and Beniamin
heard, that the children of the captiuitie buil-
ded the Temple vnto the Lord God of Israel.
2 And they came to Zerubbabel, and to the
chiefe fathers, and said vnto them, We will build
with you: for we seeke the Lord your God as yee
doe, and wee haue sacrificed vnto him since the
time of Esar Haddon king of Asshur, which
brought vs vp hither.
3 Then Zerubbabel, and Ieshua, and the rest
of the chiefe fathers of Israel, sayd vnto them, It
is not for you, but for vs to build the house vnto
our God: b for we our selues together will build
it vnto the Lord God of Israel, as king Cyrus the
king of Persia hath commanded vs.
4 Wherefore the people of the land † discou-
raged the people of Iudah, and troubled them in
building,
5 And they c hired counsellers against them,
to hinder their deuise, all the dayes of Cyrus
King of Persia, euen vntill the reigne of Darius
King of Persia.
6 And in the reigne of d Ahashuerosh (in the
beginning of his reigne) wrote they an accusation
against the inhabitants of Iudah and Ierusalem.
7 And in the dayes of e Artashashte, Mithre-
dath, Tabeel, and the rest of their companions
wrote when it was peace, vnto Artashashte king
of Persia, and the writing of the letter was the A-
ramites writing, and the thing declared *was* in the
language of the Aramites.
8 Rehum the ‖ chancelour, and Shimshai the
scribe wrote a letter against Ierusalem to Artah-
shashte the King, in this sort.
9 Then *wrote* Rehum ẏ chauncellour, & Shim-
shai the scribe, & their companions f Dinaie, and
Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie,
Bablaie, Shushanchaie, Dehaue, Elmaie,
10 And the rest of the people whom the great
and noble g Asnapper brought ouer, & set in the
cities of Samaria, and other that are beyond the
h Riuer and i Cheeneth.
11 ¶ This is the copie of the letter that they
sent vnto King Artahshashte, THY SER-
VANTS the men beyond the Riuer and Chee-
neth, *salute thee.*
12 Be it knowen vnto the King that the Iewes,
which came vp from thee to vs, are come vnto
Ierusalem (a citie rebellious and wicked) and
builde, and lay the foundation of the walles, and
haue ioyned the foundations.
13 Be it knowen nowe vnto the King, that if
this citie be built, & the foundations of the walles
layed, they will not giue tolle, tribute, nor k cu-
stome: so shalt thou hinder the Kings tribute.
14 Nowe therefore because † wee haue bene
brought vp in the *Kings* palace, it was not meete
for vs to see the Kings dishonour: for this cause
haue we sent and certified the King,
15 That one may search in the booke of the
Chronicles of thy fathers, and thou shalt finde in
the booke of the Chronicles, & perceiue that this
citie is rebellious and noisome vnto Kings & pro-
uinces, and that they haue moued sedition of olde
time, for the which cause this citie was destroyed.
16 We certifie the King *therefore*, that if this
citie be builded, and the foundation of the walles
laid, by this meanes the portion beyond the Riuer
shall not be thine.

b For they perceiued what their pretence was, to wit, to erect idolatrie in steade of true religion.
† Ebr. made their hands weake.
c They bribed the gouernours vnder the king, to hinder their worke. thus they that halt, can not abide, that God should be purely serued.
d He was also called Artaxerxes, which is a Persian name: some thinke it was Cambyses Cyrus sonne, or Darius, as vers. 5.
e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warriour.
‖ Or, counsellour.
f These were certaine people, which the Assyrians placed in Samaria in steade of the ten tribes.
g Some thinke it was Saneherib, but rather Salmanaser.
h To wit, Euphrates, & he meaneth in respect of Babel that they dwelt beyond it.
i Which were a certaine people that enuied the Iewes.
k Meaning, the gifts that are wont to be giuen to Kings when they passe by any countrey.
† Ebr. In the Chaldee, We haue eaten the salt of the Palace.

17 ¶ The King sent an answere vnto Rehum
the Chauncelour, and Shimshai the Scribe, and to
the rest of their companions that dwelt in Sama-
ria, & vnto the other beyond the Riuer, l Shelam
and m Cheeth.
18 ¶ The letter which yee sent vnto vs, hath
bene openly read before me,
19 And I haue commanded & they haue sear-
ched, and founde, that this citie of olde time hath
made insurrection against kings, & hath rebelled,
and rebellion hath bene committed therein.
20 There haue bene mightie kings also ouer
Ierusalem, which haue ruled ouer all beyond the
Riuer, and tolle, tribute, and custome was giuen
vnto them.
21 Make ye now a decree, that those men may
cease, and that the citie be not built, till I haue gi-
uen *another* commandement.
22 Take heede nowe that ye faile not to doe
this: why should domage grow to hurt the King?
23 When the copie of king Artahshashtes let-
ter was read before Rehum and Shimshai the
scribe, and their companions, they went vp in all
the haste to Ierusalem vnto the Iewes, and caused
them to cease by force and power.
24 Then n ceased the worke of the house of
God, which was in Ierusalem, and did stay vnto
the second yeere of Darius King of Persia.

l Some reade for Shelam, salutation or greeting.
m Called also Cheeneth, as vers. 10.
n Not altogether: for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

CHAP. V.

1 Haggai and Zechariah doe prophesie. 3 The works of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

THen ‖ * Haggai a Prophet and Zechariah the
sonne of Iddo a Prophet prophecied vnto
the Iewes that were in Iudah, and Ierusalem, in
the name of the God of Israel, *euen* vnto them.
2 Then Zerubbabel the sonne of Shealtiel, and
Ieshua the sonne of Iozadak arose, and began to
build the house of God at Ierusalem, & with them
were the Prophets of God, which a helped them.
3 ¶ At the same time came to them Tatnai,
which was captaine beyond the Riuer, and She-
ther-boznai and their companions, and sayd thus
vnto them, Who hath giuen you commaunde-
ment to builde this house, and to lay the founda-
tions of these walles?
4 b Then sayde wee vnto them after this ma-
ner, What are the names of the men that builde
this building?
5 But the c eye of their God was vpon the El-
ders of the Iewes, that they could not cause them
to cease, till the matter came to Darius: and then
they answered by letters thereunto.
6 The copie of the letter, that Tatnai cap-
taine beyond the Riuer, and Shether-boznai and
his companions, Apharsechaie (which were be-
yond the Riuer) sent vnto King Darius.
7 They sent a letter vnto him, wherein it was
written thus, VNTO DARIVS the King, all
peace.
8 Bee it knowen vnto the King, that we went
into the prouince of Iudea, to the house of the
great God, which is builded with ‖ great stones,
and beames are layd in the walles, and this worke
is wrought speedily, and prospereth in their hands.
9 Then asked we those Elders, and sayd vnto
them thus, Who hath giuen you commandement
to builde this house, and to lay the foundation of
these walles?

‖ Or, Haggeus.
* Hag. 1. 1. 1. esd. 6. 1.
a Which incouraged them to goe forward, and accused them that they were more carefull to build their owne houses then zealous to build the Temple of God.
b That is, the enemies asked this, as verse 10.
c His fauour and the spirite of strength.
‖ Or, marble.

10 We asked their names also that we might
certifie thee, *and* that we might write the names
of the men that were their rulers.
11 But they answered vs thus, and said, We are
the seruants of the God of heauen and earth, and
builde the house that was built of olde *and* many
yeeres agoe, which a [d] great King of Israel * buil-
ded, and founded it.
12 But after that our fathers had prouoked the
God of heauen vnto wrath, * he gaue them ouer
into the hand of Nebuchadnezzar King of Babel
the Caldean, and he destroyed this house, and
caried the people away captiue vnto Babel.
13 But in the [e] first yeere of Cyrus King of
Babel, King Cyrus made a decree to builde this
house of God.
14 And the vessels of golde and siluer of the
house of God, which Nebuchadnezzar tooke out
of the Temple, that was in Ierusalem, & brought
them into the Temple of Babel, those did Cyrus
the king take out of the Temple of Babel, and
they gaue them vnto *one* [f] Sheshbazzar by his
name, whom he had made captaine.
15 And he saide vnto him, Take these vessels
and go thy way, and put them in the Temple that
is in Ierusalem, and let the house of God be built
in his place.
16 Then came the same Sheshbazzar, and laid
the foundation of the house of God, which is in
Ierusalem, and since that time euen vntill nowe,
hath it bene in building, yet is it not finished.
17 Nowe therefore if it please the King, let
there bee search made in the house of the Kings
[g] treasures, which is there in Babel, whether a de-
cree hath bene made by King Cyrus, to build this
house of God in Ierusalem, and let the King send
his minde concerning this.

d To wit, Salomon.
* 1.King.6.2.
& chro.3.2.
* 2.King.24.12. and 25.9.
e Read chap.1.1,2.
f Read chap.1.8.
g Meaning, in the librarie, or, places where lay the registers, or records of times.

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

THen * King Darius gaue commandement, and
they made search in the † librarie of the trea-
sures, which were there layd vp in Babel.
2 And there was found in a [a] coffer (in the palace
that was in the prouince of the Medes) a volume,
and therein was it thus written, *as* a memoriall,
3 IN THE FIRST yeere of King Cy-
rus, King Cyrus made a decree for the house of
God in Ierusalem, Let the house be built, *euen*
the place where they offred sacrifices, and let the
walles therof be ioyned together: let the height
thereof *be* three score cubites, *and* the breadth
thereof three score cubites,
4 Three ‖ orders of ‖ great stones, and one or-
der of timber, and let the expenses be giuen of
the Kings house.
5 And also let them render the vessels of the
house of God (of golde and siluer, which Nebu-
chadnezzar tooke out of the Temple, which was
in Ierusalem, and brought vnto Babel) and let
[b] him goe vnto the Temple that is in Ierusalem
to his place, and put them in the house of God.
6 Therefore Tatnai captaine beyond the Ri-
uer, and Shethar Boznai, (and their companions
Apharsecaie, which are beyond the Riuer) be yee
farre [c] from thence.
7 Suffer yee the worke of this house of God,
that the captaine of the Iewes and the Elders of
the Iewes may builde this house of God in his
place.
8 For I haue giuen a commandement what ye
shall do to the Elders of these Iewes, for the buil-
ding of this house of God, that of the reuenues of
the King, which is of the tribute beyond the Ri-
uer, there be incontinently expenses giuen vnto
these men that they [d] cease not.
9 And that which they shall haue neede of, let
it be giuen vnto them day by day, whether it be
yong bullockes, or rams, or lambes for the burnt
offrings of the God of heauen, wheate, salt, wine,
and oyle, according to the appoyntment of the
Priestes that are in Ierusalem, that there be no
fault,
10 That they may haue to offer sweete odours
vnto the God of heauen, and pray for the Kings
life, and for his sonnes.
11 And I haue made a decree, that whosoeuer
shall alter this sentence, the wood shall be pulled
downe from his house, and shall be set vp, *and* he
shalbe hanged thereon, and his house shalbe made
a dunghill for this.
12 And the God that hath caused his Name
[e] to dwell there, destroy all Kings and people that
put to their hand to alter *and* to destroy this house
of God, which is in Ierusalem. I Darius haue
made a decree, let it be done with speede.
13 ¶ * Then Tatnai the captaine beyond the
Riuer, *and* Shethar Boznai and their companions,
according to that which Darius had sent, so they
did speedily.
14 So the Elders of the Iewes builded, & they
prospered by the prophecying of [f] Haggai the
Prophet, & Zechariah the sonne of Iddo, & they
builded & finished it, by the appoyntment of the
God of Israel, and by the commandement of Cy-
rus and Darius, and Artahshashte king of Persia.
15 And this house was finished the thirde day
of the moneth [g] Adar, which was [h] the sixt yeere
of the reigne of King Darius.
16 ¶ And the children of Israel, the Priests,
and the Leuites, and the residue of the children
of the captiuitie kept the dedication of this house
of God with ioy,
17 And offred at the dedication of this house
of God an hundreth bullockes, two hundreth
rams, foure hundreth lambes, and twelue goates,
for the sinne of all Israel, according to the num-
ber of the tribes of Israel.
18 And they set ẏ Priests in their order, & the
Leuites in their courses ouer the seruice of God in
Ierusalem, as it is written in the * booke of Moses.
19 And the children of the captiuitie kept the
Passeouer on ẏ fourtenth *day* of the first moneth.
20 (For the Priests and the Leuites were puri-
fied al together) and they killed the Passeouer for
all the children of the captiuitie, and for their bre-
thren the Priests, and for themselues.
21 So the children of Israel which were come
againe out of captiuitie, and all such as had [i] sepa-
rated themselues vnto them, from the filthines of
the Heathen of the land to seeke the Lord God of
Israel, did eate,
22 And they kept the feast of vnleauened bread
seuen dayes with ioy: for the Lord had made them
glad, and turned the heart of the King of [k] Asshur
vnto them, to † incourage them in the worke of
the house of God, *euen* the God of Israel.

* 1.Esd.6.22.
† Ebr. house of bookes.
a Wherein were the actes of the Kings of Medes and Persians.
‖ Or, rowes, or courses.
‖ Or, marble.
b Meaning, Zerubbabel, to whom he giueth charge.
c Meddle not with them, neither hinder them.
d For lacke of money.
e Who hath appoynted that place to haue his Name called vpon there.
* 1.Esd.7.1.
f Whome God stirred vp to assist them that he would giue their worke good successe.
g This is the twelft moneth, and conteineth part of Februarie and part of March.
h And the two and fourtieth after their first returne.
* Num.3.6. & 8.
i Which were of the heathen, and forsaked their idolatrie to worship the true God.
k Meaning, Darius, who was King of the Medes, Persians and Assyrians.
† Ebr. to strengthen their handes.

CHAP.

CHAP. VII.

1 By the commandement of the King, Ezra and his companions come to Ierusalem. 27 He giueth thankes to God.

NOw after these things, in the reigne of [a] Artahshashte King of Persia, *was* Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

a The Ebrewes write, that diuers of the Kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Cæsar to the Emperours Romane.

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, ỳ sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of [b] Aaron, the chiefe Priest.

b Ezra deduceth his kinred, till he commeth to Aaron, to prooue that he came of him.

6 This Ezra came vp from Babel, and was a [c] Scribe prompt in the Law of Moses, which the Lord God of Israel had giuen, and the King gaue him all his request according to the hand of the Lord his God, *which was* vpon him.

c Hee sheweth here what a scribe is, who had charge to write the Lawe and to expound it, whom Marke calleth a scribe, Mar. 12.28. Matt. and Luke call him a Lawyer, or doctor of the lawe, Matt. 22.35. Luke 10.25.

7 And there went vp *certaine* of the children of Israel, & of the Priestes, & the Leuites, and the singers, & the porters, & the Nethinims vnto Ierusalem, in the seuenth yere of king Artahshashte.

8 And hee came to Ierusalem in the [d] fift moneth, which was in the seuenth yeere [e] of the King.

d That contained part of Iuly and part of August.
e Of King Darius.

9 For vpon the first *day* of the first moneth began he to goe vp from Babel, and on the first *day* of the fift moneth came he to Ierusalem, according to the good hand of his God *that was* vpon him.

10 For Ezra had prepared his heart to seeke the Lawe of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that king Atahshashte gaue vnto Ezra the Priest *and* scribe, *euen* a writer of the words of the commandements of the Lord, & of his statutes ouer Israel.

12 ARTAHSHASTE King of Kings to Ezra the Priest and perfite Scribe of the Lawe of the God of heauen, and to [f] Cheeneth.

f Some take this for the name of a people, some for time or continuance, meaning that the King wished him long life.

13 I haue giuen commaundement, that euery one, that is willing in my kingdome of the people of Israel, and of the Priestes and Leuites [g] to goe to Ierusalem with thee, shall goe.

g Which remained as yet in Babylon and had not returned with Zerubbabel.

14 Therefore art thou sent of the King & his seuen counselers, to [h] enquire in Iudah and Ierusalem, according to the lawe of thy God, which is in [i] thine hand,

h To examine who liued according the Law.
i Whereof thou art expert.

15 And to cary the siluer & the golde, which the king & his counselers willingly offer vnto the God of Israel (whose habitation is in Ierusalem)

16 And all the siluer & golde that thou canst finde in all the prouince of Babel, with the free offring of the people, and that which the Priestes offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest bye speedily with this siluer, bullocks, rammes, lambes, with their meate offrings and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to doe with the rest of the siluer, & gold, doe ye it according to the will of your [k] God.

k As ye knowe best may serue to Gods glory.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shall be needefull for the house of thy God, which shall be meete for thee to bestowe, thou shalt bestowe it out of the Kings treasure house.

21 And I King Artahshashte haue giuen commandement to al the treasurers which are beyond [l] the Riuer, that whatsoeuer Ezra the Priest and Scribe of the Lawe of the God of heauen shal require of you, that it be done incontinently,

l Which was the riuer Euphrates, and they were beyond it in respect of Babylon.

22 Vnto an hundreth talents of siluer, vnto an hundreth †measures of wheate, and vnto an hundreth baths of wine, & vnto an hundreth [m] baths of oyle, and salt without writing.

† Ebr. Corim.
m Reade 1. Kings 7.26. and 2. chro. 2.10.

23 Whatsoeuer *is* by the cōmandement of the God of heauen, let it be done speedily for ỳ house of the God of heauen: for why should he be wroth [n] against the realme of the King, & his children?

n This declareth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that he bare to Gods glorie or affection to his people.

24 And we certifie you, that vpon any of the Priestes, Leuites, singers, porters, Nethinims, or Ministers in the house of God, there shall no gouernour lay vpon them tolle, tribute nor custome.

25 And thou Ezra (after the wisedome of thy God, that is in thine hand) [o] set iudges and arbiters, which may iudge all the people that is beyond the Riuer, *euen* all that know ỳ Law of thy God, and teach ye *them* that know it not.

o To giue Ezra full authoritie to restore all things according to the word of God, and to punish them that resisted and would not obey.

26 And whosoeuer will not doe the Lawe of thy God, and the Kings lawe, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 [p] Blessed *be* the Lord God of our fathers, which so hath put in the Kings heart, to beautifie the house of the Lord that is in Ierusalem,

p Thus Ezra gaue God thankes for that he gaue him so good successe in his affaires by reason of the King.

28 And hath enclined mercy toward me, before the King and his counsellers, and before all the Kings mightie Princes: and I was comforted by the hand of the Lord my God *which was* vpon me, and I gathered the chiefe of Israel to goe vp with me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 He causeth them to fast. 24 He admonisheth the Priests of their duetie. 31 What they did when they came to Ierusalem.

THese * are nowe the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of King [a] Artahshashte.

* 1. Esdr. 8.29.
a Reade Chap. 7.1.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundreth and fiftie.

4 Of ỳ sonnes of ‖ Pahath Moab, Elihoenai, the sonne of Zerahiah, & with him two hundreth males.

‖ Or, captaine of Moab.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him three hundreth males.

6 And of the sonnes of Adin, Ebed the sonne of Ionathan, and with him fiftie males.

7 And of the sonnes of Elam, Ieshaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

9 Of the sonnes of Ioab, Obadiah the sonne
of Iehiel, and with him two hundreth and eigh-
teene males.
10 And of the sonnes of Shelomith the sonne
of Iosiphiah, and with him an hundreth & three-
score males.
11 And of the sonnes of Bebai, Zechariah the
sonne of Bebai, and with him eight and twentie
males.
12 And of the sonnes of Azgad, Iohanan the
sonne of Hakkatan, and with him an hundreth
and ten males.
13 And of ẏ sonnes of Adonikam, *that were* the
b last, whose names are these: Eliphelet, Iehiel, and
Shemaiah, and with them threescore males.

> b That came to goe with Ezra.

14 And of the sonnes of Biguai, Vthai, and
Zabbud, and with them seuentie males.
15 And I gathered them to the c Riuer that
goeth toward Ahaua, and there abode wee three
dayes: then I viewed the people, and the Priests,
and found there none of the sonnes of Leui.

> c To that place of Euphrates, where Ahaua the riuer entreth into it, looke 1. Esdras 8.41.

16 Therefore sent I to Eliezer, to Ariel, to
Shemeiah, and to Elnathan, and to Iarib, and to
Elnathan, and to Nathan, and to Zechariah, and
to Meshullam the chiefe, and to Ioiarib and to
Elnathan, men of vnderstanding,
17 And I gaue them commandement, to Iddo
the d chiefest at the place of Casiphia, & I † tolde
them the words that they should speake to Iddo,
and to his brethren the Nethinims at the place
of Casiphia, that they should cause the ministers
of the house of our God to come vnto vs.

> d Hee was the chiefest that taught there the Law of God vnto the Leuites.
> † *Ebr. put wordes in their mouth.*

18 So by the good hand of our God *which*
was vpon vs, they brought vs a man of vnder-
standing of the sonnes of Mahali the sonne of
Leui the sonne of Israel, and Sherebiah with his
sonnes and his brethren, *euen* eighteene.
19 Also Hashabiah, and with him Ieshaiah of
the sonnes of Merari, with his brethren, and their
sonnes twentie.
20 And of the e Nethinims, whom Dauid had
set, and the Princes for the seruice of the Leuites,
two hundreth & twenty of the Nethinims, which
all were named by name.

> e Reade Chap. 2.43.

21 And there at the Riuer, by Ahaua, I pro-
claimed a fast, that we might humble f our selues
before our God, and seeke of him a right way for
vs, and for our children, and for all our substance.

> f Hee sheweth that the ende of fasting is to humble the body to the spirit, which must proceede of the heart liuely touched, or els it is but hypocrisie.

22 For I was g ashamed to require of the king
an armie and horsemen, to helpe vs against the e-
nemie in the way, because we had spoken to the
King, saying, The hand of our God *is* vpon all
them that seeke him in goodnesse, but his power
and his wrath *is* against al them that forsake him.

> g He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie meanes, to giue an occasion to others to thinke that he did doubt of Gods power.

23 So we fasted, & besought our God for this:
and he was intreated of vs.
24 Then I separated twelue of the chiefe of
the Priests, Sherebiah, *and* Hashabiah, and ten of
their brethren with them,
25 And weighed them the siluer and the gold,
and the vessels, *euen* the offring of ẏ house of our
God, *which* the King and his counselers, and his
Princes, & all Israel that were present had offred.
26 And I weighed vnto their hand sixe hun-
dreth and fiftie h talents of siluer, & in siluer ves-
sels, an hundreth talents, *and* in gold an hundreth
talents:

> h Reade 1. Kings 9.14.

27 And twentie basins of golde, of a thousand
i drammes, and two vessels of shining brasse very
good, and precious as golde.

> i Reade Chap. 2.69.

28 ¶ And I said vnto them, Ye are consecrate
vnto the Lord, and the vessels *are* consecrate, and
the golde & the siluer *are* freely offered vnto the
Lord God of your fathers.
29 Watch ye, and keepe *them* vntill ye weigh
them before the chiefe Priestes and the Leuites,
and ẏ chiefe fathers of Israel in Ierusalem in the
chambers of the house of the Lord.
30 So the Priestes & the Leuites receiued the
weight of the siluer and of the golde, and of the
vessels to bring *them* to Ierusalem, vnto ẏ house
of our God.
31 ¶ Then we departed from the Riuer of A-
hauah on the twelft *day* of ẏ first moneth, to goe
vnto Ierusalem, and the hand of our God was vp-
on vs, and deliuered vs from the hand of the ene-
mie, and of such as layde k waite by the way.

> k This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

32 And we came to Ierusalem, & abode there
three dayes.
33 And on the fourth day was ẏ siluer weigh-
ed, and the golde and the vessell in the house of
our God by the hand of Meremoth the sonne of
Vriah the Priest, and with him *was* Eleazar the
sonne of Phinehas, and with them *was* Iozabad
the sonne of Ieshua, and Noadiah the sonne of
Binnui the l Leuites,

> l This was a token of a good conscience and of his integritie, that hee would haue witnesses of his fidelitie.

34 By number & by weight of euery one, and
all the weight was written at the same time.
35 Also the children of the captiuitie, which
were come out of captiuitie, offred burnt offrings
vnto the God of Israel, twelue bullockes for all
Israel, ninetie and sixe rammes, seuentie & seuen
lambes, *and* twelue hee goates for sinne: all *was* a
burnt offering of the Lord.
36 And they deliuered the Kings commission
vnto the Kings officers, and to the captaines be-
yond the Riuer: and they promoted the people,
and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned them selues from God, and married with the Gentiles. 5 He prayeth vnto God.

WHen * as these things were done, the ru-
lers came to me, saying, The people of Is-
rael, & the Priests, and the Leuites are not a sepa-
rated from the people of the lands (as touching
their abominations) *to wit*, of the Canaanites, the
Hittites, ẏ Perizzites, the Iebusites, ẏ Ammonites,
the Moabites, the Egyptians, and the Amorites.

> * *1. Esdr. 8.67.*
> a From the time they came home vnder Zerubbabel vntil the comming of Ezra, they had degenerate contrarie to the law of God, and married where it was not lawfull, Deut. 7.3.

2 For they haue taken their daughters to
themselues, and to their sonnes, and they haue
mixed the holy seede with the people of ẏ lands,
and the hands of the b princes and rulers hath
bene chiefe in this trespasse.

> b That is, the gouernours are the chiefe beginners hereof.

3 But when I heard this saying, I rent my
clothes and my garment, and pluckt off the haire
of mine head, and of my beard, and sate downe
c astonied.

> c As one doubting whether God would continue his benefites towards vs or els destroy this which he had begun.

4 And there assembled vnto mee all that fea-
red the words of the God of Israel, because of the
transgression of them of the captiuitie. And I sate
downe astonied vntill the * euening sacrifice.

> * *Exod. 29.39. numb. 28.3.4.*

5 And at the euening sacrifice I arose vp from
mine heauinesse, and when I had rent my clothes
and my garment, I fell vpon my knees, and spred
out mine hands vnto the Lord my God,
6 And said, O my God, I am confounded and
ashamed, to lift vp mine eyes vnto thee my God:
for

for our iniquities are increased ouer our [d] head, and our trespasse is growen vp vnto [e] the heauen.

7 From the dayes of our fathers haue we bene in a great trespasse vnto this day, and for our iniquities haue we, our Kings, *and* our Priestes bene deliuered into the hand of the Kings of the lands, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as *appeareth* this day.

8 And nowe for a litle space grace hath bene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a [f] naile in his holy place, that our God may light our eyes, & giue vs a litle reuiuing in our seruitude.

9 For *though* we were bondmen, yet our God hath not forsaken vs in our bondage, but hath enclined mercy vnto vs in the sight of the Kings of Persia, to giue vs life, *and* to erect the house of our God, & to redresse ẏ desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And nowe, our God, what shal we say after this? for we haue forsaken thy commandements,

11 Which thou hast commanded by thy seruants the Prophets, saying, *The land whereunto ye go to possesse it, is an vncleane land, because of the filthines of the people of the lands, which by their abominations, *and* by their vncleannesse haue filled it from corner to corner.

12 Now therfore shal ye not giue your daughters vnto their sonnes, neither shall yee take their daughters vnto your sonnes, nor seeke their *peace nor wealth for euer, that yee may be strong and eate the goodnes of the land, & leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euill deedes, and for our great trespasses, (seeing that thou our God hast stayed *vs from being* beneath g for our iniquities, and hast giuen vs such deliuerance)

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldest not thou be angry towarde vs till thou haddest consumed *vs*, so that there *should be* no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we haue bene [h] reserued to escape, as *appeareth* this day: beholde, we are before thee in our trespasse: therfore we cãnot stand before thee because of it.

CHAP. X.

1 *The people repent and turne, and put away their strange wiues.*

WHiles *Ezra prayed thus, and [a] confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam answered, and sayd to Ezra, We haue trespassed against our God, & haue taken strange wiues of the people of the land, yet nowe there is [b] hope in Israel concerning this.

3 Now therefore let vs make a couenant ẇ our God, to put away [c] all the wiues (and such as are borne of them) according to the counsell of the Lord, & of those that feare the commandements of our God, & let it be done according to ẏ Law.

4 Arise: for the matter [d] belongeth vnto thee: we also wil be with thee: be of comfort & doe it.

5 ¶ Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel, to sweare ẏ they

d That is, we are drowned in sinne.
e They so exceede that they can not grow greater.
f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Isa. 22.23.
*Ier. 32.32. & 34. 15,16. deut. 7.23.
*Deut. 23.6.
g Hast not vtterly cast vs downe and destroyed vs for our sinnes, Deut. 28.13.
h Hee sheweth that God is iust in punishing his people, & yet merciful in reseruing a residue to whome he sheweth fauour.
*1. Esdr. 8.90.
a He confessed his sinnes & the sinnes of the people.
b Meaning, that God would receiue them to mercie.
c Which are strangers and maried contrary to the Law of God.
d Because God hath giuen thee authoritie, and learning to perswade the people herein and to commaund them.

should doe according to this word. So they sware.

6 *And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: he went euen thither, *but* hee did eate neither bread, nor drunke water: for he mourned, because of the transgression of them of the captiuitie.

7 And they caused a proclamation to goe throughout Iudah and Ierusalem, vnto † all them of the captiuitie, that they should assemble themselues vnto Ierusalem.

8 And whosoeuer woulde not come within three dayes according to the counsell of the Princes and Elders, al his substance should be ‖ forfait, and he should be separate from the Congregation of them of the captiuitie.

9 ¶ Then al the men of Iudah and Beniamin assembled themselues vnto Ierusalem within three dayes, which was the twentieth *day* of the [e] ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the [f] raine.

10 And Ezra the Priest stood vp, and said vnto them, Ye haue transgressed, & haue taken strange wiues, to g increase the trespasse of Israel.

11 Now therefore [h] giue praise vnto the Lord God of your fathers, and do his will, and separate your selues from the people of the land, and from the strange wiues.

12 And all the Congregation answered, and sayd with a loude voyce, So will we do according to thy wordes vnto vs.

13 But the people are many, and it is a raynie weather, and wee are not able to stand without, neither *is it* the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand therefore [i] before all the Congregation, and let al them which haue taken strange wiues in our cities, come at the time appoynted, and with them the Elders of euery citie and the Iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appoynted Ionathan the sonne of Asah-el, and Iahaziah the sonne of Tikuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did so, and [k] departed, *euen* Ezra the Priest, *and* the men *that were* chiefe fathers to the familie of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.

17 And vntill the first day of the first moneth they were finishing the businesse with all the men that had taken strange wiues.

18 And of the sonnes of the Priestes there were men found, that had taken strange wiues, *to wit*, of the sonnes of Ieshua, the sonne of Iozadak, and of his brethren, Maaseiah, Aeliezer, and Iarib and Gedaliah.

19 And they gaue [l] their handes, that they would put away their wiues, and they that had trespassed, *gaue* a ramme for their trespasse.

20 And of the sonnes of Immer, Honani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Elijah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Iozabad, & Elasah.

23 And of the Leuites, Iozabad and Shimei, and

*1. Esd. 9.1.
†Ebr. sonnes of the captiuitie.
‖Or, condemned.
e Which conteined part of Nouember and part of December.
f For the season was giuen to raine, & so the weather was more sharpe and cold, and also their conscience touched them.
g Ye haue layde one sinne vpon another.
h Reade Iosh. 7.19.
i Let them be appoynted to examine this matter.
k They went to the chiefe cities to sit on this matter which was three moneths in finishing.
l As a token that they would keepe promise and doe it.

and Kelaiah, (which is Kelitah) Pethahiah, Iudah
and Eliezer.
24 And of the singers, Eliashib: And of the
porters, Shallum, and Telem, and Vri.
25 And of [m] Israel: of the sonnes of Parosh,
Ramiah, and Iesiah, and Malchiah, and Miamin,
and Eleazar, and Malchiiah, and Benaiah.
26 And of the sonnes of Elam, Mattaniah, Ze-
chariah, and Iehiel, and Abdi, and Ieremoth, and
Eliah.
27 And of the sonnes of Zattu, Elioenai, Eli-
ashib, Mattaniah, and Ierimoth, and Zabad, and
Aziza.
28 And of the sonnes of Bebai, Iehohanan,
Hananiah, Zabbai, Athlai.
29 And of the sonnes of Bani, Meshullam,
Malluch, & Adaiah, Iashub, and Sheal, Ieramoth.
30 And of the sonnes of ‖ Pahath Moab, Ad-
na, and Chelal, Benaiah, Maaseiah, Mattaniah, Be-
zaleel, and Binnui, and Manasseh.
31 And of the sonnes of Harim, Eliezer, Ishi-
iah, Malchiah, Shemaiah, Shimeon,
32 Beniamin, Malluch, Shamariah.
33 Of the sonnes of Hashum, Mattenai, Mat-
tattah, Zabad, Eliphelet, Ieremai, Manasseh,
Shimei.
34 Of the sonnes of Bani, Maadai, Amram,
and Vel,
35 Banaiah, Bediah, Chelluh,
36 Vaniah, Meremoth, Eliashib,
37 Mattaniah, Mattenai, and Iaasau,
38 And Banni, and Bennui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, Ioseph.
43 Of the sonnes of Nebo, Ieiel, Mattithiah,
Zabad, Zebina, Iadau, and Ioel, Benaiah.
44 All these had taken strange wiues: and a-
mong them were women that had [n] children.

m Meaning, the common people: for before he spake of the Priests and Leuites.

‖ Or, the captaine of Moab.

n Which also were made illegitimate, because the mariage was vnlawfull.

NEHEMIAH.

THE ARGVMENT.

God doeth in all ages and at all times set vp worthie persons for the commoditie and profite of his Church, as nowe within the compasse of seuentie yeeres he raised vp diuers excellent men for the preseruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and prouided that the Temple was builded: the second reformed their maners and planted religion: and the third builded vp the walles, deliuered the people from oppression, and prouided that the Lawe of God was put in execution among them. He was a godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ierusalem. 5 He confesseth the sinnes of the people, and prayeth God for them.

The words of Nehemiah the sonne
of Hachaliah. In the moneth [a] Chis-
leu, in the twentieth yeere, as I was
in the palace of Shushan,
2 Came Hanani, one of my
[b] brethren, he and the men of Iu-
dah, and I asked them concerning the Iewes that
were deliuered, which were of the residue of the
captiuitie, and concerning Ierusalem.
3 And they sayde vnto me, The residue that
are left of the captiuitie there in the [c] prouince,
are in great affliction and in reproch, and the wall
of Ierusalem *is* broken downe, and the gates
thereof are burnt with fire.
4 And when I heard these words, I sate downe
and wept, and mourned *certaine* dayes, and I
fasted and prayed before the God of heauen,
5 And sayde, * O Lord God of heauen, the
great and terrible God, that keepeth couenant
and mercy for them that loue him, and obserue
his commandements,
6 I pray thee, let thine eares be attent, & thine
eies open, to heare the praier of thy seruant, which I
pray before thee daily, day & night for the children
of Israel thy seruants, & confesse the sinnes of the
children of Israel, which we haue sinned against
thee, both I and my fathers house haue sinned:
7 We haue † grieuously sinned against thee,
and haue not kept the commandements, nor the
statutes, nor the iudgements, which thou com-
mandedst thy seruant Moses.
8 I beseech thee, remember the worde that
thou commandedst thy seruant Moses, saying, Ye
will transgresse, and I * will scatter you abroade
among the people.
9 But if ye turne vnto me, and keepe my com-
mandements, and doe them, * though your scat-
tering were to the vttermost part of the heauen,
yet will I gather you from thence, and will bring
you vnto the place that I haue chosen to place
my Name there.
10 Now these are thy seruants, and thy people,
whome thou hast redeemed by thy great power,
and by thy mightie hand.
11 O Lord, I beseech thee, let thine eare now
hearken to the prayer of thy seruant, and to the
prayer of thy seruants, who desire to [d] feare thy
Name, & I pray thee, cause thy seruant to prosper
this day, and giue him fauour in the presence of
[e] this man: for I was the Kings butler.

a Which conteineth part of Nouember, and part of December, and was their ninth moneth.

b A Iewe as I was.

c Meaning, in Iudea.

* Dan. 9.4.

† Ebr. corrupted.

* Deut. 29.31, 28.

* Deut. 30.4.

d That is, to worship thee.

e To wit, the King Artashashte.

CHAP. II.

1 After Nehemiah had obteined letters of Artaxerxes, 11 he came to Ierusalem, 17 and builded the walles.

Nowe in the moneth [a] Nisan in the twentieth
yeere of king [b] Artahshashte, the wine *stood*
before him, and I tooke vp the wine, and gaue it
vnto the King. now I was not *before time* sad in
his presence.
2 And the king said vnto me, Why is thy coun-
tenance sad, seeing thou art not sicke? this is no-
thing, but sorow of heart. Then was I sore afraid,
3 And I said to the King, God saue the King
for euer: why should not my countenance be sad,
when the citie *and* house of the sepulchres of my
fathers lieth waste, and the gates thereof are de-
uoured with fire?
4 And the King said vnto me, For what thing
doest thou require? Then I prayed [c] to the God
of heauen,

a Which was the first moneth of the yeere, and conteineth part of March, and part of April.

b Who is also called Darius: reade Ezra 7.11 and was the sonne of Hystaspis.

c I desired God in mine heart to prosper mine enterprise.

5 And

5 And sayde vnto the King, If it please the
King, and if thy seruant haue found fauour in thy
sight, *I desire* that thou wouldest send me to Iu-
dah vnto the citie of the sepulchres of my fathers,
that I may build it.
6 And the King sayd vnto me, (the Queene
also sitting by him) Howe long shall thy iourney
be? and when wilt thou come againe? So it plea-
sed the King, and he sent me, and I set him a time.
7 After I sayd vnto the King, If it please the
King, let them giue mee letters to the captaines
beyond the || Riuer, that they may conuay me o-
uer, till I come into Iudah,
8 And letters vnto Asaph the keeper of the
Kings || parke, that hee may giue mee timber to
build the gates of the palace (which apperteined
to the house) and for the walles of the citie, and
for the house that I shal enter into. And the King
gaue mee according to [d] the good hand of my
God vpon me.
9 ¶ Then came I to the captaines beyond the
Riuer, and gaue them the Kings letters. And the
King had sent captaines of the armie and horse-
men with me.
10 But [e] Sanballat the Horonite, and Tobiah
a seruant an Ammonite heard it, and it grieued
them sore, that there was come a man which
sought the wealth of the children of Israel.
11 So I came to Ierusalem, & was there three
dayes.
12 And I rose in the night, I, and a fewe men
with me: for I told no man, what God had put in
mine heart to doe at Ierusalem, & there was not a
beast with me, saue the beast whereon I rode.
13 And I went out by night by the gate of
the valley, & *came* before the dragon well, and
to the dung porte, and viewed the walles of Ieru-
salem, howe they were broken downe, and the
portes thereof deuoured with the fire.
14 Then I went forth vnto ẏ gate of the || foun-
taine, and to the Kings fishpoole, & there was no
rowme for the beast that was vnder me to passe.
15 Then went I vp in the night by the brooke,
and viewed the wall, and turned backe, and com-
ming backe, I entred by the gate of the valley
and returned.
16 And the rulers knewe not whither I was
gone, nor what I did, neither did I as yet tell it vn-
to the Iewes, nor to the Priests, nor to the noble
men, nor to the rulers, nor to the rest that labou-
red in the worke.
17 Afterward I said vnto them, Ye see the mi-
serie that we are in, howe Ierusalem lyeth waste,
and the gates thereof are burnt with fire: come
and let vs build the wall of Ierusalem, that we be
no more [f] a reproche.
18 Then I tolde them of the hand of my God,
(which was good ouer mee) and also of the Kings
wordes that hee had spoken vnto me. And they
sayd, Let vs rise, and build. So they [g] strengthened
their hand to good.
19 But when Sanballat the Horonite, & To-
biah the seruant an Ammonite, and [h] Geshem the
Arabian heard it, they mocked vs and despised vs,
and said, What a thing is this that ye doe? Will ye
[i] rebell against the King?
20 Then answered I them, and sayd to them,
The God of heauen, he wil prosper vs, and we his
seruants will rise vp and build: but as for you, ye
haue no portion nor right, nor [k] memoriall in Ie-
rusalem.

|| Or, Euphrates.

|| Or, paradise.

d As God moued me to aske, and as he gaue me good successe therein.

e These were great enemies to to the Iewes, and laboured alwayes both by force and subtiltie to ouercome them, and Tobiah, because his wife was a Iewesse, had aduertisement euer of their affaires, & so wrought them great trouble.

|| Or, conduite.

f That is, contemned of other nations, as though God had forsaken vs.

g They were incouraged and gaue themselues to doe well, and to trauell in this worthy enterprise.

h These were three chiefe gouernours vnder the King of Persia beyond Euphrates.

i Thus the wicked when they will burthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes against them.

k Neither yee are of the number of the children of God (to whome he hath appointed this citie only) neither did any of your predecessours euer feare God.

CHAP. III.

The number of them that builded the walles.

THen arose Eliashib ẏ hie Priest with his bre-
thren the Priestes, and they built the sheepe-
gate: they [a] repaired it, and set vp the doores
thereof: euen vnto the tower of Meah repaired
they it, *and* vnto the tower of Hananeel.
2 And next vnto him builded the men of
Iericho, and beside him Zaccur the sonne of
Imri.
3 But the fish port did the sonnes of Senaah
build, which also layde the beames thereof, and
set on the doores thereof, the lockes thereof, and
the barres thereof.
4 And next vnto them fortified Merimoth,
the sonne of Vrijah, the sonne of Hakkoz: and
next vnto them fortified Meshullam, the sonne
of Berechiah, the sonne of Meshezabeel: and
next vnto them fortified Zadok, the sonne of
Baana:
5 And next vnto them fortified the Teko-
ites: but the great men of them [b] put not their
neckes to the workes of their lordes.
6 And the gate of the *olde *fishpoole* fortified
Iehoiada the sonne of Paseah, & Meshullam the
sonne of Besodaiah: they laid the beames thereof,
and set on the doores thereof, & the locks there-
of, and the barres thereof.
7 Next vnto them also fortified Melatiah the
Gibeonite, & Iadon the Meronothite, men of Gi-
beon, and of Mizpah, vnto the [c] throne of the
Duke, *which was* beyond the Riuer.
8 Next vnto him fortified Vzziel the sonne
of Harhohiah || of the goldsmithes: next vnto
him also fortified Hananiah, the sonne of || Harak-
kahim, & they repaired Ierusalem vnto the broad
wall.
9 Also next vnto them fortified Rephaiah,
the sonne of Hur, the ruler of the halfe part of
Ierusalem.
10 And next vnto him fortified Iedaiah the
sonne of Harumaph, euen ouer against his house:
and next vnto him fortified Hattush, the sonne
of Hashabniah.
11 Malchijah the sonne of Harim, and Hashub
the sonne of Pahath Moab fortfied the second
|| portion, and the tower of the fornaces.
12 Next vnto him also fortified Shallum, the
sonne of Halloesh, the ruler of the halfe part of
Ierusalem, he, and his daughters.
13 The valley gate fortified Hanum, and the
inhabitants of Zanoah: they built it, and set on the
doores thereof, the locks thereof, and the barres
thereof, euen a thousand cubites on the wall vn-
to the dung port.
14 But the dung port fortfied Malchiah, the
sonne of Rechab, the ruler of the fourth part of
Beth-haccarem: he built it, and set on the doores
thereof, the locks thereof, and the barres thereof.
15 But the gate of the fountaine fortified
Shallun, the sonne of Col-hozeh, the ruler of
the fourth part of Mizpah: he builded it, and co-
uered it, and set on the doores thereof, the lockes
thereof, and the barres thereof, and the wall

a In Ebrewe they sanctified it, that is, they finished it, and so dedicated it to the Lorde by prayer, in desiring him to maintaine it.

b The rich and mightie woulde not obey them, which were appointed officers in this worke, neither would they helpe thereunto.

* Isa.22.11.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

|| Or, of Zorephim.

|| Or, of the Apothecaries.

|| Or, measures.

‖Or, Siloe.

vnto the fishpoole of ‖ Shelah by the Kings gar-
den, and vnto the steppes that goe downe from
the citie of Dauid.
16 After him fortified Nehemiah the sonne of
Azbuk, the ruler of the halfe part of Beth-zur,
vntil the other side ouer against the sepulchres of
Dauid, & to the fishpoole that was repaired, and
vnto the house of the mightie.
17 After him fortified the Leuites, Rehum the
sonne of Bani, and next vnto him fortified Ha-
shabiah the ruler of the halfe part of Keilah in his
quarter.
18 After him fortified their brethren: Bauai,
the sonne of Henadad the ruler of the halfe part
of Keilah:
19 And next vnto him fortified Ezer, the
sonne of Ieshua the ruler of Mizpah, the other
portion ouer against the going vp to the [d] corner
of the armour.

d Where the weapons and armour of the citie lay.

20 After him was earnest Baruch the sonne of
Zacchai, *and* fortified another portion from the
corner vnto the doore of the house of Eliashib
the hie Priest.
21 After him fortified Merimoth, the sonne
of Vrijah, the sonne of Hakkoz, another portion
from the doore of the house of Eliashib, euen as
long as the house of Eliashib extended.
22 After him also fortified ŷ Priests, the men
of [e] the plaine.

e Which dwelt in the playne countrey by Iorden and Iericho.

23 After them fortified Beniamin, and Has-
shub ouer against their house: after him fortified
Azariah, the sonne of Maaseiah, the sonne of A-
naniah, by his house.
24 After him fortified Binnui, the sonne of
Henadad another portion, from the house of A-
zariah vnto the turning and vnto the corner.
25 Palal, the sonne of Vzai, from ouer against
the corner, & the high towre, that lieth out from
the Kings house, which is beside the court of the
prison. After him Pedaiah, the sonne of Parosh.
26 And the [f] Nethinims they dwelt in ŷ for-
tresse vnto the *place* ouer against the water gate
Eastward, and to the towre that lyeth out.

f Reade Ezra, Chap. 2. 43.

27 After him fortified the Tekoites another
portion ouer against the great towre that lyeth
out, euen vnto the wall of the fortresse.
28 From aboue the horsegate foorth fortified
the Priests, euery one ouer against his house.
29 After them fortified Zadok the sonne of
Immer ouer against his house: and after him for-
tified Shemaiah, the sonne of Shechaniah the kee-
per of the East gate.
30 After him fortified Hananiah, the sonne of
Shelemiah, & Hanun, ŷ sonne of Zalaph, ŷ [g] sixt,
another portion: after him fortified Meshullam,
the sonne of Berechiah, ouer against his chamber.

g Meaning, the sixt of his sonnes.

31 After him fortified Malchiah the golde
smiths sonne, vntill the house of the Nethinims,
and of the marchants ouer against ŷ gate [h] Miph-
kad, and to the chamber in the corner.

h Which was the place of iudgmēt, or execution.

32 And betweene the chamber of the corner
vnto the sheepegate fortified the goldesmithes
and the marchants.

CHAP. IIII.

7 The building of Ierusalem is hindered, 15 but God breaketh their enterprise. 17 The Iewes build with one hand, and holde their weapons in the other.

BVt when Sanballat heard that we builded the
wall, then was he wroth and sore grieued, and
mocked the Iewes,
2 And sayd before his [a] brethren and the ar-
mie of Samaria, thus hee sayd, What doe these
[b] weake Iewes? will they fortifie themselues? will
they sacrifice? will they finish it in a day? will they
make the stones whole againe out of the heapes
of dust, seeing they are burnt?

a Of his companions that dwelt in Samaria.

b Thus the wicked, that consider not ŷ Gods power is euer in a readinesse for the defence of his, mocke them as though they were weake and feeble.

3 And Tobiah the Ammonite *was* beside him,
and said, Although they build, *yet* if a foxe goe
vp, he shall euen breake downe their stonie wall.
4 [c] Heare, O our God (for wee are despised)
and turne their shame vpon their owne head, and
giue them vnto a pray [d] in the land of their cap-
tiuitie,

c This is the remedie that the children of God haue against the derision & threatnings of their enemies to flee to God by prayer.

d Let them bee spoyled and led away captiue.

5 And couer not their [e] iniquitie, neither let
their sinne be put out in thy presence: for they
haue prouoked *vs* before the builders.

e Let thy plagues declare to the world that they set them selues against thee, and against thy Church: thus he prayeth, onely hauing respect to Gods glory, and not for any priuate affection, or grudge.

6 So we built the wall, and all the wall was
ioyned vnto the ‖ halfe thereof, and the heart of
the people was to worke.

‖Or, halfe height.

7 ¶ But when Sanballat, & Tobiah, and the
Arabians, and the Ammonites, and the Ashdo-
dims heard that the walles of Ierusalem were re-
paired, (for the breaches beganne to be stopped)
then they were very wroth,
8 And conspired all together to come and to
fight against Ierusalem, and to † hinder them.

†Ebr. make to stray, meaning the people.

9 Then we prayed vnto our God, & set watch-
men by them, day and night, because of them.
10 And Iudah sayd, The strength of the bea-
rers is weakened, and there *is* much earth, so that
we are not able to build the wall.
11 Also our aduersaries had sayde, They shall
not know, neither see, till we come into the mids
of them & slay them, & cause the worke to cease.
12 But when the Iewes (which dwelt beside
them) came, they tolde vs [f] ten times, [g] From all
places, whence yee shall returne, *they will be* vp-
on vs.

f That is, often times.

g They, which brought the tidings, sayd thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you.

13 Therefore set I in the lower places behinde
the wall vpon the toppes of the stones, & placed
the people by their families, with their swordes,
their speares and their bowes.
14 Then I beheld, and rose vp, and sayd vnto
the Princes, and to the rulers, and to the rest of
the people, Be not afrayde of them: [h] remember
the great Lord, and fearefull, and fight for your
brethren, your sonnes, and your daughters, your
wiues, and your houses.

h Who is euer at hand to deliuer his out of danger, and therefore seeing they should fight for the maintenance of Gods glory, and for the preseruation of their owne liues and of theirs, he encourageth them to play the valiant men.

15 And when our enemies heard that it was
knowen vnto vs, then God brought their coun-
sell to nought, and we turned all againe to the
wall, euery one vnto his worke.
16 And from that day, halfe of the yong men
did the labour, and the other halfe part of them
helde the speares, & shields, and bowes, & haber-
gins: and the rulers *stoode* [i] behinde all the house
of Iudah.

i To ouersee them and to encourage them to their worke.

17 They that builded on the wall, and they
that bare burdens, *and* they that laded, did the
worke with one hand, and with the other held the
sworde.
18 For euery one of ŷ builders *had* his sword
girded on his loynes, and *so* builded: and hee that
blew the trumpet, *was* beside me.
19 Then sayd I vnto the Princes, and to the
rulers, and to the rest of the people, The worke is
great and large, and wee are separated vpon the
wall, one farre from another.

20 In

20 In what place *therefore* ye heare the sound of the trumpet, [k] resort yee thither vnto vs: our God shall fight for vs.

k Meaning to resist their enemies, if neede required.

21 So we laboured in the worke, and halfe of them held the speares, from the appearing of the morning, till the starres came foorth.

22 And at the same time saide I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the ward, (which followed me) none of vs did put off our clothes, *saue* euery one put them off [l] for washing.

l That is, when they purified themselues, or els when they washed their clothes.

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, least he should grieue the people.

NOw there was a great crie of the people, and of their wiues [a] against their brethren the Iewes.

a Against the rich, which oppressed them.

2 For there were that said, We, our sonnes and our daughters are many, therefore wee take vp [b] corne, that we may eate and liue.

b This is the complaint of the people, shewing to what extremitie they were brought vnto.

3 And there were that said, We must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that said, We haue borowed money for the Kings [c] tribute *vpon* our landes and our vineyards.

c To pay our tribute to the King of the Persians, which was exacted yeerely of vs.

5 And nowe our flesh *is* as [d] the flesh of our brethren, *and* our sonnes as their sonnes: and loe, we bring into subiectiō our sonnes & our daughters, as seruants, & there be of our daughters *now* in subiection, and there *is* no power [e] in our hands: for other men *haue* our lands and our vineyards.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for pouertie are constreined to hire them to others.

6 Then was I very angrie when I heard their crie and these wordes.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and saide vnto them, You lay [f] burthens euery one vpon his brethren: and I set a great [g] assemblie against them,

f You presse them with vsurie, and seeke howe to bring all things into your hands.

g Both because they should be moued with pitie, seeing howe many were by them opprest, and also heare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren.

8 And I saide vnto them, We (according to our abilitie) haue redeemed our brethren ẏ Iewes, which were solde vnto the heathen: and will you sell your brethren againe, or shall they be [h] solde vnto vs? Then held they their peace, and coulde not answere.

h Seeing God hath once deliuered them from the bondage of the heathen, shall we make them our slaues?

9 [i] I said also, That which ye doe, is not good. Ought ye not to walke in the feare of our God, for the [k] reproch of the heathen our enemies?

i Meaning, Nehemiah.

k Who by this occasion will blaspheme the Name of God, seeing that our actes are no better then theirs.

10 For euen I, my brethren, and my seruants doe lend them money and corne: I pray you, let vs leaue off this ‖ burden.

‖ Or, vsurie.

11 Restore, I pray you, vnto them this day their lands, their vineyardes, their oliues, and their houses, and *remit* the hundreth part of the siluer and of the corne, of the wine, and of the oile [l] that ye exact of them.

l Which ye take of them for the loane.

12 Then said they, We will restore it, and will not require it of them: we wil do as thou hast said. Then I called ẏ Priests, & caused them to sweare, that they should doe according to this promise.

13 So I shooke my lappe, and said, So let God shake out euery man that will not performe this promise from his house, and from his labour: euen thus let him be shaken out, and emptied. And all the Congregatiō said, Amen, & praised the Lord. and the people did according to this promise.

14 And from the time that *the King* gaue me charge to be gouernour in the lande of Iudah, from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahshashte, *that is*, twelue yeere, I, and my brethren haue not eaten the [m] bread of the gouernour.

m I receiued not that portion, and diet, which the gouernours, that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commoditie.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified *a portion* in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreouer there *were* at my table an hundreth and fiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an oxe, *and* sixe chosen sheepe, and birds were prepared for me, and ‖ within ten dayes wine for all [n] in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

‖ Or, once in ten dayes.

n Whereas at other times they had by measure, at this time they had most liberally.

19 Remember me, O my God, in goodnesse, *according* to all that I haue done for this people.

CHAP. VI.

8 Nehemiah answereth with great wisedome, and zeale to his aduersarie. 11 He is not discouraged by the false Prophets.

ANd when Sanballat, and Tobiah, & Geshem the Arabian, & the rest of our enemies heard that I had built the wall, and that there were no mo [a] breaches therein, (though at that time I had not set vp the doores vpon the gates)

a That is, that they were ioyned together, as Chap. 4. 6.

2 Then sent Sanballat and Geshem vnto me, saying, Come thou that we may meete together in the villages in the plaine of Ono: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I can not come downe: [b] why shoulde the worke cease, whiles I leaue it, and come downe to you?

b Meaning, that if he should obey their request, the worke which God had appointed, shoulde cease: shewing hereby that we shoulde not commit our selues to the hands of the wicked.

4 Yet they sent vnto me foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gashmu hath said it, that thou and ẏ Iewes thinke to rebell, for the which cause thou buildest the wal, & thou wilt be their King according to these [c] wordes.

‖ Or, Geshem.

c As the same goeth.

7 Thou hast also ordeined [d] the Prophets to preach of thee at Ierusalem, saying, *There is* a King in Iudah: and now according to these wordes it shall come to the Kings eares: come now therefore, and let vs take counsell together.

d Thou hast bribed, and set vp false Prophets, to make thy selfe King, and so to defraud the King of Persia of that subiection, which you owe vnto him.

8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou feinest them of thine owne heart.

9 For all they afraied vs, saying, Their hands shalbe weakened from the worke, and it shall not be done: now therefore † encourage thou me.

† Ebr. strengthen thou mine hand.

10 ¶ And I came to the house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and he was [e] shut vp, and he said, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for

e As though he would be secret, to the intent that he might pray vnto God with greater libertie, and receiue some reuelation, which in him was but hypocrisie.

for they will come to slay thee: yea, in the night
will they come to kill thee.
11 Then I said, [f] Should such a man as I, flee?
Who is he, being as I am, that would go into the
Temple to liue? I will not goe in.
12 And loe, I perceiued, that God had not
sent him, but that he pronounced this prophecie
against me: for Tobiah and Sanballat had hired
him.
13 Therefore was hee hired, that I might be
afraide, and doe thus, and sinne, and that they
might haue an euill report that they might re-
proch me.
14 My God, remember thou Tobiah, and San-
ballat according vnto these their works, and No-
adiah the [g] Prophetesse also, and the rest of the
Prophets that would haue put me in feare.
15 ¶ Notwithstanding the wall was finished
on the fiue and twentieth *day* of [h] Elul, in two
and [i] fiftie dayes.
16 And when all our enemies heard thereof,
euen all the heathen that were about vs, they
were afraid, & their courage failed them: for they
knew, that this worke was wrought by our God.
17 And in these dayes *were* there many of the
princes of Iudah, whose [k] letters went vnto To-
biah, and those of Tobiah came vnto them.
18 For there *were* many in Iudah, that were
sworne vnto him: for he was the sonne in law of
Shechaniah, the sonne of Arah: and his sonne Ie-
honathan had the daughter of Meshullam, the
sonne of Berechiah.
19 Yea, they spake in his praise before me, and
tolde him my wordes, *and* Tobiah sent letters to
put me in feare.

f He doubted not but God was able to preserue him, & knew that if he had obeyed this counsell, he should haue discouragad all the people, thus God giueth power to his, to resist false prophecies though they seeme to haue neuer so much probabilitie.
g Very griefe caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glorie, and went about to ouerthrowe his Church, declaring also hereby that where there is one true minister of God, the deuill hath a great sort of hirelings.
h Which was the sixt moneth and conteined part of August, and part of September.
i After that I had sent Sanballat his answere.
k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward and professed enemie.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are numbred.

NOw * when the wall was builded, and I had
set vp the dores, and the porters, and the sin-
gers and the Leuites were appointed,
2 Then I commanded my brother Hanani &
Hananiah the prince of the palace in Ierusalem
(for he was doubtlesse a faithfull man, and feared
God aboue many)
3 And I saide vnto them, Let not the gates
of Ierusalem be opened, vntill the heate of the
sunne: and while [a] they stand by, let them shut the
doores, and † make them fast: and I appointed
wardes of the inhabitants of Ierusalem, euery one
in his warde, and euery one ouer against his house.
4 Now the citie *was* large and great, but the
people *were* few therein, and the houses were not
builded.
5 And my God put into mine heart, and I ga-
thered the princes, and the rulers, and the people,
to count their genealogies: and I found a booke
of the genealogie of them, * which came vp at
the first, and found written therein,
6 These are the [b] sonnes of the prouince that
came vp from the captiuitie that was caried away
(whom Nebuchad-nezzar King of Babel had ca-
ried away) and they returned to Ierusalem and to
Iudah, euery one vnto his citie.
7 They which came with Zerubbabel, Ie-
shua, Nehemiah, [c] Azariah, Raamiah, Nahamani,
Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baa-
nah. *This is* the number of the men of the people of Israel.
8 The sonnes of Parosh, two thousand an hun-
dreth seuentie and two.
9 The sonnes of Shephatiah, three hundreth
seuentie and two.
10 The sonnes of Arah, sixe hundreth fiftie
and two.
11 The sonnes of ‖ Pahath Moab of the sonnes
of Ieshua, and Ioab, two thousand, eight hundreth
and eighteene.
12 The sonnes of Elam, a thousand, two hun-
dreth fiftie and foure.
13 The sonnes of Zattu, eight hundreth, and
fiue and fourtie.
14 The sonnes of Zacchai, seuen hundreth and
threescore.
15 The sonnes of Binnui, sixe hundreth and
eight and fourtie.
16 The sonnes of Bebai, sixe hundreth and
eight and twentie.
17 The sonnes of Azgad, two thousand, three
hundreth and two and twentie.
18 The sonnes of Adonikam, sixe hundreth
threescore and seuen.
19 The sonnes of Biguai, two thousand three-
score and seuen.
20 The sonnes of Adin, sixe hundreth, and fiue
and fiftie.
21 The sonnes of Ater of Hizkiah, ninetie and
eight.
22 The sonnes of Hashum, three hundreth and
eight and twentie.
23 The sonnes of Bezai, three hundreth and
foure and twentie.
24 The sonnes of Hariph, an hundreth and
twelue.
25 The [d] sonnes of Gibeon, ninetie and fiue.
26 The men of Beth-lehem and Netophah, an
hundreth fourescore and eight.
27 The men of Anathoth, an hundreth and
eight and twentie.
28 The men of Beth-azmaueth two & fourty.
29 The men of Kiriath-iearim, Chephirah and
Beeroth, seuen hundreth, and three and fourtie.
30 The men of Ramah and Gaba, sixe hun-
dreth and one and twentie.
31 The men of Michmas, an hundreth & two
and twentie.
32 The men of Beth-el and Ai, an hundreth &
three and twentie.
33 The men [e] of the other Nebo, two & fiftie.
34 The sonnes of the other Elam, a thousand,
two hundreth and foure and fiftie.
35 The sonnes of Harim, three hundreth and
twentie.
36 The sonnes of Iericho, three hundreth and
fiue and fourtie.
37 The sonnes of Lod-hadid and Ono, seuen
hundreth and one and twentie.
38 The sonnes of Senaah, three thousand, nine
hundreth and thirtie.
39 The Priestes: the sonnes of Iedaiah of the
house of Ieshua, nine hundreth seuentie & three.
40 The sonnes of Immer, a thousand and two
and fiftie.
41 The sonnes of Pashur, a thousand two hun-
dreth and seuen and fourtie.
42 The sonnes of Harim, a thousand and se-
uenteene.

* Ecclus. 49. 13.
a To wit, they that are mentioned, vers. 2.
† *Ebr. holde them, Meaning, till the barres were put in.*
* Ezra 2. 2.
b That is, the inhabitants of Iudah.
c Azariah in Ezra is called Seraiah, and Raamiah, Reelaiah, chap. 2. 2.
‖ *Or, the captain of Moab.*
d That is, the inhabitants of Gibeon.
e For there were two cities of this name.

43 ¶ The Leuites: the sonnes of Ieshua of
Kadmiel, and of the sonnes of ‖Hodiuah, seuentie ‖Or, Hodaiah.
and foure.
44 ¶ The singers: the children of Asaph, an
hundreth and eight and fourtie.
45 The porters: the sonnes of Shallum, the
sonnes of Ater, the sonnes of Talmon, the sonnes
of Akkub, the sonnes of Hatita, the sonnes of
Shobai, an hundreth and eight and thirtie.
46 ¶ The f Nethinims: the sonnes of Ziha, f Reade Ezra 2. 58.
the sonnes of Hashupha, the sonnes of Tabaoth,
47 The sonnes of Keros, the sonnes of Sia, the
sonnes of Padon,
48 The sonnes of Lebana, the sonnes of Ha-
gaba, the sonnes of Shalmai,
49 The sonnes of Hanan, the sonnes of Giddel,
the sonnes of Gahar,
50 The sonnes of Reaiah, the sonnes of Re-
zin, the sonnes of Nekoda,
51 The sonnes of Gazzam, the sonnes of
Vzza, the sonnes of Paseah,
52 The sonnes of Besai, the sonnes of Meu-
nim, the sonnes of Nephishesim,
53 The sonnes of Bakbuk, the sonnes of Ha-
kupha, the sonnes of Harhur,
54 The sonnes of Bazlith, the sonnes of Mehi-
da, the sonnes of Harsha,
55 The sonnes of Barkos, the sonnes of Sisse-
ra, the sonnes of Tamah,
56 The sonnes of Neziah, the sonnes of Ha-
tipha,
57 The sonnes of Salomons seruants, the
sonnes of Sotai, the sonnes of Sophereth, the
sonnes of Perida,
58 The sonnes of Iaala, the sonnes of Darkon,
the sonnes of Giddel,
59 The sonnes of Shephatiah, the sonnes of
Hattill, the sonnes of Pochereth of Zebaim, the
sonnes of Amon.
60 All ẏ Nethinims, & the sonnes of Salomons
seruants *were* three hundreth, ninetie and two.
61 ¶ And these came vp from Tel-melah, Tel-
haresha, Cherub, Addon, and Immer: but they
coulde not shewe their fathers house, nor their
seede, *or* if they were of Israel.
62 The sonnes of Delaiah: the sonnes of To-
biah, the sonnes of Nekoda, sixe hundreth & two
and fourtie.
63 And of the Priestes: the sonnes of Haba-
iah, the sonnes of Hakkoz, the sonnes of Barzil-
lai, which tooke one of the daughters of Barzil-
lai the Giliadite to wife, and was named after
their name.
64 These sought their writing of the genea-
logies, but it was not found: therefore they were
put from the Priesthoode.
65 And g the Tirshatha sayd vnto them, that
they should not eate of the most holy, till there
rose vp a Priest with * Vrim and Thummim.
66 All ẏ Congregation together *was* two and
fourtie thousand, three hundreth and threescore,
67 Besides their seruants and their maydes,
which were seuen thousand, three hundreth and
seuen & thirtie: and they had two hundreth and
fiue and fourtie singing men and singing women.
68 Their horses *were* seuen hundreth and sixe
and thirtie, *and* their mules two hundreth and
fiue and fourtie.
69 The camels foure hundreth and fiue and

g Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a butler.
* Exod. 28. 30.

thirtie *and* sixe thousand, seuen hundreth and
twentie asses.
70 And certaine of the chiefe fathers gaue vn-
to the worke. The Tirshatha gaue to the treasure,
a thousand h drammes of golde, fiftie basins, fiue
hundreth and thirtie Priestes garments.
71 And *some* of the chiefe fathers gaue vnto
the treasure of the worke, twenty thousand drams
of golde, and two thousand and two hundreth
‖pieces of siluer.
72 And ẏ rest of the people gaue twenty thou-
sand drams of golde, and two thousand pieces of
siluer, and threescore & seuen Priests garments.
73 And the Priestes and the Leuites, and the
porters and the singers and the rest of the people
and the Nethinims, and all Israel dwelt in their
cities: and when the i seuenth moneth came, the
children of Israel were in their cities.

h Reade Ezra 2. 69.
‖ Or, mina.
i Which conteined part of September and part of October.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keepe the feast of Tabernacles or boothes.

AND all the people assembled themselues † to-
gether in the streete that was before the wa-
tergate, and they spake vnto Ezra the a Scribe,
that he would bring the booke of ẏ Law of Mo-
ses, which the Lord had commanded to Israel.
2 And Ezra the Priest brought the Law be-
fore the congregation both of men and women,
and of all that b could heare and vnderstand it,
in the first day of the seuenth moneth,
3 And he read therein in the streete that was
before the watergate (from the morning vntill
c the midday) before men and women, and them
that vnderstoode it, and the eares of al the people
hearkened vnto the booke of the Lawe.
4 And Ezra the Scribe stood vpon a pulpit of
wood which he had made for the preaching, and
beside him stoode Mattithiah, and Shema, and
Ananiah, and Vriiah, and Hilkiah, and Maaseiah
on his right hand, and on his left hand Pedaiah,
and Mishael, and Malchiah, and Hashum, and
Hashbadana, Zechariah, *and* Meshullam.
5 And Ezra opened the booke before all the
people: for hee was d aboue all the people: and
when he opened it, all the people stoode vp.
6 And Ezra praised the Lord the great God,
and all the people answered, Amen, Amen, with
lifting vp their hands: & they bowed themselues,
and worshipped the Lord with their faces toward
the ground.
7 Also Ieshua, and Bani, and Sherebiah, Ia-
min, Akkub, Shabbethai, Hodiiah, Maaseiah, Ke-
lita, Azariah, Iozabad, Hanan, Pelaiah, and the
Leuites caused the people to vnderstand the lawe,
and the people *stoode* in their place.
8 And they read in the booke of the Lawe of
God distinctly, and gaue the sense, and caused
them to vnderstand the reading.
9 Then Nehemiah (which is Tirshatha) and
Ezra the Priest and Scribe, and the Leuites that
instructed the people, saide vnto all the people,
This day is holy vnto ẏ Lord your God: mourne
not, neither weepe: for all the people e wept, when
they heard the wordes of the Lawe.
10 He said also vnto them, Go, *and* eate of the
fat, and drinke the sweete, & send part vnto them,
for whome none *is* f prepared: for this day is ho-
lie vnto our Lord: be ye not sory therefore: for
the

† Ebr. as one man.
a Reade Ezra 7. 6.
b Which had age and discretion to vnderstand.
c This declareth the great zeale, that the people had to heare the word of God.
d To the intent that his voyce might be the better heard.
e In considering their offences against the Lawe. Therefore the Leuites doe not reproone them for mourning, but assure them of Gods mercies forasmuch as they are repentant.
f That is, remember the poore.

g Reioyce in the Lord, and he will giue you strength.

the g ioy of the Lord is your strength.
11 And the Leuites made silence throughout
all the people, saying, Holde your peace: for the
day is holy, be not sad therefore.
12 Then all the people went to eate and to
drinke, and to send away part, and to make great
ioy, because they had vnderstood the wordes that
they had taught them.
13 And on the second day the chiefe fathers
of all the people, the Priests and the Leuites were
gathered vnto Ezra the scribe, that he also might
instruct them in the wordes of the Lawe.
14 And they found written in the Law, (that
the Lord had commanded by Moses) that the
children of Israel should dwell in * Boothes in
the feast of the seuenth moneth,
15 And that they shoulde cause it to bee de-
clared and proclaimed in all their cities, and in
Ierusalem, saying, Goe forth vnto the mount, and
bring oliue branches, and pine branches, & bran-
ches of ‖ myrtus, & palme branches, & branches
of thicke trees, to make boothes, as it is written.
16 So the people went foorth and brought
them, and made them boothes, euery one vpon
the h roofe of his house, and in their courtes, and
in the courtes of the house of God, and in the
streete by the watergate, and in the streete of the
gate of Ephraim.
17 And all the Congregation of them that
were come againe out of the captiuitie, made
boothes, and sate vnder the boothes: for since the
i time of Ieshua the sonne of Nun vnto this day,
had not the children of Israel done so, and there
was very great ioy.
18 And he read in the booke of the Lawe of
God euery day, from the first day vnto the last
day. And they kept the feast seuen dayes, and on
the eight day a solemne assemblie, according vn-
to the maner.

*Leuit.23.34.

‖ *Or, goodly bran-ches, as Leui.23.40.*

h For their houses were made flat aboue, reade Deut. 22.8.

i Which was almost a thousand yeeres.

CHAP. IX.

1 The people repent, and forsake their strange wiues. 5 The Leuites exhort them to prayse God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

IN the foure and twentieth day of this a mo-
neth the children of Israel were assembled with
*fasting, & with sackcloth, & earth vpon them.
2 (And they that were of the seede of Israel
were separated from all the † strangers) and they
stood and confessed their sinnes and the iniqui-
ties of their fathers.
3 And they stood vp in their place and read in
the booke of the Lawe of the Lorde their GOD
foure times on the day, and they b confessed and
worshipped the Lord their God foure times.
4 Then stoode vp vpon the staires of the Le-
uites, Ieshua, and Bani, Kadmiel, Shebaniah, Bun-
ni, Sherebiah, Bani, *and* Chenani, and cried with a
loude voyce vnto the Lord their God.
5 And the Leuites sayd, *euen* Ieshua and Kad-
miel, Bani, Hashabniah, Sherebiah, Hodijah, She-
baniah *and* Pethahiah, Stand vp, *and* prayse the
Lord your God for euer, and euer, and let them
prayse thy glorious Name, O God, which excel-
leth aboue all thankesgiuing and prayse.
6 Thou art Lord alone: thou hast made hea-
uen, and the heauen of all heauens, with all their
hoste, the earth, & all things that are therein, the
seas, & al that are in them, & thou preseruest them

a Meaning, the seuenth.
* 2.*Esdr.*9.4.

† *Ebr. strange children.*

b They made confession of their sinnes, and vsed prayers.

all, & the hoste of the heauen worshippeth thee.
7 Thou art, O Lorde, the God, that hast cho-
sen Abram, and broughtest him out of * Vr in
Caldea, *and madest his name Abraham,
8 And foundest his heart faithfull before thee,
* and madest a couenant with him, to giue vnto
his seede the land of the Canaanites, Hittites,
Amorites, and Perizzites, and Iebusites, and Gir-
gashites, and hast performed thy wordes, because
thou art iust.
9 * Thou hast also considered the affliction
of our fathers in Egypt, and heard their cry by
the red Sea,
10 And shewed tokens & wonders vpon Pha-
raoh, and on all his seruants, and on all the peo-
ple of his land: for thou knewest that they dealt
proudly against them: therefore thou madest
thee a Name, as *appeareth* this day.
11 * For thou diddest breake vp the Sea be-
fore them, and they went through the middes of
the Sea on dry land: and those that pursued them,
hast thou cast into the bottomes as a stone, in the
mightie waters:
12 And * leddest them in the day with a pil-
lar of a cloude, and in the night with a pillar of
fire to giue them light in the way that they went.
13 * Thou camest downe also vpon mount
Sinai, and spakest vnto them from heauen, and
gauest them right iudgements, and true lawes, or-
dinances and good commandements,
14 And declaredst vnto them thine holy Sab-
bath, and commandedst them precepts, and or-
dinances, and lawes, by the hand of Moses thy
seruant:
15 * And gauest them bread from heauen for
their hunger, * and broughtest foorth water for
them out of the rocke for their thirst: and * pro-
misedst them that they shoulde goe in, and take
possession of the land, for the which thou haddest
lift vp thine hand for to giue them.
16 But they and our fathers behaued them-
selues proudely, and hardened their necke, so that
they hearkened not vnto thy commandements,
17 But refused to obey, & would not remem-
ber thy maruelous works that thou haddest done
for them, but hardened their neckes, and had in
their heads to returne to their bondage by their
rebellion: but thou, O God of mercies, gracious
and full of compassion, of long suffering and of
great mercie, yet forsookest them not.
18 Moreouer, when they made them a molten
calfe (and said, This is the God that brought thee
vp out of the land of Egypt) & committed great
blasphemies,
19 Yet thou for thy great mercies forsookest
them not in the wildernesse: * the pillar of the
cloude departed not frō them by day to lead thē
the way, neither the pillar of fire by night, to shew
them light, and the way whereby they should go.
20 Thou gauest also thy good Spirite to in-
struct them, and withheldest not thy MAN from
their mouth, & gauest them water for their thirst.
21 Thou diddest also feede them fourtie yeeres
in the wildernesse: they lacked nothing: * their
clothes waxed not old, & their feete c swelled not.
22 And thou gauest them kingdomes & peo-
ple, and d scatteredst them into corners: so they
possessed * the land of Sihon & the land of ẏ king
of Heshbon, and the land of Og King of Bashan.

* *Gene.*11.31.
**Gene.*17.5.
* *Gene.*15.18.
**Exod.*3.7.and 14.10.
**Exod.*14.21.
* *Exod.*13.21.
* *Exod.* 19.18,20. & 20.1.
* *Exod.*16.15.
* *Exod.*17.6.
* *Deut.*1.8.
**Exod.*13.22. *numb.*14.14. 1.*cor.*10.1.
**Deut.*8.4.
c Though the way was tedious and long.
d Meaning, the heathen whome he droue out.
**Numb.*21.26.

23 And

23 And thou diddest multiplie their children,
like the starres of the heauen, and broughtest
them into the lande, whereof thou haddest spo-
ken vnto their fathers, that they should goe, and
possesse it,
24 So the children went in, and possessed the
lande, and thou subduedst before them the inha-
bitants of the lande *euen* the Canaanites, and ga-
uest them into their handes, with their Kings and
the people of the lande, that they might doe with
them what they would.
25 And they tooke their strong cities and the
fat land, and possessed houses full of all goods, ci-
sternes digged out, vineyards, and oliues, and trees
for foode in abundance, and they did eate, and
were filled, and became fat, and liued in pleasure
through thy great goodnesse.
26 Yet they were disobedient, and rebelled a-
gainst thee, and cast thy Law behinde their backs,
and slew thy Prophets (which [e] protested among
them to turne them vnto thee) and committed
great blasphemies.
27 Therefore thou deliueredst them into the
hande of their enemies that vexed them: yet in
the time of their affliction, when they cried vnto
thee, thou heardest thē from ẏ heauē, & through
thy great mercies thou gauest them sauiours, who
saued them out of the hand of their aduersaries.
28 But when they had [f] rest, they returned to
doe euill before thee: therefore leftest thou them
in the hand of their enemies, so that they had the
dominion ouer them, yet when they conuerted &
cried vnto thee, thou heardest them from heauen,
and deliueredst them according to thy great mer-
cies many times,
29 And protestedst among them that thou
mightest bring them againe vnto thy Lawe: but
they behaued them selues proudely, and hearke-
ned not vnto thy commandements, but sinned a-
gainst thy iudgements (* which a man shoulde
doe and liue in them) and [g] pulled away the
shoulder, and were stiffenecked, and would not
[h] heare.
30 Yet thou † diddest forbeare them many
yeeres, and protestedst among them by thy Spi-
rite, *euen* by the hand of thy Prophets, but they
would not heare: therefore gauest thou them in-
to the hand of the people of the lands.
31 Yet for thy great mercies thou hast not
consumed them, neither forsaken them: for thou
art a gracious and mercifull God.
32 Nowe therefore our God, * thou great
God, mightie and terrible, that keepest coue-
nant and * mercie, let not all the affliction that
hath come vnto vs, seeme a little before thee, *that
is*, to our Kings, to our princes, and to our Priests,
and to our Prophets, and to our fathers, and to
all thy people since the time of the Kings of [i] As-
shur vnto this day.
33 Surely thou art iust in all that is come vp-
pon vs: for thou [k] hast dealt truely, but we haue
done wickedly.
34 And our kings and our princes, our Priests
and our fathers haue not done thy Lawe, nor re-
garded thy commandements, nor thy protestati-
ons, wherewith thou hast [l] protested among thē.
35 And they haue not serued thee in their
kingdome, and in thy great goodnesse that thou
shewedst vnto them, and in the large and fat land
which thou diddest set before them, and haue not
conuerted from their euill workes.
36 Beholde, we are seruants this day, and the
land that thou gauest vnto our fathers, to eate the
[m] fruite thereof, and the goodnesse thereof, be-
holde, we are seruants therein.
37 And it yeeldeth much fruite vnto the kings
whom thou hast set ouer vs, because of our sinnes:
and they haue dominion ouer our bodies and o-
uer our cattel at their pleasure, and we are in great
affliction.
38 Nowe because of all this we make [n] a sure
couenant, and write it, and our princes, our Le-
uites, *and* our Priestes seale vnto it.

e Taking heauen and earth to witnesse that God would destroy them, except they returned, as 2. Chron. 24. 19.

f He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperitie forgate God.

* Leuit. 18. 5. ezek. 20. 11. rom. 10. 5. gala. 3. 12.

g Which is a similitude taken of oxen, that shrinke at the yoke or burden, as Zech. 7. 11.

h When thou diddest admonish them by thy Prophets.

† Ebr. thou diddest prolong vpon them many yeeres.

* Exod. 34. 6, 7.

* Psal. 143. 1, 2.

i By whome we were led away into captiuitie, and haue bene appointed to be slaine, as Ester 3. 13.

k He confesseth that all these things came to them iustly for their sinnes, but he appealeth from Gods iustice to his mercies.

l That thou wouldest destroy them, except they would returne to thee, as verse 26.

m That is, to be the lordes thereof.

n Thus by a affliction they promise to keepe Gods commandements, whereunto they could not be brought by Gods great benefites.

CHAP. X.

1 The names of them that sealed the couenant betweene God and the people.

Nowe they that sealed *were* Nehemiah the
|| Tirshatha the sonne of Hachaliah, and Zid-
kiiah,
2 Seraiah, Azariah, Ieremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Merimoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are [a] the
Priestes.
9 ¶ And the Leuites: Ieshua the sonne of
Azaniah, Binnui, of the sonnes of Henadad,
Kadmiel.
10 And their brethren Shebaniah, Hodiiah,
Kelita, Pelaiah, Hanun,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people *were* Parosh,
|| Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adoniah, Biguai, Adin,
17 Ater, Hizkiiah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hanaiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiiah, Hanan, Anan,
27 Malluch, Harim, Baanah,
28 And the rest of the people, the Priestes, the
Leuites, the porters, the singers, the [b] Nethinims,
and all that were [c] separated from the people of
the landes vnto the Law of God, their wiues, their
sonnes, and their daughters, all that could vnder-
stand.
29 The chiefe of them [d] receiued it for their
brethren, and they came to the [e] curse and to the
othe to walk in Gods Law, which was giuen by
Moses the seruant of God, to obserue and doe all
the commandements of the Lord our God, and
his iudgements and his statutes:
30 And that we would not giue our daughters
to the people of ẏ land, neither take their daugh-
ters for our sonnes.
31 And if the people of the lande brought
ware on the Sabbath, or any vitailes to sell, [f] that
we would not take it of them on the Sabbath
and

|| Or, butler.

a Which subscribed to keepe the promise.

|| Or, captaine of Moab.

b Reade Ezra 2. 43.

c Which being idolaters forsooke their wickednesse and gaue themselues to serue God.

d They made the othe in the name of the whole multitude.

e Whereunto they gaue themselues, if they brake the Law, as Deut. 28. 15.

f Which notwithstanding they brake soone after, as chap. 13. 15.

*Leuit.25.4. deut.15.1.

†Ebr. hand.

and on the holy dayes: *and that we woulde let
the seuenth yeere be free, and the debtes of euery
†person.
32 And we made statutes for our selues to giue
by the yeere the third part of a shekel for the ser-
uice of the house of our God,
33 For the g shewbread, and for the dayly of-
fring, & for the daily burnt offring, the Sabbaths,
the new moones, for the solemne feastes, and for
the thinges that were sanctified, and for the sinne
offrings to make an attonement for Israel, and
for all the worke of the house of our God.
34 We cast also lottes for the offering of the
wood, *euen* the Priestes, the Leuites and the peo-
ple to bring it into the house of our God, ||by the
house of our fathers, yeerely at the times appoin-
ted, to burne it vpon the altar of the Lorde our
God, as it is written in the Lawe,
35 And to bring the first fruits of our land, and
the first of all the fruits of all trees, yere by yere,
into the house of the Lord,
36 And the first borne of our sonnes, and of
our cattell, as it is h written in the Lawe, and the
first borne of our bullockes and of our sheepe, to
bring it into the house of our God, vnto ẏ Priests
that minister in the house of our God,
37 And that we shoulde bring the first fruite
of our dough, and our offrings, and the fruite of
euery tree, of wine and of oyle, vnto the Priestes,
to the chambers of the house of our God: and
the tithes of our lande vnto the Leuites, that the
Leuites might haue the tithes in all the cities of
our i trauell.
38 And the Priest, the sonne of Aaron shall
be with the Leuites, when the Leuites take tithes,
and the Leuites shall * bring vp the tenth part of
the tithes vnto the house of our God, vnto the
chambers of the treasure house.
39 For the children of Israel, and the chil-
dren of Leui shall bring vp the offerings of the
corne, of the wine, and of the oile, vnto the cham-
bers: and there *shal be* the vessels of the Sanctua-
rie, and the Priestes that minister, and the porters,
and the singers, and k we wil not forsake the house
of our God.

g This declareth wherefore they gaue this third part of the shekel, which was besides the halfe shekel, that they were bound to pay, Exod.30.13.

||Or, into the house of.

h By this rehearsall is meant that there was no part nor ceremonie in the Lawe, whereunto they did not binde them selues by couenant.

i Wheresoeuer we laboured, or trauelled, there the tithes were due vnto the Lord both by the Law and according to the othe and couenant that we made.

*Nom.18.26.

k We will not leaue it destitute of that, that shall be necessarie for it.

CHAP. XI.

1 Who dwelled in Ierusalem after it was builded, 21 and who in the cities of Iudah.

AND the rulers of the people dwelt in Ierusa-
salem: the other people also cast lots, a to
bring one out of ten to dwell in Ierusalem the ho-
lie citie, and nine parts *to be* in the cities.
2 And the people thanked all the men that
were willing to dwell in Ierusalem.
3 These nowe are the chiefe of the prouince,
that dwelt in Ierusalem, but in the cities of Iudah,
euery one dwelt in his owne possession in the ci-
ties of Israel, the Priests, and the Leuites, and the
Nethinims, and the sonnes of Salomons seruants.
4 And in Ierusalem dwelt *certeine* of the chil-
dren of Iudah, and of the children of Beniamin.
Of the sonnes of Iudah, Athaiah, the sonne of V-
ziiah, the sonne of Zechariah, the sonne of Ama-
riah, the sonne of Shephatiah, the sonne of Maha-
leel, of the sonnes of b Perez,
5 And Maaseiah the sonne of Baruch, the
sonne of Col Hozeh, the sonne of Hazaiah, the
sonne of Adaiah, the sonne of Ioiarib, the sonne
of Zechariah, the sonne of || Shiloni.

a Because their enemies dwelt rounde about them, they prouided that it might be replenished with men, and vsed this policie, because there were few that offred them selues willingly.

b Which came of Perez the sonne of Iudah.

||Or, a Shilonite.

6 All the sonnes of Perez that dwelt at Ieru-
salem, *were* foure hundreth, threescore and eight
valiant men.
7 These also are the sonnes of Beniamin, Sal-
lu, the sonne of Meshullam, the sonne of Ioed,
the sonne of Pedaiah, the sonne of Kolaiah, the
sonne of Maaseiah, the sonne of Ithiel, the sonne
Ieshaiah.
8 And after him Gabai, Sallai, nine hundreth
and twentie and eight.
9 And Ioel the sonne of Zichri *was* gouernour
ouer them: and Iudah, the sonne of Senuah *was*
the second ouer the citie:
10 Of the Priests, Iedaiah, the sonne of Ioia-
rib, Iachin.
11 Seraiah, the sonne of Hilkiah, the sonne of
Meshullam, the sonne of Zadok, the sonne of Me-
raioth, the sonne of Ahitub c *was* chiefe of the
house of God.
12 And their brethren d that did the worke in
the Temple, *were* eight hundreth, twentie and
two: & Adaiah, the sonne of Ieroham, the sonne
of Pelaliah, ẏ sonne of Amzi, ẏ sonne of Zechari-
ah, the sonne of Pashur, the sonne of Malchiah:
13 And his brethren, chiefe of the fathers, two
hundreth and two and fourtie: and Amashsai the
sonne of Azareel, the sonne of Ahazai, the sonne
of Meshilemoth, the sonne of Immer:
14 And their brethren valiant men, an hun-
dreth and eight and twentie: and their ouerseer
was Zabdiel the sonne || of Hagedolim.
15 And of the Leuites, Shemaiah, the sonne of
Hashub, the sonne of Azrikam, the sonne of Ha-
shabiah, the sonne of Bunni.
16 And Shabbethai, and Iozabad of the chiefe
of the Leuites *were* ouer the workes of the house
of God without.
17 And Mattaniah, the sonne of Micha, the
sonne of Zabdi, the sonne of Asaph *was* the chiefe
to e begin the thankesgiuing & prayer: and Bak-
bukiah the second of his brethren, and Abda, the
sonne of Shammua, the sonne of Galal, the sonne
of Ieduthun.
18 All the Leuites in the holy citie *were* two
hundreth fourescore and foure.
19 And the porters Akkub, Talmon and their
brethren that kept the f gates, *were* an hundreth
twentie and two.
20 And the g residue of Israel, of the Priests,
and of the Leuites *dwelt* in all the cities of Iudah,
euerie one in his inheritance.
21 And the Nethinims dwelt in the || fortres, &
Ziha, and Gispa *was* ouer the Nethinims.
22 And the ouerseer of the Leuites in Ierusa-
lem *was* Vzzi the sonne of Bani, the sonne of A-
shabiah, the sonne of Mattaniah, the sonne of Mi-
cha: of the sonnes of Asaph singers *were* ouer the
worke of the house of God.
23 For it *was* the Kings commandement con-
cerning them, that faithfull *prouision should be*
for the singers euery day.
24 And Pethahiah the sonne of Meshezabeel,
of the sonnes of Zerah, the sonne of Iudah, h *was*
at the Kings hand in all matters concerning the
people.
25 And in the villages in their lands, *some*
of the children of Iudah dwelt in Kiriath-arba,
and in the villages thereof, and in Dibon,
and in the villages thereof, and in Iekabzeel,
and

c That is, was the hie Priest.

d That serued and ministred in the Temple.

||Or, of one of the great men.

e That is, he began the psalme, and was the chanter.

f Meaning, of the Temple.

g Of them, which dwelt not in Ierusalem.

||Or, Ophel.

h Was chiefe about the King for all his affaires.

and in the villages thereof,
26 And in Ieshua, and in Moladah, and in
Beth-palet,
27 And in Hazar-shual, and in Beer-sheba, and
in the villages thereof,
28 And in Ziklag, and in Mechonah, and in
the villages thereof,
29 And in En-rimmon, and in Zareah, and in
Iarmuth,
30 Zanoah, Adullam, and in their villages, in
Lachish, and in the fieldes thereof, at Azekah,
and in the villages thereof: and they dwelt from
Beer-sheba, vnto the valley of Hinnom.
31 And the sonnes of Beniamin from Geba,
in Michmash, and Aija, and Beth-el, and in the
villages thereof,
32 And Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboim, Neballat,
35 Lod and Ono, in the carpenters valley.
36 And of the Leuites *were* diuisions in Iudah
and Beniamin.

CHAP. XII.

1 The Priestes and Leuites which came with Zerubbabel vnto Ierusalem, are numbred, 27 and the wal is dedicated.

These also are the Priestes and the Leuites that
[a] went vp with Zerubbabel, the sonne of She-
altiel, and Ieshua: *to wit*, Seraiah, Ieremiah, Ezra,
2 Amariah, Malluch, Hattush,
3 Shecaniah, Rehum, Merimoth,
4 Iddo, Ginnetho, Abiiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiah, Iedaiah: these were
the [b] chiefe of the Priestes, and of their brethren
in the dayes of Ieshua.
8 And the Leuites, Ieshua, Binnui, Kadmiel,
Sherebiah, Iudah, Mattaniah [c] *were* ouer the
thankesgiuings, he, and his brethren.
9 And Bakbukiah and Vnni, *and* their brethren
were about them in the [d] watches.
10 And Ieshua begate Ioiakim: Ioiakim also
begate Eliashib, and Eliashib begate Ioiada.
11 And Ioiada begate Ionathan, and Iona-
than begate Iaddua.
12 And in the dayes of Ioiakim were *these*, the
chiefe fathers of the Priestes: vnder [e] Seraiah *was*
Meraiah, vnder Ieremiah, Hananiah,
13 Vnder Ezra, Meshullam, vnder Amariah,
Iehohanan,
14 Vnder Melicu, Ionathan, vnder Shebaniah,
Ioseph,
15 Vnder Harim, Adna, vnder Maraioth,
Helkai,
16 Vnder Iddo, Zechariah, vnder Ginnithon,
Meshullam,
17 Vnder [f] Abijah, Zichri, vnder Miniamin,
and vnder Moadiah, Piltai,
18 Vnder Bilgah, Shammua, vnder Shemaiah,
Iehonathan,
19 Vnder Ioiarib, Mattenai, vnder Iedaiah,
Vzzi,
20 Vnder Sallai, Kallai, vnder Amok, Eber,
21 Vnder Hilkiah, Hashabiah, vnder Iedaiah,
Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Ioha-
nan and Iaddua *were* the chiefe fathers of the Le-
uites written, and the Priests in the reigne of Da-
rius the Persian.

a From Babylon to Ierusalem.

b Next in dignity to the hie Priests, and which were of the stocke of Aaron.

c Had charge of them that sang the Psalmes.

d They kept their wards & watches according to their turnes, as 1.Chron. 23,6.

e That is, next to Seraiah, or rather of ye order, which was called after the name of Seraiah.

f Whereof was Zacharie Iohn baptists father.

23 The sonnes of Leui, the chiefe fathers *were*
written in the booke of ye Chronicles euen vnto
the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites *were* Hasha-
biah, Sherebiah, & Ieshua the sonne of Kadmiel,
and their brethren about them to giue praise and
thankes, according to the ordinance of Dauid the
man of God, ward ouer [g] against ward.
25 Mattaniah and Bakbukiah, Obadiah, Me-
shullam, Talmon *and* Akkub *were* porters kee-
ping the warde at the thresholdes of the gates.
26 These were in the dayes of Ioiakim, the
sonne of Ieshua, the sonne of Iozadak, and in the
dayes of Nehemiah the captaine, and of Ezra the
Priest and Scribe.
27 And in the dedication of the wall at Ieru-
salem they sought the Leuites out of all their pla-
ces to bring them to Ierusalem to keepe the de-
dication and gladnesse, both with thankesgiuings
and with songs, cymbales, violes & with harpes.
28 Then the †singers gathered themselues to-
gether both from the plaine countrey about Ie-
rusalem, and from the villages of [h] Netophathi,
29 And from the house of Gilgal, and out of
the countreys of Geba, and Azmaueth: for the
singers had built them villages round about Ie-
rusalem.
30 And the Priests and Leuites were purified,
& clensed the people, and the gates, and the wall.
31 And [i] I brought vp the princes of Iudah
vpon the wall, and appointed two great compa-
nies to giue thanks, and the *one* went on the right
hand of the wall toward the dung gate.
32 And after them went Hoshaiah, and halfe
of the princes of Iudah,
33 And Azariah, Ezra and Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Iere-
miah,
35 And of the Priests sonnes with trumpets,
Zechariah the sonne of Ionathan, the sonne of
Shemaiah, the sonne of Mattaniah, the sonne of
Michaiah, the sonne of Zaccur, ye sonne of Asaph.
36 And [k] his brethren, Shemaiah, & Azareel,
Milalai, Gilalai, Maai, Nethaneel, and Iudah, Ha-
nani, with the musicall instruments of Dauid the
man of God: & Ezra the scribe *went* before the.
37 And to the gate of the fountaine, euen o-
uer against them went they vp by [l] the staires of
the citie of Dauid, at the going vp of the wall be-
yond the house of Dauid, euen vnto the water
gate Eastward.
38 And the second companie of them that
gaue thankes, went on the other side, and I after
them, and the halfe of the people *was* vpon the
wall, *and* vpon the towre of the furnaces euen vn-
the broad wall,
39 And vpon the gate of Ephraim, and vpon
the olde gate, and vpon the fishgate, & the towre
of Hananeel, and the towre of Meah, euen vnto
the sheepegate: and they stoode in the gate of the
warde.
40 So stoode the two companies (of them that
gaue thankes) in the house of God, and I and the
halfe of the rulers with me.
41 The Priestes also, Eliakim, Maaseiah, Mi-
niamin, Michaiah, Elioenai, Zechariah, Hananiah,
with trumpets,
42 And Maaseiah, and Shemaiah, and Eleazar,
and Vzzi, and Iehohanan, and Malchijah, and
Elam,

g That is, one after another, and euery one in his course.

† Ebr. sonnes of the singers.

h Which were a certaine familie and had their possessions in the fields, 1.Chro.2.54

i Meaning, Nehemiah.

k That is, the brethren of Zaccur.

l Which was the going vp to the mount Zion, which is called the citie of Dauid.

† Ebr. caused to heare.

Elam, and Ezer: and the singers † sang loud, hauing Izrahiah which *was* the ouerseer.

43 And ẏ same day they offred great sacrifices and reioyced: for God had giuen them great ioy, so that both the women, & the children were ioyfull: and the ioy of Ierusalem was heard farre off.

44 Also at the same time were men appointed [m] ouer the chambers of the store for the offerings (for the first fruites, and for the tithes) to gather into them out of the fieldes of the cities, the portions of the Lawe for the Priests and the Leuites: for Iudah reioyced for the Priests and for the Leuites, that serued.

m Which were chambers appoynted by Hezekiah to put in the tithes, and such things, 2. Chron. 31.11. and nowe were repayred againe for the same vse.

45 And both the singers and the Leuites kept the ward of their God, and the ward of the purification according to the commandement of Dauid, *and* Salomon his sonne.

*1. Chron. 15.16.

46 * For in the dayes of Dauid and Asaph, of olde *were* chiefe singers, and songs of praise and thankesgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the daies of Nehemiah did al Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites [n] gaue the holy things vnto the sonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 The Lawe is read. 3 They separate from them all strangers. 15 Nehemiah reprooueth them that breake the Sabbath. 30 An ordinance to serue God.

AND on that day did they reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite *should not enter into the Congregation of God,

* Deut. 23.3.

2 Because they met not the children of Israel with bread and with water, * but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing.

* Numb. 22.5,6.

3 Now when they had heard the Lawe, they separated from Israel [a] all those that were mixed.

4 ¶ And before [b] this had the Priest Eliashib the ouersight of the chamber of the house of our God, being [c] kinseman to Tobiah:

5 And he had made him a great chamber, and there had they aforetime layde the offrings, the incense, and the vessels, and the tithes of corne, of wine, and of oyle (appointed for the Leuites, and the singers, and the porters) and the offerings of the Priests.

6 But in all this *time* was not I in Ierusalem: for in the two & thirtieth yeere of [d] Artashashte King of Babel, came I vnto the King, and ‖ after certaine dayes I obteined of the King.

7 And when I was come to Ierusalem, I vnderstood [e] the euil that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

8 And it grieued me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to clense the chambers: and thither brought I againe the vessels of the house of God with the meate offring and the incense.

10 And I perceiued that the portions of the Leuites had not bene giuen, and that euery one was fled to his land, *euen* the Leuites and singers that executed the worke.

a That is, all such which had ioyned in vnlawfull mariage, and also these with whom God had forbidden them to haue societie.

b That the separation was made.

c He was ioyned in affinitie with Tobiah the Ammonite, and enemie of the Iewes.

d Called also Darius, Ezra 7.1.

‖ *Or, at the yeeres end.*

e Thus we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fell into such great absurdities: as appeareth also, Exod 32.1.

11 Then reprooued I the rulers & said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember me, O my God, herein, & wipe not out my [f] kindnesse that I haue shewed on the house of my God, and on the offices thereof.

f Hee protesteth that hee did his duety with a good conscience, yet he doeth not iustifie himselfe herein, but desireth God to fauour him, and to be mercifull vnto him for his owne goodnesse sake, as verse 22, and 31.

15 In those dayes sawe I in Iudah them, that trode wine presses on ẏ Sabbath, & that brought in sheaues, and which laded asses also with wine, grapes, & figs, & all burdens, & brought them into Ierusalem vpon the Sabbath day: and [g] I protested to them in the day that they solde vitailes.

g I declared vnto them, that God would not suffer such transgressours of his Lawe to be vnpunished.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reprooued I the rulers of Iudah, and saide vnto them, What euill thing is this that yee do, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought all this plague vpon vs, and vpon this city? yet yee increase the wrath vpon Israel, in breaking the Sabbath.

h Was not this great cause, why God plagued vs in times past? meaning, that if they transgressed now in the same again, their plague should be greater.

19 And when the gates of Ierusalem beganne to be [i] darke before the Sabbath, I cōmanded to shut the gates, and charged that they should not be opened till after the Sabbath, and *some* of my seruants set I at the gates, that there should no burden be brought in on the Sabbath day.

i About the time that the sunne went downe: for the Sabbath lasted from the sunne going downe of the one day, to the sunne setting of the other.

20 So the chapmen and marchants of al marchandise remained once or twise al night without Ierusalem.

21 And I protested among them, & said vnto them, Why tary ye all night about the wall? If ye do it once againe, I wil lay hands vpon you. from that time came they no more on the Sabbath.

22 ¶ And I said vnto the Leuites, that they should clense themselues, and that they shoulde come and [k] keepe the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, & pardon me according to thy great mercy.

k Meaning, of the Temple, that none that was vncleane should enter.

23 In those dayes also I sawe Iewes that married wiues of [l] Ashdod, of Ammon, and of Moab.

l Which was a citie of the Philistims, and they had maried wiues thereof, and so had corrupted their speach and religion.

24 And their children spake halfe in the speach of Ashdod, and coulde not speake in the Iewes language, and according to the language of the *one* people, and of the *other* people.

25 Then I reproued them, and [m] cursed them, and smote certaine of them, and pulled off their haire, and tooke an othe of them by God, Yee shall not giue your daughters vnto their sonnes, neither shall ye take of their daughters vnto your sonnes, nor for your selues.

m That is, I did excommunicate them, and draue them out of the Congregation.

26 *Did not Salomon the king of Israel sinne by these things? yet among many nations was there no King like him: for he was * beloued of his God, and God had made him king ouer Israel: * yet strange women caused him to sinne.

* 1. King. 3.7,13.

* 2. Sam. 12.24,25.

* 1. King. 11.1,4. ecclus. 47.19,20.

27 Shall wee then obey vnto you, to doe all this great euil, and to transgresse against our God, *euen* to marry strange wiues?

28 And

28 And one of the sonnes of Ioiada the sonne
of Eliashib the hie Priest was the sonne in law of
Sanballat the Horonite: but I chased him frō me.
29 Remember them, O my God, that ⁿ defile
the Priesthoode, and the couenant of the Priest-
hoode, and of the Leuites.

n Punish them according to their fault & euil example, which they haue giuen to the rest of thy people contrary to their vocation.

30 Then clensed I them from all strangers,
and appoynted the wardes of the Priestes and of
the Leuites, euery one in his office,
31 And for the offring of the wood at times
appoynted, and for the first fruites. Remember
me, O my God, ᵒ in goodnesse.

o That is, to shew mercie vnto me.

ESTER.

THE ARGVMENT.

BEcause of the diuersitie of names, whereby they vsed to name their Kings, and the supputation of yeeres wherein the Ebrewes and the Grecians do varie, diuers autors write diuersly as touching this Ahashuerosh, but it seemeth Daniel 6.1. & 9.1. that he was Darius King of the Medes and sonne of Astyages, called also Ahashuerosh, which was a name of honour, and signified great & chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth vp some by whom he sendeth comfort, and deliuerance. Herein also is described the ambition, pride and crueltie of the wicked, when they come to honour, and their sudden fall when they are at highest: and how God preserueth, and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahashuerosh maketh a royall feast, 12 whereunto the Queene Vashti will not come, 19 For which cause she is diuorced. 20 The Kings decree touching the preeminence of men.

IN the dayes of ᵃ Ahashuerosh (this
is Ahashuerosh that reigned from
India euen vnto Ethiopia, ouer an
ᵇ hundreth, and seuen and twen-
tie prouinces)
2 In those dayes when the King Ahashue-
rosh ᶜ sate on his throne, which was in the pa-
lace of * Shushan,
3 In the third yeere of his reigne, he made a
feast vnto all his princes and his seruants, *euen* the
power of Persia and Media, and to the captaines
and gouernours of the prouinces *which were* be-
fore him,
4 That he might shewe the riches *and* glorie
of his kingdome, and the honour of his great ma-
iestie many dayes, *euen* an hundreth and foure
score dayes.
5 And when these dayes were expired, the
King made a feast to all the people that were
found in the palace of Shushan, both vnto great
and small, seuen dayes, in the court of the garden
of the Kings palace,

a Called also Darius, who was now the soueraigne Monarch, and had the gouernment of the Medes, Persians and Chaldeans. some thinke hee was Darius Hystaspis sonne, called also Artaxerxes.
b Daniel chap. 6.1. maketh mention but of sixe score, leauing out the number that is vnperfite, as the Scripture in diuers places vseth.
c That is, had rest and quietnesse.
* Nehem. 1.1.

6 *Vnder* an hanging of white, greene, and blue
clothes, fastened with cordes of fine linen and pur-
ple, in siluer rings, & pillars of marble: the ᵈ beds
were of gold, & of siluer vpon a pauement of por-
phyre, and marble and alabaster, and blue colour.
7 And they gaue them drinke in vessels of
golde, and changed vessell after vessell, and royall
wine in abundance according to the ᵉ power of
the King.
8 And the drinking *was* by an order, none
might ᶠ compell: for so the King had appoynted
vnto all the officers of his house, that they should
doe according to euery mans pleasure.
9 ¶ The Queene Vashti made a feast also for
the women in the royall house of King Ahashue-
rosh.
10 Vpon the ᵍ seuenth day when the King was
merie with wine, he commanded Mehuman, Biz-
tha, Harbona, Bigtha, and Abagtha, Zethar, and
Carcas, the seuen eunuches, (that serued in the
presence of King Ahashuerosh)
11 To bring Queene Vashti before the King
with the crowne royall, that he might shewe the

d Which they vsed in those countries in steade of tables.
e As was beseeming for so magnificall a King.
f None might be compelled to drinke more then it pleased him.
g Which was the last day of the feast that the King made for the people, as verse 5.

people and the princes her beautie: for shee was
fayre to looke vpon.
12 But the Queene Vashti refused to come at
the Kings word, † which he had giuen in charge
to the eunuches: therefore the King was very
angrie, and his wrath kindled in him.
13 Then the King said to the wise men, ʰ that
knewe the times (for so was the Kings maner to-
wards all that knew the law and the iudgement:
14 And the next vnto him *was* Carshena,
Shethar, Admatha, Tarshish, Meres, Marsena, *and*
Memucan the seuen princes of Persia and Media,
which sawe the ⁱ Kings face, and sate the first in
the kingdome)
15 What shall we do vnto the Queene Vashti
according to the lawe, because she did not accor-
ding to the word of the King Ahashuerosh by the
commission of the eunuches?

† *Ebr. which was in the hand of the eunuches.*
h That had experience of things as they had learned by diligent marking in continuance of time.
i Which were the chiefe counsellers, that might haue alwayes accesse to him.

16 Then Memucan answered before the King
and the Princes, The Queene Vashti hath not
onely done ᵏ euill against the King, but against
all the princes, and against all the people that are
in all the prouinces of King Ahashuerosh.
17 For the ˡ acte of the Queene shall come a-
broade vnto all women, so that they shall despise
their husbands in their owne eyes, & shall say, The
King Ahashuerosh cōmanded Vashti the Queene
to be brought in before him, but she came not.
18 So shall the ᵐ princesses of Persia and Me-
dia this day say vnto all the Kings Princes, when
they heare of the acte of the Queene: thus *shall*
there be much despitefulnesse and wrath.
19 If it please the King, let a royal decree pro-
ceede from him, and let it be written among the
statutes of Persia, & Media, (& let it not be trans-
gressed) that Vashti come ⁿ no more before King
Ahashuerosh: & let the King giue her royal estate
vnto her companion that is better then she.
20 And when the decree of the King which
shalbe made, shalbe published throughout all his
kingdome (though it be ᵒ great) all the women
shall giue their husbands honour, both great and
small.
21 And this saying pleased the King, and the
princes, and the King did according to the word
of Memucan.
22 For he sent letters into all the prouinces of
the King, into euery prouince according to the
writing thereof, and to euery people after their

k By her disobedience she hath giuen an example to all women to doe the like to their husbands.
l That is, her disobedience.
m Meaning, that they would take first occasion hereof to do the like, and that the rest of women would by continuance doe the same.
n Let her be diuorced, & another made Queene.
o For he had vnder him an hundreth twentie and seuen countries.

p That is, that the wife should be subiect to the husband, and at his commandement.

language, that euery man should p beare rule in
his owne house, and that he shoulde publish it in
the language of the same people.

CHAP. II.

2 After the Queene is put away, certaine yong maydes are brought to the King. 17 Ester pleaseth the King, and is made Queene. 22 Mordecai discloseth vnto the King, those that would betray him.

a That is, he called the matter againe into communication.
b By the seuen wise men of his counsell.

AFter these things, when the wrath of King
Ahashuerosh was appeased, he a remembred
Vashti, and what she had done, and what was decreed
b against her.
2 And the Kings seruants that ministred vnto
him, sayd, Let them seeke for the King beautifull
yong virgins.
3 And let the King appoynt officers through
all the prouinces of his kingdome, & let them gather
all the beautiful yong virgins vnto the palace
of Shushan, into the house of the women, vnder
the hand of Hege ẏ Kings eunuch, c keeper of the
women, to giue them their things d for purification.

c The abuse of these counteys was so great, that they inuented many meanes to serue the lusts of Princes: and therefore, as they ordeined wicked lawes that the King might haue whose daughters he would, so they had diuers houses appointed, as one for them, whiles they were virgins, another when they were concubines, and for the Queenes another.
d Reade what this purification was, verse 12.
*2.King.24.15.

4 And the mayde that shall please the King,
let her reigne in the steade of Vashti. And this
pleased the King, and he did so.
5 ¶ In the citie of Shushan, there was a certaine
Iewe, whose name was Mordecai the sonne
of Iair, the sonne of Shimei, the sonne of Kish a
man of Iemini,
6 Which had bene caryed away from Ierusalem
* with the captiuitie that was caried away
with Iechoniah King of Iudah (whom Nebuchad-nezzar
King of Babel had caryed away.)
7 And he nourished Hadassah, that is Ester,
his vncles daughter: for she had neither father nor
mother, and the mayd was fayre, and beautifull to
looke on: & after ẏ death of her father, & her mother,
Mordecai tooke her for his owne daughter.
8 And when the Kings commandement, and
his decree was published, and many maydes were
brought together to the palace of Shushan, vnder
the hand of Hege, Ester was brought also vnto
the Kings house vnder the hand of Hege the
keeper of the women.
9 And the mayde pleased him, and she founde
fauour in his sight: therefore he caused her things
for purification to be giuen her speedily, and her
† state, and seuen comely maides to be giuen her
out of the Kings house, and hee gaue change to
her and to her maydes of the best in the house of
the women.

† Ebr. portions.

10 But Ester shewed not her people and her
kinred: for Mordecai had charged her, that shee
should not tell it.
11 And Mordecai walked e euery day before
the court of the womens house, to know if Ester
did well, and what should be done with her.
12 And when the course of euery maid came,
to go in to King Ahashuerosh, after that she had
bene twelue moneths according to the maner of
the women (for so were the dayes of their purifications
accomplished, sixe moneths with oyle of
myrhe, and sixe moneths with sweete odours, and
in the purifying of the women:
13 And thus went the maydes vnto the King)
whatsoeuer she required, was f giuen her, to go with
her out of the womens house vnto ẏ kings house.
14 In the euening she went, and on the morow
she returned into the second house of the women
vnder the hand of Shaashgaz the Kings eunuche,

e For though she was taken away by cruel law, yet he ceased not to haue a fatherly care ouer her, and therefore did resort oft times to heare of her.
f What apparel she asked of the eunuch that was hee bound to giue her.

which kept the concubines: shee came in to the
King no more, except shee pleased the King, and
that she were called by name.
15 Nowe when the course of Ester the daughter
of Abihail the vncle of Mordecai (which had
taken her as his owne daughter) came, that shee
should go in to the King, she desired nothing, but
what || Hege the Kings eunuche the keeper of the
women g sayde: and Ester founde fauour in the
sight of all them that looked vpon her.
16 ¶ So Ester was taken vnto King Ahashuerosh
into his house royall in the tenth moneth,
which is the h moneth Tebeth, in the seuenth
yeere of his reigne.
17 And the King loued Ester aboue al the women,
and shee found grace and fauour in his sight
more then all the virgins: so that hee set the
crowne of the kingdome vpon her head, and
made her Queene in stead of Vashti.
18 Then the King made a great feast vnto all
his princes, and his seruants, *which was* the feast of
Ester, and gaue rest k vnto the prouinces, and gaue
gifts, according to the l power of a King.
19 And when ẏ virgins were gathered the m second
time, then Mordecai sate in the Kings gate.
20 Ester had not yet shewed her kindred nor
her people, as Mordecai had charged her: for
Ester did after the word of Mordecai, as when she
was nourished with him.
21 ¶ In those dayes when Mordecai sate in the
Kings gate, two of the Kings eunuches, Bigthan
and Teresh, which kept ẏ doore, were wroth, and
sought to lay n hand on the King Ahashuerosh.
22 And the thing was knowen to Mordecai,
and he tolde it vnto Queene Ester, and Ester certified
the King thereof in Mordecais name: and
when inquisition was made, it was foūd so: therefore
they were both hanged on a tree: and it was
written in the booke of the o Chronicles before
the King.

|| Or, Hegai.
g Wherein her modestie appeared because she sought not apparell to commend her beautie, but stood to the Eunuches appointment.
h Which conteined part of December, and part of Ianuarie.
i That is, made for her sake.
k He released their tribute.
l That is, great and magnifical.
m That is, at the mariage of Ester, which was the second mariage of the King.
n Meaning, to kill him.
o In the Chronicles of the Medes and Persians, as Chap.10.2.

CHAP. III.

1 Haman, after he was exalted obtained of the King, that all the Iewes should bee put to death, because Mordecai had not done him worship as other had.

AFter these things did King Ahashuerosh promote
Haman the sonne of Hammedatha the
Agagite, and exalted him, and set his seate aboue
all the princes that were with him.
2 And all the Kings seruants that were at the
Kings gate, bowed their knees, and reuerenced
Haman for the King had so commanded concerning
him: but Mordecai a bowed not the knee,
neither did reuerence.
3 Then the Kings seruants which were at the
Kings gate, said vnto Mordecai, Why transgressest
thou the Kings commandement?
4 And albeit they spake dayly vnto him, yet
he would not heare them: therefore they b tolde
Haman, that they might see how Mordecais matters
would stand: for he had tolde them, that he
was a Iewe.
5 And when Haman saw that Mordecai bowed
not the knee vnto him, nor did reuerence vnto
him, then Haman was full of wrath.
6 Now he † thought it too litle to lay handes
onely on Mordecai: and because they had shewed
him the people of Mordecai, Haman sought to
destroy all the Iewes, that were throughout the
whole kingdome of Ahashuerosh, *euen* the people
of Mordecai.

a The Persians maner was to kneele downe and reuerence their Kings, and such as he appointed in chiefe authoritie, which Mordecai would not do to this ambitious and proud man.
b Thus we see that there is none so wicked, but they haue their flatterers to accuse the godly.
† Ebr. despised in his eyes.

7 In the first moneth (that is the moneth
c Nisan) in the twelfe yere of King Ahashuerosh,
they cast Pur (that is a lot) d before Haman, from
day to day, and from moneth to moneth, *vnto* the
twelfe moneth, that is the moneth e Adar.
8 Then Haman said vnto King Ahashuerosh,
There is a people scattered, and dispersed among
the people in all the prouinces of thy kingdome,
and their lawes *are* diuers from all people, and
they doe not obserue the f Kings lawes: therefore
it is not the Kings profite to suffer them.
9 If it please the King, let it be written that
they may be destroyed, and I wil † pay ten thou-
sand talents of siluer by the handes of them that
haue the charge of this businesse to bring it into
the Kings treasurie.
10 Then the King tooke his ring from his
hand, & gaue it vnto Haman the sonne of Ham-
medatha the Agagite the Iewes aduersarie.
11 And the King sayd vnto Haman, Let the
siluer be thine, and the people to doe with them
as it pleaseth thee.
12 Then were ẏ Kings || scribes called on the
thirteenth day of the first moneth, and there was
written (according to all that Haman cōmanded)
vnto the Kings officers, and to the captaines that
were ouer euery prouince, & to the rulers of euery
people, *and* to euery prouince, according to the
writing thereof, and to euery people according
to their language: in the name of King Ahashue-
rosh was it written, & sealed with the Kings ring.
13 And the letters were sent † by postes into
all the Kings prouinces, to roote out, to kill and
to destroy all the Iewes, both yong & olde, chil-
dren and women, in one day vpon the thirteenth
day of the twelft moneth, (which is the moneth
Adar) and to spoyle them as a praye.
14 The contents of the writing *was*, that there
should be giuen a commandement in all prouin-
ces, & published vnto all people, that they should
be ready against the same day.
15 And the postes compelled by the Kings
commandement went foorth, and the comman-
dement was giuen in the palace at Shushan: and
the King and Haman sate drinking, but the g citie
of Shushan was in perplexitie.

c Which answereth to part of March and part of April.
d To know what moneth and day should be good to enterprise this thing, that it might haue good incresse: but God disappointed their lots and expectation.
e Conteining part of Februarie, and part of March.
f These be the two arguments which commonly the worldlings & the wicked vse toward princes against the godly, that is, the contempt of their lawes, and diminishing of their profite: without respect howe God is either pleased or displeased.
† Ebr. weigh.
|| Or, secretaries.
† Ebr. the hands of postes.
g To wit, the Iewes, that were in Shushan.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the King against the Iewes. 16 She willeth that they pray for her.

NOwe when Mordecai perceiued all that was
done, Mordecai rent his clothes, and put
on sackecloth, and ashes, and went out into the
middes of the citie, and cryed with a great crye,
and a bitter.
2 And he came euen before the Kings a gate,
but he might not enter within the Kings gate, be-
ing clothed with sackecloth.
3 And in euery prouince, *and* place, whither
the Kings charge and his commission came, there
was great sorowe among the Iewes, and fasting,
and weeping and mourning, and † many lay in
sackecloth and in ashes.
4 ¶ Then Esters maydes and her eunuches
came and tolde it her: therefore the Queene was
very heauie, and she sent raiment to clothe Mor-
decai, and to take away his sackecloth from him,
but he receiued it not.
5 Then called Ester Hatach *one* of the Kings
eunuches, whome he † had appointed to serue her,
and gaue him a commandement vnto Mordecai,
to knowe what it was and why it was.
6 So Hatach went forth to Mordecai vnto the
streete of the citie, which was before ẏ kings gate.
7 And Mordecai tolde him of all that which
had come vnto him, and of the † summe of the
siluer that Haman had promised to pay vnto the
Kings treasures, because of the Iewes, for to de-
stroy them.
8 Also he gaue him the || copy of the writing
and commission, that was giuen at Shushan, to de-
stroy them, that he might shew it vnto Ester and
declare it vnto her, and to charge her that shee
should goe in to the King, and make petition and
supplication before him for her people.
9 ¶ So when Hatach came, he tolde Ester the
wordes of Mordecai.
10 Then Ester sayd vnto Hatach, and com-
maunded him *to say* vnto Mordecai,
11 All the Kings seruants and the people of
the Kings prouinces doe knowe, that whosoeuer,
man or woman, that commeth to the King into
the inner court, which is not called, there *is* a law
of his, that he shal die, except him to whome the
King holdeth out the golden rodde, that hee may
liue. Nowe I haue not bene called to come vnto
the King these thirtie dayes.
12 And they certified Mordecai of Esters
wordes.
13 And Mordecai sayde, that they should an-
swere Ester *thus*, Thinke not with thy selfe that
thou shalt escape in the Kings house, more then
all the Iewes.
14 For if thou holdest thy peace at this time,
† comfort and deliuerance b shall appeare to the
Iewes out of another place, but thou and thy fa-
thers house shall perish: and who knoweth whe-
ther thou art come to the kingdome for c such
a time?
15 Then Ester commanded to answere Mor-
decai,
16 Goe, *and* assemble all the Iewes that are
found in Shushan, & fast ye for me, and eate not,
nor drinke in three dayes, day nor night. I also
and my maydes wil fast likewise, and so wil I goe
in to the King, which is not according to the law:
and if I perish, d I perish.
17 So Mordecai went his way, and did accor-
ding to all that Ester had commanded him.

a Because hee would aduertise Ester of this cruell proclamation.
† Ebr. sackecloth and ashes were spread for many.
† Ebr. had caused to stand before her.
† Ebr. declaration.
|| Or, contents.
† Ebr. breathing.
b Thus Mordecai spake in the confidence of that faith, which all Gods children ought to haue: which is, that God will deliuer them, though all worldly meanes faile.
c For to deliuer Gods Church out of these present dangers.
d I will put my life in danger and referre the successe to God, seeing it is for his glory and the deliuerance of his Church.

CHAP. V.

1 Ester entreth in to the King, and biddeth him and Haman to a feast. 13 Haman prepareth a galous for Mordecai.

ANd on the third a day Ester put on her royall
apparell, and stood in the court of the Kings
palace within, ouer against the Kings house: and
the King sate vpon his royall throne in the Kings
palace ouer against the gate of the house.
2 And when the King saw Ester the Queene
standing in ẏ court, she found fauour in his sight:
and the King b helde out the golden scepter that
was in his hand: so Ester drew neere, and touched
the top of the scepter.
3 Then sayde the King vnto her, What wilt
thou, Queene Ester? & what is thy request? it shall
be euen c giuen thee to the halfe of ẏ kingdome.
4 Then sayd Ester, If it please the King, let
the King & Haman come this day vnto the ban-
ket, that I haue prepared for him.

a To wit, after that the Iewes had begun the fast.
b Which was a signe that her comming was agreeable vnto him, as Chap. 4.11.
c Meaning hereby, that whatsoeuer she asked, should be graunted, as Mat. 6.23.

5 And the King sayde, Cause Haman to make
haste that he may doe as Ester hath sayd. So the
King and Haman came to the banket that Ester
had prepared.
6 And the King sayde vnto Ester at the ban-
ket of [d] wine, What is thy petition, that it may be
giuen thee? and what is thy request? it shall euen
be performed vnto the halfe of the kingdome.

d Because they vsed to drinke excessiuely in their bankets, they called the banket by the name of that, which was most in vse or esteemed.

7 Then answered Ester, and sayd, My petition
and request *is*,
8 If I haue found fauour in the sight of the
King, and if it please the King to giue me my pe-
tition, and to perfourme my request, let the King
and Haman come to the banket that I shall pre-
pare for them, and I will doe to morowe accor-
ding to the Kings [e] saying.

e I wil declare what thing I demaund.

9 ¶ Then went Haman foorth the same day
ioyfull and with a glad heart. But when Haman
sawe Mordecai in the Kings gate, that he stoode
not vp, nor mooued for him, then was Haman
full of indignation at Mordecai.
10 Neuerthelesse Haman refrained himselfe:
and when he came home, he sent, and called for
his friendes, and Zeresh his wife.
11 And Haman tolde them of the glory of
his riches, and the multitude of his children, and
all the things wherein the King had [f] promoted
him, & howe that he had set him aboue the prin-
ces and seruants of the King.

f Thus the wicked when they are promoted, in stead of acknowledging their charge and humbling themselues, waxe ambitious, disdainefull, and cruell.

12 Haman sayde moreouer, Yea, Ester the
Queene did let no man come in with the King to
the banket that she had prepared, saue me: and to
morow am I bidden vnto her also with the King.
13 But all this doth nothing auaile me, as long
as I see Mordecai the Iew sitting at ŷ Kings gate.
14 Then sayde Zeresh his wife and all his
friendes vnto him, Let them make a tree of fiftie
[g] cubites hie, and to morowe speake thou vnto
the King, that Mordecai may be hanged thereon:
then shalt thou goe ioyfully with the King vnto
the banket. And the thing pleased Haman, and
he caused to make the tree.

g Meaning, the highest that could be found.

CHAP. VI.

1 The King turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 and commaundeth Haman to cause Mordecai to be had in honour.

THe same night † ŷ King slept not, & he com-
manded to bring the booke of ŷ records, *and*
the Chronicles: & they were read before ŷ King.

† *Ebr. the kings sleepe departed.*

2 Then it was found written that Mordecai
* had tolde of Bigtana, and Teresh two of the
Kings eunuches, keepers of the doore, who sought
to lay hands on the King Ahashuerosh.

* *Chap. 2. 21.*

3 Then the King said, What honour and dig-
nitie hath bene giuen to Mordecai [a] for this. And
the Kings seruants that ministred vnto him, sayd,
There is nothing done for him.

a For he thought it vnworthie his estate to receiue a benefite, and not reward it.

4 And the King sayde, Who is in the court?
(Nowe Haman was come into the inner court of
the Kings house, that hee might speake vnto the
King to [b] hang Mordecai on the tree that he had
prepared for him.)

b Thus while the wicked imagine the destruction of others, they themselues fall into the same pit.

5 And the Kings seruants sayd vnto him, Be-
holde, Haman standeth in the court. And ŷ King
sayd, Let him come in.
6 And when Haman came in, the King sayde
vnto him, What shalbe done vnto Haman, whome
the King will honour? Then Haman thought in
his heart, To whome would the King doe honour
more then to me?
7 And Haman answered the King, The man
whome the King would honour,
8 Let them bring *for him* royall apparell,
which the King *vseth* to weare, & the [c] horse that
the King rideth vpon, and that the crowne royall
may be set vpon his head.

c Meaning hereby that the King should make him next vnto himselfe, as Ioseph hereby was knowen to be next to Pharaoh, Gene. 41. 42.

9 And let the raiment and the horse be deli-
uered by ŷ hand of one of the Kings most noble
princes, & let them apparell the man (whome the
King wil honour) and cause him to ride vpon the
horse thorow the streete of the citie, & proclaime
before him, Thus shall it be done vnto the man,
whome the King will honour.
10 Then the King said to Haman, Make haste,
take ŷ raiment & the horse as thou hast said, & do
so vnto Mordecai the Iew, ŷ sitteth at the Kings
gate: let nothing faile of all that thou hast spoken.
11 So Haman tooke the raiment & the horse,
and arayed Mordecai, and brought him on horse
backe thorowe the streete of the citie, and pro-
claimed before him, Thus shall it be done to the
man whome the King will honour.
12 And Mordecai came againe to the Kings
gate, but Haman hasted home mourning and his
head couered.
13 And Haman tolde Zeresh his wife, and all
his friends all that had befallen him. Then said his
wise men & Zeresh his wife vnto him, If Morde-
cai *be* of the seede of ŷ Iewes, before whom thou
hast begun to fall, thou shalt not preuaile against
him, [d] but shalt surely fall before him.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing, which he hath decreed shall come to passe.

14 And while they were yet talking with him,
came the Kings eunuches and hasted to bring Ha-
man vnto the banket that Ester had prepared.

CHAP. VII.

3 The Queene biddeth the King and Haman againe & prayeth for her selfe and her people. 6 She accuseth Haman, and he is hanged on the gallows, which he had prepared for Mordecai.

SO the King and Haman came to banket with
the Queene Ester.
2 And the King said againe vnto Ester on the
second day at the banket of [a] wine, What is thy
petition, Queene Ester, that it may be giuen thee?
and what is thy request? It shall be euen perfour-
med vnto the halfe of the kingdome.

a Reade Chap. 5. 6.

3 And Ester the Queene answered, and sayd,
If I haue found fauour in thy sight, O King, and
if it please the King, let my life be giuen me at my
petition, and my people at my request.
4 For we are solde, I, and my people, to be de-
stroyed, to be slaine and to perish: but if we were
solde for seruants, and for handmaides, I would
haue helde my tongue: although the aduersarie
could not [b] recompence the Kings losse.

b Haman could not so much profit the King by this his malice, as hee should hinder him by the losse of the Iewes, and the tribute which he hath of them.

5 Then King Ahashuerosh answered, and sayd
vnto the Queene Ester, Who is he? and where is
he that † presumeth to doe thus?

† *Ebr. filleth his heart.*

6 And Ester sayd, The aduersarie and enemie
is this wicked Haman. Then Haman was afrayd
before the King and the Queene.
7 And the King arose from ŷ banket of wine
in his wrath, *and went* into the palace garden: but
Haman stood vp, to make request for his life to
the Queene Ester: for he sawe that there was a
[c] mischiefe prepared for him of the King.

c His conscience did accuse him, that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

8 And when the King came againe out of
the palace garden, into the house where they
dranke wine, Haman was [d] fallen vpon the bed
where-

d He fell downe at the beds feete or couche, whereupon she sate, and made request for his life.

whereon Ester *sate*: therefore the King sayde, Will he force the Queene also before me in the house? As the word went out of the Kings mouth, they [e] couered Hamans face.

e This was the maner of the Persians, when one was out of the Kings fauour.

9 And Harbonah one of the eunuches, sayde in the presence of the King, Beholde, there standeth yet the tree in Hamans house fiftie cubites hie, which Haman had prepared for Mordecai, that spake [f] good for the King. Then the King said, Hang him thereon.

f Which discouered the conspiracie against the King, Chap.2.21,22.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 *After the death of Haman was Mordecai exalted.* 14 *Comfortable letters are sent vnto the Iewes.*

THe same day did King Ahashuerosh giue the house of Haman ẏ aduersarie of ẏ Iewes vnto the Queene Ester. And Mordecai [a] came before the King: for Ester tolde what he was [b] vnto her.

a That is, was receiued into the Kings fauour and presence.

b That he was her vncle, and had brought her vp.

2 And the King tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feete weeping, & besought him that he would put away the [c] wickednesse of Haman the Agagite, and his deuice that he had imagined against the Iewes.

c Meaning, that he should abolish the wicked decrees, which hee had made for the destruction of the Iewes.

4 And the King held out the golden [d] scepter toward Ester. Then arose Ester, and stoode before the King,

d Reade Chap.5.2.

5 And said, If it please the King, and if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For howe can I suffer and see the euill, that shall come vnto my people? Or howe can I suffer and see the destruction of my kinred?

7 And the King Ahashuerosh sayde vnto the Queene Ester, and to Mordecai the Iewe, Behold, I haue giuen Ester the house of Haman, whome they haue hanged vpon the tree, because he || laid hand vpon the Iewes.

|| Or, went about to slay the Iewes.

8 Write yee also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring (for the writings written in the Kings name, and sealed with the Kings ring, may no [e] man reuoke.)

e This was the lawe of the Medes and Persians, as Dan.6.15: notwithstanding the King reuoked the former decree granted to Haman for Esters sake.

9 Then were the Kings Scribes called at the same time, euen in the third moneth, that is the moneth [f] Siuan, on the three and twentieth *day* thereof: and it was written, according to all as Mordecai commanded vnto the Iewes and to the princes, and captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundreth and seuen and twentie prouinces, vnto euery prouince, according to the [g] writing thereof, and to euery people after their speech, and to the Iewes, according to their writing, and according to their language.

f Which conteineth part of May and part of Iune.

g That is, in such letters and language as was vsual in euery prouince.

10 And hee wrote in the King Ahashuerosh name, and sealed it with the kings ring: and hee sent letters by postes on horsebacke *and* that rode on *beastes* of price, *as* dromedaries *and* || coltes of mares.

|| Or, mules.

11 Wherein the King granted the Iewes (in what cities soeuer they were) to gather them selues together, and to stand for [h] their life, & to roote out, to slay & to destroy all the power of the people & of the prouince that vexed them, both children and women, and to spoyle their goods,

h That is, to defend themselues against all that would assaile them.

12 Vpon one day in all the prouinces of King Ahashuerosh, *euen* in the thirteenth *day* of the twelft moneth, which is the moneth [i] Adar,

i Which hath part of Februarie and part of March.

13 The copie of the writing *was*, howe there should be a commandement giuen in all & euery prouince, published among all the people, & that the Iewes shoulde bee ready against that day to [k] auenge themselues on their enemies.

k The king gaue them libertie to kill all that did oppresse them.

14 So the postes rode vpon *beasts* of price, *and* dromedaries, & went forth with speede, to execute the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blewe, and white, and with a great crowne of gold, and with a garment of fine linen and purple, and the citie of Shushan reioyced and was glad.

16 *And* vnto the Iewes was come light and [l] ioy and gladnesse, and honour.

l He sheweth by these wordes that follow, what this light was.

17 Also in all and euery prouince, and in all and euery citie and place, where the Kings commandement & his decree came, *there was* ioy and gladnesse to the Iewes, a feast and good day, and many of the people of the land [m] became Iewes: for the feare of the Iewes fell vpon them.

m Conformed themselues to the Iewes religion.

CHAP. IX.

1 *At the commandement of the King, the Iewes put their aduersaries to death.* 14 *The ten sonnes of Haman are hanged.* 17 *The Iewes keepe a feast in remembrance of their deliuerance.*

SO in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them (but it [a] turned contrary: for the Iewes had rule ouer them that hated them)

a This was by Gods great prouidence, whereby the ioy of the wicked was turned into sorowe, and the teares of the godly into gladnesse.

2 The Iewes gathered them selues together into their cities throughout all the prouinces of the King Ahashuerosh, to lay hand on such as sought their hurt, and no man coulde withstande them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the King [b] exalted the Iewes: for the feare of Mordecai fell vpon them.

b Did them honour, and shewed them friendship.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their [c] enemies with strokes of the sword and slaughter, and destruction, and did what they woulde vnto those that hated them.

c Which had conspired their death by the perswasion of the wicked Haman.

6 And at Shushan the palace slewe the Iewes and destroyed [d] fiue hundreth men.

d Besides those three hundreth, that they slew the second day, as vers.15.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaiezatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slewe they: but they layd not their hands [e] on the spoyle.

e Whereby they declared that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they fought not for their owne gaine, but to execute his vengeance.

11 On the same day came the number of those

that were slaine, vpon the palace of Shushan be-
fore the King.
12 And the King sayd vnto the Queene Ester,
The Iewes haue slaine in Shushan the palace and
destroyed fiue hundreth men, & the ten sonnes of
Haman: what haue they done in the rest of the
Kings prouinces? and what is thy petition, that it
may be giuen thee? or what is thy request more-
ouer, that it may be performed?
13 Then sayd Ester, If it please the King, let it
be granted also to morow to the Iewes that are in
Shushan, to do according [f] vnto this daies decree,
ẏ they may hang vpon ẏ tree Hamans ten sonnes.
14 And the King charged to doe so, and the
decree was giuen at Shushan, and they hanged
Hamans ten sonnes.
15 ¶ So the Iewes that were in Shushan, assem-
bled themselues vpon the fourteenth day of the
moneth Adar, & slew three hundreth men in Shu-
shan, but on the spoyle they laid not their hand.
16 And the rest of the Iewes that were in the
Kings prouinces assembled themselues, and stood
for [g] their liues, and had rest from their enemies,
and slew of them that hated them, [h] seuentie and
fiue thousand: but they layde not their hand on
the spoyle.
17 *This they did* on the [i] thirteenth day of the
moneth Adar, and rested the fourteenth day ther-
of, and kept it a day of feasting and ioy.
18 But the Iewes that were in Shushan assem-
bled themselues on the thirteenth *day*, and on the
fourteenth therof, & they rested on the fifteenth
of the same, and kept it a day of feasting and ioy.
19 Therefore the Iewes of the villages that
dwelt in the vnwalled townes, [k] kept the foure-
teenth day of the moneth Adar with ioy and fea-
sting, *euen* a ioyfull day, and euery one sent pre-
sents vnto his neighbour.
20 ¶ And Mordecai wrote [l] these words, and
sent letters vnto all the Iewes that were through
all the prouinces of the King Ahashuerosh, *both*
neere and farre,
21 Inioyning them that they shoulde keepe
the fourteenth day of the moneth Adar, and the
fifteenth day of the same, euery yeere.
22 According to the dayes wherein the Iewes
rested from their enemies, and the moneth which
was turned vnto them from sorowe to ioy, and
from mourning into a ioyfull day, to keepe them
the dayes of feasting, and ioy, and [m] to send pre-
sents euery man to his neighbour, and giftes to
the poore.
23 And the Iewes promised to doe as they had
begun, and as Mordecai had written vnto them,
24 Because Haman the sonne of Hammedatha
the Agagite all the Iewes aduersarie, had imagined
against the Iewes, to destroy them, and had [n] cast
Pur (that is a lot) to consume and destroy them.
25 And when [o] she came before the King, hee
commanded by letters, Let his wicked [p] deuise
(which hee imagined against the Iewes) turne
vpon his owne head, and let them hang him and
his sonnes on the tree.
26 Therefore they called these dayes Purim, by
the name of Pur, *and* because of all the words of
this letter, & of that which they had seene besides
this, and of that which had come vnto them.
27 The Iewes *also* ordeined, and promised for
them and for their seede, and for all that ioyned
vnto them, that they would not ‖ faile to obserue
those [q] two dayes euery yeere, according to their
writing, and according to their season,
28 And that these dayes shoulde bee remem-
bred and kept throughout euery generation and
euery familie, and euery prouince, and euery citie:
euen these daies of Purim should not faile among
the Iewes, and the memorial of them should not
perish from their seede.
29 And the Queene Ester the daughter of Abi-
hail & Mordecai the Iew wrote with all ‖ authori-
tie (to confirme this letter of Purim ẏ second time)
30 And he sent letters vnto all the Iewes to the
hundreth and seuen and twentie prouinces of the
kingdome of Ahashuerosh, with [r] words of peace
and trueth,
31 To confirme these dayes of Purim, accor-
ding to their seasons, as Mordecai the Iewe and
Ester the Queene had appointed them, & as they
had promised for them † selues and for their seede
with [s] fasting and prayer.
32 And the decree of Ester confirmed these
words of Purim, and was written in the booke.

CHAP. X.

The estimation and authoritie of Mordecai.

AND the King Ahashuerosh laide a tribute vp-
on the land, and vpon the yles of the sea.
2 And all the actes of his power, and of his
might, and the declaration of the dignitie of
Mordecai, wherewith the King magnified him, are
they not written in the booke of the Chronicles
of the Kings of Media and Persia?
3 For Mordecai the Iewe was the second vn-
to King Ahashuerosh, & great among the Iewes,
and [a] accepted among the multitude of his bre-
thren, who procured the wealth of his people,
and spake peaceably to all his seede.

f This she requireth, not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

g Reade Chap. 8,11.

h Meaning, that they laid hands on none, that were not the enemies of God.

i Meaning, in all places sauing in Shushan.

k As the Iewes do euen to this day, calling it in the Persians language Purim, that is, the day of lots.

l The Iewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that follow.

m He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerance, the maintenance of mutuall friendship, and reliefe of the poore.

n Reade Chap. 3.7.

o That is, Ester.

p These are the wordes of the kings commandement, to disanul Hamans wicked enterprise.

‖ Or, transgresse.

q Meaning the fourteenth and the fifteenth day of the moneth Adar.

‖ Or, strength, & efficacie.

r Which were letters declaring vnto them quietnesse & assurance, and putting them out of doubt and feare.

† Ebr. soules.

s That they would obserue this feast with fasting, and earnest prayer, which in Ebrewe is signified by this word (their cry).

a These three poynts are here set forth in commendation, and necessary for him, that is in authoritie: to haue the fauour of the people, to procure their wealth, and to be gentle, and louing towards them.

IOB.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not only extremely afflicted in outward things & in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehement words, and subtill disputations brought him almost to despaire: for they set forth God as a seuere Iudge, and mortall enemie vnto him, which had cast him off, therfore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did al his affliction. Notwithstanding he did constantly resist them, & at length had good successe. In this story we haue to marke that Iob maintaineth a good cause, but handleth it euil: againe his aduersaries haue an euil matter, but they defend it craftily. For Iob held that God did not alway punish mē according to their sinnes, but that he had secrete iudgements, whereof man knew not the cause, and therfore man could not reason against God therein, but he should be conuicted. Moreouer, he was assured that God had not reiected him, yet through his great torments, and affliction he brasteth forth into many inconueniences both of words and sentences,

sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doeth not handle well. Againe the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, & mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14.14. and Iames setteth out his patience for an example, Iames 5.11.

CHAP. I.

1 The holinesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.

THere was a man in the lande of
a Vz called Iob, & this man b was
an vpright and iust man, c one
that feared God, and eschewed
euill.
2 And he had seuen sonnes, & three daughters.
3 His d substance also was seuen thousande
sheepe, and three thousand camels, and fiue hun-
dreth yoke of oxen, and fiue hundreth shee asses,
and his familie was very great, so that this man
was the greatest of all the † men of the e East.
4 And his sonnes went and banketed in their
houses, euery one his day, and sent, & called their
three sisters to eate and drinke with them.
5 And when the dayes of their banketting
were gone about, Iob sent, and f sanctified them,
and rose vp early in the morning, and g offered
burnt offrings *according* to the number of them
all. For Iob thought, It may be that my sonnes
haue sinned, & h blasphemed God in their hearts:
thus did Iob i euery day.
6 ¶ Nowe on a day when the k children of
God came and stoode l before the Lorde, Satan
m came also among them.
7 Then the Lorde sayd vnto Satan, Whence
n commest thou? And Satan answered the Lord,
saying, o From compassing the earth to and fro,
and from walking in it.
8 And the Lorde sayd vnto Satan, Hast thou
not considered my seruant Iob, howe none is like
him in the earth? an vpright and iust man, one
that feareth God, and escheweth euill?
9 Then Satan answered the Lorde, and sayd,
Doeth Iob feare God for p nought?
10 Hast thou not made q an hedge about him
and about his house, and about all that hee hath
on euery side? thou hast blessed the worke of his
hands, & his substance is increased in the land.
11 But stretch out now thine hand & r touch
all that he hath, *to see* if hee will not blaspheme
thee to s thy face.
12 Then the Lorde sayde vnto Satan, Lo, all
that he hath *is* in t thine hand: onely vpon him-
selfe shalt thou not stretch out thine hand. So Sa-
tan departed from the u presence of the Lord.
13 ¶ And on a day, when his sonnes and his
daughters were eating and drinking wine in their
eldest brothers house,
14 There came a messenger vnto Iob, & sayd,
The oxen were plowing, and the asses feeding in
their places,
15 And the x Shabeans came violently, and
tooke them: yea, they haue slaine the seruants
with the edge of the sword: but I onely am esca-
ped alone to tell thee.
16 And whiles he was yet speaking, another
came, and sayd, The y fire of God is fallen from
the heauen, and hath burnt vp the sheepe and the
seruants, and deuoured them: but I onely am esca-
ped alone to tell thee.
17 And whiles hee was yet speaking, another
came, and said, The Caldeans set out three bands,
and fel vpon the camels, & haue taken them, and
haue slaine the seruants with the edge of ÿ sword:
but I onely am escaped alone to tell thee.
18 And whiles he was yet speaking, came an
other, and sayd, Thy z sonnes, and thy daughters
were eating, & drinking wine in their eldest bro-
thers house,
19 And behold, there came a great winde from
beyond the wildernesse, and smote the foure cor-
ners of the house, which fell vpon the children,
and they are dead, and I onely am escaped alone
to tell thee.
20 Then Iob arose, and a rent his garment, and
shaued his head, & fell downe vpon the ground,
and worshipped,
21 And sayd, * Naked came I out of my mo-
thers wombe, and naked shall I returne b thither:
the Lord hath giuen, and the Lord hath taken it:
c blessed be the Name of the Lord.
22 In all this did not Iob sinne, nor charge
God d foolishly.

a That is, of the countrey of Idumea, as Lament. 4. 21. or bordering thereupon: for the land was called by the name of Vz the sonne of Dishan the sonne of Seir, Gene. 36.28.
b Forasmuch as he was a Gentile, and not a Iewe, and yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.
c Hereby is declared, what is meant by an vpright and iust man.
d His children and riches are declared, to commend his vertue in his prosperitie, and his patience, and constancie, when God had taken them from him.
† *Ebr. children.*
e Meaning, the Arabians, Chaldeans, Idumeans, &c.
f That is, commanded them to be sanctified: meaning, that they should consider the faultes, that they had committed, and reconcile themselues for the same.
g That is, he offered for euery one of his children an offering of reconciliation, which declared his religion toward God, and the care that hee had toward his children. h In Ebrewe it is, and blessed God, which is sometime taken for blaspheming & cursing, as here, and 1. Kings 21.10. and 13. &c. i While the feast lasted. k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will. l Because our infirmitie cannot comprehende God in his maiestie, he is set foorth vnto vs as a King, that our capacitie may be able to vnderstand that which is spoken of him. m This declareth that although Satan be aduersarie to God, yet he is compelled to obey him, and doe him all homage, without whose permission and appointment hee can doe nothing. n This question is asked for our infirmitie: for God knewe whence hee came. o Herein is described the nature of Satan, which is euer ranging for his praye, 1. Pet. 5.8. p He feareth thee not for thine owne sake, but for the commoditie that he receiueth by thee. q Meaning, the grace of God [illegible] Iob, as a [illegible] all tentations. r This signifieth, that Satan is not able to touch vs, but it is God that must doe it. s Satan noteth the vice, whereunto men are commonly giuen, that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

t God giueth not Satan power ouer man to gratifie him, but to declare that hee hath no power ouer man, but that which God giueth him.
u That is, went to execute that which God had permitted him to doe: for els hee can neuer goe out of Gods presence.
x That is, the Arabians.
y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, forasmuch as he might see, that not onely men were his enemies, but that God made warre against him.
z This last plague declareth that when one plague is past which seemeth hard to be borne, God can send vs another [illegible] more grieuous, to trie [illegible] and teach them obedience.
a Which came not of impatiencie, but declareth that the children of God are not insensible like blockes, but that in their patience they feele affliction, and griefe of minde: yet they keepe a meane herein, and rebell not against God, as the wicked doe. * Eccl. 5.14. [illegible] b That is, into the belly of the earth, which is the mother of all. c Hereby he confesseth that God is iust, and good, although his hand be sore vpon him. d [illegible] declared that God did all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friendes visite him.

ANd on a day the a children of God came and
stood before the Lord, and b Satan came al-
so among them, and stood before the Lord.
2 Then the Lord sayde vnto Satan, Whence
commest thou? And Satan answered the Lorde,
and sayd, From compassing the earth to and fro,
and from walking in it.
3 And the Lord sayd vnto Satan, Hast thou
not considered my seruant Iob, howe none is like
him in the earth? * an vpright and iust man, one
that feareth God, and escheweth euill? for yet
he continueth in his vprightnesse, [illegible]
thou mouedst me against him, [illegible]
without cause.

a That is the Angels, Chap. 1.6. b Reade Chap. 1.6. * Chap. 1. 1. 8. 14. c He [illegible] that he [illegible] to feare God [illegible] [illegible]

4 And Satan answered the Lorde, and sayde,
e Skin for skin, and all that euer a man hath, will
he giue for his life.
5 But stretch nowe out thine hand, and touch
his f bones and his flesh, *to see* if he will not blas-
pheme thee to thy face.
6 Then the Lord sayd vnto Satan, Loe, he is
in thine hand, but saue g his life.
7 ¶ So Satan departed from the presence of
the Lord, and smote Iob with sore h boyles, from
the sole of his foote vnto his crowne.
8 And hee tooke a i potshard to scrape him,
and he sate downe among the ashes.
9 Then sayd his k wife vnto him, Doest thou
l continue yet in thine vprightnes? m Blaspheme
God, and dye.
10 But he sayd vnto her, Thou speakest like a
foolish woman: what? shall we receiue good at
the hand of God, and not n receiue euill? In all
this did not Iob sinne with his o lippes.
11 Now when Iobs three p friendes heard of
all this euill that was come vpon him, they came
euery one from his owne place, *to wit*, Eliphaz
the Temanite, & Bildad the Shuhite and Zophar
the Naamathite: for they were agreed together to
come to lament with him, and to comfort him.
12 So when they lift vp their eyes a farre off,
they knewe him not: therefore they lift vp their
voyces and wept, and euery one of them rent his
garment, and sprinkled q dust vpon their heads
toward the heauen.
13 So they sate by him vpon the ground seuen
dayes, and seuen nightes, and none spake a worde
vnto him: for they sawe, that the griefe *was*
very r great.

e Hereby hee meant that a mans owne skin is dearer vnto him then another mans.
f Meaning, his owne person.
g Thus Satan can goe no further in punishing, then God hath limitted him.
h This sore was most vehement, wherewith also God plagued the Egyptians, Exod. 9.9. and threatneth to punish the rebellious people, Deut. 28.27. so that this tentation was most grieuous: for if Iob had measured Gods fauour by the vehemencie of his disease, hee might haue thought that God had cast him off.
i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorowe of his disease.
k Satan vseth the same instrument against Iob, as hee did against Adam.
l Meaning, what gainest thou to serue God, seeing he thus plagueth thee as though he were thine enemie? This is the most grieuous tentation of the faithfull, when their faith is assailed, and when Satan goeth about to perswade them, that they trust in God in vaine.
m For death was appointed to the blasphemer, and so she meant that he should be soone rid out of his paine.
n That is, to be patient in aduersitie, as we reioyce when he sendeth prosperitie, and so to acknowledge him to be both mercifull and iust.
o Hee so bridled his affections, that his tongue through impatiencie did not murmure against God.
p Which were men of authoritie, wise and learned, and as the the Septuagint write, Kings, & came to comfort him, but when they saw how he was visited, they conceiued an euill opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his sinnes.
q This was also a ceremonie, which they vsed in those countreys, as ÿ renting of their clothes in signe of sorow, &c.
r And therefore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 *Iob complaineth and curseth the day of his birth.* 11 *He desireth to die, as though death were the end of all mans miserie.*

AFterward a Iob opened his mouth, and b cur-
sed his day.
2 And Iob cryed out, and sayd,
3 Let the day c perish, wherein I was borne,
and the night when it was sayde, There is a man
childe conceiued.
4 Let that day be darkenesse, let not God
d regard it from aboue, neither let the light shine
vpon it,
5 *But* let darkenesse, and the e shadowe of
death staine it: let the cloude remaine vpon it,
and let them make it fearefull as a bitter day.
6 Let darkenesse possesse that night, let it not
be ioyned vnto the dayes of the yeere, nor let it
come into the count of the moneths.

a The seuen dayes ended, Chap. 2.13.
b Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh, Rom. 7.18. and after a maner yeeldeth, yet in the end he getteth victorie, though hee was in the meane time greatly wounded.
c Men ought not to be weare of their life, and curse it, Because of the infirmities that it is subiect vnto, but because they are giuen to sinne & rebellion against God.
d Let it be put out of the number of dayes, and let it not haue the light of the sunne to seperate it from the night.
e That is, most obscure darkenesse, which maketh them afrayd of death, that are in it.

7 Yea, desolate be that night, and let no ioye
be in it.
8 Let them that curse the day, (being f ready
to renue their mourning) curse it.
9 Let the starres of that twilight be dimme
through darkenesse of it: let it looke for light,
but haue none: neither let it g see the † dawning
of the day,
10 Because it shut not vp the doores of my
mothers wombe: nor hid sorowe from mine eyes.
11 h Why dyed I not in the birth? or why dy-
ed I not, when I came out of the wombe?
12 Why did the knees preuent me? and why
did I sucke the breasts?
13 For *so* should I nowe haue i lyen and bene
quiet, I should haue slept then, *and* bene at rest,
14 With the Kings & counselers of the earth,
which haue builded themselues k desolate places:
15 Or with the princes that had golde, *and*
haue filled their houses with siluer.
16 Or *why* was I not hid, as an vntimely birth,
either as infants, *which* haue not seene the light?
17 The wicked l haue there ceased from *their*
tyrannie, and there they that laboured valiantly,
are at rest.
18 The m prisoners rest together, *and* heare
not the voyce of the oppressour.
19 There are small and great, and the seruant
is free from his master.
20 Wherefore is the light giuen to him that is
in miserie? and n life vnto them that haue heauie
hearts?
21 Which long for death, and if it come not,
they would euen search it more then treasures:
22 Which ioy for gladnesse, *and* reioyce when
they can finde the graue.
23 *Why is the light giuen* to the man whose
way is o hid, and whom God hath hedged in?
24 For my sighing commeth before I eate,
and my roarings are powred out like the water.
25 For the thing I p feared, is come vpon me,
and the thing ÿ I was afrayd of, is come vnto me.
26 I had no peace, neither had I quietnesse,
neither had I rest, q yet trouble is come.

f Which curse the day of their [illegible] let them lay [illegible] curse vpon the night.
g Let it bee alwayes night, and neuer see day.
† Ebr. the eye lids of the morning.
h This and that which followeth, declareth that when man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.
i The vehemencie of his afflictions made him to vtter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to brast out into this errour of the wicked.
k He noteth the ambition of those which for their pleasure, as it were, change the order of nature, & build in most barren places, because they would hereby make their names immortall.
l That is, by death the crueltie of the tyrants hath ceased.
m All they that sustaine any kinde of calamitie and miserie in this world: which he speaketh after the iudgement of the flesh.
n Hee sheweth that the benefites of God are not comfortable, except the heart be ioyfull, and the conscience quieted.
o This seeth not how to come out of his miseries, because hee dependeth not on Gods prouidence.
p In my prosperitie I looked euer for a fall, as is come nowe to passe.
q The feare of troubles that should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 *Iob is reprehended of impatiencie,* 7 *and vniustlie,* 17 *and of the presumption of his owne righteousnesse.*

THen Eliphaz the Temanite answered, and
sayd,
2 If wee assay to commune with thee, wilt
thou be grieued? but a who can withholde him-
selfe from speaking?
3 Beholde, thou hast taught many, and b hast
strengthened the wearie hands.
4 Thy wordes haue confirmed him that was
falling, and thou hast strengthened the weake
knees.
5 But now it is come vpon thee, and thou art
grieued: it toucheth thee, and thou art troubled.
6 Is not this thy c feare, thy confidence, thy
patience, and the vprightnesse of thy wayes?
7 Remember, I pray thee: who euer perished

a Seeing thy [illegible] impatiencie.
b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe.
c Thus he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.

being an [d] innocent? or where were the vpright
destroyed?
8 As I haue seene, they that [e] plow iniquitie,
and sowe wickednesse, reape the same.
9 With the [f] blast of God they perish, and
with the breath of his nostrels are they consumed.
10 The roaring of the [g] Lion, and the voyce
of the Lionesse, and the teeth of the Lions whelps
are broken.
11 The Lion perisheth for lacke of pray, and
the Lions whelps are scattered abroad.
12 But a thing was brought to me [h] secretlie,
and mine eare hath receiued a litle thereof.
13 In the thoughts of the visions of the night,
when sleepe falleth on men,
14 Feare came vpon me, & dread which made
all my bones [i] to tremble.
15 And the winde passed before me, and made
the haires of my flesh to stand vp.
16 *Then* stoode *one*, and I knew not his face:
an image *was* before mine eyes, *and* in [k] silence
heard I a voyce, *saying*,
17 Shall man be more [l] iust then God? or
shall a man be more pure then his maker?
18 Beholde, he founde no stedfastnesse in his
Seruants, and laid follie vpon his [m] Angels.
19 Howe much more in them that dwell in
houses of [n] clay, whose foundation is in the dust,
which shall be destroyed before the moth?
20 They be destroyed from [o] the morning vn-
to the euening: they perish for euer, [p] without
regarde.
21 Doth not their dignitie goe away with the?
doe they not die, and that without [q] wisedome?

d He concludeth that Iob was [illegible] [illegible] that God handled him so extremely, which is the argument that the carnall men make against the children of God.
e They that doe euill, can not but receiue euill.
f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.
g Though men according to their office doe not punish tyrants (whome for their crueltie he compareth to lyons, and their children to their whelpes) yet God doth [illegible] [illegible] will punish them.
h Seeing that I haue not before, was declared vnto me by vision: that is, that whosoeuer thinketh him selfe iust, shall be found a sinner, when he commeth before God. i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that the authoritie thereof might bee had in greater reuerence. k When all things were quiet, or when the feare was somewhat aswaged, as God appeared to Eliah, 1.King.19.12. l He prooueth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie. m If God finde imperfection in his Angels, when they are not maintained by his power, how much more shal he lay follie to mans charge, when he would iustifie himselfe against God? n That is, in this mortall bodie, subiect to corruption, 2.Cor.5.1. o They see death continually before their eyes, and dayly approching toward them. p No man for all this doth consider it. q That is, before that any of them were so wise as to thinke on death.

CHAP. V.

1. 2 Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power who destroyeth the wicked, and deliuereth his.

Call nowe, if any will [a] answere thee, and to
which of the Saints wilt thou turne?
2 Doubtlesse [b] anger killeth the foolish, and
enuie slayeth the idiot.
3 I haue seene the [c] foolish well rooted, and
suddenly I [d] cursed his habitation, *saying*,
4 His [e] children shall be farre from saluation,
and they shal be destroyed in the [f] gate, and none
shall deliuer them.
5 The hungrie shall eate vp his haruest: yea,
they shall take it from among the [g] thornes, and
the thirstie shall drinke vp their substance.
6 For miserie commeth not foorth of the dust,
[h] neither doeth affliction spring out of the earth.
7 But man is borne vnto [i] trauell, as the
sparks flie vpward.

a He willeth Iob to consider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging against God as he doeth.
b Murmuring against God in afflictions increaseth the paine, and vttereth mans follie.
c That is, the sinner that hath not the feare of God.
d I was not moued with his prosperitie, but knew that God had cursed him and his. e Though God sometime suffer the fathers to passe in this world, yet his iudgement will light vpon their wicked children. f By publique iudgement they shall be condemned, and none shall pitie them. g Though there be but two or three eares left in the hedges, yet these shall be taken from him. h That is, the earth is not the cause of barrennesse and mans miserie, but his owne sinne. i Which declareth that sinne is [illegible] [illegible] [illegible] nature; for before sinne it was not subiect to paine and affliction.

8 But I would inquire [k] at God, and turne my
talke vnto God:
9 Which [l] doeth great things and vnsearcha-
ble, *and* marueilous things without number.
10 He [m] giueth raine vpon the earth, & pow-
reth water vpon the streetes,
11 And setteth vp on hie them that be low, that
the sorowfull may be exalted to saluation.
12 He scattereth the deuises of the craftie: so
that their hands can not accomplish that which
they doe enterprise.
13 [*] He taketh the wise in their craftinesse, and
the counsell of the wicked is made foolish.
14 They meete with [n] darkenesse in the day
time, and [o] grope at noone day, as in the night.
15 But he saueth the [p] poore from the sword,
from their [q] mouth, and from the hand of the vi-
olent man,
16 So that the poore hath *his* hope, but iniqui-
tie shall [r] stop her mouth.
17 Beholde, blessed *is* the man whome God
correcteth: therefore refuse not thou the chasti-
sing of the Almightie.
18 For he maketh the wound, and bindeth it
vp: he smiteth, and his hands make whole.
19 He shall deliuer thee in [s] sixe troubles, and
in the seuenth the euill shall not touch thee.
20 In famine he shall deliuer thee from death:
and in battell from the power of the sword.
21 Thou shalt be hid from the scourge of the
tongue, and thou shalt not be afraide of destructi-
on when it commeth.
22 *But* thou shalt [t] laugh at destruction and
dearth, and shalt not be afraid of the beast of the
earth.
23 For the stones of the fielde [u] shall be in
league with thee, and the beasts of the fielde shall
be at peace with thee.
24 And thou shalt knowe, that peace *shalbe*
in thy tabernacle, and thou shalt visit thine ha-
bitation, and shalt not [x] sinne.
25 Thou shalt perceiue also, that thy seede
shalbe great, and thy posteritie as the grasse of the
earth.
26 Thou shalt goe to thy graue in [y] a full age,
as a ricke *of corne* commeth in due season *into the
barne*.
27 Lo, [z] thus haue we inquired of it, *and* so it
is: heare this and know it for thy selfe.

k If I suffered as thou doest, I would seeke vnto God.
l He counselleth Iob to humble himselfe vnto God, as whome all creatures are [illegible] in a good [illegible] [illegible] [illegible] that man is inexcusable, except he glorifie God in all his workes.
m He sheweth by particular examples, what the workes of God are.
* 1.Cor.3.19.
n In things plaine and euident they shew themselues fooles in stead of wise men.
o This declareth that God punisheth the worldly wise, [illegible] [illegible] Deut.28.29.
p That is, he that humbleth himselfe before God.
q He compareth the slander of the wicked to sharpe swordes.
r If the wicked be compelled at Gods workes to stoppe their mouthes, much more they that professe God.
s He will send trouble after trouble, that his children may not for one time, but continually trust in him: [illegible] [illegible] shall haue a comfortable issue, euen in the greatest and the last, which is here called the seuenth.
t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce. u When we are in Gods fauour, all creatures shall serue vs. x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended. y Though the children of God haue not alwayes this promise performed, yet God doeth recompense it otherwise to their aduantage. z We haue learned these points by experience, that God punisheth not the innocent, that man can not compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man [illegible] [illegible] commeth for his owne sinne.

CHAP. VI.

1 Job answereth, that his paine is more grieuous then his fault. 8 He wisheth death. 14 He complaineth of his friends.

But Iob answered and said,
2 Oh that my griefe were well weighed,
and my miseries were layed together in the [a] ba-
lance!
3 For it would be now heauier then the sande
of the sea: therefore my words are [b] swallowed vp.
4 For the arrowes of the Almightie *are* in me,
the venim whereof doth drinke vp my spirit, *and*
the terrours of God [c] fight against me.

a To know whether I complaine without iust cause.
b My griefe is so great, that I lack wordes to expresse it.
c Which declareth that he was not onely afflicted in bodie, but wounded in conscience, which is the greatest torment that the [illegible] can haue.

5 Doeth the [d] wilde asse bray when hee hath
grasse? or loweth the oxe when he hath fodder?
6 That which is [e] vnsauerie, shall it be eaten
without salt? or is there any taste in the white of
an egge?
7 Such things as my soule refused to touch, as
were sorowes, are my meate.
8 Oh that I might haue my [f] desire, and that
God would grant me the thing that I long for!
9 That is, that God would destroy me: that
he would let his hand go, and cut me off,
10 Then should I yet haue comfort, (though
I burne with sorowe, let him not spare) [g] because
I haue not denied the wordes of the Holy one.
11 What power haue I that I should endure?
or what is mine [h] end, if I should prolong my life?
12 Is my strength the strength of stones? *or* is
my flesh of brasse?
13 Is it not so, that there is in me no [i] helpe?
and that ‖ strength is taken from me?
14 He that is in miserie, ought to be comfor-
ted of his neighbour: but men haue forsaken the
feare of the Almightie.
15 My brethren haue deceiued me as a [k] brook,
and as the rising of the riuers they passe away.
16 Which are blackish with yce, *and* wherein
the snow is hid.
17 But in time they are dried vp with heate
and are consumed: and when it is hote they faile
out of their places,
18 *Or* they depart from their way and course,
yea, they vanish and perish.
19 They that goe to Tema, [l] considered them,
and they that goe to Sheba, waited for them.
20 *But* they were confounded: when they
hoped, they came thither and were ashamed.
21 Surely nowe are ye *like* [m] vnto it: ye haue
seene *my* fearefull plague, and are afraide.
22 Was it because I saide, Bring vnto me? or
giue a rewarde to me of your [n] substance?
23 And deliuer me from the enemies hand, or
ransome me out of the hand of tyrants?
24 Teach me, and I will [o] holde my tongue: &
cause me to vnderstand, wherein I haue erred.
25 How [p] stedfast are the wordes of righte-
ousnesse? and what can any of you iustly reproue?
26 Doe ye imagine to reproue [q] wordes, that
the talke of the afflicted should be as the winde?
27 Ye make your wrath to fall vpon the fa-
therlesse, and digge a pit for your friend.
28 Now therefore be content to [r] looke vpon
me, for I will not lie before your face.
29 Turne, I pray you, let there be none ini-
quitie: returne, I say, *and ye shall see* yet my righ-
teousnesse in that behalfe. Is there iniquitie in my
tongue? doeth not my mouth feele sorowes?

d Thinke you that I crie without cause, seeing the brute beasts do not complaine when they haue what they would? e Can a mans taste delite in that that hath no fauour? meaning, that none take pleasure in affliction, seeing they can not away with things that are vnsauerie to the mouth. f Herein he sinneth double, both in wishing through impacience to die, and also in desiring of God a thing which was not agreeable to his will. g That is, let me die at once, before I come to distrust in Gods promes through mine impatiencie. h He feareth least he shoulde be brought to inconuenience, if his sorowes should continue. i Haue I not sought to helpe my selfe as much as was possible? ‖ *Or, wisedome, or, law.* k He compareth those friendes which comfort vs not in miserie, to a brooke, which in sommer, when wee neede waters, is drie, in winter is hard frozen, and in the time of raine, when we haue no neede, it ouerfloweth with water. l They that passe thereby to goe into the hote countries of Arabia, thinke to finde water there, to quench their thirst, but they are deceiued. m That is, like to this brooke, which deceiueth them, that thinke to haue water there in their neede, as I looked for consolation at your hands. n He toucheth the worldlings, which for no necessitie will giue part of their goods, and much more these men, which would not giue him comfortable words. o Shew me wherein I haue erred, and I will confesse my fault. p Hee that hath a good conscience, doeth not shrinke at the sharpe wordes or reasonings of others, except they be able to perswade him by reason. q Doe you cauil at my wordes, because I should be thought to speake foolishly, which am now in miserie? r Consider whether I speake as one that is driuen to this impatiencie through very sorow, or as an hypocrite, as you condemne me.

CHAP. VII.

1 Iob sheweth the shortnesse and miserie of mans life.

Is there not an appointed time to man vpon
earth? and *are not* his dayes as the dayes of an
[a] hireling?
2 As a seruant longeth for the shadowe, and as
an hireling looketh for *the ende* of his worke,
3 So haue I had as an inheritance the [b] mo
neths of vanitie, and painefull nights haue bene
appointed vnto me.
4 If I layed me downe, I sayde, When shall
I arise? and measuring the euening I am euen full
with tossing to and fro vnto ẏ dawning of ẏ day.
5 My flesh is [c] clothed with wormes and fil-
thinesse of the dust: my skin is rent, and become
horrible.
6 My dayes are swifter then [d] a weauers shit-
tle, and they are spent without hope.
7 Remember that my life is but a winde, *and*
that mine eye shall not returne to see pleasure.
8 The eye that hath seene me, shall see mee
no more: thine eyes *are* vpon me, and I shall be
no longer.
9 [e] *As* the cloude vanisheth and goeth away,
so he that goeth downe to the graue, shall [f] come
vp no more.
10 He shall returne no more to his house, nei-
ther shall his place knowe him any more.
11 Therefore I will not [g] spare my mouth, *but*
will speake in the trouble of my spirite, *and* muse
in the bitternesse of my minde.
12 Am I a sea [h] or a whale fish, that thou kee-
pest me in warde?
13 When I say, My couch shall relieue me,
and my bed shall bring *comfort* in my meditation,
14 Then fearest thou me [i] with dreames, and
astonishest me with visions.
15 Therefore my soule [k] chuseth rather to be
strangled *and* to die, then *to be in* my bones.
16 I abhorre it, I shall not liue alway: [l] spare
me then, for my dayes *are* but vanitie.
17 What is man, that thou [m] doest magnifie
him, and that thou settest thine heart vpon him?
18 And doest visite him euery morning, and
triest him euery moment?
19 How long will it be *yer* thou depart from
me? thou wilt not let me alone whiles I may
swallow my spittle.
20 I haue [n] sinned, what shal I do vnto thee?
O thou preseruer of men, why hast thou set me
as a marke against thee, so that I am a burden
vnto my selfe?
21 And why doest thou not pardon my tres-
passe? and take away mine iniquitie? for nowe
shall I sleepe in the dust, and if thou seekest me in
the morning, I shall [o] not be *founde*.

a Hath not an hired seruant some rest and ease? then in this my continuall torment I am worse then an hireling. b My [illegible] hath con[illegible] from mo[illegible] moneth, [illegible] haue lo[illegible] hope in [illegible] c This [illegible] that his d[illegible] was rare [illegible] horrible. d Thus he spea[illegible]keth in respect of the breuitie of mans life, which passeth without hope of returning: in consideration whereof he desireth God to haue compassion on him. e If thou beholde me in thine anger, I shall not be able to stand in thy presence. f Shall no more enioy this mortall life. g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by words, and thus he speaketh as one ouercome with griefe of minde. h Am not I a poore wretch? what needest thou then to lay so much paine on me? i So that I can haue no rest, night nor day. k He speaketh as one ouercome with sorow, and not of iudgement or of the examination of his faith. l Seeing my terme of life is so short, let me haue some rest and ease. m Seeing that man of himselfe is so vile, why doest thou giue him that [illegible] to contend against him? [illegible] vseth all [illegible] all tentations [illegible] of perswasion with God, that he might stay his hand. n After [illegible] brasteth forth, and leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that [illegible] ed his faith. o That is, I shall be dead.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked and preserueth the good.

THen answered Bildad the Shuhite, and said,
2 Howe long wilt thou talke of these
things? & how long shal the words of thy mouth
[a] *be as* a mightie winde?
3 Doeth God peruert iudgement? or doeth
the Almightie subuert iustice?
4 If thy sonnes haue sinned against him, and
he hath sent them into the place of their [b] ini-
quitie,

a He declareth that their wordes which would diminish any thing from the iustice of God, [illegible] as a puffe of winde [illegible] b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God.

5 Yet

c That is, if thou [illegible] betime, [illegible] God cal-leth thee to re-pentance. d Though the be-ginning be not so pleasant as thou wouldest desire, yet in the ende thou shalt haue suf-ficient occasion to content thy selfe. e He willeth Iob to examine al anti-quitie, and he shall finde it true which he here saith. f Meaning, that it is not ynough to haue the experi-ence of our selues, but to be confir-med by the exam-ples of them that were before vs. g As a rush cannot growe without moystnesse, so can not the hypocrite, because he hath not faith, which is moistened with Gods Spirit. h Which is to day, and to morowe swept away. i He compareth the iust to a tree, which although it be remoued out of one place vnto a-nother, yet flori-sheth: so the af-fliction of the god-ly turneth to their profite. k That is, so that there remaine no-thing there to prooue whether the tree had growen there or no. l To bee planted in another place, where it may grow at pleasure. m If thou bee godly, hee will giue thee occasion to reioyce, and if not, thine affliction shall increase.

5 Yet if thou c wilt early seeke vnto God, and
pray to the Almightie,
6 If thou be pure and vpright, then surely he
will awake vp vnto thee, and he will make the
habitation of thy righteousnesse prosperous.
7 And though thy beginning d be small, yet
thy latter ende shall greatly encrease.
8 e Inquire therefore, I pray thee, of the former
age, & prepare thy selfe to search of their fathers.
9 (For we are but f of yesterday, and are igno-
rant: for our dayes vpon earth are but a shadow)
10 Shall not they teach thee and tell thee, and
vtter the wordes of their heart?
11 Can a rush g growe without myre? or
can the grasse growe without water?
12 Though it were in greene and not cutte
downe, yet shall it wither before any other herbe.
13 So are the paths of all that forget God, and
the hypocrites hope shall perish.
14 His confidence also shalbe cut off, and his
trust shalbe as the house of a h spyder.
15 He shall leane vpon his house, but it shall
not stand: he shall holde him fast by it, yet shall
it not endure.
16 The i tree is greene before the sunne, and
the branches spread ouer the garden thereof.
17 The rootes thereof are wrapped about the
fountaine, & are folden about the house of stones.
18 If any plucke it from his place, and it k de-
nie, saying, I haue not seene thee,
19 Beholde, it will reioyce l by this meanes
that it may growe in another molde.
20 Behold, God will not cast away an vpright
man, neither will he take the wicked by the hand,
21 Till he haue filled thy mouth with m laugh-
ter, and thy lippes with ioy.
22 They that hate thee, shall be clothed with
shame, and the dwelling of the wicked shall not
remaine.

CHAP. IX.

1 Iob declareth the mightie power of God, and that mans righ-teousnesse is nothing.

a Iob here answe-reth to that point of Eliphaz and Bildads oration, touching the iu-stice of God, and his innocencie, confessing God to be absolute in iu-stice, & man to be nothing in respect. b Of a thousand things, which God could lay to his charge, man cannot answere him one. c He declareth what is the infir-mitie of man, by [illegible] and [illegible] [illegible] could set forth his power. d These are the names of certaine starres, whereby hee meaneth that all starres both knowen and vnknowen are at his ap-pointment. e I am not able to comprehend his workes, which are common & before mine eyes, much lesse in those things, which are hid and secret.

Then Iob answered, and sayd,
2 I knowe verily that it is so: for howe
should man compared to God be a iustified?
3 If he would dispute with him, he could not
answere him one thing of a b thousand.
4 He is wise in heart, & mighty in strength: who
hath bene fierce against him and hath prospered?
5 He remoueth the mountaines, & they feele
not when he ouerthroweth them in his wrath.
6 He c remoueth the earth out of her place,
that the pillars thereof doe shake.
7 He commandeth the sunne, & it riseth not:
he closeth vp the starres, as vnder a signet.
8 Hee himselfe alone spreadeth out the hea-
uens, and walketh vpon the height of the sea.
9 He maketh the starres d Arcturus, Orion, and
Pleiades, and the climates of the South.
10 He doeth great things, and vnsearcheable:
yea, marueilous things without number.
11 Lo, when he goeth e by me, I see him not:
and when he passeth by, I perceiue him not.
12 Beholde, when he taketh a pray, f who can
make him to restore it? who shall say vnto him,
What doest thou?
13 God g will not withdrawe his anger, and
the most mightie helpes h doe stoupe vnder him.
14 Howe much lesse shall I answere him? or
howe should I finde out i my wordes with him?
15 For though I were iust, yet could I k not an-
swere, but I would make supplication to my Iudge.
16 If I cry, and he answere me, yet would I
not beleeue, that he heard my voyce.
17 For he destroyeth me with a tempest, and
woundeth me without cause.
18 He will not suffer me to take my breath,
but filleth me with bitternesse.
19 If we speake of strength, beholde, hee is
strong: if we speake of iudgement, who shall
bring me in to pleade?
20 If I should iustifie my selfe, mine owne
mouth shall condemne me: o if I would be per-
fite, he shall iudge me wicked.
21 Though I were perfite, yet I know not my
soule: therefore abhorre I my life.
22 This is one point: therefore I said, He de-
stroyeth the p perfite and the wicked.
23 If the scourge should suddenly slay, should
God r laugh at the punishment of the innocent?
24 The earth is giuen into the hand of the
wicked: hee s couereth the faces of the Iudges
thereof: if not, where t is he? or who is he?
25 My daies haue bin more swift then a post:
they haue fled, and haue seene no good thing.
26 They are passed as with the most swift
ships, and as the eagle that flyeth to the pray.
27 If u I say, I will forget my complaint, I
will cease from my wrath, and comfort me,
28 Then I am afraid of al my sorrowes, know-
ing that thou wilt not iudge me innocent.
29 If I be wicked, why x labor I thus in vaine?
30 If I y wash my selfe with snowe water, and
purge mine hands most cleane,
31 Yet shalt thou plunge mee in the pit, and
mine owne z clothes shall make me filthie.
32 For he is not a man as I am, that I shoulde
answere him, if we come together to iudgement.
33 Neither is there any vmpire a that might
lay his hand vpon vs both.
34 Let him take his rod away from me, and let
not his feare astonish me:
35 Then will I speake, and feare him not: b but
because I am not so, I hold me still.

f He would not [illegible] when God doeth [illegible] his [illegible] [illegible] can controle him. g God wil not be appeased for ought that man can lay for himselfe for his iustification. h That is, all the reasons that man can lay to his [illegible] their cause. i How should I be able to answere him by eloquence, when he [illegible] his [illegible] that albeit they were eloquent in talke, yet they are not in heart, [illegible] which they speake. k Meaning, in his owne opinion, signifying, that man will iudge [illegible] flatter himselfe to be righteous, which before God is abomination. l Whiles I am in my paine, I cannot but brast foorth in-to many inconue-niences, although I know that God is iust. m I am not able to feele my [illegible] so great, as I feele the weight of his plagues: [illegible] he speaketh to condemne his dul-nesse, and to iusti-fie God. n After he hath accused his owne weaknes, he con-tinueth to [illegible] God of iust power. o If I would stand in mine owne de-fence, yet God hath iust cause to condemne me, if he examine mine heart & conscience. p If God punish according to his iustice, he will de-stroy as well them that are counted perfite as them that are wicked. q To wit, the wicked. r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5.3. why should he suffer the innocents to be so long tor-mented by them? s That they can not see to doe iustice. t That can shewe the contrary? u I thinke not to fall into these affections, but my sorowes bring me to these manifold infirmities, and my conscience condemneth me. x Why doeth not God destroy me at once: thus he speaketh according to the infirmitie of the flesh. y Though I seeme neuer so pure in mine owne eyes, yet all is corrup-tion before God. z Whatsoeuer I would vse to couer my filthinesse with, shall disclose me so much more. a Which might make an accord betweene God and me, speaking of impatiencie, and yet confessing God to be iust in punishing him. b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is wearie of his life, and setteth out his fragilitie before God. 20 He desireth him to stay his hand. 22 A descrip-tion of death.

My soule is cut off a though I liue: I will leaue
my b complaint vpon my selfe, & will speake

a I am more like to a dead man then to one liuing, according to the flesh. b I will make an ample declaration of my torments and [illegible] God.

in

c He would not that God should proceede against him by his secret iustice, but by the ordinarie meanes that he punisheth others.
d Is it agreeable to thy iustice to doe me wrong?
e Wilt thou be without compassion?
f Wilt thou giue light to the wicked and condemne me?
g Doest thou iudge of ignorance?
h Art thou inconstant and changeable, as the times, to day a friend, to morow an enemie?
i By affliction thou keepest me as in a prison, and restrainest me from doing euill, neither can any let me at libertie.
k In these eight verses following, he describeth the mercie of God in the wonderfull creation of man, and thereon groundeth that God should not shew himselfe rigorous against him.
l A brittle as a pot of clay.
m That is, reason and vnderstanding, and many other gifts whereby man excelleth all earthly creatures.
n That is thy fatherly care and prouidence, whereby thou preseruest me, and without the which I should perish streight way.
o Though I be not fully able to comprehend these things, yet I must needes confesse that it is so.
p I will alway walke in feare and humilitie, knowing that none is iust before thee.

in the bitternesse of my soule.
2 I will say vnto God, c Condemne me not: shewe me, wherefore thou contendest with me.
3 Thinkest thou it d good to oppresse me, and to cast off the e labour of thine handes, and to fauour the f counsell of the wicked?
4 Hast thou g carnall eyes? or doest thou see as man seeth?
5 Are thy dayes as mans h dayes? or thy yeeres, as the time of man,
6 That thou inquirest of mine iniquitie, and searchest out my sinne?
7 Thou knowest that I cannot doe i wickedly: for none can deliuer me out of thine hand.
8 Thine k handes haue made me, and fashioned me wholly round about, and wilt thou destroy me?
9 Remember, I pray thee, ỹ thou hast made me as l the clay, & wilt thou bring me into dust again?
10 Hast thou not powred me out as milke, and turned me to cruds like cheese?
11 Thou hast clothed me with skin and flesh, and ioyned me together with bones and sinewes.
12 Thou hast giuen me life, and m grace: and thy n visitation hath preserued my spirit.
13 Though thou hast hid these things in thine heart, yet I know o that it is so with thee.
14 If I haue sinned, then thou wilt streightly looke vnto me, and wilt not holde me giltlesse of mine iniquitie.
15 If I haue done wickedly, wo vnto me: if I haue done righteously, I will not p lift vp mine head, being full of confusion, because I see mine affliction.
16 But let it increase: hunt thou me as a lyon: returne and shew thy selfe q marueilous vpon me.
17 Thou renuest thy plagues against me, and thou increasest thy wrath against me: r changes and armies of sorowes are against me.
18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!
19 And that I were as I had not bene, but brought from the wombe to the graue.
20 Are not my dayes fewe? let him f cease, and leaue off from me, that I may take a litle comfort,
21 Before I go and shal not t returne, euen to the land of darkenesse and shadow of death:
22 Into a land, I say, darke as darkenesse it selfe, and into the shadow of death, where is none u order, but the light is there as darkenesse.

q Iob being sore assaulted in this battell betweene the flesh and the spirite, brasteth out into these affections, wishing rather short dayes then long paine. r That is, diuersitie of diseases and in great abundance, shewing that God hath infinite meanes to punish man. f He wisheth that God would leaue off his affliction, considering his great miserie and the breuitie of his life. t He speaketh thus in the person of a sinner, that is ouercome with passions & with the feeling of Gods iudgements, & therefore can not apprehend in that state the mercies of God and comfort of the resurrection. u No distinction betweene light & darknes, but where all is very darknes it selfe.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that liue godly.

Then answered Zophar the Naamathite, and sayd,
2 Should not the multitude of wordes be answered? or should a great a talker be iustified?
3 Should men hold their peace at thy lies? and when thou mockest others, shall none make thee ashamed?
4 For thou hast sayde, b My doctrine is pure, and I am cleane in thine eyes.
5 But oh that God would speake and open his lippes against thee!
6 That he might shewe thee the c secrets of wisedome, how thou hast deserued double, according to right: know therefore that God hath forgotten thee for thine iniquitie.
7 Canst thou by searching finde out God? canst thou finde out ỹ Almightie to his perfection?
8 The heauens are hie, what canst thou doe? d it is deeper then ỹ hel, how canst thou know it?
9 The measure thereof is longer then ỹ earth, and it is broader then the sea.
10 If he cut off and e shut vp, or gather together, who can turne him backe?
11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.
12 Yet vaine man would be wise, though man newe borne is like a wilde asse f colte.
13 If thou g prepare thine heart, and stretch out thine hands toward him:
14 If iniquitie be in thine h hand, put it farre away, & let no wickednes dwel in thy Tabernacle.
15 Then truly shalt thou lift vp thy i face without spot, and shalt be stable, and shalt not feare.
16 But thou shalt forget thy miserie, and remember it as waters that are past.
17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.
18 And thou shalt be bolde, because there is hope: and thou shalt digge pittes, and shalt lie downe safely.
19 * For when thou takest thy rest, none shal make thee afraide: yea, many shall make sute vnto thee.
20 But the eies k of the wicked shall faile, and their refuge shall perish, and their hope shal be sorowe of minde.

a Should he perswade by his great talke, that he is iust?
b Hee thinketh Iob with that hee should say that the thing which hee spake was true, & that he was without sinne in the sight of God.
c Which is not to stand in iustifying of thy selfe: he signifieth that man will neuer be ouercome, while he reasoneth with another, & therefore God must breake off the controuersie, and stop mans mouth.
d That is, this perfection of God, if man be not able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: how can he attaine to the perfection of the Creator?
e If God should turne the state of things, and establish a newe order in nature, who could controll him?
f That is, without vnderstanding: so that whatsoeuer gifts he hath afterward, come of God, and not of nature.
g If thou repent, pray vnto him.

h Renounce thine own euil workes, & see that they offend not God, ouer whom thou hast charge. i He declareth what quietnes of conscience and successe in all things such shall haue, which turne to God by true repentance. * Leuit. 26,6. k He sheweth that contrary things shall come vnto them that do not repent.

CHAP. XII.

2 Iob accuseth his friendes of ignorance. 7 Hee declareth the might, and power of God, 17 And howe he changeth the course of things.

Then Iob answered, and saide,
2 In deede because that ye are the people onely, a wisedome must dye with you.
3 But I haue vnderstanding aswell as you, and am not inferiour vnto you, yea, who knoweth not such things?
4 * I am b as one mocked of his neighbour, who calleth vpon God, and he c heareth him: the iust and the vpright is laughed to scorne.
5 d Hee that is readie to fall, is as a lampe despised in the opinion of the rich.
6 The tabernacles of robbers doe prosper, and they are in safetie, that prouoke God, whome God hath enriched with his hand.
7 Aske now the beasts, e and they shall teach thee,

a Because you feele not that which you speake, you thinke that the whole standeth in wordes, and as though none knewe any thing, or could knowe but you. * Prou. 14,2.
b He reproueth these his friends of two faults: one, that they thought they were better because they were then in deede they had, and the other, that in stead of true consolation they did deride and despise their friend in his aduersitie. c The which neighbour is a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that he desireth. d As the rich esteeme not a light or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie. † Ebr. to whome God hath brought in with his hand. e He declareth to them that did dispute against him, that their wisedome is common to all, and such as the very brute beastes doe dayly teach.

thee, and the foules of the heauen, and they shall
tell thee:
8 Or speake to the earth, and it shall shewe
thee: or the fishes of the sea, and they shall de-
clare vnto thee.
9 Who is ignorant of all these, but that the
hand of the Lorde hath made these?
10 In whose hande is the soule of euery liuing
thing, and the breath of all || mankinde.
11 Doeth not the eares f discerne the wordes?
and the mouth taste meate for it selfe?
12 Among the g ancient *is* wisedome, and in
the length of dayes *is* vnderstanding.
13 With him *is* wisedome and strength: hee
hath counsell and vnderstanding.
14 Beholde, he will breake downe, and it can
not be built: he shutteth a man vp, and he cannot
be loosed.
15 Beholde, he withholdeth the waters, and
they drie vp: but when he sendeth them out, they
destroy the earth.
16 With him *is* strength & wisedome: he that
is deceiued, and that h deceiueth, are his.
17 He causeth the counsellers to goe *as* spoy-
led, and maketh the iudges fooles.
18 i Hee looseth k the coller of Kings, and gir-
deth their loynes with a girdle.
19 He leadeth away the princes *as* a pray, and
ouerthroweth the mightie.
20 He taketh away the speech from the l faith-
full *counsellers*, and taketh away the iudgement of
the ancient.
21 He powreth contempt vpon princes, & ma-
keth the strength of the mightie weake.
22 He discouereth the deepe places from *their*
darkenesse, and bringeth foorth the shadowe of
death to light.
23 He m increaseth the people, and destroy-
eth them: he inlargeth the nations, and bringeth
them in againe.
24 He taketh away the hearts of them that are
the chiefe ouer the people of the earth, & maketh
them to wander in the wildernesse out of the way.
25 They grope in the darke without light: and
he maketh them to stagger like a drunken man.

...mystie. f He exhorteth them to be wise in iudging, and as well to know the right vse why God hath giuen them eares, as he hath done a mouth. g Though men by age and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome, nor able to comprehend his iudgements, wherein he answereth to that, which was alleged, Chap.8.8. h He sheweth that there is nothing done in this world without Gods will and ordinance: for els he should not be almightie. i He taketh wisedome from them, k He abateth the honour of princes, and bringeth them into the subiection of others. l He causeth that their wordes haue no credite, which is when he will punish sinne. m In this discourse of Gods wonderfull works Iob sheweth that whatsoeuer is done in this world both in the order and change of things, is by Gods will and appointment: wherein he declareth that he thinketh well of God, and is as able to set foorth his power in words as they that reasoned against, were.

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friendes. 16 The penitent shalbe saued, and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorouslie.

LOe, mine eye hath seene all *this*: mine eare
hath heard, and vnderstood it.
2 I know also as much as you know: I am not
inferiour vnto you.
3 But I will speake to the Almightie, and I
desire a to dispute with God.
4 For in deede ye forge lyes, and all you are
b physitions of no value.
5 Oh, that you woulde holde your tongue,
that it might be imputed to you for wisedome!
6 Nowe heare my disputation, and giue eare
to the arguments of my lips.
7 Will ye speake c wickedly for Gods *defence*,
and talke deceitfully for his cause?
8 Will ye accept his person? or will ye con-
tend for God?
9 Is it well that hee shoulde seeke of you?
will you make a lie for him, as one lieth for a
man?
10 He will surely reprooue you, if yee doe se-
cretly accept any person.
11 Shall not his excellencie make you afraid?
and his feare fall vpon you?
12 Your d memories may be compared vnto
ashes, *and* your bodies to bodies of clay.
13 Holde your tongues in my presence, that
I may speake, and let come vpon what will.
14 Wherefore doe I e take my flesh in my
teeth, and put my soule in mine hand?
15 Loe, though he slay mee, *yet* will I trust in
him, and I will reprooue my wayes in his sight.
16 He shall be my saluation also: for the f hy-
pocrite shall not come before him.
17 Heare diligently my wordes, and marke
my talke.
18 Behold now: *if* I prepare me to iudgement,
I know that I shalbe g iustified.
19 Who is he, that will pleade h with me? for
if I now holde my tongue, I i die.
20 But doe not these two thinges vnto me:
then will I not hide my selfe from thee.
21 k Withdrawe thine hande from me, and let
not thy feare make me afraide.
22 Then call thou, and I will answere: or let
me speake, and answere thou me.
23 How many are l mine iniquities and sinnes?
shewe me my rebellion, and my sinne.
24 Wherefore hidest thou thy face, and takest
me for thine enemie?
25 Wilt thou breake a leafe driuen to and fro?
and wilt thou pursue the drie stubble?
26 For thou writest bitter things against me, &
makest me to possesse m the iniquities of my youth.
27 Thou puttest my feete also in the n stockes,
and lookest narrowly vnto all my pathes, and ma-
kest the print *thereof* in the † heeles of my feete.
28 Such one consumeth like a rotten thing,
and as a garment that is motheaten.

a For although he knewe that God had a iustice, which was manifest in his ordinarie working, and another in his secret counsell, yet he would vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him. b You doe not well apply your medicine to the disease. c He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not euident in Iob, except they had vndertaken the probation thereof.

d Your fame shall come to nothing. e Is not this a manifest signe of mine affliction, and that I doe not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger? f Whereby hee declareth that he is not an hypocrite as they charged him. g That is, cleared, and not cast off for my sinnes, as you reason. h To proue that God doeth thus punish me for my sinnes. i If I defend not my cause, euery man will condeme me. k He sheweth what these two things are. l His pangs thus mooue him to reason with God, not denying but that he had sinned; but he desired to vnderstand what were his great sinnes that had deserued such rigour, wherein he offended that he would knowe a cause of God why he did punish him. m Thou punishest me now for the faultes that I committed in my youth. n Thou makest me a prisoner, and doest so presse me that I can not stirre hand nor foote. † Eb. rootes.

CHAP. XIIII.

1 Iob describeth the shortnes and miserie of the life of man. 14 Hope susteineth the godly. 22 The condition of mans life.

MAn a that is borne of woman, is of short con-
tinuance, and full of trouble.
2 He shooteth foorth as a floure, and is cut
downe: he vanisheth also as * a shadow, and con-
tinueth not.
3 *And* yet thou openest thine eyes vpon such
b one, and causest me to enter into iudgement
with thee.
4 * Who can bring a cleane thing out of fil-
thinesse? there is not one.
5 Are not his dayes determined? the number
of his moneths *are* with thee: thou hast appoin-
ted his bounds, which he cannot passe.
6 Turne from him that hee may cease vntill
his desired day, c as an hireling.
7 For there is hope of a tree, if it be cut
downe, that it will yet sproute, and the branches
thereof will not cease.
8 Though the roote of it waxe old in the earth,
and the stocke thereof be dead in the ground,
9 *Yet* by the sent of water it will budde, and
bring

a Taking occasion of his aduersaries wordes, he describeth the state of mans life from his birth to his death. * Chap.8.9. psal.144.4. b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednes of the flesh, when it is not subiect to the Spirit. * Psal.51.5... c Vntill the time that thou hast appointed for him to die, which he desireth, as the hireling waiteth for the end of his labour to receiue his wages.

bring foorth boughes like a plant.
10 d But man is sicke, and dieth, and man pe-
risheth, and where is he?
11 *As* the waters passe from the sea, and as
the flood decayeth and drieth vp,
12 So man sleepeth and riseth not: *for* he shal
not wake againe, nor be raised from his sleepe till
the heauen be no more.
13 Oh that thou wouldest hide me in ye graue,
and keepe me secret, vntill thy e wrath were past,
and wouldest giue me terme, and f remember me.
14 If a man die, shall he liue againe? All the
dayes of mine appointed time will I waite, till g my
changing shall come.
15 Thou shalt call *me*, and I shall h answere
thee: thou louest the worke of thine owne hands.
16 But now thou * numbrest my steppes, *and*
doest not delay my sinnes.
17 Mine iniquitie is sealed vp, *as* in a i bagge,
and thou addest vnto my wickednesse.
18 And surely *as* the mountaine that falleth,
commeth to nought, and the k rocke that is re-
moued from his place:
19 *As* the water breaketh ye stones, *when* thou
ouerflowest the things which grow in the dust of
the earth: so thou destroyest the hope of man.
20 Thou preuailest alway against him, so that
he passeth away: he changeth his face when thou
castest him away.
21 And he knoweth not if his sonnes shall be
honourable, neither shall he vnderstand concer-
ning them, whether they shall be of low degree,
22 But *while* his l flesh *is* vpon him, he shall
be sorowfull, and *while* his soule *is* in him, it shall
mourne.

d He speaketh not here as though he had not hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by affections and torments.
e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die.
f That is, release my paines, and take me to mercie.
g Meaning, vnto the day of the resurrection when he should be changed, and renued.
h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercies and answere when thou callest me.
* *Prouerb. 5. 21.*
i Thou layest them all together, and sufferest none of my sinnes vnpunished.
k He murmureth through the impatiencie of the flesh against God, as though he vsed a great seueritie against him as against the hard rockes, or waters that ouerflow, so that hereby all the occasion of his hope is taken away. l Yet whiles he liueth, he shalbe in paine and miserie.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisedome, and purenesse to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

THen answered Eliphaz the Temanite, and
saide,
2 Shall a wise man speake wordes of ye a winde,
and fill his bellie b with the East winde?
3 Shall he dispute with wordes not comelie?
or with talke that is not profitable?
4 Surely thou hast cast off c feare, and restrai-
nest prayer before God.
5 For thy mouth declareth thine iniquitie,
seeing thou hast chosen d the tongue of the crafty.
6 Thine owne mouth condemneth thee, and
not I, and thy lips testifie against thee.
7 Art thou the e first man, that was borne?
and wast thou made before the hils?
8 Hast thou heard the secret counsell of God,
and doest thou restraine wisedome f to thee?
9 What knowest thou that we know not? *and*
vnderstandest that is not in vs?
10 With vs are both ancient & very aged men,
farre older then thy father.
11 *Seeme* the consolations of God g small vn-
to thee? is this thing strange vnto thee?
12 Why doeth thine heart h take thee away,
and what doe thine eyes meane,
13 That thou answerest to God † at thy plea-
sure, and bringest *such* wordes out of thy mouth?

a That is vaine wordes, and without consolation.
b Meaning, with matters that are of none importance, which are forgotten assoone as they are vttered, as the East winde drieth vp the moisture assoone as it falleth.
c He chargeth Iob as though his talke caused men to cast off the feare of God and prayer.
d Thou speakest as doe the mockers and contemners of God.
e That is, the most ancient, and so by reason the most wise?
f Art thou onely wise?
g He accuseth Iobs pride and ingratitude, that will not be comforted by God, nor by their counsell. h Why doest thou stand in thine owne conceite? † *Ebr. in thy spirite.*

14 What is man, that he should be cleane?
and he that is borne of woman, that he should i be
iust?
15 Beholde, he founde no stedfastnesse in his
Saintes: yea, ye heauens are not cleane in his sight.
16 How much more *is* man abominable, and
filthie, which k drinketh iniquitie like water?
17 I will tell thee: heare me, and I will de-
clare that which I haue seene:
18 Which wise men haue tolde, *as they haue
heard* of their fathers, and haue not kept it secret:
19 To whome alone the land was l giuen and
no stranger passed through them.
20 The wicked man is continually as one that
trauelleth of childe, and the number m of yeeres
is hid from the tyrant.
21 A sounde of feare *is* in his eares, *and* in his
prosperitie the destroyer shall come vpon him.
22 He beleeueth not to returne out of n dark-
nesse: for he seeth the sword before him.
23 He wandreth o to and fro for bread where
he may: he knoweth that the day of darkenesse
is prepared at hand.
24 Affliction and p anguish shall make him a-
fraid: they shall preuaile against him as a King re-
die to the battell.
25 For he hath stretched out his hand against
GOD, and made himselfe strong against the
Almightie.
26 *Therefore God* shall runne vpon him, *euen*
vpon his necke, and against the most thicke part
of his shield.
27 Because he hath couered his face with q his
fatnesse, and hath collops in *his* flancke.
28 Though he dwell r in desolate cities, *and* in
houses which no man inhabiteth, but are become
heapes,
29 He shall not be rich, neither shall his sub-
stance continue, neither shal he prolong the s per-
fection thereof in the earth.
30 He shall neuer depart out of darknesse: the
flame shall drie vp his branches, and he shall goe
away with the breath of his mouth.
31 He t beleeueth not that he erreth in vani-
tie: therefore vanitie shall be his change.
32 His branch shall not be greene, but shall
be cut off before his day.
33 *God* shall destroy him as the vine her sowre
u grape, and shall cast him off, as the oliue *doeth*
her flowre.
34 For the congregation of the hipocrite
shalbe desolate, and fire shall deuoure the houses
of x bribes.
35 *For* they y conceiue mischiefe and bring
foorth vanitie, and their bellie hath prepared
deceite.

i His purpose is to prou[...] as an [...] and an [...] is punish[ed] for his sinnes, like [as] he did before, Chap. 4. 18.
k Which hath a desire to sinne, as he that is thirstie to drinke.
l Who by their wisedome so gouerned, that no stranger inuaded them, and so the land seemed to be giuen to them alone.
m The cruel man is euer in danger of death, and is neuer quiet in conscience.
n Out of that miserie whereunto he once falleth.
o God doeth not onely impouerish the wicked oft times: but euen in their prosperitie he punisheth them with a greedinesse euermore to gather: which is a beggerie.
p He sheweth what weapons God vseth against the wicked, which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions.
q That is, he was so puft vp with great prosperitie and abundance of all things, that he forgate God: noting, that Iob in his felicitie, had not the true feare of God.
r Though he build, and repaire ruinous places to get him fame, yet God shall bring all to nought and turne his great prosperitie into extreame miserie.
s Meaning, that his sumptuous buildings should neuer come to perfection. t He standeth so in his owne conceite, that he will giue no place to good counsell, therefore his owne pride shall bring him to destruction. u As one that gathereth grapes before they be ripe. x Which were built or mainteined by powling, and briberie. y And therefore all their vaine deuices shall turne to their owne destruction.

CHAP XVI.

1 Iob mooued by the importunacie of his friends, 7 Counteth in what extremitie he is, 19 And taketh God to witnesse of his innocencie.

BVt Iob answered, and said,
2 I haue oft times heard such things: mi-
serable comforters are ye all.
3 Shall there be none ende of the wordes of
a winde?

a Which serue for vaine ostentation, and for no true comfort.
b For Eliphaz did replie against Iobs answere.
c I would you felt that which I doe.
d That is, mocke at your miserie, as you doe at mine.
e If this were in my power, yet would I comfort you, and not doe as ye doe to me.
f If they would say, Why doest thou not then comfort thy selfe? he answereth, that the iudgements of God are more heauie, then he is able to asswage either by wordes or silence.
g Meaning, God.
h That is, destroyed most of my familie.
i In token of sorowe and griefe.
k That is, God by his wrath: and in this diuersitie of wordes and hie style, he expresseth how grieuous the hand of God was vpon him.
l That is, hath handled me most contemptuously: for so smiting on ye cheeke signified, 1.King.22.24. mar.14.65.
m They haue led me whither they would.
n His manifold afflictions.
o I am wounded to the heart.
p Meaning, his glory was brought lowe.
q Signifying, that he is not able to

a winde? or what maketh thee bold so to [b]answere?
4 I could also speake as ye doe: (but would
God your [c] soule were in my soules stead) I could
keepe you companie in speaking, and coulde
[d] shake mine head at you,
5 But I woulde strengthen you [e] with my
mouth, and the comfort of my lippes shoulde as-
swage *your sorowe*.
6 Though I speake, my sorow [f] can not be as-
swaged: though I cease, what release haue I?
7 But nowe [g] he maketh me wearie: *O God*,
thou hast made all my [h] congregation desolate,
8 And hast made me full of [i] wrinkles which
is a witnesse thereof, and my leannesse riseth vp in
me, testifying *the same* in my face.
9 [k] His wrath hath torne *me*, and hee hateth
me, *and* gnasheth vpon me with his teeth: mine
enemie hath sharpened his eyes against me.
10 They haue opened their mouthes vpon me,
and smitten me on the [l] cheeke in reproch: they
gathered themselues together against me.
11 God hath deliuered me to the vniust, and
hath made mee to turne out of the way by the
[m] handes of the wicked.
12 I was in wealth, but he hath brought me to
nought: he hath taken me by the necke, and bea-
ten me, and set me as a marke for himselfe.
13 His [n] archers compasse mee rounde about:
he cutteth my reines, and doth not spare, and
powreth my gall [o] vpon the ground.
14 He hath broken me with one breaking vp-
on another, and runneth vpon me like a gyant.
15 I haue sowed a sackecloth vpon my skinne,
and haue abased mine [p] horne vnto the dust.
16 My face is withered with weeping, and the
shadow of death *is* vpon mine eyes,
17 Though *there be* no wickednesse in [q] mine
hands, and my prayer [r] *be* pure.
18 O earth, couer not thou my [s] blood, and let
my crying finde no place.
19 For lo, now my [t] witnesse *is* in the heauen,
and my record *is* on hie.
20 My friends [u] speake eloquently against me:
but mine eye powreth out *teares* vnto God.
21 Oh that a man might [x] pleade with God,
as a man with his neighbour!
22 For the yeeres accounted come, and I shall
goe the way, whence I shall not returne.

comprehend the cause of this his grieuous punishment. r That is, vnfained, and without hypocrisie. s Let my sinne be knowen if I be such a sinner as mine aduersaries accuse me, and let me finde fauour. t Though man condemne me, yet God is witnes of my cause. u Vse painted wordes in stead of true consolation. x Thus by his great torments he is caried away, & brasteth out into passions, and speaketh vnaduisedly, as though God should intreat man more gently, seeing he hath but a short time here to liue.

CHAP. XVII.

1 Iob sayth that he consumeth away, and yet doeth patiently abide it. 10 He exhorteth his friendes to repentance, 13 shewing that he looketh but for death.

a In stead of comfort, being nowe at deaths doore, he had but them that mocked at him, and discouraged him.
b I see still that they seeke but to vexe mee.

MY breath is corrupt: my dayes are cut off, and
the graue *is ready* for me.
2 There are none but [a] mockers with me, and
mine eye continueth in [b] their bitternesse,
3 [c] Lay downe nowe *and* put me in suretie for
thee: who is he, that [d] wil touch mine hand?
4 For thou hast hid their heart frō [e] vnderstan-
ding: therefore shalt thou not set *them* vp on hie.

c He reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light. d And answere for thee? e That these mine afflictions are thy iust iudgements, though man know not the cause.

f He that flattereth a man, and onely iudgeth him happie in his prosperitie, shall not himselfe onely but in his posteritie be punished.
g God hath made all the world to speake of me, because of mine afflictions.
h That is, as a continuall sound in their eares.
i To wit, when they see the godly punished: but in the ende they shall come to vnderstanding, & know what shalbe the reward of the hypocrite.
k That is, wil not be discouraged, considering that the godly are punished, as well as the wicked.
l Iob speaketh to

5 [f] For the eyes of his children shal faile, that
speaketh flatterie to *his* friendes.
6 Hee hath also made me a [g] byword of the
people, and I am as a Tabret [h] before them.
7 Mine eye therefore is dimme for griefe, and
all my strength *is* like a shadowe.
8 The righteous shalbe astonied at [i] this, and
the innocent shalbe moued against the hypocrite.
9 But the righteous wil hold his [k] way, and he
whose hands are pure, shall increase *his* strength.
10 And [l] you therefore turne you, and come
nowe, and I shall not finde one wise among you.
11 My dayes are past, mine enterprises are bro-
ken, *and* the thoughts of mine heart
12 Haue changed the [m] night for the day, and
the light that approched, for darkenesse.
13 Though I hope, [n] *yet* the graue shall be
mine house, *and* I shal make my bed in the darke.
14 I shall say to corruption, Thou art my [o] fa-
ther, *and* to the worme, Thou art my mother and
my sister.
15 Where is then now mine hope? or who shal
consider the thing, that I hoped for?
16 [p] They shall goe downe into the bottome
of the pit: surely it shal lie together in the dust.

them three, that came to comfort him. m That is, haue brought mee sorowe in stead of comfort. n Though I shoulde hope to come from aduersitie to prosperitie as your discourse pretendeth. o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to mee in steade of them. p All worldly hope, and prosperitie faile, which you say, are only signes of Gods fauour: but seeing that these things perish, I set mine hope in God, and in the life euerlasting.

CHAP. XVIII.

1 Bildad rehearseth the paines of the vnfaithful and wicked.

a Which count your selues iust? as Chap. 12. 4.
b Whome you take to be but beastes, as chap. 12.7.
c That is, like a mad man.
d Shall God change the order of nature for thy sake, by dealing with thee otherwise then he doth with all men?
e When the wicked is in his prosperite, then God changeth his state: and this is his ordinarie working for their sinnes.
f Meaning, that the wicked are in continuall danger.
g That which should nourish him, shalbe consumed by famine.
h That is, some strong and violent death shall consume his strengths or as the Ebrewe word signifieth, his members or parts.
i That is, with most great feare.
k Meaning, not truely come by.
l Though all the world would fauour him, yet God would destroy him and his.

THen answered Bildad the Shuhite, and saide,
2 Whē wil [a] ye make an end of *your* words?
[b] cause vs to vnderstand, and then we will speake.
3 Wherefore are we counted as beastes, *and*
are vile in your sight?
4 *Thou art* [c] *as one*, that teareth his soule in
his anger. Shall the [d] earth bee forsaken for thy
sake? or the rocke remooued out of his place?
5 Yea, the light of the wicked shalbe [e] quen-
ched, and the sparke of his fire shall not shine.
6 The light shalbe darke in his dwelling, and
his candle shalbe put out with him.
7 The steps of his strength shalbe restrained,
and his owne counsell shall cast him downe.
8 For hee is taken in the net by his feete, and
he [f] walketh vpon the snares.
9 The grenne shall take him by the heele, and
the theefe shall come vpon him.
10 A snare is laied for him in the ground,
and a trappe for him in the way.
11 Fearefulnesse shall make him afraid on e-
uery side, and shall driue him to his feete.
12 His strength shalbe [g] famine: and destruc-
tion shalbe readie at his side.
13 It shall deuoure the inner partes of his
skinne, *and* the [h] first borne of death shal deuoure
his strength.
14 His hope shalbe rooted out of his dwelling,
and shall cause him to go to the [i] King of feare.
15 *Feare* shall dwell in his house (because it is
not [k] his) [l] *and* brimstone shalbe scattered vpon
his habitation.
16 His rootes shalbe dried vp beneath, and a-
boue shall his branch be cut downe.
17 His remembrance shall perish from the
earth, and he shall haue no name in the streetes.

18 They shall driue him out of the [m] light vn-
to darkenesse, and chase him out of the world.
19 Hee shall neither haue sonne nor nephewe
among his people, nor any posteritie in his dwel-
lings.
20 The posteritie shalbe astonied at his [n] day,
and feare shall come vpon the ancient.
21 Surely such are the habitations of the wic-
ked, and this is the place of him that knoweth
not God.

CHAP. XIX.

2 Iob reprooueth his friendes, 15 and reciteth his miseries and grieuous paines. 25 Hee assureth himselfe of the generall resurrection.

BUt Iob answered, and said,
2 Howe long will yee vexe my soule, and
torment me with wordes?
3 Ye haue now [a] ten times reproched me, and
are not ashamed: ye are impudent toward me.
4 And though I had in deede erred, mine er-
rour [b] remaineth with me.
5 But in deede if yee will aduance your selues
against me, and rebuke me for my reproch,
6 Know nowe, that God hath [c] ouerthrowen
me, and hath compassed me with his net.
7 Beholde, I crie out of violence, but I haue
none answere: I crie, but there *is* no iudgement.
8 Hee hath hedged vp my way that I cannot
[d] passe, and he hath set darkenesse in my paths.
9 Hee hath spoyled mee of mine honour, and
taken the [e] crowne away from mine head.
10 He hath destroyed me on euery side, & I am
gone: & he hath remoued mine hope like a [f] tree.
11 And he hath kindled his wrath against me,
and counteth me as one of his enemies.
12 His [g] armies came together, and made their
way vpon me, and camped about my tabernacle.
13 He hath remooued my brethren farre from
mee, and also mine acquaintance were strangers
vnto me.
14 My neighbours haue forsaken me, and my
familiars haue forgotten me.
15 [h] They that dwell in mine house, and my
maydes tooke mee for a stranger: for I was a
stranger in their sight.
16 I called my seruant, but he woulde not an-
swere, *though* I prayed him with my mouth.
17 My breath was strange vnto my wife,
though I prayed her for ẏ childrens sake of mine
[i] owne body.
18 The wicked also despised me, *and* when I
rose, they spake against me.
19 All my secret friends abhorred me, & they
whom I loued, are turned against me.
20 My bone [k] cleaueth to my skinne and to
my flesh, and I haue escaped with the [l] skinne of
my teeth.
21 Haue pitie vpon me: haue [m] pitie vpon me,
(O yee my friendes) for the hand of God hath
touched me.
22 Why doe ye persecute me, as [n] God? and
are not satisfied with my [o] flesh?
23 Oh that my wordes were now written! oh
that they were written euen in a booke,
24 *And* grauen with [p] an yron pen in lead, or
in stone for euer!
25 For I am sure that my [q] redeemer liueth,
and he shall stand the last on the earth.
26 And though after my skin *wormes* destroy
this *body*, yet shall I see God [r] in my flesh.
27 Whom I my selfe shall see, and mine eyes
shall beholde, and none other *for me*, *though* my
reines are consumed within me.
28 But ye sayd, Why is hee persecuted? And
there was a [s] deepe matter in me.
29 Be ye afrayd of the sword: for the sword
wil be [t] auenged of wickednes, that ye may know
that there is a iudgement.

m He shall fall from prosperitie to aduersitie.
n When they shall see what came vnto him.

a That is, many times, Nehe. 4. 12.
b That is, I my selfe shalbe punished for it, or you haue not yet confuted it.
c He brasteth out againe into his passions, & declareth stil that his affliction commeth of God though he be not able to feele ẏ cause in himselfe.
d Meaning, out of his afflictions.
e Meaning, his children, and whatsoeuer was deare vnto him in this world.
f Which is pluckt vp, & hath no more hope to growe.
g His manifolde afflictions.
h Mine housholde seruants: by al these losses Iob sheweth that touching the flesh he had great occasion to be mooued.
i Which were hers and mine.
k Besides these great losses and most cruel vnkindnesse, he was touched in his owne perso as foloweth.
l All my flesh was consumed.
m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially yee which should cōfort me.
n Is it not ynough that God doth punish me, except you by reproches increase my sorow?
o To see my body punished, except ye trouble my minde?
p He protesteth ẏ notwithstanding his sore passions his religion is perfit, & that he is not a blasphemer, as they iudged him.
q I doe not so iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shalbe my deliuerer and Sauiour.

r He ... clareth ... that he ... hope ... soule ... should ... presence ... in the last ... rection.
s Though his friendes ... that he was ... persecuted of God for his sinnes yet he declareth that there was a deeper ... ration: to wit, the triall of his faith & patience, & so to be an example for o...
t God wil be reuenged of this hastie iudgement, whereby you condem...

CHAP. XX.

1 Zophar sheweth, that the wicked and the couetous shall haue a short ende, 22 though for a time they florish.

THen answered Zophar ẏ Naamathite, & said,
2 Doubtlesse my thoughtes cause mee to
answere, and therefore I make haste.
3 I haue heard [a] the correction of my reproch:
therefore the spirite of mine vnderstanding cau-
seth me to answere.
4 Knowest thou not this of olde? *and* since
God placed man vpon the earth,
5 That the reioycing of the wicked *is* short,
and that the ioy of hypocrites is but a moment?
6 Though [b] his excellencie mount vp to the
heauen, and his head reach vnto the cloudes,
7 *Yet* shall he perish for euer, like his dung,
and they which haue seene him, shall say, Where
is he?
8 He shal flee away as a dreame, & they shall
not finde him, and shall passe away as a vision of
the night,
9 So that the eie which had seene him, shall
do so no more, & his place shal see him no more.
10 His children shal [c] flatter the poore, and
his hands shall [d] restore his substance.
11 His bones are ful *of the sinne* of his youth,
and [e] it shal lie downe with him in the dust.
12 When wickednesse [f] was sweete in his
mouth, *and* he hid it vnder his tongue,
13 *And* fauoured it, and woulde not forsake
it, but kept it close in his mouth,
14 *Then* his meate in his bowels was turned:
the gall of Aspes *was* in the middes of him.
15 He hath deuoured substance, and hee shall
vomit it: *for* God shall drawe it out of his bellie.
16 He shall sucke the [g] gall of Aspes, *and* the
vipers tongue shall slay him.
17 He shall not see the [h] riuers, *nor* the floods
and streames of honie and butter.
18 He shall restore the labour, and shall de-
uoure no more: *euen* according to the substance
shalbe his exchange, [i] & he shal enioy it no more.
19 For he hath vndone *many*: he hath forsa-
ken the poore, *and* hath spoyled houses which he
builded not.
20 Surely he shal feele no quietnes in his body,
neither shal he reserue of that which he desired.
21 There shall none of his [k] meate be left:
therefore none shall hope for his goods.
22 When he shalbe filled with his abundance,
he shalbe in paine, *and* the hand [l] of all the wic-
ked shall assaile him,

a He declareth that two things mooued him to speake: to wit, because Iob seemed to touch him, & because he had knowledge sufficient to confute him.
b His purpose is to prooue Iob to be a wicked man and an hypocrite because God punished him, and ... ged his ... tie into ...
c Whereas the father through ambition & tyranny oppressed the poore, the children through pouertie and miserie shall seeke fauour at ...
d So that the thing, which he hath taken by violence shall be restored againe by force.
e Meaning that ... thing ... him, ...
f As poyson ... is sweete in the mouth ... destruction ... it commeth into the body, so all vice ... it is pleasant ... ward ... it to ...
g He ... euill ... to the ... after ... punished ... that Iob ... riches were ... truely ... and therefore God did plague him iustly for the same.
h Though God ... all other abundance of his blessings, yet he shall haue no part thereof.
i The rauenors and spoylers of the poore shall enioy their theft but for a time ... ter God will take it from them and cause them to make restitution ... but an exchange.
k He shall leaue nothing to his posteritie.
l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another.

m Some reade, vpon his flesh, alluding to Iob, whose [illegible] was smitten with a scab. n Some reade, of the gutter. o All feare & sorow shal light vpõ him, when he thinketh to escape. p That is, fire from heauen, or the fire of Gods wrath. q Meaning, the children of the wicked shall flow away like riuers, & be dispersed in diuers places. r Thus God will plague ẏ wicked. s Against God, thinking to excuse himselfe, and to escape Gods hand.

23 Hee shalbe about to fill his belly, *but God*
shall send vpon him his fierce wrath, m and shall
cause to rayne vpon him, *euen* vpon his meate.
24 Hee shall flee from the yron weapons, *and*
the bowe of steele shall strike him through.
25 *The arrowe* is drawen out, and commeth
forth of the n body, and shineth of his gall, *so*
feare commeth vpon him.
26 o All darkenesse shall be hid in his secrete
places: the fire that is not p blowen, shal deuoure
him, *and* that which remaineth in his tabernacle,
shalbe destroyed.
27 The heauen shall declare his wickednesse,
and the earth [illegible]ll rise vp against him.
28 The q increase of his house shall go away:
it shall flow away in the day of his wrath.
29 This is the portion of the wicked man from
r God, and the heritage *that he shall haue* of God,
for his s wordes.

CHAP. XXI.

7 Iob declareth howe the prosperitie of the wicked maketh them proude, 15 In so much that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

BVt Iob answered, and sayd,
2 Heare diligently my wordes, and this
a shalbe in stead of your consolations.
3 Suffer mee, that I may speake, and when I
haue spoken, mocke on.
4 Doe I *direct* my talke to man? If it b were
so, how should not my spirit be troubled?
5 Marke mee, and bee abashed, and lay your
hand vpon *your* c mouth.
6 Euen when I remember, I am afraide, and
feare taketh hold on my flesh.
7 Wherefore doe the wicked d liue, *and* waxe
olde, and grow in wealth?
8 Their seede is established in their sight with
them, and their generation before their eyes.
9 Their houses are peaceable without feare,
and the rod of God is not vpon them.
10 Their bullocke gendreth, and faileth not:
their cow calueth, and casteth not her calfe.
11 They send forth their children e like sheepe,
and their sonnes dance.
12 They take the tabret and harpe, and reioyce
in the sound of the organs.
13 They spend their dayes in wealth, and sud-
denly f they go downe to the graue.
14 They say also vnto God, Depart from vs:
for we desire not the g knowledge of thy wayes.
15 Who is the Almightie, that we should serue
him? and what profite shoulde wee haue, if we
should pray vnto him?
16 Lo, their wealth is not in their h hand: *ther-*
fore let ẏ counsel of the wicked i be farre from me.
17 How oft shall the candle of the wicked be
put out? and their destruction come vpon them?
he will diuide *their* liues in his wrath.
18 They shall be as stubble before the winde,
and as chaffe that the storme carieth away.
19 God will lay vp the *sorow of the father* for
his children: when he rewardeth him, hee shall
knowe it.
20 k His eyes shall see his destruction, and hee
shall drinke of the wrath of the Almightie.
21 For what pleasure hath he in his house after
him, when the number of his moneths is cut off?
22 Shall any teach l God knowledge, who
iudgeth the hiest things?
23 One m dyeth in his full strength, being in
all ease and prosperitie.
24 His breastes all full of milke, and his bones
runne full of marowe.
25 And another n dieth in the bitternesse of
his soule, and neuer eateth with pleasure.
26 They shall sleepe both in o the dust, and
the wormes shall couer them.
27 Beholde, I knowe your thoughts, and the
enterprises *wherewith* ye do me wrong.
28 For ye say, Where is the princes p house? and
where is the tabernacle of the wickeds dwelling?
29 May ye not q aske them that goe by the
way? and ye cannot denie their signes.
30 But the wicked is kept vnto the day of
r destruction, *and* they shall be brought forth to
the day of wrath.
31 Who shall declare his way s to his face?
and who shall reward him for that he hath done?
32 Yet shall he be brought to the graue, and
remaine in the heape.
33 The t slimie valley shalbe sweete vnto him,
and euery man shall draw after him, as before him
there were innumerable.
34 How then comfort u ye me in vaine, seeing
in your answeres there remaine but lies?

a Your diligent marking of my wordes shalbe to me a great consolation. b As though he would say, I doe not talke with man, but ẇ God, who will not answere me, & therefore my minde must needes be troubled. c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, & exhorteth them therfore to silence. d Iob prooueth against his aduersaries that God punisheth not straightwayes the wicked, but oft times giueth them long life, & prosperitie: so that we must not iudge God iust or vniust by the things that appeare to our eye. e They haue store of children, lusty and healthful, & in these poyntes he answereth to that which Zophar alledged before. f Not being tormented with long sicknesse. g They desire nothing more then to be exempt from al subiection, that they should beare. [illegible] ysed: this Iob sheweth his aduersaries, that if they reason onely by that which is seene by cõmon experience, the wicked that hate God, are better dealt withall, then they that loue him. h It is not their owne, but God onely lendeth it vnto them. i God keepe me from their prosperitie. k When God recompenseth his wickednesse, he shall know that his prosperitie was but vanitie.

l Who sendeth to the wicked prosperitie, & punisheth the godly. m Meaning, the wicked. n To wit, the godly. o As concerning their bodies: and this he speaketh according to the common iudgement. p Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked. q Which through long traueling haue experience & tokens hereof, to wit, that the wicked do prosper, and the godly liue in affliction. r Though the wicked florish here, yet God wil punish him in the last day. s Though men doe flatter him, and none dare reproue him in this world, yet death is a token, that God will bring him to an account. t He shall be glad to lye in a slimie pitte, which before could not bee content with a royall palace. u Saying, that the iust in this world haue prosperitie and the wicked aduersitie.

CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnesse, 13 And that hee denied Gods prouidence. 21 He exhorteth him to repentance.

THen Eliphaz the Temanite answered, and
sayde,
2 May a man be a profitable vnto God, as hee
that is wise may be profitable to himselfe?
3 * Is it any thing vnto the Almightie, that
thou art righteous? or is it profitable *to him*, that
thou makest thy wayes vpright?
4 Is it for feare b of thee that hee will accuse
thee? *or* go with thee into iudgement?
5 Is not thy wickednesse great, and thine ini-
quities innumerable?
6 For thou hast taken the c pledge frõ thy bro-
ther for nought, & spoiled ẏ clothes of the naked.
7 To such as were wearie, thou hast not gi-
uen water to drinke, and hast withdrawen bread
from the hungrie.
8 But the mightie man d had the earth, and he
that was in authoritie, dwelt in it.
9 Thou hast cast out widowes emptie, and the
armes of e the fatherlesse were broken.
10 Therefore snares *are* round about thee, and
feare shall suddenly trouble thee:
11 Or, darkenesse that thou shouldest not see,
and f abundance of waters shall couer thee.
12 Is not God on g hie in the heauens? and be-
hold the height of the h starres how hie they are.
13 But thou sayest, Howe should God i know?
can he iudge through the darke cloude?

a Though man were iust, yet God could haue no profite of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne. * Chap. 35.7. b Least thou shouldest reproue or hurt him? c Thou hast bene cruell and without charitie, and wouldest doe nothing for the poore, but for thine owne aduantage. d When thou wast in power & authoritie, thou didst [illegible] iustice [illegible] wrong. e Thou hast not onely [illegible] them [illegible]. f That is, manifold [illegible]. g [illegible] of Gods maiestie. h That so much the more by that excellencie [illegible] feare God, and reuerence him. i He reproueth Iob as though he denied Gods prouidence, and that he could not see the things that were done in this world.

14 The cloudes hide him that he can not see,
and he walketh in the circle of heauen.
15 Hast thou marked the way of the worlde,
k wherein wicked men haue walked?
16 Which were l cut downe before the time,
whose foundation *was as* a riuer that ouerflowed:
17 Which sayde vnto God, Depart from vs,
and *asked* what the Almightie could do for them.
18 Yet hee m filled their houses with good
things: but let the counsell of the wicked *be* farre
from me.
19 The righteous shal see them, & shal reioyce,
n and the innocent shall laugh them to scorne.
20 Surely o our substance is hid: but the fire
hath deuoured the remnant of p them.
21 Therefore acquaint thy selfe, I pray thee,
q with him, and make peace: thereby thou shalt
haue prosperitie.
22 Receiue, I pray thee, the law of his mouth,
and lay vp his words in thine heart.
23 If thou returne to the Almightie, thou
shalt r be built vp, & thou shalt put iniquitie farre
from thy tabernacle.
24 Thou shalt lay vp golde for s dust, and the
gold of Ophir, as the flintes of the riuers.
25 Yea, the Almightie shalbe thy defence, and
thou shalt haue plentie of siluer.
26 And thou shalt then delite in the Almigh-
tie, and lift vp thy face vnto God.
27 Thou shalt make thy praier vnto him, & he
shall heare thee, and thou shalt render thy vowes.
28 Thou shalt also decree a thing, and he shall
establish it vnto thee, and the t light shall shine
vpon thy wayes.
29 u When *others* are cast downe, then shalt
thou say, I am lifted vp: and *God* shall saue the
humble person.
30 The innocent shal deliuer the x yland, & it
shalbe preserued by the purenesse of thine hands.

k Howe God hath punished them from the beginning? l He proueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purposes to passe. m He answereth to that, which Iob had sayd, Chap. 21.7. that the wicked haue prosperitie in this world: desiring that he might not be partaker of the like. n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of the world, and by this meanes continueth his honour and glorie: secondly, because God sheweth that he hath care ouer his in that he punisheth their enemies. o That is, the state and preseruation of the godly is hid vnder Gods wings. p Meaning, of the wicked. q He exhorteth Iob to repentance and to returne to God.

r God wil restore vnto thee all thy substance. s Which shalbe in abundance like dust. t That is, the fauour of God. u God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodom. x God will deliuer a whole countrey from perill, euen for the iust mans sake.

CHAP. XXIII.

2 Iob affirmeth that he both knoweth and feareth the power and sentence of the Iudge, 10 And that he is not punished onely for his sinnes.

But Iob answered and sayd,
2 Though my talke be this day in a bitter-
nesse, *and* my plague greater then my groning,
3 Would God *yet* I knewe howe to finde him,
I would enter vnto his place.
4 I would pleade the cause before him, and
fill my mouth with arguments.
5 I would knowe the wordes, *that* he would
answere me, and would vnderstand what he would
say vnto me.
6 Would he b pleade against me with *his* great
power? No, but he would c put *strength* in me.
7 d There the righteous might reason with him,
so I should be deliuered for euer from my Iudge.
8 Beholde, if I goe to the East, hee is not
there: if to the West, yet I cannot perceiue him:
9 *If* to the North where hee worketh, yet I
cannot see him: hee will hide himselfe in the
South, and I cannot behold him.

a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22.21. he declareth that he desireth nothing more: but it seemed that God would not be found of him. b Vsing his absolute power, and saying, Because I am God, I may do what I will. c Of his mercie he would giue me power to answere him. d When hee of his mercie hath giuen strength to maintaine the cause. e Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements on what side so euer soeuer he turneth himselfe.

10 But he knoweth my f way, *and* trieth me,
and I shall come forth like the gold.
11 My foote hath followed his steps: his way
haue I kept, and haue not declined.
12 Neither haue I departed from the com-
mandement of his lippes, *and* I haue g esteemed
the words of his mouth more then mine appoin-
ted foode.
13 Yet he is in one *minde*, and who can h turne
him? yea, he doeth what his minde desireth.
14 For he will performe that which is decreed
of me, and i many such things *are* with him.
15 Therefore I am troubled at his presence,
and in considering it, I am afraid of him.
16 For God k hath softened mine heart, and
the Almightie hath troubled me.
17 For I am not cut off in l darkenesse, but he
hath hid the darkenesse from my face.

f God knoweth my [illegible] ... me [illegible] ... am innocent ... not able to ... of his works ... sheweth also ... conscience ... doeth visite ... for his profit. g His word is more precious to me, then the meate wherewith the body is nourished. h Iob confesseth that at this present he felt not Gods fauour, & yet was assured that all things appoynted him to a good ende. i In many poynts man is not able to attaine to Gods iudgements. k That I should not be without feare. l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

CHAP. XXIIII.

2 Iob describeth the wickednes of men, and sheweth what curse belongeth to the wicked, 12 How all things are gouerned by Gods prouidence, 17 And the destruction of the wicked.

Howe shoulde not the times a be hid from the
Almightie, seeing that they which knowe
him, see not his b dayes?
2 *Some* remoue the land marks, that rob the
flockes and feede *thereof*.
3 They leade away the asse of the fatherlesse:
and take the widowes oxe to pledge.
4 They make the poore to turne out of the
way, so that the poore of the earth hide them-
selues c together.
5 Beholde, *others as* wilde asses in the wilder-
nesse, goe foorth to their businesse, and d rise early
for a pray: the wildernesse e giueth him *and* his
children foode.
6 They reape f his prouision in the fielde, but
they gather the late g vintage of the wicked.
7 They cause the naked to lodge without gar-
ment, and without couering in the colde.
8 They are wet with the showres of the moun-
taines, h and they imbrace the rocke for want of
a couering.
9 They plucke the fatherlesse i from the
breast, and take the pledge k of the poore.
10 They cause him to goe naked without clo-
thing, and take the gleaning from the hungrie.
11 They that make oyle l betweene their walles,
and treade their wine presses, suffer thirst.
12 Men m cry out of the citie, and the soules
of the slaine n cry out: yet God doth o not charge
them with follie.
13 These are they, that abhorre the p light: they
know not the wayes thereof, nor continue in the
pathes thereof.
14 The murtherer riseth early, *and* killeth the
poore & the needy: & in y night he is as a theefe,
15 The eye also of the q adulterer waiteth for
the twilight, and saith, None eye shall see me, and
disguiseth his face.
16 They digge through houses in the darke,
which they marked for themselues in the day:

a Thus Iob speaketh in his passion, & after the iudgement of the flesh, that is, that God knoweth not the things that are done in times, neither yet hath a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the godly. b When he punisheth [illegible]. c And for feare and oppression dare not shewe their faces. d That is, [illegible] no diligence ... e He and his ... by robbing and ... f Meaning, the poore ... g Signifying, that one wicked man will ... on another, but for ... cessitie. h The poore and driuen by the wicked ... holes ... cannot ... the raine. i That is ... powle ... poore ... the ... sustaine ... that they ... childe ... k That is, ... m That is, ... which ... rest ... meaning that those that labor for y wicked are pined for hunger. n Crie out & call for vengeance. o God doeth not condemne y wicked, but seemeth to passe ouer it by his long silence. p The word, because they are reproued thereby. q By these particular vices & the like thereunto, he would proue that God punisheth not y wicked [illegible]

they

they know not the light.
17 But the morning *is* euen to them as the
shadowe of death: if one knowe them, *they are* in
the terrour of the shadowe of death.
18 He is swift vpon the r waters: their s por-
tion shall be cursed in the earth: hee will not be-
holde the way of the vineyardes.
19 *As* the dry ground and heate consume the
snowe waters, *so shall* the graue t the sinners.
20 u The pitifull man shall forget him: the
worme *shal feele* his sweetenes: he shalbe no more
remembred, and the wicked shall be broken like
a tree.
21 He x doeth euil intreat ẏ barren, that doeth
not beare, neither doeth he good to the widowe.
22 He draweth also the y mightie by his pow-
er, *and* when he riseth vp, none is sure of life.
23 Though men giue him assurance to be in
safetie, yet his eyes *are* vpon their wayes.
24 They are exalted for a litle, but they are
gone, & are brought low as all *others*: they are de-
stroyed, & cut off as the top of an eare of corne.
25 But if it be not z so, where is he? *or* who will
proue me a lyar, & make my wordes of no value?

r He fleeth to the ... for his suc-...
s They thinke that all the worlde is bent against them, and dare not goe by the hie way.
t As dry ground ... ful of wa-ters, so will they ... cease sin-ning til they come to the graue.
u Though God ... the wicked for a time, yet their ende shall be most ... destruction, and in this point Iob commeth to himselfe and shew-eth his confidence.
x He sheweth why the wicked shall not be lamented, because he did not ... others.
y He declareth that after that the wicked haue destroied the weakest, they wil doe like to the stronger, & therefore they are iustly preuented by Gods iudgements. z That is, that contrary to your ... no man can giue a perfit reason of Gods iudgments, let me be reproued.

CHAP. XXV.

Bildad prooueth that no man is cleane nor without sinne before God.

THen answered Bildad the Shuhite, and sayd,
2 a Power and feare *is* with him, that ma-
keth peace in his hie places.
3 Is there any number in his armies? and vpon
whom b shall not his light arise?
4 And how may a man c be iustified with God?
or how can he be cleane that is borne of a woman?
5 Beholde, he wil giue no light to the moone,
d and the starres are vncleane in his sight.
6 Howe much more man, a worme, euen the
sonne of man, *which is but* a worme?

a His purpose is to prooue, that albeit God trie and afflict the iust, yet ... after he sen-deth prosperitie, & because he did not so to Iob, he con-cludeth that he is wicked.
b Who can hide him from his pre-sence?
c That is, be iust in respect of God?
d If God shewe his power, the moone and starres cannot haue that light, which ... them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man can not helpe God, and prooueth it by his miracles.

BVt Iob answered, and sayde,
2 a Whom helpest thou? him that hath no
power? sauest thou ẏ arme that hath no strength?
3 Whome counsellest thou? him that hath
no wisedome? thou b shewest right well as the
thing is.
4 To whom doest thou declare *these wordes*?
or whose spirit c commeth out of thee?
5 The d dead things are formed vnder the
waters, and neere vnto them.
6 The graue is e naked before him, and there
is no couering for f destruction.
7 He stretcheth out the g North ouer the emp-
tie place, and hangeth the earth vpon nothing.
8 He bindeth the waters in his cloudes, and
the cloude is not broken vnder them.
9 Hee holdeth backe the face of his throne:
h and spreadeth his cloude vpon it.
10 He hath set bounds about the waters, vntil
the i day and night come to an ende.
11 The k pillars of heauen tremble and quake
at his reproofe.
12 The sea is calme by his power, and by his
vnderstanding he smiteth the pride *thereof*.
13 His Spirit hath garnished the heauens, *and*
his hand hath formed the crooked l serpent.
14 Loe, these are part of his wayes: but m how
litle a portion heare we of him? and who can vn-
derstand his fearefull power?

a Thou concludest nothing: for neither thou helpest me, which am destitute of all helpe, neither yet speakest sufficiently ... Gods behalfe, who hath no neede of thy defence.
b But thou doest not apply it to the purpose.
c That is, moo-ueth thee to speake this?
d Iob beginneth to declare ẏ force of Gods power & prouidence in the ... and mettals in the deepe places of the earth. e There is nothing hid in the bottome of the earth, but he seeth it. f Meaning, the graue wherein things perish. g He causeth the whole heauen to turne about the North pole.
h That is, he hi-deth the heauens, which are called his throne.
i So long as this world endureth.
k Not that hea-uen hath pillars to vpholde it, but he speaketh by a similitude, as though he would say, The heauen it selfe is not able to abide his re-proche. l Which is a figure of starres fashioned like a serpent, because of the crookednesse. m If these fewe things, which we see dayly with our eyes, de-clare his great power and prouidence, howe much more would they appeare, if we were able to comprehend all his workes?

CHAP. XXVII.

3 The constancie and perfitenesse of Iob. 13 The rewarde of the wicked and of the tyrants.

MOreouer Iob proceeded and continued his
parable, saying,
2 The liuing God hath taken away my
a iudgement: for the Almightie hath put my
soule in bitternesse.
3 Yet so long as my breath is in me, and the
Spirit of God in my nostrels,
4 My lips surely shall speake no wickednesse,
b and my tongue shall vtter no deceite.
5 God forbid, that I should c iustifie you: vn-
till I die, I will neuer take away mine d innocen-
cie from my selfe.
6 I will keepe my righteousnesse, and wil not
forsake it: mine heart shall not reprooue me of
my e dayes.
7 Mine enemie shall be as the wicked, and he
that riseth against me, as the vnrighteous.
8 For what f hope hath the hypocrite when he
hath heaped vp riches, *if* God take away his soule?
9 Wil God heare his cry, when trouble com-
meth vpon him?
10 Will hee set his delight on the Almightie?
will he call vpon God at all times?
11 I will teache you *what is* in the hande of
g God, *and* I will not conceale that which is with
the Almightie.
12 Beholde, all ye your selues h haue seene it:
why then doe you thus vanish i in vanitie?
13 This is the k portion of a wicked man with
God, and the heritage of tyrants, *which* they shall
receiue of the Almightie.
14 If his children be in great number, the
sworde *shall destroy* them, and his posteritie shall
not be satisfied with bread.
15 His remnant shalbe buried in death, and
his widowes l shall not weepe.
16 Though he should heape vp siluer as the
dust, and prepare raiment as the clay,
17 He may prepare it, but the iust shall put it
on, and the innocent shall diuide the siluer.
18 He buildeth his house as the m moth, and
as a lodge that the watchman maketh.
19 When the rich man sleepeth, n he shall not
be gathered *to his fathers*: they opened their eyes,
and he was gone.
20 Terrours shal take him as waters, *&* a tem-
pest shall cary him away by night.
21 The East winde shall take him away, & he
shall depart: & it shall hurle him out of his place.
22 And *God* shall cast vpon him & not spare,
though he would faine flee out of his hand.

a He hath so sore afflicted me, ẏ men can not iudge of mine vprightnesse, for they iudge onely by outward signes.
b Howsoeuer men iudge of me, yet will I not speake contrary to that, which I haue sayd, and so doe wic-kedly in betray-ing the trueth.
c Which con-demne me as a wicked mā, because the hand of God is vpon me.
d I will not con-fesse that God doeth thus punish me for my sinnes.
e Of my life past.
f What aduan-tage hath the dis-sembler to gaine neuer so much, seeing he shall lose his owne soule?
g That is, what God reserueth to himselfe, & wher-of he giueth not the knowledge to all.
h That is, these secret iudgements of God, and yet doe not vnder-stand them.
i Why maintaine you then this er-rour?
k Thus will God order the wicked, and punish him, euen vnto his po-steritie.
l None shall la-ment him.
m Which bree-deth in another mans garment, but is soone shaken out.
n He meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honora-bly.

23 *Euery man* shall clap their hands at him,
and hisse at him out of their place.

CHAP. XXVIII.

Iob sheweth that the wisedome of God is vnsearchable.

THe siluer surely hath his veine, a and the gold
his place, *where* they take it.
2 Yron is taken out of the dust, and brasse is
molten out of the stone.
3 *God* putteth an end to darknesse, b and hee
tryeth the perfection of all things: he setteth a
bond of darkenesse, and of the shadow of death.
4 The flood breaketh out against the c inha-
bitant, *and the waters* d forgotten of the foote,
being higher then man, are gone away.
5 Out of the same earth commeth e bread,
and vnder it, as it were fire is turned vp.
6 The stones thereof *are* a place f of saphirs,
and the dust of it *is* golde.
7 There is a path which no foule hath know-
en, neither hath the kites eye seene it.
8 The lyons whelpes haue not walked it, nor
the lyon passed thereby.
9 He putteth his hand vpon the g rockes, and
ouerthroweth the mountaines by the rootes.
10 Hee breaketh riuers in the rockes, and his
eye seeth euery precious thing.
11 He bindeth the floods, that they doe not
ouerflowe, and the thing that is hid, bringeth he
to light.
12 But where is wisdome found? h and where
is the place of vnderstanding?
13 Man knoweth not i the price thereof: for
it is not found in the land of the liuing.
14 The depth sayeth, It is not in me: the sea
also sayth, It is not with me.
15 k Golde shall not be giuen for it, neither
shall siluer be weighed for the price thereof.
16 It shall not be valued with the wedge of
golde of Ophir, *nor* with the precious Onix, nor
the saphir.
17 The golde nor the chrystall shall be equall
vnto it, nor the exchange *shalbe* for plate of fine
golde.
18 No mention shalbe made of corall, nor of
the l gabish: for wisedome is more precious then
pearles.
19 The Topaz of Ethiopia shal not be equall
vnto it, neither shall it be valued with the wedge
of pure golde.
20 Whence then commeth wisedome? and
where is the place of vnderstanding,
21 Seeing it is hid from the eyes of all the li-
uing, and is hid from the m foules of the heauen?
22 Destruction and death say, We haue heard
the fame thereof with our eares.
23 *But* God vnderstandeth the n way thereof,
and he knoweth the place thereof.
24 For he beholdeth the endes of the world,
and seeth all that is vnder heauen,
25 To make the weight of the windes, and to
weigh the waters by measure.
26 When he made a decree for the raine, and
a way for the lightening of the thunders,
27 Then did he see it, and counted it: he pre-
pared it and also considered it.
28 And vnto man he sayd, Behold, * the o feare
of the Lord is wisedome, and to depart from euill
is vnderstanding.

a His purpose is to declare that mā may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend ẏ wisdom of God.
b There is nothing but it is compassed within certaine limits, and hath an end, but Gods wisdome.
c Meaning, him that dwelleth thereby.
d Which a man cannot wade thorowe.
e That is, corne, and vnderneath is brimstone or cole, which easily conceiueth fire.
f He alludeth to the mines and secrets of nature, which are vnder the earth, whereinto neither foules nor beastes can enter.
g After that hee hath declared the wisedome of God in the secrets of nature, he describeth his power.
h Though Gods power and wisedome may be vnderstood in earthly things, yet his heauenly wisedome cannot be atteined vnto.
i It is too hie a thing for man to atteine vnto in this world.
k It can neither be bought for golde nor precious stones, but is only the gift of God.
l Which is thought to be a kinde of precious stone.
m Meaning, that there is no natural meanes, whereby man might attaine to the heauenly wisdome: which he meaneth by the foules that flie hie.
n He maketh God onely the authour of this wisdome, & the giuer thereof.
* Prouerb. 1. 7.
o He declareth that man hath so much of this heauenly wisdome, as he sheweth by fearing God, and departing from euill.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of the time past. 7. 21 His authoritie, 12 iustice and equitie.

SO Iob proceeded and continued his parable,
saying,
2 Oh that I were as † in times past, when God
preserued me!
3 When his a light shined vpon mine head:
and when by his light I walked thorowe the
b darkenesse,
4 As I was in the dayes of my youth: when
c Gods prouidence *was* vpon my tabernacle:
5 When the almightie was yet with me, *and*
my children round about me:
6 When I washed my pathes d with butter,
and when ẏ rocke powred me out riuers of oyle:
7 When I went out to the gate, *euen* to the
iudgement seate, *and when* I caused them to pre-
pare my seate in the streete.
8 The yong men saw me, and e hid themselues,
and the aged arose, *and* stood vp.
9 The princes stayed talke, and layde their
hand on their f mouth.
10 The voyce of princes was hidde, and their
tongue cleaued to the roofe of their mouth.
11 And when the g eare heard me, it blessed
me: and when the eye saw *me*, it gaue witnesse to
h me.
12 For I deliuered the i poore that cryed, and
the fatherlesse, and him that had none to helpe
him.
13 k The blessing of him that was ready to pe-
rish, came vpon mee, and I caused the widowes
heart to reioyce.
14 I put l on iustice, and it couered me: my
iudgement *was* as a robe, and a *crowne*.
15 I was the eyes to the blinde, and I was the
feete to the lame.
16 I was a father vnto the poore, and *when* I
knew not the cause, I sought it out diligently.
17 I brake also the chawes of the vnrighteous
man, and pluckt the praye out of his teeth.
18 Then I sayd, I shall dye in my m nest, and I
shall multiplie *my* dayes as the sand.
19 *For* my roote is n spread out by the water,
and the dew shall lye vpon my branch.
20 My glory shall renue toward me, and my
bowe shalbe restored in mine hand.
21 Vnto me men gaue eare, and waited, and
helde their tongue at my counsell.
22 After my wordes they replied not, and my
talke o dropped vpon them.
23 And they waited for me, as for the raine, &
they opened their mouth p as for the latter raine.
24 *If* I q laughed on them, they beleeued it
not: neither did they cause the light of my coun-
tenance r to fall.
25 I appointed out s their way, and did sit as
chiefe, and dwelt as a King in the armie, *and* like
him that comforteth the mourners.

† *Ebr. moneths before.*
a When I felt his fauour.
b I was free from affliction.
c That is, seemed by euident tokens to be more present with me.
d By these similitudes he declareth the great prosperitie, that he was in, so that hee had none occasion to be such a sinner as they accused him.
e Being ashamed of their lightnesse and afraide of my grauitie.
f Acknowledging my wisedome.
g All that heard me praysed me.
h Testifying that I did good iustice.
i Because his aduersaries did so much charge him with wickednesse, he is compelled to render account of his life.
k That is, I did succour him that was in distresse, & so he had cause to prayse me.
l I delited to doe iustice, as others did to weare costly apparell.
m That is, at home in my bed, without all trouble, and vnquietnesse.
n My felicitie doeth increase.
o That is, was pleasant vnto thē.
p As the drie ground thirsteth for the raine.
q That is, they thought it not to be a iest, or they thought not that I would condescend vnto them.
r They were afrayd to offend me, and cause me to be angry.
s I had them at commandement.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11. 21 because of his aduersitie and affliction. 23 Death is the house of all flesh.

BVt now they that are yonger then I, a mocke
me: *yea*, they whose fathers I haue refused to
set with the b dogges of my flockes.

a That is, mine estate is changed, and whereas before the ancient men were glad to doe me reuerence, the yong men now contemne me. b Meaning, to be my shepheards, or to keepe my dogges.

2 For whereto shoulde the strength of their
handes haue serued mee, *seeing* age [c] perished in
them?
3 For pouertie and famine *they were* solitarie,
fleeing into the wildernesse, *which is* darke, deso-
late and waste.
4 They cut vp ‖ nettles by the bushes, and the
iuniper rootes *was* their meate.
5 They were [d] chased forth from among *men*:
they shouted at them, as at a theefe.
6 Therefore they dwelt in the clefts of riuers,
in the holes of the earth and rockes.
7 They roared among the bushes, and vnder
the thistles they gathered themselues.
8 *They were* the children of fooles and the
children of villaines, which were more vile then
the earth.
9 And nowe am I their [e] song, and I am their
talke.
10 They abhorre me, *and* flee farre from mee,
and spare not to spit in my face.
11 Because that *God* hath loosed my [f] corde
and humbled mee, [g] they haue loosed the bridle
before me.
12 The youth rise vp at my right hande: they
haue pusht my feete, and haue trode on me *as on*
the [h] paths of their destruction.
13 They haue destroyed my paths: they tooke
pleasure at my calamitie, they had none [i] helpe.
14 They came as a great breach *of waters, and*
[k] vnder this calamitie they come on heapes.
15 Feare is turned vpon mee: *and* they pursue
my soule as the winde, and mine health passeth a-
way as a cloude.
16 Therefore my soule is nowe [l] powred out
vpon mee, and the dayes of affliction haue taken
holde on me.
17 [m] It pearceth my bones in the night, and
my sinewes take no rest.
18 For the great vehemencie is my garment
changed, *which* compasseth me about as the coler
of my coate.
19 [n] He hath cast me into the myre, and I am
become like ashes and dust.
20 Whē I cry vnto thee, thou doest not heare
me, neither regardest me, *when* I stand vp.
21 Thou turnest thy selfe [o] cruelly against me,
and art enemie vnto mee with the strength of
thine hand.
22 Thou takest me vp *and* causest mee to ride
vpon the [p] wind, and makest my ‖ strength to faile.
23 Surely I knowe that thou wilt bring mee
to death, and to the house appoynted for all the
liuing.
24 Doubtles none can stretch his hand [q] vnto
the graue, though they cry in his destruction.
25 Did not I weepe w̄ him that was in trouble?
was not my soule in heauinesse for the poore?
26 Yet when I looked for good, [r] euill came
vnto me: and when I waited for light, there came
darkenesse.
27 My bowels did boyle without rest: *for* the
dayes of affliction are come vpon me.
28 I went mourning [ſ] without sunne: I stoode
vp in the congregation [t] *and* cryed.
29 I am a brother to the [u] dragons, and a com-
panion to the ostriches.
30 My skinne is blacke vpon me, & my bones
are burnt with [x] heate.
31 Therefore mine harpe is turned to mour-
ning, and mine organs into the voyce of them that
weepe.

c That is, their fathers died for famine before they came to age.
‖ Or, malowes.
d Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked, and lewde fellowes, such as he here describeth.
e They make songs of me, and mocke at my miserie.
f God hath taken from me the force, credit & autoritie, wherewith I kept them in subiection.
g He said that the yong men when they saw him, hid themselues, as Chap. 29.8. and nowe in his miserie, they were impudent and licentious.
h That is, they sought by all meanes how they might destroy me.
i They neede none to helpe them.
k By my calamitie they tooke an occasion against me.
l My life fayleth me, and I am as halfe dead.
m Meaning, sorowe.
n That is, God hath brought me into contempt.
o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was caried beside himselfe.
p He compareth his afflictions to a tempest or whirlewinde.
‖ Or, wisedome, or Lawe.
q None can deliuer mee thence though they lament at my death.
r Instead of comforting, they mocked at me.
ſ Not deliting in any worldly thing, no not so much, in the vse of the sunne.
t Lamenting them that were in affliction, & mouing others to pitie them.
u I am like the wilde beastes that desire most solitarie places.
x With the heate of affliction.

CHAP. XXXI.

1 *Iob reciteth the innocencie of his liuing, & number of his vertues, which declareth what ought to be the life of the faithfull.*

1 I Made a couenant with mine [a] eyes: why then
should I thinke on [b] a mayde?
2 For what portion *should I haue* of God from
aboue? and *what* inheritance of the Almightie
from on hie?
3 Is not destruction to the wicked, & strange
punishment to [c] the workers of iniquitie?
4 Doeth not hee beholde my wayes, and tell
all my steps?
5 If I haue walked in vanitie, or if my foote
hath made haste to deceite,
6 Let God weigh me in the iust balance, and
he shall know mine [d] vprightnes.
7 If my steppe hath turned out of the way, or
mine heart hath [e] walked after mine eye, or if any
blot hath cleaued to mine handes,
8 Let me sowe, and let another [f] eate: yea, let
my plantes be rooted out.
9 If mine heart hath bene deceiued by a wo-
man, or if I haue layde waite at the doore of my
neighbour,
10 Let my wife [g] grinde vnto another man,
and let other men bow downe vpon her:
11 For this is a wickednes, and iniquitie to be
condemned:
12 Yea, this is a fire that shal deuoure [h] to de-
struction, & which shal roote out al mine increase.
13 If I did contemne the iudgement of my ser-
uant, and of my mayde, when they [i] did contend
with mee,
14 What then shall I do when [k] God standeth
vp? & when he shal visit *me*, what shall I answere?
15 He that hath made me in the wombe, hath
he not made [l] him? hath not he alone facioned vs
in the wombe?
16 If I restrained the poore of *their* desire, or
haue caused the eyes of the widow [m] to faile,
17 Or haue eaten my morsels alone, and the
fatherlesse hath not eaten thereof,
18 (For from my youth hee hath growen vp
with me [n] as *with* a father, and from my mothers
wombe I haue bene a guide vnto her)
19 If I haue seene any perish for want of clo-
thing, or any poore without couering,
20 If his loynes haue not blessed mee, because
he was warmed with the fleece of my sheepe,
21 If I haue lift [o] vp mine hand against the fa-
therles, when I saw ẏ I might help him in ẏ gate,
22 Let mine [p] arme fal from my shoulder, and
mine arme be broken from the bone.
23 For Gods punishment was [q] fearefull vnto
me, and I could not *be deliuered* frō his highnesse.
24 If I made gold mine hope, or haue saide to
the wedge of golde, *Thou* art my confidence,
25 If I reioyced because my substance was
great, or because mine hand had gotten much,
26 If I did behold the [r] sunne, when it shined,
or the moone, walking in *her* brightnes,
27 If mine heart did flatter me in secret, or if
my mouth did kisse mine [ſ] hand,
28 (This also had bene an iniquitie to be con-
demned: for I had denied the God [t] aboue)
29 If I reioyced at his destruction that hated
me,

a I kept mine eyes from all wanton lookes.
b Would not God then haue punished me?
c Iob declareth that the feare of God was a bridle to stay him from all wickednesse.
d He sheweth wherein his vprightnes standeth, that is, in asmuch as he was blameles before men, & sinned not against the second table.
e That is, hath accomplished the lust of mine eye.
f According to the curse of the lawe, Deut. 28.33.
g Let her be made a slaue.
h He sheweth that albeit man neglect the punishment of adulterie, yet the wrath of God will neuer cease til such be destroyed.
i When they thought themselues euill intreated by me.
k If I had oppressed others, how should I haue escaped Gods iudgement?
l He was mooued to shew pitie vnto seruants, because they were Gods creatures as he was.
m By long waiting for her request.
n He nourished the fatherlesse, and maintained the widowes cause.
o To oppresse him and doe him iniurie.
p Let me rotte in pieces.
q I restrained not from sinning for feare of men, but because I feared God.
r If I was proude of my worldly prosperitie and felicitie, which is meant by the shining of the sunne, and brightnes of the moone.
ſ If mine owne doings delighted me.
t By putting confidence in any thing, but in him alone.

me,or was mooued *to ioye* when euill came vpon
him,
30 Neither haue I ſuffred my mouth to ſinne,
by wiſhing a curſe vnto his ſoule.
31 Did not the men of my [u] Tabernacle ſay,
Who ſhall giue vs of his fleſh? we can not be ſa-
tisfied.
32 The ſtranger did not lodge in the ſtreete,
but I opened my doores vnto him, that went by
the way.
33 If I haue hid [x] my ſinne, as Adam,concea-
ling mine iniquitie in my boſome,
34 Though I could haue made afrayd a great
multitude, yet the moſt contemptible of the fa-
milies did [y] feare me: ſo I kept [z] ſilence,and went
not out of the doore.
35 Oh that I had ſome to heare me! beholde
my [a] ſigne that the Almightie will witneſſe for
me: though mine aduerſarie ſhould write a booke
againſt me,
36 Would not I take it vpon my ſhoulder,
and binde it as [b] a crowne vnto me?
37 I will tell him the number of my goings,
and goe vnto him as to a [c] prince.
38 If my land [d] crye againſt me, or the fur-
rowes thereof complaine together,
39 If I haue eaten the fruites thereof without
ſiluer: of *if* I haue grieued [e] the ſoules of the ma-
ſters thereof,
40 Let thiſtles growe in ſteade of wheate,and
cockle in the ſtead of barley.

THE [f] WORDES OF IOB ARE ENDED.

u My ſeruants mooued me to be reuenged of mine enemie, yet did I neuer wiſh him hurt.
x And not confeſſed it freely: whereby it is euident that he iuſtified himſelfe before men and not before God.
y That is, I reuerenced the moſt weake and contemned, and was afrayd to offend them.
z I ſuffered them to ſpeake euill of me,and went not out of my houſe to reuenge it.
a This is a ſufficient token of my righteouſneſſe, that God is my witneſſe and will iuſtifie my cauſe.
b Should not this booke of his accuſations be a prayſe and commendation to me?
c I wil make him a coũt of all my life, without feare.
d As though I had withholden their wages that laboured in it.
e Meaning, that he was no briber nor extortioner.
f That is, the talke which he had with his three friendes.

CHAP. XXXII.

1 Elihu reprooueth them of follie. 8 Age maketh not a man wiſe, but the Spirit of God.

SO theſe three men ceaſed to anſwere Iob, be-
cauſe he † eſteemed himſelfe iuſt.
2 Then the wrath of Elihu the ſonne of Ba-
rachel the [a] Buzite, of the familie of [b] Ram, was
kindled:his wrath,*I ſay*, was kindled againſt Iob,
becauſe he iuſtified himſelfe [c] more then God.
3 Alſo his anger was kindled againſt his three
friendes,becauſe they could not finde an anſwere,
and yet condemned Iob.
4 (Now Elihu had waited till Iob had ſpoken:
for [d] they were more ancient in yeeres then he)
5 So when Elihu ſawe, that there was none
anſwere in the mouth of the three men,his wrath
was kindled.
6 Therefore Elihu the ſonne of Barachel, the
Buzite, anſwered, and ſayd, I am yong in yeeres,
and ye are ancient: therefore I doubted, and was
afraide to ſhewe you mine opinion.
7 *For* I ſayd, The dayes [e] ſhall ſpeake,and the
multitude of yeeres ſhall teach wiſedome.
8 Surely there is a ſpirit in man, [f] but the in-
ſpiration of the Almightie giueth vnderſtanding.
9 Great men are not *alway* wiſe, neither doe
the aged *alway* vnderſtand iudgement.
10 Therefore I ſay,Heare me, *and* I will ſhew
alſo mine opinion.
11 Behold,I did waite vpon your wordes,*and*
hearkened vnto your knowledge, whiles you
ſought out [g] reaſons.
12 Yea, when I had conſidered you, lo, there
was none of you that reprooued Iob, nor an-
ſwered his wordes:
13 Leſt yee ſhould ſay, We haue [h] found wiſe-
dome: *for* God hath caſt him downe, *and* no
man.
14 Yet hath [i] he not directed *his* words to me,
neither will I anſwere [k] him by your wordes.
15 *Then* they fearing, anſwered no more, *but*
left off their talke.
16 When I had waited (for they ſpake not,
but ſtood ſtill *and* anſwered no more)
17 *Then* anſwered I in my turne, & I ſhewed
mine opinion.
18 For I am full of [l] matter, *and* the ſpirite
within me compelleth me.
19 Beholde, my belly *is* as the wine, which
hath no vent, *and* like the new bottels that braſt.
20 *Therefore* will I ſpeake, that I may take
breath: I wil open my lippes,and will anſwere.
21 I will not nowe accept the perſon of man,
[m] neither wil I giue titles to man.
22 For I may not giue [n] titles, *leſt* my Maker
ſhould take me away ſuddenly.

† Ebr. was iuſt in his owne eyes.
a Which came of Buz the ſonne of Nahor Abrahams brother.
b Or, as the Chaldee paraphraſt readeth Abram.
c By making himſelfe innocent, and by charging God of rigour.
d That is, the three mentioned before.
e Meaning, the ancient, which haue experience.
f It is a ſpeciall gift of God that man hath vnderſtanding and commeth neither of nature nor by age.
g To prooue that Iobs affliction came for his ſinnes.
h And flatter your ſelues, as though you had ouercome him.
i To wit, Iob.
k He vſeth almoſt the like argumẽts, but without taunting,& reproches.
l I haue conceiued in my minde great ſtore of reaſons.
m I wil neither haue regard to riches, credit, nor authoritie, but will ſpeake the very trueth.
n The Ebrewe worde ſignifieth, to change the name, as to call a foole a wiſe man: meaning that hee would not cloke the trueth to flatter men.

CHAP. XXXIII.

5 Elihu accuſeth Iob of ignorance. 14 Hee ſheweth that God hath diuers meanes to inſtruct man and to drawe him from ſinne. 19.29 He afflicteth man and ſuddenly delivereth him. 26 Man being deliuered giueth thankes to God.

WHerefore, Iob, I pray thee, heare my talke
and hearken vnto all my wordes.
2 Beholde nowe, I haue opened my mouth:
my tongue hath ſpoken in my mouth.
3 My wordes *are* in the vprightneſſe of mine
heart, & my lippes ſhall ſpeake pure knowledge.
4 The [a] Spirite of God hath made mee, and
the breath of the Almightie hath giuen me life.
5 If thou canſt giue me anſwere, prepare thy
ſelfe *and* ſtand before me.
6 Beholde, I am accordiug to thy wiſh in
[b] Gods ſtead: I am alſo formed of the clay.
7 Beholde, my terrour ſhall not feare thee,
neither ſhall mine hand [c] be heauie vpon thee.
8 Doubtleſſe thou haſt ſpoken in mine eares,
and I haue heard the voyce of *thy* wordes:
9 I am [d] cleane, without ſinne: I am inno-
cent,and there is none iniquitie in me.
10 Lo, he hath found occaſions againſt mee,
and counted me for his enemie.
11 He hath put my feete in the ſtockes, and
looketh narowly vnto all my paths.
12 Beholde,in this haſt thou not done right: I
will anſwere thee,that God is greater then man.
13 Why doeſt thou ſtriue againſt him? for he
doeth not [e] giue account of all his matters.
14 For God ſpeaketh [f] once or twiſe, and one
ſeeth it not.
15 In dreames *and* [g] viſions of ŷ night, when
ſleepe falleth vpon men, and they ſleepe vpon
their beds,
16 Then he openeth the eares of men, euen
by their corrections, *which* he [h] had ſealed,
17 That hee might cauſe man to turne away
from *his* enterpriſe, and that hee might hide the
[i] pride of man,
18 And keepe backe his ſoule from the pit,
and that his life ſhould not paſſe by the ſword.
19 He is alſo ſtriken with ſorow vpon his bed,

a I confeſſe the power of God,and am one of his, therefore thou oughteſt to heare mee.
b Becauſe Iob had wiſhed to diſpute his cauſe with God, Chap.16.21. ſo that he might doe it without feare, Elihu ſayth, he will reaſon in Gods ſtead, whom he needeth not to feare, becauſe he is a man made of the ſame matter that he is.
c I will not handle thee ſo roughly as theſe others haue done.
d He repeateth Iobs words, whereby he proteſted his innocencie in diuers places,but ſpecially in the 13.16. and 30. Chapter.
e The cauſe of his iudgements is not alwayes declared to man.
f Though God by ſundry examples of his iudgements ſpeake vnto man, yet the reaſon thereof is not knowen: yea and though God ſhould ſpeake, yet he is not vnderſtood.
g God ſayth hee ſpeaketh commonly, either by viſions to teach vs the cauſe of his iudgements,or els by afflictions,or by his meſſenger.
h That is, determined to ſend vpõ them.
i He ſheweth for what end God ſendeth afflictions: to beate downe mans pride,and to turne from euill.

and

and the griefe of his bones *is* sore.
20 So that his k life causeth him to abhorre
bread, and his soule daintie meate.
21 His flesh faileth that it can not be seene,
and his bones *which* were not seene, clatter.
22 So his soule draweth to the graue, and his
life l to the buriers.
23 If there be a m messenger with him, *or* an
interpreter, one of a thousand n to declare vnto
man his righteousnesse,
24 Then will he haue o mercie vpon him, and
will say, p Deliuer him, that he go not downe into
the pit: for I haue receiued a reconciliation.
25 *Then* shal his flesh be q as fresh as a childes,
and shall returne as in the dayes of his youth.
26 He shall pray vnto God, and he wil be fa-
uourable vnto him, and he shall see his face with
ioy: for he wil render vnto man his r righteousnes.
27 Hee looketh vpon men, and if one say, I
haue sinned, and f peruerted righteousnesse, and
it did not profite t me,
28 u He will deliuer his soule from going in-
to the pit, and his life shall see the light.
29 Lo, all these things will God worke x twise
or thrise with a man,
30 That he may turne backe his soule from
the pit, to be illuminate in the light of the liuing.
31 Marke well, O Iob, *and* heare me: keepe
silence, and I will speake.
32 If there be y matter, answere me, *and* speake:
for I desire to z iustifie thee.
33 If thou hast not, heare mee: holde thy
tongue, and I will teach thee wisedome.

k That is, his painefull and miserable life.
l To them that shall burie him.
m A man sent of God to declare his will.
n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnes standeth, which is through the iustice of Iesus Christ and faith therein.
o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his worde to be preached vnto them.
p That is, the minister shall by the preaching of the worde pronounce vnto him the forgiuenesse of his sinnes.
q He shall feele Gods fauour and reioyce: declaring hereby wherein standeth the true ioy of the faithful: and that God will restore him to health of bodie, which is a token of his blessing. r God will forgiue his sinnes and accept him as iust. f That is, done wickedly. t But my sinne hath bene the cause of Gods wrath toward me. u God will forgiue the penitent sinner. x Meaning, oft times, euen as oft as a sinner doeth repent. y If thou doubt of any thing, or see occasion to speake against it. z That is, to shewe thee, wherin mans iustification consisteth.

CHAP. XXXIIII.

5 *Elihu chargeth Iob, that he called himselfe righteous.* 12 *He sheweth that God is iust in his iudgements.* 24 *God destroyeth the mightie.* 30 *By him the hypocrite reigneth.*

MOreouer Elihu answered, and saide,
2 Heare my wordes, ye a wise men, and
hearken vnto me, ye that haue knowledge.
3 For the eare tryeth the wordes, as the mouth
tasteth meate.
4 Let vs seeke b iudgement among vs, and
let vs know among our selues what is good.
5 For Iob hath saide, I am righteous, & God
hath taken c away my iudgement.
6 Should I lye in d my right? my *wound* of
the arrowe is e grieuous without *my* sinne.
7 What man is like Iob, that drinketh f scorn-
fulnesse like water?
8 Which goeth in the g company of them that
worke iniquitie, and walketh with wicked men?
9 For he hath saide, h It profiteth a man no-
thing that he should i walke with God.
10 Therefore hearken vnto mee, yee men of
wisedome, God forbid that wickednes *shoulde be*
in God, and iniquitie in the Almightie.
11 For he will render vnto man *according* to
his worke, and cause euery one to finde according
to his way.
12 And certainely God wil not doe wickedly,
neither will the Almightie peruert iudgement.
13 Whom *hath he appointed ouer ẏ earth be-
side him selfe? or who hath placed ẏ whole world?
14 If k he set his heart vpon *man*, and gather
vnto himselfe his spirit l and his breath,
15 All flesh shal perish together, and man shal
returne vnto dust,
16 And if thou hast vnderstanding, heare this
and hearken to the voyce of my wordes.
17 Shal he that hateth iudgement, m gouerne?
and wilt thou iudge him wicked that is most iust?
18 Wilt thou say vnto a King, *Thou art* n wic-
ked? or to princes, *Ye are* vngodly?
19 *How much lesse* to him that accepteth not
the persons of princes, & regardeth not the rich,
more then the poore? for they be all the worke
of his handes.
20 They shall die suddenly, o and the people
shalbe troubled at midnight, p and they shal passe
foorth and take away the mightie without hand.
21 For his eyes *are* vpon the wayes of man,
and he seeth all his goings.
22 There is no darkenes nor shadowe of death,
that ẏ workers of iniquitie might be hid therein.
23 For he will not lay on man so much, that
he should q enter into iudgement with God.
24 He shall breake the mightie without r see-
king, and shall set vp other in their stead.
25 Therefore shal he declare their f workes: he
shall turne the t night, and they shalbe destroyed:
26 He striketh them as wicked men in the pla-
ces of the u seers,
27 Because they haue turned backe from him,
and would not consider all his wayes:
28 So that they haue caused the voyce of the
poore to x come vnto him, and he hath heard the
cry of the afflicted.
29 And when he giueth quietnesse, who can
make trouble? and when he hideth his face, who
can beholde him, whether *it be* vpon nations, or
vpon a man onely?
30 Because the y hypocrite doeth reigne, *and*
because the people are snared.
31 Surely *it appertaineth* vnto God z to say, I
haue pardoned, I will not destroy.
32 a But if I see not, teach thou mee: if I haue
done wickedly, I will doe no more.
33 Wil he performe the thing through b thee?
for thou hast reproued c it, because that thou hast
chosen, and not I. now speake what thou knowest.
34 Let men of vnderstanding tell me, and let
a wise man hearken vnto me.
35 Iob hath not spoken of knowledge: neither
were his wordes according to wisdome.
36 I desire that Iob may be d tried, vnto the
ende touching the answeres for wicked men.
37 For hee e addeth rebellion vnto his sinne:
he clappeth his hands among vs, and multiplieth
his wordes against God.

a Which are esteemed wise of the world.
b Let vs examine the matter vprightly.
c That is, hath afflicted me without measure.
d Should I say I am wicked, being an innocent?
e I am sorer punished, then my sinne deserueth.
f Which is compelled to receiue the reproch and scornes of many for his foolish wordes.
g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God and submit himselfe to his iudgements.
h He wresteth Iobs wordes, who said ẏ Gods children are oft times punished in this worlde, and the wicked goe free.
i That is liue godly, as Gene. 5. 22.
* Chap. 36. 23.
k To destroy him.
l The breath of life which he gaue man.
m If God were not iust, howe could he gouerne the worlde?
n If man of nature feare to speake euil of such as haue power, then much more ought they to be afraid to speake euill of God.
o When they looke not for it.
p The messengers of visitation that God shall send.
q God doeth not afflict man aboue measure, so that he should haue occasion to contend with him.
r For all his creatures are at hand to serue him, so that he needeth not to seeke for any other army.
f Make them manifest that they are wicked.
t Declare the things that were hid.
u Meaning, openly in the sight of all men.
x By their crueltie and extortion.
y When tyrants sit in the throne of iustice, which vnder pretence of executing iustice are but hypocrites and oppresse the people, it is a signe that God hath drawen backe his countenance and fauour from that place.
z Onely it belongeth to God to moderate his corrections, and not vnto man.
a Thus Elihu speaketh in the person of God, as it were mocking Iob because hee would be wiser then God.
b Will God vse thy counsell in doing his workes? c Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure. d That he may speake as much as hee can, that we may answere him, and all the wicked that shall vse such arguments. e He standeth stubburnely in the maintenance of his cause.

CHAP. XXXV.

6 *Neither doeth godlinesse profite, or vngodlinesse hurt God, but man.* 13 *The wicked crie vnto God and are not heard.*

ELihu spake moreouer, and saide,
2 Thinkest thou this right, that thou
hast saide, I am a more righteous then God?
3 For thou hast saide, What profiteth it thee
and what auaileth it me, *to purge me* frō my sinne?

a Iob neuer spake these wordes: but because he maintained his innocencie, it seemed as though hee would say, that God tormented him without iust cause.

4 *Therefore* will I answere thee, and thy b companions with thee.

5 Looke vnto the heauen, and see and behold the c cloudes *which* are hier then thou.

6 If thou sinnest, what doest thou d against him, yea, when thy sinnes bee many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receiueth he at thine hand?

8 Thy wickednesse *may hurt* a man as thou art, and thy righteousnes *may profite* ỹ sonne of man.

9 They cause many that are oppressed, e to crie, *which* crie out for ỹ violence of the mightie.

10 But none saith, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then the beastes of the earth, and giueth vs more wisedome then the foules of the heauen.

12 Then they crye because of the violence of the wicked, but f he answereth not.

13 Surely God will not heare vanitie, neither will the almightie regard it.

14 Although thou sayest *to God*, Thou wilt not regard it, g yet iudgement *is* before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count *the euill* with great extremitie,

16 Therfore Iob h openeth his mouth in vaine, and multiplieth wordes without knowledge.

b Such as are in the like errour.
c If thou canst not control the clouds, wilt thou presume to instruct God?
d Neither doth thy sinne hurt God, nor thy iustice profite him: for he will be glorified without thee.
e The wicked may hurt man, and cause him to cry, who if he sought to God, which sendeth comfort, should be deliuered.
f Because they pray not in faith, as feeling Gods mercies.
g God is iust, howsoeuer thou iudgest of him.
h For if he did punish thee as thou deseruest, thou shouldest not be able to open thy mouth.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 And his iustice, 9 And wherefore he punisheth. 13 The propertie of the wicked.

ELihu also proceeded and sayde,

2 Suffer me a litle, and I will instruct thee: for *I haue* yet to speake on Gods behalfe.

3 I will fetch a my knowledge afarre off, and will attribute righteousnesse vnto my Maker.

4 For truely my words shall not be false, *and* he that is b perfect in knowledge, *speaketh* ẇ thee.

5 Behold, the mighty God casteth away none that is c mighty *and* valiant and of courage.

6 d Hee mainteineth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but *they are* with e kings in ỹ throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters *and* tyed with the cordes of affliction,

9 Then will he shewe them their f worke and their sinnes, because they haue bene proude.

10 He openeth also their eare to discipline, and commandeth them ỹ they returne from iniquitie.

11 *If they obey and serue him, they shall end their daies in prosperity, & their yeres in pleasures.

12 But if they wil not obey, they shal passe by the sword, and perish g without knowledge.

13 But the hypocrites h of heart increase the wrath: *for* they i call not when he bindeth them.

14 Their soule dyeth in k youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would hee haue taken thee out of the streight place *into* a broad place *and* not shut vp beneath: and l that which resteth vpon thy table, had bene full of fat.

a He sheweth that when wee speake of God, we must lift vp our spirits more hie, then our naturall sense is able to reach.
b Thou shalt perceiue that I am a faithfull instructour, and that I speake to thee in the name of God.
c Strong and constant, and of vnderstanding: for these are the giftes of God, & he loueth them in man: but forasmuch as God punished now Iob, it is a signe that these are not in him.
d Therefore hee will not preserue the wicked: but to the humble and afflicted heart hee wil shew grace.
e He preferreth the godly to honour.
f He will moue their hearts to feele their sinnes that they may come to him by repentance as he did Manasseh.
* Isa. 1.19.
g That is, in their folly or obstination, & so shalbe cause of their owne destruction. h Which are maliciously bent against God & flatter themselues in their vices. i When they are in affliction they seeke not to God for succour, as Asa, 2. Chro. 16.12. Reue. 16.11. k They die of some vile death, & that before they come to age. l If thou hadst bene obedient to God, he would haue brought thee to libertie and wealth.

17 But thou art full of the m iudgement of the wicked, *though* iudgement and equitie maintaine *all things*.

18 n For *Gods* wrath is, least hee should take thee away in *thine* abundance: for no multitude of giftes can deliuer thee.

19 Wil he regard thy riches? *he regardeth* not golde, nor all them that excell in strength.

20 o Be not carefull in the night, howe he destroyeth the people out of their place.

21 Take thou heede: looke not to p iniquitie: for thou hast chosen it rather then affliction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men beholde.

25 All men see it, and men beholde it q afarre off.

26 Beholde, God *is* excellent, r and we know him not, neither can the number of his yeeres be searched out.

27 When hee restraineth the drops of water, the raine s powreth downe by the vapor thereof,

28 Which *raine* the cloudes doe drop *and* let fall abundantly vpon man.

29 Who can know the diuisions of the clouds *and* the thunders of his t tabernacle?

30 Beholde, he spreadeth his light vpon u it, and couereth the x bottome of the sea.

31 For thereby he iudgeth y the people, and giueth meate abundantly.

32 He couereth the light with the clouds, and commandeth them to go z against it.

33 a His companion sheweth him therof, and there is anger in rising vp.

m Thou art together after the maner of the wicked: for thou dost murmure against the iustice of God.
n God doeth punish thee, least thou shouldest forget God in thy wealth & sopeth.
o Be not thou curious in seeking the cause of Gods iudgements, when he destroieth any.
p And so murmure against God through impatiencie.
q The workes of God are so manifest, that a man may see them a farre off and know God by the same.
r Our infirmitie hindereth vs, so ỹ we cannot atteine to ỹ perfit knowledge of God.
s That is, the raine commeth of those dropsof water, which he keepeth in ỹ cloudes.
t Meaning of the cloudes, which he calleth the Tabernacle of God.
u Vpon the cloud.
x That men cannot come to the knowledge of the springs thereof.
y He sheweth that the raine hath double vse: the one that it declareth Gods iudgements, when it doeth ouerflowe any places, and the other that it maketh the land fruitfull. z That is, one cloude to dash against another. a The colde vapour sheweth him: that is, the cloude of the hote exhalation, which being taken in the colde cloude mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noyse and thunder clappes.

CHAP. XXXVII.

2 Elihu prooueth that the vnsearchable wisedome of God is manifest by his workes, 4 As by the thunders, 6 The snowe, 9 The whirlewinde, 11 And the raine.

AT this also mine heart is a astonied, and is mooued out of his place.

2 Heare the b sound of his voyce, and the noise that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the endes of the world.

4 After it a noyse soundeth: hee thundreth with the voyce of his maiestie, and hee will not stay c them when his voyce is heard.

5 God thundreth marueilously with his voyce: he worketh great things, which we know not.

6 For he saith to the snowe, Be thou vpon the earth: d likewise to the small raine and to the great raine of his power.

7 With the force *thereof* he e shutteth vp euery man, that all men may knowe his worke.

8 Then the beastes goe into the denne, and remaine in their places.

9 The whirlewind commeth out of the South, and the colde from the f North winde.

a At the marueiling of the thunder and lightnings: whereby he declareth that the faithfull are liuely touched with the maiestie of God, when they behold his workes.
b That is, the thunder, whereby he speaketh to men to waken their dulnesse, and to bring them to the consideration of his workes.
c Meaning, the raines & thunders.
d So that neither small raine nor great, snow nor any thing els commeth without Gods appointment. e By raynes and thunders God causeth men to keepe themselues within their houses. f In Ebrewe it is called the scattering winde, because it driueth away the cloudes and purgeth the ayre.

10 At the breath of God the frost is giuen, and
the breadth of the waters ^g^ is made narrow.
11 He maketh also the cloudes to ^h^ labour, to
water *the earth*, *and* scattereth the cloude of ^i^ his
light.
12 And it is turned about by his gouernement,
that they may doe whatsoeuer he commandeth
them vpon the whole world:
13 Whether it be for ^k^ punishment, or for his
land, or of mercie, he causeth it to come.
14 Hearken vnto this, O Iob: stand and con-
sider the wonderous workes of God.
15 Diddest thou knowe when God disposed
them? and caused the ^l^ light of his cloud to shine?
16 Hast thou knowen the ^m^ varietie of the
cloude *and* the wonderous workes of him, that is
perfite in knowledge?
17 *Or* howe thy clothes are ^n^ warme, when
he maketh the earth quiet through the South
winde?
18 Hast thou stretched out the heauens, which
are strong, *and* as a molten ^o^ glasse?
19 Tell vs what we shal say vnto him: *for* we
cannot dispose *our matter* because of ^p^ darknesse.
20 Shall it be ^q^ tolde him when I speake? or
shall man speake when he shalbe ^r^ destroyed?
21 And nowe men see not the light, ^s^ which
shineth in the cloudes, but the winde passeth and
cleanseth them.
22 The ^t^ brightnes commeth out of ÿ North:
the praise *thereof is* to God, which is terrible.
23 *It is* the Almightie: we cannot finde him
out: *he is* excellent in power and iudgement, and
abundant in iustice: he ^u^ afflicteth not.
24 Let men therefore feare him: *for* hee
will not regarde any that are wise in their owne
conceite.

g That is, is frozen vp and dried. h Whether the vapours, and moist [illegible] to and fro to water the earth. i That is, the cloud that hath lightning in it. k Raine, colde, heate, tempests and such like are sent of God, either to punish man, or to profite the earth, or to declare his fauour toward man, as Chap. 36,31. l That is, the lightning to breake foorth in the cloudes? m Which is sometime changed into raine, or snowe, or haile or such like. n Why thy clothes shoulde keepe thee warme, when the South winde bloweth, rather then when any other winde bloweth? o For their clearnesse. p That is, our ignorance: signifying that Iob was to presumptuous that hee would controll the workes of God. q Hath God need that any shoulde tell him when man murmureth against him? r If God would destroy a man, should he repine? s The cloude stoppeth the shining of the sunne, that man can not see it till the winde haue chased away the cloude: and if man be not able to attaine to the knowledge of these things, how much lesse of Gods iudgements? t In Ebrew, golde: meaning, faire weather and cleare as golde. u Meaning, without cause.

CHAP. XXXVIII.

1 God speaketh to Iob, and declareth the weakenesse of man in the consideration of his creatures, by whose excellencie the power, iustice, and prouidence of the Creator is knowen.

Then answered the Lorde vnto Iob out of the
^a^ whirle winde, and said,
2 Who is this that ^b^ darkeneth the counsell
by words without knowledge?
3 Gird vp now thy loines like a man: I ^c^ will
demaund of thee and declare thou vnto me.
4 Where wast thou when I layd the ^d^ foun-
dation of the earth? declare, if thou hast vnder-
standing.
5 Who hath layde the measures thereof,
if thou knowest, or who hath stretched the line
ouer it?
6 Whereupon are the foundations thereof set?
or who laid the corner stone thereof?
7 When the starres of the morning ^e^ pray-
sed *me* together, and all the ^f^ children of God re-
ioyced:
8 Or *who* hath shut vp the Sea with doores,
when it issued and came foorth *as* out of the
wombe:
9 When I made the cloudes *as* a couering
thereof, and darkenesse *as* the ^g^ swadling bandes
thereof:
10 When I stablished my commandement vp-
on it, and set barres and doores,
11 And said, Hitherto shalt thou come, but no
farther, and here ^h^ shall it stay thy proud waues.
12 Hast thou commanded the ^i^ morning since
thy dayes? hast thou caused the morning to know
his place?
13 That it might take holde of the corners of
the earth, and that the wicked might be ^k^ shaken
out of it?
14 It is turned as clay to fashion, ^l^ and all stand
vp as a garment.
15 And from the wicked their light shalbe ta-
ken away, and the hie arme shall be broken.
16 Hast thou entred into the bottomes of the
sea? or hast thou walked to seeke out the ^m^ depth?
17 Haue the gates of death bene opened vnto
thee? or hast thou seene the gates of the shadowe
of death?
18 Hast thou perceiued the breadth of the
earth? if thou knowest all this.
19 Where is the way *where* light dwelleth? &
where is the place of darkenesse,
20 That thou ^n^ shouldest receiue it in the
bounds thereof, and that thou shouldest know the
paths to the house thereof?
21 Knewest thou it, because thou wast then
borne, and *because* the number of thy dayes *is*
great?
22 Hast thou entred into the treasures of the
snow? or hast thou seene ÿ treasures of the haile,
23 Which I haue ^o^ hidde against the time of
trouble, against the day of warre and battell?
24 By what way is the light parted, *which* scat
tereth the East winde vpon the earth?
25 Who hath diuided the spouts for the raine?
or the way for the lightning of the thunders,
26 To cause it to raine on the earth where no
man is, *and* in the wildernesse where there is no
man?
27 To fulfill the wilde and waste place, and to
cause the bud of the herbe to spring foorth?
28 Who is the father of the raine? or who
hath begotten the droppes of the dewe?
29 Out of whose wombe came the yce? who
hath ingendred the frost of the heauen?
30 The waters are hid ^p^ as *with* a stone: and
the face of the depth is frozen.
31 Canst thou restraine the sweete *influences*
of ^q^ the Pleiades? or loose the bands of ^r^ Orion?
32 Canst thou bring foorth ^s^ Mazzaroth in
their time? canst thou also guide ^t^ Arcturus with
his sonnes?
33 Knowest thou the course of heauen? or
canst thou set ^u^ the rule thereof in the earth?
34 Canst thou lift vp thy voyce to the cloudes
that the abundance of water may couer thee?
35 Canst thou sende the lightnings that
they may walke, and say vnto thee, Loe, heere
we are?
36 Who hath put wisedome in the ^x^ reines? or
who hath giuen the heart vnderstanding?
37 Who can number cloudes by wisedome? or
who can cause to cease the ^y^ bottels of heauen,
38 When the earth groweth into hardnesse,
^z^ and the clottes are fast together?

a [illegible] b Which by speaking [illegible] the secret counsell of God by [illegible] maketh more obscure [illegible] b That his words might haue greater maiestie, & that Iob might knowe with whome he had to doe. c [illegible] [illegible] all Gods workes: much lesse the secret causes of his iudgements. e The starres & dumme creatures are said to praise God, because his power, wisedome and goodnesse is manifest and knowen therein. f Meaning, the Angels.

g As though the great sea were but as a little babe in the handes of God to turne to & fro. h That is, Gods decree and commandement, as verse 10. i To wit, to rise, since thou wast borne? k Who hauing in the night bene giuen to wickednesse, can not abide the light, but hide themselues. l The earth which seemed in the night to haue no forme, by the rising of the sunne is as it were created anew, and all things therein clad with new beautie. m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsell of God? n That thou mightest appoint it his way and limits. o To punish mine enemies with them, as Exod. 9, [illegible] Iosh. 10, [illegible] p The yce couereth it as though it were paued with stone. q Which starres rise when the sunne is in Taurus, which is the spring time, and bring flowers. r Which starre bringeth in winter. s Certaine starres so called, [illegible] [illegible] t The North starre with those [illegible] u Canst thou [illegible] x In the [illegible] y That is, the cloudes [illegible]

CHAP. XXXIX.

The bountie and prouidence of God, which extendeth euen to the yong rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

a After he had declared Gods workes in the heauens, he sheweth his marueilous prouidence in earth, euen toward the bruite beastes.

b Reade Psal. 147.9.

c He chiefly maketh mention of wilde goates and hindes, because they bring foorth their yong with most difficultie.

d That is, how long they go with yong?

e They bring forth with great difficultie.

f That is, the barren ground where no good fruites growe.

g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisdome of God, whereby he gouerneth all the world.

h They write that the ostrich couereth her egges in the sand, and because the countrey is hote and the sunne still keepeth them warme, they are hatched.

i If he should take care for them.

k That is, to haue a care, & naturall affection toward his yong.

l When the yong ostrich is growen vp, he outrunneth the horse.

m That is, giuen him courage? which is meant by neying & shaking his mane: for with his breath he couereth his necke.

n He beateth with his hoofe.

o He so riddeth the ground, that it seemeth nothing vnder him.

WIlt [a] thou hunt the pray for the lion? or fil
the appetite of the lions whelps,
2 When they couch in their places, *and* re-
maine in the couert to lie in waite?
3 Who prepareth for the rauen his meate,
when his birdes [b] crie vnto God, wandering for
lacke of meate?
4 Knowest thou the time when the wilde
goates bring foorth yong? *or* doest thou marke
when the [c] hindes doe calue?
5 Canst thou number the moneths that they
[d] fulfill? or knowest thou the time when they
bring foorth?
6 They bowe themselues: they [e] bruise their
yong and cast out their sorowes.
7 *Yet* their yong waxe fatte, & growe vp with
corne: they goe forth and returne not vnto them.
8 Who hath set the wilde asse at libertie? or
who hath loosed the bonds of the wilde asse?
9 *It is I* which haue made the wildernesse his
house, and the [f] salt places his dwellings.
10 He derideth the multitude of the citie: he
heareth not the crie of the driuer.
11 He seeketh out the mountaine for his pa-
sture, and searcheth after euery greene thing.
12 Will the vnicorne [g] serue thee? or will he
tary by thy cribbe?
13 Canst thou binde the vnicorne with his
band *to labour* in the furrow? or will he plow the
vallies after thee?
14 Wilt thou trust in him, because his strength
is great, and cast off thy labour vnto him?
15 Wilt thou beleeue him, that he will bring
home thy seede, and gather it vnto thy barne?
16 *Hast thou giuen* the pleasant wings vnto
the peacockes? or wings and feathers vnto the
ostrich?
17 Which leaueth his egges in the earth, and
maketh them [h] hote in the dust,
18 And forgetteth that the foote might scatter
them, or that the wilde beast might breake them.
19 He sheweth himselfe cruell vnto his yong
ones, *as* they were not his, *and* is without feare,
as if he trauelled [i] in vaine.
20 For God hath depriued him of [k] wisedome,
and hath giuen him no part of vnderstanding.
21 When [l] time *is*, he mounteth on hie: he
mocketh the horse and his rider.
22 Hast thou giuen the horse strength? *or* co-
uered his necke with [m] neying?
23 Hast thou made him afraide as the gras-
hopper? his strong neying is fearefull.
24 He [n] diggeth in the valley, and reioyceth
in *his* strength: he goeth forth to meete the har-
nest *man*.
25 He mocketh at feare, and is not afraid, and
turneth not backe from the sword,
26 *Though* the quiuer rattle against him, the
glittering speare and the shielde.
27 He [o] swalloweth the ground for fiercenes
and rage, and he beleeueth not that it is the noise
of the trumpet.
28 He saith among the trumpets, Ha, ha: he
smelleth the battell afarre off, and the noyse of
the captaines, and the shouting.
29 Shal the hauke flie by thy wisdome, *stret-
ching out* his wings toward the [p] South?
30 Doeth the egle mount vp at thy comman-
dement, or make his nest on hie?
31 Shee abideth and remaineth in the rocke,
euen vpon the top of the rocke, and the tower.
32 From thence she spieth for meate, *and* her
eyes beholde afarre off.
33 His yoong ones also sucke vp blood: and
where the slaine *are*, there is she.
34 Moreouer the Lord spake vnto Iob, & said,
35 Is this to [q] learne, to striue with the Al-
mightie? he that reprooueth God, let him an-
swere to it.
36 ¶ Then Iob answered the Lord, saying,
37 Beholde, I am [r] vile: what shall I answere
thee? I will lay mine hand vpon my mouth.
38 Once haue I spoken, but I will answere no
more, yea, twise, but I will proceede no further.

p That [illegible] colde [illegible] flie [illegible] countrie [illegible]

q Is this the way for a man that will learne, to striue with God [illegible] thing [illegible] ueth in Iob.

r Whereby he sheweth that he repented, and desired pardon for his faults.

CHAP. XL.

a How weake mans power is, being compared to the workes of God: 10 Whose power appeareth in the creation, and gouerning of the great beastes.

AGaine the Lorde answered Iob out of * the
whirle winde, and saide,
2 Gird vp nowe thy loynes like a man: I will
demaund of thee, and declare thou vnto me.
3 Wilt thou disanull [a] my iudgement? *or* wilt
thou condemne me, that thou maist be iustified?
4 Or hast thou an arme like God? or doest
thou thunder with a voice like him?
5 Decke thy selfe now with [b] maiestie & ex-
cellencie, and aray thy selfe with beautie & glorie.
6 Cast abroad the indignation of thy wrath, &
behold euery one that is proude, and abase him.
7 Looke on euery one that is arrogant, *and*
bring him lowe: and destroy the wicked in their
place.
8 Hide them in the dust together, *and* binde
[c] their faces in a secret place.
9 Then will I confesse vnto thee also, that thy
right hand can [d] saue thee.
10 ¶ Behold now [e] Behemoth (whom I made
[f] with thee) which eateth [g] grasse as an oxe.
11 Beholde now, his strength *is* in his loynes,
and his force *is* in the nauill of his bellie.
12 *When* hee taketh pleasure, his taile is like a
cedar: the sinewes of his stones are wrapt together.
13 His bones are *like* staues of brasse, *and* his
small bones like staues of yron.
14 [h] He is the chiefe of the wayes of God: [i] he
that made him, will make his sworde to approch
vnto him.
15 Surely the mountaines bring him foorth
grasse, where all the beastes of the fielde play.
16 Lieth he vnder the trees in the couert of the
reede and fennes?
17 Can the trees couer him with their shadow?
or can the willowes of the riuer compasse him
about?
18 Behold, he spoileth the riuer, [k] and hasteth
not: he trusteth that he can draw vp Iorden into
his mouth.
19 He taketh it with his eyes, and thrusteth
his nose through whatsoeuer meeteth him.
20 ¶ Canst thou draw out [l] Liuiathan with an
hooke, & with a line which thou shalt cast downe
vnto his tongue?
21 Canst thou cast an hooke into his nose?

canst

* Chap. 38.1.

a Signifying that they that iustifie themselues, condemne God as iniust.

b Meaning that these were proper vnto God, and he longed [illegible]

c Cause them to die if thou canst.

d Prouing hereby that whosoeuer attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God.

e This beast is thought to be the elephant, or some other, which is vnknowen.

f Whom I made aswell as thee.

g This [illegible] deth the [illegible] dence of God [illegible] ward [illegible] he were [illegible] nothing [illegible] to [illegible] content [illegible]

h He is one of the chiefest workes of God among the beastes.

i Though [illegible] dare not come neere him [illegible] can kill him.

k He [illegible] feareth [illegible] reth no [illegible]

l Meaning [illegible]

canst thou pierce his iawes with an angle?
22 Will he make many m prayers vnto thee,
or speake thee faire?
23 Will he make a couenant with thee? *and*
wilt thou take n him for a seruant for euer?
24 Wilt thou play with him as with a bird? or
wilt thou binde him for thy maides?
25 Shall the companions banket with him?
shall they diuide him among the marchants?
26 Canst thou fill the basket with his skinne?
or the fishpanier with his head?
27 Lay thine hand vpon him: remember o the
battell, *and* doe no more so.
28 Beholde, p his hope is in vaine: *for* shall
not one perish euen at the sight of him?

CHAP. XLI.

1 By the greatnesse of this monster Liuiathan God sheweth his greatnesse, and his power, which nothing can resist.

NOne *is* so fearce that dare stirre him vp. Who
is he then that can stand a before me?
2 Who hath preuented me that I should b make
an ende? All vnder heauen is mine.
3 I will not keepe silence *concerning* c his
partes, nor *his* power, nor his comely proportion.
4 Who can discouer the face d of his garment?
or who shall come to him with a double e bridle?
5 Who shall f open the doores of his face? his
teeth are fearefull round about.
6 The maiestie *of his scales is like* strong
shields, *and* are sure sealed.
7 One is set to another, that no winde can
come betweene them.
8 One is ioyned to another: they sticke toge-
ther, that they cannot be sundered.
9 His niesings g make the light to shine, and
his eyes *are* like the eye lids of the morning.
10 Out of his mouth goe lampes, *and* sparkes
of fire leape out.
11 Out of his nostrels commeth out smoke,
as out of a boyling pot or caldron.
12 His breath maketh the coales burne: for a
flame goeth out of his mouth.
13 In his necke remaineth strength, and h la-
bour is reiected before his face.
14 The members of his body are ioyned: they
are strong in themselues, *and* cannot be mooued.
15 His heart is as strong as a stone, & as hard
as the nether milstone.
16 The mightie are afrayd of his maiestie, *and*
for feare they faint in themselues.
17 When the sword doeth touch him, he will
not rise vp, *nor for* the speare, dart nor habergeon.
18 He esteemeth yron as strawe, and brasse as
rotten wood.
19 The archer cannot make him flee: ẏ stones
of the sling are turned into stubble vnto him.
20 The dartes are counted as strawe: and hee
laugheth at the shaking of the speare.
21 Sharpe stones i are vnder him, & he sprea-
deth sharpe things vpon the myre.
22 He maketh the depth to k boyle like a pot,
and maketh the sea like *a pot* of oyntment.
23 He maketh a path to l shine after him, one
would thinke the depth as an hoare head.
24 In the earth there is none like him: he is
made without feare.
25 He beholdeth m all hie things: he is a King
ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends. 12 His goods are restored double vnto him. 13 His children, age and death.

THen Iob answered the Lord, and sayd,
2 I knowe that thou canst doe all things,
and that there is no a thought hidde from thee.
3 Who is hee that hideth counsell without
b knowledge? therefore haue I spoken that I vn-
derstood not, *euen* things too wonderfull for me,
c and *which* I knew not.
4 Heare, I beseech thee, and I will speake: I
will demaund of thee, d & declare thou vnto me.
5 I haue e heard of thee by the hearing of the
eare, but nowe mine eye seeth thee.
6 Therefore I abhorre *my selfe*, and repent in
dust and ashes.
7 ¶ Now after that the Lord had spoken these
wordes vnto Iob, the Lord also said vnto Eliphaz
the Temanite, My wrath is kindled against thee, &
against thy two friends: for ye haue not spoken of
me the thing that is f right, like my seruant g Iob.
8 Therefore take vnto you nowe seuen bul-
lockes, and seuen rammes, and goe to my seruant
Iob, and offer vp for your selues a burnt offering,
and my seruant Iob shall h pray for you: for I wil
accept him, lest I should put you to shame, be-
cause ye haue not spoken of me the thing, which
is right, like my seruant Iob.
9 So Eliphaz the Temanite, and Bildad the
Shuhite, *and* Zophar the Naamathite, went, and
did according as the Lord had said vnto them, and
the Lord accepted Iob.
10 ¶ Then the Lord turned the i captiuitie of
Iob, when he prayed for his friends: also the Lord
gaue Iob twise so much as he had before.
11 Then came vnto him al his k brethren, and
al his sisters, and all they that had bene of his ac-
quaintance before, & did eate bread with him in
his house, and had compassion of him, & comfor-
ted him for al the euil, that the Lord had brought
vpon him, and euery man gaue him a ‖ peece of
money, and euery one an earing of golde.
12 So the Lorde blessed the last dayes of Iob
more then the first: for he had l foureteene thou-
sand sheepe, & sixe thousand camels, and a thou-
sand yoke of oxen, and a thousand shee asses.
13 He had also seuen sonnes, & three daughters.
14 And he called the name of one m Iemimah,
and the name of the second n Keziah, and the
name of the third o Keren-happuch.
15 In all the land were no women founde so
faire as the daughters of Iob, and their father gaue
them inheritance among their brethren.
16 And after this liued Iob an hundreth and
fourtie yeeres, and sawe his sonnes, and his sonnes
sonnes, *euen* foure generations.
17 So Iob died, being old, and full of dayes.

m [illegible] he [illegible] to [illegible] thee [illegible] take [illegible]
n To doe thy [illegible], and be at thy comman- dement?
o If thou once consider the dan- ger, thou wilt not meddle with him.
p To wit, that [illegible]eth to take him.

a If none dare stand against a whale, which is but a creature, who is able to compare with God the Creator?
b Who hath taught me to ac- complish my worke?
c The partes, and members of the whale.
d That is, who dare pull off his skinne?
e Who dare put a bridle in his mouth?
f Who dare looke in his mouth?
g That is, casteth out flames of fire.
h Nothing is painefull or hard vnto him.
i His skinne is so hard that he lyeth with as great ease on the stones as in the myre.
k Either hee ma- keth the sea to seeme as it boyled by his wallowing, or els he spouteth water such abun- dance, as it would seeme that the sea boyled.
l That is, a white froth, and shining streame before him.

m He despiseth all other beasts & monsters, & is the proudest of all others.

a No thought is secret, but thou doest see it, nor any thing ẏ thou thin- kest, but thou canst bring it to passe.
b Is there any but I? for this God layd to his charge, Chap. 38. 2.
c I confesse herein mine ignorance, & that I spake I wist not what.
d He sheweth that he wil be Gods scholler to learne of him.
e I knewe thee onely before by hearesay: but now thou hast caused me to feele what thou art to me, that I may resigne my selfe ouer vn- to thee.
f You tooke in hād an euill cause, in that you con- demned him by his outward af- flictions and not comforted him with my mercies.
g Who had a good cause, but handled it euill.
h Whē you haue reconciled your selues to him for the faults that you haue cōmitted a- gainst him, he shall pray for you, and I will heare him.
i He deliuered him out of the affliction wherein he was.
k That is, all his kinred, reade Chap. 19. 13.
‖ Or, lambe, or mo- ney so marked.
l God made him twise so rich in cattell as he was afore, and gaue him as many chil- dren, as he had taken from him.
m That is of long life, or beautifull as the day.
n As pleasant as cassia, or sweete spice.
o That is the horne of beautie.

canst thou pierce his iawes with an angle?
22 Will he make many m prayers vnto thee,
or speake thee faire?
23 Will he make a couenant with thee? and
wilt thou take him for a seruant for euer?
24 Wilt thou play with him as with a birde? or
wilt thou binde him for thy maides?
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an ende? all vnder the heauen is mine.
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partes, nor his power, nor his comely proportion.
4 Who can discouer the face of his garment?
or who shall come to him with a double e bridle?
5 Who shall open the doores of his face? his
teeth are fearefull round about.
6 The maiestie of his scales is like strong shields,
and are surely sealed.
7 One is set to another, that no winde can
come betweene them.
8 One is ioyned to another: they sticke toge-
ther, that they cannot be sundred.
9 His neesings make the light to shine, and
his eyes are like the eye lids of the morning.
10 Out of his mouth goe lampes, and sparkes
of fire leape out.
11 Out of his nostrels commeth out smoke,
as out of a boyling pot or caldron.
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14 The members of his body are ioyned: they
are strong in themselues, and cannot be moued.
15 His heart is as strong as a stone, & as hard
as the nether milstone.
16 The mighty are afraid of his maiestie, and
for feare they faint in themselues.
17 When the sword doth touch him, he will
not rise vp, nor for the speare, dart nor habergeon.
18 He esteemeth yron as strawe, and brasse as
rotten wood.
19 The archer cannot make him flee: stones
of the sling are turned into stubble vnto him.
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C H A P. X L I I.

Job humbleth himselfe. 9 He prayeth for his friends. 12 His goods are restored double. 13 His children, age and death.

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and that there is no a thought hidde from thee.
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vpon him, and euery man gaue him a peece of
money, and euery one an earing of golde.
12 So the Lorde blessed the last dayes of Iob
more then the first: for he had fourteene thou-
sand sheepe, & sixe thousand camels, and a thou-
sand yoke of oxen, and a thousand shee asses.
13 He had also seuen sonnes, & three daughters.
14 And he called the name of one m Iemima,
and the name of the second n Keziah, and the
name of the third o Keren-happuch.
15 In all the land were no women founde so
faire as the daughters of Iob, and their father gaue
them inheritance among their brethren.
16 And after this liued Iob an hundreth and
fourtie yeeres, and sawe his sonnes, and his sonnes
sonnes, euen foure generations.
17 So Iob died, being old and full of dayes.

a No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.
b Is there any but I? for this God layd to his charge, Chap. 38. 2.
c I confesse herein mine ignorance, & that I spake I wist not what.
d He sheweth that he will be Gods scholler to learne of him.
e I knewe thee onely before by heresay, but now thou hast caused me to feele what thou art to me, that I may glorifie my selfe ouer vnto thee.
f You tooke in hand an euill cause, in that you condemned him by his outward affliction, and not comforted him with my mercies.
g Who had a good cause, but handled it euill.
h When you haue reconciled yourselues to him for the faults that you haue committed against him, he shall pray for you, and I will heare him.
i He deliuered him out of the affliction wherein he was.
k That is, all his kinred, reade Chap. 19. 13.
l Or, lambe, or sheepe, or money.
i God made him twise so rich in cattell as he was afore, and gaue him as many children, as he had taken from him.
m That is, of long life, or beautifull as the day.
n A pleasant as cassia, or sweete spice.
o That is the, horne of beautie.

THIS SECOND PART OF THE BIBLE, CONTEINETH THESE BOOKES.

Psalmes.
Proverbes.
Ecclesiastes.
The Song of Salomon,
Isaiah.
Ieremiah.
Lamentations.
Ezekiel.
Daniel.
Hosea.
Ioel.
Amos.
Obadiah.
Ionah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.

Or, prayses, according to the Ebrewes, and were chiefly instituted to prayse and giue thankes to God for his benefites. They are called the Psalmes or Songs of Dauid, because the most part were made by him.

THE * PSALMES OF DAVID.

THE ARGVMENT.

This booke of Psalmes is set foorth vnto vs by the holy Ghost to be esteemed as a most precious treasure, wherein all things are conteinad that appertaine to true felicitie, aswel in this life present as in the life to come. For the riches of true knowledge, and heauenly wisdome are here set open for vs, to take thereof most abundantly. If we would knowe the great, and hie maiestie of God, here we may see the brightnes thereof shine most clearely. If we would seeke his incomprehensible wisdome, here is the schole of the same profession. If we would comprehend his inestimable bountie, and approch neere thereunto, and fill our hands with that treasure, heere we may haue a most liuely, & comfortable taste thereof. If we would knowe wherein standeth our saluation, and how to attaine to life euerlasting, here is Christ our onely redeemer, & mediatour most euidetly described. The rich man may learne the true vse of his riches. The poore man may finde full contentation. He that will reioyce, shall knowe the true ioye, and how to keepe measure therein. They that are afflicted and oppressed, shal see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shal see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he brideleth them, in so much as they cannot touch an haire of ones head, except he permit them: and how in the end their destruction is most miserable. Briefely here we haue most present remedies against al tentations and troubles of minde and conscience, so that being wel practised herein, we may be assured against all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glorie, which is laide vp for all them that loue the comming of our Lord Iesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first in maner of a preface, to exhort all godly men to studie and meditate the heauenly wisedome. For the effect hereof is, 3 That they be blessed, which giue themselues wholy all their life to the holy Scriptures: And that the wicked contemners of God, though they seeme for a while happie, yet at length shal come to miserable destruction.

BLessed *is* the man that doeth not walke in the [a] counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull:

2 But his delight *is* in the * Lawe of the Lorde, and in his [b] Lawe doeth he meditate day and night.

3 For he shall be like a * tree planted by the riuers of waters, that wil bring foorth her fruite in due season: whose leafe shall not fade: so [c] whatsoeuer he shall doe, shall prosper.

4 [d] The wicked *are* not so, but as the chaffe, which the winde driueth away.

5 Therefore the wicked shall not stand in the [e] iudgement, nor sinners in the assemblie of the righteous.

6 For the Lorde [f] knoweth the way of the righteous, and the way of the wicked shal perish.

a When a man hath giuen once place to euil counsell, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scorners. * Deut. 6. 6. iosh. 1. 8. prou. 6. 20. b In the holy Scriptures. * Iere. 17. 8. c Gods children are so moystened euer with his grace, that whatsoeuer commeth vnto them, tendeth vnto their saluation. d Though the wicked seeme to beare the swinge in this world, yet the Lord driueth them downe that they shall not rise nor stand in the companie of the righteous. e But tremble when they feele Gods wrath. f Doeth approoue and prosper, like as not to knowe, is to reprooue and reiect.

PSAL. II.

1 The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdome for euer and aduance it euen to the ende of the worlde, 10 And therefore exhorteth Kings and rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christes kingdome.

WHy doe the [a] heathen * rage, and the people murmure in vaine?

2 The Kings of the earth band themselues, & the princes are assembled together against the Lord, and against his [] Christ,

3 [b] Let vs breake their bandes, and cast their cordes from vs.

4 * *But* he that dwelleth in the heauen, shall laugh: the Lord shall haue them in derision.

5 [c] Then shall hee speake vnto them in his wrath, & vexe them in his sore displeasure, *saying*,

6 *Euen* I haue set my king vpon Zion mine holy mountaine.

7 I will declare the [d] decree: *that is*, the Lord hath said vnto mee, * Thou art my sonne: this [e] day haue I begotten thee.

8 Aske of me, and I shall giue thee the heathen for thine inheritance, and the [f] endes of the earth for thy possession.

9 * Thou shalt crush them with a scepter of yron, & breake thē in pieces like a potters vessel.

10 [g] Be wise now therefore, ye Kings: be learned ye iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 [h] Kisse the sonne, lest he be angry, and ye [i] perish in the way, when his wrath shall suddenly burne: blessed *are* all that trust in him.

a The conspiracie of the Gentiles, the murmuring of the Iewes, and power of Kings, cannot preuaile against Christ. * Acts 4. 25. [] Or, anointed. b Thus the wicked say, that they will cast off the yoke of God and of his Christ. * Prouerb. 1. 26. c Gods plagues will declare that in resisting his Christ, they fought against him. d To shew that my vocation to the kingdome is of God. * Acts. 13. 33. Ebr. 1. 5. e That is to say, as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ in his first comming and manifestation to the world. f Not onely the Iewes, but the Gentiles, also. * Reue. 2. 27. g Hee exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1. Thes. 5. 3.

PSAL. III.

1 Dauid driuen foorth of his kingdome, was greatly tormented in minde for his sinnes against God. 4 And therefore calleth vpon God, and waxeth bolde through his promises against the great raylings and terrours of his enemies, yea, against death it selfe, which hee sawe present before his eyes. 7 Finally he reioyceth for the good successe, that God gaue him, and all the Church.

A Psalme of Dauid, when he fled from his sonne Absalom.

LOrd, how are mine aduersaries [a] increased? how many rise against me?

2 Many say to my soule, *There is* no helpe for him in God. [b] Selah.

3 But thou Lord art a buckler for mee: my glory, and the lifter vp of mine head.

a This was a [illegible] ... of the voyce, to cause vs to consider the sentence, as a thing of great importance.

4 I did call vnto the Lord with my voyce, and
he heard me out of his holy mountaine. Selah.
5 I laide mee downe and slept, and rose vp a-
gaine: for the Lord susteined me.
6 I will not be afraid for c tenne thousand of
the people, that should beset me round about.
7 O Lord, arise: helpe me, my God: for thou
hast smitten all mine enemies vpon the cheeke
bone: thou hast broken the teeth of the wicked.
8 d Saluation *belongeth* vnto the Lord, & thy
blessing *is* vpon thy people. Selah.

c When he considered the trueth of Gods promise, and tried the same, his faith encreased marueilously.
d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

1 When Saul persecuted him, he called vpon God, trusting most assuredly in his promes, and therefore boldly reproueth his enemies, who wilfully resisted his dominion, 7 And finally preferreth the fauour of God before all worldly treasures.

a To him that excelleth on Neginoth. A Psalme of Dauid.

Heare me when I call, b O God of my righte-
ousnesse: thou hast set me at libertie, *when I
was* c in distresse: haue mercie vpon me, and hear-
ken vnto my prayer.
2 O ye d sonnes of men, howe long *will yee
turne* my glory into shame, e louing vanitie, *and*
seeking lyes? Selah.
3 For be ye sure that the Lord hath chosen to
himselfe f a godly man: the Lord will heare when
I call vnto him.
4 g Tremble, and sinne not: examine your
owne heart vpon your bed, and be h still. Selah.
5 i Offer the sacrifices of righteousnesse, and
trust in the Lord.
6 Many say, Who will shew vs *any* k good? *but*
Lord, lift vp the light of thy countenance vpon vs.
7 Thou hast giuen me more ioy of heart, then
they haue had, when their wheate and their wine
did abound.
8 I will laye me downe, and also sleepe in
peace: for thou, Lorde, l onely makest me dwell
in safetie.

a Among them that were appointed to sing the Psalmes, & to play on the instruments, one was appointed chiefe to set the tune, & to begin: who had the charge, because he was most excellent, and he began this Psalme on the instrument called Neginoth, or in a tune so called.
b Thou that art the defender of my iust cause.
c Both of minde and body.
d Ye that thinke your selues noble in this world.
e Though your enterprises please you neuer so much, yet God wil bring them to nought.
f A king that walketh in his vocation. g For feare of Gods iudgement. h Cease your rage. i Serue God purely and not with outward ceremonies. k The multitude seeke worldly wealth, but Dauid setteth his felicitie in Gods fauour. l This worde in Ebrew may be referred to God, as it is here translated, or to Dauid, signifying that he should dwell as ioyfully alone, as if he had many about him, because the Lord is with him.

PSAL. V.

1 Dauid oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous successe, he conceiueth comfort, 12 Concluding that when God shall deliuer him, others also shalbe partakers of the same mercies.

To him that excelleth vpon || Nehiloth. A Psalme of Dauid.

|| *Or, a musicall instrument or tune.*

Heare my wordes, O Lorde: vnderstand my
a meditation.
2 Hearken vnto the voyce of my cry, my King
and my God: for vnto thee doe I pray.
3 Heare my voyce in the morning, O Lorde:
for in the morning will I direct *me* vnto thee, and
I will b waite.
4 For thou art not a God that loueth c wic-
kednes: neither shall euil dwell with thee.
5 d The foolish shall not stand in thy sight: *for*
thou hatest all them that worke iniquitie.
6 Thou shalt destroy them that speake lyes:
the Lorde will abhorre the bloodie man and de-
ceitfull.

a That is, my vehement prayer and secret complaint and sighings.
b With patience and trust till I be heard.
c Seeing that God of nature hateth wickednes, hee must needes punish the wicked & saue the godly.
d Which runne most ragingly after their carnall affections.

7 But I e will come into thine house in the
multitude of thy mercie: *and* in thy feare will I
worship toward thine holy Temple.
8 Leade me, O Lord, in thy righteousnes, f be-
cause of *mine* enemies: make thy way plaine be-
fore my face.
9 For no constancie *is* in their mouth: within
they are very corruption: their * throte *is* an o-
pen sepulchre, *and* they flatter with their tongue.
10 Destroy them, O God, || let them g fall
from their counsels: cast them out from the mul-
titude of their iniquities, because they haue rebel-
led against thee.
11 And h let all thē that trust in thee, reioyce
and triumph for euer, and couer thou them: and
let them, that loue thy Name, reioyce in thee.
12 For thou Lorde wilt || blesse the righteous,
and with fauour i wilt compasse him, as with a
shielde.

e In the ... of his ... hee putteth full confidence in God.
f Because thou art iust, therfore leade me out of the dangers of mine enemies.
* Rom. 3.13.
|| *Or cause them to erre.*
g Let their deuises come to nought.
h Thy fauour toward me shall confirme the faith of all others.
|| *Or giue good successe.*
i So that he shall be safe from all dangers.

PSAL. VI.

1 When Dauid by his sinnes had prouoked Gods wrath, and now felt not onely his hand against him, but also conceiued the horrours of death euerlasting, he desireth forgiuenesse, 6 Bewayling that if God tooke him away in his indignation, he shoulde lacke occasion to praise him as he was wont to doe whiles hee was among men. 8 Then suddenly feeling Gods mercie, hee sharpely rebuketh his enemies which reioyced in his affliction.

To him that excelleth on Neginoth vpon the eight tune. A Psalme of Dauid.

O Lord, * a rebuke me not in thine anger, nei-
ther chastice me in thy wrath.
2 Haue mercie vpon me, O Lorde, for I am
weak: O Lord heale me, for my b bones are vexed.
3 c My soule is also sore troubled: but Lorde
how long wilt thou delay?
4 Returne, O Lord: deliuer my soule: saue me
for thy mercies sake.
5 For in d death *there is* no remembrance of
thee: in the graue who shall praise thee?
6 I fainted in my mourning: I cause my bed
euery night to swimme, *and* water my couch
with my teares.
7 || Mine eye is dimmed for despight, and sunke
in because of all mine enemies.
8 e Away from me all ye workers of iniquitie:
for the Lord hath heard ẏ voyce of my weeping.
9 The Lord hath heard my petition: the Lord
will receiue my prayer.
10 All mine enemies shall be confounded and
sore vexed: they shall be turned backe, *and* put to
shame f suddenly.

f When the wicked thinke that the godly shal perish, God deliuereth them suddely, and destroyeth their enemies.

* Ier. 10.24.
a Though I deserue destruction, yet let thy mercie pitie my frailtie.
b For my whole strength is abated.
c His conscience is also touched with the feare of Gods iudgement.
d He lamenteth that occasion should be taken from him to praise God in the Congregation.
|| *Or, mine eye is eaten as it were with wormes.*
e God sendeth comfort and boldnes in affliction, that we may triumph ouer our enemies.

PSAL. VII.

1 Being falsely accused by Chush one of Sauls kinsemen, he calleth to God to be his defender, 3 To whome hee commendeth his innocencie, 9 First shewing that his conscience did not accuse him of any euill towards Saul: 10 Next that it touched Gods glory to awarde sentence against the wicked. 12 And so entring into the consideration of Gods mercies and promes, he waxeth bolde and derideth the vaine enterprises of his enemies, 16 Threatning that it shall fall on their owne necke that which they haue purposed for others.

*|| Shigaion of Dauid, which he sang vnto the Lord, concerning the || wordes of * Chush the sonne of Iemini.*

|| *Or, kinde of tune.*
|| *Or, accusation.*
* 2. Sam. 16.

O Lorde my God, in thee I put my trust: saue
me frō all that persecute me, & deliuer me,
2 Least a he deuoure my soule like a lyon, and
teare it in pieces, while there is none to helpe.

a He desireth God to deliuer him from the rage of cruel Saul.

3 O Lord

3 O Lord my God, if I haue done b this
thing, if there be *any* wickednesse in mine hands,
4 c If I haue rewarded euill vnto him that
had peace with mee, (yea I haue deliuered him
that vexed me without cause)
5 *Then* let the enemie persecute my soule
and take it: yea, let him treade my life downe vp-
on the earth, and lay mine d honour in the dust.
Selah.
6 Arise, O Lord, in thy wrath, and lift vp thy
selfe against the rage of mine enemies, and awake
for mee *according* to the e iudgement *that* thou
hast appoynted.
7 So shall the Congregation of the people
compasse thee about: for their sakes therefore
f returne on hie.
8 The Lord shal iudge the people: iudge thou
me, O Lord, according to my g righteousnesse,
and according to mine innocencie, *that is* in mee.
9 Oh let the malice of the wicked come to
an ende: but guide thou the iust: for the righte-
ous God trieth the h hearts and reines.
10 My defence *is* in God, who preserueth the
vpright in heart.
11 God iudgeth the righteous, and him that
contemneth God i euery day.
12 Except k he turne, he hath whet his sword:
he hath bent his bowe and made it ready.
13 Hee hath also prepared him deadly wea-
pons: hee will ordeine his arrowes for them that
persecute *me*.
14 * Beholde, hee shall trauaile with wicked-
nesse: for hee hath conceiued mischiefe, but hee
shall bring foorth a lye.
15 Hee hath made a pit and digged it, and is
fallen into the pit *that* he made.
16 His mischiefe shall returne vpon his owne
head, & his crueltie shal fall vpon his owne pate.
17 I will praise the Lorde according to his
l righteousnesse, and will sing praise to the Name
of the Lord most high.

b Wherewith Chush chargeth me.
c If I rewarded not Saul for affinities sake and preserued his life, 1.Sam.26.8,9.
d Let me not onely die, but be dishonoured for euer.
e In promising me the kingdome.
f Not onely for mine, but for thy Church sake declare thy power.
g As touching my behauiour toward Saul and mine enemies.
h Though they pretend a iust cause against me, yet God shall judge their hypocrisie.
i He doth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his minde, I die: for he hath both men & weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.
* Isa.59.4. iob 15.35
l In keeping faithfully his promise with me.

PSAL. VIII.

1 *The Prophet considering the excellent liberalitie and fatherly prouidence of God towards man, whom he made, as it were a god ouer all his workes, doth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.*

¶ *To him that excelleth on* || *Gittith.*

A Psalme of Dauid.

O Lord our Lord, how || excellent is thy Name
in all the world! which hast set thy glorie
aboue the heauens.
2 Out of the mouth a of babes & suckelings
hast thou || ordeined strength, because of thine
enemies, that thou mightest || still the enemie and
the auenger.
3 When I beholde thine heauens, *euen* the
workes of thy fingers, the moone and the starres
which thou hast ordeined,
4 What is b man, *say I*, that thou art minde-
full of him? and the sonne of man, that thou vi-
sitest him?
5 For thou hast made him a little lower then
c God, and crowned him with glory and worship.
6 Thou hast made him to haue dominion in
the works of thine hands: thou hast put al things
vnder his feete:
7 All d sheepe and oxen: yea, and the beasts
of the field:
8 The foules of the ayre, and the fish of the
sea, *and* that which passeth through the paths of
the seas.
9 O Lorde our Lord, howe excellent is thy
Name in all the world!

|| Or, kinde of instrument, or tune.
|| Or, noble, or marueilous.
a Though the wicked would hide Gods praises, yet the very babes are sufficient witnesses of the same.
|| Or, established.
|| Or, confounde.
b It had bene sufficient for him to haue set forth his glory by the heauens, though he had not come so lowe as to man, which is but dust.
c Touching his first creation.
d By the temporall gifts of mans creation hee is led to consider the benefites which he hath by his regeneration through Christ.

PSAL. IX.

1 *After hee had giuen thanks to God for the sundry victories that he had sent him against his enemies, and also prooued by manifold experience, howe ready God was at hand in all his troubles: 13 He being now likewise in danger of new enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.*

¶ *To him that excelleth vpon* || *Muth Labben.*

A Psalme of Dauid.

I Will prayse the Lord with my a whole heart: I
will speake of all thy marueilous workes.
2 I will be glad, and reioyce in thee: I will
sing praise to thy Name, O most high,
3 For that mine enemies are turned backe:
they shall fall, and perish at thy presence.
4 For b thou hast maintained my right & my
cause: thou art set in the throne, *&* iudgest right.
5 Thou hast rebuked the heathen: thou hast
destroyed the wicked: thou hast put out their
name for euer and euer.
6 c O enemie, destructions are come to a
perpetuall end, and thou hast destroyed the ci-
ties: their memoriall is perished with them.
7 But the Lorde || shall sit for euer: hee hath
prepared his throne for iudgement.
8 For he shall iudge the world in righteous-
nesse, *and* shall iudge the people with equitie.
9 The Lorde also will bee a refuge for the
d poore, a refuge in *due* time, *euen* in affliction.
10 And they that knowe thy Name, will trust
in thee: for thou, Lord, hast not failed them that
seeke thee.
11 Sing prayses to the Lord, which dwelleth
in Zion: shew the people his works.
12 For e when hee maketh inquisition for
blood, he remembreth it, *and* forgetteth not the
complaint of the poore.
13 Haue mercie vpon mee, O Lord: consider
my trouble *which I suffer* of them that hate me,
thou that liftest me vp from the gates of death,
14 That I may shew all thy praises within the
f gates of the daughter of Zion, *and* reioyce in thy
saluation.
15 The heathen are g sunken downe in the
pit *that* they made: in the nette that they hid, is
their foote taken.
16 h The Lord is knowen by executing iudge-
ment: the wicked is snared in the worke of his
owne hands. || Higgaion. Selah.
17 The wicked shall turne into hell, *and* all
nations that forget God.
18 For ŷ poore shal not be alway forgotten:
the hope i of the afflicted shal not perish for euer.
19 Vp Lord: let not man preuaile: let the hea-
then be iudged in thy sight.
20 Put them in feare, O Lord, that the hea-
then may know that they are but k men. Selah.

|| Or, kinde of instrument, or tune: or for the death of Labben or Goliath.
a God is not praised, except the whole glory be giuen to him alone.
b How soeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.
c A derision of the enemie, that mindeth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement.
|| Or, sitteth as iudge.
d Our miseries are meanes to cause vs to feele Gods present care ouer vs.
e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.
f In the open assemblie of the Church.
g For God ouerthroweth the wicked in their enterprises.
h The mercie of God toward his Saints, must be declared, and the fall of the wicked must alwayes bee considered.
|| Or, this is worthy to be noted.
i God promiseth to helpe vs before we haue felt the crosse.
k Which they cannot learne without the feeling of thy iudgements.

PSAL. X.

1 *He complaineth of the fraude, rapine, tyrannie, and all kinds of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence towards God, thinke they may doe all things without controlling. 15 Therefore hee calleth vpon God to send some remedie against these desperate euils. 16 And at length comforteth himselfe with hope of deliuerance.*

WHy standest thou farre off, O Lord, *and* hidest thee in ᵃdue time, *euen* in afflictio?
2 The wicked with pride doth persecute the poore: let them be taken in the craftes that they haue imagined,
3 For the wicked hath ᵇmade boast of his owne hearts desire, and the couetous blesseth *himselfe*: he contemneth the Lord.
4 The wicked is so proud, that he seeketh not *for God*: he thinketh alwayes, There is no God.
5 His wayes alway prosper: thy iudgements are hie aboue his sight: therefore ‖defieth he all his enemies.
6 He sayeth in his heart, I shall ‖neuer bee mooued, ᶜnor be in danger.
7 His mouth is full of cursing and deceite and fraude: vnder his tongue is mischiefe and iniquitie.
8 ᵈHe lieth in waite in the villages: in the secret places doth he murther the innocent: his eyes are bent against the poore.
9 He lyeth in waite secretly, *euen* as a lyon in his denne: hee lyeth in waite to spoyle the poore: he doth spoyle the poore, when he draweth him into his net.
10 He croucheth & boweth: therefore heapes of the ᵉpoore doe fall by his might.
11 He hath said in his heart, God hath forgotten, he hideth away his face, *and* wil neuer see.
12 ᶠArise, O Lord God: lift vp thine hand: forget not the poore.
13 Wherefore doth the wicked contemne God? he saith in his heart, Thou wilt not ᵍregard.
14 *Yet* thou hast seene it: for thou beholdest mischiefe and wrong, that thou mayest ʰtake it into thine hands: the poore committeth himselfe vnto thee: *for* thou art the helper of the fatherlesse.
15 Breake thou the arme of the wicked and malicious: search his wickednesse, *and* thou shalt finde ⁱnone.
16 The Lorde *is* king for euer and euer: the ᵏheathen are destroyed foorth of his land.
17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare *to them*,
18 ˡTo iudge the fatherlesse and poore, that earthly man ‖cause to feare no more.

a So soone as we enter into afflict, we thinke God should help vs, but that is not alwaies his due time.
b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he beggeth of his wit and wealth, and blesseth himselfe, and thus blasphemeth the Lord.
‖ Or, snuffeth at.
‖ Or, not be mooued because he was neuer in euill.
c The euill shall not touch mee, Isa. 28.15. or els he speaketh thus, because he neuer felt euill.
d He sheweth that the wicked haue many meanes to hide their crueltie, and therefore ought more to be feared.
e By the hypocrisie of them that haue authoritie, the poore are deuoured.
f He calleth to God for helpe, because wickednesse is so farre ouergrowen, that God must nowe helpe or neuer.
g Therefore thou must needes punish this their blasphemie.
h To iudge betweene the right and the wrong.
i For thou hast vtterly destroyed him.
k The hypocrites, or such as liue not after Gods Lawe, shalbe destroyed.
l God helpeth when mans helpe ceaseth.
‖ Or, destroy no more man vpon the earth.

PSAL. XI.

1 This Psalme conteineth two parts. In the first David sheweth howe hard assaultes of tentations hee susteined, and in howe great anguish of minde he was, when Saul did persecute him. 4 Then next hee reioyceth that God sent him succour in his necessitie, declaring his iustice aswell in gouerning the good, and the wicked men, as the whole world.

¶ *To him that excelleth.* A Psalme *of David.*

IN the Lord put I my trust: how say ye then to my soule, ᵃFlee to your mountaine *as* a birde?
2 For loe, the wicked bend their bowe, *and* make ready their arrowes vpon the string, that they may secretly shoote at them, which are vpright in heart.
3 For the ᵇfoundations are cast downe: what hath the ᶜrighteous done?
4 The Lord *is* in his holy palace: the Lordes throne *is* in the heauen: his eyes ᵈwill consider: his eye lids will trie the children of men.
5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.
6 Vpon the wicked he shal raine snares, ᵉfire, and brimstone, and stormie tempest: *this is* the ᶠportion of their cup.
7 For the righteous Lord loueth righteousnesse: his countenance doth behold the iust.

a This is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promise.
b All hope of succour is taken away.
c Yet am I innocent, and my cause good.
d Though all things in earth be out of order, yet God will execute iudgement from heauen.
e As in the destruction of Sodom and Gomorah.
f Which they shall drinke euen to the dregs. Ezek. 23.34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, hee commendeth the constant veritie that God obserueth in keeping his promises.

¶ *To him that excelleth vpon the eight tune.*

A Psalme of David.

HElpe Lord, for there is not ᵃa godly man left: for the faithfull are fayled from among the children of men.
2 They speake deceitfully euery one with his neighbour, ᵇflattering with their lips, *and* speake with a double heart.
3 The Lord cut off all flattering lippes, *and* the tongue that speaketh proud things:
4 Which haue sayde, ᶜWith our tongue will we preuaile: our lips are our owne: who is Lord ouer vs?
5 ᵈNow for the oppression of the needy, *and* for the sighes of the poore, I will vp, sayeth the Lord, *and* will ᵉset at libertie him, *whom the wicked* hath snared.
6 The wordes of the Lord *are* pure wordes, *as* the siluer, tried in a fornace of earth, fined seuen folde.
7 Thou wilt keepe ᶠthem, O Lord: thou wilt preserue him from this generation for euer.
8 The wicked walke on euery side: when they are exalted, ᵍit *is* a shame for the sonnes of men.

a Which dare defend the trueth, and shew mercie to the oppressed.
b He meaneth the flatterers of the court, which hurt him more with their tongues than with their weapons.
c They thinke themselues able to perswade whatsoeuer they take in hand.
d The Lord is mooued with the complaints of his, and deliuereth in the ende from all danger.
e Because the Lords word and promise is true and vnchangeable, he will performe it, and preserue the poore from this wicked generation.
f That is, thine, though he were but one man.
g For they suppresse the godly, and maintaine the wicked.

PSAL. XIII.

1 David as it were ouercome with sundry and newe afflictions, fleeth to God as his onely refuge, 3 And so at the length being encouraged through Gods promises, hee conceiueth most sure confidence against the extreme horrors of death.

¶ *To him that excelleth, A Psalme of David.*

HOw long wilt thou forget me, O Lord, ᵃfor euer? howe long wilt thou hide thy face from me?
2 How long shall I take ᵇcounsel within my selfe, *hauing* wearinesse daily in mine heart? how long shall mine enemie be exalted aboue me?
3 Beholde, *and* heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death:
4 Lest mine enemie say, I haue ᶜpreuailed against him: *and* they that afflict mee, reioyce when I slide.
5 But I trust in thy ᵈmercie: mine heart shal reioyce in thy saluation: I will sing to the Lord, because he hath ᵉdealt louingly with me.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the sicke man doth his place.
c Which might turne to Gods dishonour, if he did not defend his.
d The mercie of God is the cause of our saluation.
e Both by the benefites past, and by others to come.

PSAL. XIIII.

1 He describeth the peruerse nature of men, which were so growen to licenciousnesse, that God was brought to vtter contempt. 7 For the which thing although he was greatly grieued, yet being perswaded that God would send some present remedie, he comforteth himselfe and others.

¶ *To him that excelleth. A Psalme of David.*

THe *foole hath said in his heart, ᵃ*There is* no God: they haue ᵇcorrupted, & done an abominable worke: *there is* none that doth good.

* Psal. 53.
a He sheweth that the cause of all wickednesse is to forget God.
b There is nothing but disorder and wickednesse among them.

2 The

2 The Lord looked downe from heauen vpon
the children of men, to see if there were any that
would vnderstand, and seeke God.
3 c All are gone out of the way:they are al cor-
rupt: there is none that doeth good,no not one.
4 Doe not all the workers of iniquitie knowe
that they eate vp my people, as they eate bread?
they call not vpon the Lord.
5 d There they shall be taken with feare, be-
cause God is in the generation of the iust.
6 You haue made e a mocke at the counsel of
the poore, because the Lord is his trust.
7 Oh giue saluation vnto f Israel out of Zion:
when the Lord turneth the captiuitie of his peo-
ple, then Iaakob shall reioyce, and Israel shall be
glad.

¶ Note that of this 14. Psalme, the 5.6.and 7. verses which are put into the common translation, and may seeme vnto some to be left out in this, are not in the same Psalme in the Hebrewe text, but are rather put in more fully to expresse the maners of the wicked, and are gathered out of the 5.140. and 10. Psalmes, the 59. of the Prophet Isaiah, and the 36. Psalme, and are alleaged by Saint Paul, and placed together in the 3. to the Romanes.

c David here maketh comparison betweene the faithfull and the reprobate, but S. Paul speaketh the same of all men naturally, Rom.3.10.
d Where they thinke themselues most sure.
e You mocke them that put their trust in God.
f He prayeth for the whole Church, whom he is assured God will deliuer: for none but he onely can doe it.

PSAL. XV.

1 *This Psalme teacheth on what condition God did chuse the Iewes for his peculiar people, & wherefore he placed his Temple among the, which was to the intent that they by liuing vprightly, and godly, might witnesse that they were his speciall and holy people.*

¶ *A Psalme of Dauid.*

Lord, who shall dwell in thy tabernacle? who
shall rest in thy holy Mountaine?
2 Hee that a walketh vprightly and worketh
righteousnes, and speaketh the truth in his heart.
3 He that slandereth not with his tongue, nor
doeth euil to his neighbour, nor receiueth a false
report against his neighbour.
4 b In whose eyes a vile person is contemned,
but hee honoureth them that feare the Lord: hee
that sweareth to his owne hinderance and chan-
geth not.
5 He that c giueth not his money vnto vsurie,
nor taketh rewarde against the innocent: he that
doeth these things, d shall neuer be mooued.

a First God requireth vprightnes of life, next doing well to others, and thirdly, trueth and simplicitie in our wordes.
b He that flattereth not the vngodly in their wickednes.
c To the hinderance of his neighbour.
d That is, shal not be cast forth of the Church as hypocrites.

PSAL. XVI.

1 *David prayeth to God for succour, not for his workes, but for his faithes sake, 4 Protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie, 8 Who suffereth his to lacke nothing.*

¶ || *Michtam of Dauid.*

Preserue mee, O God: for in thee doe I
a trust.
2 O my soule, thou hast saide vnto the Lorde,
Thou art my Lorde: my b weldoing extendeth not
to thee,
3 But to the Saints that are in the earth, and
to the excellent: all my delight is in them.
4 The c sorowes of them, that offer to an
other god, shall be multiplied: d their offerings of
blood will I not offer, neither make * mention of
their names with my lips.
5 The Lorde is the portion of mine inheri-
tance and of my cuppe: thou shalt mainteine
my lot.
6 The e lines are fallen vnto mee in pleasant
places: yea, I haue a faire heritage.
7 I will praise the Lord, who hath giuen mee
counsell: my f reines also teach me in the nights.

|| Or, a certaine tune.
a He sheweth that we cannot call vpon God, except we trust in him.
b Though we can not enriche God, yet we must bestowe Gods giftes to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession, nor in heart, nor in mouth consent to their idolatries.
* Exod.23.13.
e Wherewith my portion is measured.
f God teacheth me continually by secret inspiration.

8 I haue set the Lord alwayes before me: for
he is at my right hand: therefore I g shal not slide.
9 Wherefore h mine heart is glad and my
tongue reioyceth: my flesh also doth rest in hope.
10 For thou i wilt not leaue my soule in the
graue: neither wilt thou suffer thine holy one to
see corruption.
11 Thou wilt shewe me the path of life: in thy
k presence is the fulnesse of ioye: and at thy right
hand there are pleasures for euermore.

g The faithfull are sure to perseuere to the end.
h That is, I reioyce both in body and in soule.
i This is chiefly meant of Christ, by whose resurrection all his members haue immortalitie.
k Where God fauoureth, there is perfite felicitie.

PSAL. XVII.

1 *Here he complaineth to God of the cruel pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.*

¶ *The prayer of Dauid.*

Heare a the right, O Lorde, consider my crye:
hearken vnto my prayer of lips vnfained.
2 Let my b sentence come forth from thy pre-
sence, and let thine eyes behold equitie.
3 Thou hast c prooued and visited mine heart
in the night: thou hast tried me, and foundest no-
thing: for I was purposed that my d mouth should
not offend.
4 Concerning the workes of men, by the
e wordes of thy lips I kept mee from the paths of
the cruel man.
5 Stay my steps in thy paths, that my feete doe
not slide.
6 I haue called vpon thee: f surely thou wilt
heare me, O God: incline thine eare to me, and
hearken vnto my wordes.
7 Shew thy marueilous mercies, thou that art
the Sauiour of them that trust in thee, from such
as g resist thy right hand.
8 Keepe me as the apple of the eye: hide mee
vnder the shadow of thy wings,
9 From the wicked that oppresse me, from
mine enemies, which compasse me rounde about
for h my soule.
10 They are inclosed in their owne i fat, and
they haue spoken proudly with their mouth.
11 They haue compassed vs nowe in our steps:
they haue set their eyes to bring downe to the
ground:
12 Like as a lyon that is greedy of praye, and
as it were a lyons whelpe lurking in secrete places.
13 Vp Lord, k disappoint him: cast him downe:
deliuer my soule from the wicked || with thy
sworde,
14 From men by thine l hand, O Lord, from
men || of the worlde, who haue their m portion in
this life, whose bellies thou fillest with thine hidde
treasure: their children haue ynough, and leaue
the rest of their substance for their children.
15 But I will beholde n thy face in righteous-
nesse, and when I o awake, I shalbe satisfied with
thine image.

a My righteous cause.
b The vengeance that thou shalt shew against mine enemies.
c When thy Spirit examined my conscience.
d I was innocent toward mine enemie both in deede and thought.
e Though the wicked prouoked me to doe euill for euill, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.
h For their crueltie cannot be satisfied but with my death.
i They are puft vp with pride, as the stomacke that is choked with fatte.
k Stop his rage.
|| Or, which is thy sword.
l By thine heauenly power.
|| Or, whose tyrannie hath too long endured.
m And feele not the smart that Gods children oft times doe.
n This is the full felicitie, comparable countenance lasting against all assaultes, to haue the face of God and fauour opened vnto vs. o And am deliuered out of my great troubles.

PSAL. XVIII.

1 *This Psalme is the first beginning of his gratulation, & thankesgiuing in the entring into his kingdome, wherein hee extolleth and prayseth most highly the marueilous mercies and grace of God, who hath thus preserued and defended him. 32 Also he setteth foorth the image of Christes kingdome, that the faithfull may be assured that Christ shall alwayes conquer and ouercome by the vnspeakeable power of his Father, though all the whole world should striue there against.*

¶ *To him that excelleth.* A Psalme *of Dauid the seruant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lorde deliuered him from the hand of all his enemies, and from the hand of Saul) and said,*

I Will loue thee deerely, O Lorde my strength.
2 * [a] The Lord *is* my rocke, & my fortresse,
and hee that deliuereth me, my God *and* my
strength: in him will I trust, my shield, the horne
also of my saluation, *and* my refuge.
3 I will call vpon the Lorde, which is wor-
thie to bee [b] praised: so shall I be safe from mine
enemies.
4 [c] The sorowes of death compassed me, and
the floods of wickednes made me afraide.
5 The ‖ sorowes of the graue haue compassed
me about: the snares of death ouertooke me.
6 *But* in my trouble did I call vpon the Lord,
and cryed vnto my God: he heard my voyce out
of his Temple, and my cry did come before him,
euen into his eares.
7 [d] Then the earth trembled, and quaked: the
foundations also of the mountaines mooued and
shooke, because he was angrie.
8 Smoke went out at his nostrels, and a [e] con-
suming fire out of his mouth: coales were kind-
led thereat.
9 He bowed the heauens also & came downe,
and [f] darkenes *was* vnder his feete.
10 And he rode vpon [g] Cherub and did flie, and
he came flying vpon the wings of the winde.
11 He made darkenesse his [h] secrete place, *and*
his pauilion rounde about him, *euen* darkenesse
of waters, *and* cloudes of the ayre.
12 At the brightnes of his presence his cloudes
passed, hailestones and coles of fire.
13 The Lord also thundred in the heauen, and
the Highest gaue [i] his voyce, hailestones and
coales of fire.
14 Then he sent out [k] his arrowes and scattred
them, and he increased lightnings and destroyed
them.
15 And the chanels of waters were seene, and
the [l] foundations of the world were discouered at
thy rebuking, O Lorde, at the blasting of the
breath of thy nostrels.
16 Hee hath sent downe from aboue *and* ta-
ken mee: hee hath drawen mee out of many
[m] waters.
17 Hee hath deliuered me from my [n] strong
enemie, and from them which hate me: for they
were [o] too strong for me.
18 They preuented me in the day of my cala-
mitie: but the Lord was my stay.
19 He brought me forth also into a large place:
[p] he deliuered me because he fauoured me.
20 The Lorde rewarded me according to my
[q] righteousnes: according to the purenes of mine
handes he recompensed me:
21 Because I kept the wayes of the Lord, and
did not wickedly against my God.
22 For all his Lawes *were* before me, and I
did not cast away his [r] commaundements from
mee.
23 I was vpright also with him, and haue kept
me from my [s] wickednes.
24 Therefore the Lorde rewarded me accor-
ding to my righteousnesse, *and* according to the
purenesse of mine hands in his sight.

* 2.Sam.22.2.
a He vseth this diuersitie of names, to shewe that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.
b For none can obteine their requests of God, that ioyne not his glory with their petition.
c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.
‖ Or, coardes, or, cables.
d A description of the wrath of God against his enemies after he had heard his prayers.
e Hee sheweth howe horrible Gods iudgements shalbe to the wicked.
f Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.
g This is described at large, Psal. 104.
h As a king angrie with the people, wil not shew himselfe vnto them.
i Thundred, lightned, and hailed.
k His lightnings.
l That is, the deepe bottoms were seene, when the red Sea was deuided.
m Out of sundry and great dangers.
n To wit, Saul.
o Therefore God sent me succour.
p The cause of Gods deliuerance is his onely fauour and loue to vs.
q David was sure of his righteous cause and good behauiour towarde Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.
r For all his dangers he exercised himselfe in the Lawe of God.
s I neither gaue place to their wicked tentations, nor to mine owne affections.

25 With the [t] godly thou wilt shewe thy selfe
godly: with the vpright man thou wilt shew thy
selfe vpright.
26 With the pure thou wilt shewe thy selfe
pure, and with the frowarde thou wilt shewe thy
selfe froward.
27 Thus thou wilt saue the poore people, and
wilt [u] cast downe the proude lookes.
28 Surely thou wilt light my candle: the Lord
my God will lighten my darkenes.
29 For by thee I haue [x] broken through an
hoste, and by my God I haue leaped ouer a wall.
30 The way of God is vncorrupt: the [y] worde
of the Lorde is tried *in the fire*: he is a shield to all
that trust in him.
31 For who is God besides the Lord? and who
is mightie saue our God?
32 God girdeth me with strength, and maketh
my [z] way vpright.
33 He maketh my feete like hindes *feete*, and
setteth me vpon mine [a] high places.
34 He teacheth mine hands to fight: so that
a bowe of ‖ brasse is broken with mine armes.
35 Thou hast also giuen me the [b] shield of thy
saluation, & thy right hand hath stayed me, and
thy [c] louing kindnes hath caused me to encrease.
36 Thou hast enlarged my steps vnder mee,
and mine heeles haue not slid.
37 [d] I haue pursued mine enemies, and taken
them, and haue not turned againe till I had con-
sumed them.
38 I haue wounded them, that they were not
able to rise: they are fallen vnder my feete.
39 For thou hast girded me with strength to
battell: them that rose against me, thou hast sub-
dued vnder me.
40 And thou hast [e] giuen mee the neckes of
mine enemies, that I might destroye them that
hate me.
41 They [f] cried, but there was none to saue
them, euen vnto the Lorde, but he answered them
not.
42 Then I did beate them small as the dust be-
fore the winde: I did tread them flat as the clay
in the streetes.
43 Thou hast deliuered me from the conten-
tions of the people: thou hast made me the head
of the [g] heathen: a people, *whome* I haue not
[h] knowen, shall serue me.
44 As soone as they heare, they shal obey me:
the strangers shall [i] be in subiection to me.
45 Strangers shall [k] shrinke away, and feare in
their priuie chambers.
46 Let the Lorde liue, and blessed bee my
strength, and the God of my saluation be exalted.
47 *It is* God that giueth me *power* to auenge
me, and subdueth the people vnder me.
48 O my deliuerer from mine enemies, euen
thou hast set me vp from them, that rose against
mee: thou hast deliuered mee from the [l] cruell
man.
49 Therefore [m] I will prayse thee, O Lorde, a-
mong the nations, and will sing vnto thy Name.
50 Great deliuerāces giueth he vnto his king,
and sheweth mercie to his anointed, *euen* to Da-
uid, and to his [n] seede for euer.

t Here he speaketh of God according to our capacitie, who sheweth mercie to his, and punisheth the wicked, as is [illegible] also, Leuit. 26, 21, 24.
u When their sinne is come to the full measure.
x He attributeth it to God that he both gate the victorie in the fielde, and also destroyed the cities of his enemies.
y Be the dangers neuer so many or great, yet Gods promise must take effect.
z He giueth good successe to all mine enterprises.
a As towers and fortes, which he tooke out of the handes of Gods enemies.
‖ Or, steele.
b To defend me from dangers.
c He attributeth the beginning, continuance, and increase in well doing onely to Gods fauour.
d David declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.
e Thou hast giuen them into mine handes to bee slaine.
f They that reiect the crie of the afflicted, God will also reiect them, when they cry for helpe: for either paine or feare cause those hypocrites to cry.
g Which dwell rounde about me.
h The kingdome of Christ is in Dauids kindome prefigured: who by the preaching of his worde bringeth all to his subiection.
i Or, lye: signifying a subiection constrained and not voluntarie.
k Feare shall cause them to be afraide and come foorth of their secret holes and holdes to seeke pardon.

l That is, Saul, who of malice persecuted him. m This prophesie appertaineth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15, 9. n This did not properly appertaine to Salomon, but to Iesus Christ.

PSAL. XIX.

1 To the intent he might moue the faithfull to a deeper consideration of Gods glorie, he setteth before their eyes the most exquisite workmanship of the heauens with their proportion, and ornaments: 8 And afterwarde calleth them to the Lawe, wherein God hath reueiled himselfe more familiarly to his chosen people. The which peculiar grace by commending the Lawe he setteth forth more at large.

¶ To him that excelleth. A Psalme of Dauid.

THe *[a] heauens declare the glory of God, and
the firmament sheweth ÿ worke of his hands.
2 [b] Day vnto day vttereth the same, & night
vnto night teacheth knowledge.
3 *There is* no speach nor [c] language, *where*
their voyce is not heard.
4 Their [d] line is gone foorth through all the
earth, & their words into the endes of the world:
in them hath he set a tabernacle for the sunne.
5 Which commeth foorth as a bridegrome
out of his [e] chamber, *and* reioyceth like a mightie
man to run *his* race.
6 His going out *is* from the ende of the hea-
uen, and his compasse *is* vnto the ends of ÿ same,
and none is hid from the heate thereof.
7 The [f] Lawe of the Lorde is perfite, conuer-
ting the soule: the testimonie of the Lord is sure,
and giueth wisedome vnto the simple.
8 The statutes of the Lorde *are* right, and re-
ioyce the heart: the commandement of the Lord
is pure, and giueth light vnto the eyes.
9 The feare of the Lorde *is* cleane, and endu-
reth for euer: the iudgementes of the Lorde *are*
[g] trueth: they are righteous [h] altogether,
10 And more to be [i] desired then golde, yea,
then much fine golde: sweeter also then honie
and the hony combe.
11 Moreouer by them *is* thy seruant made cir-
cumspect, *and* in keeping of them there *is* great
[k] reward.
12 Who can vnderstand *his* [l] faultes? clense
me from secret *faultes*.
13 Keepe thy seruant also from [m] presumptu-
ous sinnes: let them not reigne ouer me: [n] so shall
I be vpright, & made cleane frõ much wickednes.
14 Let the words of my mouth, and the [o] me-
ditation of mine heart be acceptable in thy sight,
O Lord my strength, and my redeemer.

*Rom. 1.20.
a He reprocheth vnto man his ingratitude, seeing the heauens, which are dumme creatures, set foorth Gods glorie.
b The continuall successe of the day and the night is sufficient to declare Gods power and goodnesse.
c The heauens are a Scholemaster to all nations, be they neuer so barbarous.
d The heauens are as a line of great capitall letters to shewe vnto vs Gods glorie.
e Or vaile. The maner was that the bride & bridegrome shoulde stand vnder a vaile together, and after come foorth with great solemnitie, and reioycing of the assemblie.
f Though the creatures cannot serue, yet this ought to be sufficient to leade vs vnto him.
g So that all mans inuentions and intentions are lyes.
h Every one without exception.
i Except Gods worde be esteemed aboue all worldly things, it is contemned. k For God accepteth our indeuour, though it be farre vnperfite. l Then there is no reward of duetie, but of grace: for where sinne is, there death is the rewarde. m Which are done purposely and of malice. n If thou suppresse my wicked affections by thine holy Spirite. o That I may obey thee in thought, worde and deede.

PSAL. XX.

A prayer of the people vnto God, that it woulde please him to heare their King and receiue his sacrifice, which he offered before he went to battell against the Ammonites.

¶ To him that excelleth. A Psalme of Dauid.

THe [a] Lorde heare thee in the day of trouble:
the [b] name of ÿ God of Iaakob defend thee:
2 Send thee helpe from the Sanctuarie, and
strengthen thee out of Zion.
3 Let him remember all thine offerings, and
[c] turne thy burnt offerings into ashes. Selah.
4 *And* grant thee according to thine heart,
and fulfill all thy purpose:
5 *That* we may reioyce in thy [d] saluation, and
set vp the banner in the Name of our God, *when*
the Lord shall performe all thy petitions.
6 Now [e] know I that the Lord wil helpe his
anointed, *and* will heare him from his [f] Sanctua-
rie, by the mightie helpe of his right hand.
7 Some *trust* in chariots, & some in horses: but
we wil remember the Name of the Lord our God.
8 [g] They are brought downe and fallen, but
we are risen, and stand vpright.
9 Saue Lord: [h] let the King heare vs in the day
that we call.

a Hereby kings are also admonished to call to God in their affaires.
b The vertue, power and grace of God.
c In token that they are acceptable vnto him.
d Granted to the King in whose wealth our felicitie standeth.
e The Church feeleth that God hath heard their petition. f As by the visible Sanctuarie Gods familiaritie appeared towards his people, so by the heauenly is meant his power and maiestie.
g The worldlings that put not their only trust in God.
h Let the King be able to deliuer vs by thy strength, when we seeke vnto him for succour.

PSAL. XXI.

1 Dauid in the person of the people praiseth God for the victory, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.

¶ To him that excelleth. A Psalme of Dauid.

THe King shal [a] reioyce in thy strẽgth, O Lord:
yea how greatly shal he reioice in thy saluatiõ!
2 Thou hast giuen him his heartes desire, and
hast not denyed *him* the request of his lips. Selah.
3 For thou [b] diddest preuent him with liberall
blessings, *and* diddest set a crowne of pure golde
vpon his head.
4 [c] He asked life of thee, *and* thou gauest him
a long life for euer and euer.
5 His glory *is* great in thy saluation: dignitie
and honour hast thou laid vpon him.
6 For thou hast set him *as* [d] blessings for euer:
thou hast made him glad with the ioy of thy
countenance.
7 Because the King trusteth in the Lord, & in
the mercie of the most High, he shall not slide.
8 [e] Thine hand shal find out al thine enemies, &
thy right hand shall find out them that hate thee.
9 Thou shalt make them like a fierie ouen in
time of thine anger: the Lord shall destroy them
in his [f] wrath, and the fire shall deuoure them.
10 Their fruite shalt thou destroy from the
earth, and their seede from the children of men.
11 For they [g] intended euill against thee, *and*
imagined mischiefe, *but* they shall not preuaile.
12 Therefore shalt thou put them [h] apart, *and*
the strings of thy bowe shalt thou make ready a-
gainst their faces.
13 [i] Be thou exalted, O Lord, in thy strength:
so will we sing and praise thy power.

a When he shall ouercome his enemies, and so be assured of his vocation.
b Thou declaredst thy liberall fauour toward him before he prayed.
c Dauid did not onely obtaine life, but also assurance that his posteritie should reigne for euer.
d Thou hast made him thy blessings to others, and a perpetuall example of thy fauour for euer.
e Here he describeth the power of Christs kingdome against the enemies thereof.
f This teacheth vs patiently to endure the crosse till God destroy the aduersarie.
g They layd as it were their nets to make Gods power to giue place to their wicked enterprises.
h As a marke to shoote at.
i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

PSAL. XXII.

1 Dauid complaineth because he was brought into such extremities that he was past all hope, but after hee had rehearsed the sorowes and griefes, wherewith he was vexed, 10 He recouereth himselfe from the bottomles pit of tentations & groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whome he did foresee by the Spirit of prophecy, that he should marueilously, and strangely be deiected, and abased, before his Father should raise and exalt him againe.

¶ To him that excelleth vpon ‖ Aiieleth Hasshahar. A Psalme of Dauid.

MY [a] God, my God, why hast thou forsaken
me, *and* art so farre from mine health, *and*
from the words of my [b] roaring?
2 O my God, I crie by day, but thou hearest
not, and by night, but ‖ haue no audience.
3 But thou art holy, and doest inhabite the
[c] prayses of Israel.
4 Our fathers trusted in thee: they trusted,
and thou diddest deliuer them.
5 They called vpon thee, and were deliuered:
they trusted in thee, and were not confounded.
6 But I am a [d] worme, and not a man: a shame
of men, and the contempt of the people.
7 All they that see me, haue me in derision:
they make a mowe *and* nod the head *saying*,

‖ Or, the hinde of the morning, and this was the name of some common song.
a Here appeareth that horrible conflict, which he susteined betweene faith & desperation.
b Being tormented with extreme anguish.
‖ Or, I cease not.
c He meaneth the place of praysing, euen the Tabernacle: or els it is so called because he gaue the people continually occasion to prayse him.
d And seeming most miserable of all creatures, which was ment of Christ. And herein appeareth the vnspeakeable loue of God toward man, that he would thus abase his Sonne for our sakes.

8 † * He truſted in the Lorde, let him deliuer
him: let him ſaue him, ſeeing he loueth him.
9 But thou diddſt draw me out of ẏ e wombe:
thou gaueſt me hope, *eue͂* at my mothers breaſts.
10 I was caſt vpon thee, *euen* from ẏ f wombe:
thou art my God from my mothers belly.
11 Be not farre from mee, becauſe trouble is
neere: for *there is* none to helpe *me*.
12 Many yong bulles haue compaſſed mee:
mighty g bulles of Baſhan haue cloſed me about.
13 They gape vpon me with their mouthes, *as*
a ramping and roaring lyon.
14 I am like h water poured out, and all my
bones are out of ioynt: mine heart is like waxe: it
is molten in the middes of my bowels.
15 My ſtrength is dryed vp like a potſheard,
and my tongue cleaueth to my iawes, and thou
i haſt brought me into the duſt of death.
16 For dogges haue compaſſed me, *and* the aſ-
ſemblie of the wicked haue incloſed mee: they
k perced my hands and my feete.
17 I may tell all my bones: *yet* they behold,
and looke vpon me.
18 They part my garments among them, and
caſt lottes vpon my veſture.
19 But be not thou farre off, O Lorde, my
ſtrength: haſten to helpe me.
20 Deliuer my ſoule from the ſword: my l de-
ſolate *ſoule* from the power of the dogge.
21 m Saue me frō the lyons mouth, & anſwere
me *in ſauing me* from the hornes of ẏ vnicornes.
22 * I will declare thy Name vnto my brethren:
in the middes of the Congregation will I prayſe
thee, *ſaying*,
23 n Prayſe the Lord, ye that feare him: magni-
fie ye him, all the ſeede of Iaakob, and feare yee
him all the ſeede of Iſrael.
24 For he hath not deſpiſed nor abhorred ẏ af-
fliction of the o poore: neither hath he hid his face
from him, but when he called vnto him, he heard.
25 My prayſe *ſhalbe* of thee in the great Con-
gregation: my p vowes will I perfourme before
them that feare him.
26 q The poore ſhall eat and be ſatisfied: they
that ſeeke after the Lorde, ſhall prayſe him: your
heart ſhal liue for euer.
27 All the endes of the world ſhal remember
themſelues, and turne to the Lord: and all the kin-
reds of the nations ſhal worſhip before thee.
28 For the kingdome *is* the Lords, and he ru-
leth among the nations.
29 Al they that be fat r in the earth, ſhall eate
and worſhip: al they that go downe into the duſt,
ſhall bow before him, ſ euen he that cannot quic-
ken his owne ſoule.
30 t *Their* ſeede ſhal ſerue him: it ſhalbe coun-
ted vnto the Lord for a generation.
31 They ſhall come, and ſhal declare his righ-
teouſneſſe vnto a people that ſhall be borne, be-
cauſe he hath u done it.

† *Ebr.* roled *vpon God.* * *Mat.27.43.* e Euen from my birth thou haſt giuen me occaſion to truſt in thee. f For except Gods prouidence preſerue the infants, they ſhould periſh a thouſand times in the mothers wombe. g He meaneth, that his enemies were ſo fat, proud and cruell, that they were rather beaſts then men. h Before, he ſpake of the crueltie of his enemies, and now he declareth the inward griefes of the minde, ſo that Chriſt was tormented both in ſoule and body. i Thou haſt ſuffered me to be without all hope of life. k Thus Dauid complaineth as though he were nailed by his enemies both hands and feete: but this was accompliſhed in Chriſt. l My life that is ſolitarie, left alone and forſaken of al, Pſal.35.7. and 25.16. m Chriſt is deliuered with a more mightie deliuerance by ouercomming death, then if he had not taſted death at all. * *Hebr.2.12.* n He promiſeth to exhort the Church, that they by his example might praiſe the Lord. o The poore afflicted are comforted by this example of Dauid, or Chriſt. p Which were ſacrifices of thankeſgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger. q He doeth allude ſtil to the ſacrifice. r Though the poore be firſt named, as verſe 26. yet the wealthy are not ſeparated from the grace of Chriſts kingdome. ſ In whome there is no hope that he ſhall recouer life: ſo neyther poore nor riche, quicke nor dead ſhall bee reiected from his kingdome. t Meaning the poſteritie, which the Lorde keepeth as a ſeede to the Church to continue his praiſe among men. u That is, God hath fulfilled his promiſe.

PSAL. XXIII.

1 *Becauſe the Prophet had proued the great mercies of God at diuers times, and in ſundrie maners, hee gathereth a certaine aſſurance, fully perſuading himſelf that God wil continue the very ſame goodneſſe toward him for euer.*

¶ *A Pſalme of Dauid.*

THe Lorde *is* my * ſhepheard, a I ſhall not
want.
2 He maketh mee to reſt in greene paſture,
and leadeth me by the ſtill waters.
3 He b reſtoreth my ſoule, *and* leadeth me in
the c paths of righteouſneſſe for his Names ſake.
4 Yea, though I ſhoulde walke through the
valley of the d ſhadowe of death, I will feare no
euill: for thou art with me: thy rod and thy ſtaffe,
they comfort me.
5 Thou doeſt prepare a e table before mee in
the ſight of mine aduerſaries: thou doeſt f anoynt
mine head with oyle, *and* my cuppe runneth ouer.
6 Doubtleſſe kindneſſe and mercie ſhall fol-
lowe mee all the dayes of my life, and I ſhall re-
maine a long ſeaſon in the g houſe of the Lord.

* *Iſa.40.11. iere.23.5. ezek.34.23. iohn 10.11. 1.pet.2.25.* a He hath care ouer me and miniſtreth vnto me all things. b He comforteth or refreſheth me. c Plaine, or ſtreight wayes. d Though hee were in danger of death, as the ſheepe that wandreth in the darke valley without his ſhepheard. e Albeit his enemies ſought to deſtroy him, yet God delivereth him, and dealeth moſt liberally with him in deſpite of them. f As was the maner of great feaſtes. g He ſetteth not his felicitie in the pleaſures of this worlde, but in the feare and ſeruice of God.

PSAL. XXIIII.

1 *Albeit the Lorde God hath made, and gouerneth all the worlde, yet towardes his choſen people his gracious goodneſſe doeth moſt abundantly appeare, in that among them hee will haue his dwelling place. Which though it was appointed among the children of Abraham, yet onely they do enter aright into this Sanctuarie, which are the true worſhippers of God, purged from the ſinful filth of this world.* 7 *Finally he magnifieth Gods grace for the building of the Temple, to the ende hee might ſtirre vp all the faithfull to the true ſeruice of God.*

A Pſalme of Dauid.

THe earth * *is* the Lords, and all that therein
is: the world and they that dwell therein.
2 For he hath founded it vpon the a ſeas: and
eſtabliſhed it vpon the floods.
3 Who ſhall aſcend into the mountaine of
the Lord? and who ſhall ſtand in his holy place?
4 *Euen he that hath* innocent handes, and a
pure heart: which hath not lift vp his mind vnto
vanitie, nor ſworne deceitfully.
5 He ſhall receiue a bleſſing from the Lord,
and righteouſneſſe from the God of his ſaluation.
6 This is the b generation of them that ſeeke
him, of thē ẏ ſeeke thy face, *this is* Iaakob. Selah.
7 c Lift vp your heads ye gates, and bee ye lift
vp yee euerlaſting doores, and the King of glory
ſhall come in.
8 Who is the King of glory? the Lord, ſtrong
and mightie, *euen* the Lord mightie in battell.
9 Lift vp your heads, ye gates, and lift vp *your
ſelues*, ye euerlaſting doores, and the King of glo-
rie ſhall come in.
10 Who is this King of glorie? the Lorde of
hoſtes, he is the King of glorie. Selah.

* *Deut.10.14. iob.28.24. 1.cor.10.26.* a He noteth two things: the one, that the earth to mans iudgement ſeemeth aboue the waters: and next, that God miraculouſly preſerueth the earth, that it is not drowned with the waters, which naturally are aboue it. b Though circumciſion ſeparate the carnall ſeede of Iaakob from the Gentiles, yet he that ſeeketh God, is the true Iaakob, and the very Iſraelite. c Dauid deſireth the building vp of the Temple, wherein the glorie of God ſhould appeare, and vnder the figure of this temple he alſo prayeth for the ſpirituall temple, which is eternall, becauſe of the promiſe which was made to the temple, as it is written, Pſal.132.14.

PSAL. XXV.

1 *The prophet touched with the conſideration of his ſinnes, and alſo grieued with the cruell malice of his enemies,* 6 *Prayeth to God moſt feruently to haue his ſinnes forgiuen,* 7 *Eſpecially ſuch as hee had committed in his youth. He beginneth euery verſe according to the Ebrew letters, two or three except.*

¶ A Pſalme *of Dauid.*

VNto thee, a O Lorde, lift I vp my ſoule.
2 My God, I b truſt in thee: let me not be
confounded: let not mine enemies reioyce ouer
mee.
3 * So all that hope in thee, ſhall not be aſha-
med: *but* let them be confounded, that tranſgreſſe
without cauſe.

a I put not my truſt in any worldly thing. b That thou wilt take away mine enemies, which are thy roddes. * *Iſa.28.16. rom.10.11.*

4 [c] Shew me thy wayes, O Lord, *and* teache
me thy paths.
5 Leade me foorth in thy trueth, and teache
me: for thou art the God of my saluation: in thee
doe I trust [d] all the day.
6 Remember, O Lorde, thy tender mercies,
and thy louing kindnesse: for they haue bene for
euer.
7 Remember not the [e] sinnes of my youth,
nor my rebellions, *but* according to thy kindnesse
remember thou me, *euen* for thy goodnesse sake,
O Lord.
8 Gracious and righteous *is* the Lord: there-
fore will he [f] teache sinners in the way.
9 Them that bee meeke, will hee [g] guide in
iudgement, and teach the humble his way.
10 All the pathes of the Lord *are* mercie and
trueth vnto such as keepe his couenant and his
testimonies.
11 For thy [h] Names sake, O Lord, be merciful
vnto mine iniquitie, for it is great.
12 What [i] man is he that feareth the Lorde?
him will he teach the way *that* he shall [k] chuse.
13 His soule shall dwell at [l] ease, and his seede
shall inherite the land.
14 The [m] secrete of the Lorde *is reueiled* to
them, that feare him: and his couenant to giue
them vnderstanding.
15 Mine eyes *are* euer toward the Lorde: for
he will bring my feete out of the net.
16 Turne thy face vnto mee, and haue mercie
vpon me: for I am desolate and poore.
17 The sorowes of mine heart [n] are enlarged:
drawe me out of my troubles.
18 Looke vpon mine affliction and my trauel,
and forgiue all my sinnes.
19 Behold mine [o] enemies, for they are many,
and they hate me with cruell hatred.
20 Keepe my soule, and deliuer me: let me not
be confounded, for I trust in thee.
21 Let [p] *mine* vprightnes and equitie preserue
me: for mine hope is in thee.
22 Deliuer Israel, O God, out of all his trou-
bles.

c Reteine me in the faith of thy promes, that I swarue not on any side.
d Constantly, and against all tentations.
e He confesseth that his manifolde sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent that the effect may cease.
f That is, call them to repentance.
g He will gouerne and comfort them that are truely humbled for their sinnes.
h And for none other respect.
i Meaning, the nomber is very small.
k He will direct such with his spirite to followe the right way.
l He shall prosper both in spirituall and corporall things.
m His counsell conteined in his worde, whereby he declareth that he is the protector of the faithfull.
n My griefe is increased because of mine enemies crueltie.
o The greater that his afflictions were, & the more that his enemies increased, the more neere felt he Gods helpe.
p For as much as I haue behaued my selfe vprightly towarde mine enemies, let them knowe that thou art the defender of my iust cause.

PSAL. XXVI.

1 Dauid oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God: and assured of his integritie toward Saul, desireth God to bee his iudge, and to defende his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithfull in the Congregation of God, whence he was banished by Saul, promising integritie of life, and open prayses and thankesgiuing.

¶ A Psalme *of Dauid.*

IVdge me, [a] O Lord, for I haue walked in mine
innocency: my trust hath bene also in the Lord:
therefore shall I not slide.
2 Proue mee, O Lorde, and trie me: examine
my [b] reines, and mine heart.
3 For thy [c] louing kindnesse *is* before mine
eyes: therefore haue I walked in thy trueth.
4 I haue not [d] hanted with vaine persons,
neither kept company with the dissemblers.
5 I haue hated the assemblie of the euil, and
haue not companied with the wicked.

a He fleeth to God to be the iudge of his iust cause, seeing there is no equitie among men.
b My very affections and inward motions of the heart.
c Hee sheweth what staied him, that he did not recompense euill for euill.
d He declareth that they cannot walke in simplicity before God, that delite in the the companie of the vngodly.

6 I will [e] wash mine hands in innocencie, O
Lord, and compasse thine altar,
7 That I may declare with the voyce of
thankesgiuing, and set forth all thy wonderous
workes.
8 O Lorde, I haue loued the habitation of
thine house, and the place where thine honour
dwelleth.
9 [f] Gather not my soule with the sinners, nor
my life with the bloodie men:
10 In whose hands *is* [g] wickednesse, and their
right hand is full of bribes.
11 But I will walke in mine innocencie: re-
deeme me *therefore*, and be mercifull vnto me.
12 My foote standeth in [h] vprightnesse: I will
praise thee, O Lord, in the Congregations.

e I will serue thee with a pure affection, and with the godly that sacrifice vnto thee.
f Destroy me not in the ouerthrowe of the wicked.
g Whose cruell handes doe execute the malicious deuises of their hearts.
h I am preserued from mine enemies by the power of God, and therefore will praise him openly.

PSAL. XXVII.

1 Dauid maketh this Psalme being deliuered from great perils as appeareth by the prayses and thankesgiuing annexed: 6 Wherein wee may see the constant faith of Dauid against the assaults of all his enemies, 7 And also the ende wherefore he desireth to liue and to be deliuered, onely to worship God in his Congregation.

¶ A Psalme *of Dauid.*

THe Lord *is* my [a] light & my saluation, whom
shall I feare? the Lord *is* the strength of my
life, of whom shall I be afraide?
2 When the wicked, *euen* mine enemies and
my foes came vpon me to eate vp my flesh, they
stumbled and fell.
3 Though an hoste pitched against me, mine
heart should not be afraide: though warre be rai-
sed against me, I will trust in [b] this.
4 [c] One thing haue I desired of the Lorde,
that I will require, *euen* that I may dwell in the
house of the Lord all the dayes of my life, to be-
holde the beautie of the Lorde, and to visite his
Temple.
5 For in the time of trouble hee shall hide
mee in his Tabernacle: in the secrete *place* of
his pauilion shall he hide me, *and* set me vp vpon
a rocke.
6 [d] And now shall hee lift vp mine head a-
boue mine enemies round about mee: therefore
will I offer in his Tabernacle sacrifices of ioy: I
will sing and praise the Lord.
7 Hearken vnto my voyce, O Lorde, *when*
I crye: haue mercie also vpon mee and heare
mee.
8 *When thou saidest*, [e] Seeke ye my face, mine
heart answered vnto thee, O Lorde, I will seeke
thy face.
9 Hide not *therefore* thy face from me, nor
cast thy seruant away in displeasure: thou hast
bene my succour: leaue me not, neither forsake
me, O God of my saluation.
10 [f] Though my father and my mother
should forsake mee, yet the Lorde will gather
me vp.
11 Teache mee thy way, O Lorde, and leade
me in a right path, because of mine enemies.
12 Giue me not vnto the [g] lust of mine aduer-
saries: for there are false witnesses risen vp against
me, and such as speake cruelly.
13 *I should haue fainted*, except I had belee-
ued to see the goodnesse of the [h] Lord in the land
of the liuing.
14 [i] Hope in the Lord, be strong, and he shall
comfort thine heart, and trust in the Lord.

a Because he was assured of good successe in all his dangers, and that his saluation was surely laide vp in God, he feared not the tyrannie of his enemies.
b That God will deliuer me, & giue my faith the victorie.
c The losse of countrey, wife and all worldly commodities grieue me not in respect of this one thing, that I may not prayse thy Name in the middes of the congregation.
d Dauid assured him selfe by the Spirite of prophecie that he should ouercome his enemies, & serue God in his Tabernacle.
e He groundeth vpon Gods promes, and sheweth that he is most willing to obey his comandement.
f He magnifieth Gods loue towardes his, which farre passeth the most tender loue of parents towards their children.
g But either pacifie their wrath, or bridle their rage.
h In this present life before I die, as Isa.38.11.
i He exhorteth himselfe to depend on the Lord, seeing he neuer failed in his promises.

PSAL. XXVIII.

1 *Being in great feare and heauinesse of heart to see God dishonoured by the wicked, he desireth to be rid of them, 4 And cryeth for vengeance against them: and at length assureth him selfe, that God hath heard his prayer. 9 Vnto whose tuition he commendeth all the faithfull.*

¶ A Psalme of *Dauid.*

VNto thee, O Lord, do I crie: O my strength,
be not deafe toward me, lest, if thou answere
me not, I be [a] like thẽ that go downe into the pit.
2 Heare the voyce of my petitions, when I
crie vnto thee, when I holde vp mine handes to-
ward thine [b] holy Oracle.
3 [c] Drawe me not away with the wicked, and
with the workers of iniquitie: which speake
friendly to their neighbours, when malice *is* in
their hearts.
4 [d] Reward them according to their deedes,
and according to the wickednesse of their inuen-
tions: recompense them after the worke of their
handes: render them their reward.
5 For they regarde not the works of the Lord,
nor the operation of his hands: *therefore* [e] breake
them downe, and build them not vp.
6 [f] Praised *be* the Lord, for he hath heard the
voyce of my petitions.
7 The Lorde *is* my strength and my shielde:
mine heart trusted in him, & I was helped: there-
fore mine heart shall reioyce, and with my song
will I prayse him.
8 The Lord *is* [g] their strength, and he is the
strength of the deliuerances of his anointed.
9 Saue thy people, and blesse thine inheri-
tance: feede them also, and exalt them for euer.

a Hee counteth himselfe as a dead man, till God shew his fauour toward him, and grant him his petition.
b He vsed this outward meanes to helpe the weaknesse of his faith: for in that place was the Arke, and there God promised to shewe the tokens of his fauour.
c Destroy not the good with the bad.
d He thus prayeth in respect of Gods glory, and not for his owne cause, being assured that God would punish the persecuters of his Church.
e Let them be vtterly destroyed, as Malac. 1. 4.
f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayses.
g Meaning, his souldiers, who were as meanes, by whom God declared his power.

PSAL. XXIX.

1 *The Prophet exhorteth the princes and rulers of the worlde, (which for the most part thinke there is no God) 3 At the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though thereby God threateneth sinners, yet is he alwayes mercifull to his, and moueth them thereby to praise his Name.*

¶ A Psalme of *Dauid.*

GIue vnto the Lord, ye [a] sonnes of the migh-
tie: giue vnto the Lord glorie and strength.
2 Giue vnto the Lorde glorie *due* vnto his
Name: worship the Lorde in the glorious San-
ctuarie.
3 The [b] voice of the Lord *is* vpon the waters:
the God of glorie maketh it to thunder: the Lord
is vpon the great waters.
4 The voice of the Lord *is* mightie: the voyce
of the Lord *is* glorious.
5 The [c] voyce of the Lorde breaketh the ce-
dars: yea, the Lorde breaketh the cedars of Le-
banon.
6 He maketh them also to leape like a calfe:
Lebanon *also* and [d] Shirion like a yong vnicorne.
7 The voyce of ẏ Lord diuideth the [e] flames
of fire.
8 The voyce of the Lord maketh the wilder-
nesse to tremble: the Lorde maketh the wilder-
nesse of [f] Kadesh to tremble.
9 The voyce of the Lord maketh the hindes
to [g] calue, and [h] discouereth the forests: *therefore*
in his [i] Temple doth euery mã speake of *his* glory.
10 The Lord sitteth vpon the [k] flood, and the
Lord doeth remaine King for euer.
11 The Lord shall giue strength vnto his peo-
ple: the Lord shall blesse his people with peace.

a He exhorteth the proud tyrants to humble themselues vnder Gods hand, and not to be inferiour to brute beastes and dumme creatures.
b The thunder clappes, that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.
c That is, ẏ thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God?
d Called also Hermon.
e It causeth the lightnings to shoote and glide.
f In places most desolate, whereas seemeth there is no presence of God.
g For feare maketh them to cast their calues.
h Maketh the trees bare, or pearceth the most secret places.
i Though the wicked are nothing moued with these sights, yet the faithfull praise God.
k To mo[derate] the rage of [the] tempest [and wa]ters, that the[y de]stroy not all.

PSAL. XXX.

1 *When Dauid was deliuered from great danger, hee rendred thankes to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull then seuere and rigorous towards his children, 7 And also that the fall from prosperitie to aduersitie is sudden. 8 This done, he returneth to prayer, promising to prayse God for euer.*

¶ * A Psalme or song of the * dedication of the [a] house of *Dauid.*

I Will magnifie thee, O Lorde: [b] for thou hast
exalted me, and hast not made my foes to re-
ioyce ouer me.
2 O Lorde my God, I cried vnto thee, and
thou hast [c] restored me.
3 O Lorde, thou hast brought vp my [d] soule
out of the graue: thou hast reuiued me from them
that goe downe into the pit.
4 Sing prayses vnto the Lord, ye [e] his Saints,
and giue thankes [f] before the remembrance of
his Holinesse.
5 * For *he endureth but* a while in his anger:
but in his fauour *is* life: weeping may abide at eue-
ning, but ioy *commeth* in the morning.
6 And in my [g] prosperitie I saide, I shall ne-
uer be moued.
7 *For* thou Lorde of thy goodnesse haddest
made my [h] mountaine to stand strong: *but* thou
diddest hide thy face, *and* I [i] was troubled.
8 *Then* cried I vnto thee, O Lord, and prayed
to my Lord.
9 What profite *is there* in my blood, when I
go downe to the pit? shall the dust [k] giue thanks
vnto thee? or shall it declare thy trueth?
10 Heare, O Lord, and haue mercy vpon me:
Lord, be thou mine helper.
11 Thou hast turned my mourning into ioy:
thou hast loosed my sacke and girded mee with
gladnesse.
12 Therefore shal *my* [l] tongue praise thee and
not cease: O Lorde my God, I will giue thankes
vnto thee for euer.

* 2. Sam. 7. 2.
* Deut. 20. 5.
a After that Absalom had polluted it with most filthy fornication.
b He condemneth them, of great ingratitude, which doe not praise God for his benefites.
c Restored from the rebellion of Absalom.
d Meaning, that he escaped death most narowly.
e The worde signifieth them that haue receiued mercie and shew mercie liberally vnto others.
f Before his Tabernacle.
* Psal. 143. 8. isai. 54. 7. 8. 2. cor. 4. 17.
g I put too much confidence in my quiet state, as Iob 31. 1. 8. 2. Chron. 32. 24. 25.
h I thought thou hadst established me in Zion most surely.
i After that thou hadst withdrawen thine helpe, I felt my miserie.
k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to prayse his Name, which is the ende of mans creation.
l Because thou hast preserued me that my tongue should prayse thee, I will not be vnmindefull of my duetie.

PSAL. XXXI.

1 *Dauid deliuered from some great danger, first rehearseth what meditation he had by the power of faith, when death was before his eyes, his enemie being ready to take him. 15 Then he affirmeth that the fauour of God is alwayes ready to those that feare him. 20 Finally hee exhorteth all the faithfull to trust in God and to loue him, because he preserueth and strengtheneth them, as they may see by his example.*

¶ To him that excelleth. A Psalme of *Dauid.*

IN * thee, O Lord, haue I put my trust: let me
neuer be confounded: deliuer me in thy [a] righ-
teousnesse.
2 Bow downe thine eare to me: make haste
to deliuer me: be vnto me a strong rocke, *and* an
house of defence to saue me.
3 For thou art my rocke and my fortresse:
therefore for thy Names sake direct me and guide
mee.
4 Drawe mee out of the [b] nette, that they
haue layde priuily for mee: for thou art my
strength.

* Psalm. 71. 1.
a For then God declareth himselfe iust, when he preserueth his according as he hath promised.
b Preserue me from the craftie counsels and subtill practises of mine enemies.

5. Into

5 Into thine c hand I commend my spirit: for
thou hast redeemed me, O Lord God of trueth.
6 I haue hated them that giue themselues to
deceitfull vanities: for I d trust in the Lord.
7 I will be glad and reioyce in thy mercy: for
thou hast seene my trouble: thou hast knowen
my soule in aduersities,
8 And thou hast not shut me vp in the hand
of the enemie, *but* hast set my feete at e large.
9 Haue mercy vpon me, O Lord; for I am in
trouble: mine f eye, my soule and my bellie are
consumed with griefe.
10 For my life is wasted with heauinesse, and
my yeeres with mourning: my strength faileth for
my paine, and my bones are consumed.
11 I was a g reproch among al mine enemies,
but specially among my neighbours: and a feare
to mine acquaintance, h who seeing mee in the
streete, fled from me.
12 I am forgotten, as a dead man out of mind:
I am like a broken vessell.
13 For I haue heard the rayling of i great men:
feare *was* on euery side, while they cõspired toge-
ther against me, *and* consulted to take my life.
14 But I trusted in thee, O Lord: I said, k Thou
art my God.
15 My l times are in thine hand: deliuer mee
from the hand of mine enemies, and from them
that persecute me.
16 Make thy face to shine vpon thy seruant,
and saue me through thy mercie.
17 Let me not be confounded, O Lord: for I
haue called vpon thee: let the wicked bee put to
confusion, *and* m to silence in the graue.
18 Let the lying lips bee made dumme, which
cruelly, proudly, and spitefully speake against the
righteous.
19 Howe great is thy goodnesse, which thou
n hast layd vp for them, that feare thee! *and* done
to them, that trust in thee, *euen* before the sonnes
of men!
20 Thou doest hide them † o priuily in thy
presence from the pride of men: thou keepest
them secretly in thy Tabernacle from the strife of
tongues.
21 Blessed *be* the Lorde; for he hath shewed
his marueilous kindnesse towarde me in a p strong
citie.
22 Though I said in mine q haste, I am cast out
of thy sight, yet thou heardest the voyce of my
prayer, when I cried vnto thee.
23 Loue yee the Lord all his ‖ Saints: *for* the
Lord preserueth the faithful, and rewardeth abun-
dantly the proude doer.
24 All ye that trust in the Lord, bee r strong,
and he shall establish your heart.

c Not desiring God not onely to take care for him in this life, but that his soule may be saued after this life. d This affection ought to be in all Gods children, to hate whatsoeuer thing is not grounded vpon a sure trust in God as deceitfull and vaine. e Largenes signifieth comfort, as straitnesse sorow and perill. f Meaning, that his sorowe and torment had continued a great while. g Mine enemies had drawen all men to their part against me, euen my chiefe friends. h They were afraide to shew me any token of friendship. i They that were in authoritie, condemned me as a wicked doer. k I had this testimonie of conscience, that thou wouldest defend mine innocencie. l Whatsoeuer changes come, thou gouernest them by thy prouidence. m Let death destroy them to the intent that they may hurt no more. n The treasures of Gods mercy are alwayes layde vp in store for his children, albeit at all times they doe not enioy them. † *Ebr. in the secret of thy face.* o That is, in a place where they shall haue thy comfort, and be hid safely from the enemies pride. p Meaning, there was no city so strong to preserue him, as the defence of Gods fauour. q And so by my rashnesse and infidelitie deserued to haue bene forsaken. ‖ *Or, ye that feele his mercies.* r Be constant in your vocation, and God will confirme you with heauenly strength.

PSAL. XXXII.

1 *David punished with grieuous sickenes for his sinnes, counteth them blessed to whome God doth not impute their transgressions.* 5 *And after that he had confessed his sinnes and obtained pardon,* 6 *Hee exhorteth the wicked men to liue godly,* 11 *And the good to reioyce.*

¶ A Psalme *of David to giue* a *instruction.*

BLessed *is he* whose wickednesse is b forgiuen,
and whose sinne is couered.
2 Blessed *is* the man, vnto whome the Lorde
imputeth not iniquitie, and in whose spirit *there is*
no guile.
3 When I held my c tongue, my bones con-
sumed, *or* when I d roared all the day,
3 (For thine hand is heauie vpon me, day and
night: & my moysture is turned into the drought
of summer. Selah.)
5 *Then* I e acknowledged my sinne vnto thee,
neither hidde I mine iniquitie: *for* I thought, I wil
confesse against my selfe my wickednes vnto the
Lorde, and thou forgauest the punishment of my
sinne. Selah.
6 Therefore shal euery one, that is godly, make
his prayer vnto thee in a f time, when thou maiest
be found: surely in the flood of great waters g they
shall not come neere him.
7 Thou art my secret place: thou preseruest
me from trouble: thou compassest me about with
ioyfull deliuerance. Selah.
8 I will h instruct thee, and teach thee in the
way that thou shalt go, *and* I will guide thee with
mine eye.
9 Bee yee not like an horse, *or* like a mule,
which vnderstand not: whose i mouthes thou
doest bind, with bitte and bridle, least they come
neere thee.
10 Many sorowes *shall come* to the wicked:
but he, that trusteth in the Lord, mercy shal com-
passe him.
11 Bee glad ye righteous, and k reioyce in the
Lorde, and be ioyfull all yee, that are vpright in
heart.

a Concerning the free remission of sinnes, which is the chiefest point of our faith. b To be iustified by faith, is to haue our sinnes freely remitted, and to be reputed iust, Rom 4.6. c Betweene hope and despaire. d Neither by silence nor crying found I ease: signifying, that before the sinner bee reconciled to God, he feeleth a perpetuall torment. e He sheweth that as Gods mercie is the onely cause of forginenesse of sinnes, so the meanes thereof are repentance and confession, which procede of faith. f When necessitie causeth him to seeke to thee for helpe, Isa. 55.6. g To wit, the waters and great dangers. h Dauid promiseth to make the rest of Gods children partakers of the benefits, which he felt, and that he will diligently looke and take care to direct them in the way of saluation. i If men can rule brute beasts, thinke they that God will not bridle and tame their rage? k He sheweth that peace and ioy of conscience in the holy Ghost is the fruite of faith.

PSAL. XXXIII.

1 *Hee exhorteth good men to prayse God for that he hath not onely created all things, and by his prouidence gouerneth the same, but also is faithfull in his promises,* 10 *He vnderstandeth mans heart, and scattereth the counsell of the wicked,* 16 *So that no man can bee preserued by any creature or mans strength: but they, that put their confidence in his mercie, shall be preserued from all aduersities.*

REioyce in the Lord, O yee righteous: *for* it
a becommeth vpright men to be thankefull.
2 Praise the Lord with harpe: sing vnto him
with viole *and* b instrument of ten strings.
3 Sing vnto him a newe song: sing cheerefully
with a loud voyce.
4 For the c word of the Lord *is* righteous,
and all his d works *are* faithfull.
5 He e loueth righteousnesse and iudgement:
the earth is full of the goodnesse of the Lord.
6 By the word of the Lord were the heauens
made, and all the hoste of them by the breath of
his mouth.
7 He f gathereth the waters of the sea toge-
ther as vpon an heape, and layeth vp the depths
in *his* treasures.
8 Let all the earth feare the Lord: let al them
that dwell in the world, feare him.
9 For he spake, and it was done: he comman-
ded, and it ‖ stoode.
10 The Lord breaketh the g counsell of the
heathen, *and* bringeth to nought the deuices

a It is the duetie of the godly to set forth the prayses of God for his mercie and power shewed toward them. b To sing on instruments was a part of the ceremoniall seruice of the Temple, which doth no more appertaine vnto vs, then the sacrifices, censings and lights. c That is, counsell or commandement in gouerning the world. d That is, the effect and execution. e Howsoeuer the worlde iudgeth of Gods workes, yet he doth all things according to iustice and mercie. f By the creation of the heauens and beautifull ornament, with the gathering also of the waters, hee setteth foorth the power of God, that all creatures might feare him. ‖ *Or, was created.* g No counsell can preuaile against God, but he defeateth it, and it shall haue euill successe.

of

of the people.

11 The counsell of the Lord shal stand for e-
uer, *and* the thoughts of his heart through out all
ages.

12 Blessed is that nation, whose h God is the
Lord: *euen* the people *that* hee hath chosen for
his inheritance.

13 The Lorde i looketh downe from hea-
uen, *and* beholdeth all the children of men.

14 From the habitation of his dwelling he be-
holdeth all them that dwell in the earth.

15 He k facioneth their hearts euery one, *and*
vnderstandeth all their workes.

16 The l King is not saued by the multitude of
an hoste, *neither* is the mightie man deliuered by
great strength.

17 A horse is a vaine helpe, and shall not deli-
uer *any* by his great strength.

18 Beholde, m the eye of the Lorde *is* vpon
them that feare him, *and* vpon them, that trust in
his mercie,

19 To deliuer their soules from death, and to
preserue them in famine.

20 n Our soule waiteth for the Lord: *for* he is
our helpe and our shield.

21 Surely our heart shall reioyce in him, be-
cause we trusted in his holy Name.

22 Let thy mercie, O Lord, be vpon vs, as we
trust in thee.

h He sheweth that all our felicitie standeth in this, that the Lord is our God.
i He proueth that all things are gouerned by Gods prouidence and not by fortune.
k Therefore he knoweth their wicked enterprises.
l If kings and the mightie of the worlde cannot be saued by worldly meanes, but onely by Gods prouidence, what haue others to trust in, that haue not like meanes?
m God sheweth that toward his of his mercie, which man by no meanes is able to compasse.
n Thus he speaketh in the name of the whole Church, which onely depend on Gods prouidence.

PSAL. XXXIIII.

1 *After Dauid had escaped Achish, according as it is written in the 1.Sam.21.11. whom in this title he calleth Abimelech (which was a generall name to all the Kings of the Philistims) he praiseth God for his deliuerance,* 3 *Prouoking all others by his example to trust in God, to feare and serue him:* 14 *Who defendeth the godly with his Angels,* 15 *And vtterly destroyeth the wicked in their sinnes.*

¶ A Psalme *of Dauid, when hee changed his behauiour before Abimelech, who droue him away, and he departed.*

I Will a alway giue thankes vnto the Lord: his
praise *shalbe* in my mouth continually.

2 My soule shall glorie in the Lorde: the
b humble shall heare it, and be glad.

3 Praise ye the Lord with mee, and let vs
magnifie his Name together.

4 I sought the Lord, and he heard me: yea,
he deliuered me out of all my c feare.

5 They d shall looke vnto him, and runne *to*
him: and their faces shall not be ashamed, *saying*,

6 This poore man cried, and the Lord heard
him, and saued him out of all his troubles.

7 The e Angel of the Lord pitcheth rounde
about them, that feare him, and deliuereth them.

8 Taste ye and see, how gracious the Lord is:
blessed *is* the man that trusteth in him.

9 Feare the Lord, ye his Saints: for nothing
wanteth to them that feare him.

10 The f lyons doe lacke and suffer hunger,
but they, which seeke the Lord, shall g want no-
thing that is good.

11 Come children, hearken vnto mee: I will
teach you the h feare of the Lord.

12 * What man is he, that desireth life, and
loueth *long* dayes for to i see good?

13 Keepe thy tongue from euill, and thy lips,
that they speake no guile.

a He promiseth neuer to become vnmindfull of Gods great benefite for his deliuerance.
b They that are beaten downe with the experience of their owne euils.
c Which I conceiued for the dangers wherein I was.
d They shalbe bolde to flee to thee for succour, when they shall see thy mercies toward me.
e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.
f The godly by their patient obedience, profit more then they, which rauine and spoyle.

14 Eschewe euill and doe good: seeke peace
and follow after it.

15 The eyes of the Lord *are* vpon the righte-
ous, and his eares *are open* vnto their crie.

16 *But* the k face of the Lord *is* against them
that doe euill, to cut off their remembrance from
the earth.

17 *The righteous* crie, and the Lorde heareth
them, and deliuereth them out of all their trou-
bles.

18 The Lord is neere vnto them that are of a
l contrite heart, and will saue such as be afflicted
in Spirite.

19 Great *are* the troubles of the righteous:
but the Lord deliuereth him out of them all.

20 m He keepeth all his bones: not one of them
is broken.

21 *But* malice shall slay the n wicked: and they
that hate the righteous, shall perish.

22 The Lord o redeemeth the soules of his ser-
uants: and none, that trust in him, shall perish.

k The ... God ... onely ... wicked ... abolishe ... name for...
l When ... seeme to ... lowed vp ... afflictio... God is at ... deliuer the...
m And as ... saith, all the ... of his head.
n Their wick... enterprises sh... turne to their owne destru...
o For when th... seeme to be o... come with gre... dangers and d... it selfe, then G... sheweth him... their redeem...

PSAL. XXXV.

1 *So long as Saul was enemie to Dauid, all that had any authoritie vnder him, to flatter their King (as is the course of the worlde) did also most cruelly persecute Dauid: against whome he prayeth God to pleade and to auenge his cause,* 8 *That they may be taken in their nets and snares, which they layed for him, that his innocencie may be declared,* 27 *And that the innocent, which taketh part with him, may reioyce and prayse the Name of the Lorde, that thus deliuereth his seruant.* 28 *And so hee promiseth to speak foorth the iustice of the Lorde, and to magnifie his Name all the dayes of his life.*

¶ A Psalme *of Dauid.*

PLeade thou my a cause, O Lorde, with them
that striue with me: fight thou against them,
that fight against me.

2 b Lay hand vpon the shield and buckler, and
stand vp for mine helpe.

3 Bring out also the speare and stop *the way*
against them, that persecute me: say vnto my
c soule, I am thy saluation.

4 Let them be confounded and put to shame,
that seeke after my soule: let them bee turned
backe, and brought to confusion, that imagine
mine hurt.

5 Let them be as chaffe before the wind, and
let the Angel of the Lord d scatter *them*.

6 Let their way be darke and slipperie: and
let the Angel of the Lord persecute them.

7 For e without cause they haue hid the pit &
their net for me: without cause haue they digged
a pit for my soule.

8 Let destruction come vpon f him at vn-
wares, and let his net, that hee hath laide priuily,
take him: let him fal into g the same destruction.

9 Then my soule shalbe ioyfull in the Lorde:
it shall reioyce in his saluation.

10 All my h bones shall say, Lorde, who is like
vnto thee, which deliuerest the poore from him
that is too strong for him? yea, the poore & him
that is in miserie, from him that spoyleth him?

11 i Cruell witnesses did rise vp: they asked of
me things that I knew not.

12 They rewarded me euill for good, to k haue
spoyled my soule.

13 Yet I, when they were sicke, I was clothed
with a sacke: I humbled my soule with fasting:

a Hee desireth God to vndertake his cause against them that did persecute him and slander him.
b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outwarde weapons to assure vs of his present power.
c Assure me against these tentations, that thou art the author of my saluation.
d Smite them with the spirite of giddinesse that their enterprises may be foolish, and they receiue iust reward.
e Shewing that we may not call God to be a reuenger, but onely for his glorie, and when our cause is iust.
f When he promiseth to himselfe peace.
g Which he prepared against the children of God.
h He attributeth his deliuerance onely to God, praysing him therefore both in soule and body.
i That would not suffer me to purge my selfe.
k To haue taken from me all comfort, and brought me into dispaire.

g If they abide the last tryall. h That is, the true religion and worshippe of God. * 1.Peter 3.10. i Seeing all men naturally desire felicitie, he wondreth why they cast themselues willingly into miserie.

and l my prayer was turned vpon my bosome.
14 I behaued my selfe as to *my* friend, *or* as to
my brother: I humbled my selfe, mourning as one
that bewayleth his mother.
15 But in mine m aduersitie they reioyced,
and gathered themselues together: the abiectes
assembled themselues against mee, and I knewe
not; they tare n me and ceased not,
16 With the false skoffers at o bankets, gna-
shing their teeth against me.
17 Lord, how long wilt thou behold *this?* de-
liuer my soule from their tumult, *euen* my deso-
late *soule* from the lions.
18 *So* will I giue thee thankes in a great Con-
gregation: I wil praise thee among much people.
19 Let not them that are mine enemies, vniust-
ly reioyce ouer mee, neither let them p winke
with the eye, that hate me without a cause.
20 For they speake not as friendes: but they
imagine deceitfull wordes against the ‖ quiet of
the land.
21 And they gaped on me with their mouthes,
saying, Aha, aha, q our eye hath seene.
22 Thou hast seene it, O Lorde: keepe not si-
lence: be not farre from me, O Lord.
23 Arise and wake to my iudgement, *euen* to
my cause, my God, and my Lord.
24 Iudge me, O Lorde my God, according to
thy r righteousnesse, and let them not reioyce o-
uer me.
25 Let them not say in their hearts, s O our
soule reioyce: neither let them say, We haue de-
uoured him.
26 Let them be confounded, and put to shame
t together, that reioyce at mine hurt: let them be
clothed u with confusion and shame, that lift vp
themselues against me.
27 *But* let them bee ioyfull and glad, x that
loue my righteousnesse: yea, let them say alway,
Let the Lorde be magnified, which loueth the
y prosperitie of his seruant.
28 And my tongue shall vtter thy righteous-
nesse, *and* thy praise euery day.

l ...prayed for ...well toward ...as I would ...done for my ...me, I declared ...affectis with ...hanging downe ...mine head.
m When they saw ...ready to slip & ...one that halted ...infirmitie.
n With their rai-...ling wordes.
o The worde sig-...nifieth cakes: mea-...ning, the proude ...courtiers at their ...dainty feastes ...mocke, raile, & con-...spire his death.
p In token of ...contempt and ...mocking.
‖ Or, of the ...meeke meaning ...himselfe & others ...in their miserie.
q They reioyced ...as though they ...had now seene ...Dauid ouer-...throwen.
r It is the iustice ...of God to giue to ...the oppressers af-...fliction & torment, ...and to the oppres-...sed rest & reliefe, 2.Thes.1.6.
s Because wee ...haue that which ...we sought for, see-...ing he is destroied.
t That is, at once, ...were they neuer so ...many or mighty.
u This prayer ...shal alwayes be ...verified against ...them that perse-...cute the faithfull.
x That at least fa-...uour my right, ...though they be ...vnable to helpe me. y He exhorteth the Church to praise God for the deliue-...rance of his seruants, and not for the destruction of his aduersaries.

PSAL. XXXVI.

1 *The Prophet grieuously vexed by the wicked, doth complaine of their malicious wickednesse. 6 Then hee turneth to consider the vnspeakeable goodnesse of God towards all creatures: 9 But specially towardes his children, that by the faith thereof he may bee comforted and assured of his deliuerance by this ordinarie course of Gods woorke, 13 Who in the ende destroyeth the wicked and saueth the iust.*

¶ *To him that excelleth.* A Psalme *of Dauid, the seruant of the Lord.*

Wickednes sayth to the wicked man, a euen
in mine heart, *that there is* no feare of God
before his eyes.
2 For he b flattereth himselfe in his own eyes,
while his iniquitie is found *worthy* to be hated.
3 The wordes of his mouth *are* iniquitie and
c deceit: he hath left off to vnderstand *and* to doe
good.
4 He d imagineth mischiefe vpon his bed: he
setteth himselfe vpon a way, *that is* not good, *and*
doeth not abhorre euill.

a I see euidently ...by his deedes, that ...sinne pusheth for-...ward the repro-...bate from wicked-...nes to wickednes, ...albeit he go about ...to couer his im-...pietie.
b Though all ...other detest his ...vile sinne, yet he ...himselfe seeth it ...not.
c The reprobate ...mocke at wholesome doctrine and put not difference betweene good and euill.
d By describing at large the nature of the reprobate, he admonisheth the godly to beware of these vices.

5 Thy e mercy, O Lord, *reacheth* vnto the hea-
uens, *and* thy faithfulnesse vnto the cloudes.
6 Thy righteousnesse *is* like the † mightie
mountaines: thy iudgements *are like* a great
f deepe: thou, Lord, doest saue man and beast.
7 How excellent is thy mercy, O God! there-
fore the children of men trust vnder the shadowe
of thy wings.
8 They shalbe g satisfied with the fatnesse of
thine house, and thou shalt giue them drinke out
of the riuer of thy pleasures.
9 For with thee *is* the well of life, *and* in thy
light shall we see light.
10 Extend thy louing kindnesse vnto them
that h knowe thee, and thy righteousnesse vnto
them that are vpright in heart.
11 Let not ye i foote of pride come against me,
and let not the hand of ye wicked men moue me.
12 k There they are fallen that worke iniquity:
they are cast downe, and shall not be able to rise.

e Though wicked-nesse seemeth to ouerflowe all the world, yet by thine heauenly prouidence thou gouernest heauen and earth.
† *Ebr. the mountaines of God: for whatsoeuer is excellent, is thus called.*
f The depth of thy prouidence gouerneth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the worlde.
g Onely Gods children haue ynough of all things both concerning this life and the life to come. h Hee sheweth who are Gods children, to wit, they that knowe him, and leade their liues vprightly. i Let not the proude aduance himselfe against me, neither the power of the wicked driue me away. k That is, in their pride wherein they flatter themselues.

PSAL. XXXVII.

1 *This Psalme containeth exhortation and consolation for the weake, that are grieued at the prosperitie of the wicked, and the affliction of the godly. 7 For how prosperously soeuer the wicked doe liue for the time, hee doeth affirme their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the ende they are destroyed as his enemies, 11 And how miserably that the righteous seemeth to liue in the world, yet his ende is peace, and he is in the fauour of God, he is deliuered from the wicked and preserued.*

¶ A Psalme *of Dauid.*

Fret not a thy selfe because of the wicked men,
neither be enuious for the euill doers.
2 For they shall soone bee b cut downe like
grasse, and shall wither as the greene herbe.
3 c Trust thou in the Lord & do good: dwell
in the land, and thou shalt be fed assuredly.
4 And delite thy selfe in the Lorde, and hee
shall giue thee thine hearts desire.
5 d Commit thy way vnto the Lord, & trust
in him, and he shall bring it to passe.
6 And he shall bring forth thy righteousnes
as the light, & thy e iudgement as the noone day.
7 Waite patiently vpon the Lord, and hope
in him: fret not thy selfe for him f which prospe-
reth in his way: *nor* for the man that bringeth
his enterprises to passe.
8 Cease from anger, and leaue off wrath: fret
not thy selfe g also to doe euill.
9 For euill doers shalbe cut off, and they that
wait vpon the Lord, they shall inherit the land.
10 h Therfore yet a litle while, and the wicked
shall not *appeare*, and thou shalt looke after his
place, and he shall not *be found.*
11 But * meeke men shal possesse the earth, &
shall haue their delite in the multitude of peace.
12 i The wicked practiseth against the iust, &
gnasheth his teeth against him.
13 *But* the Lorde shall laugh him to scorne:
for hee seeth that his day is comming.
14 The wicked haue drawen *their* sworde,
and haue bent their bowe, to cast downe

a He admonisheth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our state ye better.
b For Gods iudgement cutteth down their state in a moment.
c To trust in God, and doe according to his will are sure tokens, that his prouidence will neuer faile vs.
d Be not led by thine owne wisdome, but obey God, and he will finish his worke in thee.
e As the hope of the day lightcaseth vs not to be offended with the darkenesse of the night: so ought we patiently to trust ye God will cleare our cause & restore vs to our right.
f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings, Iob. 21.7. &c.
g Meaning, except he moderate his affections, he shalbe led to doe as they doe.
h He correcteth the impatiencie of our nature, which cannot abide till the fulnesse of Gods time bee come. * *Matth.5.5.* i The godly are assured that the power and craft of the wicked shall not preuaile against them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, & in the meane while bewaile their sins, & offer vp their teares as a sacrifice of their obedience.

the poore and needie, *and* to slay such as be of vpright conuersation.

15 *But* their sword shal enter into their owne heart, and their bowes shalbe broken.

16 k A small thing vnto the iust man is better, then great riches to the wicked *and* mightie.

17 For the armes of the wicked shall be broken: but the Lord vpholdeth the iust men.

18 The Lord l knoweth the dayes of vpright men, & their inheritance shalbe perpetuall.

19 They shall not be confounded in the perilous time, and in the dayes of famine they shall haue m ynough.

20 But the wicked shall perish, and the enemies of the Lorde shall be consumed as the n fatte of lambes: *euen* with the smoke shall they consume away.

21 The wicked boroweth and payeth not againe: but the righteous is mercifull, & o giueth.

22 For such as be blessed *of God*, shall inherite the lande, and they that be cursed of him, shall be cut off.

23 p The pathes of man are directed by the Lord: for he loueth his way.

24 Though he q fall, hee shall not be cast off, for the Lord putteth vnder his hand.

25 I haue bene yong, and am olde: yet I sawe neuer the righteous forsaken, nor his r seede begging bread.

26 *But* hee is euer mercifull and lendeth, and his seede *enioyeth* the blessing.

27 Flee from euil and doe good, and dwell for euer.

28 For the Lord loueth iudgement, and forsaketh not his Saintes: they shall be preserued for euermore: but the seede of the wicked shall bee cut off.

29 The righteous men shall inherite the land, and dwell therein s for euer.

30 The t mouth of the righteous wil speake of wisdome, and his tongue wil talke of iudgement.

31 *For* the Lawe of his God *is* in his heart, *and* his steppes shal not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 *But* the Lorde will not leaue him in his hand, nor condemne him, when he is u iudged.

34 Waite thou on the Lorde, and keepe his way, and he shall exalt thee, that thou shalt inherite the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he x passed away, & loe, he was gone, and I sought him, but he could not be found.

37 y Marke the vpright man, and behold the iust: for the end of *that* man *is* peace.

38 But the transgressours shall be destroyed together, *and* the ende of the wicked shall be cut off.

39 But the z saluation of the righteous men *shalbe* of the Lord: he *shalbe* their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: he shall deliuer them from the wicked, and shall saue them, because they trust in him.

k For they are daily fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer ynough, but euer hunger.
l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.
m For God will giue them contented mindes, and that which shalbe necessarie.
n They shall vanish away suddenly: for they are fed for the day of slaughter.
o God so furnisheth him with his blessing, that he is able to helpe others.
p God prospereth the faithfull, because they walke in his wayes with an vpright conscience.
q When God doeth exercise his faith with diuers tentations.
r Though the iust man die, yet Gods blessings are extended to his posteritie, & though God suffer some iust man to lacke temporal benefits, yet he recompenseth him with spirituall treasures.
s They shall continually be preserued vnder Gods wings, and haue at least inward rest.
t These three points are required of the faithfull, that their talke be godly, that Gods lawe be in their heart, & that their life be vpright.
u For though it be sometime so expedient both for Gods glory and their saluation, yet he will approue their cause, and reuenge their wrong.
x So that the prosperitie of the wicked is but as a cloude, which vanisheth away in a moment.
y He exhorteth the faithfull to marke diligently the example both of Gods mercies, and also of his iudgements. 2 Hee sheweth that the patient hope of the godly is neuer in vaine, but in the ende hath good successe, though for a time God proue them by sundry tentations.

PSAL. XXXVIII.

1 *Dauid lying sicke of some grieuous disease, acknowledgeth himselfe to bee chastised of the Lorde for his sinnes, and therefore prayeth God to turne away his wrath. 5 Hee uttereth the greatnesse of his griefe by many wordes and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 22 But in the ende with sure confidence hee commendeth his cause to God, and hopeth for speedie helpe at his hand.*

¶ *A Psalme of Dauid for* a *remembrance.*

O Lorde, rebuke me not in thine b anger, neither chastise me in thy wrath.

2 For thine c arrowes haue light vpon me, and thine hand lyeth vpon me.

3 There *is* nothing sound in my flesh, because of thine anger: neither *is* there rest in my bones, because of my d sinne.

4 For e mine iniquities are gone ouer mine head, *and* as a weightie burden they are too heauie for me.

5 My woundes are putrified, and corrupt because of f my foolishnesse.

6 I am bowed, *and* crooked very sore: I goe ‖ mourning all the day.

7 For my reines are full of burning, and there *is* nothing sound in my flesh.

8 I am weakened and sore broken: I g roare for the very griefe of mine heart.

9 Lord, *I powre* my whole desire before thee, and my sighing is not hid from thee.

10 Mine heart † panteth: my strength faileth me, and the light of mine eyes, euen h they are not mine owne.

11 My louers & my friendes stand aside from my plague, & my i kinsmen stand afarre off.

12 They also, that seeke after my life, lay snares, & they that go about to doe me euil, talke wicked things and imagine deceite continually.

13 But I as k a deafe man heard not, and *am* as a dumme man, *which* openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth *are* no reproofes.

15 For on thee, O Lord, doe I wait: thou wilt heare *me*, my Lord, my God.

16 For I said, *Heare me*, lest they reioyce ouer me: *for* l when my foot slippeth, they extol themselues against me.

17 Surely I am ready to m halt, and my sorow *is* euer before me.

18 When I declare my paine, *and* am sory for my sinne,

19 Then mine n enemies are aliue, *&* are mightie, and they that hate me wrongfully are many.

20 They also, that reward euill for good, are mine aduersaries, because I follow o goodnesse.

21 Forsake me not, O Lord: be not thou farre from me, my God.

22 Haste thee to helpe mee, O my Lord, my p saluation.

a To put himselfe and others in minde of Gods chastisement for sinne.
b He desireth not to be exempted from Gods rod, but that he would so moderate his hand, that he might be able to beare it.
c Thy sickenesse, wherewith thou hast visited me.
d Dauid acknowledgeth God to be iust in his punishments, because his sinnes had deserued much more.
e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.
f That rather gaue place to mine owne lust, then to the will of God.
‖ Or, blacke, as one that is disfigured and consumed with sickenesse.
g This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to crie vnto God with sure trust for deliuerance.
† Ebr. runneth about, or, is tossed to and fro: meaning, that he was destitute of all helpe and counsell.
h My sight fayleth me for very sorowe.
i Partly for feare and partly for pride, they denied all duetie and friendship.
k For I can haue no audience before men, and therefore patiently waite for the helpe of God.
l That is, if they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me. m I am without hope to recouer my strength. n In my greatest miserie they most reioyce. o He had rather haue the hatred of all the world, then to faile in any part of his duetie to Godward. p Which art the authour of my saluation: and this declareth that he prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 *Dauid uttereth with what great griefe and bitternesse of minde hee was driuen to these outragious complaints of his infirmities. 2 For he confesseth that when he had determined silence, that he brast forth yet into wordes that he would not, through the greatnesse of his griefe. 4 Then he rehearseth certeine requestes which taste of the infirmitie of man. 8 And mixeth with them many prayers: but all doe shewe a*

minde wonderfully troubled, that it may plainely appeare how he did striue mightily against death and desperation.

a This was one of the chiefe singers, 1.Chro.16.41.
b Albeit he had appoynted with himselfe patiently to haue taried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.
c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his minde.
d He confesseth that he grudged against God, considering the greatnesse of his sorowes, & the shortnesse of his life.
e Yet Dauid offended in that that he reasoned with God, as though that he were too seuere toward his weake creature.
f Make me not a mocking stocke to the wicked, or wrappe me not vp with the wicked, when they are put to shame.
g Seeing my troubles came of thy prouidẽce, I ought to haue endured them patiently.
h Though thine open plagues light

¶ *To the excellent* musician [a] *Ieduthun.*
A Psalme of Dauid.

I Thought, [b] I will take heede to my wayes, that
I sinne not with my tongue: I will keepe my
mouth brideled, while the wicked is in my sight.
2 I was dumme & spake nothing: I kept silẽce
euen from good, [c] and my sorow was more stirred.
3 Mine heart was hote within me, *and* while
I was musing, the fire kindled, *and* [d] I spake with
my tongue, *saying*,
4 Lord, let me know mine ende, and the mea-
sure of my dayes, what it is: let me knowe howe
long I haue to liue.
5 Beholde, thou hast made my dayes as an
hand breadth, and mine age as nothing in respect
of thee: surely euery man *in his best* state is alto-
gether [e] vanitie. Selah.
6 Doubtlesse man walketh in a shadow, and
disquieteth himselfe in vaine: he heapeth vp *riches*,
and cannot tell who shall gather them.
7 And now Lord, what wait I for? mine hope
is euen in thee.
8 Deliuer me from all my transgressions, and
make me not a rebuke vnto the [f] foolish.
9 I should haue beene dumme, and not haue
opened my mouth, because [g] thou didst it.
10 Take thy plague away from mee: for I am
consumed by the stroke of thine hand.
11 When thou with rebukes dost chastise man
for iniquitie, thou as a moth [h] makest his [i] beautie
to consume: surely euery man *is* vanitie. Selah.
12 Heare my prayer, O Lord, & hearken vnto
my crie: keepe not silence at my teares, for I am a
stranger with thee, & a soiourner as al my fathers.
13 Stay *thine anger* from me, that I may reco-
uer my strength, [k] before I go hence and be not.

not euermore vpon them, yet thy secret curse continually fretteth them. i The word signifieth all that he desireth, as health, force, strength, beautie, and in whatsoeuer he hath delite, so that the rod of God taketh away all that is desired in this world. k For his sorowe caused him to thinke that God would destroy him vtterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despaire assaile them.

PSAL. XL.

1 *Dauid deliuered from great danger, doeth magnifie and prayse the grace of God for his deliuerance, and commendeth his prouidence towards all mankinde.* 5 *Then doeth he promise to giue himselfe wholly to Gods seruice, & so declareth how God is truely worshipped.* 14 *Afterward hee giueth thankes and praiseth God, and hauing complaned of his enemies, with good courage he calleth for ayde and succour.*

¶ *To him that excelleth. A Psalme of Dauid.*

a Though God deferred his help, yet he patiẽtly abode, till he was heard.
b He hath deliuered me from most great dangers.
c That is, a special occasion to praise him: for Gods benefites are so many occasions for vs to praise his Name.
d To folow their example, which he must needes doe, that trusteth not onely in the Lord.
e Dauid goeth from one kinde of Gods fauour, to the contemplation

I Waited [a] patiently for the Lord, and he inclined
vnto me, and heard my cry.
2 Hee brought mee also out of the [b] horrible
pit, out of the myrie clay, and set my feete vpon
the rocke, and ordered my goings.
3 And he hath put in my mouth [c] a new song
of praise vnto our God: many shal see it and feare,
and shall trust in the Lord.
4 Blessed *is* the man that maketh the Lorde
his trust, and regardeth [d] not the proud, nor such
as turne aside to lies.
5 [e] O Lorde my God, thou hast made thy
wonderfull workes *so* many, that none can count
in order to thee thy thoughts toward vs: I would
declare, and speake *of them, but* they are moe then
I am able to expresse.
6 Sacrifice and offering thou didst not desire:

of his prouidence ouer all, and confesseth that his counsels towards vs are farre aboue our capacities: we cannot so much as tell them in order.

f Thou hast opened mine eares to vnderstand the spirituall meaning of the sacrifices: and here Dauid esteemeth the ceremonies of the Law nothing in respect of the spirituall seruice.
g When thou haddest opened mine eares and heart, I was readie to obey thee, being assured that I was written in the booke of thine elect for this end.
h In the Church assembled in the Sanctuarie.
i Dauid here numbreth 3. degrees of our saluation: Gods mercy, whereby he pitieth vs: his righteousnesse, which signifieth his continuall protection, and his trueth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.
k As touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly mooued mine heart to pray.

(*for* [f] mine eares hast thou prepared) burnt offring
and sinne offering hast thou not required.
7 [g] Then said I, Lo, I come: *for* in the rolle
of the booke it *is* written of me,
8 I desired to doe thy good will, O my God:
yea, thy Lawe is within mine heart.
9 I haue declared *thy* righteousnesse in the
[h] great Congregation: loe, I will not refraine my
lippes: O Lord, thou knowest.
10 I haue not hid *thy* righteousnesse within
mine heart, *but* I haue declared thy [i] trueth and
thy saluation: I haue not concealed thy mercy
and thy trueth from the great Congregation.
11 Withdrawe not thou thy tender mercie
from me, O Lord: let thy mercie and thy trueth
alway preserue me.
12 For innumerable troubles haue compassed
me: my sinnes haue taken such holde vpon me,
that I am not able to looke vp: *yea*, they are moe
in number then the haires of mine head: there-
fore mine heart hath [k] failed me.
13 Let it please thee, O Lord, to deliuer mee:
make haste, O Lord, to helpe me.
14 Let them be [l] confounded & put to shame
together, that seeke my soule to destroy it: let
them be driuen backward and put to rebuke, that
desire mine hurt.
15 Let them bee [m] destroyed for a reward of
their shame, which say vnto me, Aha, aha.
16 Let all them, that seeke thee, reioyce and
be glad in thee: and let them, that loue thy salua-
tion, say alway, [n] The Lord be praysed.
17 Though I be poore and needie, the Lorde
thinketh on me: thou art mine helper and my de-
liuerer: my God, make no tarying.

l He desireth that Gods mercie may contend for him against the rage of his enemies. m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me. n As the faithfull alwayes prayse God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 *Dauid being grieuously afflicted, blesseth them, that pitie his case,* 9 *And complaineth of the treason of his owne friends and familiars, as came to passe in Judas, Joh.13.18. After he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him,* 13 *Giueth most heartie thanks vnto God.*

¶ *To him that excelleth. A Psalme of Dauid.*

a Not condemning him as accursed, whom God doth visit, knowing that there are diuers causes, why God layeth his hand vpon vs: yea, and afterward he restoreth vs.
b Whẽ for sorow and griefe of mind he casteth himselfe vpon his bed.
c Thou hast restored him in his sicke bed, and sent him comfort.
d That is, curse me, and cannot haue their cruell hate quenched, but with my shamefull death.
e For pretending to comfort me, he conspireth my

B Lessed *is* he that [a] iudgeth wisely of the poore:
the Lord shal deliuer him in ye time of trouble.
2 The Lord will keepe him, and preserue him
aliue: he shalbe blessed vpon the earth, and thou
wilt not deliuer him vnto the will of his enemies.
3 The Lord wil strengthen him vpon ye [b] bed of
sorow: thou hast turned al his [c] bed in his sicknes.
4 *Therefore* I sayde, Lord haue mercie vpon
me: heale my soule, for I haue sinned against thee.
5 Mine enemies [d] speake euill of me, *saying*,
When shall he die, and his name perish?
6 And if he come to see mee, hee speaketh
[e] lies, *but* his heart heapeth iniquitie within him,
and when he commeth forth, he telleth it.
7 All they yt hate me, whisper together against
me: *euen* against me doe they imagine mine hurt.
8 [f] A mischiefe is light vpon him, and he that
lieth, shall no more rise.
9 Yea, my † familiar friend, whom I trusted,
which did eate of my bread, [g] hath lifted vp the
heele against me.

death in his heart, and braggeth thereof. f The enemies thought by his sharpe punishments, that God was become his mortal enemie. †*Ebr. The man of my peace.* g As Dauid felt this falsehood, and as it was chiefly accomplished in Christ, Ioh. 13.18. so shall his members continually prooue the same.

h Meaning, either in prosperitie of life, or in the true feare of God against al tentatiõs.
i Shewing me euident signes of thy fatherly prouidẽce.
k By this repetition, he stirreth vp the faithfull to prayse God.

10 Therefore, O Lord, haue mercy vpon me,
and raise me vp: so I shall reward them.
11 By this I know that thou fauourest me, be-
cause mine enemie doth not triumph against me.
12 And as for me, thou vpholdest me[h] in mine
integritie, & dost set me before thy [i] face for euer.
13 Blessed *be* the Lord God of Israel worlde
without end. [k] So be it, euen so be it.

PSAL. XLII.

1 *The Prophet grieuously complaineth, that being letted by his persecuters, hee coulde not bee present in the Congregation of Gods people, protesting that although he was separated in body from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth, that he was not so farre ouercome with these sorowes and thoughts, 8 But that he continually put his confidence in the Lord.*

¶ *To him that excelleth.* A Psalme *to giue instruction,* [a] committed *to the sonnes of Korah.*

AS the Hart brayeth for the riuers of water, so
[b] panteth my soule after thee, O God.
2 My soule thirsteth for God, *euen* for the li-
uing God: when shall I come and appeare *before*
the presence of God?
3 [c] My teares haue bin my meat day & night,
while they daily say vnto me, Where is thy God?
4 When I remembred [d] these things, I pow-
red out my very heart, because I had gone with
the multitude, *and* led them into the House of
God with the voice of singing, *and* praise, *as* a
multitude that keepeth a feast.
5 Why art thou cast downe, my soule, and
vnquiet within me? [e] wait on God: for I will yet
giue him thanks for the helpe of his presence.
6 My God, my soule is cast downe within me,
[f] because I remember thee, from the land of Ior-
den, and Hermonim, *and* from the mount Mizar.
7 *One* [g] deepe calleth *another* deepe by the
noise of the water spoutes: all thy waues and thy
floods are gone ouer me.
8 The Lord [h] will grant his louing kindnesse
in the day, and in the night shal I sing of him, *euen*
a prayer vnto the God of my life.
9 I wil say vnto God, *which is* my rocke, Why
hast thou forgotten mee? why goe I mourning,
when the enemie oppresseth *me?*
10 My [i] bones are cut asunder, while mine
enemies reproch me, saying daily vnto me, Where
is thy God?
11 [k] Why art thou cast downe, my soule? and
why art thou disquieted within me? wait on God:
for I will yet giue him thankes: *he is* my present
helpe, and my God.

a As a treasure to be kept of them, which were of the number of the Leuites.
b By these similitudes of thirst and panting, he sheweth his feruent desire to serue God in his Temple.
c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.
d That is, howe I led the people to serue thee in thy Tabernacle, and now seeing my contrary state, I die for sorowe.
e Though he susteined grieuous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.
f That is, when I remember thee in this land of my banishment among the mountaines.
g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no end of our miserie, till God be pacified, and lend remedie. h He assureth himselfe of Gods helpe in time to come. i That is, I am most grieuously tormented. k This repetition doth declare that Dauid did not ouercome at once: to teach vs to bee constant for as much as God will certainely deliuer his.

PSAL. XLIII.

1 *He prayeth to be deliuered from them which conspire against him, that he might ioyfully praise God in his holy Congregation.*

IVdge [a] me, O God, & defend my cause against
the vnmercifull [b] people: deliuer me from the
deceitfull and wicked man.
2 For thou art the God of my strength: why
hast thou put me away? why goe I so mourning,
when the enemie oppresseth *me?*
3 Send thy [c] light and thy trueth: let them
leade mee: let them bring mee vnto thine holy
Mountaine and to thy Tabernacles.
4 Then [d] wil I go vnto the altar of God, *euen*
vnto the God of my ioy *&* gladnes: and vpon the
harp wil I giue thanks vnto thee, O God, my God.
5 Why art thou cast downe, my soule? and
why art thou disquieted within mee? [e] waite on
God: for I will yet giue him thankes, *he is* my
present helpe, and my God.

a He desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruell companie of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemne sacrifice of thankesgiuing in token of his great deliuerance.
e Whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lord, though their troubles be long and great.

PSAL. XLIIII.

1 *The faithful remember the great mercy of God toward his people. 9 After, they complaine, because they feele it no more. 17 Also they alleage the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffered. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.*

¶ *To him that excelleth.* A Psalme *to giue instruction,* committed *to the sonnes of Korah.*

VVEe haue heard with our [a] eares, O God:
our fathers haue told vs the works, *that*
thou hast done in their dayes, in the olde time:
2 *Howe* thou hast driuen out the [b] heathen
with thine hand, & planted [c] them: *how* thou hast
destroyed the [d] people, & caused [e] them to grow.
3 For they inherited not the land by their
owne sworde, neither did their owne arme saue
them: but thy right hand, and thine arme, and the
light of thy countenance, because thou didst
[f] fauour them.
4 Thou art my King, O God: send helpe
vnto [g] Iaakob.
5 [h] Through thee haue wee thrust backe our
aduersaries: by thy Name haue we troden downe
them that rose vp against vs.
6 For I doe not trust in my bowe, neither can
my sword saue me.
7 But thou hast saued vs from our aduersaries,
and hast put them to confusion that hate vs.
8 *Therefore* will we praise God continually,
and will confesse thy Name for euer. Selah.
9 But *now* thou art farre off, and puttest vs to
[i] confusion, and goest not forth with our armies.
10 Thou makest vs to turne backe frõ the ad-
uersary, & they, which hate vs, spoile‖ for thẽselues.
11 * Thou giuest vs [k] as sheepe to bee eaten,
and doest scatter vs among the nations.
12 Thou sellest thy people [l] without gaine, &
doest not increase their price.
13 Thou makest vs a reproch to our neigh-
bours, a iest and a laughing stocke to them that
are round about vs.
14 Thou makest vs a prouerbe among the na-
tions, & a nodding of the head among the people.
15 My [m] confusion *is* daily before me, and the
shame of my face hath couered me,
16 For the voice of the slanderer and rebuker,
for the enemie and [n] auenger.
17 All this is come vpon vs, yet doe wee not
[o] forget thee, neither deale we falsly concerning
thy couenant.
18 Our heart is not turned backe: neither our
steps gone out of thy paths,
19 Albeit thou hast smitten vs downe into the
place of ‖ dragons, & couered vs with the shadow
of death.
20 If wee haue forgotten the Name of our
God, and holden vp our hands to a [p] strange god,
21 Shall not God [q] search this out? for hee
knoweth the secrets of the heart.

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercy and loue is the only fountaine and beginning of the Church, Deu. 4.37.
g Because thou art our King, therefore deliuer thy people from their miserie.
h Because they and their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers.
i As they confessed before, that their strength came of God, so nowe they acknowledge that this affliction came by his iust iudgement.
‖ *Or, at their pleasure.*
* *Rom 8.36.*
k Knowing God to be authour of this calamitie, they murmure not, but seeke remedie at his hands, who wounded them.
l As slaues which are solde for a low price, neither lookest thou for him that offereth most, but takest the first chapman.
m I dare not lift vp mine head for shame. n Meaning, the proude and cruell tyrant. o They boast not of their vertues, but declare that they rest vpon God in the mids of their afflictions: who punished not nowe their sinnes, but by hard afflictions called them to the consideration of the heauenly ioyes. ‖ *Or, whales: meaning the bottomlesse seas of tentations. here we see the power of faith, which can be ouercome by no perils.* p They shewe that they honoured God aright, because they trusted in him alone. q They take God to witnesse that they were vpright to himward.

22 Surely for thy sake r are we slaine continu-
ally, & are counted as sheepe for the slaughter.
23 Vp, why sleepest thou, O Lorde? awake,
be not farre off for euer.
24 Wherefore hidest thou thy face? *and* for-
gettest our miserie and our affliction?
25 For our soule is s beaten downe vnto the
dust: our belly cleaueth vnto the ground.
26 Rise vp for our succour, and redeeme vs for
thy t mercies sake.

r The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Matt. 5.10. 1.Pet.4.14.
s There is no hope of recouerie, except thou put to thine hand and rayse vs vp.
t Which is the onely and sufficient ransome to deliuer both body and soule from all kinde of slauery and miserie.

PSAL. XLV.

1 *The maiestie of Salomon, his honor, strength, beautie, riches, and power are praysed, and also his mariage with the Egyptian being an heathen woman is blessed,* 10 *If that she can renounce her people and the loue of her countrey, and giue her selfe wholy to her husband. Vnder the which figure, the wonderfull maiestie and increase of the kingdome of Christ & the Church his spouse nowe taken of the Gentiles is described.*

¶ *To him that excelleth on* a *Shoshannim a song of* b *loue to giue instruction,* committed *to the sonnes of Korah.*

Mine heart will vtter forth a good matter: I
will intreate *in* my workes of the King: my
tongue *is as* the pen of a swift writer.
2 Thou art c fairer then the children of men:
grace is powred in thy lips, because God hath
blessed thee for euer.
3 Gird thy sworde vpon *thy* thigh, O most
mightie, *to wit,* thy worship and thy glory,
4 And prosper with thy glory: d ride vpon
the worde of trueth and of meekenes *and* of righ-
teousnes: so thy right hand shall teach thee ter-
rible things.
5 Thine arrowes *are* sharpe *to pearce* the heart
of the Kings enemies: *therefore* the people shall
fall vnder thee.
6 Thy e throne, O God, *is* for euer and euer:
the scepter of thy kingdome *is* a scepter of righ-
teousnes.
7 Thou louest righteousnes, and hatest wic-
kednesse, because God, *euen* thy God hath f an-
oynted thee with the oyle of gladnes aboue thy
fellowes.
8 All thy garments *smell* of myrrhe and aloes,
and cassia, *when thou commest* out of the yuorie
palaces, g where they haue made thee glad.
9 Kings daughters *were* among thine hono-
rable *wiues*: vpon thy right hand did stand the
h Queene in a vesture of golde of Ophir.
10 i Hearken, O daughter, and consider, and
incline thine eare: forget also thine owne people
and thy fathers house.
11 So shal the king haue pleasure in thy beau-
tie: for he is thy Lord, and reuerence thou him.
12 And the k daughter of ‖ Tyrus *with* the rich
of the people shall doe homage before thy face
with presents.
13 The Kings daughter is all glorious l with-
in: her clothing is of broydred golde.
14 She shalbe brought vnto the King in rai-
ment of needle worke: the virgins *that follow* af-
ter her, *and* her companions shall bee brought
vnto thee.
15 With ioy & gladnes shal they be brought,
and shall enter into the Kings palace.
16 In stead of thy fathers shall thy m children
be: thou shalt make them princes n through all
the earth.
17 I will make thy o Name to be remembred
through all generations: therefore shall the peo-
ple giue thankes vnto thee world without ende.

a This was a certaine tune or an instrument.
b Of that perfite loue that ought to be betweene the husband and the wife.
c Salomons beautie and eloquence to winne fauour with his people, and his power to ouercome his enemies, is here described.
d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet state of a kingdom standeth in trueth, meekenes and iustice, not in worldly pompe and vanitie.
e Vnder this figure of this kingdome of Iustice is set forth the euerlasting kingdome of Christ.
f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.
g In the which palace the people made thee ioyful to see them giue thankes and reioyce for thee.
h Though he had many kings daughters among his wiues, yet he loued Pharaohs daughter best.
i Vnder the figure of Pharaohs daughter he sheweth that the Church must cast off all carnall affections to obey Christ onely.
k He signifieth that diuers of them that be rich, shalbe benefactors to the Church, albeit they giue not perfite obedience to the Gospel.
‖ *Or, Zor.*
l There is nothing fained, nor hypocriticall, but she is glorious both within and without: and howbe it the Church hath not at all times this outward glory, the fault is to be imputed onely to their ingratitude.
m They shall haue greater graces then their fathers.
n He signifieth the great compasse of Christes kingdome, which shall be sufficient to enrich all his members.
o This must onely be referred to Christ and not to Salomon.

PSAL. XLVI.

1 *A song of triumph or thankesgiuing for the deliuerance of Ierusalem, after Sennacherib with his armie was driuen away, or some other like sudden & marueilous deliuerance by the mightie hand of God.* 8 *Whereby the Prophet commending this great benefite, doeth exhort the faithfull to giue themselues wholy into the hand of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because this is his delite to asswage the rage of the wicked, when they are most busie against the iust.*

¶ *To him that excelleth vpon* a *Alamoth a song* committed *to the sonnes of Korah.*

God *is* our ‖ hope and strength, *and* helpe in
b troubles, ready to be founde.
2 Therefore will not we c feare, though the
earth be moued, and though the mountaines fall
into the middes of the sea.
3 *Though* the waters thereof d rage *and* be
troubled, *and* the mountaines shake at the surges
of the same. Selah.
4 *Yet there is* a e Riuer, whose streame shall
make glad the citie of God: *euen* the Sanctuarie
of the Tabernacles of the most High.
5 God *is* in the middes of it: *therefore* shall it
not be moued: God shall helpe it f very earely.
6 *When* the nations raged, *and* the kingdomes
were moued, *God* † thundred, *and* the earth
melted.
7 The Lord of hostes *is* g with vs: the God of
Iaakob *is* our refuge. Selah.
8 Come, *and* behold the workes of the Lord,
h what desolations he hath made in the earth.
9 He maketh warre to cease vnto the endes of
the worlde: he breaketh the bowe and cutteth
the speare, and burneth the chariots with fire.
10 Be i still and knowe that I am God, I will
be exalted among the heathen, *and* I will be exal-
ted in the earth.
11 The Lord of hostes *is* with vs: the God of
Iaakob *is* our refuge. Selah.

a Which was either a musicall instrument or a solemne tune, vnto the which this Psalme was sung.
‖ *Or, protection.*
b In all maner of troubles God sheweth his speedie mercie and power in defending his.
c That is, we will not be ouercome with feare.
d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.
e The riuer of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.
f Alwayes when neede requireth.
† *Ebr. gaue his voyce.*
g They are assured that God can and will defend his Church from all dangers and enemies.
h To wit, how oft he hath destroyed his enemies and deliuered his people.
i He warneth them that persecute the Church, to cease their crueltie: for els they shall feele that God is too strong for them, against whome they fight.

PSAL. XLVII.

1 *The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God towarde the posteritie of Iaakob:* 9 *And after prophecieth of the kingdome of Christ in this time of the Gospel.*

¶ *To him that excelleth. A Psalme* committed *to the sonnes of Korah.*

All people a clap your handes: sing loude vn-
to God with a ioyfull voyce.
2 For the Lord *is* high, *and* terrible: a great
King ouer all the earth.
3 He hath b subdued the people vnder vs, and
the nations vnder our feete.
4 Hee hath chosen c our inheritance for vs:
euen the glory of Iaakob whome he loued. Selah.

a Here is figured Christ, vnto whome all his shoulde giue willing obedience, and who would shewe himselfe terrible to the wicked.
b He hath made the Iewes, who were the keepers of the Law and Prophets, schoolemasters to the Gentiles, that they should with gladnesse obey them.
c God hath chosen vs aboue all other nations to enioy a most glorious inheritance.

5 God is gone vp with triumph, *euen* the Lord,
with the [d] sound of the trumpet.
6 Sing prayses to God, sing prayses: sing
prayses vnto our King, sing prayses.
7 For God *is* the King of all the earth: sing
prayses *euery one* that hath [e] vnderstanding.
8 God reigneth ouer the heathen: God sitteth
vpon his holy throne.
9 The princes of the people are gathered vn-
to the people of the God of Abraham: for the
shields of the world *belong* to God: he [f] is great-
ly to be exalted.

d He doeth allude vnto the trumpets, that were blowen at solemne feastes: but he doeth further signifie the triumph of Christ and his glorious ascension into the heauens.
e He requireth that vnderstanding be ioyned with singing, least the Name of God be profaned with vaine crying.
f He prayseth Gods highnes, for that he ioyneth the great princes of the world (whome he calleth shields) to the fellowship of his Church.

PSAL. XLVIII.

1 *A notable deliuerance of Ierusalem from the hand of many Kings mentioned, for the which thankes are giuen to God, and the state of that citie is praysed, that hath God so presently at all times ready to defend them. The Psalme seemeth to be made in the time of Ahaz, Iehoshaphat, Asa, or Ezechiah: for in their times chiefly was the citie by forreine princes assaulted.*

¶ [a] *A song* or *Psalme* committed *to the sonnes of Korah.*

Great *is* the Lorde, and greatly to be praysed
in the [b] Citie of our God, *euen* vpon his ho-
ly Mountaine.
2 Mount Zion, *lying* Northwarde, *is* faire in
situation: *it is* the [c] ioy of the whole earth, *and*
the Citie of the great King.
3 In the palaces thereof God is knowen for a
[d] refuge.
4 For lo, the Kings were [e] gathered, *and* went
together.
5 When they sawe [f] it, they marueiled: they
were astonied, *and* suddenly driuen backe.
6 Feare came there vpon them, *and* sorowe,
as vpon a woman in trauaile.
7 *As* with an East winde thou breakest the
shippes [g] of Tarshish, *so were they destroyed.*
8 As we haue [h] heard, so haue wee seene in
the citie of the Lord of hostes, in the citie of our
God: God will stablish it for euer. Selah.
9 We waite for thy louing kindnesse, O God,
in the middes of thy Temple.
10 O God, according vnto thy Name, so is
thy praise vnto the [i] worlds end: thy right hand
is full of righteousnesse.
11 Let [k] mount Zion reioyce, *and* the daugh-
ters of Iudah be glad, because of thy iudgements.
12 [l] Compasse about Zion, and goe round a-
bout it, *and* tell the towers thereof.
13 Marke well the wall thereof: beholde her
towers, that ye may tell your posteritie.
14 For this God *is* our God for euer and euer:
he shall be our guide vnto the death.

a Some put this difference betweene a song, and Psalme, saying that it is called a song, when there is no instrument, but the voyce: and the Psalme, the contrary. The song of the Psalme is whē the instruments begin, and the voyce followeth. The Psalme of the song, the contrarie.
b Albeit God shew his wonders through all the world, yet he will be chiefly praysed in his Church.
c Because the worde of saluation came thence to all them that should beleeue.
d Except God were the defence thereof, neither situation nor munition coulde preuaile.
e They conspired and went against Gods people.
f The enemies were afraid at the sight of the citie.
g That is, of Cilicia, or of the sea called Mediterraneum.
h To wit, of our fathers, so haue we prooued: or, God hath performed his promes.
i In all places where thy Name shall be heard of, men shall praise thee, when they heare of thy marueilous workes.
k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies.
l For in this outward defence and strength Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secret defence, who neuer leaueth his.

PSAL. XLIX.

1 *The holy Ghost calleth all men to the consideration of mans life,* 7 *Shewing them not to be most blessed, that are most wealthie, and therefore not to be feared, but contrariwise he lifteth vp our mindes to consider howe all thinges are ruled by Gods prouidence:* 14 *Who as he iudgeth these worldly misers to euerlasting torments,* 15 *So doeth hee preserue his and will rewarde them in the day of the resurrection,* 2.*Thes*.1.6.

¶ *To him that excelleth. A Psalme* committed
to the sonnes of Korah.

Heare [a] this, all *ye* people: giue eare, all ye that
dwell in the world,
2 As well lowe as hie, both rich and poore.
3 My mouth shall speake of wisdome, and the
meditation of mine heart *is* of knowledge.
4 I will incline mine eare to a parable, *and*
vtter my graue matter vpon the harpe.
5 Wherefore should I [b] feare in the euil dayes,
when iniquitie shal compasse me about, *as at* mine
heeles?
6 They trust in their [c] goods, and boast them
selues in the multitude of their riches.
7 Yet a man can by no meanes redeeme *his*
brother: he can not giue his raunsome to God,
8 (So [d] precious is the redemption of their
soules, [e] and the continuance for euer)
9 That he may liue still for euer, *and* not see
the graue.
10 For he seeth that wise men [f] die, *and* also
that the ignorant and foolish perish, & leaue their
riches for [g] others.
11 *Yet* they thinke, their houses, *and* their
habitations *shall continue* for euer, *euen* from ge-
neration to generation, and || call *their* landes
by their names.
12 But man shall not continue in honour: he
is like the [h] beastes *that* die.
13 This their way *vttereth* their foolishnes: *yet*
their posteritie [i] delight in their talke. Selah.
14 [k] Like sheepe they lie in graue: [l] death de-
uoureth them, and the righteous shal haue domi-
nation ouer them in the [m] morning: for their
beautie shall consume, *when they shall goe* from
their house to graue.
15 But God shall deliuer my soule from the
power of the graue: || for he wil receiue me. Selah.
16 Be not thou afraide when one is made rich,
and when the glory of his house is increased.
17 * For he shall take nothing away, when he
dieth, neither shall his pompe descende after him.
18 For while he liued, † he reioyced himselfe:
and [n] men will prayse thee, when thou makest
much of thy selfe.
19 || [o] He shall enter into the generation of his
fathers, [p] *and* they shall not liue for euer.
20 Man *is* in honour, and [q] vnderstandeth not:
he is like to beasts *that* perish.

a He will intreate how God gouerneth the world by his prouidence, which cannot be perceiued by the iudgement of the flesh.
b Though wickednes reigne and enemies rage, seeing God wil execute his iudgements against the wicked in time conuenient.
c To trust in riches is meere madnes, seeing they can neither restore life nor prolong it.
d That is, so rare, or not to be found, as prophecie was precious in the dayes of Eli, 1.Samuel 3.1.
e Meaning, it is impossible to liue for euer: also that life and death are onely in Gods hands.
f In that that death maketh no difference betweene the persons.
g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.
|| *Or, labour that their name may be famous in earth.*
h As touching the death of the bodie.
i They speake and doe the same thing that their fathers did.
k As sheepe are gathered into the folde, so shall they be brought to the graue.
l Because they haue no part of life euerlasting.
m Christs comming is as the morning, when the elect shall reigne with Christ their head ouer the wicked.
|| *Or, because he hath receiued me.* * *Iob* 27.19. 1.*tim.* 6.7.
† *Ebr. he blessed his soule.*
n The flatterers prayse them that liue in delights, and pleasures.
|| *Or, his soule.*
o And not passe the terme apoynted for life.
p Both they and their fathers shall liue here but a while, and at length die for euer.
q He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAL. L.

1 *Because the Church is alway full of hypocrites,* 8 *Which doe imagine that God will be worshipped with outwarde ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures & ceremonies of the law, thinking that their sacrifices were sufficient,* 21 *Therefore the Prophet doth reprooue this grosse errour, & pronounceth the Name of God to be blasphemed, where holinesse is set in ceremonies.* 23 *For he declareth the worship of God to be spirituall, whereof are two principall partes, inuocation, and thankesgiuing.*

¶ *A Psalme of* [a] *Asaph.*

The God of Gods, *euen* the Lord hath spoken
and called the [b] earth from the rising vp of
the sunne vnto the going downe thereof.

a Who was eyther the authour, or a chiefe singer, to whome it was committed.
b To pleade against his dissembling people before heauen and earth.

2 Out

2 Out of Zion, *which is* the e perfection of
beautie, hath God shined.
3 Our God shall come, and shal not keepe si-
lence: d a fire shal deuoure before him, & a migh-
tie tempest shall be mooued round about him.
4 Hee shall call the heauen aboue, and e the
earth to iudge the people.
5 Gather my f Saints together vnto me, those
that make a couenant with me with g sacrifice.
6 And the heauens shall declare his righte-
ousnesse: for God is iudge himselfe. Selah.
7 Heare, O my people, & I will speake: *heare*,
O Israel, & I wil testifie vnto thee: *for* I am God,
euen thy God.
8 I wil not h reproue thee for thy sacrifices, or
thy burnt offrings, *that haue not bene* continually
before me.
9 I will take no bullocke out of thine house,
nor goates out of thy foldes.
10 i For all the beastes of the forest are mine,
and the beastes on a thousand mountaines.
11 I knowe all the foules on the mountaines:
and the wilde beastes of the fielde are mine.
12 If I be hungry, I will not tell thee: for the
world is mine, and all that therein is,
13 k Will I eate the flesh of bulles? or drinke
the blood of goates?
14 Offer vnto God prayse, and l pay thy vowes
vnto the most High,
15 And call vpon me in the day of trouble: *so*
will I deliuer thee, and thou shalt glorifie me.
16 But vnto the wicked said God, m What hast
thou to doe to declare mine ordinances, that thou
shouldest take my couenant in thy mouth,
17 Seeing thou hatest n to be reformed, and
hast cast my words behinde thee?
18 For when thou seest a thiefe, o thou runnest
with him, & thou art partaker with the adulterers.
19 Thou giuest thy mouth to euill, and with
thy tongue thou forgest deceite.
20 Thou p sittest, *and* speakest against thy bro-
ther, *and* slanderest thy mothers sonne.
21 These things hast thou done, and I held my
tongue: *therefore* thou thoughtest that I was like
thee: *but* I will reprooue thee, and q set *them* in
order before thee.
22 Oh cōsider this, ye ẏ forget God, lest I teare
you in pieces, & there be none that can deliuer *you*.
23 He that offereth r praise, shall glorifie me:
and to him, that s disposeth his way *aright*, will I
t shew the saluation of God.

c Because God had chosen it to haue his Name there called vpon, & also his image shined there in the doctrine of the Law. d As when God gaue his Lawe in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to take a count for ẏ keeping thereof. e As witnesses against ẏ hypocrits. f God in respect of his elect, calleth the whole body holy Saints, and his people. g Which should knowe that sacrifices are seales of ẏ couenant betwene God and his people, and not set religion therein. h For I passe not for sacrifices, except the true vse be there, which is to cōfirme your faith in my promises. i Though he did desire in sacrifice, yet had he no neede of mans helpe thereunto. k Though mans life for the infirmitie thereof hath neede of foode, yet God, whose life quickeneth all the world, hath no neede of such meanes. l Shew thy selfe mindefull of Gods benefites by thankesgiuing. m Why doest thou faine to be of my people & talkest of my couenant, seeing thou art but an hypocrite? n And to liue according to my word. o He sheweth what are the fruits of them that contemne Gods word. p Hee noteth the crueltie of hypocrites, which spare not in their talke or iudgement their owne mothers sonne. q I will write all thy wicked deedes in a rolle, and make thee to reade and acknowledge them whether thou wilt or no. r Vnder the which is conteined faith and inuocation. s As God hath appointed. t That is, declare my selfe to be his Sauiour.

PSAL. LI.

1 When Dauid was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the same to God with protestation of his naturall corruption and iniquitie, but also left a memoriall therof to his posteritie. 7 Therefore first hee desireth God to forgiue his sinnes, 10 And to renue in him his holy Spirit, 13 With promise that he will not be vnmindefull of those great graces. 18 Finally fearing least God would punish the whole Church for his fault, he requireth that he would rather increase his graces toward the same.

¶ *To him that excelleth. A Psalme of Dauid, when the Prophet Nathan a came vnto him, after he had gone in to Bath sheba.*

HAue mercy vpon me, O God, b according to
thy louing kindnes: according to the multi-
tude of thy cōpassions put away mine iniquities.
2 Wash me c throughly from mine iniquitie,
and clense me from my sinne.
3 For I d know mine iniquities, and my sinne
is euer before me.
4 Against thee, against thee onely haue I sin-
ned, and done euill in thy sight, that thou mayest
be iust when thou e speakest, *and* pure when thou
iudgest.
5 Beholde, I was borne in iniquitie, and in
sinne hath my mother conceiued me.
6 Beholde, thou f louest trueth in the inward
affections: therefore hast thou taught mee wise-
dome in the secret *of mine heart*.
7 Purge me with * hyssope & I shalbe cleane:
wash me, and I shalbe whiter then snowe.
8 Make me to heare g ioy and gladnesse, *that*
the h bones, *which* thou hast broken, may reioyce.
9 Hide thy face from my sinnes, and put a-
way all mine iniquities.
10 i Create in mee a cleane heart, O God, and
renue a right spirit within me.
11 Cast me not away from thy presence, and
take not thine holy Spirit from me.
12 Restore to me the ioy of thy saluation, and
stablish me with *thy* k free Spirit.
13 *Then* shall I teach thy l wayes vnto the
wicked, and sinners shalbe conuerted vnto thee.
14 Deliuer me from m blood, O God, *which*
art the God of my saluation, *and* my tongue shall
sing ioyfully of thy righteousnesse.
15 n Open thou my lippes, O Lorde, and my
mouth shall shewe forth thy praise.
16 For thou desirest no sacrifice, though I
would giue it: thou delitest not in burnt offring.
17 The sacrifices of God *are* a o contrite spirit:
a contrite and a broken heart, O God, thou wilt
not despise.
18 Bee fauourable vnto p Zion for thy good
pleasure: builde the walles of Ierusalem.
19 Then shalt thou accept ẏ sacrifice of q righ-
teousnesse, *euen* the burnt offering and oblation:
then shall they offer calues vpon thine altar.

a To reproue him because he had cōmitted so horrible sinnes, and lyen in the same without repentance more then a whole yeere. b As his sinnes were manifolde, and great, so hee requireth that God would giue him the feeling of his excellent and abundant mercies. c My sinnes sticke so fast in me, that I haue neede of some singular kinde of washing. d My conscience accuseth me, so that I can haue no rest, til I be reconciled. e When thou giuest sentence against sinners, they must needes confesse thee to be iust, & themselues sinners. f He confesseth that God, who loueth pureness of heart, may iustly destroy man, who of nature is a sinner, much more him whom he had instructed in his heauenly wisdom. * *Leuit. 14.6.* g Hee meaneth Gods comfortable mercies towards repentant sinners. h By the bones he vnderstandeth all strength of soule and body, which by cares & mourning are cōsumed. i He confesseth that when Gods Spirit is colde in vs, to haue it againe reuiued is as a newe creation. k Which may assure me that I am drawen out of the slauerie of sinne. l He promiseth to endeuour that others by his example may turne to God. m From the murder of Vriah, and the others that were slaine with him, 2. Sam. 11. 17. n By giuing me occasion to praise thee, when thou shalt forgiue my sinnes. o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercie. p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, applied to their right ende, which is the exercise of faith and repentance.

PSAL. LII.

1 Dauid describeth the arrogant tyrannie of his aduersarie Doeg: who by false surmises, caused Abimelech with the rest of the Priestes to bee slaine. 5 Dauid prophecieth his destruction, 6 And incourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thankes to God for his deliuerance. In this Psalme is liuely set foorth the kingdome of Antichrist.

¶ *To him that excelleth.* A Psalme *of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him, Dauid is come to the house of Abimelech.*

WHy boastest thou thy self in *thy* wicked-
nesse, O a man of power? the louing
kindenesse of God *endureth* dayly.
2 Thy tongue imagineth b mischiefe, *and is*
like a sharpe rasor, that cutteth deceitfully.
3 Thou doest loue euil more then good, *and*
lies more then to speake the † trueth. Selah.
4 Thou louest all wordes that may destroy:
O deceitfull tongue!
5 So shal God c destroy thee for euer: he shal

a O Doeg, which hast credit with the tyrant Saul, & hast power to murther the Saints of God. b Thy malice moueth thee by craftie flatteries and lies to accuse and destroy the innocents. † *Ebr. righteousnes.* c Though God forbeare for a time, yet at length he will recompense thy falshoode.

take thee and plucke thee out of *thy* tabernacle,
and d roote thee out of ỳ land of the liuing. Selah.
6 The e righteous also shall see it, f and feare,
and shall laugh at him, *saying*,
7 Beholde the man that tooke not God for
his strength, but trusted vnto the multitude of his
riches, *and* put his strength || in his malice.
8 But I shall bee like a g greene oliue tree in
the house of God: *for* I trusted in the mercie of
God for euer and euer.
9 I wil alway praise thee, for that thou hast
done h *this*, and I wil || hope in thy Name, because
it is good before thy Saints.

d Albeit thou seeme to be neuer so sure setled. e For the eyes of the reprobate are shut vp at Gods iudgements. f With ioyfull reuerence, seeing that hee taketh their part against the wicked. || Or, in his substance. g He reioyceth to haue a place among the seruants of God, that he may growe in the knowledge of godlinesse. h Executed this vengeance. || *Or, waite vpon thy grace and promise.*

PSAL. LIII.

1 He describeth the crooked nature, 4 The crueltie, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerāce of the godly, that they may reioyce together.

¶ *To him that excelleth on* a *Mahalath.* A Psalme *of Dauid to giue instruction.*

THe foole hath said in his heart, *There is* b no
God. they haue corrupted & done abomina-
ble wickednesse: *there is* none that doth good.
2 God looked downe from heauen vpon the
children of men, to see if there were any that
would vnderstand, and c seeke God.
3 *Euery one is gone backe: they are altogether
corrupt: there is none that doth good, no not one.
4 Doe not the d workers of iniquitie knowe
that they eate vp my people *as* they eate bread?
they call not vpon God.
5 There they were afraid for feare, *where* no
e feare was: for God hath scattered the f bones of
him that besieged thee: thou hast put them to
confusion, because God hath cast them off.
6 Oh giue saluation vnto Israel out of Zion:
when God turneth the captiuitie of his people,
then Iaakob shall reioyce, and Israel shalbe glad.

a Which was an instrument or kinde of note. b Whereas no regard is had of honestie or dishonestie, of vertue nor of vice, there the Prophet pronounceth that the people haue no God. c Whereby he condemneth all knowledge & vnderstanding, that tendeth not to seeke God. *Rom.3.10. d Dauid pronounceth Gods vengeance against cruell gouerners, who hauing charge to defend and preserue Gods people, doe most cruelly deuour them. e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. f Be the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offrings for so great deliuerance.

¶ *To him that excelleth on Neginoth.* A Psalme *of Dauid, to giue instruction. Whē the Ziphims came and said vnto Saul,* * *Is not Dauid hid among vs?*

SAue mee, O God, a by thy Name, and by thy
power iudge me.
2 O God, heare my prayer: hearken vnto the
wordes of my mouth.
3 For b strangers are risen vp against me, and
c tyrants seeke my soule: they haue not set God
before them. Selah.
4 Beholde, God *is* mine helper: the Lord *is*
with d them that vphold my soule.
5 Hee shall reward euill vnto mine enemies:
Oh cut them off in thy e trueth.
6 *Then* I will sacrifice f freely vnto thee: I
will praise thy Name, O Lord, because it is good.
7 For he hath deliuered me out of al trouble, &
mine eye hath g seene *my desire* vpō mine enemies.

* 1.Sam.23.19. a He declareth that when all meanes doe faile, God will deliuer euen as it were by miracle, them that cal vnto him with an vpright conscience. b To wit, the Ziphims. c Saul and his armie, which were like cruel beasts, and could not be satisfied but by his death. d Be they neuer so fewe, as he was with Ionathan. e According to thy faithfull promise for my defence. f For hypocrites serue God for feare, or vpon conditions. g Wee may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

PSAL. LV.

1 Dauid being in great heauinesse & distresse, complaineth of the cruelty of Saul, 13 and of the falshood of his familiar acquaintance, 17 Vttering most ardent affections to mooue the Lord to pitie him. 22 After being assured of deliuerance, he setteth forth the grace of God as though he had already obteined his request.

¶ *To him that excelleth on Neginoth.* A Psalme *of Dauid to giue instruction.*

HEare a my prayer, O God, and hide not thy
selfe from my supplication.
2 Hearken vnto me, & answere me: I mourne
in my prayer, and make a noyse,
3 For the b voyce of the enemie, *and* for the
vexation of the wicked, because c they haue
brought iniquitie vpon me, and furiously hate me.
4 Mine heart trembleth within mee, and the
terrours of death are fallen vpon me.
5 Feare and trembling are come vpon mee,
and an horrible feare hath d couered me.
6 And I said, Oh that I had wings like a doue:
then would I e flie away and rest.
7 Beholde, I would take my flight farre off,
and lodge in the wildernesse. Selah.
8 Hee would make haste for my deliuerance
f from the stormie wind and tempest.
9 Destroy, O Lord, *and* g diuide their tongues:
for I haue seene crueltie and strife in the citie.
10 Day and night they goe about it vpon the
walles thereof: both h iniquitie and mischiefe *are*
in the middes of it.
11 Wickednesse *is* in the middes thereof: de-
ceit and guile depart not from her streetes.
12 Surely mine i enemie did not defame me:
for I could haue borne it: neither did mine aduer-
sarie exalt himselfe against me: for I would haue
hidde mee from him.
13 But *it was* thou, O man, euen my k com-
panion, my guide and my familiar:
14 Which delited in consulting together, *and*
went into the house of God as companions.
15 Let death sease vpon them: let them l goe
downe quicke into the graue: for wickednesse *is*
in their dwellings, *euen* in the middes of them.
16 *But* I will call vnto God, and the Lord
will saue mee.
17 Euening and morning, and at noone will I
pray, m and make a noise, & he wil heare my voice.
18 He hath deliuered my soule in peace frō the
battel, *that was* against me: for n many were wͭ me.
19 God shall heare and afflict them, euen hee
that reigneth of olde, Selah. because they o haue
no changes, therefore they feare not God.
20 Hee p layed his hand vpon such, as be at
peace with him, *and* he brake his couenant.
21 *The wordes* of his mouth were softer then
butter, yet warre *was* in his heart: his words were
more gentle then oyle, yet they were swordes.
22 Cast thy || burden vpon the Lord, and hee
shall nourish thee: he wil not suffer the righteous
to fall for q euer.
23 And thou, O God, shalt bring them downe
into the pitte of corruption: the bloodie, and de-
ceitfull men shall not liue r halfe their dayes: but
I will trust in thee.

a The earnestnes of his prayer declareth the vehemencie of his griefe, insomuch as hee is cōpelled to burst out into cryes. b For the threatnings of Saul and his adherents. c They haue defamed me as a wicked person: or they haue imagined my destruction. d There was no part of him that was not astonished with extreme feare. e Feare had driuen him to so great distresse, ỳ he wished to be hid in some wildernesse, and to be banished from that kingdome, which God had promised that he should enioy. f From the cruell rage and tyrannie of Saul. g As in the confusion of Babylon, when ỳ wicked cōspired against God. h All lawes and good orders are broken, and onely vice & dissolution reigneth vnder Saul. i If mine open enemie had sought mine hurt, I could the better haue auoyded him. k Which was not onely ioyned to me in friendship and counsell in worldly matters, but also in religiō. l As Korah, Dathan and Abiram. m Which signifieth a feruent mind & sure trust to obteine his petition, which thing made him earnest at all times in prayer. n Euen the Angels of God fought on my side against mine enemies, 2 Kings 6.16. o But their prosperous estate still continueth. p I did not prouoke him, but was at peace with him, yet he made warre against me. || *Or, gift to wit, which thou wouldest that God should giue thee.* q Though for their bettering and triall, he suffer them to slip for a time. r Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

PSAL. LVI.

1 Dauid being brought to Achish the king of Gath, 1.Sam.21. 12. complaineth of his enemies, demaundeth succour, 3 Putteth his trust in God and in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, wherof this was the effect to praise God in his Church.

¶ *To him that excelleth.* A Psalme *of Dauid on Michtam, concerning the* a *dumme doue in a farre countrey, when the Philistims tooke him in Gath.*

a Being chased by the furie of his enemies into a strange countrey, hee was as a dumme doue, not seeking reuengeance.

Be

BE mercifull vnto me, O God, for [b] man would
swallowe me vp: he fighteth continually *and*
vexeth me.
2 Mine enemies would dayly swallow me vp:
for many fight against me, O thou most High.
3 When I was afraid, I trusted in thee.
4 I will reioyce in God, *because* of his [c] word,
I trust in God, *and* will not feare what flesh can
doe vnto me.
5 Mine owne [d] wordes grieue *me* dayly: all
their thoughtes *are* against me to doe me hurt.
6 [e] They gather together, and keepe them-
selues close: they marke my steps, because they
waite for my soule.
7 [f] They *thinke* they shall escape by iniquitie:
O God, cast *these* people downe in *thine* anger.
8 Thou hast counted my wandrings: put my
[g] teares into thy bottel: are they not in thy register?
9 When I cry, then mine enemies shall turne
backe: this I know, for God *is* with me.
10 I will reioyce in God *because of his* worde:
in the Lord will I reioyce *because of his* word.
11 In God doe I trust: I wil not be afraid what
man can doe vnto me.
12 [h] Thy vowes *are* vpon me, O God: I will
render prayses vnto thee.
13 For thou hast deliuered my soule from
death, and also my feete from falling, that I may
[i] walke before God in the [k] light of the liuing.

b He sheweth that it is either now tune or neuer, that God help him, for all the world is against him and ready to deuoure him. c He stayeth his conscience vpon Gods promes, though he see not present helpe. d All my counsels haue euil successe, and turne to mine owne sorow. e As all the world against one man, and cannot be sacied, except they haue my life. f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe. g If God keepe the teares of his Saints in store, much more will he remember their blood to auenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register. h Hauing receiued that which I required, I am bounde to paye my vowes of thankesgiuing, as I promised. i As mindefull of his great mercies, & giuing him thanks for the same. k That is, in this life and light of the sunne.

PSAL. LVII.

1 Dauid being in the desert of Ziph, where the inhabitants did betray him, and at length in the same caue with Saul, 2 Calleth most earnestly vnto God with full confidence, that he will performe his promes and take his cause in hand: 5 Also that he will shewe his glory in the heauens and the earth against his cruel enemies. 9 Therefore doeth he render laude & praise.

¶ *To him that excelleth.* [a] *Destroy not.* A Psalme *of Dauid on Michtam.* * *Whē he fled from Saul in the caue.*

HAue mercie vpon me, O God, haue mercie
vpon me: for my soule trusteth in thee, and
in the shadow of thy wings will I ‖ trust, till *these*
[b] afflictions ouerpasse.
2 I will call vnto the most high God, *euen* to
the God, that [c] performeth *his promes* toward me.
3 Hee will send from [d] heauen, and saue me
from the reprofe of him that would swallow me.
Selah. God will send his mercie, and his trueth.
4 My soule *is* among lyons: I lie *among* the
children of men, that are set on fire: whose teeth
are [e] speares and arrowes, & their tongue a sharpe
sworde.
5 [f] Exalt thy selfe, O God, aboue the heauen,
and let thy glory *be* vpon all the earth.
6 They haue layde a net for my steps: [g] my
soule is pressed downe: they haue digged a pit be-
fore me, *and* are fallen into the mids of it. Selah.
7 Mine heart is [h] prepared, O God, mine heart
is prepared: I will sing and giue praise.
8 Awake my [i] tongue, awake viole and harpe:
I will awake early.
9 I will praise thee, O Lorde, among the peo-
ple, *and* I will sing vnto thee among the nations.
10 For thy mercie is great vnto the heauens,
and thy trueth vnto the [k] cloudes.
11 Exalt thy selfe, O God, aboue the heauens,
and let thy glory *be* vpon all the earth.

a This was either the beginning of a certaine song, or the wordes which Dauid vttered when he stayed his affection. * 1.Sam.24.4. ‖ Or, dwell most safely. b He compareth the afflictions, which God layeth vpon his children, to a storme that commeth and goeth. c Who leaueth not his workes begun vnperfit. d He would rather deliuer me by a miracle, then that I should be ouercome. e He meaneth their calamities and false reports. f Suffer me not to be destroyed to the contempt of thy Name. g For very feare, seeing the great dangers on all sides. h That is, wholy bent to giue thee praise for my deliuerance. i Hee sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that he will vse other meanes to prouoke himselfe forward to the same. k Thy mercies doe not onely appertaine to the Iewes but also to the Gentiles.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whome he appealeth to Gods iudgements, 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

¶ *To him that excelleth. Destroy not.* A Psalme *of Dauid on Michtam.*

IS it true? O [a] Congregation, speake ye iustly? O
sonnes of men, iudge ye vprightly?
2 Yea, rather yee imagine mischiefe in *your*
heart: [b] your handes execute crueltie vpon the
earth.
3 The wicked [c] are strangers from the wombe:
euen frō the belly haue they erred, & speake lies.
4 Their poyson is euen like the poyson of a
serpent: like ẏ deafe [d] adder *that* stoppeth his eare.
5 Which heareth not the voyce of the in-
chanter, though he be most expert in charming.
6 Breake their [e] teeth, O God, in their
mouthes: breake the iawes of the yong lyons, O
Lorde.
7 Let them [f] melt like the waters, let them
passe away: when he shooteth his arrowes, *let
them be* as broken.
8 Let them consume like a snaile that melteth,
and like the vntimely fruite of a woman, *that* hath
not seene the sunne.
9 [g] As raw flesh before your pots feele *the fire*
of thornes: *so* let him cary them away as with a
whirlewinde in *his* wrath.
10 The righteous shall [h] reioyce when hee
seeth the vengeance: he shal wash his feete in the
[i] blood of the wicked.
11 And men shall say, [k] Verily there is fruite
for the righteous: doutlesse there is a God that
iudgeth in the earth.

a Ye counsellers of Saul, who vnder pretence of consulting for the common wealth conspire my death being an innocent. b Ye are not ashamed to execute that crueltie publikely, which ye haue imagined in your heartes. c That is, enemies to the people of God, euen from their birth. d They passe in malice and subtiltie the craftie serpent, which coulde preserue himselfe by stopping his eare from the inchanter. e Take away all occasions and meanes whereby they hurt. f Considering Gods diuine power, he sheweth that God in a moment can destroy their force whereof they bragge. g As flesh is taken rawe out of the pot before the water seethe: so he desireth God to destroy their enterprises before they bring them to passe. h With a pure affection. i Their punishment and slaughter shall be so great. k Seeing God gouerneth all by his prouidence, he must needes put difference betweene the godly and the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie, and their furie, 5 Desiring God to destroy all those that sinne of malicious wickednes. 11 Whom though he keepe aliue for a time to exercise his people, yet in the ende he will consume them in his wrath, 13 That he may be knowen to be the God of Iaakob to the ende of the world. 16 For this he singeth prayses to God, assured of his mercies.

¶ *To him that excelleth. Destroy not.* A Psalme *of Dauid on* [a] *Michtam.* * *When Saul sent and they did watch the house to kill him.*

O My God, [b] deliuer me from mine enemies:
defend me frō them that rise vp against me.
2 Deliuer me from the wicked doers, and saue
me from the bloodie men.
3 For loe, they haue layd waite for my soule:
the mightie men are gathered against me, not for
mine [c] offence, nor for my sinne, O Lord.
4 They runne and prepare themselues with-
out a fault *on my part*: arise *therefore* to assist me,
and beholde.
5 Euen thou, O Lord God of hostes, O God of
Israel awake to visit all the heathen, *and* bee not
[d] merciful vnto al ẏ transgresse maliciously. Selah.

a Reade Psal.16. * 1.Sam.19.11. b Though his enemies were euen at hand to destroy him, yet he assured himselfe that God had wayes ynowe in his hand to deliuer him. c For I am innocent to themwardes and haue not offended them. d Seeing it appertaineth to Gods iudgements to punish the wicked, hee desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

6 They goe to and fro in the euening: they
barke like e dogs, and goe about the citie.
7 Behold, they f brag in their talke, & swords
are in their lips: for Who, *say they*, doeth heare?
8 But thou, O Lorde, shalt haue them in deri-
sion, *and* thou shalt laugh at all the heathen.
9 g He is strong: *but* I will waite vpon thee:
for God *is* my defence.
10 My mercifull God will h preuent me: God
will let me see *my desire* vpon mine enemies.
11 Slay them i not, least my people forget it:
but scatter them abroade by thy power, and put
them downe, O Lord our shield,
12 *For* the sinne of their mouth, *and* the words
of their lips: & let them be k taken in their pride,
euen for their periurie and lies, *that* they speake.
13 l Consume *them* in *thy* wrath: consume *them*
that they be no more: and let them knowe that
God ruleth in Iaakob, *euen* vnto the endes of the
world. Selah.
14 And in the euening they m shal goe to and
fro, *and* barke like dogs, and goe about the citie.
15 They shal runne here and there for meate:
and surely they shall not be satisfied, though they
tary all night.
16 But I will sing of thy n power, and wil praise
thy mercy in the morning: for thou hast bene my
defence and refuge in the day of my trouble.
17 Vnto thee, O my o Strength, will I sing: for
God is my defence, *and* my mercifull God.

e He compareth their crueltie to hungrie dogges, shewing that they are neuer wearie in doing euil.
f They boast openly of their wicked deuises, and euery worde is as a sworde: for they neither feare God, nor are ashamed of men.
g Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee.
h He will not faile to succour me when neede requireth.
i Altogether, but by little and little, that the people seeing oftentimes thy iudgements, may be mindeful of thee.
k That in their miserie & shame they may be as glasses and examples of Gods vengeance. l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other. m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe. n Which diddest vse the policie of a weake woman to confound the enemies strength, as 1.Sam.19.12. o Confessing himselfe to be voyde of all vertue and strength, he attributeth the whole to God.

PSAL. LX.

2 Dauid being now king ouer Iudah, and hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they approue the same. 11 After, he prayeth vnto God to finish that that he hath begunne.

¶ *To him that excelleth vpon* a *Shushan Eduth*, or
Michtam. A Psalme *of Dauid to teach.* * *When
he fought against Aram Naharaim, and against*
‖ *Aram* b *Zobah, when Ioab returned and slewe
twelue thousand Edomites in the salt valley.*

O God, thou hast cast vs out, thou hast c scat-
tered vs, thou hast bene angry, turne againe
vnto vs.
2 Thou hast made the lande to tremble, and
hast made it to d gape: heale the breaches there-
of, for it is shaken.
3 Thou hast e shewed thy people heauy things:
thou hast made vs to drinke the wine of giddines.
4 *But now* thou hast giuen a f banner to them
that feare thee, that it may be displayed because
of *thy* trueth. Selah.
5 That thy beloued may be deliuered, helpe
with thy right hand and heare me.
6 God hath spoken in his g holines: *therefore*
I will reioyce: I shall diuide Shechem, and mea-
sure the valley of Succoth.
7 Gilead *shalbe* mine, and Manasseh *shall be*
mine: Ephraim also *shalbe* the h strength of mine
head: i Iudah *is* my lawgiuer.
8 Moab *shalbe* my k wash pot: ouer Edom
wil I cast out my shoe: l Palestina shewe thy selfe
ioyfull for me.
9 Who will leade me into the m strong citie?
who will bring me into Edom?
10 Wilt not thou, O God, *which* haddest cast
vs off, and diddest not goe foorth, O God, with
our armies?
11 Giue vs helpe against trouble: for vaine is
the helpe of man.
12 Through God we shall doe valiantly: for he
shall tread downe our enemies.

a These were certaine songs after the note whereof this Psalme was sung.
* 2.Sam.8.1.and 10.1.1.chron.18.3.
‖ Or, Syria, called Mesopotamia.
b Called also Sophene which standeth by Euphrates.
c For when Saul was not able to resist the enemie, the people fled hither and thither: for they could not be safe in their owne houses.
d As cleft with ad earthquake.
e Thou hast handled thy people sharpely in taking from them sense and iudgement, in that they ayded Saul the wicked King and pursued him to whome God had giuē the iust title of the realme. f In making me king, thou hast performed thy promes, which seemed to haue lost the force. g It is so certaine as if it were spoken by an oracle, that I shall possesse these places, which Saul had left to his children. h For it was strong and wel peopled. i Dauid meaneth, that in thus tribe his kingdome shalbe established, Gen.49.10. k In most vile subiection.
l For thou didst dissemble, as though thou werest glad. m He was assured that God would giue him the strong cities of his enemies wherein they thought themselues sure.

PSAL. LXI.

1 Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard and deliuered, 7 And confirmed in his kingdome. 8 He promiseth perpetuall prayses.

¶ *To him that excelleth on Neginoth.* A Psalme
of Dauid.

Heare my cry, O God: giue eare vnto my praier.
2 From a the ends of the earth will I cry
vnto thee: when mine heart is opprest, bring me
vpon the rocke that is b higher then I.
3 For thou hast bene mine hope, *and* a strong
tower against the enemie.
4 I will dwell in thy Tabernacle for euer, *and*
my trust shal be vnder the couering of thy wings.
Selah.
5 For thou, O God, c hast heard my desires:
thou hast giuen an heritage vnto those that feare
thy Name.
6 Thou shalt giue the King a d long life: his
yeeres *shall be* as many ages.
7 Hee shall dwell before God for euer: pre-
pare e mercie & faithfulnesse *that* they may pre-
serue him.
8 So will I alway sing praise vnto thy Name
in performing dayly my vowes.

a From the place where I was banished, being driuen out of the citie and Temple by my sonne Absalom.
b Vnto the which without thy helpe I cannot attaine.
c There is nothing that doeth more strengthen our faith, then the remembrance of Gods fauour in times past.
d This chiefly is referred to Christ, who liueth eternally not onely in him selfe, but also in his members. e For the stabilitie of my Kingdome standeth in thy mercie and trueth.

PSAL. LXII.

This Psalme partly conteineth meditations, whereby Dauid encourageth himselfe to trust in God against the assaults of tentations. And because our mindes are easily drawen from God by the allurements of the world, he sharpely reproueth this vanitie, to the intent he might cleaue fast to the Lord.

¶ *To the excellent* musician * *Ieduthun. A Psalme
of Dauid.*

Yet a my soule keepeth silence vnto God: of
him *commeth* my saluation.
2 b Yet hee is my strength and my saluation,
and my defence: *therefore* I shall not much bee
mooued.
3 How long will ye imagine mischiefe against
a c man? ye shalbe all slaine: *ye shal be* as a bowed
wall, *or* as a d wall shaken.
4 Yet they consult to cast him downe from
his dignitie: their delight is in lies, they blesse with
their mouthes, but curse with their hearts. Selah.
5 e Yet my soule keepe thou silence vnto God:
for my hope *is* in him.
6 Yet is he my strength, and my saluation, *and*
my defence: *therefore* I shall not be mooued.
7 In God *is* my saluation and my f glory, the
rocke of my strength: in God *is* my trust.
8 Trust in him alway, ye people: g powre out
your hearts before him, *for* God *is* our hope. Selah.
9 Yet the children of men *are* vanitie, the

* 1.Chron.16.41.
a Though Satan tempted him to murmure against God, yet he bridled his affections, and resting vpon Gods promes, beareth his crosse patiently.
b It appeareth by the oft repetition of this worde, that the Prophet abode manifolde tentations, but by resting on God and by patience he ouercame them all.
c Hee meaneth himselfe being the man whome God had appointed to the kingdome.
d Though ye seeme to be in honour, yet God will suddenly destroy you. e Dauid was greatly mooued with these troubles, therefore he stirreth vp himselfe to trust in God. f These vehement and often repetitions were necessarie to strengthen his faith against the horrible assaultes of Satan. g He admonisheth vs of our wicked nature, which rather hide our sorowe, and bite on the bridle, then vtter our griefe to God to obteine remedie.

chiefe men *are* lies: to lay them vpon a balance
they are altogether lighter then vanitie.
10 Trust not in oppression nor in robberie:
h be not vaine:if riches increase,set not your heart
thereon.
11 God spake i once or twise, I haue heard it,
that power *belongeth* vnto God,
12 And to thee, O Lord,mercie:for thou k re-
wardest euery one according to his worke.

h Giue your selues wholy to God by putting away all things that are contrary to his Lawe.
i He hath plainely borne witnes of his power,so that none needeth to doubt thereof.
k So that the wicked shall feele thy power,and the godly thy mercie.

PSAL. LXIII.

1 David after he had bene in great danger by Saul in the desert of Ziph,made this Psalme, 3 Wherein hee giueth thankes to God for his wonderfull deliuerance,in whose mercies he trusted, euen in the middes of his miseries, 9 Prophecying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lord.

¶ *A Psalme of David.When he was in the* a *wildernesse of Iudah.*

O God,thou art my God , earely will I seeke
thee : my soule b thirsteth for thee: my flesh
longeth greatly after thee in a barren and drye
land without water.
2 Thus c I beholde thee *as* in the Sanctuarie,
when I behold thy power and thy glorie.
3 For thy louing kindnesse *is* better then life:
therefore my lips shall praise thee.
4 Thus will I magnifie thee *all* my life , *and*
lift vp mine hands in thy name.
5 My soule shalbe satisfied,as with d marowe
and fatnesse,and my mouth shall praise *thee* with
ioyfull lippes,
6 When I remember thee on my bedde, *and*
when I thinke vpon thee in the *night* watches.
7 Because thou hast bene mine helper, there-
fore vnder ye shadow of thy wings will I reioyce.
8 My soule e cleaueth vnto thee:*for* thy right
hand vpholdeth me.
9 Therefore they that seeke my soule to de-
stroy it, they shall goe into the lowest partes of
the earth.
10 f They shall cast him downe with the edge
of the sword,*and* they shalbe a portion for foxes.
11 But the King shall reioyce in God,*and* all
that g sweare by him shall reioyce *in him*: for the
mouth of them that speake lyes,shall be stopped.

a To wit of Ziph,1.Sam.28.14.
b Though he was both hungrie and in great distresse, yet he made God his sufficiencie and aboue all meate and drinke.
c In this miserie I exercise my selfe in the contemplation of thy power and glorie,as if I were in thy Sanctuarie.
d The remembrance of thy fauour is more sweete vnto me then all the pleasures and deinties of the world.
e He assureth him selfe by the Spirite of God to haue the gift of constancie.
f He prophecieth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with wild beasts.
g All that sweare by God aright,or professe him,shal reioice in this worthy king.

PSAL. LXIIII.

1 David prayeth against the furie and false reportes of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust and the glory of God.

¶ *To him that excelleth. A Psalme of David.*

Heare my a voyce,O God,in my prayer : pre-
serue my life from feare of the enemie.
2 Hide me from the b conspiracie of the wic-
ked,*and* from the c rage of ye workers of iniquitie.
3 Which haue whette their tongue like a
sword,and shot *for* their arrowes d bitter words:
4 To shoote at the vpright in secreete : they
shoote at him suddenly and e feare not.
5 They f encourage themselues *in* a wicked
purpose : they commune together to lay snares
priuily,*and* say,Who shall see them?
6 They haue sought out iniquities, *and* haue
accomplished that which they sought out , euen
euery one g *his* secret *thoughts*,and the depth of
his heart.

a In that he calleth to God with his voyce,it is a signe that his prayer was vehement and that his life was in danger.
b That is from their secrete malice.
c To wit,their outward violence.
d False reports and slanders.
e To be without feare of God and reuerence of man, is a signe of reprobation.
f The more that the wicked see Gods children in miserie,the more bold and impudent are they in oppressing them. g There is no way so secrete and subtill to deuise, which they inuented not for his destruction.

7 But God will shoote an arrowe at them
suddenly : their strokes shalbe *at once*.
8 They shall cause their owne tongue to fall
vpon them : *and* whosoeuer shall see them, shall
h flee away.
9 And all men shall see it, and declare the
worke of God,and they shall vnderstand , what
he hath wrought.
10 *But* the righteous i shalbe glad in the Lord,
and trust in him:and all that are vpright of heart,
shall reioyce.

h To see Gods heauie iudgement against them,and how he hath caught them in their owne snares.
i When they shall consider that he will be fauourable to them as he was to his seruant David.

PSAL. LXV.

1 A prayse and thankesgiuing vnto God by the faithful,who are signified by Zion, 4 For the chusing,preseruation and gouernance of them, 9 And for the plentifull blessings powred foorth vpon all the earth,but specially toward his Church.

¶ *To him that excelleth. A Psalme* or *song of David.*

O God,a praise waiteth for thee in Zion , and
vnto thee shall the vowe be perfourmed.
2 *Because thou* hearest the prayer, vnto thee
shall all b flesh come.
3 Wicked deeds c haue preuailed against me:
but thou wilt be mercifull vnto our transgressions.
4 Blessed *is he*,*whom* thou chusest and cau-
sest to come *to thee*: he shall dwell in thy courts,
and we shalbe satisfied with the pleasures of thine
House,*euen* of thine holy Temple.
5 O God of our saluation , thou wilt d an-
swere vs with fearefull *signes* in *thy* righteous-
nesse,O *thou* the hope of all the ends of the earth,
and of them that are farre off in the e sea.
6 He stablisheth the mountaines by his pow-
er : *and* is girded about with strength.
7 He appeaseth the f noyse of ye seas *and* ye noise
of the waues thereof, & the tumults of ye people.
8 They also that dwell in the vttermost parts
of the earth,shalbe afraid of thy signes:thou shalt
make † the East and the West to reioyce.
9 Thou g visitest the earth, and waterest it:
thou makest it very rich:the h Riuer of God is ful
of water : thou preparest them corne: for so thou
appointest i it.
10 Thou k waterest abundantly the furrowes
thereof: thou causest *the raine* to descende into
the valleies thereof : thou makest it soft with
showres,*and* blessest the bud thereof.
11 Thou crownest the yere with thy goodnes,
and thy steppes droppe fatnesse.
12 They drop *vpon* the pastures of the wilder-
nesse : & the hils shalbe compassed with gladnes.
13 The pastures are clad with sheepe: the val-
leis also shalbe couered with corne:*therefore* they
shoute for ioy,l and sing.

a Thou giuest dayly newe occasion to thy Church to prayse thee.
b Not onely the Iewes but also the Gentiles in the kingdome of Christ.
c He imputeth it to his sinnes and to the sinnes of the people,that God who was accustomed to assist them, withdraweth his succour frō them.
d Thou wilt declare thy selfe to be the preseruer of thy Church in destroying thine enemies,as thou diddest in the red Sea.
e As of all barbarous nations and farre off.
f He sheweth that there is no part nor creature in the world,which is not gouerned by Gods power and prouidence.
† *Ebr. The going forth of the morning and of the euening.*
g To wit,with rayne.
h That is,Shiloah, or the raine.
i Thou hast appointed the earth to bring foorth foode to mans vse. k By this description hee sheweth that all the order of nature is a testimonie of Gods loue towarde vs who causeth all creatures to serue our necessitie. l That is,the dumme creatures shall not onely reioyce for a time for Gods benefites,but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to prayse the Lorde and to consider his workes. 6 He setteth foorth the power of God to affray the rebels, 10 And sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifice, 16 And prouoketh all men to heare what God hath done for him and to praise his Name.

¶ *To him that excelleth. A song* or *Psalme.*

Reioyce in God,a al ye *inhabitants* of ye earth.
2 Sing forth the glory of his name: make
his praise glorious.
3 Say vnto God, Howe terrible art thou *in*
thy workes! through the greatnesse of thy power

a He prophecieth that al nations shal come to the knowledge of God,which then was onely knowen in Iudea.

shall

shall thine enemies be [b] in subiection vnto thee.

4 All the worlde shall worship thee, and sing vnto thee, *euen* sing of thy Name. Selah.

5 [c] Come and behold the works of God: he is terrible in *his* doing toward [d] the sonnes of men.

6 He hath turned the Sea into dry land: they passed through the riuer on foote: there did we reioyce in him.

7 Hee ruleth the worlde with his power: his eyes beholde the nations: the rebellious shall not [e] exalt themselues. Selah.

8 Prayse our God, ye people, and make the voyce of his praise to be heard.

9 Which [f] holdeth our soules in life, and suffereth not our feete to slippe.

10 For thou, O God, hast proued vs, thou hast tryed vs as siluer is tryed.

11 Thou hast brought vs into the [g] snare, *and* layd a strait *chaine* vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire and into water, but thou broughtest vs out into a wealthy *place*.

13 I will goe into thine [h] House with burnt offrings, *and* will pay thee my vowes,

14 Which my lippes haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incense: I will prepare bullocks and goates. Selah.

16 [i] Come *and* hearken, all ye that feare God, and I wil tel you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 [k] If I regard wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard *me*, & considered the voyce of my prayer.

20 Praysed *be* God, which hath not put backe my prayer, nor his mercie from me.

b As the faithfull shall obey God willingly: so the infidels for feare shall dissemble themselues to be subiect.
c He toucheth the slouthfull dulnesse of man, who is colde in the consideration of Gods workes.
d His prouidence is wonderfull in maintaining their estate.
e He prooueth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling.
f He signifieth some speciall benefite, that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof or of the like he promiseth that the Gentiles shalbe partakers.
g The condition of the Church is here described, which is to be led by Gods prouidence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers.
h The duetie of the faithfull is here described. which are neuer vnmindfull to render God prayse for his benefites.
i It is not ynough to haue receiued Gods benefites and to be mindfull thereof, but also we are bound to make others to profite therby, and prayse God.
k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to be lightned with his countenance, 2 To the ende that his way and iudgements may be knowen throughout the earth. 7 And finally is declared the kingdome of God, which should bee vniuersally erected at the comming of Christ.

¶ To him that excelleth on Neginoth. A Psalme or song.

God bee mercifull vnto vs, and blesse vs, *and* [a] cause his face to shine among vs. (Selah)

2 That [b] they may know thy way vpon earth, *and* thy sauing health among all nations.

3 Let the people prayse thee, O God: let all the people prayse thee.

4 [c] Let the people bee glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people prayse thee, O God: let all the people prayse thee.

6 *Then* shall [d] the earth bring foorth her increase, *and* God, *euen* our God shall blesse vs.

7 God shall blesse vs, and all the endes of the earth [e] shall feare him.

a That is, moue our hearts with his holy Spirit, that we may feele his fauour toward vs.
b That both Iewes and Gentiles may know Gods couenant made with them.
c By these oft repetitions he sheweth, that the people can neuer reioyce sufficiently, and giue thankes for the great benefits that they shall receiue vnder the kingdome of Christ.
d He sheweth that where God fauoureth, there shall bee abundance of all other things.
e When they feele his great benefites both spirituall and corporall towardes them.

PSAL. LXVIII.

1 In this Psalme Dauid setteth forth as in a glasse the wonderfull mercies of God toward his people: 5 Who by al meanes and most strange sortes declared him selfe to them. 15 And therefore Gods Church by reason of his promises, graces and victories doeth excell without comparison all worldly things. 34 He exhorteth therefore all men to prayse God for euer.

¶ To him that excelleth. A Psalme or song of Dauid.

God [a] will arise, *and* his enemies shalbe scattered: they also that hate him, shall flee before him.

2 As the smoke vanisheth, *so* shalt thou driue *them* away: *and* as waxe melteth before the fire, *so* shall the wicked perish at the presence of God.

3 [b] But the righteous shalbe glad, *and* reioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, *and* sing prayses vnto his name: exalt him that rideth vpon the heauens, in his Name [c] Iah, and reioyce before him.

5 *He is* a Father of the fatherlesse, & a Iudge of the widowes, *euen* God in his holy habitation.

6 God [d] maketh the solitarie to dwell in families, *and* deliuereth them that were prisoners in stocks: but the rebellious shal dwel in a [e] dry land.

7 [f] O God, when thou wentest foorth before thy people: when thou wentest through the wildernesse, (Selah)

8 The earth shooke, and the heauens dropped at the presence of this God: *euen* Sinai *was moued* at the presence of God, *euen* the God of Israel.

9 Thou, O God, sendest a gracious raine *vpon* thine inheritance, and thou diddest refresh it when it was wearie.

10 Thy Congregation dwelled therein: *for* thou, O God, hast of thy [g] goodnesse prepared it for the poore.

11 The Lord gaue matter to the [h] women to tell of the great armie.

12 Kings of the armies did flee: they did flee, and [i] she that remained in the house, diuided the spoyle.

13 Though ye haue lien among [k] pots, *yet shal ye be as* the wings of a doue that is couered with siluer, and whose feathers *are like* yealow golde.

14 When the Almightie scattered kings [l] in it, it was white as the snow in Zalmon.

15 [m] The mountaine of God *is like* the mountaine of Bashan: *it is* an high Mountaine, *as* mount Bashan.

16 [n] Why leape ye, ye high mountaines? as for this Mountaine, God deliteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The charets of God *are* twentie thousand thousand Angels, *and* the Lorde is among them, *as* in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou hast [o] led captiuitie captiue, *and* receiued gifts for men: yea, euen the rebellious *hast thou led*, that the Lorde God might dwell *there*.

19 Praysed *be* the Lord, *euen* the God of our saluation, *which* ladeth vs daily *with benefits*. Selah.

a The Prophet sheweth that albeit God suffereth the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.
b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which prayse him therefore.
c Iah and Iehouah are the names of God, which doe signifie his essence and maiestie incomprehensible, so that hereby is declared that all idols are but vanitie, and that the God of Israel is the onely true God.
d He giueth children to them that be childlesse, and increaseth their families.
e Which is barren of Gods blessings which before they had abused.
f He teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderful deliuerance out of Egypt.
g God blessed the land of Canaan because he had chosen that place for his Church.
h The facion then was that women sang songs after the victorie, as Miriam, Deborah, Iudith and others.
i The pray was so great, that not only the souldiers, but women also had part thereof.
k Though God suffer his Church for a time to lie in blacke darkenesse, yet he will restore it, and make it most shining and white.
l In the land of Canaan, where his Church was.
m Zion the Church of God doeth excell all worldly things, not in pompe and outward shewe but by the inward grace of God, which there remaineth because of his dwelling there.
n Why boast ye of your strength and beautie against this Mountaine of God?
o As God ouercame the enemies of his Church, tooke them prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberall gifts of his Spirit, Ephes. 4. 8.

20 This *is* our God, *euen* the God that saueth
vs: & to the Lord God *belong* the p issues of death.
21 Surely God will wound the head of his e-
nemies, *and* the hairie pate of him that walketh
in his sinnes.
22 The Lord hath said, I will bring *my people*
againe from q Bashan: I will bring them againe
from the depths of the Sea:
23 That thy foote may be dipped in blood, *and*
the tongue of thy dogges *in the blood* of the ene-
mies, *euen* in r it.
24 They haue seene, O God, thy s goings, the
goings of my God, *and* my King, *which art* in the
Sanctuarie.
25 The t singers went before, and the players
of instruments after: in the mids *were* the maides
playing with timbrels.
26 Praise yee God in the assemblies, *and* the
Lord, *ye that are* of the fountaine u of Israel.
27 There *was* x litle Beniamin *with* their y ru-
ler, *and* the princes of Iudah *with* their assemblie,
the princes of Zebulun, *and* the princes of
Naphtali.
28 Thy God hath appointed thy strength:
stablish, O God, that, *which* thou hast wrought
in vs,
29 z Out of thy Temple vpon Ierusalem: *and*
Kings shall bring presents vnto thee.
30 Destroy the company of the spearemen, *and*
multitude of the mightie bulles with the calues of
the people, that a tread vnder feete pieces of sil-
uer: scatter the people that delite in warre.
31 *Then* shall the princes come out b of E-
gypt: Ethiopia shall haste to stretch her handes
vnto God.
32 Sing vnto God, O yee kingdomes of the
earth: sing praise vnto the Lord, (Selah)
33 To him that rideth vpō the most high hea-
uens, *which were from* the beginning: beholde, he
will send out by his c voyce a mightie sound.
34 Ascribe the power to God: *for* his maiestie
is vpon Israel, and his strength *is* in the cloudes.
35 O God, thou art d terrible out of thine
holy e places: the God of Israel is he that giueth
strength and power vnto the people: praysed *be*
God.

p In most extreme dangers God hath infinite wayes to deliuer his.
q As he deliuered his Church once frō Og of Bashan, and other tyrants, and from the dangers of the red Sea, so wil he still doe as oft as necessitie requireth.
r That is, in the blood of that great slaughter, where dogges shall lappe blood.
s That is, howe thou, which art chiefe King, goest out with thy people to warre, and giuest them the victorie.
t He describeth the order of the people, when they went to the Temple to giue thanks for the victorie.
u Which come of the Patriarke Iaakob.
x Beniamin is called litle, because he was the yongest sonne of Iaakob.
y Who was some chiefe ruler of the tribe.
z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.
a Hee desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shoes with siluer: and therefore for their glittering pompe thought themselues aboue all men.
b He prophecieth that the Gentiles shall come to the true knowledge and worship of God.
c By his terrible thunders he will make himselfe to be knowen the God of all the world.
d In shewing fearefull iudgements against thine enemies for the saluation of thy people.
e He alludeth to the Tabernacle which was diuided into three partes.

PSAL. LXIX.

1 *The complaints, prayers, feruent zeale and great anguish of Dauid is set foorth as a figure of Christ and all his members:* 21 *The malicious crueltie of the enemies,* 22 *And their punishment also,* 26 *Where Iudas and such traitours are accursed.* 30 *Hee gathereth courage in his affliction, and offreth prayses vnto God,* 32 *Which are more acceptable then all sacrifices: wherof all the afflicted may take comfort.* 35 *Finally he doeth prouoke all creatures to prayses, prophecying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull,* 37 *And their seede shall dwell for euer.*

¶ *To him that excelleth vpon* a *Shoshannim.*
A Psalme *of Dauid.*

SAue mee, O God: for the b waters are entred
euen to *my* soule.
2 I sticke fast in the deepe myre, where no
c staie *is*: I am come into deepe waters, and the
streames runne ouer me.
3 I am wearie of crying: my throte is drie:
mine d eyes faile, whiles I waite for my God.
4 They that hate me without a cause, are moe
then the haires of mine head: they that would de-
stroy me, *and* are mine enemies e falsely, are migh-
tie, so that I restored that which I f tooke not.
5 O God, thou knowest my g foolishnesse,
and my faultes are not hid from thee.
6 Let not them that trust in thee, O Lorde
God of hostes, be ashamed for h me: let not those
that seeke thee, be confounded through mee, O
God of Israel.
7 For thy sake haue I suffred reproofe: shame
hath couered my face.
8 I am become a stranger vnto my brethren,
euen an aliant vnto my mothers sonnes.
9 i For the zeale of thine house hath eaten
me, and the rebukes of them that rebuked thee,
are fallen vpon me.
10 I k wept and my soule fasted, but that was
to my reproofe.
11 I put on a sacke also: and I became a pro-
uerbe vnto them.
12 They that l sate in the gate, spake of mee,
and the drunkardes sang *of me*.
13 But Lorde, *I make* my prayer vnto thee in
an m acceptable time, *euen* in the multitude of
thy mercie: O God, heare me in the trueth of thy
saluation.
14 Deliuer mee out of the myre, that I sinke
not: let me be deliuered from them that hate me,
and out of the n deepe waters.
15 Let not the water flood drowne mee, nei-
ther let the deepe swallow me vp: and let not the
pit shut her mouth vpon me.
16 Heare me, O Lord, for thy louing kindnes
is good: turne vnto me according to the multi-
tude of thy tender mercies.
17 And o hide not thy face from thy seruant,
for I am in trouble: make haste *and* heare me.
18 Draw neere vnto my soule *and* redeeme it:
deliuer me because of mine enemies.
19 Thou hast knowen my reproofe and my
shame, and my dishonour: all mine p aduersaries
are before thee.
20 Rebuke hath broken mine heart, and I am
full of heauinesse, and q I looked *for some* to haue
pitie *on me*, but there was none: and for compor-
ters, but I found none.
21 For they gaue me gall in my meate, and in
my thirst they gaue me vineger to drinke.
22 Let their r table be a snare before them, and
their prosperitie *their* ruine.
23 Let their eyes be blinded that they see not:
and make their s loynes alway to tremble.
24 Powre out thine anger vpon them, and let
thy wrathfull displeasure take them.
25 * Let their t habitation be voyde, *and* let
none dwell in their tents.
26 For they persecute him, whom thou hast
smitten: and they adde vnto the sorowe of them,
whom thou hast wounded.
27 Lay u iniquitie vpon their iniquitie, and

a Of Shoshannim, reade Psal. 45.
b Dauid signifieth by the waters, in what great dangers he was, out of the which God did deliuer him.
c No firmitie or stablenesse to settle my feete.
d Though his senses failed him, yet his faith was constant and incouraged him still to pray.
e Condemning me guiltlesse.
f They iudged me poore innocent as a thiefe, & gaue my goods to others as though I had stolen them.
g Though I bee guiltie to thee-ward, yet am I innocent toward them.
h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.
i When I sawe thine enemies pretend thy Name onely in mouth, and in their life denie the same, thine holy Spirite thrust me forward, to reproue them and defend thy glorie.
k My zeale moued me to lament and pray for my saluation.
l The more hee sought to winne them to God, the more they were against him both poore and rich.
m Knowing that albeit I suffer now trouble, yet thou hast a time, wherein thou hast appoynted my deliuerance.
n He sheweth a liuely faith, in that that he assureth him selfe, that God is fauourable to him, when he seemeth to be angrie: and at hand, when he seemeth to be farre off.
o Not that hee feared that God would not heare him, but that care made him to thinke that God deferred long.
p Thou seest that I am beset as a sheepe among many wolues.
q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorrowes, then diminisheth them. Iohn 19.29.
r He desireth God to execute his iudgements against the reprobate, which cannot by any meanes bee turned, Romanes 11.9.
s Take both iudgement and power from them.
* Acts 1.20.
t Punish not onely them but their posteritie, which shall bee like vnto them.
u By their continuance and increasing in their sinnes let it be knowen that they be of the reprobate.

let them not come into thy righteousnesse.
28 Let them be put out of the x booke of life,
neither let them be written with the righteous.
29 When I am poore and in heauinesse, thine
helpe, O God, shall exalt me.
30 I will prayse the Name of God with a song,
and magnifie him with thankesgiuing.
31 This also shall please the Lord better then
a y yong bullocke, that hath hornes and hoofes.
32 The humble shall see this, and they that
seeke God, shalbe glad, and your heart shall liue.
33 For the Lord heareth the poore, and despi-
seth not his z prisoners.
34 Let heauen and earth prayse him: the seas
and all that moueth in them.
35 For God will saue Zion, and builde the ci-
ties of Iudah, that men may dwell there and haue
it in possession.
36 The a seede also of his seruants shal inherite
it: and they that loue his name, shal dwel therein.

x They which seemed by their profession to haue bene writtẽ in thy booke, yet by their fruites prooue the contrary, let them be knowen as reprobate.
y There is no sacrifice, which God more esteemeth, then thankes giuing for his benefites.
z For as he deliuered his seruant Dauid, so will he doe all that are in distresse, and call vpon him.
a Vnder the temporall promes of the land of Canaan he comprehendeth the promes of life euerlasting to the faithfull and their posteritie.

PSAL. LXX.

1 Hee prayeth to bee right speedily deliuered. 2 He desireth the shame of his enemies, 4 And the ioyfull comfort of all those that seeke the Lord.

¶ *To him that excelleth.* A Psalme *of Dauid to put in* a *remembrance.*

O* God, b *haste thee* to deliuer mee: make
haste to helpe me, O Lord.
2 Let them be c confounded & put to shame,
that seeke my soule: let them be turned backward
and put to rebuke, that desire mine hurt.
3 Let them be turned backe for a rewarde of
their d shame, which said, Aha, aha.
4 *But* let all those that seeke thee, bee ioyfull
and glad in thee, and let all that loue thy saluati-
on, say alwayes, God be praysed.
5 Now I am e poore and needie: O God,
make haste to mee: thou art mine helper, and my
deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance.
* Psalm. 40.13.
b He teacheth vs to be earnest in praier though God seeme to stay: for at his time he will heare vs.
c He was assured that the more they raged, the neerer they were to destruction, and he the neerer to his deliuerance.
d Hereby we are taught not to mocke at others in their miserie, lest the same fall on our owne neckes. e Because he had felt Gods helpe before, he groundeth on experience and boldly seeketh vnto him for succour.

PSAL. LXXI.

1 Hee prayeth in faith, established by the worde of the promise, 5 And confirmed by the worke of God from his youth. 10 He complaineth of the crueltie of his enemies, 17 And desireth God to continue his grace toward him, 22 Promising to be mindefull and thankefull for the same.

IN * a thee, O Lord, I trust: let me neuer be a-
shamed.
2 Rescue me and deliuer me in thy b righte-
ousnesse: incline thine eare vnto me and saue me.
3 Be thou my strong rocke, whereunto I may
alway resort: thou c hast giuen commaundement
to saue me: for thou art my rocke, & my fortresse.
4 Deliuer me, O my God, out of the hand d of
the wicked: out of the hand of the euill and cru-
ell man.
5 For thou art mine hope, O Lord God, *euen*
my e trust from my youth.
6 Vpon thee haue I bene stayed from the
wombe: thou art he that tooke me out of my mo-
thers bowels: my prayse shalbe alwayes of thee.
7 I am become as it were a f monster vnto
many: but thou art my sure trust.
8 Let my mouth be filled with thy prayse, *and*
with thy glory euery day.
9 Cast me not off in the time of g age: forsake
me not when my strength faileth.
10 For mine enemies speake of me, & they that
lay wait for my soule, take their cõsel together,
11 Saying, h God hath forsaken him: pursue
and take him, for there is none to deliuer *him.*
12 Goe not farre from me, O God: i my God,
haste thee to helpe me.
13 Let thẽ be confounded *and* consumed that
are against my soule: let them be couered with
reproofe and confusion, that seeke mine hurt.
14 But I will waite continually, and wil praise
thee more and more.
15 My mouth shall dayly rehearse thy righte-
ousnesse, *and* thy saluation: k for I knowe not the
nomber.
16 I will l goe forward in the strength of the
Lord God, *and* will make mention of thy righte-
ousnesse, *euen* of thine onely.
17 O God, thou hast taught mee from my
youth euen vntill now: *therefore* will I tell of thy
wonderous workes,
18 m Yea, euen vnto *mine* olde age and gray
head, O God: forsake me not, vntil I haue decla-
red thine arme vnto *this* generation, *and* thy pow-
er to all them, that shall come.
19 And thy n righteousnes, O God, *I will ex-
alt* on high: for thou hast done great things: o O
God, who is like vnto thee!
20 Which hast shewed me great troubles and
p aduersities, *but* thou wilt returne, *and* reuiue me,
and wilt come againe, *and* take mee vp from the
depth of the earth.
21 Thou wilt increase mine honour, & returne
and comfort me.
22 Therefore will I praise thee *for* thy q faith
fulnesse, O God, vpon instrument *and* viole: vnto
thee will I sing vpon the harpe, O Holy one of
Israel.
23 My lippes will reioyce when I sing vnto
thee, and my r soule, which thou hast deliuered.
24 My tongue also shall talke of thy righte-
ousnesse dayly: for they are confounded and
brought vnto shame, that seeke mine hurt.

* Psalm 31.1.
a He prayeth to God with full assurance of faith, that he [illegible] him from [illegible] aduersaries.
b By declaring thy selfe true of promise.
c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shew some signe, whereby I shall be deliuered.
d That is, from Absalom, Ahithophel and that conspiracie.
e He strengtheneth his faith by the experience of Gods benefites, who did not onely preserue him in his mothers belly, but tooke him thence and euer since hath preserued him. f All the worlde wondreth at me because of my miseries, aswell they in authoritie as the common people, yet being assured of thy fauour I remayne stedfast.
g Thou that didst helpe me in my youth, when I had more strength, helpe me now so much the more in mine olde age and weakenesse.
h Thus the wicked both blaspheme God, and triumph against his Saintes, as though he had forsaken them, if he suffer them to fall into their hands.
i In calling him his God, he putteth backe the false reportes of the aduersaries, that said, God had forsaken him.
k Because thy benefites toward me are innumerable, I can not but continually meditate & rehearse them.
l I will remayne stedfast, being vpholden with the power of God.
m He desireth that as he hath begun, he would so continue his benefits, that his liberalitie may haue perfite praise.
n Thy iust performance of thy promise.
o His faith breaketh through all tentations, and by this exclamation he prayseth the power of God.
p As he confesseth that God is ye only autour of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.
q He confesseth that his long tariance was well recompensed, when God performed his promise.
r For there is no true praysing of God except it come from the heart: and therefore he promiseth to delite in nothing but wherein God may be glorified.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whom shall be righteousnesse, peace and felicitie, 10 Vnto whom all Kings and all nations shall doe homage, 17 Whose name and power shall endure for euer, and in whom all nations shall be blessed.

¶ A Psalme a *of Salomon.*

GIue thy b iudgements to the King, O God,
and thy righteousnesse to the Kings c sonne.
2 *Then* shall he iudge thy people in righte-
ousnesse, and the poore with equitie.
3 The d mountaines and the hilles shall bring
peace to the people by iustice.
4 He shall e iudge the poore of the people: he
shall saue the children of the needie, and shal sub-
due the oppressor.
5 They shall f feare thee as long as the sunne

a Composed by Dauid as touching the reigne of his sonne Salomon.
b Endue the King with the Spirite of wisedome and iustice, that he reigne not as doe the worldly tyrants.
c To wit, to his posteritie.
d When iustice reigneth, euen the places most barren shalbe enriched with thy blessings. e He sheweth wherefore the sworde is committed to Kings: to wit, to defend the innocent, and suppresse the wicked. f The people shall imbrace thy true religion, when thou giuest a King, that ruleth according to thy worde.

and

& moone endureth, frō generation to generation.
6 He shall come g downe like the raine vpon
the mowen grasse, *and* as the showers that water
the earth.
7 In his dayes shall the righteous florish, and
abundance of peace *shall be* so long as the moone
endureth.
8 His dominion shalbe also from h sea to sea,
and from the Riuer vnto the endes of the land.
9 They that dwell in ye wildernes, shall kneele
before him, and his enemies shal licke the dust.
10 The Kings of i Tarshish & of the yles shall
bring presents: the Kings k of Sheba and Seba shal
bring gifts.
11 Yea, all kings shal worship him: all nations
shall serue him.
12 For he shal deliuer the poore when he cri-
eth: the needie also, and him that hath no helper.
13 He shall be merciful to the poore and nee-
die, and shall preserue the soules of the poore.
14 He shall redeeme their soules from deceite
and violence, and l deare shall their blood bee in
his sight.
15 Yea, he shall liue, and vnto him shall they
giue of the m gold of Sheba: they shall also pray
for him continually, *and* daily blesse him.
16 An handfull of corne shall be *sowen* in the
earth, *euen* in the toppe of the mountaines, *and*
the n fruit thereof shal shake like *the trees* of Le-
banon: and the *children* shall florish out of the ci-
tie like the grasse of the earth.
17 His name shall be for euer: his name shall
endure as long as the sunne: al nations shall blesse
o him, and be blessed in him.
18 Blessed *be* the Lord God, *euen* the God of
Israel, which onely doeth p wonderous things.
19 And blessed *be* his glorious Name for euer:
and let all the earth be filled with his glory. So be
it, euen so be it.
HERE END THE q prayers of Dauid, the
sonne of Ishai.

g As this is true in all godly kings, so is it chiefly verified in Christ, who with his heauenly dewe maketh his Church euer to florish.
h That is, from the red Sea to the sea called Syriacum, and from Euphrates forwarde: meaning, that Christs kingdome should be large and vniuersall.
i Of Cilicia, and of all other countries beyond the sea, which he meaneth by the yles.
k That is of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.
l Though tyrants passe not to shed blood, yet this godly king shall preserue his subiects from all kind of wrong.
m God will both prosper his life, and also make the people most willing to obey him.
n Vnder such a King shalbe most great plentie, both of fruite and also of the increase of mankind.
o They shal pray to God for his continuance, and knowe that God doeth prosper them for his sake.
p He confesseth that except God miraculously preserue his people, that neyther the King nor the kingdome can continue. q Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neyther the worldlie prosperitie of the vngodly, 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 For as much as the wicked vanish away, 24 And the godly enter into life euerlasting, 28 In hope whereof he resigneth himselfe into Gods hands.

¶ *A Psalme* committed *to Asaph.*

YEt a God is good to Israel: *euen*, to the pure
in heart.
2 As for me, my feete were almost gone: my
steps had well neere slipt.
3 For I freated at the foolish, *when* I saw the
prosperitie of the wicked.
4 For there are b no bands in their death, but
they are lustie *and* strong.
5 They are not in trouble *as other* men, ney-
ther are they plagued with *other* men.
6 c Therefore pride *is* as a chaine vnto them,
and crueltie couereth them *as* a garment.
7 Their eyes stande out for fatnesse: † they
haue more then heart can wish.
8 They are licentious, and speake wickedly of
their oppression: they talke presumptuously.

a As it were betweene hope and despaire he bursteth forth into this affection, being assured that God would continue his fauour toward such as were godly in deede, and not hypocrites.
b The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is by sickenesse, which is deaths messenger.
c They glorie in their pride, as some doe in their chaines: and in crueltie, as some doe in apparell. † *Ebr. they passe the desires of the heart.*

9 They d set their mouth against heauen, and
their tongue walketh through the earth.
10 Therefore his e people turne hither: for wa-
ters of a full *cup* are wrung out to them.
11 And they f say, How doeth God know it?
or is there knowledge in the most High?
12 Loe, these are the wicked, yet prosper they
alway, *and* increase in riches.
13 Certainely I haue cleansed mine heart in
vaine, and washed mine hands in innocencie.
14 For dayly haue I bene punished, and cha-
stened *euery* morning.
15 If I say, g I wil iudge thus, beholde the ge-
neration of thy children: I haue trespassed.
16 Then thought I to know this, *but* it was too
painefull for me,
17 Vntill I went into the h Sanctuary of God:
then vnderstoode I their ende.
18 Surely thou hast set them in slipperie places,
and castest them downe into desolation.
19 How suddenly are they destroyed, perished
and i horribly consumed,
20 As a dreame when one awaketh! O Lord,
when k thou raisest vs vp, thou shalt make their
image despised.
21 Certainely mine heart was vexed, and I was
pricked in my reines:
22 So foolish was I & ignorant: I was a l beast
before thee.
23 Yet I was alway m with thee: thou hast
holden *me* by my right hand.
24 Thou wilt guide me by thy counsell, and
afterward receiue me to glory.
25 Whom haue I in n heauen *but thee*? and I
haue desired none in the earth with thee.
26 My flesh fayleth and mine heart *also*: *but*
God *is* the strength of mine heart, and mine o por-
tion for euer.
27 For lo, they that withdrawe themselues
from thee, shall perish: thou destroyest all them
that p goe a whoring from thee.
28 As for mee, it is good for mee q to drawe
neere to God: *therefore* I haue put my trust in the
Lord God, that I may declare all thy workes.

d They blaspheme God and feare not his power, & raile vpon men, because they esteeme themselues aboue all others.
e Not onely the reprobate, but also the people of God oftentimes fall backe seeing the prosperous estate of the wicked, and are ouerwhelmed with sorowes, thinking that God considereth not right the state of the godly.
f Thus the flesh moueth euen the godly to dispute with God touching their poore estate and the prosperitie of the wicked.
g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest all things most wisely, and preseruest thy children in their greatest dangers.
h Vntill I entred into thy schoole and learned by thy worde and holy Spirite, that thou orderest all things most wisely, and iustly.
i By thy fearefull iudgement.
k When thou openest our eyes to consider thy heauenly felicitie, wee contemne all their vaine pompe.
l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doth hee declare himselfe a beast. m By faith I was assured that thy prouidence did watch alwaies ouer me to preserue me. n He sought neither helpe nor comfort of any saue of God onely. o He teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment. p That is, forsake thee to seeke others. q Though all the world shrinke from God, yet he promiseth to trust in him, and to magnifie his workes.

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 Vnder the name of Zion, and the temple destroyed: 11 And trusting in the might and free mercies of God, 20 By his couenant, 21 They require helpe and succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proud enemies.

¶ A Psalme *to giue instruction*, committed
to Asaph.

O God, a why hast thou put vs away for euer?
why is thy wrath kindled against the sheepe
of thy pasture?
2 Thinke vpon thy congregation, *which* thou
hast possessed of olde, *and* on the b rod of thine
inheritāce, *which* thou hast redeemed, *and* on this
mount Zion, wherein thou hast dwelt.
3 Lift vp thy || strokes, that thou mayest for
euer destroy euery enemie that doeth euill to the
Sanctuarie.

a The Church of God being oppressed by the tyrannie eyther of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was layd vpon them for their sinnes.
b Which inheritance thou hast measured out for thy selfe as with a line or rodde. || *Or, feete.*

4 Thine

4 Thine aduersaries roare in the mids of thy
Congregation, *and* [c] set vp their banners for signes.
5 *He that* [d] *lifted* the axes vpon the thicke
trees, was renowmed, as one, that brought a thing
to perfection:
6 But nowe they breake downe the carued
worke thereof with axes and hammers.
7 They haue cast thy Sanctuary into the fire,
and rased it to the ground, *and* haue defiled the
dwelling place of thy Name.
8 They said in their [e] hearts, Let vs destroy
them altogether: they haue burnt all the Synagogues
of God in the land.
9 We see not our signes: there is not one Prophet
more, nor any with vs that knoweth [f] how
long.
10 O God, howe long shall the aduersarie reproche
thee? shall the enemie blaspheme thy
Name for euer?
11 Why withdrawest thou thine hande, euen
thy right hand? *drawe it* out of thy bosome, *and*
[g] consume them.
12 Euen God *is* my king of old, working saluation
[h] in the middes of the earth.
13 Thou diddest diuide the sea by thy power:
thou brakest the heades of the [i] dragons in the
waters.
14 Thou brakest the head of [k] Liuiathan in
pieces, *and* gauest him to be [l] meate for the people
in wildernesse.
15 Thou brakest vp the fountaine and riuer:
thou dryedst vp mightie riuers.
16 The [m] day is thine, and the night is thine:
thou hast prepared the light and the sunne.
17 Thou hast set all the borders of the earth:
thou hast made summer and winter.
18 Remember this, *that* the enemie hath reproched
the Lorde, and the foolish people hath
blasphemed thy Name.
19 Giue not the soule of thy [n] turtle doue vnto
the beast, *and* forget not the Congregation of
thy poore for euer.
20 Consider *thy* couenant: for [o] the darke places
of the earth are full of the habitations of the
cruell.
21 Oh let not the opressed returne ashamed,
but let the poore and needie praise thy Name.
22 Arise, O God: mainteine thine [p] owne cause:
remember thy daily reproch by the foolish man.
23 Forget not the voyce of thine enemies: *for*
the tumult of them, that rise against thee, ‖ ascendeth
continually.

c They haue destroyed thy true religion, and spred their banners in signe of defiance.
d He commendeth the temple for the costly matter, the excellent workemanship and beautie thereof, which not withstanding the enemies did destroy.
e They encouraged one another to crueltie, that not onely Gods people might be destroyed, but also his religion vtterly in all places suppressed.
f They lament that they haue no Prophet among them to shewe them how long their miseries should endure.
g They ioyne their deliuerance with Gods glory and power, knowing that the punishment of the enemie should be their deliuerance.
h Meaning in the sight of all the world.
i To wit, Pharaohs armie.
k Which was a great monster of the sea, or whale, meaning Pharaoh.
l His destruction did reioyce them as meate refresheth the body.
m Seeing that God by his prouidence gouerneth and disposeth all things, he gathereth that he will take care chiefly for his children.
n He meaneth the Church of God, which is exposed as a pray to the wicked.
o That is all places where thy worde shineth not, there reigneth tyrannie and ambition.
p Hee sheweth that God cannot suffer his Church to be oppressed, except he lose his owne right.
‖ Or, *increaseth more and more.*

PSAL. LXXV.

1 *The faithfull doe praise the name of the Lorde.* 2 *Which shall come to iudge at the time appointed,* 8 *When the wicked shall be put to confusion, and drinke of the cuppe of his wrath.* 10 *Their pride shall be abated, and the righteous shall be exalted to honour.*

¶ *To him that excelleth.* [a] *Destroy not. A Psalme* or *song* committed *to Asaph.*

WE will prayse thee, O God, wee will praise
thee, for thy Name *is* neere: *therefore* [b] they
will declare thy wonderous workes.
2 [c] When I shall take a conuenient time, I
will iudge righteously.
3 The earth and all the inhabitantes thereof
are dissolued: *but* I will establish the pillars [d] of
it, Selah.
4 I saide vnto the foolish, Bee not so foolish,
and to the wicked, Lift not vp the horne.
5 Lift not vp your [e] horne on high, neyther
speake with a stiffe necke.
6 For to come to preferment *is* neither from
the East, nor from the West, nor from the South,
7 But God *is* the iudge: he maketh lowe and
he maketh hie.
8 For in the hand of the Lorde *is* a [f] cup, and
the wine is red: it is full mixt, and he powreth out
of the same: surely al the wicked of the earth shal
wring out *and* drinke the dregges thereof.
9 But I will declare for euer, and sing praises
vnto the God of Iakob.
10 All the hornes of the wicked also will I
breake: *but* the hornes of the [g] righteous shalbe
exalted.

a Reade Psalm. 57. 1.
b He declareth how the faithfull shal euer haue iust occasion to praise God forasmuch as in their neede they shall feele his power at hand to helpe them.
c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.
d Though all things be brought to ruine, yet I can restore and preserue them.
e The Prophet warneth the wicked that they would not set themselues against Gods people, seeing that God at his time destroyeth them that rule wickedly.
f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregges, they are vtterly destroyed.
g The godlie shall better prosper by their innocent simplicitie, then the wicked shall by all their ceast and subtiltie.

PSAL. LXXVI.

1 *This Psalme setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sannecherib:* 11 *And exhorteth the faithfull to bee thankefull for the same.*

¶ *To him that excelleth on Neginoth. A Psalme* or *song* committed *to Asaph.*

GOd is [a] knowen in Iudah: his Name *is* great
in Israel.
2 For in [b] Shalem is his Tabernacle, and his
dwelling in Zion.
3 There brake he the arrowes of the bow, the
shield and the sword and the battel. Selah.
4 Thou art more bright and puissant, then [c] the
mountaines of pray.
5 The stout hearted are spoyled: they haue
slept their sleepe, and all the men of strength haue
not [d] found their hands.
6 At thy rebuke, O God of Iaakob, both the
chariot and horse are cast asleepe.
7 Thou, *euen* thou art to be feared: and who
shal stand in thy [e] sight, when thou art angrie!
8 Thou diddest cause *thy* iudgement to bee
heard from heauen: *therefore* the earth feared and
was still,
9 When thou, O God, arose to iudgement, to
[f] helpe all the meeke of the earth. Selah.
10 Surely the [g] rage of man shal turne to thy
praise: the remnant of the rage shalt thou restraine.
11 Vowe and performe vnto the Lorde your
God, all *ye* that be [h] round about him: let them
bring presents vnto him that ought to be feared.
12 He shall [i] cut off the spirit of princes: he is
terrible to the kings of the earth.

a He declareth that Gods power is euidently seene in preseruing his people and destroying his enemies.
b Which afterward was called Ierusalem.
c He compareth the kingdomes ful of extortion & rapine to the mountaines that are ful of rauening beasts.
d God hath taken their spirits and strength from them, as though their hands were cut off.
e God with a looke is able to destroy all the power and actiuitie of the enemies, were they neuer so many or mightie.
f To reuenge the wrongs done to thy Church.
g For the end shal shew that the enemie was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compasse their purpose.
h To wit, the Leuites that dwel about the Tabernacle, or the people among whom he doeth dwell.
i The Ebrewe worde signifieth, to vintage, or gather grapes: meaning that he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 *The Prophet in the name of the Church rehearseth the greatnesse of his affliction, and his grieuous tentations,* 6 *Whereby he was driuen to this ende to consider his former conuersation,* 11 *And the continuall course of Gods workes in the preseruation of his seruants, and so he confirmeth his faith against these tentations.*

¶ *For the excellent* musician * *Ieduthun. A Psalme* committed *to Asaph.*

MY [a] voyce *came* to God, when I cryed: my
voyce *came* to God, and he heard me.

* Psal. 39. and 62. 1 Chron. 16. 41.
a The Prophet teacheth vs by his example to flee vnto God for help in our necessities.

[illegible] hand was stretched out.

b He sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first crie.

c Meaning, that his sorowes were as watchmen that kept his eyes from sleeping.

d Of thankesgiuing, which I was accustomed to sing in my prosperitie.

e Both the causes why I was chastened, and when my sorrowes should haue an ende.

f As if he should say, It is impossible: whereby he exhorteth himselfe to patience.

g Though I first douted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom he hath beatẽ, I tooke heart againe.

h That is, in heauen, whereunto we must ascend by faith, if we will knowe the wayes of God.

i He condemneth all that worship any thing saue the onely true God, whose glory appeareth through the worlde.

k He declareth, wherein the power of God was declared, when he deliuered the Israelites through the red Sea. l That is, thundered and lightened. m For when thou haddest brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe through, Exod. 14. 28, 29.

2 In the day of my trouble I sought the Lord:
[b]my sore ranne and ceased not in the night: my
soule refused comfort.
3 I did thinke vpon God, & was [b]troubled:
I prayed, and my spirit was full of anguish. Selah.
4 Thou keepest mine eyes [c]waking: I was
astonied, and could not speake.
5 *Then* I considered the dayes of olde: *and* the
yeeres of ancient time.
6 I called to remembrance my [d]song in the
night: I communed with mine owne heart, and
my spirit searched [e]diligently.
7 Will the Lorde absent him selfe for euer?
and will he shew no more fauour?
8 Is his [f]mercy cleane gone for euer? doeth
his promise faile for euermore?
9 Hath God forgotten to be merciful? hath
he shut vp his tender mercies in displeasure? Selah.
10 And I said, This is my [g]death: *yet I remembred*
the yeeres of the right hand of ẏ most High.
11 I remembred the workes of the Lord: certainely
I remembred thy wonders of olde.
12 I did also meditate all thy workes, and did
deuise of thine actes, *saying*,
13 Thy way, O God, *is* [h]in the Sanctuarie:
who is so great a [i]God as *our* God!
14 Thou art the God that doest wonders:
thou hast declared thy power among the people.
15 Thou hast redeemed thy people with *thine*
arme, *euen* the sonnes of Iaakob & Ioseph. Selah.
16 The [k]waters saw thee, O God: the waters
saw thee, *and* were afraide: yea, the depths trembled.
17 The cloudes powred out water: the heauens
gaue a [l]sounde: yea, thine arrowes went abroade.
18 The voyce of thy thunder was round about:
the lightnings lightened the worlde: the
earth trembled and shooke.
19 Thy way *is* in the sea, and thy paths in the
great waters, & thy footesteps are not [m]knowen.
20 Thou diddest leade thy people like sheepe
by the hand of Moses and Aaron.

PSAL. LXXVIII.

1 Hee sheweth how God of his mercie chose his Church of the posteritie of Abraham, 8 Reproching the stubburne rebellion of their fathers, that the children might not onely vnderstand, 12 That God of his free mercie made his couenant with their ancetours, 17 But also seeing them so malicious and peruerse, might be ashamed, and so turne wholy to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in fewe wordes the effect of the whole histories of the Bible.

a Reade Psal. 32.

b The Prophet vnder the Name of a teacher calleth the people his, and the doctrine his, as Paul calleth the Gospel his, whereof he was but the preacher, as Rom. 2. 16. & 16. 25.

c Which were the people of God.

d By the testimony & law, he meaneth the law written, which they were commaunded to teach their children, Deut. 6. 7.

¶ A Psalme *to giue* [a]*instructiõ*, cõmitted *to Asaph*.
HEare my [b]doctrine, O my people: incline your
eares vnto the wordes of my mouth.
2 I will open my mouth in a parable: I will
declare high sentences of olde.
3 Which we haue heard and knowen, & our
[c]fathers haue tolde vs.
4 We wil not hide them from their children,
but to the generation to come wee will shew the
praises of the Lord, his power also, and his wonderfull
workes that he hath done:
5 How he established a [d]testimony in Iaakob,
and ordeined a Law in Israel, which he commanded
our fathers, ẏ they should teach their childrẽ:
6 That the [e]posteritie might knowe it, *and*
the children, which should be borne, should stand
vp, and declare it to their children:
7 That they might [f]set their hope on God,
and not forget the workes of God, but keepe his
commandements:
8 And not to be as their [g]fathers, a disobedient
and rebellious generation: a generation that
set not their heart aright, and whose spirite was
not faithfull vnto God.
9 The children of [h]Ephraim being armed
and shooting with the bowe, turned backe in the
day of battell.
10 They kept not the couenant of God, but
refused to walke in his Lawe,
11 And forgate his Actes, and his wonderfull
workes that he had shewed them.
12 Hee did marueilous things in the sight of
their [i]fathers in the lande of Egypt: *euen* in the
fielde of Zoan.
13 *He diuided the Sea, & led them through:
he made also the waters to stand as an heape.
14 *In the day time also hee led them with a
cloude, and all the night with a light of fire.
15 *He claue the rockes in the wildernes, and
gaue them drinke as of the great depths.
16 *He brought floods also out of the stonie
rocke, so that he made the waters to descend like
the riuers.
17 Yet they [k]sinned stil against him, and prouoked
the Highest in the wildernesse,
18 And tempted God in their hearts in [l]requiring
meate for their lust.
19 *They spake against God also, saying, Can
God [m]prepare a table in the wildernesse?
20 *Behold, he smote the rocke, that the water
gushed out, and the streames ouerflowed: can he
giue bread also? or prepare flesh for his people?
21 Therefore the Lord heard and was angrie,
and the *fire was kindled in Iaakob, & also wrath
came vpon Israel,
22 Because they beleeued not in God, and
[n]trusted not in his helpe.
23 Yet he had commaunded the [o]cloudes aboue,
and had opened the doores of heauen,
24 And had rained downe MAN vpon them
for to eate, and had giuen them of the wheate of
heauen.
25 *Man did eate the bread of Angels: hee
sent them meate ynough.
26 He caused the [p]Eastwinde to passe in the
heauen, and through his power he brought in the
Southwinde.
27 Hee rained flesh also vpon them as dust,
and feathered foule as the sand of the sea.
28 And he made it fall in the middes of their
campe, *euen* round about their habitations.
29 So they did eate and were well filled: for
he gaue them their desire.
30 They were not turned from their [q]lust, *but*
the meate *was* yet in their mouthes,
31 When the wrath of God came euen vpon

e Hee sheweth wherein the children should be like their fathers, that is, in mainteining Gods pure religiõ.

f Hee sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefits and in obedience.

g Though these fathers were the seede of Abraham and the chosen people, yet he sheweth by their rebellion, prouocation, falshode & hypocrisie, that the childrẽ ought not to followe their examples.

h By Ephraim he meaneth also the rest of the tribes, because they were most in nomber: whose punishment declareth that they were vnfaithfull to God, and by their multitude & authoritie had corrupt all others.

i He proueth that not onely the posteritie, but also their forefathers were wicked and rebellious to God.

*Exod. 14. 21.
*Exod. 14. 24.
*Exod. 17. 6. nomb. 20. 11. psal. 105. 41. *1. Cor. 10. 4. wisd. 11. 4.

k Their wicked malice could be ouercome by no benefites, which were great and many.

l Then to require more then is necessarie, and to separate Gods power from his will, is to tempt God.

*Nomb. 11. 1.

m Thus when we giue place to sin, we are mooued to doubt of Gods power, except he will alwayes be ready to serue our lust.

*Exod. 17. 6. nomb. 20. 11. psal. 105. 41. 1. cor. 10. 4.
*Nomb. 11. 1.

n That is, in his fatherly prouidence, whereby he careth for his and prouideth sufficiently. o So that they had that, which was necessarie and sufficient: but their lust made them to couet that which they knew God had denied them. * John 6. 31. 1. cor. 10. 3. p God vsed the meanes of the winde to teach them, that all elements were at his commandement, and that no distance of place could let his working. q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

them,

them,and flew r the strongest of them, and smote
downe the chosen men in Israel.
32 For all this,they s sinned stil,and beleeued
not his wonderous workes.
33 Therefore their dayes did he consume in
vanitie,and their yeeres hastily.
34 And when hee t slewe them, they sought
him,and they returned,and sought God early.
35 And they remembred that God *was* their
strength, and the most high God their redeemer.
36 But they flattered him with their mouth,
and dissembled with him with their tongue.
37 For their u heart was not vpright with him:
neither were they faithfull in his couenant.
38 Yet he being merciful, x forgaue *their* ini-
quitie,& destroyed *them* not,but oft times called
backe his anger,& did not stirre vp all his wrath.
39 For he remebred that they were flesh: *yea*,
a winde that passeth and commeth not againe.
40 How oft did they prouoke him in the wil-
dernesse? *and* grieue him in the desert?
41 Yea,they y returned, & tempted God, and
z limited the Holy one of Israel.
42 They a remembred not his hand, *nor* the
day when he deliuered them from the enemie,
43 *Nor* him that set his signes in Egypt, and
his wonders in the fielde of Zoan,
44 And turned their riuers into blood,& their
floods,that they could not drinke.
45 He sent b a swarme of flies among the,which
deuoured them,& frogs,which destroyed them.
46 He c gaue also their fruites vnto the cater-
piller,and their labour vnto the grashopper.
47 Hee destroyed their vines with haile, and
their wilde figge trees with the hailestone.
48 He gaue their cattell also to the haile, and
their flockes to the thunderboltes.
49 Hee cast vpon them the fiercenesse of his
anger, indignation and wrath, and vexation by
the sending out of d euill Angels.
50 He made a way to his anger: he spared not
their soule from death, *but* gaue their life to the
pestilence,
51 And smote all the first borne in Egypt,*euen*
the e beginning of *their* strength in the taberna-
cles of f Ham.
52 But hee made his people to goe out like
sheepe, & led them in the wildernes like a flocke.
53 Yea, hee caried them out safely, and they
g feared not,and the Sea couered their enemies.
54 And he brought them vnto the borders of
his h Sanctuarie: *euen* to this Mountaine, *which*
his right hand purchased.
55 *He cast out the heathen also before them,
and caused them to fall to the lot of *his* inheri-
tance, and made the tribes of Israel to dwell in
their tabernacles.
56 Yet they tempted, and prouoked the most
high God,and kept not his testimonies,
57 But turned backe, & delt i falsley like their
fathers: they turned like a deceitfull bowe.
58 And they k prouoked him to anger with
their high places,and mooued him to wrath with
their grauen images.

r Though other were not spared, yet chiefly they suffred,which trusted in their strength against God.
s Thus sinne by continuance maketh men insensible,so that by no plagues they can be amended.
t Such was their hypocrisie,ỹ they sought vnto God for feare of punishment,though in their heart they loued him not.
u Whatsoeuer commeth not fro the pure fountaine of the heart,is hypocrisie.
x Because hee would euer haue some remnant of a Church to praise his Name in earth, he suffred not their sinnes to ouercome his mercie.
y That is,they tempted him oft times.
z As they all doe that measure the power of God by their capacitie.
a The forgetfulnes of Gods benefites is the roote of rebellion and all vice.
b This woorde signifieth a confused mixture of flies and venemous wormes. Some take it for all sorts of serpents: some for all wilde beastes.
c He repeateth not here all the miracles that God did in Egypt,but certaine which might be sufficient to conuince the people of malice & ingratitude.
d So called,either of the effect: that is of punishing the wicked: or els because they were wicked spirites, whom God permitted to vexe men.
e The first borne are so called, as Gen.49.3.
f That is,Egypt: for it was called Mizraim or Egypt of Mizraim, that was the sonne of Ham.
g That is, they had none occasion to feare, forasmuch as God destroyed their enemies, and deliuered them safely. h Meaning Canaan,which God had consecrated to himselfe, and appointed to his people. *Iosh.11.6. & 13.6. i Nothing more displeaseth God in the children,then when they continue in that wickednesse,which their fathers had begun. k By seruing God otherwise then he had appointed.

59 God heard *this* and was wroth,and greatly
abhorred Israel,
60 So that he l forsooke ỹ habitation of Shilo,
euen the Tabernacle where he dwelt among men,
61 And deliuered his m power into captiuitie,
and his beautie into the enemies hand.
62 And he gaue vp his people to the sworde,
and was angrie with his inheritance.
63 The fire n deuoured their chosen men,and
their maides were not o praised.
64 Their Priestes fell by the sworde,and their
p widowes lamented not.
65 But the Lord awaked as one out of sleepe,
& as a strong man that after *his* q wine crieth out,
66 And smote his enemies in the hinder *parts*,
and put them to a perpetuall shame.
67 Yet he refused the tabernacle of r Ioseph,
and chose not the tribe of Ephraim:
68 But chose the tribe of Iudah, *and* mount
Zion which he loued.
69 And he s built his Sanctuarie as an high *pa-
lace*,like the earth,which he stablished for euer.
70 He chose Dauid also his seruant, and tooke
him from the sheepefoldes.
71 Euen from behinde the ewes with yong
brought he him to feede his people in Iaakob,and
his inheritance in Israel.
72 So t hee fed them according to the simpli-
citie of his heart, and guided them by the discre-
tion of his hands.

l For their ingratitude he suffered the Philistims to take the Arke, which was ỹ signe of his presence, from among them.
m The Arke is called his power and beautie, because thereby he defended his people,& beautifully appeared vnto the.
n They were suddenly destroyed, 1.Sam.4.10.
o They had no marriage songs: that is, they were not married.
p Eyther they were slaine before, or taken prisoners of their enemies, and so were forbidden.
q Because they were drunken in their sinnes,they iudged Gods patience to be a slumbring,as though he were drunken: therefore he answering their beastly iudgemet, saith, he will awake & take sudden vengeance. r Shewing that he spared not altogether the Israelites,though he punished their enemies. s By building the Temple & establishing the kingdome,he declareth that the signes of his fauour were among them. t He sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell,and defend them by power.

PSAL. LXXIX.

1 *The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies,* 8 *And confessing their sinnes, flee to Gods mercies with full hope of deliuerance,* 10 *Because their calamities were ioyned with the contempt of his Name,* 13 *For the which they promise to be thankefull.*

¶ *A Psalme* committed *to Asaph.*

O God, a the heathen are come into thine in-
heritance: thine holy Temple haue they de-
filed,*and* made Ierusalem heapes *of stones*.
2 The b dead bodies of thy seruants haue they
giuen to be meat vnto foules of ỹ heauen: *and* the
flesh of thy Saintes vnto the beastes of the earth.
3 Their blood haue they shead like waters
round about Ierusalem, and there was none to
c burie them.
4 We are a reproch to our d neighbours,*euen*
a scorne and derision vnto them that are round a-
bout vs.
5 Lorde, how long wilt thou be angrie,for e-
uer? shall thy ielousie e burne like fire?
6 *Powre out thy wrath vpon the heathen
that haue not knowen thee, and vpon the king-
domes that haue not called vpon thy Name.
7 For they haue deuoured Iaakob and made
his dwelling place desolate.
8 Remember not against vs the f former ini-
quities, *but* g make haste *and* let thy tender mer-
cies preuent vs: for we are in great miserie.
9 Helpe vs, O God of our h saluation, for the

a The people crie vnto God against the barbarous tyranny of the Babylonians,who spoyled Gods inheritance, polluted his Temple,destroyed his religiō,& murthered his people.
b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, to exercise their faith before he set to his hand to deliuer them.
c Their friends and kinsfolks durst not bury them for feare of the enemies.
d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion,but they both laughed at our miseries. e Wilt thou vtterly consume vs for our sinnes,before thou takest vs to mercy? *Iere.10.25. f Which we and our fathers haue committed. g And stay not till we haue recompensed for our sinnes. h Seeing we haue none other Sauiour,neither can we helpe our selues and also by our saluation thy Name shall be prayfed: therefore, O Lord,helpe vs.

glorie

glorie of thy Name, and deliuer vs, and be merci-
full vnto our sinnes for thy Names sake.
10 Wherefore should the heathen say, Where
is their God? let him be knowen among the hea-
then in our sight by the vengeance of the blood
of thy seruants that is shed.
11 Let the sighing of the i prisoners come be-
fore thee: according to thy mightie arme pre-
serue k the children of death,
12 And render to our neighbours seuen folde
into their bosome their reproch, wherewith they
haue reproched thee, O Lord.
13 So wee thy people and sheepe of thy pa-
sture shall praise thee for euer: and from genera-
tion to generation l we will set forth thy prayse.

i Who though in respect of God they were iustly punished for their sinnes, yet in consideration of their cause, were vniustly murthered.
k Which were captiues among their enemies, and could looke for nothing but death.
l We ought to desire no benefite of God, but on this condition to praise his name, Isa 43.21.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 Desiring him to consider their first estate, whē his fauour shined towards them, to the intent that he might finish that worke which he had begunne.

¶ *To him that excelleth on Shoshannim Eduth, A Psalme* committed *to Asaph.*

HEare a O thou Shepheard of Israel, thou that
leadest Ioseph like sheepe: shew *thy* bright-
nesse, thou that sittest betweene the b Cherubims.
2 Before Ephraim & Beniamin and Manas-
seh stirre vp thy strength, and come to helpe vs.
3 c Turne vs againe, O God, and cause thy
face to shine that we may be saued.
4 O Lord God of hostes, how long wilt thou
be d angry against the prayer of thy people?
5 Thou hast fedde them with the bread of
teares, and giuen them teares to drinke with great
measure.
6 Thou hast made vs a e strife vnto our neigh-
bours, and our enemies laugh *at vs* among them-
selues.
7 f Turne vs againe, O God of hostes: cause
thy face to shine, and we shalbe saued.
8 Thou hast brought a g vine out of Egypt:
thou hast cast out the heathen, and planted it.
9 Thou madest roume for it, & diddest cause
it to take roote, and it filled the land.
10 The mountaines were couered with the
shadowe of it, and the boughes thereof *were like*
the † goodly cedars.
11 Shee stretched out her branches vnto the
Sea, and her boughes vnto the h Riuer.
12 Why hast thou *then* broken downe her
hedges, so that all they, which passe by the way,
haue plucked her?
13 The wilde i bore out of the wood hath de-
stroyed it, and the wilde beastes of the fielde haue
eaten it vp.
14 Returne we beseech thee, O God of hosts:
looke downe k from heauen and beholde and vi-
site this vine,
15 And the vineyard, that thy right hand hath
planted, and the yong vine, *which* thou madest
l strong for thy selfe.
16 It is burnt with fire *and* cut downe: *and*
they perish at the m rebuke of thy countenance.
17 Let thine hand be vpon the n man of thy
right hand, *and* vpon the sonne of man, *whome*
thou madest strong for thine owne selfe.

a This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes.
b Mooue their hearts, that they may returne to worship God aright: that is, in the place where thou hast appoynted.
c Ioyne thy whole people and all thy tribes together againe.
d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.
e Our neighbours haue continuall strife and warre against vs.
f Because that repentance onely commeth of God, they most instantly and oft times call to God for it as a meane, whereby they shalbe saued.
g Seeing that of thy mercie thou hast made vs a most deare possession to thee, and wee through our sinnes are made open for wilde beastes to deuoure vs, declare againe thy loue, and finish the worke that thou hast begun.
† Ebr. Cedars of God.
h To wit, Euphrates.
i That is, aswell they that hate our religion, as they that hate our persons. k They gaue not place to tentation, knowing that albeit there were no help in earth, yet God was able to succour thē from heauen. l So that no power can preuaile against it, and which as a yong bud thou raisest vp againe as out of the burnt ashes. m Only when thou art angry, and not with the sword of the enemie. n That is, vpon this vine, or people, whome thou hast planted w thy right hand, that they should be as one man or one body.

18 So will not we goe backe from thee: o re-
uiue thou vs, and we shall call vpon thy Name.
19 Turne vs againe, O Lord God of hostes:
cause thy face to shine and we shalbe saued.

o For none can call vpon God, but such as are raised vp as it were from death to life, and regenerate by the holy Spirit.

PSAL. LXXXI.

1 An exhortation to praise God both in heart and voyce for his benefites, 8 And to worship him onely. 11 God condemneth their ingratitude, 12 And sheweth what great benefits they haue lost through their owne malice.

¶ *To him that excelleth vpon a Gittith.* A Psalme
committed *to Asaph.*

SIng b ioyfully vnto God our strength: sing
loude vnto the God of Iaakob.
2 Take the song and bring forth the timbrel,
the pleasant harpe with the viole.
3 Blowe the trumpet in the c newe moone,
euen in the time appoynted, at our feast day.
4 For this is a statute for Israel, *and* a Law of
the God of Iaakob.
5 Hee set this in d Ioseph for a testimonie,
when he came out of the land of Egypt, *where* I
heard a language, that e I vnderstoode not.
6 I haue withdrawen his shoulder from the
burden, *and* his hands haue left the f pots.
7 Thou calledst in affliction and I deliuered
thee, *and* g answered thee in the secrete of the
thunder: I prooued thee at the waters of || Me-
ribah. Selah.
8 h Heare, O my people, and I wil protest vn-
to thee: O Israel, if thou wilt hearken vnto me,
9 And wilt haue no strange god in thee, nei-
ther worship any strange God,
10 (*For* I am the Lord thy God, which brought
thee out of the land of Egypt: i open thy mouth
wide, and I shal fill it.)
11 But my people would not heare my voyce,
and Israel would none of me.
12 So I gaue them vp vnto the hardnes of their
heart, & they haue walked in their owne counsels.
13 k Oh that my people had hearkened vnto
me, *and* Israel had walked in my wayes,
14 I would soone haue humbled their enemies,
and turned mine hand l against their aduersaries.
15 The haters of the Lord should haue bene
subiect vnto him, and their time m should haue
endured for euer.
16 And *God* would haue fedde them with the
n fatte of wheate, and with honie out of the rocke
would I haue sufficed thee.

a An instrument of musike brought from Geth.
b It seemeth that this Psalme was appointed for solemne feastes and assemblies of the people, to whom for a time these ceremonies were ordeined, but nowe vnder the Gospel are abolished.
c Vnder this feast he comprehendeth all other solemne dayes.
d That is, in Israel: for Iosephs familie was counted the chiefe before that Iudah was preferred.
e God speaketh in the person of the people, because he was their leader.
f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporall bondage, how much more are we indetted to him for our spirituall deliuerance from the tyrannie of Satan and sinne?
g By a strange and wonderfull facion.
|| Or, contention, Exod. 17.7.
h He condemneth al assemblies, where the people are not attentiue to heare Gods voyce, and so giue obedience to the same. i God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefites in such abundance as he powreth them out. k God by his word calleth all, but his secret election appointeth who shall heare with fruite. l If their sinnes had not letted. m If the Israelites had not broken couenant with God, he would haue giuen them victorie against their enemies. n That is, with most fine wheate and abundance of honie.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 Reprooueth their partialitie, 3 And exhorteth them to doe iustice. 5 But seeing none amendement, 8 He desireth God to undertake the matter, and execute iustice himselfe.

¶ *A Psalme* committed *to Asaph.*

GOd standeth in the assemblie of a gods: hee
iudgeth among gods.
2 Howe long will ye iudge vniustly, and ac-
cept the persons of the b wicked? Selah.
3 Doe right to the poore and fatherlesse: doe
iustice to the poore and needie.
4 Deliuer the poore and c needie: saue *them*

a The Prophet sheweth that if princes and iudges do not their dutie, God, whose authoritie is aboue them, will take vengeance on them.
b For thieues and murderers finde fauour in iudgement, when the cause of the godly cannot be heard. c Not onely when they crie for helpe, but when their cause requireth ayde and support.

d That is, al things are out of order, either by their tyrannie, or carelesse negligence.
e No title of honour shall excuse you, but you shall be subiect to Gods iudgement, and render account as well as other men.

from the hand of the wicked.
5 They knowe not and vnderstand nothing: they walke in darkenesse, *albeit* all the d foundations of the earth be mooued.
6 I haue said, Ye are gods, and ye all are children of the most High.
7 e But ye shall die as a man, and yee princes, shall fall like others.
8 O God, arise, *therefore* iudge thou the earth: for thou shalt inherite f all nations.

f Therefore no tyrant shall plucke thy right hand and authoritie from thee.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, bee striken with the stormie tempest of Gods wrath, 18 That they may knowe that the Lord is most high vpon the earth.

¶ *A song, or Psalme* committed *to Asaph.*

a This Psalme seemeth to haue bene composed, as a forme of prayer against the dangers that the Church was in in the daies of Iehoshaphat.
b He calleth them Gods enemies, which are enemies to his Church.
c The elect of God are his secret ones: for he hideth them in the secrete of his tabernacle, and preserueth them from all dangers.
d They were not content to take the Church as prisoner, but sought vtterly to destroy it.
e By all secrete meanes.
f They thought to haue subuerted thy counsel, wherein the perpetuitie of the Church was established.
|| Or, Zor.
g The wickednesse of the Ammonites and Moabites is described, in that they prouoked these other nations to fight against the Israelites their brethren.
h By these examples, they were confirmed that God would not suffer his people to be vtterly destroyed, Iudg. 7. 21. and 4. 15.

KEepe a not thou silence, O God: be not still, and cease not, O God.
2 For lo, thine b enemies make a tumult: and they that hate thee, haue lifted vp the head.
3 They haue taken craftie counsell against thy people, and haue consulted against thy c secret ones.
4 They haue said, Come and let vs d cut them off from being a nation: and let the name of Israel be no more in remembrance.
5 For they haue consulted together e in heart, *and* haue made a league f against thee:
6 The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims:
7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of || Tyrus:
8 Asshur also is ioyned with them: they haue bene an arme to the children g of Lot. Selah.
9 Doe thou to them as vnto the h Midianites: as to Sisera *and* as to Iabin at the riuer of Kishon.
10 They perished at En-dor, *and* were i dung for the earth.
11 Make them, *euen* their princes like * Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmuna.
12 Which haue sayd, Let vs take for our possession the k habitations of God.
13 O my God, make them like vnto a l wheele, *and* as the stubble before the winde.
14 As the fire burneth the forest, and as the flame setteth the mountaines on fire:
15 So persecute them with thy tempest, and make them afraid with thy storme.
16 Fill their faces with shame, that they may m seeke thy Name, O Lord.
17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish,
18 That they may n knowe that thou, which art called Iehouah, art alone, *euen* the most High ouer all the earth.

i Troden vnder feete as myre. * Iudges 7. 25. and 8. 21. k That is, Iudea: for where his Church is, there dwelleth he among them. l Because the reprobate could by no meanes be amended, he prayeth that they may vtterly be destroyed, be vnstable and led with all windes. m That is, be compelled by thy plagues to confesse thy power. n Though they beleeue not, yet they may prooue by experience, that it is in vaine to resist against thy counsel in establishing thy Church.

PSAL. LXXXIIII.

1 Dauid driuen forth of his countrey, 2 Desireth most ardently to come againe to the tabernacle of the Lord and the assemblie of the Saints to prayse God, 4 Pronouncing them blessed that may so doe. 6 Then hee prayseth the courage of the people, that passe through the wildernesse to assemble themselues in Zion. 10 Finally with praise of this matter and confidence of Gods goodnesse he endeth the Psalme.

¶ *To him that excelleth vpon Gittith. A Psalme* committed *to the sonnes of Korah.*

a Dauid complaineth that he can not haue accesse to the Church of God to make profession of his faith, and to profite in religion.
b For none but the Priests could enter into the Sanctuarie, and the rest of the people into the courtes.
c So that the poore birdes haue more libertie then I.
d Who trusteth nothing in himselfe, but in thee onely, and learneth of thee to rule his life.
e That is, of mulberie trees, which was a barren place, so that they which passed through, must digge pits for water: signifying that no lets can hinder them that are fully bent to come to Christes Church, neither yet that God will euer faile them.
f They are neuer wearie, but increase in strength and courage till

OA Lord of hostes, howe amiable *are* thy Tabernacles!
2 My soule longeth, yea, and fainteth for the b courtes of the Lord: *for* mine heart and my flesh reioyce in the liuing God.
3 Yea, the sparowe hath found *her* an house, and the swallow a nest for her, where she may lay her yong: *euen* by thine c altars, O Lord of hosts, my King *and* my God.
4 Blessed *are* they that dwell in thine house: they will euer prayse thee. Selah.
5 Blessed *is* the man, whose d strength *is* in thee, *and* in whose heart *are thy* wayes.
6 They going through the vale of e Baca, make welles therein: the raine also couereth the pooles.
7 They goe from f strength to strength, *till euery one* appeare before God in Zion.
8 O Lord God of hostes, heare my prayer: hearken, O God of Iaakob. Selah.
9 Beholde, O God, our shielde, and looke vpon the face of thine g Anointed.
10 For h a day in thy courtes is better then a thousand *other where*: I had rather bee a doore keeper in the House of my God, then to dwell in the Tabernacles of wickednesse.
11 For the Lord God is the sunne and shielde *vnto vs*: the Lord will giue grace and glory, and no i good thing will he withhold from them that walke vprightly.
12 O Lord of hostes, blessed *is* the man that trusteth in thee.

they come to Gods house. g That is, for Christes sake, whose figure I represent. h He would wish to liue but one day rather in Gods Church, then a thousand among the worldlings. i But will from time to time increase his blessings towards his more and more.

PSAL. LXXXV.

1 Because God withdrewe not his rods from his Church after their returne from Babylon, first they put him in minde of their deliuerance, to the intent that hee shoulde not leaue the worke of his grace vnperfite. 5 Next they complaine of their long affliction: 8 And thirdly they reioyce in hope of felicitie promised. 9 For their deliuerance was a figure of Christes kingdome, vnder the which should be perfite felicitie.

¶ *To him that excelleth. A Psalme* committed *to the sonnes of Korah.*

a They confesse that Gods free mercie was the cause of their deliuerance, because he loued the land which hee had chosen.
b Thou hast buried them that they shal not come into iudgement.
c Not onely in withdrawing thy rod, but in forgiuing our finnes, and in touching our hearts to confesse them.
d As in times past they had felt Gods mercies, so nowe being oppressed by the long continuance of euils, they pray vnto

LOrde, thou hast bene a fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.
2 Thou hast forgiuen the iniquitie of thy people, *and* b couered all their sinnes. Selah.
3 Thou hast withdrawen all thine anger, and hast turned backe frō the c fiercenes of thy wrath.
4 Turne vs, O God of our saluation, and release thine anger towards vs.
5 Wilt thou be angrie with vs d for euer? *and* wilt thou prolong thy wrath from one generation to another?
6 Wilt thou not turne againe *and* quicken vs, that thy people may reioyce in thee?
7 Shewe vs thy mercie, O Lord, and graunt vs thy e saluation.
8 I will hearken what the Lord God will say: for he will speake f peace vnto his people, and to his Saints, that they turne not againe to folly.
9 Surely his saluation is neere to them that

them. God, that according to his nature he would be mercifull vnto them. e He confesseth that our saluation commeth onely of Gods mercie. f Hee will send all prosperity to his Church, when he hath sufficiently corrected them, also by his punishments the faithful shal learne to beware that they returne not to like offences.

feare

feare him, that glory may dwell in our land.
10 Mercie and trueth shall meete righteous-
nesse and peace shall kisse *one another*.
11 g Trueth shall bud out of the earth, and
righteousnes shall looke downe from heauen.
12 Yea, the Lorde shall giue good things, and
our land shall giue her increase.
13 h Righteousnesse shall goe before him, and
shall set her steps in the way.

g Though for a time God thus exerciseth them with his rods, yet vnder the kingdome of Christ they should haue peace & ioy.
h Iustice shal then florish & haue free course and passage in euery place.

PSAL. LXXXVI.

1 David sore afflicted and forsaken of all, prayeth feruently for deliuerance: sometimes rehearsing his miseries, 5 Sometimes the mercies receiued, 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 He complaineth also of his aduersaries, and requireth to bee deliuered from them.

¶ A prayer of David.

INcline a thine eare, O Lord, *and* heare me: for I
am poore and needie.
2 Preserue thou my soule, for I am b merciful:
my God, saue thou thy seruant, ỹ trusteth in thee.
3 Be merciful vnto me, O Lord: for I c cry vp-
on thee continually.
4 Reioyce the soule of thy seruant: for vnto
thee, O Lord, doe I lift vp my soule.
5 For thou, Lord, art good and d mercifull,
and of great kindnesse vnto all them, that call
vpon thee.
6 Giue eare, Lord, vnto my prayer, and e hear-
ken to the voyce of my supplication.
7 In the day of my trouble I will call vpon
thee: for thou hearest me.
8 Among the gods there is none like thee, O
Lorde, and there f is none *that can doe* like thy
workes.
9 All nations, whome thou hast made, shall
come and g worship before thee, O Lord, and shal
glorifie thy Name.
10 For thou art great and doest wonderous
things: thou art God alone.
11 h Teache me thy way, O Lorde, *and* I will
walke in thy trueth: knit mine heart vnto thee,
that I may feare thy Name.
12 I will praise thee, O Lord my God, with all
mine heart: yea, I wil glorifie thy Name for euer.
13 For great is thy mercie toward me, & thou
hast deliuered my soule from i the lowest graue.
14 O God, the proude are risen against me, and
the assemblies of violent men haue k sought my
soule, and haue not set thee before them.
15 But thou, O Lorde, art a pitifull God and
mercifull, slowe to anger and great in kindenesse
and trueth.
16 Turne vnto me, and haue mercie vpon me:
giue thy strength vnto thy seruant, and saue the
l sonne of thine handmaid.
17 Shewe a token of *thy* goodnes toward me,
that they which hate me, may see it, and be asha-
med, because thou, O Lorde, hast holpen mee
and comforted me.

a David persecuted of Saul, thus prayed, leauing the same to the Church as a monument, how to seeke redresse against their miseries.
b I am not enemie to them, but pitie thẽ, though they be cruel toward me.
c Which was a sure token that he beleeued that God would deliuer him
d He doeth confesse that God is good to all, but onely mercifull to poore sinners.
e By crying and calling continually, he sheweth how we may not be weary, though God graunt not forthwith our request, but that we must earnestly and often call vpon him.
f He condemneth all Idoles, forasmuch as they can doe no workes to declare that they are gods.
g This proueth that David prayed in the Name of Christ the Messias, of whose kingdom he doeth here prophecie.
h He confesseth himselfe ignorant till God hath taught him, and his heart variable and separate from God, till God ioyne it to him and confirme it in his obedience.
i That is, from most great danger of death: out of the which none, but onely the mightie hand of God could deliuer him. k He sheweth that there can be no moderation nor equitie, where proude tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and crueltie. l Hee boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him & giuen him power against his enmies, as to one of his owne houshold.

PSAL. LXXXVII.

1 The holy Ghost promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, shoulde be restored to great excellencie, 4 So that there shoulde bee nothing more comfortable, then to bee numbred among the members thereof.

¶ A Psalme or song committed to the sonnes of Korah.

GOd layde his a foundations among the holy
mountaines.
2 The Lorde loueth the gates of Zion aboue
all the habitations of Iaakob.
3 b Glorious things are spoken of thee, O citie
of God. Selah.
4 I will make mention of c Rahab and Babel
among them that knowe me: beholde Palestina
and Tyrus with Ethiopia, d There is he borne.
5 And of Zion it shall bee saide, e Many are
borne in her: and he, *euen* the most High shall
stablish her.
6 The Lord shal count, when he f writeth the
people, He was borne there. Selah.
7 Aswell the singers as the players on instru-
ments *shal prayse thee*: all my g springs *are* in thee.

a God did chuse that place among the hilles to establish Ierusalem and his Temple.
b Though thy glorious estate doe not yet appeare, yet waite with patience and God will accomplish his promes.
c That is, Egypt and these other countreis shall come to the knowledge of God.
d It shall be said of him, that is regenerate and come to the Church, that he is as one that was borne in the Church.
e Out of all quarters they shall come into the Church, and be counted as citizens. f When hee calleth by his worde them into the Church, whome hee had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull, sore afflicted by sickenes, persecutions and aduersitie, 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith and striueth against desperation, 18 Complaining himselfe to be forsaken of all earthly helpe.

¶ A song or Psalme of * *Heman the Ezrahite to giue instruction*, committed *to the sonnes of Korah for him that excelleth vpon Malath* a *Leannoth.*

OLorde God of my saluation, I cry day *and*
night b before thee.
2 Let my prayer enter into thy presence: in-
cline thine eare vnto my cry.
3 For my soule is filled with euils, and my life
draweth neere to the graue.
4 I am counted among them that goe downe
vnto the pit, *and* am as a man without strength:
5 c Free among the dead, like the slaine lying
in the graue, whome thou remembrest no more,
and they are cut off from thine d hand.
6 Thou hast layde mee in the lowest pit, in
darkenes, *and* in the deepe.
7 Thine indignation lyeth vpon me, and thou
hast vexed me with all thy e waues. Selah.
8 Thou hast put away mine f acquaintance
farre from me, *and* made mee to bee abhorred of
them: g I am shut vp, and cannot get foorth.
9 h Mine eye is sorowful through mine affli-
ction: Lorde, I call dayly vpon thee: I stretche
out mine handes vnto thee.
10 Wilt thou shewe i a miracle to the dead? or
shall the dead rise *and* praise thee? Selah.
11 Shall thy louing kinkenesse be declared in
the graue? *or* thy faithfulnesse in destruction?
12 Shall thy wonderous workes be knowen in
the darke? and thy righteousnes in the land k of
obliuion?
13 But vnto thee haue I cried, O Lord, and
early shall my prayer come before thee.
14 Lorde, why doest thou reiect my soule, *and*
hidest thy face from me?
15 I am afflicted and at the point of death:

* 1.King.4.31. psal.53.
a That is to humble. It was the beginning of a song, by the tune whereof this Psalme was sung.
b Though many cry in their sorowes, yet they cry not earnestly to God for remedy as he did: whom he confessed to be the autor of his saluation.
c For he that is dead, is free from all cares and businesse of this life: and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.
d That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.
e The stormes of thy wrath haue ouerwhelmed me.
f He attributeth the losse and displeasure of his friends to Gods prouidence, whereby he partly punisheth and partly tryeth his.
g I see none ende of my sorowes.
h Mine eyes and face declare my sorowes. i Hee sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead, and then raise them vp againe. k That is, in the graue, where onely the body lyeth without all sense and remembance.

l I am euer in great dangers and sorowes, as though my life should vtterly be cut off euery moment.

† Ebr. were in darkenes.

l from *my* youth I suffer thy terrours, doubting *of*
my life.
16 Thine indignations goe ouer me, and thy
feare hath cut me off.
17 They came rounde about me dayly like
water, *and* compassed me together.
18 My louers and friendes hast thou put away
from me, *and* mine acquaintance † hid themselues.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet prayse the goodnesse of God, 23 For his testament and couenant, that he had made betweene him and his elect by Iesus Christ the sonne of Dauid: 38 Then doeth he complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outwarde appearance the promes was broken. 46 Finally he prayeth to be deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promises.

¶ A Psalme *to giue instruction, of Ethan the Ezrahite.*

a Though the horrible confusion of things might cause them to despaire of Gods fauour, yet the manifolde examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.
b As he that surely beleeued in heart.
c As thine inuisible heauen is not subiect to any alteration and change: so shall the trueth of thy promes be vnchangeable.
d The Prophet sheweth what was the promes of God, whereon he grounded his faith.
e The Angels shall praise thy power and faithfulnesse in deliuering thy Church.
f That is, in the heauens.
g Meaning the Angels.
h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?
i For as he deliuered the Church by the red Sea, and by destroying Rahab, that is, the Egyptians: so will he eftsoone deliuer it, when the dangers be great.
k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all parts and places of the world shall obey Gods power for the deliuerance of his Church. l For hereby he iudgeth the worlde and sheweth himselfe a mercifull Father and faithfull protectour vnto his. m Feeling in their conscience that God is their Father. n They shall be preserued by thy Fatherly prouidence. o In that they are preserued and continue, they ought to giue the praise and glory onely to thee.

I Will a sing the mercies of the Lorde for euer:
with my mouth will I declare thy trueth from
generation to generation.
2 For I b said, Mercie shalbe set vp for euer: thy
trueth shalt thou c stablish in the very heauens.
3 d I haue made a couenant with my chosen:
I haue sworne to Dauid my seruant,
4 Thy seede will I stablish for euer, and set vp
thy throne from generation to generation. Selah.
5 O Lord, euen the e heauens shall praise thy
wonderous worke: yea, thy trueth in the f Congregation of the Saints.
6 For who is equal to the Lord in the heauen?
and who is like the Lorde among the g sonnes of
the gods?
7 God is very terrible in the assemblie of the
h Saintes, and to be reuerenced aboue all, *that*
are about him.
8 O Lorde God of hostes, who is like vnto
thee, *which art* a mightie Lorde, and thy trueth *is*
about thee!
9 i Thou rulest the raging of the sea: when the
waues thereof arise, thou stillest them.
10 Thou hast beaten downe Rahab as a man
slaine: thou hast scattered thine enemies with thy
mightie arme.
11 The heauens are thine, the earth also is
thine: thou hast laid the foundation of the world,
and all that therein is.
12 Thou hast created the North and the
South: k Tabor and Hermon shall reioyce in thy
Name.
13 Thou hast a mightie arme: strong is thine
hand, *and* high is thy right hand.
14 l Righteousnesse and equitie *are* the stablishment of thy throne: mercie and trueth goe
before thy face.
15 Blessed *is* the people, that can m reioyce *in*
thee: they shall walke in the light of thy n countenance, O Lord.
16 They shall reioyce continually in thy
Name, and in thy righteousnesse shall they exalt
themselues.
17 For thou art the o glorie of their strength,
and by thy fauour our hornes shalbe exalted.
18 For our p shield *apperteineth* to the Lord,
and our King to the holy one of Israel.
19 Thou spakest then in a vision vnto q thine
Holy one, and saydest, I haue layde helpe vpon
one that is r mightie: I haue exalted one chosen
out of the people.
20 I haue found Dauid my seruant: with mine
holy oyle haue I anoynted him.
21 Therefore mine hand shall be established
with him, and mine arme shall strengthen him.
22 The enemie shall not oppresse him, neither shall the wicked hurt him.
23 But I will s destroy his foes before his face,
and plague them that hate him.
24 My trueth also and my t mercie *shall bee*
with him, and in my Name shall his u horne bee
exalted.
25 I will set his hand also in the sea, and his
right hand in the x floods.
26 He shall cry vnto me, Thou art my y Father, my God and the rocke of my saluation.
27 Also I will make him my first borne, higher
then the Kings of the earth.
28 My mercie will I keepe for him for euermore, and my couenant shal stand fast with him.
29 His seede also will I make to endure z for
euer, and his throne as the dayes of heauen.
30 *But* if his children forsake my Lawe, and
walke not in my iudgements:
31 * If they breake my statutes, and keepe not
my commandements:
32 Then will I visite their transgression with
the rod, and their iniquitie with strokes.
33 a Yet my louing kindenesse wil I not take
from him, neither will I falsifie my trueth.
34 My couenant will I not breake, nor b alter
the thing that is gone out of my lips.
35 I haue sworne once by mine holines, † that
I will not faile Dauid, *saying*,
36 His seede shall endure for euer, and his
throne *shall be* as the sunne before me.
37 He shall be established for euermore as the
moone, and *as* a faithfull c witnes in the heauen.
Selah.
38 But thou hast reiected and abhorred, thou
hast bene angry with thine Anoynted.
39 Thou hast d broken the couenant of thy
seruant, *and* profaned his e crowne, *casting it* on
the grounde.
40 Thou hast broken downe all his walles:
thou hast layde his fortresses in ruine.
41 All that goe by the way, spoyle him: he is
a rebuke vnto his neighbours.
42 Thou hast set vp the right hand of his enemies, *and* made all his aduersaries to reioyce.
43 Thou hast also turned the edge of his
sworde, and hast not made him to stande in the
battell.
44 Thou hast caused his dignitie to decay, and
cast his throne to the grounde.
45 The dayes of his f youth hast thou shortned, *and* couered him with shame. Selah.
46 g Lord, how long wilt thou hide thy selfe,
for euer? shall thy wrath burne like fire?

p In that that our King hath power to defende vs, it is the gift of God.
q To Samuel and to others, to assure that Dauid was thy chosen one.
r Whome I haue both chosen and giuen him strength to execute his office, as vers. 21.
s Though there shalbe euermore enemies against Gods kingdome, yet he promiseth to ouercome them.
t I will mercifully performe my promises to him, notwithstanding his infirmities and offences.
u His power, glory and estate.
x He shall enioy the land round about.
y His excellent dignitie shall appeare herein that he shall be named the Sonne of God, and the first borne, wherein he is a figure of Christ.
z Though for the sinnes of the people the state of this kingdome decayed: yet God reserued still a roote, till he had accomplished this promes in Christ.
* 2.Sam.7.14.
a Though the faithfull answere not in all points to their profession, yet God will not breake his couenant with them.
b For God in promising hath respect to his mercie & not to mans power in performing.
† Ebr. If I lie vnto Dauid: which is a maner of othe.
c As long as the sunne and moone endure, they shall be witnesses to me of this promes.
d Because of the horrible confusion of things, the Prophet complaineth to God as though he sawe not the performance of his promes. And thus discharging his cares on God, he resisteth doubt and impatiencie. e By this he meaneth the horrible dissipation and renting of the kingdome which was vnder Ieroboam: or els by the Spirite of prophecie Ethan speaketh of those great miseries, which came soone afterwarde to passe at the captiuitie of Babylon f He sheweth that the kingdome fell before it came to perfection or was ripe. g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer failed.

47 Remember [h] of what time I am: where-
fore shouldest thou create in vaine all the chil-
dren of men?
48 What man liueth, and shall not see death?
shall hee deliuer his soule from the hand of the
graue? Selah.
49 Lord, where are thy former mercies, *which*
thou swarest vnto Dauid in thy trueth?
50 Remember, O Lord, the rebuke of thy ser-
uants, which I beare in my [i] bosome of all the
mightie people.
51 For [k] thine enemies haue reproched *thee*,
O Lord, because they haue reproched the [l] foote-
steps of thine Annointed.
52 Praised *be* the Lord for euermore. So be
it, euen so be it.

h Seeing mans life is short, and thou hast created man to bestowe thy benefites vpon him, except thou hast to help, dea h will preuent thee.
i He meaneth that Gods enemies did not onely slander him behinde his backe: but also mocked him to his face, and as it were cast their iniuries in his bosome.
k So he calleth them that persecute the Church.
l They laugh at vs, which patiently wayte for the comming of thy Christ.

PSAL. XC.

1 *Moses in his prayer setteth before vs the eternall fauour of God toward his, 3 Who are neither admonished by the breuitie of their life, 7 Nor by his plagues to be thankefull, 12 Therefore Moses prayeth God to turne their hearts and continue his mercies toward them, and their posteritie for euer.*

A prayer of Moses, the [a] *man of God.*

Lord, thou hast bene our [b] habitation from ge-
neration to generation.
2 Before the [c] mountaines were made, and
before thou hadst formed the earth, and the
worlde, euen from euerlasting to euerlasting
thou art *our* God.
3 Thou [d] turnest man to destruction: againe
thou sayest, Returne, ye sonnes of Adam.
4 [e] For a thousand yeeres in thy sight *are* as
yesterday when it is past, & *as* a watch in ỹ night.
5 Thou hast [f] ouerflowed them: they are *as* a
sleepe: in the morning he groweth like the grasse:
6 In the morning it florisheth and groweth,
but in the euening it is cut downe and withereth.
7 For we [g] are consumed by thine anger, and
by thy wrath are we troubled.
8 Thou hast set our iniquities before thee, *and*
our secret sinnes in the light of thy countenance.
9 For all our dayes are past in thine anger:
we haue [h] spent our yeeres as a thought.
10 The time of our life *is* threescore yeeres and
ten, and if they be of strength, [i] fourescore yeres:
yet their strength *is* but labour and sorowe: for it
is cut off quickely, and we flee away.
11 [k] Who knoweth the power of thy wrath?
for according to thy feare *is* thine anger.
12 Teach vs so to number our dayes, that we
may apply *our* hearts vnto [l] wisedome.
13 Returne (O Lord, [m] how long?) and be
‖ pacified toward thy seruants.
14 Fill vs with thy mercie in the morning: so
shall we reioyce and be glad all our dayes.
15 Comfort vs according to the dayes that
thou hast afflicted vs, *and according* to the yeeres
that we haue seene euill.
16 [n] Let thy worke bee seene toward thy ser-
uants, and their glorie vpon their [o] children.
17 And let the [p] beautie of the Lord our God
be vpō vs, & [q] direct thou the worke of our hands
vpon vs, euen direct the worke of our hands.

a Thus the Scripture vseth to call the Prophets.
b Thou hast bene as an house and defence vnto vs in all our troubles & trauels now this foure hundreth yeeres.
c Thou hast chosen vs to be thy people before the foundations of the world were layed.
d Moses by lamenting the fraltie and shortnesse of mans life moueth God to pitie.
e Though man thinke his life long, which is in deede most short, yea, though it were a thousand yeeres: yet in Gods sight it is as nothing, & as the watch that lasteth but three houres.
f Thou takest them away suddenly as with a flood.
g Thou callest vs by thy rods to consider the shortnesse of our life, and for our sinnes thou abbridgest our daies.
h Our dayes are not onely short, but miserable, for as much as our sinnes dayly prouoke thy wrath.
i Meaning, according to the common state of life.
k If mans life for the breuitie be miserable, much more, if thy wrath lie vpon it, as they, which feare thee, onely know.
l Which is, by considering the shortnesse of our life, and by meditating the heauenly ioy.
m Meaning, wilt thou bee angry?
‖ *Or, take comfort in thy seruants.*
n Euen thy mercie which is thy chiefest worke.
o As Gods promises apperteined as well to their posteritie as to them, so Moses prayeth for the posteritie.
p Meaning that it was obscured, when he ceased to doe good to his Church.
q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 *Here is described in what assurance he liueth that putteth his whole trust in God, and committeth himselfe wholly to his protection in all tentations. 14 A promise of God to those that loue him, knowe him and trust in him, to deliuer them, and giue them immortall glorie.*

WHo so dwelleth in the [a] secrete of the
most High, shall abide in the shadowe of
the Almightie.
2 [b] I will say vnto the Lord, O mine hope,
and my fortresse: *he is* my God, in him wil I trust.
3 Surely he will deliuer thee from the [c] snare
of the hunter, *and* from the noysome pestilence.
4 Hee will couer thee vnder his wings, and
thou shalt be sure vnder his feathers: his [d] trueth
shall be thy shield and buckler.
5 [e] Thou shalt not be afraide of the feare of
the night, *nor* of the arrowe that flyeth by day:
6 *Nor* of the pestilence that walketh in the
darkenesse: *nor* of the plague that destroyeth at
noone day.
7 A thousand shall fall at thy side, and tenne
thousand at thy right hand, *but* it shall not come
neere thee.
8 Doubtlesse with thine [f] eyes shalt thou
beholde and see the reward of the wicked,
9 For thou *hast said*, The Lord *is* mine hope:
thou hast set the most High for thy refuge.
10 There shall none euill come vnto thee, nei-
ther shall any plague come neere thy tabernacle.
11 [g] For he shall giue his Angels charge ouer
thee to keepe thee in all thy wayes.
12 They shall beare thee in their hands, that
thou hurt not thy foote against a stone.
13 Thou shalt walke vpon the lyon and aspe:
the [h] yong lyon and the dragon shalt thou treade
vnder feete.
14 [i] Because he hath loued me, therefore wil I
deliuer him: I will exalt him because hee hath
knowen my Name.
15 He shall call vpon me, & I will heare him:
I will be with him in trouble: I will deliuer him,
and glorifie him.
16 With [k] long life will I satisfie him, and
shewe him my saluation.

a He that maketh God his defence and trust, shall perceiue his protection to be a most sure safegarde.
b Being assured of this protection, he prayeth vnto the Lord.
c That is, Gods helpe is most readie for vs, whether Satan assaile vs secretely, which he calleth a snare, or openly, which is here meant by the pestilence.
d That is, his faithfull keeping of promise to helpe thee in thy necessitie.
e The care that God hath ouer his, is most sufficient to defend them from all dangers.
f The godly shall haue some experience of Gods iudgements against the wicked, euen in this life, but fully they shall see it at that day, when all things shall be reneiled.
g God hath not appoynted euery man one Angel, but many to be ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without tempting God.
h Thou shalt not only be preserued from all euill, but ouercome it whether it be secret or open.
i To assure the faithfull of Gods protection, hee bringeth in God to confirme the same.
k For hee is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.

PSAL. XCII.

1 *This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God and to prayse him in his works: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish. 12 In the end is described the felicitie of the iust, planted in the house of God to prayse the Lord.*

A Psalme or song for the [a] *Sabbath day.*

IT is a good thing to praise the Lord, and to sing
vnto thy Name, O most High,
2 To declare thy louing kindenesse in the
[b] morning, and thy trueth in the night,
3 Vpon an [c] instrument of tenne strings, and
vpon the viole with the song vpon the harpe.
4 For thou, Lord, hast made me glad by thy
[d] workes, *and* I will reioyce in the workes of
thine handes.
5 O Lord, how glorious are thy workes! *and*
thy thoughts are very deepe.
6 An [e] vnwise man knoweth it not, and a

a Which teacheth that the vse of the Sabbath standeth in praising God, and not onely in ceasing from worke.
b For Gods mercie and fidelitie in his promises toward his, binde them to praise him continually both day and night.
c These instruments were then permitted, but at Christes comming abolished.
d Hee sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes.
e That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly perish.

foole doeth not vnderstand this,
7 (When the wicked grow as the grasse, and
all the workers of wickednesse doe flourish) that
they shall be destroyed for euer.
8 But thou, O Lord, art [f] most High for
euermore.
9 For loe, thine enemies, O Lord: for loe,
thine enemies shall perish: all the workers of
iniquitie shall be destroyed.
10 [g] But thou shalt exalt mine horne, like the
vnicornes, *and* I shalbe anointed with fresh oyle.
11 Mine eye also shall see *my desire* against
mine enemies: and mine eares shal heare *my wish*
against the wicked, that rise vp against me.
12 The righteous shall [h] flourish like a palme
tree, *and* shall grow like a cedar in Lebanon.
13 Such as bee planted in the house of the
Lord, shall flourish in the courtes of our God.
14 They shall still bring foorth fruite in *their*
[i] age: they shall be fat and flourishing,
15 To declare that the Lord my rocke is
righteous, and that none iniquitie *is* in him.

f Thy iudgements are most constant against the wicked, and passe our reach.
g Thou wilt strengthen them with al power, and blesse them with all felicitie.
h Though the faithfull seeme to wither and be cut downe by the wicked: yet they shall grow againe and flourish in the Church of God as the Cedars doe in mount Lebanon.
i The children of God shall haue a power aboue nature, and their age shall bring foorth most fresh fruits.

PSAL. XCIII.

1 Hee praiseth the power of God in the creation of the worlde, and beateth downe all people which lift them vp against his maiestie, 5 And prouoketh to consider his promises.

THe Lord [a] reigneth, *and* is clothed with ma-
iestie: the Lord is clothed, *and* girded with
power; the world also shall be established, that it
cannot be mooued.
2 Thy [b] throne is established of olde: thou
art from euerlasting.
3 [c] The floods haue lifted vp, O Lord: the
floods haue lifted vp their voyce: the floods lift
vp their waues.
4 The waues of the sea *are* marueilous
through the noyse of many waters, *yet* the Lord
on High is more mightie.
5 Thy [d] testimonies are very sure: holinesse
becommeth thine House, O Lord, for euer.

a As God by his power and wisedome hath made and gouerneth the world: so must the same be our defence against all enemies and dangers.
b Wherein thou sittest and gouernest the world.
c Gods power appeareth in ruling the furious waters.
d Besides Gods power and wisedome in creating and gouerning, his great mercie also appeareth in that he hath giuen his people his word and couenant.

PSAL. XCIIII.

1 He prayeth vnto God against the violence and arrogancie of tyrants, 10 Warning them of Gods iudgements. 12 Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, 23 Whom the Lord will destroy.

O Lord God [a] the auenger, O God the auen-
ger, shew thy selfe [b] clearely.
2 Exalt thy selfe, O Iudge of the world, *and*
render a reward to the proude.
3 Lord, how long shal the wicked, how long
shall the wicked [c] triumph?
4 They prate *and* speake fiercely: all the
workers of iniquitie vaunt themselues.
5 They [d] smite downe thy people, O Lord,
and trouble thine heritage.
6 They slay the widowe and the stranger, and
murther the fatherlesse.
7 [e] Yet they say, The Lord shall not see: nei-
ther will the God of Iaakob regard it.
8 Vnderstand ye vnwise among the people:
and ye fooles, when will ye be wise?
9 Hee that [f] planted the eare, shall he not
heare? or he that formed the eye, shall he not see?
10 Or he that chastiseth the [g] nations, shall he
not correct? hee that teacheth man knowledge,
shall he not knowe?
11 The Lord knoweth the thoughts of man,
that they are vanitie.
12 Blessed *is* the man whom thou [h] chastisest,
O Lord, and teachest him in thy Lawe,
13 That thou mayest giue him rest from the
dayes of euill, whiles the pitte is digged for the
wicked.
14 Surely the Lord will not faile his people,
neither will he forsake his inheritance.
15 For [i] iudgement shal returne to iustice, and
all the vpright in heart *shall follow* after it.
16 Who will rise vp with me against the wic-
ked? *or* who will take my part against the wor-
kers of iniquitie?
17 If the Lord had not [k] holpen me, my soule
had almost dwelt in silence.
18 When I said, [l] My foote slideth, thy mer-
cie, O Lord, stayed me.
19 In the multitude of my [m] thoughts in mine
heart, thy comfortes haue reioyced my soule.
20 Hath the throne of iniquitie [n] fellowship
with thee, which forgeth wrong for a Lawe?
21 They gather them together against the
soule of the righteous, and condemne the inno-
cent blood.
22 But the Lord is my refuge, and my God *is*
the rocke of mine hope.
23 And hee will recompense them their
wickednes, and [o] destroy them in their owne ma-
lice, *yea*, the Lord our God shall destroy them.

a Whose office it is to take vengeance on the wicked.
b Shew by effect that thou art Iudge of the world to punish the wicked.
c That is, bragge of their crueltie and oppression: or esteeme themselues aboue all other.
d Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs, if we see it so now, and therefore we must call to God, to take our cause in hand.
e He sheweth that they are desperate in malice, forasmuch as they feared not God, but gaue themselues wholly to do wickedly.
f He sheweth that it is impossible, but God should heare, see and vnderstand their wickednesse.
g If God punish whole nations for their sinnes it is meere folly for any one man, or els a fewe to thinke that God will spare them.
h God hath care ouer his, and chastiseth them, for their wealth, that they should not perish for euer with the wicked.
i God will restore the state and gouernement of things to their right vse, and then the godly shall followe him cheerefully.
k He complaineth of them, which would not helpe him to resist the enemies, yet was assured that Gods helpe would not faile.
l When I thought there was no way but death.
m In my trouble and distresse, I euer found thy present helpe.
n Though the wicked Iudges pretend iustice in oppressing the Church, yet they haue not that authoritie of God.
o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL. XCV.

1 An earnest exhortation to praise God. 4 For the gouernment of the world, and the election of his Church. 8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wildernesse: 11 For the which they might not enter into the land of promise.

COme, let vs reioyce vnto the Lord: let vs
sing [a] aloude vnto the rocke of our salua-
tion.
2 Let vs come before his face with prayse: let
vs sing loud vnto him with Psalmes.
3 For the Lord *is* a great God, and a great
King aboue all [b] gods.
4 In whose hande *are* the deepe places of
the earth, and the [c] heights of the mountaines
are his:
5 To whome the Sea *belongeth*: for he made
it, and his hands formed the dry land.
6 Come, let vs [d] worship and fall downe, and
kneele before the Lord our maker.
7 For he is our God, and we are the people of
his pasture, and the sheepe of his [e] hand: to day,
if ye will heare his voyce,
8 [f] Harden not your heart, as ‖ in Meribah,
and as in the day of ‖ Massah in the wildernesse.
9 Where your fathers * tempted me, proued
me, though they had seene my worke.
10 Fourtie yeeres haue I contended with *this*
generation, and said, They are a people that [g] erre
in heart, for they haue not knowen my wayes.
11 Wherefore I sware in my wrath, *saying*,
Surely they shall not enter into my [h] rest.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefely in the sacrifice of praise and thanksgiuing.
b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles which mans braine inuenteth.
c All things are gouerned by his prouidence.
d By these three words he signifieth one thing: meaning, that they must wholly giue themselues to serue God.
e That is, the flocke whome he gouerneth with his owne hand: he sheweth wherein they are Gods flocke: that is, if they heare his voyce.
f By the contemning of Gods word.
‖ *Or, in strife: whereof the place was called.* ‖ *Or, tentation, reade Exodus 17.*
* *Exodus 17.2. nombers 14.22.*
g They were without iudgement and reason.
h That is, into the land of Canaan, where he promised them rest.

PSAL.

PSAL. XCVI.

1 *An exhortation both to the Iewes and Gentiles to praise God, for his mercie. And this specially ought to be referred to the kingdome of Christ.*

SIng [a] vnto the Lord a new song: sing vnto the
Lord all the earth.
2 Sing vnto the Lord, *and* praise his Name: de-
clare his saluation from day to day.
3 Declare his glory among all nations, *and* his
wonders among all people.
4 For the Lord *is* [b] great and much to be prai-
sed: he is to be feared aboue all gods.
5 For all the gods of the people *are* || idoles:
but the Lord [c] made the heauens.
6 [d] Strength and glory *are* before him: power
and beautie *are* in his Sancturie.
7 Giue vnto the Lord, ye families of the peo-
ple: giue vnto the Lord glory and [e] power.
8 Giue vnto the Lord the glory of his Name:
bring [f] an offering, and enter into his courtes.
9 Worship the Lord in the glorious Sanctua-
rie: tremble before him all the earth.
10 Say among the [g] nations, The Lord reig-
neth: surely the world shalbe stable, *and* not moue,
and he shall iudge the people [h] in righteousnesse.
11 Let the heauens reioyce, and let the earth
be glad: let the sea roare, and all that therein is.
12 Let the field be ioyfull, and all that is in it:
let all the [i] trees of the wood then reioyce
13 Before the Lord: for he commeth, for hee
cometh to iudge the earth: he wil iudge the world
with righteousnes and the people in his trueth.

a The Prophet sheweth that the time shall come, that all nations shal haue occasion to prayse the Lord for the reueiling of his Gospel. b Seeing he will reueile himselfe to all nations contrary to their owne expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed. || Or, vanities. c Then the idoles, or whatsoeuer made not the heauens, are not God. d God cannot be knowen, but by his strength & glory: the signes whereof appeare in his Sanctuarie. e As by experience ye see that it is onely due vnto him. f By offering vp your selues wholy vnto God, declare that you worship him onely. g Hee prophecieth that the Gentiles shall be partakers with the Iewes of Gods promes. h He shall regenerate them anew with his Spirit, and restore them to the image of God. i If the insensible creatures shall haue cause to reioyce, when God appeareth, much more we, from whome he hath taken malediction and sinne.

PSAL XCVII.

1 *The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ,* 7 *Dreadfull to the rebels and idolaters,* 8 *And ioyfull to the iust, whome he exhorteth to innocencie,* 12 *To reioycing and thankesgiuing.*

THe [a] Lord reigneth: let the earth reioyce: let
the [b] multitude of the yles be glad.
2 [c] Cloudes and darkenes *are* rounde about
him: righteousnesse and iudgement *are* the foun-
dation of his throne.
3 There shall goe a fire before him, and burne
vp his enemies round about.
4 His lightnings gaue light vnto the worlde:
the earth sawe it and was [d] afraide.
5 The mountaines melted like waxe at the
presence of the Lord, at the presence of the Lord
of the whole earth.
6 The heauens declare his righteousnes, and al
the people see his glory.
7 [e] Confounded be all they that serue grauen
images, *and* that glory in idoles: worship him
[f] all ye gods.
8 Zion heard of it, and was glad: and the
[g] daughters of Iudah reioyced, because of thy
iudgements, O Lord.
9 For thou, O Lord, art most High aboue all
the earth: thou art much exalted aboue all gods.
10 Ye that [h] loue the Lorde, hate euill: hee
preserueth the soules of his Saints: he will deliuer
them from the hand of the wicked.
11 [i] Light is sowen for the righteous, and ioye
for the vpright in heart.
12 Reioyce ye righteous in the Lorde, and
giue thankes for his holy [k] remembrance.

a He sheweth that where God reigneth, there is all felicitie, and spirituall ioy. b For the Gospel shall not be onely preached in Iudea, but through all yles & countreis. c He is thus described to keepe his enemies in feare, which commonly contemne Gods power. d This feare bringeth not the wicked to true obedience, but maketh them to runne away from God. e He signifieth that Gods iudgements are in a readines to destroy the idolaters. f Let all that which is esteemed in the world, fall downe before him. g The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour. h Hee requireth two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance. i Though Gods deliuerance appeare not suddenly, yet it is sowen and laide vp in store for them. k Be mindefull of his benefits, and onely trust in his defence.

PSAL. XCVIII.

1 *An earnest exhortation to all creatures to praise the Lord for his power, mercie and fidelitie in his promes by Christ,* 10 *By whome he hath communicated his saluation to all nations.*

¶ *A Psalme.*

SIng [a] vnto the Lorde a new song: for he hath
done marueilous things: * his right hand, and
his holy [b] arme haue gotten him the victorie.
2 The Lord declared his [c] saluation: his righte-
ousnes hath he reueiled in the sight of the nations.
3 Hee hath [d] remembred his mercie and his
trueth towarde the house of Israel: all the ends of
the earth haue seene the saluation of our God.
4 All the earth, sing ye loude vnto the Lord:
crie out and reioyce, and sing prayses.
5 Sing praise to the Lord vpon the harpe, *euen*
vpon the harpe with a singing voyce.
6 With [e] shalmes and sound of trumpets sing
loude before the Lord the King.
7 Let the sea roare, and all that therein is, the
world, and they that dwell therein.
8 Let the floods clap their hands, *and* let the
mountaines reioyce together
9 Before the Lord: for he is come to iudge the
earth: with righteousnesse shal he iudge the world,
and the people with equitie.

a That is, some song newly made in token of their wonderfull deliuerance by Christ. * Isa. 59.16. b He preserueth his Church miraculously. c For the deliuerance of his Church. d God was moued by none other meanes to gather his Church of the Iewes and Gentiles, but because he would performe his promes. e By this repetition and earnest exhortation to giue prayses with instruments, and also of the domme creatures, he signifieth that the world is neuer able to praise God sufficienly for their deliuerance.

PSAL. XCIX.

1 *He commendeth the power, equitie, and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles,* 5 *And prouoketh them to magnifie the same and to serue the Lorde,* 6 *Following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.*

THe Lord reigneth, let the [a] people tremble:
he sitteth *betweene* the * Cherubims, let the
earth be mooued.
2 The Lord *is* great in Zion, and he is high a-
boue all the people.
3 They shall [b] prayse thy great and fearefull
Name (*for* it is holy)
4 And the kings power, that loueth iudge-
ment: *for* thou hast prepared equitie: thou hast
executed iudgemement and iustice in Iaakob.
5 Exalt the Lord our God, and fall downe be-
fore his [c] footestoole: *for* he is holy.
6 Moses and Aaron *were* among his Priestes,
[d] and Samuel among such as cal vpon his Name:
these called vpon the Lord, and he heard them.
7 Hee spake vnto them in the cloudie pillar:
they kept his testimonies, *and* the Lawe *that* hee
gaue them.
8 Thou heardest them, O Lord our God: thou
wast a fauourable God vnto them, though thou
didst take vengeance for [e] their inuentions.
9 Exalt the Lorde our God, and fall downe
before his holy Mountaine: for the Lorde our
God is holy.

a When God deliuereth his Church, all the enemies shall haue cause to tremble. * Exod. 25.22. b Though the wicked rage against God, yet the godly shall praise his Name and mightie power. c That is before his Temple or Arke, where he promised to heare, when they worshipped him, as nowe he promiseth his spirituall presence, wheresoeuer his Church is assembled. d Vnder these three he comprehendeth the whole people of Israel, with whome God made his promes. e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefites.

PSAL. C.

1 *He exhorteth all to serue the Lorde,* 3 *Who hath chosen vs and preserued vs,* 4 *And to enter into his assemblies to praise his Name.*

¶ *A Psalme of praise.*

SIng [a] ye loude vnto the Lord, all the earth.
2 Serue the Lord with gladnesse: come be-
fore him with ioyfulnesse.

a He prophecieth that Gods benefite in calling the Gentiles, shall be so great, that they shall haue wonderful occasion to prayse his mercie & reioyce.

 3 Knowe

3 Knowe ye that euen the Lorde is God: hee
hath [b] made vs, and not we our selues: *we are* his
people, and the sheepe of his pasture.
4 [c] Enter into his gates with praise, *and* into
his courts with reioycing: praise him *and* blesse
his Name.
5 For the Lord is good: his mercie *is* [d] euer-
lasting, and his trueth *is* from generation to ge-
neration.

b He chiefly meaneth, touching the spirituall regeneration, whereby wee are his sheepe and people.
c He sheweth that God will not be worshipped, but by that meanes, which he hath appointed. d He declareth that we ought neuer to be wearie in praysing him, seeing his mercies towards vs last for euer.

PSAL. CI.

1 Dauid describeth what gouernement he will obserue in his house and kingdome. 5 He wil punish and correct, by rooting foorth the wicked, 6 And cherishing the godly persons.

¶ *A Psalme of Dauid.*

I Will [a] sing mercie and iudgement: vnto thee,
O Lord, will I sing.
2 I will doe wisely in the perfite way, [b] till
thou commest to me: I wil walke in the vpright-
nes of mine heart in the middes of mine house.
3 I will set no wicked thing before mine eyes:
I hate [c] the worke of them that fall away: it shall
not cleaue vnto me.
4 A froward heart shall depart from me: I will
knowe none euill.
5 Him that priuily [d] slandereth his neighbour,
will I destroye: him that hath a proude looke and
hie heart, I cannot *suffer*.
6 Mine eyes *shalbe* vnto the [e] faithfull of the
land, that they may dwell with me: he that wal-
keth in a perfite way, he shall serue me.
7 There shall no deceitfull person dwell with-
in mine house: hee that telleth lies, shall not re-
maine in my sight.
8 [f] Betimes will I destroy all the wicked of the
land, that I may cut off all the workers of iniqui-
tie from the Citie of the Lord.

a Dauid considereth what maner of King he would be, when God should place him in the throne, promising openly, that he would be mercifull and iust.
b Though as yet thou deferrest to place me in the Kingly dignitie, yet will I giue my selfe to wisedome and vprightnesse being a priuate man.
c He sheweth that magistrates doe not their dueties, except they be enemies to all vice.
d In promising to punish these vices, which are most pernicious in them that are about Kings, hee declareth that hee will punish all.
e He sheweth what is the true vse of the sword: to punish the wicked and to maintaine the good. f Magistrates must immediatly punish vice, least it growe to farther inconuenience: and if heathen magistrates are bound to do this, howe much more they that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this praier was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 And the stabilitie of the Church.

¶ *A prayer [a] of the afflicted, when hee shall be in distresse, and poure foorth his meditation before the Lorde.*

O Lord, heare my prayer, and let my [b] cry come
vnto thee.
2 Hide not thy face from mee in the time of
my trouble: incline thine eares vnto me: when I
call, make hast to heare me.
3 For my dayes are [c] consumed like smoke,
and my bones are burnt like an herth.
4 Mine heat is smitten and withereth like
grasse, because I forgate [d] to eate my bread.
5 For the voyce of my groning my bones doe
cleaue to my skinne.
6 I am like a [e] pelicane of the wildernesse: I
am like an owle of the deserts.
7 I watch and am as a sparrow alone vpon the
house toppe.
8 Mine enemies reuile me dayly, *and* they that
rage against me, haue [f] sworne against me.
9 Surely I haue [g] eaten ashes as bread, and
mingled my drinke with weeping,
10 Because of thine [h] indignation and thy
wrath: for thou hast heaued mee vp, and cast me
downe.
11 My dayes *are* like a shadow that fadeth, and
I am withered like grasse.
12 But thou O Lord, doest [i] remaine for euer,
and thy remembrance from generation to gene-
ration.
13 Thou wilt arise *and* haue mercie vpon Zion:
for the time to haue mercie thereon, for the [k] ap-
pointed time is come.
14 For thy seruants delite in the [l] stones there-
of, and haue pitie on the dust thereof.
15 Then the heathen shall feare the Name of
the Lord, and al the Kings of the earth thy glory,
16 When the Lorde shall build vp Zion, *and*
shall appeare [m] in his glory,
17 *And* shall turne vnto the prayer of the de-
solate, and not despise their prayer.
18 This shall be written for the generation to
come: and the people, which shalbe [n] created,
shall prayse the Lord.
19 For he hath looked downe from the height
of his Sanctuarie: out of the heauen did the Lord
behold the earth,
20 That he might heare the mourning of the
prisoner, and deliuer the [o] children of death:
21 That they may declare the Name of the
Lorde in Zion, and his praise in Ierusalem,
22 When the people shalbe gathered [p] toge-
ther, and the kingdomes to serue the Lord.
23 Hee [q] abated my strength in the way, *and*
shortened my dayes.
24 *And* I said, O my God, take me not away
in the middes of my dayes: thy yeeres *endure* from
generation to generation.
25 Thou hast aforetime layde the foundation
of the earth, and the heauens *are* the worke of
thine handes.
26 [r] They shall perish, but thou shalt endure:
euen they all shall waxe olde as doeth a garment:
as a vesture shalt thou change them, and they shal
be changed.
27 But thou art the same, and thy yeeres shall
not faile.
28 The children of thy seruants shal continue,
and their seede shall stand [s] fast in thy sight.

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.
b He declareth that in our prayer we must liuely feele that, which wee desire and stedfastly beleeue to obteine.
c These excessiue kindes of speech shewe how much the affliction of the Church ought to wound the hearts of the godly.
d My sorowes were so great, that I passed not for mine ordinarie foode. e Euer mourning, and solitarie, casting out fearefull cries. f Haue conspired my death.
g I haue not fallen out of my mourning to take my refection.
h He sheweth that the affliction did not onely thus mooue him, but chiefly the feeling of Gods displeasure.
i Howsoeuer we be fraile: yet thy promes is sure and the remembrance thereof shall confirme vs for euer.
k That is, the seuentie yeeres, which by the Prophet Ieremie thou diddest appoint, Iere.29.12.
l The more that the Church is in miserie and desolation, the more ought the faithfull to loue & pitie it.
m That is, when hee shall haue drawen his Church out of the darkenes of death.
n The deliuerance of the Church is a most excellent benefite, & therefore he compareth it to a new creation: for in their banishment the body of ye Church seemed to haue bene dead, which by deliuerance was as it were created anewe.
o Who now in their banishment could looke for nothing but death.
p Hee sheweth that Gods Name is neuer more praysed, then when religion florisheth and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ, which was promised. q The Church lament that they see not the time of Christ, but haue but fewe yeeres and short dayes. r If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer. s Seeing thou hast chosen thy Church out of the worlde, and ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

1 He prouoketh all to prayse the Lorde, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender Father towardes his children. 14 The frailtie of mans life. 20 An exhortation to man and Angels praise the Lord.

¶ A Psalme *to Dauid.*

MY soule, [a] praise thou the Lorde, and all that
is within me, *praise* his holy Name.
2 My soule, praise thou the Lorde, and forget
not all his benefites.
3 Which [b] forgiueth all thine iniquitie, and
healeth all thine infirmities.
4 Which redeemeth thy life from the [c] graue,
and crowneth thee with mercie and compassions.

a He wakeneth his dulnesse to praise God, shewing that both vnderstanding, affections, minde and heart are too litle to set foorth his praise.
b This is the beginning and chiefest of all benefites: remission of sinne. c For before that we haue remission of our sinnes, we are as dead men in the graue.

5 Which

5 Which satisfieth thy mouth w good things:
and thy d youth is renued like the eagles.
6 The Lord executeth righteousnes & iudge-
ment to all that are oppressed.
7 He made his wayes knowen vnto e Moses,
and his workes vnto the children of Israel.
8 The Lord is full of compassion and mercie,
slowe to anger and of great kindnesse.
9 He will not alway f chide, neither keepe *his*
anger for euer.
10 He hath not g dealt with vs after our sinnes,
nor rewarded vs according to our iniquities.
11 For as high as the heauen is aboue ÿ earth,
so great is his mercie toward them that feare him.
12 As farre as h the East is from the West: so
farre hath he remooued our sinnes from vs.
13 As a father hath compassion on his chil-
dren, so hath the Lorde compassion on them that
feare him.
14 For he knoweth whereof we be made: hee
remembreth that we are but dust.
15 The dayes of i man are as grasse: as a flowre
of the field, so florisheth he.
16 For the wind goeth ouer it, and it is gone,
and the place thereof shall know it no more.
17 But the louing kindnesse of the Lord *endu-*
reth for euer and euer vpon them that feare him,
and his k righteousnesse vpon childrens children,
18 Vnto them that keepe his l couenant, and
thinke vpon his commandements to doe them.
19 The Lord hath prepared his throne in hea-
uen, and his Kingdome ruleth ouer all.
20 Prayse the Lord, ye m his Angels, that excel
in strength, that do his commandement in obey-
ing the voyce of his worde.
21 Prayse the Lord all ye his hosts, ye his ser-
uants that doe his pleasure.
22 Prayse the Lord all ye his works, in all pla-
ces of his dominion: my soule, prayse thou the
Lorde.

d As the eagle, when her beake ouergroweth, sucketh blood, and so is renued in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.
e As to his chiefe minister and next to his people.
f He sheweth first his seuere iudgement, but so soone as the sinner is humbled, he receiueth him to mercie.
g We haue prooued by continuall experience, that his mercie hath euer preuailed against our offences.
h As great as the world is, so full is it of signes of Gods mercie toward his faithfull when he hath remooued their sinnes.
i He declareth that man hath nothing in himselfe to moue God to mercie, but onely the confession of his infirmitie and miserie.
k His iust and faithfull keeping of his promise.
l To whom he giueth grace to feare him, and to obey his word.
m In that that we, which naturally are slow to prayse God, exhort the Angels, which willingly do it, we stirre vp our selues to consider our duetie, and awake out of our sluggishnesse.

PSAL. CIIII.

1 *An excellent Psalme to prayse God for the creation of the world, and the gouernance of the same by his maruelous prouidence.* 35 *Wherein the Porophet prayeth against the wicked, who are occasions that God diminisheth his blessings.*

My soule, prayse thou the Lord: O Lorde my
God, thou art exceeding great, thou art a clo-
thed with glorie and honour.
2 Which couereth himselfe with light, as with
a garmēt, *and* spreadeth ÿ heauens like a curtaine.
3 Which layeth the beames of his chambers
in the waters, and maketh the clouds his chariot,
and walketh vpon the wings of the wind.
4 Which b maketh his spirits his messengers,
and a flaming fire his ministers.
5 He set the earth vpon her foundations, so
that it shall neuer moue.
6 Thou coueredst it with the c deepe as with
a garment: the d waters woulde stand aboue the
mountaines.
7 *But* at thy rebuke they flee: at the voyce of
thy thunder they haste away.
8 *And* the mountaines ascend, *and* the valleis
descend to the place which thou hast established
for them.
9 *But* thou hast set them a bounde, which
they shall not passe: they shall not returne to co-
uer the earth.
10 Hee sendeth the springs into the valleis,
which runne betweene the mountaines.
11 They shall giue drinke to all the e beasts of
the field, & the wild asses shal quench their thirst.
12 By these f springs shal the foules of the hea-
uen dwell, and sing among the branches.
13 Hee watereth the mountaines from his
g chambers, *and* the earth is filled with the fruite
of thy workes.
14 He causeth grasse to growe for the cattell,
and herbe for the vse of h man, that he may bring
forth bread out of the earth,
15 And wine *that* maketh glad the heart of
man, *and* oyle to make the face to shine, and
bread *that* strengthened mans heart.
16 The high trees are satisfied, *euen* the cedars
of Lebanon, which he hath planted,
17 That ÿ birds may make their nestes there:
the storke dwelleth in the firre trees.
18 The high mountaines *are* for the ‖ goates:
the rocks *are* are a refuge for the conies.
19 He appoynted the i moone for certaine sea-
sons: k the sunne knoweth his going downe.
20 Thou makest darkenesse, and it is night,
wherein all the beastes of the forest creepe forth.
21 The lions roare after their pray, and seeke
their meate l at God.
22 *When* the sunne riseth, they retire, and
couche in their dennes.
23 m *Then* goeth man forth to his worke, and
to his labour vntill the euening.
24 O Lord, how n manifolde are thy workes!
in wisedome hast thou made them all: the earth is
full of thy riches.
25 *So is* this sea great and wide: *for* therein *are*
things creeping innumerable, both small beastes
and great.
26 There goe the ships, *yea*, that ‖ Leuiathan,
whom thou hast made to play therein.
27 o All these waite vpon thee, that thou maiest
giue them foode in due season.
28 Thou giuest it to them, *and* they gather it:
thou openest thine hand, *and* they are filled with
good things.
29 *But if* thou p hide thy face, they are trou-
bled: *if* thou take away their breath, they dye and
returne to their dust.
30 *Againe if* thou q send forth thy spirit, they
are created, & thou renuest the face of the earth.
31 Glorie be to the Lord for euer: let the Lord
reioyce in his workes.
32 He looketh on the earth and it trembleth:
he toucheth the mountaines, and they r smoke.
33 I will sing vnto the Lord *all* my life. I will
praise my God, while I liue.
34 Let my wordes be acceptable vnto him: I
will reioyce in the Lord.
35 Let the sinners bee s consumed out of the
earth, and the wicked till there be no more: O my
soule, praise thou the Lord. Prayse ye the Lord.

a The Prophet sheweth that we neede not to enter into the heauens to seeke God, for asmuch as all the order of nature, with the proprietie and placing of the elements, are most liuely mirrours to see his maiestie in.
b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Ebre. 1. 7. beholdeth in this glasse howe the very Angels also are obedient to his commaundement.
c Thou makest the sea to be an ornament vnto the earth.
d If by thy power thou diddest not bridle the rage of the waters, it were not possible but the whole world should be destroyed.

e If God prouide for the very beasts, much more will he extende his prouident care to man.
f There is no part of the world so barren, where most euident signes of Gods blessings appeare not.
g From the cloudes.
h He describeth Gods prouident care ouer man, who doeth not onely prouide necessarie things for him, as herbes and other meate: but also things to reioyce and comfort him, as wine and oyle or ointments.
‖ Or, does, roes, and such like.
i As to separate the night from the day, and to note dayes, moneths and yeeres.
k That is, by his course, either farre or neere, it noteth sommer, winter and other seasons.
l That is, they onely finde meate according to Gods prouidence, who careth euen for the brute beasts.
m To wit, when the day springeth, for the light is as it were a shielde to defend man against the tyrannie and fiercenesse of beastes.
n He confesseth that no tongue is able to expresse Gods works, nor minde to comprehend them.
‖ Or, whale.
o God is a most nourishing Father, who prouideth for all creatures their dayly foode.
p As by thy presence all things haue life: so, if thou withdrawe thy blessings, they all perish.
q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we are restored to life by the power of our Creator.
r Gods mercifull face giueth strength to the earth, so his seuere countenance burneth the mountaines.
s Who infect the world, and so cause God that he cannot reioyce in his workes.

PSAL. CV.

1 *Hee prayseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe: and hauing chosen them, ceaseth not to doe them good, euen for his promise sake.*

Prayse

a For as much as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to shew themselues mindfull by thankesgiuing.
b By the strength and face, he meaneth the Arke where God declared his power and his presence.
c Which he hath wrought in the deliuerance of his people.
d Because his power was thereby as liuely declared, as if he should haue declared it by mouth.
e The promise which God made to Abraham to be his God, and the God of his seede after him, he renued and repeated it againe to his seede after him.
f He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers.
g That is, the King of Egypt and the King of Gerar, Gene. 12.17. and 20.3.
h Those whome I haue sanctified to be my people.
i Meaning the old fathers, to whom God shewed him selfe plainely, and who were setters forth of his word.
k Eyther by sending scarcitie, or by taking away the strength and nourishment thereof.
l So long he suffered aduersitie as God had appointed, and till he had tryed sufficiently his patience.
m That the very princes of the countrey should be at Iosephs commandement and learne wisedome at him.
n So it is in God, eyther to mooue the heartes of the wicked to loue or to hate Gods children.

PRayse the Lord, *and* call vpon his Name: a de-
clare his works among the people.
2 Sing vnto him, sing prayse vnto him, *and*
talke of all his wonderous workes.
3 Reioyce in his holy Name: let the heart of
them that seeke the Lord, reioyce.
4 Seeke the Lord and his b strength: seeke his
face continually.
5 Remember his c marueilous workes, that
hee hath done, his wonders, and the d iudgements
of his mouth,
6 Ye seede of Abraham his seruant, ye chil-
dren of Iaakob, which are his elect.
7 He is the Lorde our God: his iudgements
are through all the earth.
8 He hath alway remembred his couenant, *&*
promes, that he made to a thousand generations,
9 *Euen* that which he e made with Abraham,
and his oth vnto Izhak:
10 And *since* hath confirmed it to Iaakob for a
lawe, *and* to Israel for an euerlasting couenant,
11 Saying, f Vnto thee will I giue the land of
Canaan, the lot of your inheritance.
12 Albeit they were fewe in nomber, *yea* very
fewe and strangers in the land,
13 And walked about from nation to nation,
from *one* kingdome to another people,
14 *Yet* suffered he no man to do them wrong,
but reprooued g Kings for their sakes, *saying*,
15 Touch not mine h anointed, and doe my
i Prophets no harme.
16 Moreouer, he called a famine vpon the
land, *and* vtterly brake the k staffe of bread.
17 *But* he sent a man before them: Ioseph was
sold for a slaue.
18 They held his fette in the stockes, *and* he
was laid in yrons,
19 Vntill l his appointed time came, *and* the
counsell of the Lord had tryed him.
20 The King sent and loosed him: *euen* the Ru-
ler of the people deliuered him.
21 He made him lord of his house, and ruler of
all his substance,
22 That he shoulde binde his m princes vnto
his will, and teacheth his Ancients wisedome.
23 Then Israel came to Egypt, and Iaakob was
a stranger in the land of Ham.
24 And he increased his people exceedingly,
and made them stronger then their oppressours.
25 n He turned their heart to hate his people,
and to deale craftily with his seruants.
26 *Then* sent he Moses his seruant, *and* Aaron
whome he had chosen.
27 They shewed among them the message of
his signes, and wonders in the land of Ham.
28 He sent darkenesse, and made it darke: and
they were not o disobedient vnto his commission.
29 * He turned their waters into blood, and
slewe their fish.
30 *Their land brought foorth frogs, *euen* in
their kings chambers.
31 He p spake, and there came swarmes of
flies *and* lice in all their quarters.
32 He gaue them q haile for raine, *and* flames
of fire in their land.
33 Hee smote their vines also and their figge

o Meaning, Moses and Aaron. *Exod. 7.20. *Exod. 8.6. p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake. q It was strange to see raine in Egypt, much more it was fearefull to see hayle.

trees, and brake downe the trees in their coastes.
34 r He spake and the grashoppers came, and
caterpillers innumerable,
35 And did eate vp all the grasse in their land,
and deuoured the fruit of their ground.
36 * He smote also all the first borne in their
land, *euen* the beginning of all their strength.
37 He brought thē forth also with siluer & gold,
and there was s none feeble among their tribes.
38 Egypt was t glad at their departing: for the
feare of them had fallen vpon them.
39 He spred a cloud to be a couering, and fire
to giue light in the night.
40 They u asked, and he brought quailes, and
he filled them with the bread of heauen.
41 He opened the rocke, and the waters flow-
ed out, *and* raine in the drye places *like* a riuer.
42 For he remembred his holy x promise to A-
braham his seruant,
43 And hee brought foorth his people with
y ioy, *and* his chosen with gladnesse,
44 And gaue them ÿ lands of the heathen, and
they tooke the labours of ÿ people in possession,
45 That they might z keepe his statutes, and
obserue his Lawes. Prayse the Lord.

r He sheweth that all creatures are armed against man, when God is his enemie: for at his commandement the grashoppers destroyed the land.
*Exod. 12.29.
s When their enemies felt Gods plagues, his children by his prouidence were exempted.
t For Gods plagues caused them rather to depart with the Israelites, then with their liues.
u Not for necessitie, but for satisfying of their lust.
x Which he confirmeth to the posteritie, in whom after a sort the dead liue and enioy the promises.
y When the Egyptians lamented and were destroyed. z This is the end, why God preserueth his Church, because they should worship, and call vpon him in this world.

PSAL. CVI.

1 *The people dispersed vnder Antiochus doe magnifie the goodnesse of God among the iust and repentant:* 4 *Desiring to be brought againe into the lande by Gods mercifull visitation.* 8 *And after the manifold marueiles of God wrought in their deliuerance foorth of Egypt, and the great ingratitude of the people rehearsed,* 47 *They doe pray and desire to be gathered from among the heathen, to the intent they may prayse the Name of the God of Israel.*

¶ *Prayse ye the Lord.*

PRayse a ye the Lord because he is good, for his
mercie *endureth* for euer.
2 Who can expresse the noble actes of the
Lord, *or* shewe forth all his prayse?
3 Blessed *are* they that b keepe iudgement,
and doe righteousnesse at all times.
4 Remember me, O Lorde, with the c fauour
of thy people: visite me with thy saluation,
5 That I may see the felicitie of thy chosen,
and reioyce in the ioy of thy people, and glorie
with thine inheritance.
6 We haue d sinned with our fathers: we
haue committed iniquitie, *and* done wickedly.
7 Our fathers vnderstoode not thy wonders
in Egypt, neyther remembred they the multitude
of thy mercies, but rebelled at the Sea, *euen* at the
red Sea.
8 Neuerthelesse he e saued them for his Names
sake, that he might make his power to be knowen.
9 And he rebuked the red Sea, and it was dry-
ed vp, and he led them in the deepe, as in the wil-
dernesse.
10 And he saued them from ÿ aduersaries hand,
and deliuered them from the hand of the enemie.
11 * And ÿ waters couered their oppressours:
not one of them was left.
12 Then f beleeued they his wordes, *and* sang
prayse vnto him.
13 But incontinently they forgate his works:
they waited not for his g counsell.

a The Prophet exhorteth the people to prayse God for his benefites past, that thereby their mindes may be strengthened against all present troubles and despaire.
b He sheweth that it is not ynough to prayse God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou bearest to thy people, extend vnto me, that thereby I may be receiued into the number of thine.
d By earnest confession aswell of their owne, as of their fathers sinnes, they shewe that they had hope that God according to his promise would pitie them.
e The inestimable goodnesse of God appeareth in this, that he would change the order of nature, rather then his people shoulde not be deliuered, although they were wicked. *Exo. 14.27. f The wonderful workes of God caused them to beleeue for a time, and to prayse him. g They would preuent his wisedome and prouidence.

14 But lusted with concupiscence in the wil-
dernesse, and tempted God in the desert.
15 Then he gaue them their desire: but he sent
h leannesse into their soule.
16 They enuied Moses also in the tentes, *and*
Aaron the holy one of the Lord.
17 *Therefore* the earth opened & i swallowed
vp Dathan, and couered the company of Abiram.
18 And the fire was kindled in their assembly:
the flame burnt vp the wicked.
19 They made a calfe in Horeb, and worship-
ped the molten image.
20 Thus they turned their k glory into the si-
militude of a bullocke, that eateth grasse.
21 They forgate God their Sauiour, which
had done great things in Egypt,
22 Wonderous workes in the land of Ham,
and fearefull things by the red Sea.
23 Therefore he minded to destroy them, had
l not Moses his chosen stood in the breach before
him to turne away his wrath, lest hee should de-
stroy *them*.
24 Also they contemned that m pleasant land,
and beleeued not his worde,
25 But murmured in their tentes, *and* hearke-
ned not vnto the voyce of the Lord.
26 Therefore n he lifted vp his hand against
them, to destroy them in the wildernesse,
27 And to destroy their seede among the nati-
ons, & to scatter them throughout the countries.
28 They ioyned themselues also vnto o Baal-
peor, and did eate the offrings of the p dead.
29 Thus they q prouoked *him* vnto anger with
their owne inuentions, and the plague brake in
vpon them.
30 But r Phinehas stoode vp, and executed
iudgement, and the plague was staied.
31 *And it was s imputed vnto him for righte-
ousnesse from generation to generation for euer.
32 They angred him also at the waters of
* Meribah, so that t Moses was punished for their
sakes,
33 Because they vexed his spirite, so that hee
spake vnaduisedly with his lippes.
34 Neither destroyed they the people, as the
Lord had commaunded them,
35 But were mingled among the heathen, and
learned their workes,
36 And serued their idoles, which were their
ruine.
37 Yea, they offered their u sonnes, and their
daughters vnto deuils,
38 And shed innocent blood, *euen* the blood
of their sonnes, and of their daughters, whom they
offered vnto the idoles of Canaan, and the lande
was defiled with blood.
39 Thus were they stained with their owne
workes, and went x a whoring with their owne
inuentions.
40 Therefore was the wrath of the Lord kind-
led against his people, and he abhorred his owne
inheritance.
41 And hee gaue them into the hand of the
heathen: and they that hated them, were lordes
ouer them.
42 Their enemies also oppressed them, and

h The abundance y God gaue them, profited not, but made them pine away, because God cursed it.
i By the greatnes of the punishment the haynous offence may be considered: for they that rise against Gods ministers, rebell against him.
k Hee sheweth that all idolaters renounce God to be their glorie, when in steade of him they worship any creature, much more wood, stone, metall or calues.
l If Moses by his intercession had not obtained Gods fauour against their rebellions.
m That is, Canaan, which was as it were an earnest penie of the heauenly inheritance.
n That is, hee sware. Sometime also it meaneth to punish.
o Which was the Idole of the Moabites.
p Sacrifices offered to the dead idoles.
q Signifying, that whatsoeuer man inuenteth of himselfe to serue God by, is detestable and prouoketh his anger.
r When all other neglected Gods glorie, he in his zeale killed the adulterers and preuented Gods wrath.
*Num.25.12.
s This acte declared his liuely faith, and for his faithes sake was accepted.
*Num.20.13. psal.95.8.
t If so notable a Prophet of God escape not punishment though others prouoked him to sinne, how much more shall they be subiect to Gods iudgement, which cause Gods children to sinne?
u Hee sheweth how monstrous a thing idolatrie is, which can winne vs to things abhorring to nature, whereas Gods worde cannot obteine most small things. x Then true chastitie is to cleaue wholely and onely vnto God.

they were humbled vnder their hand.
43 Many y a time did hee deliuer them, but
they prouoked him by their counsels: therefore
they were brought downe by their iniquities.
44 Yet he sawe when they were in affliction,
and he heard their crie.
45 And he remembred his couenant towarde
them, and z repented according to the multitude
of his mercies,
46 And gaue them fauour in the sight of all
them that led them captiues.
47 Saue vs, O Lorde our God, and a gather vs
from among the heathē, that we may praise thine
holy Name, and glory in thy prayse.
48 Blessed *be* the Lorde God of Israel for euer
and euer, and let all the people say, So be it. Praise
yᵉ the Lord.

y The Prophet sheweth that neither by menaces, nor promises we can come to God, except we be altogether newly reformed, and that his mercie ouercome and hide our malice.
z Not that God is changeable in him selfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiueth vs.
a Gather thy Church, which is dispersed, and giue vs constancie vnder the crosse, that with one consent wee may all prayse thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lorde, and gathered vnto him, to giue thankes. 9 For this mercifull prouidence of God, gouerning all things at his good pleasure, 20 Sending good and euill, prosperitie and aduersitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

PRaise a the Lorde, because he is good: for his
mercie *endureth* for euer.
2 Let them, b which haue bene redeemed of
the Lord, shew how he hath deliuered them from
the hand of the oppressour,
3 And gathered them out of the lands, from
the East and from the West, from the North and
from the ‖ South.
4 *When* they wandred in the desert *and* wil-
dernesse out of the way, *and* founde no citie to
dwell in,
5 c Both hungry *and* thirstie, their soule fain-
ted in them.
6 Then they cried vnto the Lord in their trou-
ble, & he deliuered them from their distresse,
7 And led them forth by the right way, that
they might goe to a citie of habitation.
8 Let them *therefore* confesse before the Lord
his louing kindnesse, and his wonderfull workes
before the sonnes of men.
9 For he satisfied the thirstie soule, and filled
the hungrie soule with goodnesse.
10 They that dwell in darkenesse and in the
shadowe of death, being bounde in miserie and
yron,
11 Because they d rebelled against the wordes
of the Lorde, and despised the counsell of the
most High,
12 When he humbled their heart with heaui-
nes, *then* they fell downe and there was no helper.
13 Then they e cryed vnto the Lorde in their
trouble, & he deliuered them from their distresse.
14 He brought them out of darkenesse, & *out*
of the shadowe of death, and brake their bandes
asunder.
15 Let them *therefore* confesse before the
Lorde his louing kindnesse, and his wonderfull
workes before the sonnes of men.
16 For he hath broken the f gates of brasse,
and brast the barres of yron asunder.
17 g Fooles by reason of their transgression,

a This notable sentence was in the beginning vsed, as the foote or tenour of the song, which was oftentimes repeated.
b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.
‖ *Or, from the sea: meaning the red sea, which is on the South part of the land.*
c Hee sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, and also exhorteth them that are deliuered, to be mindefull of so great a benefite.
d Then the true way to obey God, is to followe his expresse commandement: also hereby all are exhorted to descende into themselues, forasmuch as none are punished, but for their sinnes.
e Hee sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other meanes.
f When there seemeth to mans iudgement no recouerie, but all things are brought to despaire, then God chiefly sheweth his mightie power. g They that haue no feare of God, by his sharpe roddes are brought to call vpon him, and so finde mercie.

and because of their iniquities are afflicted.
18 Their soule abhorreth all meate, and they
are brought to deaths doore.
19 Then they crie vnto the Lord in their trou-
ble, *and* he deliuereth them from their distresse.
20 [h] He sendeth his worde and healeth them,
and deliuereth them from their [i] graues.
21 Let them *therefore* confesse before the
Lord his louing kindnesse, and his wonderfull
workes before the sonnes of men,
22 And let them offer sacrifices of [k] praise, and
declare his workes with reioycing.
23 They that goe downe to the [l] sea in ships,
and occupie by the great waters,
24 They see the workes of the Lord, and his
wonders in the deepe.
25 For he commaundeth and raiseth the stor-
mie winde, and it lifteth vp the waues thereof.
26 They mount vp to the heauen, *and* descend
to the deepe, so ỳ their soule [m] melteth for trouble.
27 They are tossed to and fro, and stagger like
a drunken man, and all their [n] cunning is gone.
28 Then they cry vnto the Lord in their trou-
ble, *and* he bringeth them out of their distresse.
29 He turneth the storme to calme, so that the
waues thereof are still.
30 When they are [o] quieted, they are glad,
and hee bringeth them vnto the hauen, where
they would be.
31 Let them *therefore* confesse before the Lord
his louing kindnesse, and his wonderfull workes
before the sonnes of men.
32 And let them exalt him in the [p] Congrega-
tion of the people, and praise him in the assembly
of the Elders.
33 He turneth the floods into a wildernesse,
and the springs of waters into drinesse,
34 *And* a fruitfull land into ‖ barrennesse for
the wickednesse of them that dwell therein.
35 *Againe* he [q] turneth ỳ wildernes into pooles
of water, and the drie land into water springs.
36 And there he placeth the hungry, and they
build a citie to dwell in,
37 And sowe the fieldes, and plant vineyards,
which bring foorth fruitfull [r] increase.
38 For he blesseth them, and they multiply ex-
ceedingly, and he diminisheth not their cattell.
39 [f] Againe *men* are diminished, and brought
lowe by oppression, euill and sorowe.
40 He powreth [t] contempt vpon princes, and
causeth them to erre in desert places out of ỳ way.
41 Yet he raiseth vp the poore out of miserie,
and maketh him families like a flocke of sheepe.
42 The [u] righteous shall see it, and reioyce,
and all iniquitie shall stoppe her mouth.
43 Who is wise that hee may obserue these
things? for they shal vnderstand the louing kind-
nesse of the Lord.

h By healing them hee declareth his good will toward them.
i Meaning their diseases, which had almost brought them to the graue and corruption.
k Praise and confession of Gods benefites are the true sacrifices of the godly.
l He sheweth by the sea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were from a thousand deathes.
m Their feare and danger is so great.
n When their arte and meanes faile them, they are compelled to confesse that onely Gods prouidence doth preserue them.
o Though before euery drop seemed to fight one against another, yet at his commandement they are as still, as though they were frosen.
p This great benefite ought not only to be considered particularly, but magnified in all places & assemblies.
‖ Or, saltnesse.
q For the loue that he beareth to his Church he changeth the order of nature for their commoditie.
r Continuall increase and yeerely.
f As God by his prouidence doeth exalt men so doeth he a so humble them by afflictions to know themselues.
t For their wickednes & tyrannie he causeth the people and subiects to contemne them.
u They, whose faith is lightened by Gods Spirite, shall reioyce to see Gods iudgements against the wicked and vngodly.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the seuen and fiftieth and the sixtieth. The matter here conteined is, 1 That Dauid giueth himselfe with heart and voyce to praise the Lorde, 7 And assureth himselfe of the promes of God concerning his kingdome ouer Israel, and his power against other nations: 11 Who though he seeme to forsake vs for a time, yet he alone will in the ende cast downe our enemies.

A song or Psalme of Dauid.

O God, mine heart *is* [a] prepared, so *is* ‖ my
tongue: I will sing and giue praise.
2 Awake viole and harpe: I will awake early.
3 I will praise thee, O Lord, among the [b] peo-
ple, and I will sing vnto thee among the nations.
4 For thy mercy is great aboue the heauens,
and thy trueth vnto the cloudes.
5 [c] Exalt thy selfe, O God, aboue the heauens,
and *let* thy glory *be* vpon all the earth,
6 That thy beloued may be deliuered: [d] helpe
with thy right hand and heare me.
7 God hath spoken in his [e] holinesse: *there-
fore* I will reioyce, I shall deuide Shechem and
measure the valley of Succoth.
8 Gilead *shalbe* mine, *and* Manasseh *shalbe*
mine: Ephraim also *shalbe* the strength of mine
head: Iuda *is* my lawgiuer.
9 * Moab *shalbe* my washpot: ouer Edom wil
I cast out my shoe: vpon Palestina wil I triumph.
10 Who will leade mee into the strong citie?
who will bring me vnto Edom?
11 [f] Wilt not thou, O God, *which* haddest for-
saken vs, and diddest not goe forth, O God, with
our armies?
12 Giue vs helpe against trouble: for vaine is
the helpe of man.
13 Through God we shal doe valiantly: for he
shall treade downe our enemies.

a This earnest affection declareth that hee is free from hypocrisie, and that sluggishnesse stayeth him not. ‖ Or, my glory, because it chiefly setteth forth the glory of God.
b He prophecieth of ỳ calling of the Gentiles, for except they were called, they could not heare the goodnesse of God.
c Let all the world see thy iudgements, in that that thou art God ouer all, and so confesse that thou art glorious.
d When God by his benefites maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer, to desire him to continue and finish his graces.
e As hee hath spoken to Samuel concerning me, so will he shew him selfe constant, and holy in his promes, so that these nations following shall be subiect vnto me. * Psal. 60. 8. f From the sixt verse of this Psalme vnto the last, reade the exposition in the lx Psalme, and fift verse.

PSAL. CIX.

1 Dauid being falsly accused by flatterers vnto Saul, prayeth God to helpe him & to destroy his enemies. 8 And vnder them he speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered that his enemies may knowe the worke to be of God. 30 Then doeth he promise to giue prayses vnto God.

To him that excelleth. A Psalme of Dauid.

HOlde not thy tongue, O God of my [a] praise.
2 For the mouth of the wicked, and the
mouth *full* of deceite are opened vpon me: they
haue spoken to me with a lying tongue.
3 They compassed me about also with wordes
of hatred, and fought against me without a cause.
4 For my friendship they were mine aduersa-
ries, [b] but I gaue my selfe to prayer.
5 And they haue rewarded me euill for good,
and hatred for my friendship.
6 [c] Set thou the wicked ouer him, and let the
aduersarie stand at his right hand.
7 When he shalbe iudged, let him be condem-
ned, and let his [d] prayer be turned into sinne.
8 Let his dayes be fewe, and let another take
his [e] charge.
9 Let his children be fatherlesse, and his wife
a widowe.
10 Let his children be vagabonds and beg and
seeke *bread, comming out* of their places destroied.
11 Let [f] the extortioner catch all that he hath,
and let the strangers spoile his labour.
12 Let there be none to extend mercie vnto
him: neither let there be any to shew mercie vp-
on his fatherlesse children.
13 Let his posteritie be destroyed, *and* in the
generation following let their name be put out.
14 [g] Let the iniquitie of his fathers be had in
remembrance with the Lord: and let not the sinne
of his mother be done away.
15 *But* let them alway be before the Lorde,
that he may cut off their memoriall from ỳ earth.

a Though all the worlde condemne me, yet thou wilt approue mine innocencie, and that is a sufficient prayse to me.
b To declare that I had none other refuge, but thee, in whome my conscience was at rest.
c Whether it were Doeg or Saul, or some familiar friend that had betraied him, he praieth not of priuate affection, but moued by Gods Spirite, that God would take vengeance vpon him.
d As to the elect all things turne to their profite: so to the reprobate the those things that are good, turne to their damnation.
e This was chiefly accomplished in Iudas, Actes 1.20.
f Hee declareth that the curse of God lieth vpon the extortioners, who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iust iudgement depriued of all. g Thus punisheth the Lorde to the thirde and fourth generation the wickednesse of the parents in their wicked children.

16 Because [h] he remembred not to shew mer-
cie, but persecuted the afflicted and poore man,
and the sorowfull hearted to slay him.
17 As he loued cursing, [i] so shall it come vnto
him, *and* as he loued not blessing, so shall it bee
farre from him.
18 As hee clothed himselfe with cursing like a
rayment, so shall it come into his bowels like wa-
ter, and like oyle into his bones.
19 Let it be vnto him as a garmét to couer him,
& for a girdle, wherwith he shalbe alway girded.
20 Let this be the reward of mine aduersarie
[k] from the Lord, and of them, that speake euill a-
gainst my soule.
21 But thou, O Lord my God, deale with mee
according vnto thy [l] Name: deliuer me, (for thy
mercie is good)
22 Because I am poore and needie, and mine
heart is wounded within me.
23 I depart like the shadowe that declineth,
and am shaken off as the [m] grashopper.
24 My knees are weake through fasting, and
my flesh [n] hath lost *all* fatnesse.
25 I became also a rebuke vnto them: they
that looked vpon me, shaked their heads.
26 Helpe me, O Lord my God: [o] saue me ac-
cording to thy mercie.
27 And they shal know, that this is thine hand,
and that thou, Lord, hast done it.
28 *Though* they [p] curse, yet thou wilt blesse:
they shall arise & be confounded, but thy seruant
shall reioyce.
29 Let mine aduersaries bee clothed with
shame, and let them couer themselues with their
confusion, as with a cloke.
30 I wil giue thanks vnto the Lord greatly with
my [q] mouth, & praise him among the multitude.
31 For he will stand at the right hand of the
poore, to saue him from them that woulde [r] con-
démne his soule.

h He sheweth that God accustometh to plague them after a strãge sort that shewe themselues cruell toward other.
i Thus giueth the Lorde to euery man the thing, wherein he deliteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lustes and reprobate mindes.
k For being destitute of mans helpe, he fully trusted in the Lorde, that he would deliuer him.
l As thou art named mercifull, gracious and long suffering, so shewe thy selfe in effect.
m Meaning that he hath no stay nor assurance in this world.
n For hunger, that came of sorowe, he was leane, and his naturall moisture failed him.
o The more grieuous that Satan assayled him, the more earnest and instant was he in prayer.
p They shal gaine nothing by cursing me.
q Not onely in confessing it secretly in my selfe, but also in declaring it before al the Congregation.
r Hereby he sheweth that he had not to do with them, that were of litle power, but with the iudges & princes of the world.

PSAL. CX.

1 *Dauid prophecieth of the power and euerlasting kingdome giuen to Christ,* 4 *And of his Priesthood, which should put an end to the Priesthood of Leui.*

¶ A Psalme of Dauid.

THe [a] Lord said vnto my Lord, Sit thou at my
right hand, vntill I make thine enemies thy
footestoole.
2 The Lorde shall send the rod of thy power
out of [b] Zion: be thou ruler in the middes of thine
enemies.
3 Thy people *shall come* willingly at the time
of assembling [c] thine armie in holy beautie: the
youth of thy wombe *shalbe* as the morning dewe.
4 The Lord sware & will not repent, Thou art
a Priest for euer after ỳ order of [d] Melchi-zedek.
5 The Lorde, *that is* at thy right hand, shall
wound kings in the day of his wrath.
6 He shalbe iudge among the heathen: hee
shal fill *all* with dead bodies, *and* smite the [e] head
ouer great countreis.
7 He shall [f] drinke of the brooke in the way:
therefore shall he lift vp *his* head.

a Iesus Christ in the two and twentie of Matth. verse 44 giueth the interpretation hereof, and sheweth that this cannot properly be applied vnto Dauid, but to him selfe.
b And thence it shall stretch through all the world: and this power chiefely standeth in the preaching of his word.
c By thy word thy people shalbe assembled into thy Church, whose increase shalbe so abundant and wonderful, as the drops of the dewe.
d As Melchi-zedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any king saue onely in Christ, Hebr. 7.26.
e No power shalbe able to resist him.
f Vnder this similitude of a captayne, that is so greedie to destroy his enemies, that hee will not scarce drinke by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 *He giueth thanks to the Lord for his mercifull workes toward his Church,* 10 *And declareth wherein true wisedome and right knowledge consisteth.* *¶ Prayse ye the Lord.*

I Will [a] praise the Lord with my whole heart in
the assemblie and Congregation of the iust.
2 The workes of the Lorde *are* [b] great, and
ought to be sought out of al thé that loue them.
3 His worke *is* beautiful and glorious, and his
righteousnesse endureth for euer.
4 He hath made his wonderfull workes to be
had in remembrance: the Lorde *is* mercifull and
full of compassion.
5 He hath giuen [c] a || portion vnto them that
feare him: he wil euer be mindful of his couenant.
6 He hath shewed to his people ỳ power of his
works in giuing vnto thé the heritage of ỳ heathé.
7 The [d] workes of his handes *are* trueth and
iudgement: all his statutes are true.
8 They are stablished for euer and euer, and
are done in trueth and equitie.
9 Hee sent redemption vnto his people: hee
hath commanded his couenant for euer: holy and
fearefull *is* his Name.
10 [e] The beginning of wisedome *is* the feare
of the Lorde: all they that obserue [f] them, haue
good vnderstanding: his praise endureth for euer.

a The Prophet declareth that he will prayse God both priuatly and openly, and that from the heart, as he that consecrateth himselfe wholy and only vnto God.
b He sheweth that Gods workes are a sufficient cause, wherefore we should prayse him, but chiefely his benefites toward his Church.
c God hath giuen to his people all that was necessarie for them, and will doe still euen for his couenants sake, and in this sense the Ebrewe word is taken, Pro. 30.8. & 31.15. || Or, pray, and foode.
d As God promised to take the care of his Church: so in effect doth he declare himselfe iust & true in the gouernment of the same.
e They only are wise, that feare God, & none haue vnderstanding, but they that obey his word.
f To wit, his commandements, as verse 7.

PSAL. CXII.

1 *Hee prayseth the felicitie of them that feare God,* 10 *And condemneth the cursed state of the contemners of God.*

¶ Prayse ye the Lord.

BLessed *is* the man, that [a] feareth the Lord, *and*
deliteth greatly in his commandements.
2 His seede shall be mightie vpon earth: the
generation of the righteous shalbe blessed.
3 [b] Riches and treasures *shalbe* in his house,
and his righteousnesse endureth for euer.
4 Vnto the [c] righteous ariseth light in darke-
nes: *he is* merciful & ful of cópassion & righteous.
5 A good man *is* merciful and [d] lendeth, *and*
will measure his affaires by iudgement.
6 Surely hee shall neuer bee moued: *but* the
righteous shalbe had in euerlasting remébrance.
7 He will not be afraid of euill tidings: *for*
his heart is fixed, *and* beleeueth in the Lord.
8 His heart is stablished: *therefore* he will not
feare, vntill he see *his desire* vpon his enemies.
9 Hee hath [e] distributed *and* giuen to the
poore: his righteousnesse remaineth for euer: his
[f] horne shalbe exalted with glory.
10 The wicked shal see it and bee angrie: hee
shall gnash with his teeth, and [g] consume away:
the desire of the wicked shall perish.

a He meaneth that reuerent feare, which is in the children of God, which caused them to delite only in the word of God.
b The godly shall haue abundance and contentment, because their heart is satisfied in God onely.
c The faithfull in all their aduersities know that all shall goe well with them: for God will be mercifull and iust.
d He sheweth what is the fruit of mercie: to lend freely and not for gaine, and so to measure his doings, that he may be able to helpe where need requireth, and not to bestow all on himselfe.
e The godly pinch not nigardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.
f His power and prosperous estate.
g The blessings of God vpon his children shall cause the wicked to die for enuie.

PSAL. CXIII.

1 *An exhortation to prayse the Lorde for his prouidence,* 7 *In that that contrary to the course of nature he worketh in his Church.*

¶ Prayse ye the Lord.

PRayse, O ye seruants of the Lorde, [a] praise the
Name of the Lord.
2 Blessed bee the Name of the Lorde from
henceforth and for euer.
3 The Lords Name is praised from the rising
of the sunne, vnto the going downe of the same.

a By this often repetition he stirreth vp our cold dulnesse to prayse God, seeing his workes are so wonderfull and that we are created for the same cause.

4 The Lorde is high aboue all [b] nations, *and*
his glory aboue the heauens.
5 Who is like vnto the Lorde our God, that
hath his dwelling on high,
6 Who abaseth himselfe to behold *things* in
the heauen and in the earth!
7 Hee raiseth the needie out of the dust, *and*
lifteth vp the [c] poore out of the dung,
8 That he may set him with the princes, *euen*
with the princes of his people.
9 He maketh the barren woman to dwel with
a familie, *and* a ioyfull mother of children. Praise
ye the Lord.

b If Gods glorie shine through all the world and therefore of all ought to be praysed, what great condemnation were it to his people, among whome chiefely it shineth, if they should not earnestly extoll his Name?
c By preferring the poore to high honour, and giuing the barren children, he sheweth that God worketh not onely in his Church by ordinary meanes, but also by miracles.

PSAL. CXIIII.

1 How the Israelites were deliuered forth of Egypt, & of the wonderful miracles that GOD wrought at that time. Which put vs in remembrance of Gods great mercie toward his Church, who when the course of nature faileth, preserueth his miraculously.

WHen * Israel went out of Egypt, *and* the
house of Iaakob from the [a] barbarous
people,
2 Iudah was [b] his sanctification, *and* Israel his
dominion.
3 The Sea sawe it and fled: Iorden was turned
backe.
4 The [c] mountaines leaped like rams, *and* the
hils as lambes.
5 What ailed thee, O Sea, that thou fleddest?
O Iorden, *why* wast thou turned backe?
6 Yee mountaines *why* leaped ye like rams,
and ye hils as lambes?
7 The [d] earth trembled at the presence of the
Lord, at the presence of the God of Iaakob,
8 Which [e] turneth the rocke into water-
pooles, *and* the flint into a fountaine of water.

*Exod. 13. 3.
a That is, from them that were of a strange language.
b The whole people were witnesses of his holy maiestie, in adopting them, and of his mightie power in deliuering them.
c Seeing that these dead creatures felt Gods power, and after a sort sawe it, much more his people ought to consider it and glorifie him for the same.
d Ought then his people to be insensible, when they see his power and maiestie? e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17. 6.

PSAL. CXV.

1 A prayer of the faithful oppressed by Idolatrous tyrants, against whom they desire that God would succour them, 9 Trusting most constantly that God wil preserue them in this their need, seeing that he hath adopted and receiued them to his fauour, 18 Promising finally that they will not bee vnmindful of so great a benefite if it would please God to heare their prayer, and deliuer them by his omnipotent power.

NOt [a] vnto vs, O Lord, not vnto vs, but vnto
thy Name giue the glorie, for thy louing
mercie *and* for thy trueths sake.
2 Wherefore shall the heathen say, [b] Where
is now their God?
3 But our God *is* in heauen: hee doeth what
soeuer he [c] will.
4 Their idoles *are* [d] siluer and golde, *euen* the
worke of mens hands.
5 They haue a mouth and speake not: they
haue eyes and see not.
6 They haue eares and heare not; they haue
noses and smell not.
7 They haue [e] handes and touch not: they
haue feete and walke not: neyther make they a
sound with their throte.
8 They that make them are [f] like vnto them:
so are all that trust in them.
9 O Israel, trust thou in the Lorde: *for* hee is
their helpe and their shielde.
10 [g] O house of Aaron, trust ye in the Lord: *for*
he is their helpe and their shield.
11 Ye that feare the Lorde, trust in the Lorde:
for he is their helper and their shield.
12 The Lord hath bene mindfull of vs: he wil
blesse, he [h] will blesse the house of Israel, hee will
blesse the house of Aaron.
13 He will blesse them that feare the Lorde,
both small and great.
14 The Lorde will increase *his graces* towarde
you, *euen* toward you and toward your children.
15 Ye are blessed of the Lorde, which [i] made
the heauen and the earth.
16 The [k] heauens, *euen* the heauens *are* the
Lords: but he hath giuen the earth to the sonnes
of men.
17 The dead prayse not the Lord, neyther any
that [l] goe downe into the *place of* silence.
18 But we will prayse the Lorde from hence-
forth and for euer. Prayse ye the Lord.

a Because God promised to deliuer them, not for their sakes, but for his name, Isa 48. 11. therefore they ground their prayer vpon this promise.
b When the wicked see that God accomplisheth not his promise as they imagine, they thinke there is no God.
c No impediments can let his worke, but he vseth euen the impediments to serue his will.
d Seeing that neither the matter, nor the fourme can commend the idoles, it followeth that there is nothing, why they shoulde be esteemed. e Hee sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason. f As much without sense, as blocks and stones.
g For they were appointed by God as instructers and teachers of faith and religion for others to follow.
h That is, he will continue his graces toward his people.
i And therefore doeth still gouerne and continue all things therein.
k And they declare ynough his sufficiencie, so that the worlde serueth him nothing, but to shew his fatherly care toward men.
l Though the dead set foorth Gods glory, yet he meaneth here, that they prayse him not in his Church and Congregation.

PSAL. CXVI.

1 Dauid being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth such great mercies, 13 And protesteth that hee will be thankefull for the same.

I [a] Loue the Lorde, because hee hath heard my
voyce *and* my prayers.
2 For he hath inclined his eare vnto me, when
I did call *vpon him* [b] in my dayes.
3 *When* the snares of death cōpassed me, and
the griefes of the graue caught me: *when* I found
trouble and sorowe,
4 Then I called vpon the Name of the Lord,
saying, I beseech thee, O Lord, deliuer my soule.
5 The Lord *is* [c] mercifull and righteous, and
our God *is* full of compassion.
6 The Lorde preserueth the simple: I was in
miserie and he saued me.
7 Returne vnto thy rest, O [d] my soule: for
the Lord hath bene beneficiall vnto thee,
8 Because thou hast deliuered my soule from
death, mine eyes from teares, *and* my feete from
falling.
9 I shall [e] walke before the Lord in the lande
of the liuing.
10 [f] I beleeued, therefore did I speake: *for* I
was sore troubled.
11 I said in my [g] feare, All men are lyers.
12 What shall I render vnto the Lord for all
his benefites toward me?
13 I will [h] take the cup of saluation, and call
vpon the Name of the Lord.
14 I will pay my vowes vnto the Lorde, *euen*
now in the presence of all his people.
15 Precious in the sight of the Lorde *is* the
[i] death of his Saints.
16 Beholde, Lord: for I am thy seruant, I am
thy seruant, *and* the sonne of thine handmaide:
thou hast broken my bonds.
17 I will offer to thee a sacrifice of prayse, and
will call vpon the Name of the Lord.
18 I will pay my [k] vowes vnto the Lord, *euen*
now in the presence of all his people,
19 In the courts of ÿ Lords house, *euen* in the
middes of thee, O Ierusalem. Praise ye the Lord.

a He graunteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neyther that any thing more stirreth vp our loue toward him.
b That is, in conuenient time to seeke helpe, which was when he was in distresse.
c He sheweth forth the fruite of his loue in calling vpon him, confessing him to be iust and mercifull, and to helpe them that are destitute of aide and counsell.
d Which was vnquieted before, now rest vpon the Lord, for he hath bene beneficiall towards thee.
e The Lord will preserue me, and saue my life.
f I felt all these things, and therefore was moued by faith to confesse them, 2. Cor. 4. 13.
g In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrary.
h In the Law they vsed to make a banket, when they gaue solemne thankes to God, and to take the cuppe and drinke in signe of thankesgiuing. i I perceiue that God hath a care ouer his, so that he both disposeth their death, and taketh an account. k I will thanke him for his benefits for that is a iust payment, to confesse that we owe all to God.

PSAL.

PSAL. CXVII.

1 He exhorteth the Gentiles to prayse God, because he hath accomplished aswell to them as to the Iewes, the promes of life euerlasting by Iesus Christ.

ALl * nations, praise ye the Lord: all yee people, prayse him.
2 For his louing kindnesse is great toward vs,
and the [a] trueth of the Lorde *endureth* for euer.
Praise ye the Lord.

* Rom. 15.11.
a That is, the most certaine and continuall testimonies of his Fatherly grace.

PSAL. CXVIII.

1 Dauid reiected of Saul and of the people, at the time appointed obtained the kingdome. 4 For the which hee biddeth all them, that feare the Lord, to be thankfull. And vnder his person in all this was Christ liuely set foorth, who should be of his people reiected.

PRaise [a] ye the Lorde, because he is good: for his mercie *endureth* for euer.
2 Let Israel now say, That his mercy *endureth* for euer.
3 Let the house of Aaron now say, That his
mercie *endureth* for euer.
4 Let them that feare the Lorde, now say,
That his mercie *endureth* for euer.
5 I called vpon the Lord in [b] trouble, & the
Lord heard me, *and set me* at large.
6 The Lorde *is* with me: *therefore* I will not
feare what [c] man can doe vnto me.
7 The Lorde *is* with me among them that helpe
me: therfore shal I see *my desire* vpō mine enemies.
8 It is better to trust in the Lord, then to haue
confidence [d] in man.
9 It is better to trust in the Lorde, then to
haue confidence in princes.
10 All nations haue compassed me: but in the
Name of the Lord shall I destroy them.
11 They haue compassed mee, yea, they haue
compassed mee: but in the Name of the Lorde I
shall destroy them.
12 They came about me like bees, *but* they
were quenched as a fire of thornes: for in the
Name of the Lord I shall destroy them.
13 [e] Thou hast thrust sore at me, that I might
fall: but the Lord hath holpen me.
14 The Lord *is* my strength and [f] song: for he
hath bene my deliuerance.
15 The [g] voyce of ioy and deliuerance *shalbe*
in the tabernacles of the righteous, *saying*, The
right hand of the Lord hath done valiantly.
16 The right hand of the Lord is exalted: [h] the
right hand of the Lord hath done valiantly.
17 I shall not die, but liue, and declare the
workes of the Lorde.
18 The Lord hath chastened me sore, but hee
hath not deliuered me to death.
19 Open ye vnto me the [i] gates of righteousnes, *that* I may goe into them, & praise the Lord.
20 This is the gate of the Lord: the righteous
shall enter into it.
21 I will praise thee: for thou hast heard me,
and hast bene my deliuerance.
22 * The stone, *which* the builders [k] refused, is
the head of the corner.
23 This was the Lordes doing, *and* it is marueilous in our eyes.
24 This is the [l] day, *which* the Lorde hath
made: let vs reioyce and be glad in it.
25 [m] O Lord, I pray thee, saue now: O Lord,
I pray thee now giue prosperitie.
26 Blessed *be he*, that commeth in the Name
of the Lorde: [n] wee haue blessed you out of the
house of the Lord.
27 The Lorde *is* mightie, and hath giuen vs
[o] light: binde the sacrifice with cordes vnto the
hornes of the altar.
28 Thou art my God, and I will praise thee,
euen my God: therefore I will exalt thee.
29 Praise ye the Lord, because he is good: for
his mercie *endureth* for euer.

a Because God by creating Dauid King, shewed his mercie toward his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhorteth all the people to doe the same.
b Wee are here taught, that the more that troubles oppresse vs, the more ought we to bee instant in prayer.
c Being exalted to this estate, he assured himselfe to haue man euer to be his enemie. Yet he doubted not, but God woulde mainteine him, because he had placed him.
d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdome, and therefore he put his trust in God and obteined.
e He noteth Saul his chiefe enemie.
f In that he was deliuered, it came not of himself, nor of the power of man, but onely of Gods fauour, therfore he will praise him.
g He promiseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored.
h So that all, that are both farre and neere, may see his mightie power.
i He willeth the doores of the Tabernacle to be opened, that he may declare his thankfull minde.
* Isai. 28.16. matth. 21.42. actes 4.11. roman. 9.33. 1. peter 2.6,7.
k Though Saul and the chiefe powers refused me to be King, yet God hath preferred me aboue them all.
l Wherein God hath shewed chiefly his mercie, by appointing me King, and deliuering his Church.
m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ.
n Which are the Priestes, and haue the charge thereof, as Num. 6.23.
o Because he hath restored vs from darkenesse to light, we will offer sacrifices and prayses vnto him.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy worde. 123 Also hee sheweth wherein the true seruice of God standeth: that is, whē we serue him according to his word, and not after our owne fantasies.

ALEPH.

BLessed *are* those that are vpright in *their* way,
and walke in the Law of the Lord.
2 Blessed *are* they that keepe his testimonies
and seeke him with their whole heart.
3 Surely they worke [b] none iniquitie, *but*
walke in his wayes.
4 Thou hast commaunded to keepe thy precepts diligently.
5 Oh that my wayes were directed to keepe
thy statutes!
6 Then should I not be confounded, when I
haue respect vnto all thy commaundements.
7 I will praise thee with an vpright [d] heart,
when I shall learne the [e] iudgements of thy righteousnesse.
8 I will keepe thy statutes: forsake mee not
[f] ouerlong.

a Here they are not called blessed, which thinke themselues wise in their owne iudgement, nor which imagine to themselues a certaine holinesse, but they whose conuersation is without hypocrisie.
b For they are ruled by Gods Spirite and imbrace no doctrine but his.
c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods worde.
d For true religion standeth in seruing God without hypocrisie.
e That is, thy precepts, which conteine perfite righteousnesse.
f He refuseth not to be tryed by tentations, but he feareth to faint, if God succour not his infirmitie in time.

BETH.

9 Wherewith shall a [a] yong man redresse his
way? in taking heede *thereto* according to thy
worde.
10 With my whole heart haue I sought thee:
let me not wander from thy commandements.
11 I haue [b] hid thy promes in mine heart, that
I might not sinne against thee.
12 Blessed art thou, O Lorde: teache me thy
statutes.
13 With my lippes haue I declared all the
iudgements of thy mouth.
14 I haue had as great [c] delight in the way of
thy testimonies, as in all riches.
15 I wil meditate in thy precepts, and consider
thy wayes.
16 I will delite in thy statutes, *and* I will not
forget thy worde.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods worde.
b If Gods worde be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein.
c The Prophet doeth not boast of his vertues, but setteth foorth an example for others to followe Gods woorde and leaue worldely vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, *that* I may
[a] liue and keepe thy worde.
18 Open mine eyes, that I may see the wonders of thy Lawe.
19 I am a [b] stranger vpon earth: hide not thy
commandements from me.
20 Mine heart breaketh for the desire to thy
iudgements alway.

a Hee sheweth that we ought not to desire to liue but to serue God, and that we can not serue him aright, except he open our eyes and mindes.
b Seeing mans life in this worlde is but a passage, what should be come of him, if thy worde were not his guide?

21 Thou

21 Thou c hast destroyed the proude: cursed
are they that doe erre from thy commandements.
22 Remoue from mee shame and contempt:
for I haue kept thy testimonies.
23 d Princes also did sit, *and* speake against
me: *but* thy seruant did meditate in thy statutes.
24 Also thy testimonies *are* my delite, *and* my
counsellers.

c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy trueth.
d When the powers of the worlde gaue false sentence against me, thy worde was a guide and counseller to teache me what to doe, and to comfort me.

DALETH.

25 My soule cleaueth to the a dust: quicken
me according to thy worde.
26 I haue b declared my wayes, and thou heardest
me: teache me thy statutes.
27 Make me to vnderstand ỹ way of thy precepts,
& I wil meditate in thy wonderous workes.
28 My soule melteth for heauinesse: raise me
vp according vnto thy c worde.
29 Take from mee the d way of lying, and
graunt me graciously thy Lawe.
30 I haue chosen the way of trueth, *and* thy
iudgements haue I laied *before me*.
31 I haue cleaued to thy testimonies, O Lord:
confound me not.
32 I will runne the way of thy commaundements,
when thou e shalt enlarge mine heart.

a That is, it is almost brought to the graue, & without thy worde I cannot liue.
b I haue confessed mine offences, and now depend wholy on thee.
c If God did not mainteine vs by his worde, our life would drop away like water.
d Instruct me in thy worde, whereby my minde may be purged from vanitie, and taught to obey thy will.
e By this hee sheweth that we can neither chuse good, cleaue to Gods worde, nor runne forwarde in his way, except hee make our hearts large to receiue his grace, and willing to obey.

HE.

33 Teache a me, O Lorde, the way of thy statutes,
and I will keepe it vnto the ende.
34 Giue mee vnderstanding, and I will keepe
thy Law: yea, I wil keepe it with *my* whole b heart.
35 Direct me in the path of thy commaundements:
for therein is my delite.
36 Incline mine heart vnto thy testimonies,
and not to c couetousnesse.
37 Turne away mine d eyes from regarding
vanitie, *and* quicken me in thy way.
38 Stablish thy promes to thy seruant, because
he feareth thee.
39 Take away e my rebuke that I feare: for
thy iudgements *are* good.
40 Beholde, I desire thy commaundements:
f quicken me in thy righteousnesse,

a He sheweth that he cannot followe on to the ende, except God teache him oft times, and leade him forward.
b Not onely in outward conuersation, but also with toward affection.
c Hereby meaning all other vices, because that couetousnes is the roote of all euill.
d Meaning all his senses.
e Let me not fall to thy dishonour, but let mine heart still delite in thy gracious worde.
f Giue mee strength to continue in thy worde euen to the ende.

VAV.

41 And let thy a louing kindnesse come vnto
me, O Lord, *and* thy saluation according to thy
promesse.
42 So shall I b make answere vnto my blasphemers:
for I trust in thy worde.
43 And take not the worde of trueth vtterly
out of my mouth: for I wayte for thy iudgements.
44 So shall I alway keepe thy Lawe for euer
and euer.
45 And I will c walke at libertie: for I seeke
thy precepts.
46 I will speake also of thy testimonies before
d Kings, and will not be ashamed.
47 And my delite shalbe in thy commaundements,
which I haue loued.
48 Mine handes also will I lift vp vnto thy
commaundements, which I haue loued, and I wil
meditate in thy statutes.

a Hee sheweth that Gods mercy and loue is the first cause of our saluation.
b By trusting in Gods worde he assureth himselfe to bee able to confute the slaunders of his aduersaries.
c They that simplie walke after Gods worde, haue no lets to intangle them, whereas they that doe contrary, are euer in nettes and snares.
d Hee sheweth that the children of God ought not to suffer their fathers glorie to be obscured by the vaine pompe of Princes.

ZAIN.

49 Remember a the promesse *made* to thy seruant,
wherein thou hast caused me to trust.
50 It is my comfort in my trouble: for thy
promes hath quickened me.
51 The b proude haue had me exceedingly in
derision: *yet* haue I not declined from thy Law.
52 I remembred thy c iudgements of olde, O
Lord, and haue bene comforted.
53 d Feare is come vpon mee for the wicked,
that forsake thy Lawe.
54 Thy statutes haue beene my songs in the
house of my e pilgrimage.
55 I haue remembred thy Name, O Lorde, in
the f night, and haue kept thy Lawe.
56 g This I had because I kept thy precepts.

a Though hee feele Gods hand still to lie vpon him, yet he resteth on his promes and comforteth himselfe therein.
b Meaning, the wicked, which contemne Gods worde, and treade his religion vnder foote.
c That is, the examples, whereby thou declarest thy selfe to be iudge of the worlde.
d That is, a vehement zeale to thy glory, and indignation against the wicked.
e In the course of this life and sorowfull exile.
f Euen when other sleepe.
g That is, all these benefites.

CHETH.

57 O Lord, *that art* my a portion, I haue determined
to keepe thy wordes.
58 I made my supplication in thy presence
with *my* whole heart: be mercifull vnto mee according
to thy promes.
59 I haue considered my b wayes, and turned
my feete into thy testimonies.
60 I made haste and delayed not to keepe thy
commaundements.
61 The bandes of the wicked haue c robbed
me: *but* I haue not forgotten thy Lawe.
62 At midnight wil I rise to giue thanks vnto
thee, because of thy righteous iudgements.
63 I am d companion of all them that feare
thee, and keepe thy precepts.
64 The earth, O Lorde, is full of thy mercie:
e teache me thy statutes.

a I am perswaded that to keepe thy Law is an heritage and great gaine for me.
b He sheweth that none can imbrace the worde of God, except he consider his owne imperfections & wayes.
c They haue gone about to draw me into their cōpanie.
d Not onely in mutuall consent, but also with aide and succour.
e For the knowledge of Gods worde is a singular tokē of his fauour.

TETH.

65 O Lorde, thou hast delt a graciously with
thy seruant according vnto thy worde.
66 Teach me good iudgement & knowledge:
for I haue beleeued thy commandements.
67 Before I was b afflicted, I went astray: but
now I keepe thy worde.
68 Thou art good and gracious: teach me thy
statutes.
69 The proud haue imagined a lie against me:
but I wil keepe thy precepts with *my* whole heart.
70 c Their heart is fatte as grease: *but* my delite
is in thy Law.
71 It is d good for mee, that I haue bene afflicted,
that I may learne thy statutes.
72 The Law of thy mouth is better vnto me,
then thousands of golde and siluer.

a Hauing prooued by experience that God was true in his promesse, he desireth that hee would increase in him knowledge and iudgement.
b So Ieremie sayth, that before the Lord touched him, he was like a calfe vntamed: so that the vse of Gods roddes is to call vs home to God.
c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselues.
d Hee confesseth that before that he was chastened, he was rebellious, as man by nature is.

IOD.

73 Thine hands haue a made me and facioned
me: giue me vnderstanding *therefore*, that I may
learne thy commandements.
74 So they that b feare thee, seeing mee, shall
reioyce, because I haue trusted in thy worde.
75 I knowe, O Lord, that thy iudgements *are*
right, and that thou hast afflicted me † iustly.
76 I pray thee that thy mercy may comfort
me according to thy promes vnto thy seruant.
77 Let thy tender mercies come vnto me, that
I may c liue: for thy Law *is* my delite.
78 Let the proude be ashamed: for they haue

a Because God leaueth not his worke, that he hath begun, hee desireth a newe grace: that is, that he would continue his mercies.
b When God sheweth his grace toward any, he testifieth to others that he faileth not them that trust in him.
† Ebr. in trueth.
c Hee declareth, that when hee felt not Gods mercies, hee was as dead.

dealt

dealt wickedly *and* falsly with me: *but* I meditate
in thy precepts.
79 Let such as feare thee [d] turne vnto me, and
they that [e] knowe thy testimonies.
80 Let mine heart be vpright in thy statutes,
that I be not ashamed.

d That is, be comforted by mine example.
e He sheweth that there can be no true feare of God without the knowledge of his word.

CAPH.

81 My soule [a] fainteth for thy saluation: *yet* I
wait for thy word.
82 Mine eyes faile for thy promise, saying,
When wilt thou comfort me?
83 For I am like a [b] bottle in the smoke: *yet*
doe I not forget thy statutes.
84 How many are the [c] dayes of thy seruant?
When wilt thou execute iudgement on them that
persecute me?
85 The proude haue [d] digged pittes for me,
which is not after thy Law.
86 All thy commaundements *are* true: they
persecute me falsely: [e] helpe me.
87 They had almost consumed [f] me vpon the
earth: but I forsooke not thy precepts.
88 Quicken me according to thy louing kind-
nesse: so shal I keepe the testimony of thy mouth.

a Though my strength faile me, yet my soule groneth and sigheth, resting still in thy word.
b Like a skinne-bottle, or bladder that is parched in the smoke.
c How long wilt thou afflict thy seruant?
d They haue not onely oppressed me violently, but also craftily conspired against me.
e He assureth himselfe, that God will deliuer his and destroy such as vniustly persecute them.
f Finding no help in earth, he lifteth vp his eyes to heauen.

LAMED.

89 O Lorde, thy worde endureth for euer in
[a] heauen.
90 Thy trueth *is* from generation to generati-
on: thou hast layed the foundation of the earth,
and it abideth.
91 They [b] continue *euen* to this day by thine
ordinances: for all *are* thy seruants.
92 Except thy Law had bin my delite, I should
now haue perished in mine affliction.
93 I wil neuer forget thy precepts: for by them
thou hast quickened me.
94 I am [c] thine, saue me: for I haue sought
thy precepts.
95 The wicked haue wayted for me to destroy
me: *but* I will consider thy testimonies.
96 I [d] haue seene an ende of all perfection:
but thy commandement *is* exceeding large.

a Because none should esteeme Gods word according to the changes of things in this worlde, he sheweth that it abideth in heauen, and therefore is immutable.
b Seeing the earth and all creatures remaine in that estate wherein thou hast created them, much more thy trueth remaineth constant and vnchangeable.
c He proueth by effect, that hee is Gods childe, because he seeketh to vnderstand his word.
d There is nothing so perfect in earth, but it hath an ende: onely Gods word lasteth for euer.

MEM.

97 Oh howe loue I thy Lawe! [a] it is my me-
ditation continually.
98 By thy commandements thou hast made me
wiser then mine enemies: for they are euer w^t me.
99 I haue had more [b] vnderstanding then al my
teachers: for thy testimonies *are* my meditation.
100 I vnderstoode more then the ancient, be-
cause I kept thy precepts.
101 I haue refrained my feete from euery euil
way, that I might keepe thy word.
102 I haue not declined from thy iudgements:
for [c] thou didst teach me.
103 Howe sweete are thy promises vnto my
mouth! *yea*, more then honie vnto my mouth.
104 By thy precepts I haue gotten vnderstan-
ding: therefore I hate all the wayes of falshoode.

a He sheweth that we cannot loue Gods word, except we exercise our selues therein and practise it.
b Whosoeuer doth submit himselfe only to Gods word, shall not onely be safe against the practises of his enemies, but also learne more wisedome, then they that professe it, and are men of experience.
c So then of our selues we can do nothing, but when God doth inwardly instruct vs with his Spirite, wee feele his graces sweeter then honie.

NVN.

105 Thy worde *is* a [a] lanterne vnto my
feete, and a light vnto my path.
106 I haue [b] sworne and will performe it, that
I will keepe thy righteous iudgements.
107 I am very sore afflicted: O Lord, quicken
me according to thy word.
108 O Lord, I beseech thee accept the [c] free
offrings of thy mouth, and teach mee thy iudge-
ments.
109 My [d] soule is continually in mine hand:
yet doe I not forget thy Law.
110 The wicked haue layde a snare for mee:
but I swarued not from thy precepts.
111 Thy testimonies haue I taken *as* an [e] heri-
tage for euer: for they are the ioy of mine heart.
112 I haue applied mine heart to fulfill thy
statutes alway, *euen* vnto the ende.

a Of our selues we are but darkenes, and cannot see, except we be lightened with Gods word.
b So all the faithfull ought to binde themselues to God by a solemne oath & promise, to stirre vp their zeale to imbrace Gods word.
c That is, my prayers & thanksgiuing, which sacrifice Hosea calleth the calues of the lippes, Chap. 14. vers. 3.
d That is, I am in continuall danger of my life.
e I esteemed no worldly things, but made thy worde mine inheritance.

SAMECH.

113 I hate [a] vaine inuentions: but thy Lawe
doe I loue.
114 Thou art my refuge and shield, *and* I trust
in thy word.
115 [b] Away from mee, yee wicked: for I will
keepe the commandements of my God.
116 Stablish me according to thy promes, that
I may liue, and disappoynt me not of mine hope.
117 [c] Stay thou mee, and I shall be safe, and I
will delite continually in thy statutes.
118 Thou hast troden downe all them that de-
part from thy statutes: for their [d] deceit *is* vaine.
119 Thou hast taken away al the wicked of the
earth *like* [e] drosse: therefore I loue thy testimonies.
120 My flesh [f] trembleth for feare of thee,
and I am afraid of thy iudgements.

a Whosoeuer will imbrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and others.
b And hinder me not to keepe the Law of the Lord.
c Hee desireth Gods continuall assistance, least he should faint in this race, when he had begun.
d The craftie practises of them that contemne thy Lawe, shall be brought to nought.
e Which infected thy people, as drosse doth the mettall.
f Thy iudgements do not onely teach me obedience, but cause me to feare, considering mine owne weakenesse, which feare causeth repentance.

AIN.

121 I haue executed iudgement and iustice:
leaue me not to mine oppressours.
122 [a] Answere for thy seruant in that, which
is good, *and* let not the proud oppresse me.
123 Mine eyes haue failed *in waiting* for thy
saluation, and for thy iust promise.
124 Deale with thy [b] seruant according to thy
mercie, and teach me thy statutes.
125 I am thy seruant: graunt mee *therefore*
vnderstanding, that I may know thy testimonies.
126 It is [c] time for thee, Lord, to worke: *for*
they haue destroyed thy Lawe.
127 Therefore loue I thy commaundements
aboue golde, yea, aboue most fine golde.
128 Therefore I esteeme all thy precepts most
iust, and hate all false [d] wayes.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.
b He boasteth not that he is Gods seruant, but hereby putteth God in minde, that as he made him his by his grace, so hee would continue his fauor toward him.
c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then is it Gods time to helpe and send remedie.
d That is, whatsoeuer dissenteth from the puritie of thy word.

PE.

129 Thy testimonies *are* [a] wonderfull: there-
fore doth my soule keepe them.
130 The entrance into thy [b] wordes sheweth
light, *and* giueth vnderstanding to the simple.
131 I opened my mouth and [c] panted, because
I loued thy commandements.
132 Looke vpon me and be mercifull vnto me,
as thou vsest to do vnto those that loue thy Name.
133 Direct my steppes in thy word, and let
none iniquitie haue dominion ouer me.
134 Deliuer me from the oppression of men,
and I will keepe thy precepts.
135 Shew the light of thy countenance vpon
thy seruant, and teach me thy statutes.

a Conteining high and secret mysteries, so that I am moued with admiration and reuerence.
b The simple idiots, that submit themselues to God, haue their eyes opened, and their mindes illuminated, so soone as they begin to reade Gods word.
c My zeale toward thy word was so great.

136 Mine eyes gush d out with riuers of wa-
ter, because they keepe not thy Lawe.

d Hee sheweth what ought to be the zeale of Gods children, when they see his word contemned.

TSADDI.

137 Righteous art thou, O Lord, and iust *are*
thy iudgements.
138 Thou hast commaunded a iustice by thy
testimonies and trueth especially.
139 * My zeale hath euen consumed me: be-
cause mine enemies haue forgotten thy words.
140 Thy word is proued b most pure, and thy
seruant loueth it.
141 I am c small and despised: *yet* do I not
forget thy precepts.
142 Thy righteousnesse *is* an euerlasting righ-
teousnesse, and thy Law *is* trueth.
143 Trouble and anguish are come vpon me:
yet are thy commandements my delite.
144 The righteousnes of thy testimonies *is* euer-
lasting: grant me vnderstanding, & I shall d liue.

a We cannot confesse God to be righteous, except we liue vprightly and truely, as he hath commanded.
* *Psal.69.9. Iohn 2.17.*
b Golde hath neede to be fined, but thy word is perfection it selfe.
c This is the true trial, to praise God in aduersitie.
d So that the life of man without the knowledge of God is death.

KOPH.

145 I haue a cried with *my* whole heart: heare
me, O Lord, *and* I will keepe thy statutes.
146 I called vpon thee: saue mee, and I will
keepe thy testimonies.
147 I preuented the morning light, and cried:
for I waited on thy word.
148 Mine eyes b preuent the *night* watches to
meditate in thy word.
149 Heare my voice according to thy louing
kindnesse: O Lord, quicken me according to thy
|| iudgement.
150 They drawe neere, that follow after c ma-
lice, *and* are farre from thy Law.
151 Thou art neere, O Lord: for all thy com-
mandements *are* true.
152 I haue knowen long since d by thy testi-
monies, that thou hast established them for euer.

a He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.
b He was more earnest in the studie of Gods word, then they that kept the watch were in their charge.
|| *Or, custome.*
c He sheweth the nature of the wicked to be to persecute against their conscience.
d His faith is grounded vpon Gods word, that hee would euer be at hand when his children be oppressed.

RESH.

153 Beholde mine affliction, and deliuer me:
for I haue not forgotten thy Law.
154 Pleade my cause, and deliuer me: quicken
me according vnto thy a word.
155 Saluation *is* farre from the wicked, because
they seeke not thy statutes.
156 Great are thy tender mercies, O Lorde:
quicken me according to thy b iudgements.
157 My persecutours and mine oppressours *are*
many: *yet* do I not swarue from thy testimonies.
158 I saw the transgressours, and was c grieued,
because they kept not thy word.
159 Consider, O Lord, howe I d loue thy
precepts: quicken mee according to thy louing
kindenesse.
160 The e beginning of thy word is trueth,
and all the iudgements of thy righteousnesse *en-
dure* for euer.

a For without Gods promise there is no hope of deliuerance.
b According to thy promise made in the law, which because the wicked lacke, they can haue no hope of saluation.
c My zeale consumed me, when I saw their malice and contempt of thy glorie.
d It is a sure signe of our adoption, when we loue the Lawe of God.
e Since thou first promisedst, euen to the ende all thy sayings are true.

SCHIN.

161 Princes haue a persecuted mee without
cause, but mine heart stoode in awe of thy words.
162 I reioyce at thy word, as one that findeth
a great spoyle.
163 I hate falsehoode and abhorre it, *but* thy
Lawe doe I loue.
164 b Seuen times a day doe I praise thee, be-
cause of thy righteous iudgements.
165 They that c loue thy Law, shall haue great
prosperitie, and they shall haue none hurt.
166 Lord, I haue d trusted in thy saluation, and
haue done thy commandements.
167 My soule hath kept thy testimonies: for
I loue them exceedingly.
168 I haue kept thy preceps and thy testimo-
nies: e for all my wayes *are* before thee.

a The threatnings and persecutions of princes could not cause mee to shrinke to confesse thee, whom I more feare then men.
b That is, often and sundry times.
c For the conscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrary.
d He sheweth that we must first haue faith before we can worke and please God.
e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

TAV.

169 Let my complaint come before thee, O
Lord, *and* giue me vnderstanding a according vn-
to thy word.
170 Let my supplication come before thee,
and deliuer me according to thy promise.
171 My lippes shall b speake praise, when thou
hast c taught me thy statutes.
172 My tongue shall intreate of thy word: for
all thy commandements *are* righteous.
173 Let thine hand helpe me: for I haue cho-
sen thy precepts.
174 I haue longed for thy saluation, O Lord,
and thy Law *is* my delite.
175 Let my soule liue, and it shall praise thee,
and thy d iudgements shall helpe me.
176 I haue e gone astray like a lost sheepe:
seeke thy seruant, for I doe not forget thy com-
mandements.

a As thou hast promised to be the scholemaster vnto all them that depend vpon thee.
b The word signifieth to powre forth continually.
c All his prayer, and desire is, to profit in the word of God.
d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.
e Being chased to and fro by mine enemies, and hauing no place to rest in.

PSAL. CXX.

1 *The prayer of Dauid being vexed by the false reports of Sauls flatterers.* 5 *And therfore he lamenteth his long abode among those infidels,* 7 *Who were giuen to all kinde of wickednesse and contention.*

¶ *A song of* a *degrees.*

1 I Called vnto the Lord in my b trouble, and he
heard me.
2 Deliuer my soule, O Lord, from lying lippes,
and from a deceitfull tongue.
3 What doeth *thy* c deceitfull tongue bring
vnto thee? or what doeth it auaile thee?
4 *It is as* the d sharpe arrowes of a mightie
man, and *as* the coales of iuniper.
5 Woe is to me that I remaine in e Meshech,
and dwell in the tents of f Kedar.
6 My soule hath too long dwelt with him
that hateth peace.
7 I seeke g peace, and when I speake *thereof*,
they are *bent* to warre.

a That is, of lifting vp the tune and rising in singing.
b Albeit the children of God ought to reioyce when they suffer for righteousnes sake, yet it is a great griefe to the flesh to heare euill for well doing.
c He assured himselfe that God would turne their craft to their owne destruction.
d Hee sheweth that there is nothing so sharpe to pierce, nor so hote to set on fire, as a slanderous tongue.
e These were people of Arabia, which came of Iaphet, Genesis 10.2.
f That is, of the Ishmaelites.
g He declareth what he meaneth by Meshech and Kedar: to wit, the Israelites, which had degenerate from their godly fathers, and hated and contended against the faithfull.

CHAP. CXXI.

1 *This Psalme teacheth that the faithfull ought onely to looke for helpe at God,* 7 *Who onely doeth maintaine, preserue and prosper his Church.*

¶ *A song of degrees.*

1 I Will lift mine eyes || vnto the mountaines, from
whence mine helpe shall come.
2 Mine helpe *commeth* from the Lord, which
hath made the a heauen and the earth.
3 He will not suffer thy foote to slippe: *for* he
that keepeth thee, will not b slumber.
4 Beholde, he that keepeth Israel, will neither
slumber nor sleepe.
5 The Lord *is* thy keeper: the Lord *is* thy sha-
dow at thy right hand.
6 The sunne shall not c smite thee by day,
nor the moone by night.

|| *Or, about the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but onely in God.*
a He accuseth mans ingratitude, which cannot depend on Gods power.
b He sheweth that Gods prouidence not only watcheth ouer his Church in generall, but also ouer euery member thereof.
c Neither heat nor cold, nor any incommoditie shall be able to destroy Gods Church, albeit for a time they may molest it.

7 The

7 The Lorde shall preserue thee from all euill: he shall keepe thy soule.

8 The Lorde shall preserue thy d going out, and thy comming in from henceforth & for euer.

d Whatsoeuer thou doest enterprise, shall haue good successe.

PSAL. CXXII.

1 Dauid reioyceth in the name of the faithfull, that God hath accomplished his promes, and placed his Arke in Zion. 5 For the which he giueth thankes, 8 And prayeth for the prosperitie of the Church.

¶ *A song of degrees*, or Psalme *of Dauid.*

I * a Reioyced when they sayd to me, We wil go into the house of the Lorde.

2 Our b feete shall stand in thy gates, O Ierusalem.

3 Ierusalem *is* builded as a citie, that is c compact together in it selfe:

4 Whereunto d the Tribes, *euen* the Tribes of the Lord goe vp *according* to the testimonie to Israel, to prayse the Name of the Lord.

5 For there are thrones set for iudgment, *euen* the thrones of the house of e Dauid.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy f walles, *and* prosperitie within thy palaces.

8 For my g brethren and neighbours sakes I will wish thee now prosperitie.

9 Because of the House of the Lord our God, I will procure thy wealth.

* 1.Chro.29.9.
a He reioyceth that God had appointed a place, where the Arke should still remaine.
b Which were wont to wander to and fro, as the Arke remoued.
c By the artificiall ioyning and beautie of the houses, he meaneth the concorde, and loue that was betweene the citizens.
d All the tribes according to Gods couenant shall come and pray there.
e In whose house God placed the throne of Iustice, and made it a figure of Christes kingdome.
f The fauour of God prosper thee both within and without.
g Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings and contemners of God.

¶ *A song of degrees.*

I Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as ye eyes of a seruants *looke* vnto the hand of their masters, *and* as the eyes of a mayden vnto ye hand of her mistres: so our eyes *waite* vpon ye Lord our God vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lorde, haue mercie vpon vs: for we haue b suffered too much contempt.

4 Our soule is filled too full of the mocking of the wealthy, *&* of the despitefulnes of ye proude.

a He compareth the condition of the godly to seruants that are destitute of all helpe, assuring that when all other helpes faile, God is euer at hand and like himselfe.
b He declareth that when the faithful are so full, that they can no more endure the oppressions, and scornings of the wicked, there is alway helpe at hone, if with hungry desires they call for it.

PSAL. CXXIIII.

1 The people of God, escaping a great perill, doe acknowledge themselues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the perill, 6 And prayse the Name of God.

¶ *A song of degrees*, or Psalme *of Dauid.*

I F the Lord had not a bene on our side, (may Israel now say)

2 If the Lord had not bene on our side, when men rose vp against vs,

3 They had then swallowed vs vp b quicke, when their wrath was kindled against vs.

4 Then the c waters had drowned vs, *and* the streame had gone ouer our soule:

5 Then had the swelling waters gone ouer our soule.

6 Praysed *be* the Lorde, which hath not giuen vs as a praye vnto their teeth.

7 Our soule is escaped, euen as a bird out of the d snare of the foulers: the snare is broken, *and* we are deliuered.

8 Our helpe *is* in the Name of the Lorde, which hath made heauen and earth.

a He sheweth that God was ready to helpe at neede, and ye there was none other way to be saued, but by his onely meanes.
b So vnable were we to resist.
c He vseth most proper similitudes to expresse ye great danger that the Church was in, and out of the which God miraculously deliuerd them.
d For the wicked did not onely furiously rage against ye faithful, but craftily imagined to destroy them.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.

¶ *A song of degrees.*

T Hey that trust in the Lorde, *shalbe* as mount Zion, *which* can not be a remooued, *but* remaineth for euer.

2 *As* the mountaines *are* about Ierusalem: so *is* the Lord about his people from henceforth and for euer.

3 For the b rod of the wicked shall not rest on the lot of the righteous, least the righteous put forth their hand vnto wickednes.

4 Doe well, O Lord, vnto those that be good and true in their hearts.

5 c But these that turne aside by their crooked *wayes*, them shall ye Lord leade with the workers of iniquitie: *but* peace *shalbe* vpon Israel.

a Though the world be subiect to mutations, yet the people of God shall stand sure and be defended by Gods prouidence.
b Though God suffer his to be vnder the crosse, least they should imbrace wickednes, yet this crosse shal not so rest vpon them, that it should driue them from hope.
c He desireth God to purge his Church from hypocrites & such as haue no zeale of the trueth.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeeres of captiuitie forespoken by Ieremie chap.25.12. and 29.10.

¶ *A song of degrees*, or Psalme *of Dauid.*

W Hen the Lord brought againe the captiuitie of Zion, we were like them ye a dreame.

2 Then was our mouth b filled with laughter, and our tongue with ioy: then sayd they among the c heathen, The Lorde hath done great things for them.

3 The Lorde hath done great things for vs, *whereof* we reioyce.

4 O Lord, bring againe our captiuitie, as the d riuers in the South.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping and caried e precious seede: *but* they shall returne with ioye and bring their sheaues.

a Their deliuerance was as a thing incredible, & therefore tooke away all excuse of ingratitude.
b Hee sheweth howe the godly ought to reioyce, when God gathereth his Church or deliuereth it.
c If the infidels confesse Gods wonderful worke, the faithfull can neuer shew them selues sufficiently thankfull.
d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wildernes and barren places.
e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promes to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domestical and politicall standeth by Gods meere prouidence and blessing, 3 And that to haue children well nurtred, is an especiall grace and gift of God.

¶ *A song of degrees*, or Psalme *of Salomon.*

E Xcept the Lord a build the house, they labour in vaine that build it: except the Lorde keepe the b citie, the keeper watcheth in vaine.

2 It is in vaine for c you to rise earely, *and* to lie downe late, *and* eate the bread d of sorow: *but* he will surely giue d rest to his beloued.

3 Beholde, children are the inheritance of the Lord, *and* the fruite of the wombe *his* rewarde.

4 As *are* the arrowes in the hand of the strong man: so *are* the f children of youth.

5 Blessed *is* the man that hath his quiuer full of them: *for* they g shall not be ashamed, when they speake with *their* enemies in the gate.

a That is, gouerne and dispose all things perteining to the familie.
b The publique estate of the common wealth.
c Which watch and warde, and are also magistrates, and rulers of the citie.
d Either that, which is gotten by hard labour, or eaten with griefe of minde.
e Not exempting them from labour, but making their labours comfortable, and as it were a rest.
f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number.
g Such children shall be able to stoppe their aduersaries mouthes, when their godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 He sheweth that blessednes appertaineth not to all vniuersally, but to them only that feare the Lorde, and walke in his wayes.

¶ A song of degrees.

BLessed *is* euery one that feareth the Lorde and
walketh in his [a] wayes.
2 When thou eatest the labours of thine
[b] hands, thou shalt be blessed, and it shall be well
with thee.
3 Thy wife *shalbe* as the fruitfull vine on the
sides of thine house, *and* thy [c] children like the o-
liue plantes round about thy table.
4 Lo, surely thus shal the man be blessed, that
feareth the Lord.
5 The Lord out of Zion shal [d] blesse thee, and
thou shalt see the wealth of [e] Ierusalem all the
dayes of thy life.
6 Yea, thou shalt see thy childrens children,
and peace vpon Israel.

a God approueth not our life except it be reformed, according to his worde.
b The world esteemeth them happie, which liue in wealth and idlenes: but the holy Ghost approueth them best, that liue of the meane profite of their labours.
c Because Gods fauour appeareth in none outward thing, more then in increase of children, he promiseth to enrich the faithfull with this gift.
d Because of the spiritual blessing, which God hath made to his Church, these temporall things shalbe graunted.
e For except God blessed his Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 Hee admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be deliuered. 6 And the enemies for all their glorious shew, shal suddenly be destroyed.

¶ A song of degrees.

THey haue often times afflicted me from my
youth (may [a] Israel now say)
2 They haue often times afflicted me from my
youth: but they could not preuaile against me.
3 The plowers plowed vpon my backe, *and*
made long furrowes.
4 *But* the [b] righteous Lord hath cut the cords
of the wicked.
5 They that hate Zion, shalbe all ashamed and
turned backward.
6 [c] They *shalbe* as the grasse on the house tops,
which withereth afore it commeth forth.
7 Whereof the mower filleth not his hand,
neither the glainer his lap:
8 [d] Neither they which goe by, say, The bles-
sing of the Lord *be* vpon you, *or*, We blesse you
in the Name of the Lorde.

a The Church nowe afflicted ought to remember, how her condition hath euer bene such from the beginning: to be molested most grieuously by the wicked; yet in time it hath euer bene deliuered.
b Because God is righteous, he can not but plague his aduersaries, and deliuer his, as oxen out of the plough.
c The enemies that lift themselues most high, and as it were approche neere to the sunne, are consumed with the heate of Gods wrath, because they are not grounded in godly humilitie.
d That is, the wicked shal perish and none shall passe for them.

PSAL. CXXX.

1 The people of God from their bottomles miseries doe cry vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercie.

¶ A song of degrees.

OVt of the [a] deepe places haue I called vnto
thee, O Lord.
2 Lorde, heare my voyce: let thine eares at-
tend to the voyce of my prayers.
3 If thou, O Lord, straightly markest iniqui-
ties, O Lord, [b] who shall stand?
4 But mercy *is* with thee, that thou [c] mayest
be feared.
5 I haue waited on the Lorde: my soule hath
waited, and I haue trusted in his worde.
6 My soule *waiteth* on the Lorde more then
the morning watch watcheth for the morning.
7 Let Israel waite on the Lorde: for with the
Lorde *is* [d] mercie, and with him *is* great re-
demption.
8 And he shall redeeme Israel from all his ini-
quities.

a Being in great distresse & sorow.
b He declareth that we can not be iust before God, but by forgiuenes of sinnes.
c Because of nature thou art mercifull: therefore the faithfull reuerence thee.
d He sheweth to whome the mercy of God doeth apperteine: to Israel, that is, to the Church and not to the reprobate.

PSAL. CXXXI.

1 Dauid charged with ambition and greedy desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.

¶ A song of degrees or Psalme *of Dauid.*

LOrde, [a] mine heart is not hautie, neither are
mine eyes loftie, neither haue I walked in
great [b] matters and hid from me.
2 Surely I haue behaued my selfe, like one
wained from his mother, and kept silence: I am
in my selfe as one that is [c] wained.
3 Let Israel waite on the Lorde from hence-
foorth and for euer.

a He setteth forth his great humilitie, as an example to all rulers and gouernours.
b Which passe the measure & limits of his vocation.
c He was voyde of ambition and wicked desires.

PSAL. CXXXII.

1 The faithfull grounding on Gods promes made vnto Dauid, desire that he would establish the same, both as touching his posteritie and the building of the Temple, to pray there as was forespoken, Deut. 12. 5.

¶ A song of degrees.

LOrd, remember Dauid with all his [a] affliction.
2 Who sware vnto the Lorde, *and* vowed
vnto the mightie *God* of Iaakob, *saying*,
3 I [b] will not enter into the Tabernacle of
mine house, nor come vpon my pallet *or* bed,
4 Nor suffer mine eyes to sleepe, nor mine eye
lids to slumber:
5 Vntill I finde out a place for the [c] Lorde, an
habitation for the mightie *God* of Iaakob.
6 Lo, we heard of it in [d] Ephrathah, *and* found
it in the fieldes of the forest.
7 We wil enter into his Tabernacles, *and* wor-
ship before his footestoole.
8 Arise, O Lord, *to come* into thy [e] rest, thou,
and the Arke of thy strength.
9 Let thy Priests be clothed with [f] righteous-
nesse, and let thy Saints reioyce.
10 For thy [g] seruant Dauids sake refuse not
the face of thine Anointed.
11 The Lord hath sworne in trueth vnto Da-
uid, and he wil not shrinke from it, *saying*, Of the
fruite of thy body will I set vpon thy throne.
12 If thy sonnes keepe my couenant, and my
testimonies, that I shall teach them, their sonnes
also shall sit vpon thy throne for [h] euer.
13 For the Lord hath chosen Zion, *and* loued
to dwell in it, *saying*,
14 This is my rest for euer: here will I dwell,
for I haue a [i] delight therein.
15 I wil surely blesse her vitailes, *and* will sa-
tisfie her poore with bread,
16 And will clothe her Priestes with [k] saluati-
on, and her Saints shall shoute for ioy.
17 There wil I make þe [l] horne of Dauid to bud:
for I haue ordeined a light for mine Anoynted.
18 His enemies wil I clothe with shame, but
on him his crowne shall florish.

a That is, with howe great difficultie he came to the kingdome, and with howe great zeale and care hee went about to build thy Temple.
b Because þe chiefe charge of the King was to set foorth Gods glory, hee sheweth, that hee could take no rest, neither would goe about any worldly thing, were it neuer so necessarie, before he had executed his office.
c That is, þe Arke, which was a figure of Gods presence.
d The common brute was, that the Arke should remaine in Ephrathah: that is, in Beth-lehem a plentifull place: but after we perceiued that thou wouldest place it in Ierusalem, which was barren as a forest and compassed about only with hilles.
e That is, Ierusalem, because that afterward his Arke should remoue to none other place.
f Let the effect of thy grace both appeare in the Priests and in the people.
g As thou first madest promes to Dauid, so continue it to his posteritie, that whatsoeuer they shal aske for their people, it may be granted.
h Because this cannot be accomplished but in Christ, it followeth that the promes was spirituall.
i Meaning, for his own sake, and not for þe plentifulnes of the place: for he promiseth to blesse it, declaring before, that it was barren.
k That is, with my protection, whereby they shalbe safe.
l Though his force for a time seemed to be broken, yet hee promiseth to restore it.

PSAL. CXXXIII.

1 This Psalme conteineth the commendation of brotherly amitie among the seruants of God.

¶ A song of degrees or Psalme *of Dauid.*

BEholde, howe good and howe comely a thing
it is, brethren to dwell euen [a] together.

a Because þe greatest part were against Dauid, though some fauoured him, yet when he was established King, at length they ioyned all together like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly loue.

2 *It is* like to the precious [b] oyntment vpon
the head, that runneth downe vpon the beard,
euen vnto Aarons beard, which went downe on
the border of his garments:
3 *And* as the dew of [c] Hermon, which falleth
vpon the mountaines of Zion: for [d] there the
Lord appoynted the blessing *and* life for euer.

b The oyntment was a figure of the graces which come from Christ the head vnto his Church.
c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem.
d Where there is such concord.

PSAL. CXXXIIII.

1 Hee exhorteth the Leuites watching in the Temple, to praise the Lord.

¶ *A song of degrees.*

BEholde, praise ye the Lord, all ye [a] seruants of
the Lord, ye that by night stand in the house
of the Lord.
2 Lift vp your [b] hands to the Sanctuarie, and
praise the Lord.
3 The Lord, that hath [c] made heauen and
earth, blesse thee out of Zion.

a Ye that are Leuites and chiefly appoynted to this office.
b For their charge was not onely to keepe the Temple, but to pray there and to giue God thankes.
c And therefore hath all power, blesse thee with his Fatherly loue declared in Zion. Thus the Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what estate so euer they bee, to praise God for his marueilous workes, 12 And specially for his graces toward his people, wherein he hath declared his maiestie, 15 To the confusion of all idolaters and their idoles.

¶ *Praise ye the Lord.*

PRaise the Name of the Lord: ye seruants of
the Lord, praise *him*.
2 Ye that stand in the [a] House of the Lord,
and in the [b] courtes of the House of our God.
3 Praise yee the Lord: for the Lord is good:
sing praises vnto his Name: for it is a comely thing.
4 For the Lord hath [c] chosen Iaakob to himselfe,
and Israel for his chiefe treasure.
5 For I know that the Lord *is* great, and that
our Lord *is* aboue all gods.
6 Whatsoeuer pleased the Lord, that [d] did he in
heauen & in earth, in the sea, and in all the depths.
7 He bringeth vp the cloudes from the endes of
the earth, & maketh the * lightnings with the raine:
he draweth foorth the winde out of his treasures.
8 * He smote the first borne of Egypt both
of man and beast.
9 Hee hath sent tokens and wonders into the
middes of thee, O Egypt, vpon Pharaoh, & vpon
all his seruants.
10 * He smote many nations, and slew mightie
Kings:
11 *As* Sihon King of the Amorites, and Og
King of Bashan, & all the kingdomes of Canaan:
12 And [e] gaue their land for an inheritance,
euen an inheritance vnto Israel his people.
13 Thy Name, O Lord, *endureth* for euer: O
Lord, thy remembrance *is* from generation to
generation.
14 For the Lord will [f] iudge his people, and
be pacified toward his seruants.
15 The [g] idoles of the heathen *are* siluer and
golde, *euen* the worke of mens handes.
16 They haue a mouth, and speake not: they
haue eyes and see not.
17 They haue eares and heare not, neither is
there any breath in their mouth.
18 They that make them, are like vnto them:
so are all that trust in them.
19 Praise the Lord, ye house of Israel: praise
the Lord, ye house of Aaron.
20 Praise the Lord, ye house of Leui: ye that
feare the Lord, praise the Lord.

a Ye Leuites that are in his Sanctuary.
b Meaning, the people: for the people and Leuites had their courtes, which were places of the Temple separate.
c That is, hath freely loued the posteritie of Abraham.
d He ioyneth Gods power with his will, to the intent that we should not separate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples.
* Iere.10.13.
* Exod.12.29.
* Num.21.24,34.
e He sheweth what fruite the godly conceiue of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people.
f That is, gouerne and defend his people.
g By shewing what punishment God appointeth for the heathen idolaters, he warneth his people to beware the like offence, seeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mightie power of God. Reade Psalme 115. verse 4.

21 Praised *bee* the Lorde out of Zion, which
dwelleth in Ierusalem. Praise ye the Lord.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thankes vnto God for the creation and gouernance of all things, which standeth in confessing that he giueth vs all of his meere liberalitie.

PRaise ye the Lord, because he is good: for his
[a] mercie *endureth* for euer.
2 Praise ye the God of gods: for his mercie
endureth for euer:
3 Praise ye the Lord of lordes: for his mercie
endureth for euer:
4 Which onely doeth great wonders: for his
mercie *endureth* for euer:
5 Which by *his* wisedome made the heauens:
for his mercie *endureth* for euer:
6 Which hath stretched out the earth vpon
the waters: for his [b] mercie *endureth* for euer:
7 Which made great lightes: for his mercie
endureth for euer:
8 *As* the sunne to rule the day: for his mercie
endureth for euer:
9 The moone and the Starres to gouerne the
night: for his mercie *endureth* for euer:
10 Which smote Egypt with their first borne,
(for his mercie *endureth* for euer)
11 And [c] brought out Israel from among them
(for his mercie *endureth* for euer:
12 With a mightie hand and [d] stretched out
arme: for his mercie *endureth* for euer:
13 Which diuided the red Sea in two partes:
for his mercie *endureth* for euer:
14 And made Israel to passe through the mids
of it: for his mercie *endureth* for euer:
15 And ouerthrewe Pharaoh and his hoste in
the red Sea: for his mercie *endureth* for euer:
16 Which led his people through the [e] wildernesse:
for his mercie *endureth* for euer:
17 Which smote great Kings: for his mercie
endureth for euer:
18 And slewe [f] mightie Kings: for his mercie
endureth for euer:
19 *As* Sihon King of the Amorites: for his
mercie *endureth* for euer:
20 And Og the King of Bashan: for his mercie
endureth for euer:
21 And gaue their land for an heritage: for his
mercie *endureth* for euer:
22 *Euen* an heritage vnto Israel his seruant: for
his mercie *endureth* for euer:
23 Which remembred vs in our [g] base estate:
for his mercie *endureth* for euer:
24 And hath rescued vs from our oppressours:
for his mercie *endureth* for euer:
25 Which giueth foode to all [h] flesh: for his
mercie *endureth* for euer:
26 [i] Praise ye the God of heauen: for his mercie
endureth for euer.

a By this repetition he sheweth that the least of Gods benefites binde vs to thankesgiuing: but chiefly his mercie, which is principally declared towards his Church.
b This was a common kinde of thanksgiuing, which the whole people vsed, when they had receiued any benefite of God, as 2.Chr.7.6. & 20.21: meaning that God was not onely mercifull to their fathers, but also continued the same to their posteritie.
c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies.
d In doing such a worke as was neuer done before, nor that any other could doe.
e Where for the space of fourtie yeeres he shewed infinite and most strange wonders.
f Declaring thereby, that no power, nor authoritie was so deare vnto him, as the loue of his Church.
g In our greatest affliction & slauerie, when we looked for nothing lesse then to haue had any succour.
h Seeing that God prouideth euen for the beastes, much more hath he care ouer him.
i Seeing that all ages haue had most plaine testimonies of Gods benefites.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, liued in great anguish & sorow of heart: the which griefe the Chaldeans did so litle pitie, 3 That they rather increased the same daily with taunts, reproches and blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them 8 And mooued by the Spirit of God, prophecie the destruction of Babylon, where they were handled so tyrannously.

BY the riuers of Babel we [a] sate, and there we
wept, when we remembred Zion.
2 Wee hanged our harpes vpon the willowes

a That is, we abode a long time, and albeit that the countrey was pleasant, yet could it not stay our teares, nor turne vs from the true seruice of God.

in

in the middes b thereof.
3 Then they that ledde vs captiues, c required
of vs songs and mirth, when wee had hanged vp
our harpes, saying, Sing vs *one* of ye songs of Zion.
4 How shall we sing, *said we,* a song of the
Lord in a strange land?
5 d If I forget thee, O Ierusalem, let my right
hand forget *to play.*
6 If I doe not remember thee, let my tongue
cleaue to the roofe of my mouth: *yea,* if I preferre
not Ierusalem to my e chiefe ioy.
7 Remember the children of f Edom, O Lord,
in the g day of Ierusalem, which said, Rase it, rase
it to the foundation thereof.
8 O daughter of Babel, worthie to be destroy-
ed, blessed *shall he be* that rewardeth thee, as thou
hast serued vs.
9 h Blessed *shal he be* that taketh and dasheth
thy children against the stones.

b To wit, of that countrey. c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God. d Albeit the faithfull are touched with their particular grieles, yet the common sorowe of the Church is most grieuous vnto them, and is such as they cannot but remember and lament. e The decay of Gods religion in their countrey was so grieuous, that no ioy coulde make them glad, except it were restored. f According as Ezekiel 25.13. and Ieremie 49.7. verse prophecied: and Obadiah, verse 10 sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsefolke. g When thou didst visite Ierusalem. h Hee alludeth to Isaiahs prophecie, Chapter 13. and 16. verse, promising good successe to Cyrus and Darius, whome ambition mooued to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 *David with great courage praiseth the goodnesse of God toward him, the which is so great,* 4 *That it is knowen to forren Princes, who shall praise the Lord together with him.* 6 *And he is assured to haue like comfort of God in the time following, as he hath had heretofore.*

¶ A Psalme *of Dauid.*

I Will praise thee with my whole heart: *euen* be-
fore the a gods will I praise thee.
2 I will worship toward thine holy b Temple
and praise thy Name, because of thy louing kinde-
nesse and for thy trueth: for thou hast magnified
thy name aboue all things by thy word.
3 When I called, then thou heardest me, *and*
hast c encreased strength in my soule.
4 All the d Kings of the earth shal praise thee, O
Lord: for they haue heard ye words of thy mouth.
5 And they shall sing of the wayes of the
Lord, because the glory of the Lord *is* great.
6 For the Lord is high: yet he beholdeth the
lowly, but the proude he knoweth e afarre off.
7 Though I walke in the middes of trouble,
yet wilt thou reuiue me: thou wilt stretch foorth
thine hand vpon the wrath of mine enemies, and
thy right hand shall saue me.
8 The Lord will f performe *his worke* towarde
me: O Lorde, thy mercie *endureth* for euer: for-
sake not the workes of thy handes.

a Euen in the presence of Angels and of them, that haue authoritie among men. b Both the Temple and ceremoniall seruice at Christes comming were abolished: so that now God will be worshipped onely in spirite and trueth, Ioh 4.23. c Thou hast strengthened me against mine outward and inward enemies. d All the world shall confesse that thou hast wonderfully preserued me, and performed thy promise. e Distance of place cannot hinder God to shew mercy to his, & to iudge the wicked, though they thinke that he is farre off. f Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the ende.

PSAL. CXXXIX.

1 *David to clense his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not,* 13 *Which hee confirmeth by the creation of man.* 14 *After declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.*

¶ *To him that excelleth. A Psalme of Dauid.*

O Lord, thou hast tried me and knowen *me.*
2 Thou knowest my a sitting and my ri-
sing: thou vnderstandest my thought a farre off.
3 Thou b compassest my pathes, and my lying
downe, and art accustomed to all my wayes.
4 For there is not a word in my c tongue, *but*
loe, thou knowest it wholly, O Lord.
5 Thou holdest mee straite behinde and be-
fore, and layest thine d hand vpon me.
6 *Thy* knowledge is too wonderfull for mee:
it is so high, that I cannot *attaine* vnto it
7 Whither shall I goe from thy e Spirite? or
whither shall I flee from thy presence?
8 If I ascende into heauen, thou art there: if
I lye downe in hell, thou art there.
9 Let me take the wings of the morning, *and*
dwell in the vttermost parts of the sea:
10 Yet thither shal thine f hand leade me, and
thy right hand hold me.
11 If I say, Yet the darknes shal hide me, euen
the night *shalbe* g light about me.
12 Yea, the darkenesse hideth not from thee:
but the night shineth as the day: the darkenesse
and light are both alike.
13 For thou hast h possessed my reines: thou
hast couered me in my mothers wombe.
14 I will praise thee, for I am i fearefully and
wonderously made: marueilous *are* thy workes,
and my soule knoweth it well.
15 My bones are not hid from thee, though I
was made in a secrete *place, and* facioned k be-
neath in the earth.
16 Thine eyes did see me, when I was without
forme: l for in thy booke were all things written,
which in continuance were facioned, when there
was none of them *before.*
17 Howe m deare therefore are thy thoughtes
vnto me, O God! how great is ye summe of them!
18 If I should count them, they are moe then
the sand: when I wake, n I am still with thee.
19 Oh that thou wouldest slay, O God, the wic-
ked & bloody men, *to whō I say,* Depart ye frō me:
20 Which speake wickedly of the, *and* being
thine enemies are lifted vp in vaine.
21 Doe not I o hate them, O Lord, that hate
thee? and doe not I earnestly contend with those
that rise vp against thee?
22 I hate them with an vnfained hatred, as
they were mine *vtter* enemies.
23 Trie mee, O God, and know mine heart:
prooue me and know my thoughtes,
24 And consider if there be any p way of wic-
kednesse in me, and leade me in the q way for euer.

a He confesseth that neither our actions, thoughts, or any part of our life can be hid to God, though he seeme to be farre off. b So that they are euidently knowen to thee. c Thou knowest my meaning before I speake. d Thou so guidest me with thine hand, that I can turne no way, but where thou appoyntest mee. e From thy power and knowledge. f Thy power doth so fast holde me, that I can escape by no meanes from thee. g Though darknes be an hinderance to mans sight, yet it serueth thine eyes as well as the light. h Thou hast made me in all partes, and therfore must needes know me. i Considering thy wonderfull worke in forming mee, I cannot but praise thee, and fear thy mightie power. k That is, in my mothers wombe: which he compareth to the inward parts of the earth. l Seeing that thou diddest know me before I was composed of either flesh or bone, much more nowe must thou know me when thou hast facioned me. m How ought we to esteeme the excellent declaration of thy wisdome in the creatiō of man? n I continually see newe occasions to meditate in thy wisedome, and to praise thee. o He teacheth vs boldly to cōtemne all the hatred of the wicked, and friendship of the world, when they would let vs to serue God sincerely. p Or any heinous way or rebellious: meaning, that though he were subiect to sinne, yet was he not giuen to wickednesse and to prouoke God by rebellion. q That is, continue thy fauour towards me to the ende.

PSAL. CXL.

1 *David complaineth of the crueltie, falshoode and iniuries of his enemies.* 8 *Against the which he praieth vnto the Lord, and assureth himselfe of his helpe and succour.* 12 *Wherefore he prouoketh the iust to praise the Lord, and to assure themselues of his tuition.*

¶ *To him that excelleth. A Psalme of Dauid.*

DEliuer me, O Lord, from the euill man: pre-
serue me from the a cruel man:
2 Which imagine euill things in *their* b heart,
and make warre continually.
3 They haue sharpened their tongues like a
serpent: c adders poyson *is* vnder their lips. Selah.
4 Keepe d mee, O Lorde, from the handes of
the wicked: preserue mee from the cruell man,
which purposeth to cause my steppes to slide.
5 The proude haue layde a snare for mee, and
spred a nette with cordes in my pathway, *and* set
grennes for me. Selah.
6 *Therefore* I said vnto the Lord, Thou art
my God: heare, O Lord, the voyce of my praiers.

a Which persecuteth me of malice and without cause. b That is, by their false cauillations and lies they kindle the hatred of the wicked against me. c He sheweth what weapons the wicked vse, when power and force faile them. d He declareth what is the remedie of the godly, when they are oppressed by the worldlings.

7 O Lord God the strength of my saluation,
thou [e] hast couered mine head in ÿ day of battel.
8 Let not the wicked haue his desire, O Lord:
[f] perfourme not his wicked thought, *least* they be
proude. Selah.
9 *As for* [g] the chiefe of them, that compasse
me about, let the mischiefe of their owne lippes
come vpon them.
10 Let coles fal vpon them: let [h] him cast them
into the fire, & into the deepe pits, ÿ they rise not.
11 *For* the backbiter shall not be established
vpon the earth: euill shall [i] hunt the cruell man
to destruction.
12 I know that the Lord will auenge the af-
flicted, *and* iudge the poore.
13 Surely the righteous shal prayse thy Name,
and the iust shall [k] dwell in thy presence.

e Hee calleth to God with liuely faith, being assured of his mercies, because hee had beforetime prooued, that God helped him euer in his dangers. f For it is in Gods hand to ouerthrowe the counsels and enterprises of the wicked. g It seemeth that he alludeth to Saul. h To wit, God: for Dauid sawe that they were reprobate, and that there was no hope of repentance in them. i Gods plagues shall light vpon him in such sort, that he shal not escape. k That is, shall be defended and preserued by thy fatherly prouidence and care.

PSAL. CXLI.

1 Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God to haue succour, 3 Desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

¶ *A Psalme of Dauid.*

O Lord, I [a] call vpon thee: haste thee vnto me:
heare my voyce, when I cry vnto thee.
2 Let my prayer be directed in thy sight *as* in-
cense, *and* the [b] lifting vp of mine hands *as* an
euening sacrifice.
3 Set a watch, O Lorde, before my mouth,
and keepe the [c] doore of my lips.
4 Incline not mine heart to euill, ÿ I should
commit wicked workes with men that worke in-
iquitie: and let me not eate of their [d] delicates.
5 Let ÿ righteous smite me: *for that is* a bene-
fite: & let [e] him reprooue me, *and it shalbe* a pre-
cious oyle, that shall not breake mine head: for
within a while I shall euen [f] pray in their miseries.
6 When their iudges shalbe cast downe in sto-
ny places, they shal [g] heare my wordes, for they
are sweete.
7 Our bones lie scattered at the [h] graues
mouth, as he that heweth *wood* or diggeth in the
earth.
8 But mine eyes *looke* vnto thee, O Lord God:
in thee is my trust: leaue not my soule destitute.
9 Keepe me from the snare, *which* they haue
layde for me, and from the grennes of the wor-
kers of iniquitie.
10 Let the wicked fall into [i] his nettes [k] toge-
ther, whiles I escape.

a Hee sheweth ÿ there is none other refuge in our necessities, but onely to flee vnto God for cōfort of soule. b He meaneth his earnest zeale and gesture, which he vsed in prayer: alluding to the sacrifices, which were by Gods commandement offered in the olde Law. c He desireth God to keepe his thoughtes and wayes either from thinking or executing vengeance. d Let not their prosperitie allure me to be wicked as they are. e He could abide all corrections, that came of a louing heart. f By patiēce I shal see the wicked so sharply handled, that I shal for pitie pray for them. g The people, which followed their wicked rulers in persecuting the Prophet, shal repent & turne to God, when they see their wicked rulers punished. h Here appeareth ÿ Dauid was miraculously deliuered out of many deaths, as 2.Cor.1.9,10. i Into Gods nets, whereby he catcheth the wicked in their owne malice. k So that none of them escape.

PSAL. CXLII.

1 The Prophet neither astonied with feare, nor caried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserue him.

¶ A Psalme *of Dauid, to giue instruction*, and *a prayer, when he was in the caue.*

I Cryed vnto the Lord with my voyce: with my
voyce I [a] prayed vnto the Lord.
2 I powred out my meditation before him,
and declared mine affliction in his presence.
3 Though my spirit † was in perplexitie in me,
yet thou knewest my path: in the way wherein I
walked, haue they priuily layde a snare for me.
4 I looked vpon my right hand, and beholde,
but there was none that would knowe me: all re-
fuge failed me, *and* none || cared for my soule.
5 *Then* cryed I vnto thee, O Lord, *and* sayde,
thou art mine [b] hope, *and* my portion in the land
of the liuing.
6 Hearken vnto my crye, for I am brought
very lowe: deliuer me from my persecuters, for
they are too strong for me.
7 Bring my soule out of [c] prison, that I may
prayse thy Name: *then* shall the righteous [d] come
about me, when thou art beneficiall vnto me.

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles either despaire and murmure against God, or els seeke to others then to God, to haue redresse in their miseries.

† *Ebr. Was folden or wrapped in mee meaning, as a thing that could haue no issue.* || *Or, sought for my soule.* b Though all meanes failed him, yet hee knewe that God would neuer forsake him. c For he was on all sides beset with his enemies, as though he had bin in a most straight prison. d Either to reioyce at my wonderfull deliuerance, or to set a crowne vpon mine head.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 Hee desireth to be restored to grace, 10 To be gouerned by his holy Spirit, that he may spend the remnant of his life in the true feare and seruice of God.

¶ *A Psalme of Dauid.*

HEare my prayer, O Lorde, *and* hearken vnto
my supplication: answere me in thy [a] trueth
and in thy [b] righteousnes.
2 (And enter not into iudgment ŵ thy seruant:
for in thy [c] sight shal none ÿ liueth, be iustified)
3 For the enemie hath persecuted my soule:
he hath smitten my life downe to the earth: hee
hath laide me in the darkenes, as they that haue
bene dead [d] long agoe:
4 And my spirit was in perplexitie in me, *and*
mine [e] heart within me was amased.
5 *Yet* doe I remember the time [f] past: I medi-
tate in all thy workes, *yea*, I doe meditate in the
workes of thine hands.
6 I stretch foorth mine hands vnto thee: my
soule desireth after thee, as the thirsty land. Selah.
7 Heare me speedily, O Lorde, *for* my spirit
faileth: hide not thy face from me, els I shall be
like vnto them that go downe into the pit.
8 Let mee heare thy louing kindnesse in the
[g] morning, for in thee is my trust: [h] shewe mee
the way, that I should walke in, for I lift vp my
soule vnto thee.
9 Deliuer me, O Lorde, from mine enemies:
for [i] I hid me with thee.
10 [k] Teach me to [l] doe thy will, for thou art
my God: let thy good Spirit leade mee vnto the
land of righteousnesse.
11 Quicken me, O Lord, for thy Names sake,
and for thy righteousnesse bring my soule out of
trouble.
12 And for thy mercy [m] slay mine enemies,
and destroy all them that oppresse my soule: for I
am thy [n] seruant.

a That is, as thou hast promised to be faithfull in thy promes to all that trust in thee. b That is, according to thy free goodnes, whereby thou defendest thine. c He knewe that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners. d He acknowledgeth that God is the onely and true physicion to heale him: and that he is able to raise him to life, though he were dead long agoe, and turned to ashes. e So that only by faith, and by the grace of Gods Spirit he was vpholden. f To wit, thy great benefites of olde, and thy manifolde examples of thy fauour toward thine. g That is, speedily and in due season. h Let thine holy Spirit counsell me how to come foorth of these great sorrowes and troubles. i I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power. k He confesseth that both the knowledge and obedience of Gods wil commeth by the Spirit of God, who teacheth vs by his worde, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him. l That is, iustly and aright: for so soone as we decline from Gods wil, we fall into errour. m Which shall be a signe of thy Fatherly kindnesse towarde mee. n Resigning my selfe wholy vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He prayseth the Lorde with great affection and humilitie for his kingdome restored, and for his victories obteined, 5 Demaunding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of prayses, 15 And declareth wherein the felicitie of any people consisteth.

¶ *A Psalme of Dauid.*

a Who of a poore shepheard hath made me a valiant warriour & mightie conquerour.
† *Ebr. my deliuerer vnto me: for the Prophet cannot satisfie himselfe with any wordes.*
b He confesseth that neither by his owne authoritie power nor policie his kingdome was quiet, but by ẏ secret grace of God.
c To giue vnto God iust prayse is to confesse our selues to be vnworthie of so excellent benefits, & that he bestoweth them vpon vs of his free mercy.
d He desireth God to continue his graces and to send helpe for the present necessitie.
e By these maner of speeches hee sheweth that all the lets in ẏ world can not hinder Gods power, which he apprehended by faith.
f That is, deliuer me from the tumultes of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.
g For though they shake hands, yet they keepe not

BLessed *be* the Lord my strength, which a teacheth mine hands to fight, *and* my fingers to
battell.
2 *He is* my goodnesse and my fortresse, my
towre and † my deliuerer, my shield, and in him I
trust, which subdueth my b people vnder me.
3 Lorde, what is man that thou c regardest
him! *or* the sonne of man that thou thinkest vpon him!
4 Man is like to vanitie: his dayes *are* like a
shadow, that vanisheth.
5 d Bow thine heauens, O Lorde, and come
downe: touch the mountaines & they shal smoke.
6 e Cast forth the lightning and scatter them:
shoote out thine arrowes, and consume them.
7 Send thine hand from aboue: deliuer mee,
and take me out of the great f waters, *and* from
the hand of strangers,
8 Whose mouth talketh vanitie, & their right
hand *is* a right hand g of falsehood.
9 I wil sing a h new song vnto thee, O God,
and sing vnto thee vpon a viole, *and* an instrument of ten strings.
10 *It is he* that giueth deliuerance vnto Kings,
and rescueth Dauid his i seruant from the hurtfull
sworde.
11 Rescue me, and deliuer me from the hand
of strangers, whose mouth talketh vanitie, and
their right hand *is* a right hand of falsehood:
12 That our k sonnes *may be* as ẏ plants growing vp in their youth, *and* our daughters as ẏ corner *stones*, grauen after the similitude of a palace:
13 That our l corners *may be* full *and* abounding w diuers sorts, *and* that our sheepe may bring
forth thousands and ten thousand in our streetes:
14 That our m oxen may be strong to labour:
that there be none inuasion, nor going out, nor
no crying in our streetes.
15 Blessed *are* the people, that be n so, *yea*, blessed *are* the people, whose God is the Lord.

benefites deserue. promes. h That is, a rare and excellent song, as thy great benefites deserue. i Though wicked kings be called Gods seruants, as Cyrus, Isai. 45. 1. forasmuch as he vseth them to execute his iudgments: yet Dauid because of Gods promes, and they, that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glory. k He desireth God to continue his benefites toward his people, counting the procreation of children and their good education among the chiefest of Gods benefits. l That the very corners of our houses may be ful of store for the great abundance of thy blessings. m He attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

PSAL. CXLV.

This Psalme was composed when the kingdome of Dauid florished. 1 Wherein hee describeth the wonderfull prouidence of God, aswell in gouerning man as in preseruing all the rest of his creatures. 17 He prayseth God for his iustice and mercy, 18 But specially for his louing kindnesse towarde those that call vpon him, that feare him, and loue him: 21 For the which he promiseth to prayse him for euer.

¶ A Psalme *of Dauid of prayse.*

a Hee sheweth what sacrifices are plasant and acceptable vnto God; euen prayse and thankesgiuing, and seeing that God still continueth his benefites towards vs,

O My God *and* King, a I will extoll thee, and
will blesse thy Name for euer and euer.
2 I will blesse thee dayly, & prayse thy Name
for euer and euer.
3 b Great *is* the Lord, and most worthy to be
praysed, and his greatnes *is* incomprehensible.
4 Generation shal praise thy workes vnto c generation, and declare thy power.
5 I will meditate of the beautie of thy glorious
maiestie, and thy wonderfull workes,
6 And they shall speake of the power of thy
d fearefull actes, and I wil declare thy greatnes.
7 They shall breake out into the mention of
thy great goodnesse, and shall sing aloude of thy
righteousnesse.
8 * The Lord is gracious and e mercifull, slow
to anger, and of great mercy.
9 The Lord is good to all, and his mercies *are*
ouer all his workes.
10 All thy workes prayse thee, O Lord, & thy
Saints blesse thee.
11 f They shewe the glory of thy kingdome,
and speake of thy power,
12 To cause his g power to be knowen to the
sonnes of men, and the glorious renoume of his
kingdome.
13 Thy * kingdome *is* an euerlasting kingdom,
and thy dominion *endureth* throughout all ages.
14 The Lord vpholdeth all h that fall, and lifteth vp all that are ready to fall.
15 The eyes of i all waite vpon thee, and thou
giuest them their meate in due season.
16 Thou openest thine hand, and fillest all
things liuing of *thy* good pleasure.
17 The Lord *is* k righteous in all his wayes, and
holy in all his workes.
18 The Lorde *is* neere vnto all that call vpon
him: *yea*, to all that call vpon him in l trueth.
19 He will fulfill ẏ m desire of them that feare
him: he also wil heare their cry, and wil saue them.
20 The Lorde preserueth all them that loue
him: but he will destroy all the wicked.
21 My mouth shall speake the prayse of the
Lorde, and all n flesh shall blesse his holy Name
for euer and euer.

d Of thy terrible iudgments against the wicked.
* *Exod. 34. 6.*
e He describeth after what sort God sheweth himselfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, mercifull, not only in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweete comfort of the same.
f The prayse of thy glory appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faithful are euer mindfull of the same.
g Hee sheweth that all things are out of order, but onely where God reigneth.
* *Luke 1. 33. dan. 7. 14.*
h Who being in miserie & affliction would faint and fall away, if God did not vpholde them, and therefore they ought to reuerence him, that

we ought neuer to be wearie in praysing him for the same. b Hereby hee declareth that all power is subiect vnto God, & that no worldly promotion ought to obscure Gods glory. c Forasmuch as the end of mans creation, & of his preseruation in this life is to prayse God, therefore he requireth that not only we our selues doe this, but cause all other to doe the same.

reigneth in heauen, and suffer themselues to be gouerned by him. i To wit, as well of man, as of beast. k He prayseth God, not only for that he is beneficiall to all his creatures, but also in ẏ that he iustly punisheth the wicked, & mercifully examineth his by the crosse, giuing them strength & deliuering them. l Which only appertaineth to the faithfull: & this vertue is contrary to infidelitie, doubting, impatiencie and murmuring. m For they will aske or wish for nothing, but according to his will, 1. Iohn 5. 14. n That is, all men shalbe bound to prayse him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that hee hath to prayse God, 3 And teacheth, not to trust in man, but onely in God almightie, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherles, and the widowes, 10 And reigneth for euer.

¶ *Prayse ye the Lorde.*

PRayse thou the Lorde, O my a soule.
2 I wil prayse the Lorde during my life: as
long as I haue any being, I wil sing vnto my God.
3 Put not your trust in b princes, *nor* in the
sonne of man, for there is none helpe in him.
4 His breath departeth, *and* hee returneth to
his earth: then his c thoughtes perish.
5 Blessed *is* he, that hath the God of Iaakob
for his helpe, whose hope *is* in the Lord his God.
6 Which made d heauen & earth, the sea, & all
that therein is: which keepeth *his* fidelitie for euer.
7 Which executeth iustice e for the oppressed: which giueth bread to the hungry: the Lorde
looseth the prisoners.
8 The Lorde giueth sight to the blinde: the

a He stirreth vp himselfe & all his affections to prayse God.
b That God may haue the whole praise, wherein he forbiddeth al vaine cōfidence, shewing that of nature wee are more inclined to put our trust in creatures, then in God the Creator.
c As their vaine opinions, whereby they flattered themselues, and so imagined wicked enterprises.

d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promes sake his will is most ready to doe it. e Whose faith & patience for a while he trieth, but at length he punisheth the aduersaries, that he may be knowen to be iudge of the world.

Lord raised vp the crooked: the Lorde [f] loueth
the righteous.
9 The Lorde keepeth the [g] strangers: he relie-
ueth the fatherlesse & widow: but he ouerthrow-
eth the way of the wicked.
10 The Lorde shall [h] reigne for euer: O Zion,
thy God *endureth* from generation to generation.
Praise ye the Lord.

f Though he visite them by affliction, hunger, imprisonment, and such like, yet his fatherly loue and pitie neuer faileth them, yea, rather to his these are signes of his loue. g Meaning, all them that are destitute of worldly meanes and succour. h Hee assureth the Church that God reigneth for euer for the preseruation of the same.

PSAL. CXLVII.

1 The Prophet prayseth the bountie, wisedome, power, iustice and prouidence of God vpon all his creatures, 2 But specially vpon his Church, which he gathereth together after their dispersion, 19 Declaring his worde and iudgements so vnto them, as he hath done to none other people.

PRayse ye the Lorde, for it is good to sing vnto
our God: for it is [a] a pleasant thing, *and* praise
is comely.
2 The Lord doeth build vp [b] Ierusalem, *and*
gather together the dispersed of Israel.
3 He healeth those that are [c] broken in heart,
and bindeth vp their sores.
4 He [d] counteth the number of the starres,
and calleth them all by their names.
5 Great *is* our Lord, and great *is his* power: his
wisedome is infinite.
6 The Lord relieueth the meeke, *and* abaseth
the wicked to the [e] ground.
7 Sing vnto the Lord with praise: sing vpon
the harpe vnto our God,
8 Which [f] couereth the heauen with cloudes,
and prepareth raine for the earth, and maketh the
grasse to growe vpon the mountaines:
9 Which giueth to beastes their foode, *and* to
the yong rauens that [g] crie.
10 He hath not pleasure in the [h] strength of
an horse, neither delighteth he in the legs of man.
11 *But* the Lorde deliteth in them that feare
him, and attend vpon his mercie.
12 Praise the Lorde, O Ierusalem: prayse thy
God O Zion.
13 For he hath made the barres of thy gates
[i] strong, *and* hath blessed thy childrẽ within thee.
14 He setteth peace in thy borders, *and* satis-
fieth thee with the † floure of wheate.
15 He sendeth foorth his [k] commandement
vpon earth, *and* his worde runneth very [l] swiftly.
16 He giueth snowe like wooll, *and* scattereth
the hoare frost like ashes.
17 He casteth foorth his yce like morsels: who
can abide the colde thereof?
18 He sendeth his worde and melteth them: he
causeth his winde to blow, *and* the waters to flow.
19 He sheweth his [m] word vnto Iacob, his sta-
tutes and his iudgements vnto Israel.
20 He hath not dealt so with euery nation, nei-
ther haue they [n] knowen *his* iudgements. Praise
ye the Lord.

a He sheweth wherein we ought to exercise our selues continually, and to take our pastime: to wit, in praysing God. b Because the Lord is the founder of the Church, it cannot be destroyed, though the members thereof be dispersed, and seeme, as it were for a time to be cut off. c With affliction, or sorow for sinne. d Though it seeme to man incredible, that God should assemble his Church, being so dispersed, yet nothing can be too hard to him, that can nomber and name all the starres. e For the more high that the wicked clime, the greater is their fall in the ende. f He sheweth by the examples of Gods mightie power, goodnesse and wisedome, that we can neuer want most iust occasion to praise God. g For their crying is as it were a confession of their neede, which cannot be relieued, but by God onely: then if God shewe himselfe mindful of the most contemptible foules, can he suffer them to die with famine, whome he hath assured of life euerlasting? h Though to vse lawfull meanes is both profitable and pleaseth God, yet to put our trust in them, is to defraude God of his honour. i He doeth not onely furnish his Church with all things necessarie, but preserueth also the same, and maketh it strong against all outwarde force. † Ebr. fat. k His secrete working in all creatures is as a commandement to keepe them in order, and to giue them mouing and force. l For immediately and without resisting all things obey him. m As before he called Gods secret working in all his creatures his worde: so he meaneth here by his worde, the doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure. n The cause of his difference is Gods free mercie, which hath elected his in his sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appointed the reprobate to eternal damnation.

PSAL. XLVIII.

1 He prouoketh all creatures to praise the Lord in heauen and earth and all places, 14 Specially his Church, for the power that he hath giuen to the same, after that he had chosen them and ioyned them vnto him.

¶ Praise ye the Lord.

PRayse ye the Lord from the heauen: prayse ye
him in the high places.
2 Prayse ye him, all ye [a] his Angels: praise him,
all his armie.
3 Prayse ye him, [b] sunne and moone: prayse
ye him all bright starres.
4 Prayse ye him, [c] heauens of heauens, and
[d] waters, that be aboue the heauens.
5 Let them prayse the Name of the Lord: for
he commanded, and they were created.
6 And hee hath established them for euer and
euer: he hath made an ordinance, which shall not
passe.
7 Prayse ye the Lord from the earth, *ye* [e] dra-
gons and all depths:
8 [f] Fire and haile, snowe and vapours, stormie
winde, which execute his worde:
9 Mountaines and all hils, fruitefull trees and
all cedars:
10 Beasts and all cattell, creeping things and
fethered foules:
11 [g] Kings of the earth and all people, princes
and all iudges of the world:
12 Yong men and maidens, also olde men and
children:
13 Let them prayse the Name of the Lord: for
his Name onely is to be exalted, *and* his prayse a-
boue the earth and the heauens.
14 For he hath exalted the [h] horne of his peo-
ple, *which is* a prayse for all his Saints, *euen* for the
[i] children of Israel, a people *that is* neere vnto
him. Prayse ye the Lord.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teache vs to doe our duetie. b In that Gods glory shineth in these insensible creatures, this their beautie is as a continuall praysing of God. c Not that there are diuers heauẽs, but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this worde the whole heauen. d That is, the raine, which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens. e Meaning, the great and monstrous fishes, as whales and such like. f Which come not by chance or fortune, but by Gods appointed ordinance. g For the greater giftes that any hath receiued, and the more high that one is preferred, the more bound is he to praise God for the same: but neither high nor lowe condition or degree can be exempted from this duetie. h That is, the dignitie, power & glory of his Church. i By reason of his couenãt made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praise the Lorde for his victorie and conquest, that he giueth his Saintes against all mans power.

¶ Prayse ye the Lorde.

SIng ye vnto the Lorde [a] a newe song: let his
prayse *be heard* in the Congregation of Saints.
2 Let Israel reioyce in him that [b] made him,
and let ẏ children of Zion reioyce in their [c] King.
3 Let them prayse his Name with ẏ flute: let thẽ
sing prayses vnto him with the timbrel & harpe.
4 For the Lorde hath pleasure in his people:
he will make the meeke glorious by deliuerance.
5 Let the Saintes be ioyfull with glory: let
them sing loud vpon their [d] beds.
6 Let the high Actes of GOD bee in their
mouth, and the two edged sworde in their hands,
7 [e] To execute vengeance vpon the heathen,
and corrections among the people:
8 To binde [f] their Kings in chaines, and their
nobles with fetters of yron,
9 That they may execute vpon them the

a For his rare and manifolde benefites bestowed on his Church. b In that that they were preferred before al other nations, it was as a newe creation, and therefore Psalme 95.7. they were called the sheepe of Gods handes. c For God as he is the Creator of the soule and bodie, so will he that both two serue him, and that his people be continually subiect vnto him, as to their most lawfull King. d He alludeth to that continuall rest and quietnesse, which they should haue, if they woulde suffer God to rule them. e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries. f Not onely the people, but the kings that were their enemies, shoulde be destroyed.

judgement

judgement that is [g] written: this honour shall be to all his Saintes, Prayse ye the Lord.

g Hereby God bindeth the hands and mindes of all his to enterprise no farther then he appointeth.

PSAL. CL.

1 An exhortation to praise the Lord without cease by all maner of wayes for all his mightie and wonderfull workes.

¶ Prayse ye the Lorde.

PRayse ye God in his [a] Sanctuarie: prayse yee him in the [b] firmament of his power.

2 Prayse ye him in his mightie Actes: prayse ye him according to his excellent greatnesse.

3 Prayse ye him in the sound of the [c] trumpet: prayse ye him vpon the viole and the harpe.

4 Praise ye him with timbrell and flute: prayse ye him with virginals and organs.

5 Prayse yee him with sounding cymbales: prayse ye him with high sounding cymbales.

6 Let euery thing that hath [d] breath prayse the Lorde, Prayse ye the Lord.

a That is, in the heauen.
b For his wonderfull power appeareth in the firmament, which in Ebrew is called a stretching out, or spreading abroade, wherein the mightie worke of God shineth.
c Ehorting the people only to reioyce in praysing God, he maketh mention of those instruments which by Gods commandement were appoynted in the old Lawe, but vnder Christ the vse thereof is abolished in the Church. d He sheweth that all the order of nature is bound to this duety, and much more Gods children, who ought neuer to cease to prayse him, till they be gathered into that kingdome, which he hath prepared for his, where they shall sing euerlasting prayse.

THE * PROVERBES OF SALOMON.

* This word Prouerbe, or parable signifieth a graue and notable sentence, worthie to be kept in memorie: and is sometime taken in the euill part for a mocke or scoffe.

THE ARGVMENT.

THe wonderful loue of God toward his Church is declared in this booke: forasmuch as the summe & effect of the whole Scriptures is here set foorth in these briefe sentences, which partly containe doctrine, and partly maners, and also exhortations to both: Whereof the nine first Chapters are as a preface ful of graue sentẽces, & deepe mysteries, to allure the hearts of men to the diligēt reading of the parables that follow: which are left as a most precious iewel to the Church, of those three thousand parables mentioned 1. King. 4. 32. & were gathered & cõmitted to writing by Salomons seruants & indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God and knowldge of his worde. 10 Wee may not consent to the entising of sinners. 20 Wisedome complaineth that she is contemned. 24 The punishment of them that contemne her.

THe Parables of Salomon the sonne of Dauid King of Israel,

2 To know wisdome, [a] and instruction, to vnderstand the words [b] of knowledge,

3 To receiue [c] instruction to do wisely, *by* [d] iustice and iudgement and equitie,

4 To giue vnto the [e] simple, sharpenes of wit, *and* to the childe knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of [f] vnderstanding shall attaine vnto wise counsels,

6 To vnderstand a parable, & the interpretation, the words of the wise, & their darke sayings.

7 ¶ * The feare of the Lord *is* the beginning of knowledge: *but* fooles despise wisedome and instruction.

8 My sonne, heare thy [g] fathers instruction, and forsake not thy [h] mothers teaching.

9 For they shalbe † a comely ornament vnto thine head, and *as* chaines for thy necke.

10 ¶ My sonne, [i] if sinners do intise thee, consent thou not.

11 If they say, Come with vs, we wil lay waite for [k] blood, *and* lie priuily for the innocent without a cause:

12 We wil swallow them vp aliue like a [l] graue euen whole, as those that go downe into the pit:

13 We shal find all precious riches, *and* fill our houses with spoyle:

14 Cast in thy lot among vs: we will all haue one [m] purse:

15 My sonne, walke not thou in the way with them: refraine thy foote from their [n] path.

16 For their feete run to euill, and make haste to shed blood.

17 Certainely *as* without cause the net is spred before the eyes of all that hath wing:

18 So they lay waite for blood *and* lie priuily for [o] their liues.

19 Such *are* the wayes of euery one that is greedie of gaine: he would take away the [p] life of the owners thereof.

20 ¶ [q] Wisdome cryeth without: she vttereth her voyce in the [r] streetes.

21 Shee calleth in the hye *streete*, *among* the prease in the entrings of the gates, *and* vttereth her wordes in the citie, *saying*,

22 O ye [s] foolish, howe long will ye loue foolishnes? and the scornefull take their pleasure in scorning? and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my minde vnto you, *and* make you vnderstand my words)

24 Because I haue called, & ye refused: I haue stretched out mine hand, & none would regarde.

25 But yee haue despised all my counsell, and would none of my correction.

26 I will also [t] laugh at your destruction, *and* mocke when your feare commeth,

27 When [u] your feare commeth like *sudden* desolation, and your destruction shall come like a whirle winde: when affliction and anguish shall come vpon you,

28 Then shall they call vpon me, but I will not answere: they shall seeke me earely, but they shall not [x] finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They would none of my counsel, *but* [y] despised all my correction.

31 Therefore shal they eate of ẏ [z] fruit of their owne way, and be filled with their owne deuises.

32 For [a] ease slayeth the foolish, and the prosperitie of fooles destroyeth them.

33 But he that obeyeth me, shall dwell safely, and be quiet from feare of euill.

CHAP. II.

1 Wisedome exhorteth to obey her. 5 Shee teacheth the feare of God. 6 She is giuen of God. 10 She preserueth frõ wickednes.

a That is, what we ought to know and follow, and what we ought to refuse.
b Meaning, the worde of God wherein is the onely true knowledge.
c To learne to submit our selues to the correction of those that are wise.
d By liuing iustly, and rendring to euery man that which appertaineth vnto him.
e To such as haue not discretion to rule themselues.
f As he sheweth that these parables conteyning the effect of religion as touching maners and doctrine doe appertaine to the simple people: so doeth he declare that the same is also necessarie for them that are wise and learned.
* Psal. 111. 10. Ecclus. 1. 16.
g He speaketh this in the Name of God, which is the vniuersal Father of all creatures, or in the name of the pastor of the Church, who is as a father.
h That is, of the Church, wherein the faithful are begotten by the incorruptible seede of Gods worde. † Ebr. Increase of grace. i To wit, the wicked which haue not the feare of God. k He speaketh not onely of the shedding of blood with hand, but of all craftie practises which tend to the detriment of our neighbour. l As the graue is neuer satiate, so the auarice of the wicked and their crueltie hath none end. m He sheweth whereby the wicked are allured to ioyne together, because they haue euery one part of the spoyle of the innocent. n That is, haue nothing at all to doe with them.

o He sheweth that there is no cause to moue these wicked to spoyle the innocent, but their auarice and crueltie.
p Whereby he concludeth that the couetous man is a murtherer.
q This wisedome is the eternall word of God.
r So that none can pretend ignorãce.
s Wisdome reprooueth three kinds of men: the foolish or simple which erre of ignorance, and the mockers that cannot suffer to be taught, and the fooles which are drowned in worldly lustes, and hate the knowledge of godlinesse.
t This is spoken according to our capacitie, signifying that the wicked, which mocke and iest at Gods word, shall haue the iust rewarde of their mocking.
u That is your destruction, which thing you feared.
x Because they sought not with an affection to God, but for ease of their owne griefe.
y Shewing that without faith and obedience, we can not call vpon God aright.
z They shall feele what commoditie their wicked life shall giue them.
a That is, the prosperitie, and sensualitie, wherein they delite.

MY sonne, if thou wilt receiue my words, and
a hide my commandements within thee,
2 And cause thine eares to hearken vnto wis-
dome, *and* encline b thine heart to vnderstanding,
3 (For if thou callest after knowledge, c *and*
criest for vnderstanding:
4 If thou seekest her as siluer, and searchest
for her as for d treasures,
5 Then shalt thou vnderstande the feare of
the Lord, and find the e knowledge of God.
6 For the Lord giueth wisedome, out of his
mouth *commeth* knowledge and vnderstanding.
7 He ‖ preserueth the state of the righteous:
he is a shield to them that walke vprightly.
8 That they may keepe the wayes of iudge-
ment: and he preserueth the way of his Saints)
9 Then shalt thou vnderstand righteousnes,
and iudgement, and equity, *and* euery good path.
10 ¶ When wisdome entreth into thine heart,
and knowledge deliteth thy soule,
11 *Then* shal f counsell preserue thee, *and* vn-
derstanding shall keepe thee,
12 And deliuer thee from the euill way, *and*
from the man that speaketh froward things,
13 *And from* them that leaue the g wayes of
righteousnesse to walke in the waies of darkenes:
14 Which reioyce in doing euil, & delite h in
the frowardnes of the wicked,
15 Whose wayes are crooked and they are
lewde in their paths.
16 And it shall deliuer thee from the strange
i woman, *euen* from the stranger, which flattereth
with her wordes.
17 Which forsaketh the k guide of her youth,
and forgetteth the l couenant of her God.
18 Surely her m house tendeth to death, and
her paths vnto n the dead.
19 All they that goe vnto her, returne not a-
gaine, neither take they hold of the wayes of life.
20 Therefore walke thou in the way of good
men, and keepe the waies of the righteous.
21 For the iust shal dwel in the o land, and the
vpright men shall remaine in it.
22 But the wicked shall be cut off from the
earth, & the transgressors shalbe rooted out of it.

a That is, keepe it in thine heart.
b If thou giue thy selfe to the true knowlege of God without hypocrisie
c Meaning, that we must seeke the knowlege of God with care and diligence.
d Shewing that no labour must be spared.
e This (saith hee) is the true wisedome, to knowe and feare God.
‖ Or, hideth the saluation.
f The worde of God shall teach thee and counsell thee how to gouerne thy selfe.
g That is, ỹ word of God, which is ỹ only light, to follow their owne fantasies which are darkenesse.
h When they see any giuen to euil as they are.
i Meaning, that wisdome, which is the worde of God, shall preserue vs from all vices: naming this vice of whordom whereunto man is most prone.
k That is, her husband, which is her head and guide to gouerne her, from whō she ought not to depart, but remaine in his subiection.
l Which is the promise made in marriage.
m Her acquaintance with her familiars and them that haunt her. n To them that are dead in bodie and soule. o They shal enioy the temporall and spirituall promises of God, as the wicked shalbe voyde of thē.

CHAP. III.

1 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that followe the worde of God, all things succeede well.

MY sonne, forget not thou my Lawe, but let
thine heart * keepe my commandements.
2 For they shall increase the length of thy
a dayes and the yeeres of life, and *thy* prosperitie.
3 Let not b mercie and trueth forsake thee:
binde them on thy c necke, *and* write them vpon
the table of thine d heart.
4 So shalt thou finde fauour and good vn-
derstanding in the sight of GOD and man.
5 ¶ Trust in the Lorde with all thine heart,
and leane not vnto thine owne wisedome.
6 In all thy wayes acknowledge him, and he
shal direct thy wayes.
7 ¶ Be not wise in thine owne eies: *but* feare
the Lord, and depart from euill.
8 *So* health shalbe vnto thy e nauel, and ma-
rowe vnto thy bones.

* Deu. 8.1. & 30.16
a Long life is the blessing of God which he giueth to his, so far foorth as it is expedient for them.
b By mercy and trueth, he meaneth the cōmandements of the first and second table: or els the mercy & faithfulnes ỹ we ought to vse toward our neighbours.
c Keepe them as a most precious iewell.
d Haue them euer in remembrance.
e By this part hee comprehendeth the whole body, as by health hee meaneth all the benefites promised in the Law both corporall and spirituall.

9 f Honour the Lorde with thy riches, and
with thy first *fruits* of all thine increase.
10 So shal thy barns be filled with abundāce,
and thy presses shall g burst with newe wine.
11 ¶ My sonne, refuse not the chastening of
the Lord, neither be grieued with his correction.
12 * For the Lorde correcteth him, whom he
loueth, euen as the father *doeth* the child in *whom*
he deliteth.
13 Blessed *is* the man that findeth wisedome,
and the man that getteth vnderstanding.
14 For the marchandise thereof *is* better then
the marchandise of siluer, and the gaine thereof *is*
better then golde.
15 It is more precious then pearles: and all
things that thou canst desire, are not to be com-
pared vnto her.
16 Length of daies *is* in her right hand, h *and*
in her left hand riches and glorie.
17 Her wayes *are* wayes of pleasure, and al her
paths prosperitie.
18 She is a tree i of life to them that lay hold
on her, and blessed *is* he that retaineth her.
19 The Lorde by wisedome hath layde the
k foundation of the earth, and hath stablished the
heauens through vnderstanding.
20 By his knowledge the depths are broken
vp, and the clouds drop downe the dewe.
21 My sonne, let not *these things* depart from
thine eyes, *but* obserue wisedome and counsell.
22 So they shalbe life to thy soule, and grace
vnto thy ‖ necke.
23 Then shalt thou walke safely by thy way:
and thy foote shall not stumble.
24 If thou sleepest, thou shalt not be afraide:
and when thou sleepest, thy sleepe shalbe sweete.
25 Thou shalt not feare for *any* sudden feare,
neither for the l destruction of the wicked, when
it commeth.
26 For the Lorde shal be for thine assurance,
and shall preserue thy foote from taking.
27 ¶ Withhold not the good from m the ow-
ners therof, though there be power in thine hand
to do it.
28 Say not vnto thy neighbour, Go and come
againe, and to morrowe will I giue *thee*, if thou
now haue it.
29 ¶ Intend none hurt against thy neighbor,
seeing he doth dwel n without feare by thee.
30 ¶ Striue not with a man causelesse, when
he hath done thee no harme.
31 ¶ Be not o enuious for the wicked man,
neither chuse any of his wayes.
32 For the froward *is* abomination vnto the
Lord: but his p secret *is* with the righteous.
33 The curse of the Lorde *is* in the house of
the wicked: but he blesseth the habitation of the
righteous.
34 With the scornefull q he scorneth, but hee
giueth grace vnto the humble.
35 The wise shall inherite glorie: but fooles
dishonour, *though* they be exalted.

f As was commanded in the Lawe, Exod. 23.19. Deut. 26.2 and by this they acknowledged that God was the giuer of all things, & that they were ready to bestow al at his commandement.
g For to the faithful distributer God giueth in greater abundance.
* Heb. 12.5, reu. 3.19
h Meaning, that he that seeketh wisedome, that is, suffereth himselfe to be gouerned by the word of God, shall haue all prosperitie both corporall and spirituall.
i Which bringeth foorth such fruite that they that eate thereof, haue life: and he alludeth to the tree of life in paradise.
k Hereby he sheweth that this wisedome, whereof he speaketh, is euerlasting, because it was before all creatures, and that all things, euen the whole world were made by it.
‖ Or, throate, reade Chap. 1.9.
l For when God destroyeth the wicked, he wil saue his, as he did Lot in Sodome.
m Not only from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue neede of the vse thereof.
n That is, putteth his trust in thee.
o Desire not to be like vnto him.
p That is, his couenant and fatherly affection which is hid and secret from the world.
q He wil shewe by his plagues, that their scornes shall turne to their owne destruction, as Chap. 1.26.

CHAP. IIII.

1 Wisedome and her fruites ought to be searched. 14 The way of the wicked must be refused. 20 By the worde of God the heart, eies and course of life must be guided.

HEare, O ye children, the instruction of a a fa-
ther, and giue eare to learne vnderstanding.

a He speaketh this in the persone of a Preacher and Minister which is as a father vnto the people, reade Chapter 1.8.

2 For I do giue you a good doctrine: *there-
fore* forsake ye not my lawe.
3 For I was my fathers sonne, tender and
deare in the sight of my mother,
4 When he [b] taught me, and said vnto mee,
Let thine heart holde fast my wordes: keepe my
commandements, and thou shalt liue.
5 Get wisdome: get vnderstanding: forget not,
neither decline from the words of my mouth.
6 Forsake her not, and she shall keepe thee:
loue her and she shal preserue thee.
7 [c] Wisedome *is* the beginning: get wisdome
therefore: and aboue all thy possession get vnder-
standing.
8 Exalt her, and she shal exalt thee: she shall
bring thee to honour, if thou embrace her.
9 She shal giue a comely ornamēt vnto thine
head, *yea* she shal giue thee a crowne of glorie.
10 ¶ Heare, my sonne, and receiue my words,
and the yeeres of thy life shalbe many.
11 I haue [d] taught thee in ye way of wisdome,
and led thee in the pathes of righteousnesse.
12 When thou goest, thy gate shall not bee
[e] strait, & when thou runnest, thou shalt not fall.
13 Take holde of instruction, *and* leaue not:
keepe her, for she is thy life.
14 ¶ Enter not into the way of the wicked,
and walke not in the way of euil men.
15 Auoide it, *and* goe not by it: turne from it,
and passe by.
16 For they cannot [f] sleepe, except they haue
done euill, and their sleepe departeth except they
cause *some* to fall.
17 For they eate the bread of [g] wickednesse,
and drinke the wine of violence.
18 But the way of the righteous shineth as the
light, that [h] shineth more and more vnto the per-
fite day.
19 The way of the wicked *is* as the darknes:
they know not wherein they shall fall.
20 ¶ My sonne, hearken vnto my wordes, in-
cline thine eare vnto my sayings.
21 Let them not depart from thine eyes, *but*
keepe them in the middes of thine heart.
22 For they are life vnto those that finde
them, and health vnto all their [i] flesh.
23 Keepe thine heart with all diligence: for
thereout commeth [k] life.
24 Put away from thee a froward mouth, and
put wicked lippes farre from thee.
25 Let thine eyes beholde the right, and let
thine eye liddes direct thy way before thee.
26 [l] Ponder the path of thy feete, and let all
thy wayes be ordered aright.
27 Turne not to the right hande, nor to the
left, *but* remooue thy foote from euill.

b Meaning, Dauid his father.
c He sheweth that we must first begin at Gods worde, if so be we wil that other things prosper with vs, contrary to the iudgemēt of ye worlde, which make it their last studie, or else, care not for it at all.
d Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids profestation.
e Thou shalt walk at libertie without offence.
f Meaning, that to doe euill is more proper & naturall to the wicked, thē to sleepe, eate or drinke.
g Gotten by wicked meanes and cruel oppresion.
h Signifying, that the godly increase daily in knowledge & profession, till they come to full perfection, which is, when they shalbe ioyned to their head in the heauens.
i That is, they shall haue health of body: vnder the which al other blessings promised in the law are contained.
k For as the heart is either pure or corrupt, so is the whole course of mans life.
l Keepe a measure in all thy doings.

CHAP. V.

3 Whoredome forbidden, 9 And prodigalitie. 15 He willeth a man to liue on his labours and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

MY sonne, hearken vnto my wisdome, *and* in-
cline thine eare vnto my ‖ knowledge,
2 That thou mayest regard counsel, and thy
lippes obserue knowledge.
3 For the lips [a] of a strange woman drop *as* an
hony combe, & her mouth is more soft thē [b] oile.
4 But the end of her is bitter as wormwood,
and sharpe as a two edged sword.
5 Her [c] feete goe downe to death, and her
steps take holde on hell,
6 She weigheth not the way of life: her paths
are [d] moueable: thou canst not know *them*.
7 Heare yee me now therefore, O children,
and depart not from the words of my mouth.
8 Keepe thy way farre from her, and come
not neere the doore of her house,
9 Lest thou giue thine [e] honor vnto others,
and thy yeeres to the cruell:
10 Lest the stranger should be filled with thy
strength, and thy [f] labours bee in the house of a
stranger,
11 And thou mourne at thine end, (whē thou
hast consumed thy flesh and thy body)
12 And say, How haue I hated instruction, and
mine heart despised correction!
13 And haue not obeyed the voyce of them
that taught mee, nor inclined mine eare to them
that instructed me!
14 I was almost *brought* into all euill in the
mids of the Congregation and [g] assemblie.
15 ¶ Drinke the water of [h] thy cisterne, & of
the riuers out of the mids of thine owne well.
16 Let thy fountaines flow foorth, and the ri-
uers of waters in the streetes.
17 But let them be thine, *euen* [i] thine onely,
and not the strangers with thee.
18 Let thy [k] fountaine be blessed, and reioice
with the wife of thy [l] youth.
19 *Let her be as* the louing hind and pleasant
roe: let her breasts satisfie thee at all times, *and*
delite in her loue continually.
20 For why shouldest thou ‖ delite, my sonne,
in a strange woman, or embrace the bosome of
a stranger?
21 For the wayes of man *are* before the [m] eies
of the Lord, and he pondereth all his paths.
22 His owne iniquities shall take the wicked
himselfe, and he shall be holden with the cordes
of his owne sinne.
23 He shal [n] die for fault of instruction, and
shall goe astray through his great follie.

‖ Or, vnderstanding.
a That is, an harlot which giueth her selfe to another then to her husband.
b By oile and hony he meaneth flattering & craftie intisements.
c All her doings leade to destructiō.
d She hath euer new meanes to allure to wickednes.
e That is, thy strength & goods to them that wil haue no pitie vpon thee: as is read of Samson, and the prodigall sonne.
f The goodes gotten by thy trauell.
g Although I was faithfully instructed in the truth, yet had I almost fallen to vtter shame, and destruction, notwithstanding my good bringing vp in the assembly of the godly.
h He teacheth vs sobrietie, exhorting vs to liue of our owne labours and to be beneficiall to the godlie that want.
i Distribute them not to the wicked and infidels, but reserue them for thy selfe, thy familie, and them that are of the houshold of faith.
k Thy children which shall come of thee in great abundance, shewing that God blesseth marriage, and curseth whoredome.
l Which thou diddest marrie in thy youth.
‖ Or, goe astray with a stranger?
m He declareth that except man doe ioyne to his wife both in heart and in outward conuersation, that hee shall not escape the iudgements of God.
n Because he will not giue eare to Gods worde and be admonished.

CHAP. VI.

1 Instruction for sureties. 6 The slouthfull and sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To flee adulterie.

MY sonne, if thou be suretie for thy neighbor,
and hast striken hands with the stranger,
2 Thou art [a] snared with the wordes of thy
mouth: thou art *euen* taken with the wordes of
thine owne mouth.
3 Doe this nowe, my sonne, and deliuer thy
selfe: seeing thou art come into the hand of thy
neighbour, go, and humble thy selfe, and solicite
thy friends.
4 Giue no sleepe to thine eyes, nor slumber
to thine eielids.
5 Deliuer thy selfe as a doe from ye hand *of the
hunter*, and as a bird from the hand of the fouler.
6 ¶ Go to [b] the pismire, O sluggard: behold
her waies, and be wise.
7 For she hauing no guide, gouernour, nor
ruler,
8 Prepareth her meate in the summer, *and*
gathereth her foode in haruest.
9 How long wilt thou sleepe, O sluggarde?

a He forbiddeth vs not to become suretie one for another, according to the rule of charitie, but that we cōsider for whom and after what sort, so that the creditour may not be defrauded.
b If the worde of God cannot instruct thee, yet learne at the little pismire to labour for thy selfe and not to burden others.

when wilt thou arise out of thy sleepe?
10 *For a little sleepe, a little slumber, e a litle
folding of the hands to sleepe.
11 Therefore thy pouertie commeth as one
that d trauaileth by the way, and thy necessitie
like e an armed man.
12 The vnthriftie man f *and* the wicked man
walketh with a froward mouth.
13 He maketh a signe with his eyes: he † signi-
fieth with his feet: he instructeth with his fingers.
14 Lewd things *are* in his heart: he imagineth
euill at all times, *and* raiseth vp contentions.
15 Therefore shall his destruction come spee-
dily: he shall be destroyed suddenly without re-
couerie.
16 ¶ These sixe things doeth the Lorde hate:
yea, his soule abhorreth seuen:
17 The hautie eyes, a lying tongue, and the
hands that shed innocent blood,
18 An heart that imagineth wicked enterpri-
ses, h feete that be swift in running to mischiefe,
19 A false witnesse that speaketh lyes, and him
that raiseth vp contentions among ‖ brethren.
20 ¶ My sonne, keepe thy fathers commande-
ment, and forsake not thy mothers instruction.
21 Binde them alway vpon thine i heart, *and*
tye them about thy necke.
22 It shall leade thee, when thou walkest: it
shall watch for thee when thou sleepest, *and*
when thou wakest, it shall talke with thee.
23 For the k commandement *is* a lanterne, and
instruction a light: and l corrections for instructi-
on *are* the way of life,
24 To keepe thee from the wicked woman, *&*
from the flattery of ẏ tongue of a strange woman.
25 Desire not her beautie in thine heart, nei-
ther let her take thee with her m eye lids.
26 For because of the whorish woman *a man*
is brought to a morsell of bread, and a woman will
hunt for the precious life of a man.
27 n Can a man take fire in his bosome, and his
clothes not be burnt?
28 Or can a man go vpon coales, and his feete
not be burnt?
29 So he that goeth in to his neighbours wife,
shall not be innocent, whosoeuer toucheth her.
30 Men doe not o despise a thiefe, when he stea-
leth, to satisfie his p soule, because he is hungrie.
31 But if he be founde, he shall restore seuen
fold, *or* he shal giue al the substance of his house.
32 But he that committeth adultery with a wo-
man, he † is destitute of vnderstanding: he that
doeth it, destroyeth his owne soule.
33 He shall finde q a wounde and dishonour,
and his reproch shall neuer be put away.
34 For ielousie *is* the rage of a man: therefore
he will not r spare in the day of vengeance.
35 He cannot beare the sight of any raunsome:
neither will he consent, though thou augment the
giftes.

*Chap.24.33. c He expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions thereunto. d That is, suddenly, and when thou lookest not for it. e It shall come in such sort as thou art not able to resist it. f He sheweth to what inconuenience the idle persons and sluggards come, by calling them vnthriftie, or the men of Belial, and slanderous. †Ebr. speaketh. g Thus all his gesture tendeth to wickednesse. h Meaning, the raging affections, which cary a man away in such sort that he cannot tell what he doeth. ‖Or, neighbours. i Reade Chap. 3.3. k By the commandement he meaneth the worde of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church. l And reprehensions when the worde is preached bring vs to life. m With her wanton lookes and gesture. n Meaning, that shee will neuer cease, till she haue brought thee to beggerie, and then seeke thy destruction. o He approueth not theft, but sheweth that it is not so abhominable as whoredome, forasmuch as theft might be redeemed: but adulterie was a perpetuall infamie, and death by the lawe of God. p Meaning, for very necessitie. †Ebr. faileth in heart. q That is, death appointed by the Lawe. r He sheweth that man by nature seeketh his death, that hath abused his wife, & so concludeth that neither Gods Lawe nor the Law of nature admitteth any ransome for the adulterie.

CHAP. VII.

1 *An exhortation to wisedome and to the worde of God,* 5 *Which will preserue vs from the harlot,* 6 *Whose maners are described.*

My sonne, keepe my words, and hide my com-
mandements with thee.
2 Keepe my commandements, and thou shalt
liue, & mine instruction as the a apple of thine eyes.
3 Binde them vpon thy fingers, *and* write them
vpon the table of thine heart.
4 Say vnto wisedome, thou art my sister: and
call vnderstanding *thy* kinswoman,
5 That they may keepe thee from the strange
woman, *euen* from the stranger that is smooth in
her wordes.
6 ¶ b As *I was* in the window of mine house,
I looked through my windowe,
7 And I sawe among the fooles, *and* conside-
red among the children a yong man destitute of
vnderstanding,
8 Who passed through the streete by her cor-
ner, and went toward her house,
9 In the twilight in the euening, when the
night began to be c blacke and darke.
10 And behold, there met him a woman with
an harlots ‖ behauiour, and ‖ subtill in heart.
11 (She d is babling and loud: whose feete can
not abide in her house.
12 Now *she is* without, nowe in the streetes,
and lyeth in waite at euery corner)
13 So she caught him & kissed him and † with
an impudent face said vnto him,
14 I haue e peace offerings: this f day haue I
payed my vowes.
15 Therefore came I foorth to meete thee, that
I might seeke thy face: and I haue found thee.
16 I haue deckt my bed with ornaments, ‖ car-
pets and laces of Egypt.
17 I haue perfumed my bedde with myrrhe,
aloes, and cynamom.
18 Come, let vs take our fill of loue vntill the
morning: let vs take our pleasure in daliance.
19 For *mine* husbande is not at home: hee is
gone a iourney farre off.
20 He hath taken † with him a bagge of siluer,
and will come home at the day appointed.
21 Thus with her great craft she caused him to
yeeld, and with her flattering lips she entised him.
22 And he followed her straightwayes, as an
g oxe that goeth to the slaughter, and h as a foole
to the stockes for correction,
23 Till a dart strike through his liuer, as a bird
hasteth to the snare, not knowing that † hee is in
danger.
24 ¶ Heare me now therefore, O children, and
hearken to the wordes of my mouth.
25 Let not thine heart decline to her wayes:
wander thou not in her paths.
26 For shee hath caused many to fall downe
wounded, *&* the i strong men *are* al slaine by her.
27 Her house is the way *vnto ẏ graue, which
goeth downe to the chambers of death.

a By this diuersitie of wordes he meaneth that nothing ought to be so deare vnto vs, as the worde of God, nor that we looke on any thing more, nor minde any thing so much. b Salomon vseth this parable to declare their follie, that suffer themselues to be abused by harlots. c He sheweth that there was almost none so impudent, but they were afraide to be seene, & also their owne consciences did accuse them which caused them to seeke the night to couer their filthinesse. ‖Or, garment. ‖Or, fed. d He describeth certaine conditions, which are peculiar to harlots. †Ebr. she strengthened her face. e Because that in peace offerings a portion returned to them that offered, she sheweth him that she hath meate at home to make good cheere with: or els she woulde vse some cloke of holinesse till she had gotten him in her snares. f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceiue others, and also thinking by obseruing of ceremonies and offerings to make satisfaction for their sinnes. ‖Or, carued workes. †Ebr. in his hand. g Which thinking he goeth to the pasture, goeth willingly to his owne destruction. h Which goeth cherefully, not knowing that he shall be chastised. †Ebr. it is for his life. i Neither wit nor strength can deliuer them that fall into the handes of the harlot. *Chap.2.18.

CHAP. VIII.

1 *Wisedome declareth her excellencie,* 11 *Riches,* 15 *Power,* 22 *Eternitie.* 32 *She exhorteth all to loue and follow her.*

Doeth *not a wisedome crie? and vnder-
standing vtter her voyce?
2 Shee standeth in the top of the high places
by the way in the place of the paths.
3 She cryeth besides b the gates before the ci-
tie at the entrie of the doores.
4 O men, I call vnto you, and vtter my voyce
to the children of men.

*Chap.1.20. a Salomon declareth that man is cause of his owne perdition, and that he can pretend no ignorance, forasmuch as God calleth to all men by his word, and by his workes to followe vertue ... to flee from vice. b Where the people did most resort, and which was the place of iustice.

5 O *ye* foolish men, vnderstande wisedome, and *ye*, O fooles, be wise in heart.

6 Giue eare, for I will speake of excellent things, and the opening of the lippes *shall teache* things that be right.

7 For my mouth shall speake the trueth, and my lippes abhorre wickednesse.

8 All the wordes of my mouth *are* righteous: there is no lewdenesse, nor frowardnesse in them.

9 They are all [c] plaine to him that will vnderstande, and straight to them that woulde finde knowledge.

10 Receiue mine instruction, and not siluer, and knowledge rather then fine golde.

11 For wisdome is better then precious stones: and all pleasures are not to be compared vnto her.

12 I wisedome dwel with [d] prudence, and I find forth knowledge *and* counsels.

13 The feare of the Lorde *is* to hate [e] euill, *as* pride, and arrogancie, and the euill way: and a mouth *that speaketh* lewde things, I doe hate.

14 I haue counsell and wisedome: I am vnderstanding, *and* I haue strength.

15 By me, Kings [f] reigne, and princes decree iustice.

16 By me princes rule, and the nobles, *and* all the iudges of the earth.

17 I loue them that loue me: and they that seeke me [g] earely, shall finde me.

18 Riches and honour *are* with me: [h] *euen* durable riches and righteousnesse.

19 My fruite is better then gold, *euen* then fine golde, and my reuenues *better* then fine siluer.

20 I cause to walke in the way of righteousnes, *and* in the middes of the paths of [i] iudgement,

21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.

22 The Lord hath possessed me in the beginning of his way: *I was* [k] before his workes of old.

23 I was set vp from euerlasting, from the beginning *and* before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were setled: *and* before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the worlde.

27 When he prepared ye heauens, I was [l] there, when he set the compasse vpon the deepe.

28 When hee established the cloudes aboue, when he confirmed the fountaines of the deepe,

29 When he gaue his decree to the Sea, that the waters shoulde not passe his commandement: when he appointed the foundations of the earth,

30 Then was I with him [m] *as* a nourisher, and I was dayly *his* delight reioycing alway before him,

31 And tooke my [n] solace in the compasse of [o] his earth: and my delite *is* with the children of men.

32 Therefore nowe hearken, O children, vnto me: for blessed *are they that* keepe my wayes.

33 Heare instruction, and be ye wise, and refuse it not:

34 blessed *is* the man that heareth mee, watching dayly at my gates, *&* giuing attendance at the postes of my doores.

35 For he that findeth me, findeth life, and shal obteine fauour of the Lord.

36 But he that sinneth against me hurteth his owne soule: *and* all that hate me, loue death.

c Meaning, that the worde of God is easie vnto all, that haue a desire vnto it, and which are not blinded by the prince of this worlde.
d That is, except a man haue wisedome, which is the true knowlege of God, he can neither be prudent nor good counseller.
e So that he that doeth not hate euill, feareth not God.
f Whereby he declareth that honors, dignitie or riches come not of mans wisedome or industrie, but by the prouidence of God.
g That is, study the word of God diligently, and with a desire to profite.
h Signifying, that he chiefly meaneth the spirituall treasures and heauenly riches.
i For there can be no true iustice or iudgement, which is not directed by this wisedome.
k He declareth hereby the diuinitie and eternitie of this wisedome, which he magnifieth and prayseth through this booke: meaning thereby the eternall sonne of God Iesus Christ our Sauiour whome Saint Iohn calleth the worde that was in the beginning, Ioh. 1.1.
l He declareth the eternitie of the Sonne of God, which is meant by this worde Wisedome, who was before all time, and euer present with the Father.
m Some reade a chiefe worker: signifying that this Wisedome, euen Christ Iesus, was equall with God his father, and created, preserueth & still worketh with him, as Iohn 5.17.
n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisedome of God.
o By earth he meaneth man, which is the worke of God in whome wisedome tooke pleasure: in so much as for mans sake the Diuine wisdome tooke mans nature, and dwelt among vs, and filled vs with vnspeakeable treasures: and this is that solace and pastime whereof is here spoken.

CHAP. IX.

2 Wisedome calleth all to her feast. 7 The scorner will not bee corrected. 10 The feare of God. 13 The conditions of the harlot.

1 Wisedome hath built her [a] house, *and* hewen out her [b] seuen pillars.

2 Shee hath killed her vitailes, drawen her wine, and [c] prepared her table.

3 She hath sent foorth her [d] maidens *and* cryeth vpon the highest places of the citie, *saying*,

4 Who so is [e] simple, let him come hither, *and* to him that is destitute of wisedome, she saith,

5 Come, *and* eate of my [f] meate, and drinke of the wine *that* I haue drawen.

6 Forsake *your way*, yee foolish, and yee shall liue: and walke in the way of vnderstanding.

7 He that reprooueth a scorner, purchaseth to himselfe shame: and he that rebuketh the wicked, *getteth* himselfe a [g] blot.

8 Rebuke not a [h] scorner, least hee hate thee: *but* rebuke a wise man, and he will loue thee.

9 Giue *admonition* to the wise, and he will be the wiser: teach a righteous man, and he will increase in learning.

10 The beginning of wisedome *is* the feare of the Lorde, and the knowledge of holy things, *is* [i] vnderstanding.

11 For thy dayes shalbe multiplied by me, and the yeeres of thy life shalbe augmented.

12 If thou be wise, thou shalt be wise for [k] thy selfe, *and if* thou be a scorner, thou alone shalt suffer.

13 ¶ A [l] foolish woman *is* troublesome: she *is* ignorant, and knoweth nothing.

14 But she sitteth at the doore of her house on a seate in the hie places of the citie,

15 To call them that passe by the way, that go right on their way, *saying*,

16 Who so is simple, let him come hither, & to him that is destitute of wisedome, she saith also,

17 Stollen waters are sweete, and hid bread is pleasant.

18 But he knoweth not, that ye dead *are* there, *and that* her ghests *are* in the depth of hell.

a Christ hath prepared him a Church.
b That is, many chiefe staies and principall partes of his Church, as were the Patriarkes, Prophets, Apostles, Pastors, and Doctors.
c He compareth wisedome with great princes that keepe open house for all that come.
d Meaning true preachers, which are not infected with mans wisedome.
e He that knoweth his owne ignorance, and is voyde of malice.
f By the meate and drinke, is meant the worde of God and the ministration of the sacraments, whereby God nourisheth his seruants in his house, which is the Church.
g For the wicked will contemne him and labour to defame him.
h Meaning them that are incorrigible, which Christ calleth dogges and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profite.
i He sheweth what true vnderstanding is, to knowe the will of God in his worde, which is meant by holy things.
k Thou shalt haue the chiefe profite and commoditie thereof.
l By the foolish woman, some vnderstand the wicked preachers, who counterfaite the worde of God, as appeareth verse 16, which were the wordes of the true preachers, as verse 4: but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the worde of God: and therefore they themselues boast thereof.

CHAP. X.

In this Chapter and all that followe vnto the thirtieth, the wise man exhorteth by diuers sentences, which hee calleth Parables to followe vertue, and flee vice: and also sheweth what profite commeth of wisedome, and what hinderance proceedeth of foolishnes.

THE PARABLES OF SALOMON.

1 A Wise * sonne maketh a gladde father: but a foolish sonne *is* an heauinesse to his mother.

2 The treasures of [a] wickednesse profite nothing: but righteousnesse deliuereth from death.

*Chap. 15.20.
a That is, wickedly gotten.

3 The

3 The Lorde will [b] not famish the soule of
the righteous: but he casteth away the substance
of the wicked.
4 A || slouthfull hand maketh poore: but the
hand of the diligent maketh rich.
5 He that gathereth in summer, *is* the sonne
of wisedome: *but* he that sleepeth in haruest, *is*
the sonne of confusion.
6 Blessings *are* vpon the head of the righte-
ous: but iniquitie shall couer the mouth of [c] the
wicked.
7 The memoriall of the iust *shall be* blessed:
but the name of the wicked shall [d] rotte.
8 The wise in heart will receiue commande-
ments: but the foolish in † talke shalbe beaten.
9 He that walketh vprightly, walketh || bold-
ly: but he ŷ peruerteth his wayes, shalbe knowen.
10 He that [e] winketh with the eye, worketh
sorow, & he ŷ is [f] foolish in talke, shal be beaten.
11 The mouth of a righteous man is a wel-
spring of life: but iniquitie couereth the mouth
of the wicked.
12 Hatred stirreth vp contentions: *but loue
couereth all trespasses.
13 In the lippes of him that hath vnderstan-
ding wisdome is found, and [g] a rod shalbe for the
backe of him that is destitute of wisedome.
14 Wise men lay vp knowledge: but the
mouth of the foole *is* a present destruction.
15 The rich mans goods are his [h] strong citie:
but the feare of the needie *is* their pouertie.
16 The labor of the righteous *tendeth* to life:
but the reuenues of the wicked to sinne.
17 He that regardeth instruction, *is in* the way
of life: but he that refuseth correction, goeth out
of the way.
18 He that dissembleth hatred with lying lips,
and he that inuenteth slander, is a foole.
19 In many words there cannot want iniqui-
tie: but he that refraineth his lippes, is wise.
20 The tongue of the iust man *is as* fined sil-
uer: *but* the heart of the wicked *is* little worth.
21 The lippes of the righteous do [i] feede ma-
ny: but fooles shall die for want of wisedome.
22 The blessing of the Lord, it maketh rich,
and he doth adde [k] no sorowes with it.
23 *It is* as a pastime to a foole to do wicked-
ly: but wisedome *is* vnderstanding to a man.
24 That which the wicked feareth, shal come
vpon him: but *God* will graunt the desire of the
righteous.
25 As the whirlewinde passeth, so *is* the wic-
ked no more: but the righteous *is as* an euerla-
sting foundation.
26 As vineger *is* to the teeth, and as smoke to
the eies, so *is* the slouthful to thē that [l] send him.
27 The feare of the Lord increaseth the daies:
but the yeres of the wicked [m] shalbe diminished.
28 The patient abiding of ŷ righteous *shall be*
gladnes: but the hope of the wicked shal perish.
29 The way of the Lord *is* strēgth to the vp-
right man: but feare shalbe for the workers of in-
iquitie.
30 The righteous shall [n] neuer be remooued:
but the wicked shall not dwell in the land.
31 The mouth of the iust shall be fruitfull in
wisedome: but the tongue of the froward shal be
cut out.
32 The lippes of the righteous knowe what is
acceptable: but the mouth of the wicked *spea-
keth* froward things.

b Though he suffer the iust to wāt for a time, yet he wil send him comfort in due season.
|| Or, deceitfull.
c When their wickednesse shall be discouered, they shall be as dumbe, and not know what to say.
d Shalbe vile and abhorred both of God & man, contrary to their own expectation, which thinke to make their name immortall.
† Ebr. lippes.
|| Or, surely.
e He that beareth a faire coūtenāce, & imagineth mischiefe in his heart, as Chap. 6, 13.
f For the corruption of his heart is knowen by his talke.
* 1. Cor. 13. 4. 1. pet. 4. 8.
g That is, God wil finde him out to punish him.
h And so maketh him bold to do euil, whereas pouertie bridleth the poore from many euill things.
i For they speake trueth and edifie many by exhortations, admonition and counsell.
k Meaning, that al worldly things bring care, and sorowe, whereas they that feele the blessings of God, haue none.
l He is but a trouble and griefe to him that setteth him about any businesse.
m The time of their prosperitie shalbe short, because of their great fall, though they seeme to liue long.
n They enioy in this life by faith and hope, their euerlasting life.

CHAP. XI.

FAlse [a] balances *are* an abomination vnto the
Lord: but a perfite † weight pleaseth him.
2 When pride commeth, then commeth
[b] shame: but with the lowly *is* wisedome.
3 The vprightnes of the iust shal guide thē:
but the frowardnesse of the transgressers shal de-
stroy them.
4 * Riches auaile not in the day of wrath:
but righteousnes deliuereth from death.
5 The righteousnesse of the vpright shall di-
rect his way: but the wicked shall fall in his own
wickednes.
6 The righteousnesse of the iust shall deliuer
them: but the transgressers shal be taken in *their*
owne wickednes.
7 * When a wicked man dieth, *his* hope pe-
risheth, and the hope of the vniust shal perish.
8 The righteous escapeth out of trouble, and
the wicked shall come in his [c] steade.
9 An [d] hypocrite with *his* mouth hurteth his
neighbour: but the righteous shall be deliuered
by knowledge.
10 In ŷ prosperity of the righteous ŷ city [e] re-
ioyceth: and when the wicked perish *there is* ioye.
11 By the || blessing of the righteous, the citie
is exalted: but it is subuerted by the mouth of the
wicked.
12 He that despiseth his neighbour, is destitute
of wisedome: but a man of vnderstanding will
[f] keepe silence.
13 He that goeth about *as* a slanderer, disco-
uereth a secret: but he that is of a faithfull heart,
concealeth a matter.
14 Where no counsell is, the people fall: but
where many [g] counsellers are, *there is* health.
15 He shal be sore vexed, that is suretie for a
[h] stranger, and he [i] that hateth suretiship, is sure.
16 A || gracious woman attaineth honour, and
the strong men attaine riches.
17 He that is merciful, [k] rewardeth his owne
soule: but he ŷ troubleth his owne || flesh, *is* cruel.
18 The wicked worketh a deceitful work: but
he that soweth righteousnes, *shal receiue* a sure re-
warde.
19 As righteousnes *leadeth* to life: so hee that
followeth euill, *seeketh* his owne death.
20 They that are of a froward heart, *are* abo-
mination to the Lord: but they that are vpright
in *their* way, *are* his delite.
21 [l] *Though* hande *ioyne* in hand, the wicked
shall not be vnpunished: but the seed of the righ-
teous shall escape.
22 *As* a iewell of golde in a swines snout: *so*
is a faire woman, which || lacketh discretion.
23 The desire of the righteous *is* only good:
but the hope of the wicked [m] *is* indignation
24 There is that scattereth, [n] and is more in-
creased: but he that spareth more [o] then is right,
surely *commeth* to pouertie.
25 The † liberall person shal haue plenty: and
he that watereth, shall also haue raine.
26 He that withdraweth the corne, the people
wil curse him: but blessing *shal be* vpon the head
of him that [p] selleth corne.
27 He that seeketh good things, getteth fauour:
but he that seeketh euil, it shal come to him.

a Vnder this word he condemneth all false weights, measures and deceit.
† Ebr. stone.
b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.
* Ezek. 7. 19. ecclus. 5. 1.
* Wisd. 5. 15.
c That is, shall enter into trouble.
d A dissembler that pretendeth friendship, but is a priuie enemie.
e The countrey is blessed, where there are godly men, & they ought to reioyce when the wicked are taken away.
|| Or, prosperitie.
f Will not make light report of others.
g Where God giueth store of men of wisedome, and counsell.
h Whose conuersation he knoweth not.
i He that doeth not w out iudgement, and consideration of the circumstances put himselfe in danger, as Chap. 6. 1.
|| Or, modest.
k Is both good to himselfe, and to others.
|| Or, neighbour.
l Though they make neuer so many friendes, or thinke themselues neuer so sure, yet they shall not escape.
|| Or, is of vncomely behauiour.
m They can looke for nothing but Gods vengeance.
n Meaning them that giue liberally, whom God blesseth.
o That is, the nigarde.
† Ebr. the soule of blessing shalbe made fat.
p That prouideth for the vse of them that are in necessitie.

28 He that trusteth in his riches, shall fall: but
the righteous shall florish as a leafe.
29 He that troubleth his owne q house, shall
inherite the winde, and the foole *shalbe* r seruant
to the wise in heart.
30 The fruite of the righteous *is as* a tree of
life, and he that s winneth soules, *is* wise.
31 Behold, the righteous shalbe t recompen-
sed in the earth: howe much more the wicked
and the sinner?

q The couetous men that spare their riches to the hinderance of their families shall be depriued thereof miserably.
r For though the wicked be rich, yet are they but slaues to the godly, which are the true possessors of the gifts of God.
s That is, bringeth them to the knowledge of God.
t Shall be punished as he deserueth, 1.Pet.4.18.

CHAP. XII.

HE that loueth instruction, loueth knowledge:
but he that hateth correction, *is* a foole.
2 A good man getteth fauor of ẏ Lord: but ẏ
man of wicked imaginations wil he condemne.
3 A man cānot be established by wickednes:
but ẏ a roote of the righteous shal not be moued.
4 A † vertuous woman *is* the crowne of her
husband: but she that maketh *him* ashamed, *is* as
corruption in his bones.
5 The thoughts of the iust *are* right: but the
counsels of the wicked are deceitfull.
6 The talking of the wicked *is* to lie in waite
for blood: but the mouth of the righteous will
b deliuer them.
7 *God* ouerthroweth the wicked, & they are
not: but the house of the righteous shal stand.
8 A man shall be commended for his wise-
dome: but the froward of heart shalbe despised.
9 He that is despised, c and *is* his owne ser-
uant, is better then he that boasteth himselfe and
lacketh bread.
10 A righteous man d regardeth the life of his
beast: but the mercies of the wicked *are* cruell.
11 * He that tilleth his land, shal be satisfied
with bread: but he that followeth the idle, *is* de-
stitute of || vnderstanding.
12 The wicked desireth the e net of euils: but
the f roote of the righteous giueth *fruite*.
13 The euill man is snared by the wickednes
of *his* lips, but the iust shal come out of aduersity.
14 A man shal be satiate with good things by
the fruit of *his* mouth, and the recompence of a
mans hands shal *God* giue vnto him.
15 The way of a foole *is* g right in his owne
eies: but he that heareth counsell, *is* wise.
16 A foole in a day shalbe knowen by his an-
ger: but he h that couereth shame, *is* wise.
17 He that speaketh trueth, will shew righte-
ousnesse: but a false witnesse *vseth* deceit.
18 * There is that speaketh *wordes* like the
prickings of i a sworde: but the tongue of wise
men *is* health.
19 The lippe of trueth shalbe stable for euer:
but a lying tongue *varieth* incontinently.
20 Deceite *is* in the heart of them that ima-
gine euill: but to the counsellers of peace *shal be*
ioy.
21 There shal none iniquity come to the iust:
but the wicked are ful of euill.
22 The lying lips *are* an abomination to the
Lord: but they that deale truely *are* his delite.
23 A wise man concealeth knowledge: but
the heart of the fooles publisheth foolishnes.
24 * The hand of the diligent shal beare rule:
but the idle *shalbe* vnder tribute.
25 Heauinesse in the heart of man doth bring
it downe: but a k good word reioyceth it.
26 The righteous l *is* more excellent then his
neighbour: but the way of the wicked will de-
ceiue them.
27 The deceitfull man rosteth not that hee
m tooke in hunting: but the riches of the diligent
man *are* precious.
28 Life *is* in the way of righteousnesse, and *in*
that path way *there is* no death.

a They are so grounded in the fauour of God, that their roote shall prosper continually.
† Ebr. strong, or paineful.
b As their conscience is vpright, so shall they be able to speake for themselues against their accusers.
c The poore man that is contemned and yet liueth of his owne trauaile.
d Is mercifull, euen to the very beast that doeth him seruice.
* Chap.28.19. ecclus 20.27.
|| Or, defence.
e Continually imagineth meanes how to do harme to others.
f Meaning, their heart within, which is vpright and doeth good to all.
g He standeth in his owne conceit, and condemneth al others in respect of himselfe.
h Which bridleth his affections.
* Chap.14.5.
i Which seeke nothing more then to prouoke others to anger.
* Chap.10.4.
k That is, words of comfort, or a cheerefull mind, which is declared by his wordes, ioyceth a man, as a couetous mind killeth him.
l That is, more liberall in giuing.
m Although hee get much by vnlawfull meanes, yet will hee not spende it vpon himselfe.

CHAP. XIII.

A Wise sonne *will obey* the instruction of his
father: but a scorner will heare no rebuke.
2 A man shall eate good things by the fruit
a of *his* mouth: but the soule of the trespassers
shal suffer violence.
3 He that keepeth his mouth, keepeth his life:
but he ẏ openeth his lips, destructiō *shalbe* to him.
4 The sluggard b lusteth, but his soule hath
nought: but the soule of the diligent shall haue
plentie.
5 A righteous man hateth lying words: but
the wicked causeth slander and shame.
6 Righteousnesse preserueth the vpright of
† life: but wickednesse ouerthroweth the sinner.
7 There is that maketh himselfe rich, and
hath nothing, *and* that maketh himselfe poore,
hauing great riches.
8 A man *wil giue* his riches for the ransome
of *his* life: but the poore c cā not heare ẏ reproch.
9 The light of the righteous reioyceth: but
the candle of the wicked shal be put out.
10 Onely by pride d doth *man* make conten-
tion: but with the well aduised *is* wisedome.
11 The e riches of vanitie shal diminish: but he
that gathereth with f the hād, shal increase *them*.
12 The hope that is deferred, *is* the fainting of
the heart: but when the desire commeth, *it is as* a
tree of life.
13 He that despiseth g the worde, he shal be
destroyed: but hee that feareth the commande-
ment, he shal be rewarded.
14 The instructiō of a wise mā *is as* ẏ welspring
of life, to turne away from the snares of death.
15 Good vnderstanding maketh acceptable:
but the way of the disobedient *is* hated.
16 Euery wise man will worke by knowledge:
but a foole will spread abroad folly.
17 * A wicked messenger falleth h into euill:
but a faithfull ambassadour *is* preseruation.
18 Pouertie and shame *is* to him that refuseth
instruction: but hee that regardeth correction,
shalbe honoured.
19 A desire accomplished deliteth ẏ soule: but
it is an abominatiō to fooles to depart from euil.
20 He that walketh with the wise, shalbe wise:
but a companion of fooles shalbe i afflicted.
21 Affliction followeth sinners: but vnto the
righteous *God* will recompense good.
22 The good man shall giue inheritance vnto
his childrens children: and the k riches of the sin-
ner is laide vp for the iust.
23 Much foode *is* in the fielde of the l poore:
but *the field* is destroyed without discretion.
24 * He that spareth his rod, hateth his sonne:
but he that loueth him, chasteneth him betime.
25 The righteous eateth to the contentation of
his mind: but the belly of the wicked shal want.

a If hee vse his tongue to Gods glory, and the profite of his neighbour, God shall blesse him.
b He euer desireth, but taketh no paines to get any thing.
† Ebr. way.
c For his pouerty, he is not able to escape the threatnings, which the cruel oppressers vse against him.
d When as euery man contendeth to haue the preeminence, and wil not giue place to another.
e That is, goods euill gotten.
f That is, with his owne labour.
g Meaning, the worde of God, whereby he is admonished of his duetie.
* Chap.15.13.
h Bringeth many inconueniences both to himselfe and to others.
i As he is partaker of their wickednes and beareth with their vices, so shall hee be punished alike as they are.
k Reade Iob 27.16,17.
l God blesseth the labour of the poore, and consumeth their goods, which are negligent, because they thinke they haue ynough.
* Chap.23.13. ecclus.30.1.

CHAP.

CHAP. XIIII.

A Wise woman a buildeth her house: but the
foolish destroyeth it with her owne hands.
2 * He that walketh in his b righteousnes, fea
reth the Lord: but he that is lewde in his wayes,
despiseth him.
3 In the mouth of the foolish *is* the c rod of
pride: but the lippes of the wise preserue them.
4 Where none d oxen *are*, there the cribbe *is*
emptie: but much increase *commeth* by the strength
of the oxe.
5 A faithfull witnesse will not lye: but a false
record will speake lyes.
6 A scorner e seeketh wisdome, & *findeth* it not:
but knowledge *is* easie to him ÿ will vnderstande.
7 Depart from the foolish man, when thou
perceiuest not *in him* the lippes of knowledge.
8 The wisdome of ÿ prudent *is* to vnderstand
his way: but the foolishnes of the fooles *is* deceit.
9 The foole maketh a mocke of f sinne: but
among the righteous *there is* fauour.
10 The heart knoweth the g bitternes of his
soule, & the stranger shal not meddle with his ioy.
11 The house of the wicked shalbe destroyed:
but the tabernacle of the righteous shall florish.
12 *There is a way that seemeth right to a
man: but the issues thereof *are* the waies of death.
13 Euen in laughing the heart is sorowful, h and
the ende of that mirth *is* heauinesse.
14 The heart that declineth, i shall be satiate
with his owne wayes: but a good man *shall depart*
from him.
15 The foolish will beleeue euery thing: but
the prudent will consider his steppes.
16 A wise man feareth, and departeth from
euill: but a foole rageth, and is carelesse.
17 He that is hastie to anger, committeth fol-
lie, and a † busie bodie is hated.
18 The foolish doe inherite folly: but the pru-
dent are crowned with knowledge.
19 The euill shall bowe before the good, and
the wicked k at the gates of the righteous.
20 The poore is hated euen of his own neigh-
bour: but the friends of the rich *are* many.
21 The sinner despiseth his neighbour: but he
that hath mercy on the poore, *is* blessed.
22 Doe not they erre that imagine euill? but
to them that thinke on good things, *shalbe* mer-
cie and trueth.
23 In all labour there is abundance: but the
talke of the lippes *bringeth* onely want.
24 The crowne of the wise *is* their riches, *and*
the folly of fooles *is* foolishnesse.
25 A faithfull witnesse deliuereth soules: but a
deceiuer speaketh lies.
26 In the feare of the Lorde *is* an assured
strength, and his children shall haue hope.
27 The feare of the Lorde *is as* a wellspring of
life, to auoyde the snares of death.
28 In the multitude of the l people is the ho-
nour of a King, and for the want of people *com-
meth* the destruction of the Prince.
29 He ÿ is slow to wrath, *is* of great wisdome:
but he that is of an hastie minde, exalteth follie.
30 A sounde heart *is* the life of the ‖ flesh: but
enuie *is* the rotting of the bones.
31 *He that oppresseth the poore, reprooueth
him that made him: but hee honoureth him, that
hath mercy on the poore.

a That is, taketh paine to profit her familie and to doe that which concerneth her dutie in her house.
*Job.12.4.
b That is, in vprightnesse of heart and without hypocrisie.
c His proude tongue shall cause him to be punished.
d By the oxe is meant labour, and by the crib the barne: meaning, without labour there is no profite.
e For the maintenance of his owne ambition, and not for Gods glory, as Simon Magus.
f Doth not know the grieuousnesse thereof, nor Gods judgments against the same.
g As a mans conscience is witnes of his owne griefe: so another cannot feele the ioy and comfort, which a man feeleth in himselfe.
*Chap.16.25.
h He sheweth that the allurement vnto sinne seemeth sweete, but the end thereof is destruction.
i He that forsaketh God, shall be punished, and made weary of his sinnes wherein he delited.
† Ebr. the man of imaginations.
k If this come not dayly to passe, we must consider that it is because of our sinnes, which let Gods working.
l That is, the strength of a King standeth in many people.
‖ Or, body.
*Chap.17.5.

32 The wicked shall be cast away for his ma-
lice: but the righteous hath hope in his death.
33 Wisdome resteth in ÿ heart of him ÿ hath vn-
derstanding, & is knowen m in the mids of fooles.
34 Iustice exalteth a nation, ‖ but sinne is a
shame to the people.
35 The pleasure of a King *is* in a wise seruant:
but his wrath shalbe toward him that is lewde.

CHAP. XV.

A * Soft answere putteth away wrath: but grie-
uous words stirre vp anger.
2 The tongue of the wise vseth knowledge
aright: but the mouth of fooles * babbleth out
foolishnesse.
3 The eyes of the Lorde in euery place be-
holde the euill and the good.
4 A wholesome tongue *is as* a tree of life: but
the frowardnes thereof *is* the breaking of ÿ mind.
5 A foole despiseth his fathers instruction: but
he that regardeth correction, is prudent.
6 The house of the righteous *hath* much trea-
sure: but in the reuenues of the wicked is a trouble.
7 The lippes of the wise doe spread abroade
knowledge: but ÿ heart of the foolish *doeth* not so.
8 The b sacrifice of the wicked *is* abominati-
on to the Lord: but the praier of the righteous is
acceptable vnto him.
9 The way of the wicked is an abomination
vnto the Lord: but he loueth him that followeth
righteousnesse.
10 Instruction is euill to him that c forsaketh
the way, *and* he that hateth correction, shall die.
11 d Hell and destruction *are* before the Lord:
how much more the hearts of the sonnes of men?
12 A scorner loueth not him that rebuketh
him, neither will he goe vnto the wise.
13 * A ioyfull heart maketh a chearefull coun-
tenance: but by the sorow of the heart the minde
is heauie.
14 The heart of him that hath vnderstanding,
seeketh knowledge: but the mouth of the foole
is fedde with foolishnesse.
15 All the dayes of the afflicted *are* euill: but a
good † conscience *is* a continuall feast.
16 *Better *is* a litle with the feare of the Lord,
then great treasure, and trouble therewith.
17 Better *is* a dinner of greene herbes where
loue *is*, then a stalled oxe and hatred therewith.
18 * An angrie man stirreth vp strife: but hee
that is slowe to wrath, appeaseth strife.
19 The way of a slouthfull man *is* as an hedge
of e thorns: but the way of the righteous is plaine.
20 * A wise sonne reioyceth the father: but a
foolish man despiseth his mother.
21 Foolishnes *is* ioy to him that is destitute of
vnderstanding: but a man of vnderstanding wal-
keth vprightly.
22 Without counsell thoughtes come to
nought: but f in the multitude of counsellers
there is stedfastnesse.
23 A ioy *commeth* to a man by the answere of
his mouth: & how good *is* a word g in due season?
24 The way of life *is* on high to the prudent,
to auoyde from hell beneath.
25 The Lorde will destroy the house of the
proude men: but hee will stablish the borders of
the widowe.
26 The thoughts of ÿ wicked are abomination
to the Lord: but the pure haue h pleasant words.

m For as much as they are conuict thereby, and put to silence.
‖ Or, and the mercy of the people is a sacrifice for sinne.
*Chap.25.15.
*Verse 28.
a For though they haue much, yet it is full of trouble and care.
b That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.
c He that swarueth from the word of God cannot abide to be admonished.
d There is nothing so deepe, or secret that can be hid from the eyes of God, much lesse mens thoughts.
*Chap.17.22.
† Ebr. heart.
*Psalme 37.16.
*Chap.29.22.
e That is, he euer findeth some let or stay, & dare not goe forward.
*Chap.10.1.
f Reade Chap. 11.14.
g If we will that our talke be comfortable, we must waite for time and season.
h That is, holsome and profitable to the hearers.

27 He that is greedie of gaine, troubleth his
owne house: but he that hateth gifts, shall liue.
28 The heart of ẏ righteous studieth to answere:
but the wicked mans mouth babbleth euil things.
29 The Lord is farre off from the wicked: but
he heareth the prayer of the righteous.
30 The light of the eyes reioyceth the heart,
and a good name maketh the bones fat.
31 The eare that hearkeneth to the [i] correcti-
on of life, shall lodge among the wise.
32 He that refuseth instruction, despiseth his
owne soule: but he that obeyeth correction, get-
teth vnderstanding.
33 The feare of the Lord *is* the instruction of
wisdome: and before honour *goeth* [k] humilitie.

CHAP. XVI.

THe [a] preparations of the heart *are* in man: but
the answere of the tongue *is* of the Lord.
2 All the wayes of a man *are* [b] cleane in his
owne eyes: but the Lord pondereth the spirits.
3 †Commit thy workes vnto the Lorde, and
thy thoughts shalbe directed.
4 The Lord hath made al things for his own
sake: yea, euen the wicked for the day of [c] euill.
5 All that are proude in heart, *are* an abomi-
nation to the Lord: *though**hand *ioyne* in hand,
he shall not be vnpunished.
6 By [d] mercy and trueth iniquitie shalbe for-
giuen, and by the feare of the Lorde they depart
from euill.
7 When the wayes of a man please the Lord,
he wil make also his enemies at peace with him.
8 *Better is a litle with righteousnesse, then
great reuenues without equitie.
9 The heart of man [e] purposeth his way: but
the Lord doeth direct his steppes.
10 A diuine sentence *shalbe* in the lips of the
King: his mouth shal not transgresse in iudgemēt.
11 *A true weight & balance are of the Lord:
and the weightes of the bagge *are* his [f] worke.
12 It is an abomination to Kings to commit
wickednes: for the throne is stablished [g] by iustice.
13 Righteous lips are the delite of Kings, and
the King loueth him that speaketh right things.
14 The wrath of a King *is as* [h] messengers of
death: but a wise man will pacifie it.
15 In the light of the kings coūtenance *is* life:
and his fauour *is* [i] as a cloude of the latter raine.
15 *How much better is it to get wisedome
then golde? and to get vnderstanding, is more to
be desired then siluer.
17 The path of ẏ righteous is to decline from
euill, *and* he keepeth his soule, ẏ keepeth his way.
18 Pride *goeth* before destruction, and an high
minde before the fall.
19 Better it is to be of humble mind with the
lowly, then to deuide the spoyles with the proude.
20 He ẏ is wise in *his* busines shall finde good:
and he * that trusteth in the Lord, he is blessed.
21 The wise in heart shall bee called prudent:
and [k] the sweetenesse of the lippes shall increase
doctrine.
22 Vnderstāding *is* a welspring of life vnto them
that haue it: and the [l] instruction of fooles *is* folly.
23 The heart of the wise guideth his mouth
wisely, and addeth doctrine to his lippes.

i That suffereth himselfe to be admonished by Gods word, which bringeth life: and so amendeth.
k Meaning, that God exalteth none, but them that are truely humbled.
a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a word, except God giue it him.
b He sheweth hereby that man flattereth himselfe in his doings: calling that vertue which God termeth vice.
† *Ebr. role.*
c So that the iustice of God shall appeare to his glory, euen in the destruction of the wicked.
* *Chap. 11. 21.*
d Their vpright and repenting life shalbe a token that their sinnes are forgiuen.
* *Chap. 15. 16. psal. 37. 16.*
e He sheweth the folly of man which thinketh that his wayes are in his own hand, & yet is not able to remoue one foote except God giue force.
* *Chap. 11. 1.*
f If they be true and iust, they are Gods worke, and he deliteth therein, but otherwise if they be false, they are the worke of the deuill, and to their condemnation that vse them.
g They are appointed by God to rule according to equitie and iustice.
h That is, he findeth out many meanes to execute his wrath.
i Which is most comfortable to the dry ground, Deut. 11. 14. * *Chap. 8. 10.* * *Psal. 125. 1.* k The sweete wordes of consolation which come foorth of a godly heart. l Eyther that which the wicked teach others, or els it is folly to teach them that are malicious.

24 Faire words *are as* an hony combe, sweete-
nesse to the soule, and health to the bones.
25 *There is a way that seemeth right vnto
man, but the issue thereof *are* the wayes of death.
26 The person that traueileth, traueileth for
himselfe: for his mouth † craueth it of him.
27 A wicked man diggeth vp euill, and in his
lippes *is* like [m] burning fire.
28 A frowarde person soweth strife: and a tale
teller maketh diuision among princes.
29 A wicked man deceiueth his neghbour, and
leadeth him into the way that is not good.
30 [n] He shutteth his eyes to deuise wickednes:
he moueth his lippes, *and* bringeth euill to passe.
31 Age is a crowne of glory, *when* it is found
in the way of [o] righteousnesse.
32 He that is slowe vnto anger, is better then
the mightie man: and hee that ruleth his owne
minde, *is better* then he that winneth a citie.
33 The lot is cast into the lappe: but the whole
disposition thereof *is* [p] of the Lord.

CHAP. XVII.

BEtter is a dry morsell, if peace *be* with it, then
an house full of [a] sacrifices *with* strife.
2 *A discreete seruant shall haue rule ouer a
lewde sonne, and he shall deuide the [b] heritage a-
mong the brethren.
3 *As is* the fining pot for siluer, and the for-
nace for gold, so the Lord tryeth the hearts.
4 The wicked giueth heede to false lippes, *and*
a lyer hearkeneth to the naughtie tongue.
5 *He that mocketh the poore, reprocheth
him, that made him: and he that reioyceth at de-
struction, shall not be vnpunished.
6 Childrens children are the crowne of the el-
ders: & the glory of the children *are* their fathers.
7 †Hie talke becommeth not a foole, much
lesse a lying talke a prince.
8 A rewarde *is as* a stone pleasant in the eyes
of them that haue it: it prospereth, whithersoe
uer it [c] turneth.
9 He that couereth a transgression, seeketh
loue: but hee that repeateth a matter, separateth
the [d] prince.
10 A reproofe entreth more into him that
hath vnderstanding, then an hundreth stripes in
to a foole.
11 A seditious person seeketh onely euill, and
a cruell [e] messenger shall be sent against him.
12 *It is better* for a man to meete a beare rob-
bed of her whelpes, then a [f] foole in his folly.
13 *He that rewardeth euil for good, euil shal
not depart from his house.
14 The beginning of strife *is as* one that ope-
neth the waters: therefore or the contention be
medled with, leaue off.
15 *He that iustifieth the wicked, and he that
condemneth the iust, euen they both are abomi-
nation to the Lord.
16 Wherefore is there a [g] price in the hand of
the foole to get wisdome, and *he hath* none heart?
17 A friende loueth at all times: and [h] a bro-
ther is borne for aduersitie.
18 A man destitute of vnderstanding, [i] tou-
cheth the hand, and becommeth suretie for his
neighbour.
19 He loueth transgression that loueth strife:
and he that exalteth his [k] gate, seeketh destruction.
20 The froward heart findeth no good; and he
that

* *Chap. 14. 12.*
† *Ebr. boweth vpon him.*
m For he consumeth himselfe and others.
n With his whole indeuour he laboureth to bring his wickednesse to passe.
o That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.
p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shal come to passe.
a For whereas were many sacrifices, there were many portions giuen to the people, wherewith they feasted.
* *Ecclus. 10. 26.*
b That is, shalbe made gouernour ouer the children.
* *Chap. 14. 31.*
† *Ebr. the lippe of excellencie.*
c The reward hath great force to gaine the hearts of men.
d He that admonisheth the prince of his faulte, maketh him his enemie.
e By the messenger is meant such meanes, as God vseth to punish the rebels.
f Whereby he meaneth the wicked in his rage, who hath no feare of God.
* *Rom. 12. 17. 1. thess. 5. 15. 1. peter 3. 9.*
* *Isa. 5. 23. chap. 24. 24.*
g What auaileth it the wicked to be rich, seeing he setteth not his mind to wisedome.
h So that he is more then a friend, euē a brother that helpeth in time of aduersitie.
i Read Chap. 6. 1.
k Lifteth vp himselfe aboue his degree.

that hath a naughtie tongue, shall fall into euill.
21 He that begetteth a foole, *getteth* himselfe
sorow, and the father of a foole can haue no ioy.
22 * A ioyfull heart causeth good health: but
a sorowfull minde drieth the bones.
23 A wicked man taketh a gift out of the l bo-
some to wrest the wayes of iudgement.
24 * Wisedom *is* in the face of him that hath
vnderstanding: but the eyes of a foole *are* in the
m corners of the world.
25 A foolish sonne is a greife vnto his father,
and a * heauines to her that bare him.
26 Surely it is not good to condemne the iust,
nor that ẏ princes should smite *such* n for equitie.
27 He that hath knowledge, spareth his words,
and a man of vnderstanding *is* of an excellent
spirit.
28 Euen a foole (when hee holdeth his peace)
is counted wise, and hee that stoppeth his lippes,
prudent.

* Chap. 15. 13.

l That is, secretly and out of the bosome of the rich.

* Eccles. 2. 14. & 8. 1

m That is, wander to and fro and seeke not after wisdome.

* Chap. 10. 1.

n For their weldoing.

CHAP. XVIII.

FOr the desire *thereof* hee will a separate him-
selfe to seeke it, *and* occupie himselfe in al wise-
dome.
2 A foole hath no delite in vnderstanding: but
that his heart may be b discouered.
3 When the wicked commeth, then commeth
c contempt, and with the vile man reproche.
4 The wordes of a mans mouth *are like* deepe
d waters, *and* the welspring of wisedome *is like* a
flowing riuer.
5 It is not good to e accept the person of the
wicked, to cause ẏ righteous to fal in iudgement.
6 A fooles lips come with strife, & his mouth
calleth for stripes.
7 A fooles mouth *is* his owne destruction, and
his lips *are* a snare for his soule.
8 The wordes of a tale bearer *are* as flatte-
rings, & they go down into the f bowels of ẏ belly.
9 He also that is slouthful in his worke, is euen
the brother of him that is a great waster.
10 The Name of the Lord *is* a strong tower:
the righteous runneth g vnto it, and is exalted.
11 * The riche mans riches, *are* his strong citie:
and as an hie wall in his imagination.
12 * Before destruction the heart of a man is
hautie, and before glory *goeth* lowlines.
13 * Hee that answereth a matter before hee
heare it, it is folly and shame vnto him.
14 The spirit of a man wil susteine his infirmi-
tie: but h a wounded spirite, who can beare it?
15 A wise heart getteth knowledge, and the
eare of the wise seeketh learning.
16 A mans gift i enlargeth him, and leadeth
him before great men.
17 k *He that is* first in his owne cause, *is* iust:
then commeth his neighbour, and maketh inqui-
rie of him.
18 The lot l causeth contentions to cease, and
m maketh a partition among the mightie.
19 A brother offended *is harder to winne* then
a strong citie, and *their* contentions *are* like the
n barre of a palace.
20 With the fruite of a mans mouth shall his
belly be satisfied, *and* with the increase of his lips
shall he be filled.
21 Death & life *are* in the power of ẏ tongue,

a He that loueth wisedome, will separate himselfe from all impediments, and giue himselfe wholy to seeke it.

b That is, that hee may talke licenciously of whatsoeuer commeth to minde.

c Meaning, such one as contemneth all others.

d Which can neuer be drawen emptie, but bring euer profite.

e That is, to fauour him and support him.

f They are soone beleeued and enter most deepely.

g He sheweth what is the refuge of the godly against all troubles.

* Chap. 10. 15.

* Chap. 16. 18.

* Ecclus. 11. 8.

h The minde can well beare the infirmitie of the body, but when the spirit is wounded, it is a thing most hard to susteine.

i Getteth him libertie to speake, and fauour of them that are most in estimation.

k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie inquireth out the matter, it turneth to his shame.

l If a controuersie cannot otherwise be decided, it is best to cast lottes to know whose the thing shall bee.

m Appeaseth their controuersie, which are so stoute that can not otherwise bee pacified.

n Which for the strength thereof will not bowe nor yeelde.

and they that o loue it, shal eate the fruite thereof.
22 Hee that findeth p a wife, findeth a good
thing, and receiueth fauour of the Lord.
23 The poore speaketh *with* prayers: but the
riche answereth roughly.
24 A man *that hath* friends, *ought* to shew him-
selfe friedly: for a friend is neerer q then a brother.

o By the vsing of the toogue well or euill commeth the fruit thereof either good or bad.

p He that is ioyned with a vertuous woman in mariage, is blessed of the Lord, as Chap. 19 14.

q That is, oft times such are found which are more readie to doe pleasure then he that is more bound by duetie.

CHAP. XIX.

BEtter * is ẏ poore that walketh in his vpright-
nes, then he that abuseth his lips, and is a foole
2 For without knowledge the minde is not
good, and he that hasteth with his fette, sinneth.
3 The foolishnesse of a man peruerteth his
way, and his heart freatteth against the Lord.
4 Riches gather many friendes: but the poore
is separated from his neigbour.
5 * A false witnes shall not be vnpunished: and
he that speaketh lies, shall not escape.
6 Many reuerence the face of the prince, and
euery man *is* friend to him that giueth gifts.
7 All the brethren of the poore do hate him:
how much more wil his friendes depart farre from
him? though he be instant a with words, *yet* they
will not.
8 He ẏ possesseth vnderstanding, b loueth his
own soule, & keepeth wisedom to finde goodnes.
9 A false witnes shall not be vnpunished: and
he that speaketh lyes, shall perish.
10 c Pleasure is not comely for a foole, much
lesse for a seruaunt to haue rule ouer princes.
11 The discretion of a man deferreth his anger:
and his glory *is* d to passe by an offence.
12 * The Kings wrath *is* like the roaring of a
lyon: but his fauor *is* like the dew vpon the grasse.
13 * A foolish sonne *is* the calamitie of his fa-
ther, * & the contentions of a wife *are like* a con-
tinuall e dropping.
14 House & riches *are* the inheritance of the
fathers: but * a prudent wife *commeth* of the Lord.
15 Slouthfulnes causeth to fall asleepe, and a
deceitfull person shall be affamished.
16 He that keepeth the commandement, kee-
peth his owne soule: *but* hee that despiseth his
wayes, shall die.
17 Hee that hath mercy vpon the poore, len-
deth vnto the Lord: and the Lord wil recompense
him that which he hath giuen.
18 Chasten thy sonne while there is hope, and
let not thy soule spare for his murmuring.
19 *A man* of much anger shall suffer punish-
ment: & though thou f deliuer *him*, yet wil *his an-
ger* come againe.
20 Heare counsel and receiue instruction, that
thou maiest be wise in thy later ende.
21 Many deuises *are* in a g mans heart: but the
counsell of the Lord shall stand.
22 That that is to bee desired of a man, *is* his
h goodnes, and a poore man is better then a lyar.
23 The feare of the Lorde *leadeth* to life: and
hee that is filled *therewith*, shal continue, *and* shal
not be visited with euill.
24 * The slouthfull hideth his hand in *his* bo-
some, and will not put it to his mouth againe.
25 * Smite a scorner, and i the foolish will be-
ware: and reproue the prudent, and he will vnder-
stand knowledge.
26 Hee that destroyeth *his* father, *or* chaseth
away

* Chap. 28. 6.

* Deuter. 19. 19. dan. 13. 62.

a To haue comfort of them.

b He that is vpright in iudgement, findeth fauour of God.

c The free vse of things are not to be permitted to him that cannot vse them aright.

d That is, to couer it by charitie and to doe therein as may most serue to Gods glory.

* Chap. 20. 2.

* Chap. 17. 21.

* Chap. 21. 9.

e As raine that droppeth and rotteth the house.

* Chap. 18. 22.

f Though for a time he giue place to counsell, yet soone after will he giue place to his raging affections.

g Mans deuise shall not haue successe, except God gouerne it, whose purpose is vnchangeable.

h That is, that he be honest: for the poore man that is honest, is to bee esteemed aboue the rich which is not vertuous.

* Chap. 26. 15.

* Chap. 21. 11.

i That is, the simple and ignorant men learne, when they see the wicked punished.

away *his* mother, *is* a lewde and shamefull childe.

27 My sonne, heare no more the instruction, that causeth to erre from ẏ words of knowledge.

28 A wicked witnes mocketh at iudgement, & the mouth of the wicked [k] swalloweth vp iniquity.

29 *But* iudgments are prepared for the scorners, and stripes for the backe of the fooles.

k Taketh a pleasure and delight therin, as glottons and drunkards in delicate meates and drinkes.

CHAP. XX.

VVIne [a] *is* a mocker, *and* strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.

2 * The feare of the King *is* like ẏ roaring of a lyon: he that prouoketh him vnto anger, [b] sinneth against his owne soule.

3 *It is* a mans honour to cease from strife: but euery foole will be medling.

4 The slouthfull will not plowe, because of winter: *therefore* shall he begge in summer, but haue nothing.

5 The counsell in the heart of [c] man *is like* deepe waters: but a man that hath vnderstāding, will drawe it out.

6 Many men will boast euery one of his owne goodnes: but who can finde a faithfull man?

7 He that walketh in his integritie, *is* iust: *and* blessed *shall* his children *be* after him.

8 A King that sitteth in the throne of iudgement, [d] chaseth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers † weights, and diuers measures, both [e] these are euen abomination vnto the Lord.

11 A child also is knowen by his doings, whether his worke be pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe least thou come vnto pouertie: open thine eyes, *and* thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth.

15 There is golde, and a multitude of precious stones: but the lippes of knowledge *are* a precious iewell.

16 * Take his [f] garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceite *is* sweete to a mā: but afterward his mouth shall be filled with grauel.

18 Establish the thoughtes by counsell: and by counsell make warre.

19 Hee that goeth about *as* a slanderer, discouereth * secrees: therefore meddle not with him that flattereth with his lippes.

20 * He that curseth his father or his mother, his light shall be put out in obscure darkenesse.

21 An heritage *is* hastely gotten at the beginning, but the ende thereof shall not be blessed.

22 Say not thou, * I will recompense euil: *but* waite vpon the Lord, and he shall saue thee.

23 * Diuers weightes *are* an abomination vnto the Lord, and deceitful balances *are* not good.

24 * The steps of man *are ruled* by the Lorde: how can a man then vnderstand his owne way?

25 It is a destruction for a man to [g] deuoure ẏ which is sanctified, & after the vowes to inquire.

26 A wise King scattereth the wicked, & causeth the [h] wheele to turne ouer them.

27 The [i] light of the Lord *is* the breath of man, and searcheth all the bowels of the belly.

a By wine here is meant him that is giuen to wine, and so by strong drinke.
*Chap.19.12.
b Putteth his life in danger.
c It is hard to finde out: for it is as deepe waters, whose bottome cannot be found: yet the wise man will knowe a man either by his wordes or maners.
d Where righteous iudgement is executed there sinne ceaseth and vice dare not appeare.
*1.King.8.46. 2.chro.6.36. eccle.7.22. 1.iohn 1.8.
† Ebr. stone and stone, ephah and ephah.
e Reade Chap. 16.11.
*Chap.27.13.
f Teach him wit, that hee cast not himselfe rashly into danger.
* Chap.11.13.
*Exod.21.17. leuit.20.9. matth.15.4.
*Deut.32.35. chap.17.13. and 24.29. rom.12.17. 1.thess.5.15. 1.pet.3.9.
*Chap.11.1. and verse 10.
*Iere.10.23.
g That is, to applie it, or take it to his owne vse, which was appointed to Gods, and then inquire how they may bee exempted from the fault.
h Which was a kinde of punishment then vsed.
i The worde of God giueth life vnto man, and causeth vs to see and trie the secret of our darke hearts, Hebr.4.12.

28 * Mercy and trueth preserue the King: for his throne shalbe established with mercy.

29 The beautie of yong mē *is* their strength, and the glory of the aged *is* the gray head.

30 [k] The blewnesse of the wounde serueth to purge the euill, & the stripes within the bowels of the belly.

*Chap.29.14.
k Sharpe punishment that perceth euen the inward parts, is profitable for the wicked, to bring them to amendement.

CHAP. XXI.

THe [a] Kings heart *is* in the hand of ẏ Lorde, *as* the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euery * way of a man *is* right in his owne eyes: but the Lord pondereth the hearts.

3 * To doe iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a proude heart, *which is* the ‖ [b] light of the wicked, *is* sinne.

5 The thoughts of the diligent *do* surely *bring* aboundāce: but [c] whosoeuer is hasty, *commeth* surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue *is* vanitie tossed to and fro of them that seeke death.

7 The [d] robberie of the wicked shall destroye them: for they haue refused to execute iudgement.

8 The way of some *is* peruerted and strange: but of the pure man, his worke *is* right.

9 * It is better to dwel in a corner of the house toppe, then with a contentious woman in a ‖ wide house.

10 The soule of the wicked wisheth euill: *and* his neighbour hath no fauour in his eyes.

11 [e] When the scorner is punished, the foolish is wise: and when one instructeth the wise, hee will receiue knowledge.

12 The righteous [f] teacheth the house of the wicked: *but God* ouerthroweth the wicked for *their* euill.

13 Hee that stoppeth his eare at the crying of the poore, he shall also cry and not be heard.

14 A [g] gift in secret pacifieth anger, and a gift in the bosome great wrath.

15 It is ioye to the iust to doe iudgement: but destruction *shalbe* to the workers of iniquitie.

16 A man ẏ wandereth out of the way of wisedome, shall remaine in the congregation of the dead.

17 Hee ẏ loueth pastime, *shalbe* a poore man: *and* he that loueth wine & oyle, shal not be riche.

18 The [h] wicked *shalbe* a ransome for the iust, and the transgressour for the righteous.

19 * It is better to dwel in the wildernes, then with a contentious and angry woman.

20 In the house of the wise is a pleasaunt treasure and [i] oyle: but a foolish man deuourth it.

21 He that followeth after righteousnesse and mercie, shall finde life, righteousnes and glory.

22 A [k] wise man goeth vp into the citte of the mightie, and casteth downe the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, hauty, *and* scornful *is* his name that worketh in *his* arrogancie wrath.

25 The desire of the slouthfull [l] slayeth him: for his handes refuse to worke.

26 Hee coueteth euermore greedily, but the righteous giueth and spareth not.

a Though Kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe any otherwise then God hath appoynted: much lesse are the inferiours able.
* Chap.16.2.
* Miche 6.8.
‖ Or, plowing.
b That is, the thing whereby he is guided, or which he bringeth forth as the fruite of his worke.
c He that goeth rashly about his busines and without counsell.
*Chap.13.11.
d He meaneth this chiefly of Iudges and Princes which leaue that vocation whereunto God hath called them, & powle their subiects to mainteine their lustes.
*Chap.19.13. and 25.24.
‖ Or, in a great familie.
e Read Chap. 19.25.
f Though the godly admonish them both by words and example of life, yet the wicked will not amend, till God destroy them.
g To doe a pleasure to the angry man, pacifieth him.
h God shall cause that to fal on their owne heads, which they intended against the iust, by deliuering the iust, and putting the wicked in their places.
* Ecclus.25.18.[illegible]
i Meaning, abundance of al things.
k Wisdome ouercommeth strength and confidence in worldly things.
l He chierfeth to [illegible] by wishing and desiring all things, but will take no paine to get ought.

27 The

27 The * sacrifice of the wicked *is* an abomination: how much more when he bringeth it with a wicked minde?

* Chap.15.8. isa.1.13. ecclus.34.21.

28 * A false witnesse shall perish: but he that heareth, m speaketh continually.

* Chap.19.5.
m He may boldly testifie the trueth that he hath heard.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisedome, neyther vnderstanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation *is* of the Lord.

CHAP. XXII.

A * Good name is to be chosen aboue great riches, and a louing fauour is aboue siluer and aboue gold.

* Eccles.7.3.
a Which commeth by well doing.

2 * The rich and poore b meete together: the Lord *is* the maker of them all.

* Chap.29.13.
b Liue together and haue need the one of the other.

3 * A prudent man seeth the c plague, and hideth himselfe: but the foolish go on still, and are punished.

* Chap.27.12.
c That is, the punishment, which is prepared for the wicked, and fleeth to God for succour.

4 The rewarde of humilitie, *and* the feare of God *is* riches, and glory, and life.

5 Thornes *and* snares *are* in the way of the frowarde: *but* he that regardeth his soule, will depart farre from them.

6 Teach a childe d in the trade of his way, and when he is old, he shall not depart from it.

d Bring him vp vertuously, and he shal so continue.

7 The rich ruleth the poore, and the borower *is* seruant to the man that lendeth.

8 He that soweth iniquitie, shall reape affliction, and the e rod of his anger shall faile.

e His authoritie, whereby he did oppresse others, shalbe taken from him.

9 * He that hath a good f eye, he shalbe blessed: for he giueth of his bread vnto the poore.

* Ecclus.31.23.
f He that is mercifull and liberall.

10 Cast out the scorner, and strife shall go out: so contention and reproch shall cease.

11 Hee that loueth purenesse of heart *for* the grace of his lippes, the g King *shalbe* his friend.

g He sheweth that princes should vse their familiaritie, whose conscience is good, and their talke wise and godly.

12 The eyes of the Lorde h preserue knowledge: but hee ouerthroweth the wordes of the transgressour.

h Fauour them that loue knowledge.

13 The slouthfull man saith, i A lyon *is* without, I shall be slaine in the streete.

i He derideth them that inuent vaine excuses, because they would not do their dutie.

14 The mouth of strange women *is as* a deepe pit: he with whom the Lord is angry, k shall fall therein.

k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.

15 Foolishnesse is bounde l in the heart of a childe: but the rodde of correction shall driue it away from him.

l He is naturally giuen vnto it.

16 Hee that oppresseth the poore to increase himselfe, *and* giueth vnto the riche, *shall* surely *come* to pouertie.

17 ¶ Incline thine eare, & heare ye words of the wise, and apply thine heart vnto my knowledge.

18 For *it shalbe* pleasant, if thou keepe the in thy bellie, *and if* they be directed together in thy lips.

19 That thy confidence may be in m the Lord, I haue shewed thee this day: thou therefore *take heede*.

m He sheweth what the end of wisdome is: to wit, to direct vs to the Lord.

20 Haue not I written vnto thee n three times in counsels and knowledge,

n That is, sundry times.

21 That I might shewe thee the assurance of the words of trueth to answere the words of truth to them that send to thee?

22 Robbe not the poore because he is poore, neither oppresse the afflicted † in iudgement.

† Ebr. in the gates.

23 For the Lord * will defend their cause, and spoile the soule of those that spoile them.

* Chap.23.11.

24 Make o no friendship with an angry man, neither goe with the furious man,

o Haue not to do with him that is not able to rule his affections: for he would hurt thee by his euill conuersation.

25 Least thou learne his wayes, and receiue destruction to thy soule.

26 Be not thou of them that p touch the hand, *nor* among them that are surety for debts.

p Which rashly put themselues in danger for others, as Chap.6.1.

27 If thou hast nothing to pay, why *causest thou* that he should take thy bed from vnder thee?

28 Thou shalt not * remooue the auncient bounds which thy fathers haue made.

* Deut.27.17. chap.23.10.

29 Thou seest that a diligent man in his businesse standeth before Kings, *and* standeth not before the base sort.

CHAP. XXIII.

When thou sittest to eat with a ruler, a consider diligently what is before thee,

a Eate with sobrietie.

2 b And put the knife to thy throte, if thou be a man giuen to the appetite.

b Bridle thine appetite, as it were by force and violence.

3 Be not desirous of his deintie meates: c for it is a deceiuable meate.

c For oft times the rich, when they bid their inferiors to their tables, it is not for the loue they beare them, but for their own secret purposes.

4 Trauaile not too much to be rich: *but* cease from thy d wisdome.

d Bestow not the gifts that god hath giuen thee, to get worldly riches.

5 Wilt thou cast thine eyes vpon it, which is nothing? for *riches* taketh her to her wings, as an eagle, and flieth into the heauen.

6 Eate thou not the breade of him that hath an e euill eye, neither desire his deintie meates.

e That is, couetous, as contrarie a good eie is taken for liberall, as Chap.22.9.

7 For as though he thought it in his heart, so will hee say vnto thee, Eate and drinke: but his heart is not with thee.

8 Thou shalt vomit thy f morsels that thou hast eaten, and thou shalt lose thy sweete words.

f He wil not cease til hee hath done thee some harme, and his flattering wordes shall come to noyse.

9 Speake not in the eares of a foole: for hee will despise the wisedome of thy words.

10 * Remooue not the ancient boundes, and enter not into the fields of the fatherlesse.

* Deut.27.17. chap.22.28.

11 For he that redeemeth them, is mighty: he will * defend their cause against thee.

* Chap.22.23.

12 Applie thine heart to instruction, and thine eares to the words of knowledge.

13 * Withhold not correction from thy child: if thou smite him with the rodde, he shal not die.

* Chap.13.24. and 19.18. ecclus.30.1.

14 Thou shalt smite him with the rodde, and shalt deliuer his soule from g hell.

g That is, from destruction.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also.

16 And my reines shall reioyce, when thy lips speake righteous things.

17 * Let not thine heart bee enuious against sinners: but *let it be* in the feare of the Lord continually.

* Psal.37.1. chap.24.1.

18 For surely there is an ende, h and thy hope shall not be cut off.

h The prosperitie of the wicked shal not continue.

19 O thou my sonne, heare, and bee wise, and guide thine heart in the i way.

i In the obseruation of Gods commandements.

20 Keepe not company with † drunkards, *nor* with † gluttons.

† Ebr. wine bibbers.
† Ebr. deuourers of flesh.

21 For the drunkard and the glutton shall be poore, and the sleeper shalbe clothed with ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy k the trueth, but sell it not: *likewise* wisdome, and instruction and vnderstanding.

k Spare no cost for trueths sake, neither depart from it for any gaine.

24 The father of the righteous shal greatly reioyce, and he that begetteth a wise childe, shall haue ioy of him.

25 Thy father and thy mother shall bee glad, and she that bare thee shall reioyce.

26 My sonne, giue mee l thine heart, and let thine eyes delight in my wayes.

l Giue thy selfe wholy to wisedome.

27 * For a whore *is as* a deepe ditche, and a

* Chap.22.14.

strange woman *is as* a narrow pit.
28 *Also she lieth in wait as for a pray,[m] and
she increaseth the transgressers among men.
29 To whome is woe? to whome is sorow ? to
whom is strife? to whom is murmuring? to whom
are woundes without cause? *and* to whom is the
rednesse of the eyes?
30 *Euen* to them that tarie long at the wine,
to them that goe,[n] and seeke mixt wine.
31 Looke not thou vpon the wine,when it is
red,*and* when it sheweth his colour in the cup, *or*
goeth downe pleasantly.
32 In the ende thereof it will bite like a ser-
pent,and hurt like a cockatrise.
33 Thine [o] eyes shall looke vpon strange wo-
men,and thine heart shall speake lewd things.
34 And thou shalt be as one that sleepeth in
the middes of the [p] sea,and as he that sleepeth in
the top of the mast.
35 They haue stricken me,*shalt thou say,but*
I was not sicke: they haue beaten mee, *but* I
knew not,when I awoke: *therefore* will I [q] seeke
it yet still.

*Chap.7.12.
m She seduceth many,and causeth them to offend God.
n Which by arte make wine stronger,and more pleasant.
o That is,drunkennes shall bring thee to whoredome.
p In such great danger shalt thou be.
q Though drunkennes make them more insensible then beastes,yet can they not refraine.

CHAP. XXIIII.

BEe* not thou enuious against euill men, nei-
ther desire to be with them.
2 For their heart imagineth destruction, and
their lippes speake mischiefe.
3 Through wisdome is an house builded, and
with vnderstanding it is established.
4 And by knowledge shall the chambers be
filled with all precious,and pleasant riches.
5 A wise man *is* strong: for a man of vnder-
standing increaseth *his* strength.
6 *For with counsel thou shalt enterprise thy
warre,and in the multitude of them that can giue
counsell *is* health.
7 Wisdome is hie to a foole: *therefore* he can
not open his mouth in the [a] gate.
8 Hee that imagineth to doe euill,men shall
call him an authour of wickednesse.
9 The wicked thought of a foole *is* sinne,and
the scorner *is* an abomination vnto men.
10 *If* thou be [b] faint in the day of aduersitie,
thy strength *is* small.
11 Deliuer them that are drawen [c] to death:and
wilt thou not preserue them ÿ are led to be slaine?
12 If thou say,Beholde,we knew not of it: he
that pondereth the heartes,doeth not hee vnder-
stand it? and he that keepeth thy soule, knoweth
he it not? will not he also recompense euery man
according to his workes?
13 My sonne,eate [d] hony,for it is good, and
the hony combe,*for it is* sweet vnto thy mouth.
14 So shall the knowledge of wisdome be vn-
to thy soule if thou finde it, and there shall bee an
|| end,and thine hope shall not be cut off.
15 Lay no wait,O wicked man,against ÿ house
of the righteous,and spoyle not his resting place.
16 For a iust man [e] falleth seuen times, and ri-
seth againe: but the wicked fall into mischiefe.
17 Be thou not glad when thine enemie fal-
leth, and let not thine heart reioyce when hee
stumbleth,
18 Least the Lorde see it,and it displease him,
and he turne his wrath [f] from him.
19 *Fret not thy selfe because of the malici-
ous,neither be enuious at the wicked.
20 For there shall bee none ende *of plagues* to
the euill man: * the light of the wicked shall bee
put out.
21 My sonne feare the Lord,and the King,*and*
meddle not with them that are seditious.
22 For their destruction shal rise suddenly,and
who knoweth the ruine of them [g] both?
23 ALSO THESE THINGS PER-
TEINE TO THE VVISE, It is not good
† to haue respect of any person in iudgement.
24 He that saith to the wicked, * Thou art righ-
teous,him shall the people curse, and the multi-
tude shall abhorre him.
25 But to them that rebuke *him*,shall be plea-
sure, and vpon them shall come the blessing of
goodnesse.
26 They shall kisse the lippes of him that an-
swereth vpright words.
27 Prepare thy worke without,and make rea-
die thy thinges in the fielde,[h] and after, builde
thine house.
28 Be not a witnes against thy neighbor with
out cause: for wilt thou deceiue with thy lippes?
29 *Say not,I wil doe to him,as he hath done
to mee,I [i] will recompence euery man according
to his worke.
30 I passed by ÿ field of the slouthful,& by the
vineyard of the man destitute of vnderstanding.
31 And lo,it was al growen ouer with thornes,
and nettles had couered the face thereof,and the
stone wall thereof was broken downe.
32 Then I behelde,*and* considered it well: I
looked vpon it,*and* [k] receiued instruction.
33 *Yet* a litle sleepe,[l] a litle slumber,a litle fol-
ding of the hands to sleepe.
34 So thy pouertie commeth *as* one that tra-
uelleth by the way,and thy necessitie like an ar-
med man.

*Psal.37.1. chap.23.17.
*Chap.20.18.
a In the place where wisdome should be shewed.
b Man hath no triall of his strength till he be in troubles.
c None can be excused,if he helpe not the innocent when he is in danger.
d As hony is sweet and pleasant to the taste,so wisedome is to the soule.
|| Or,reward.
e He is subiect to many perils:but God deliuereth him.
f To be auenged on thee.
*Psal.37.1. chap.23.17.
*Chap.13.9.
g Meaning,either of the wicked,and seditious,as verse 19.and 21,or,of them that feare not God nor obey their King.
† Ebr.to knowe the face.
*Chap.17.15. Isa.5.23.
h Be sure of the meanes howe to compasse it before thou take any enterprise in hand.
*Chap.20.22.
i He sheweth what is the nature of the wicked,to reuenge wrong for wrong.
k That I might learne by another mans fault.
l Read Chap. 6.10.

CHAP. XXV.

1 THESE ARE ALSO PARABLES
of Salomon, which the [a] men of Hezekiah King
of Iudah [b] copied out.
THe glorie of God *is* to [c] conceale a thing se-
cret: but the [d] Kings honour *is* to search out
a thing.
3 The heauens in height, & the earth in deep-
nes,and the [e] Kings heart can no man search out.
4 Take the [f] drosse from the siluer,and there
shall proceede a vessell for the finer.
5 Take [g] away the wicked from the King,and
his throne shalbe stablished in righteousnesse.
6 Boast not thy selfe before the King,& stand
not in the place of great men.
7 *For it is better,that it be said vnto thee,
Come vp hither,then thou to be put lower in the
presence of the prince whō thine eyes haue seene.
8 Goe not foorth hastily to strife, least thou
know not what to doe in the ende therof, when
thy neighbour hath put thee to shame.
9 Debate thy matter with thy neighbour,and
discouer not the secret to another,
10 Least he that heareth it put thee to shame,
and thine infamie doe not [h] cease.
11 A word spoken in his place,*is like* apples of
gold with pictures of siluer.
12 He that reprooueth the wise, *and* the obe-
dient eare,*is as* a golden earering and an ornament
of fine golde.

a Whome Hezekiah appointed for this purpose.
b That is,gathered out of diuers books of Salomō.
c God doeth not reueile the cause of his iudgements to man.
d Because the King ruleth by the reueiled word of God,the cause of his doings must appeare,and therefore he must vse diligence in trying out of causes.
e He sheweth that it is too hard for man to attaine to the reason of all the secret doings of the King,euen when he is vpright,and doeth his duetie.
f When vice is remooued from a King,he is a meet vessell for the Lords vse.
g It is not ynough that he be pure himselfe,but that he put away others that be corrupted. *Luke 14.10. h Least whereas thou thinkest by this meanes to haue an end of the matter,it put thee to further trouble.

13 As the i cold of the snowe in the time of
haruest, so is a faithfull messenger to them that
send him: for he refresheth ỳ soule of his masters.
14 A man that boasteth of false liberalitie, is
like k cloudes and winde without raine.
15 A Prince is pacified by staying l of anger,
and a soft tongue breaketh the m bones.
16 If thou haue found hony, eate that is n suffi-
cient for thee, least thou be ouerfull, & vomit it.
17 Withdraw thy foote from thy neighbours
house, least he be wearie of thee, and hate thee.
18 A man that beareth false witnes against his
neighbour, is like an hammer and a sword, and a
sharpe arrowe.
19 Confidence in an vnfaithfull man in time
of trouble, is like a broké tooth & a sliding foote.
20 Hee that taketh away the garment in the
colde season, is like viniger powred vpon o || nitre,
or like him that singeth songs to a heauie heart.
21 * If hee that hateth thee bee hungry, giue
him bread to eate, and if he be thirstie, giue him
water to drinke.
22 For thou shalt lay p coales vpon his heade,
and the Lord shal recompense thee.
23 As the Nothwinde driueth away the raine,
so doeth an angry countenance the slandering
tongue.
24 *It is better to dwell in a corner of the
house top, then with a contentious woman in a
wide house.
25 As are the colde waters to a weary soule,
so is good newes from a farre countrey.
26 A righteous man falling downe before the
wicked, is like a troubled wel, & a corrupt spring.
27 It is not good to eate much hony: * so to
search their owne glory is not glory.
28 A man that refraineth not his appetite, is
like a citie which is q broken downe and without
walles.

i In the time of great heate when men desire colde.
k Which haue an outward appearance, and are nothing within.
l By not ministring occasion to prouoke him farther.
m That is, the heart that is bent to anger, as Chap. 15.1.
n Vse moderatly the pleasures of this world.
o Which melteth it, & consumeth it. || Or, Alume.
* Rom.12.20.
p Thou shalt as it were by force ouercome him, in so much that his owne conscience shall moue him to acknowledge thy benefites and his heart shall be inflamed.
* Chap.21.9.
* Ecclus.3.22.
q And so is in extreme danger.

CHAP. XXVI.

AS the snowe in the sommer, and as the raine
in the haruest are not meete, so is honour vn-
seemely for a foole.
2 As the sparowe by flying, and the swallow
by flying escape, so the curse that is causeles, shall
not come.
3 Vnto the horse belongeth a whip, to the asse
a bridle, and a rod to the fooles backe.
4 Answere not a foole a according to his foo-
lishnes, least thou also be like him.
5 Answere a foole b according to his foolish-
nes, least he be wise in his owne † conceite.
6 He that sendeth a message by the hand of a
foole, is as hee that cutteth off c the feete d and
drinketh iniquitie.
7 As they that lift vp the legs of the lame, so
is a parable in a fooles mouth.
8 As the closing vp of a precious stone in an
heape of stones, so is he ỳ giueth glory to a foole.
9 As a thorne standing e vp in the hand of a
drunkard, so is a parable in the mouth of fooles.
10 f The excellent that formed al things both
rewardeth the foole & rewardeth ỳ transgressers.
11 * As a dog turneth againe to his owne vo-
mit, so a foole turneth to his foolishnes.
12 Seest thou a man wise in his owne con-
ceite? g more hope is of a foole then of him.
13 The slouthfull man sayth, h A lyon is in the
way: a lyon is in the streetes.

a Consent not vnto him in his doings.
b Reproue him as the matter requireth.
† Ebr. eyes.
c To wit, of the messenger whome he sendeth.
d That is receiueth domage thereby.
e Whereby he both hurteth himselfe and others.
f Meaning God.
* 2.Pet.2.22.
g For the foole will rather be counselled then he: also the foole sinneth of ignorance, and the other of malice.
h Read Chap. 22.13.

14 As the doore turneth vpon his hinges, so
doeth the slouthfull man vpon his bed.
15 * The slouthful hideth his hand in his bo-
some, and it grieueth him to put it againe to his
mouth.
16 The sluggard is wiser in his owne conceite,
then seuen men that can render a reason.
17 Hee that passeth by and medleth with the
strife that belongeth not vnto him, is as one that
taketh a dog by the eares.
18 As hee that faineth himselfe mad, casteth
fire brands, arrowes, and mortall things,
19 So dealeth the deceitfull man i with his
friend and sayeth, Am not I in sport?
20 Without wood the fire is quenched, and
without a talebearer strife ceaseth.
21 * As ỳ cole maketh burning coles, & wood
a fire, so the contentious man is apt to kindle strife
22 * The wordes of a tale bearer are as flatte-
rings, and they goe downe into the bowels of the
bellye.
23 As siluer drosse ouerlayde vpon a pot-
sheard, so are burning lips, and k an euill heart.
24 Hee that hateth, will counterfaite with his
lips, but in his heart he layeth vp deceite.
25 Though he speake fauorably, beleue him not:
for there are l seuen abominations in his heart.
26 Hatred may be couered by deceite: but the
malice thereof shall bee discouered in the m con-
gregation.
27 * He that diggeth a pit shall fal therein, and
he that rolleth a stone, it shall returne vnto him.
28 A false tongue hateth the afflicted, and a
flattering mouth causeth ruine.

* Chap.19.24.
i Which dissembleth himselfe to be that he is not.
* Ecclus.28.10.
* Chap.18.8.
k They will soone breake out and vtter themselues.
l Meaning many: he vseth the number certaine for the vncertaine.
m In the assembly of the godly.
* Eccles.10.8. ecclus.27.26.

CHAP. XXVII.

BOast not thy selfe of to a morrowe: for thou
knowest not what a day may bring forth.
2 Let another man prayse thee, and not thine
owne mouth: a stranger, and not thine owne lips.
3 * A stone is heauie, and the sand weightie:
but a fooles wrath is heauier then them both.
4 Anger is cruel, and wrath is raging: but who
can stand before b enuie?
5 Open rebuke is better then secret loue.
6 The wounds of a louer are faithfull, and the
kisses of an enemie are c pleasant.
7 * The person that is full, despiseth an hony
combe: but vnto the hungry soule euery bitter
thing is sweete.
8 As a bird that wandreth from her nest, so is
a man that wandreth from his owne place.
9 As oyntment & perfume reioyce the heart,
so doeth the sweetenesse of a mans friend by hear-
tie counsell.
10 Thine owne friend and thy fathers friende
forsake thou not: neither enter into thy brothers
d house in the day of thy calamitie: for better is a
neighbour that is neere, then a brother farre off.
11 My sonne, be wise, and reioyce mine heart,
that I may answere him that reprocheth me.
12 e A prudent man seeth the plague, and hi-
deth himselfe: but the foolish goe on still, and
are punished.
13 * Take his garment that is suerty for a
stranger, and a pledge of him for the stranger.
14 He that † prayseth his friend with a loude
voyce, rising f early in the morning, it shall bee
counted to him as a curse.
15 * A continual dropping in the day of raine,

a Delay not the time, but take occasion when it is offered.
* Ecclus 22.15.
b For the enuious are obstinate and cannot be reconciled.
c They are flattering, and seeme friendfull.
* Job.6.6.
d Trust not to any wordly helpe in the day of thy trouble.
e Reade Chap. 22.3.
* Chap.20.16.
† Ebr. blesseth.
f Hastily & without cause.
* Chap.19.13. and 21.9.

and a contentious woman are a like.
16 He that hideth her, hideth the wind, & *she*
is as ỹ oyle in his right hand, that vttereth it selfe.
17 Yron sharpeneth yron, so doth g man shar-
pen the face of his friend.
18 He that keepeth the fig tree, shall eate the
fruite thereof: so he that waiteth vpon his master,
shall come to honour.
19 As in water face *answereth* to face, h so the
heart of man to man.
20 The graue and destruction can neuer bee
full, so * the eyes of man can neuer be satisfied.
21 * *As is* the fining pot for siluer and the
fornace for golde, so *is* euery man according to
his i dignitie.
22 Though thou shouldest bray a foole in a
morter among wheate brayed with a pestell, *yet*
will not his foolishnesse depart from him.
23 Be diligent to know the state of thy flocke,
and take heede to the heardes.
24 For riches *remaine* not alway, nor the
crowne from generation to generation.
25 The hey discouereth it selfe, and the grasse
appeareth, and the hearbes of the mountaines are
gathered.
26 The k lambes *are* for thy clothing, and the
goates *are* the price of the fielde.
27 And let the milke of the goates *be* suffici-
ent for thy foode, for the foode of thy familie,
and for the sustenance of thy maides.

g One hastie man prouoketh an other to anger.
h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.
*Ecclus.14.9.
*Chap.17.3.
i That is, he is either knowen to be ambitious and glorius, or humble, and modest.
k This declareth the great goodnesse of God towards man, and the diligence that he requireth of him for the preseruation of his gifts.

CHAP XXVIII.

THe wicked a flee when none pursueth: but
the righteous are bolde as a lyon.
2 For the trãsgression of ỹ land b *there are* ma-
ny princes thereof: but by a man of vnderstãding
and knowledge *a realme* likewise endureth long.
3 A poore man, if hee oppresse the poore, is
like a raging raine, that *leaueth* no foode.
4 They that forsake the Law, praise the wic-
ked: but they that keepe the lawe, set themselues
against them.
5 Wicked men vnderstand not iudgement: but
they that seeke the Lord vnderstand all things.
6 * Better is the poore that walketh in his vp-
rightnes, then he that peruerteth *his* waies, though
he be riche.
7 He that keepeth the Law, *is* a childe of vn-
derstanding: but hee that feedeth the gluttons,
shameth his father.
8 Hee that increaseth his riches by vsurie and
interest, gathereth c them for him that will be
mercifull vnto the poore.
9 He that turneth away his eare from hearing
the Law, euen his prayer shalbe d abominable.
10 He that causeth the righteous to go astray
by an euill way, shal fal into his owne pit, and the
vpright shall inherite good things.
11 The rich man is wise in his owne conceite:
but the poore ỹ hath vnderstãding, can trie e him.
12 * When righteous men reioyce, *there is*
great glory: but when the wicked come vp, the
man f is tried.
13 He that hideth his sinnes, shall not prosper:
but he that confesseth, and forsaketh *them*, shall
haue mercy.
14 Blessed *is* the man that g feareth alway: but
he that hardeneth his heart, shall fall into euill.
15 *As* a roaring lyon, and an hungry beare,
so is h a wicked ruler ouer the poore people.

a Because their owne conscience accuseth them.
b The state of the common weale is oftentimes changed.
*Chap.19.1.
c For God will take away the wicked vsurer, & giue his goods to him that shall bestow them well.
d Because it is not of faith, which is grounded of Gods word, or Lawe, which the wicked contemne.
e And iudge that he is not wise.
*Chap.29.2.
f He is knowen by his doings to be wicked.
g Which standeth in awe of God and is afraid to offend him.
h For he can neuer be satisfied, but euer oppresseth and spoileth.

16 A prince destitute of vnderstanding, is also
a great oppressour: but hee that hateth couetous-
nes, shall prolong *his* dayes.
17 A man that doeth violence against the
blood of a person, shall flee vnto the graue, *and*
they shall not i stay him.
18 He that walketh vprightly shalbe saued: but
he that is frowarde in *his* wayes, shall once fall.
19 * He that tilleth his land, shall be satisfied
with bread, but he that followeth the idle, shall
be filled with pouertie.
20 A faithfull man shall abound in blessings,
and * he that maketh haste to be riche, shall not
be innocent.
21 To haue respect of persons is not good: for
that man will transgresse for a piece of k bread.
22 A man with a wicked l eye hasteth to ri-
ches, and knoweth not, that pouertie shall come
vpon him.
23 He that rebuketh a man, shall finde more
fauour at the length, then he that flattereth with
his tongue.
24 Hee that robbeth his father and mother,
and sayth, It is no transgression, is the companion
of a man that destroyeth.
25 Hee that is of a proude heart, stirreth vp
strife: but hee that trusteth in the Lorde, shall bee
m fatte.
26 Hee that trusteth in his owne heart, is a
foole: but he that walketh in wisedome, shall bee
deliuered.
27 Hee that giueth vnto the poore, shall not
lacke: but he that hideth his eyes, *shall haue* ma-
ny curses.
28 *When the wicked rise vp, men hide them
selues: but when they perish, ỹ righteous increase.

i None shalbe able to deliuer him.
*Chap.12.11. ecclus 20.27.
*Chap.13.11. and 20.21.
k He will be abused for nothing.
l Meaning him that is couetous.
m Shall haue all things in abundance.
*Chap.29.2.

CHAP. XXIX.

A Man that hardeneth his necke when he is re-
buked, shall suddenly bee destroyed and can
not be cured.
2 *When the righteous ‖are in authoritie, the
people reioyce: but when the wicked beareth rule,
the people sigh.
3 A man that loueth wisedome, reioyceth his
father: but * he that feedeth harlots, wasteth *his*
substance.
4 A king by iudgement maintaineth the coun-
trey: but a man *receiuing* gifts, destroyeth it.
5 A man that flattereth his neighbour, a sprea
deth a net for his steps.
6 In the transgression of an euill man *is* his
b snare: but the righteous doeth sing and reioyce.
7 The righteous knoweth the cause of the
poore: *but* the wicked regardeth not knowledge.
8 Scorneful men bring a citie into a snare: but
wise men turne away wrath.
9 *If* a wise man contend with c a foolish man,
whether he be angry or laugh, there *is* no rest.
10 Bloodie men hate him that is vpright: but
the iust haue care of his soule.
11 A foole powreth out all his minde: but a
wise man keepeth it in till afterward.
12 Of a prince that hearkeneth to lyes, all his
seruants *are* wicked.
13 * The poore and the vsurer meete toge-
ther, *and* the Lord lighteneth both their eies.
14 A *King that iudgeth the poore in trueth,
his throne shall be established for euer.
15 The rodde and correction giue wisedome:
but

*Chap.28.12.28.
‖Or, are increased.
*Luk.15.13.
a He that giueth eare to the flatterer, is in danger as the bird is before the fouler.
b He is euer ready to fall into the snare that he laieth for others.
c He can beare no admonition, in what sort soeuer it is spoken.
*Chap.22.2.
*Chap.20.28.

but a childe set at libertie, maketh his mother a-
shamed.
16 When the wicked are increased, transgres-
sion increaseth: but the righteous shal see their fal.
17 Correct thy sonne & he will giue thee rest,
and wil giue pleasures to thy soule.
18 [d] Where there is no vision, the people de-
cay: but he that keepeth the Lawe is blessed.
19 A [e] seruant wil not be chastised with words:
though he vnderstand, yet he will not || answere.
20 Seest thou a man hastie in his matters? *there*
is more hope of a foole, then of him.
21 He that delicately bringeth vp his seruant
from youth, at length he wil be euen *as* his sonne.
22 * An angry man stirreth vp strife, and a fu-
rious man aboundeth in transgression.
23 * The pride of a man shall bring him lowe:
but the humble in spirit shal enioy glory.
24 He that is partner with a theefe, hateth his
owne soule: he heareth cursing & declareth it not.
25 The feare of man bringeth a [f] snare: but he
that trusteth in the Lord, shalbe exalted.
26 Many do seeke the face of the ruler: but e-
uery mans [g] iudgement *commeth* from the Lord.
27 A wicked man *is* abomination to the iust,
and he that is vpright in *his* way, *is* abomination
to the wicked.

d Where there are not faithfull ministers of the worde of God.
e He that is of a seruile and rebellious nature.
|| Or, regarde.
* Chap. 15.18.
* Iob. 22.29.
f He that feareth man more then God, falleth into a snare and is destroyed.
g He needeth not to flatter the rulers: for what God hath appoynted, that shal come to him.

CHAP. XXX.

2 To humble our selues in consideration of Gods workes. 5 The worde of God is perfite. 11 Of the wicked and hypocrites. 15 Of things that are neuer saciate. 18 Of others that are wonderfull.

THE VVORDES OF [a] AGVR THE
SONNE OF IAKEH.

THe prophecie *which* ẏ man spake vnto Ithiel,
euen to [b] Ithiel, and Vcal.
2 Surely I am more [c] foolish then any man,
and haue not the vnderstanding of a man in me.
3 For I haue not learned wisedome, nor at-
teined to the knowledge of holy things.
4 Who hath ascended vp to [d] heauē, & descen-
ded? Who hath gathered ẏ wind in his fist? Who
hath bound the waters in a garment? Who hath
established all the endes of the world? What is his
name, & what is his sonnes name, if thou canst tel?
5 * Euery worde of God is pure: he is a shield
to those that trust in him.
6 * Put nothing vnto his wordes, least hee re-
proue thee, and thou be found a lyar.
7 Two [e] things haue I required of thee: deny
me them not before I die.
8 Remooue farre from mee vanitie and lyes:
giue me not pouertie, nor riches: feede mee with
foode conuenient for me,
9 Least I be full, & denie *thee*, and say, [f] Who
is the Lorde? or least I be poore and steale, and
take the Name of my God *in vaine*.
10 Accuse not a seruant vnto his master, lest
he curse thee, [g] when thou hast offended.
11 *There is* a generation that curseth their fa-
ther, and doeth not blesse their mother.
12 *There is* a generation that are pure in their
owne conceite, and *yet* are not washed from their
filthinesse.
13 *There is* a generation whose eies are hauty,
and their eye liddes are lifted vp.
14 *There is* a generation, whose teeth *are as*
swordes, and their chawes *as* kniues to eate vp the
afflicted out of the earth, and the poore from a-
mong men.

a Who was an excellent man in vertue and knowledge in the time of Salomon.
b Which were Agurs schollers or friendes.
c Herein he declareth his great humilitie, who would not attribute any wisdome to himselfe, but all vnto God.
d Meaning, to know the secrets of God, as though he woulde say, None.
* Psal. 19.8.
* Deut. 4.2. and 12.32.
e Hee maketh this request to God.
f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men haue an occasion to the same.
g In accusing him without cause.

15 The horsleach hath two [h] daughters *which*
crie, Giue, giue. There be three things that wil not
be satisfied: *yea*, foure that say not, It is ynough.
16 The graue, and the barren wombe, the earth
that cannot be satisfied with water, and the fire
that saith not, It is ynough.
17 The eye that mocketh *his* father and despi-
seth the instruction of *his* mother, let ẏ rauens [i] of
the valley picke it out, and the yong eagles eate it.
18 There be three things hid from me: yea,
foure that I know not,
19 The way of an Eagle in the aire, the way of
a serpent vpon a stone, the way of a ship in ẏ mids
of the sea, and the way of a man with a maide.
20 Such is the way also of an adulterous wo-
man: she eateth and [k] wipeth her mouth, and saith,
I haue not committed iniquitie.
21 For three things the earth is moued: yea, for
foure it cannot susteine it selfe.
22 For [l] a seruant when he reigneth, & a foole
when he is filled with meate,
23 For the hateful woman, when she is mari-
ed, & for a handmaid that is [m] heire to her mistres.
24 These be foure smal things in the earth, yet
they are [n] wise, and full of wisedome.
25 The pismires *a* people not strong, yet pre-
pare they their meate in sommer:
26 The conies a people not mighty, yet make
they their houses in the rocke:
27 The grashopper hath no King, yet go they
forth all by bandes:
28 The spider taketh holde [o] with *her* hands,
and is in Kings palaces.
29 There be three things that order wel *their*
going: yea, foure are comely in going,
30 A lyon which is strong among beasts, and
turneth not at the sight of any:
31 A lusty grayhound, and a goate, and a King
against whom there is no rising vp.
32 If thou hast bene foolish in lifting thy selfe
vp, and if thou hast thought wickedly, *lay* thine
hand [p] vpon *thy* mouth.
33 When one churneth milke, hee bringeth
foorth butter: and he that wringeth his nose, cau-
seth blood to come out: so he that forceth wrath,
bringeth forth strife.

h The leach hath two forkes in her tongue, which here he calleth her two daughters, whereby she sucketh the blood, and is neuer saciate: euen so are the couetous extortioners insatiable.
i Which haunt in the valley for carions.
k She hath her desires, and after counterfaiteth as though she were an honest woman.
l These commonly abuse the state whereunto they are called.
m Which is maried to her master after the death of her mistres.
n They conteine great doctrine and wisedome.
o If man be not able to compasse these common things by his wisedome, we cannot attribute wisdome to man but follie.
p Make a stay and continue not in doing euill.

CHAP. XXXI.

2 Hee exhorteth to chastitie and iustice, 10. And sheweth the conditions of a wise and worthie woman.

1 THE VVORDES OF KING [a] LE-
MUEL: The [b] prophecie which his mother
taught him.

WHat my sonne! & what the sonne of [c] my
wombe! and what, O sonne of my desires!
3 Giue not thy strength vnto women, [d] nor
thy wayes, *which is* to destroy Kings.
4 It is not for Kings, O Lemuel, it is not for
Kings to drinke wine, nor for princes strōg drink,
5 Lest he drinke and forget the decree, and
change the iudgement of all the [illegible]ldren of affli-
ction.
6 Giue ye strong drinke vnto him that is rea-
die to perish, and wine vnto them that haue grief
of heart.
7 Let him drinke, that he may forget [f] his po-
uertie, and remember his miserie no more.
8 Open thy mouth for the [g] dumme in the

e That is, the King must not giue himselfe to wantonnesse and neglect his office, which is to execute iudgement.
f For wine doeth comfort the heart, as Psal. 104.15.
g Defende their cause that are not able to helpe themselues.

a That is, of Salomon, who was called Lemuel, that is of God, because God had ordeined him to be king ouer Israel.
b The doctrine which his mother Bath-sheba taught him.
c By this often repetition of one thing she declareth her motherly affection.
d Meaning, that women are the destruction of Kings, if they haunt them.

cause

cause of all the children of destruction.
9 Open thy mouth: iudge righteously, and
iudge the afflicted, and the poore.
10 ¶ Who shall finde a vertuous woman? for
her price *is* farre aboue the pearles.
11 The heart of her husbande trusteth in her,
and he shall haue no neede of [b] spoyle.
12 She will doe him good, and not euill all the
dayes of her life.
13 She seeketh wool and flaxe, and laboureth
cheerefully with her hands.
14 She is like the shippes of marchants: shee
bringeth her foode from a farre.
15 And she riseth, whiles it is yet night: and gi-
ueth ‖ the portion to her houshold, and the [i] ordi-
narie to her maides.
16 She considereth a field, and [k] getteth it: *and*
with ỹ fruit of her hands she planteth a vineyard.
17 She girdeth her loynes with strength, and
strengtheneth her armes.
18 She feeleth that her marchandise is good:
her candle is not put out by night.
19 She putteth her hands to the wheele, and
her hands handle the spindle.

b He shall not neede to vse any vnlawfull meanes to gaine his liuing.

‖ *Or, meate, as Psal. 111.5.*
i She prepareth their meate betime.
k She purchaseth it with the gaines of her trauaile.

20 She stretcheth out her hand to the poore,
and putteth forth her hands to the needie.
21 She feareth not the snowe for her familie:
for all her familie is clothed with ‖ skarlet.
22 She maketh her selfe carpets: fine linen and
purple *is* her garment.
23 Her husband is known in the [l] gates, when
he sitteth with the Elders of the land.
24 She maketh ‖ sheetes, and selleth them, and
giueth girdles vnto the marchant.
25 [m] Strength and honour *is* her clothing, and
in the latter day she shal reioyce.
26 She openeth her mouth with wisdome, and
the [n] law of grace *is* in her tongue.
27 She ouerseeth the wayes of her housholde,
and eateth not the bread of idlenes.
28 Her children rise vp, and [o] cal her blessed:
her husband also shal praise her, *saying*,
29 Many daughters haue done vertuously: but
thou surmountest them all.
30 Fauour *is* deceitful, & beautie *is* vanity: *but*
a woman ỹ feareth the Lord, she shalbe praysed.
31 Giue [p] her of the fruit of her hands, and let
her owne workes praise her in the [q] gates.

‖ *Or, with double.*
l In the assemblies and places of iudgement.
‖ *Or, linnen cloth.*
m After that hee had spoken of the apparell of the bodie, he now declareth the apparell of the spirite.
n Her tongue is as a booke whereby one might learne many good things: for she deliteth to talke of the worde of God.
o That is, doe her reuerence.
p Confesse her diligent labours and commend her therefore.
q For as much as the most honourable are clad in the apparell that she made.

ECCLESIASTES, OR THE PREACHER.

THE ARGVMENT.

Salomon as a Preacher & one that desired to instruct all in the way of saluation, describeth the deceiueable vanities of this world: that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heauenly life: therfore he confuteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is united with God, and shal enioy his presence: so that al other things must bee reiected, saue in as much as they further vs to atteine to this heauenly treasure, which is sure and permanent, and cannot be founde in any other saue in God alone.

CHAP. I.

2 All things in this worlde are full of vanitie, and of none enduance. 13 All mans wisedome is but follie and griefe.

THe wordes of the [a] Preacher, the
sonne of Dauid King in Ierusalem.
2 [b] Vanitie of vanities, saith the
Preacher: vanitie of vanities, all *is*
vanitie.
3 What remaineth vnto man in
all his [c] trauaile, which he suffereth vnder ỹ sunne?
4 *One* generation passeth, and *another* gene-
ration succeedeth: but the earth remayneth for
[d] euer.
5 The sunne riseth, & the sunne goeth down,
and draweth to his place, where he riseth.
6 The [e] winde goeth toward the South, and
compasseth toward the North: the winde goeth
round about, and returneth by his circuites.
7 * All the riuers go into the sea, yet the sea
is not ful: *for* the riuers go vnto the place, [f] whence
they returne, and goe.
8 All things are full of labour: man cannot
vtter it: the eye is not satisfied with seeing, nor
the eare filled with hearing.
9 [g] What is it that hath bene? that that shal-
be: and what is it that hath bin done? that which
shalbe done: and there *is* no newe thing vnder
the sunne.
10 Is there any thing, whereof one may say,
Beholde this, it is newe? it hath bene already in
the olde time that was before vs.
11 There is no memorie of the former, neither
shall there be a remembraunce of the latter that
shalbe, with them that shal come after.
12 ¶ [h] I the Preacher haue bene king ouer Is-
rael in Ierusalem:
13 And I haue giuen mine heart to search and
find out wisdome by all things that are done vn-
der the heauen: (this sore trauaile hath GOD
giuen to the sonnes of men, [i] to humble them
thereby.)
14 I haue considered all the workes that are
done vnder the sunne, and beholde, all *is* vanity,
and vexation of the spirite.
15 That which is [k] crooked, can none make
straight: & that which faileth cannot be numbred.
16 I thought in mine heart, and said, Behold, I
am become great, and excel in wisedome all them
that haue bene before me in Ierusalem: and mine
heart hath seene much wisdome and knowledge.
17 And I gaue mine heart to know wisedome
and knowledge, [l] madnes and foolishnes: I knew
also that this *is* a vexation of the spirit.
18 For in the multitude of wisedome *is* much
[m] griefe: and he that increaseth knowledge, in-
creaseth sorowe.

a Salomon is here called a Preacher, or one that assembleth the people, because hee teacheth the true knowledge of God, and how men ought to passe their life in this transitorie world.
b He condemneth the opinions of all men that set felicitie in any thing, but in God alone, seeing that in this worlde all things are as vanitie and nothing.
c Salomon doeth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie.

h He proueth this if any could haue attained to felicitie in this world by labour and studie, he chiefly should haue obteined it, because he had giftes and aides of God thereunto aboue all other.
i Man of nature hath a desire to knowe and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teach him to depend onely vpon God.
k Man is not able by all his diligence to cause things to go otherwise then they doe: neither can he number the faultes that are committed, much lesse remedy the.
l That is, vayne things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience.

d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption. e By the sunne, wind, and riuers he sheweth that the greatest labours and longest hath an ende, and therefore there can bee no felicitie in this world. * Eccles. 40. 11. f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers into the sea againe. g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

m Wisedome and knowledge cannot be come by without great paine of body and minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

CHAP.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 14 The wise and the foole haue both one end touching the bodily death.

I Said in mine heart, Goe to now, I will prooue
[a]thee with ioy: therefore take thou pleasure in
pleasant things: and behold, this also is vanitie.
2 I said of laughter, Thou art mad: & of ioy,
What is this that thou doest?
3 I sought in mine heart †to giue my selfe to
wine, and to leade mine heart in [b] wisdome, and
to take hold of follie, til I might see where is that
goodnesse of the children of men, which they †en-
ioy vnder the sunne: the *whole* nomber of the
dayes of their life.
4 I haue made my great workes: I haue built
me houses: I haue planted me vineyards.
5 I haue made mee gardens and † orchards,
and planted in them trees of all fruite.
6 I haue made me cisternes of water, to wa-
ter therewith the woods that grow with trees.
7 I haue gotten seruants and maids, and had
children *borne* in the [c]house: also I had great pos-
session of beeues and sheepe aboue all that were
before me in Ierusalem.
8 I haue gathered vnto mee also siluer and
gold, and the chiefe treasures of Kings & prouin-
ces: I haue prouided me men singers and women
singers, and the [d] delites of the sonnes of men, *as* a
woman [e]taken captiue, & women taken captiues.
9 And I was great, & increased aboue all that
were before me in Ierusalem: also my wisedome
[f]remained with me.
10 And whatsoeuer mine eies desired, I with-
held it not from them: I withdrew not mine heart
from any ioy: for mine heart reioiced in all my la-
bour: & this was my [g] portion of all my trauell.
11 Then I looked on all my works that mine
hands had wrought, and on the trauell that I had
laboured to doe: and behold, all *is* vanitie and
vexation of the spirit: and there *is* no profite vn-
der the sunne.
12 ¶ And I turned to behold [h]wisdome, & mad-
nes & follie: (for who is the man ỳ ‖wil come after
the King in things, which men now haue done?)
13 Then I saw that there is profit in wisdome,
more then in follie: as the light is more excellent
then darknesse.
14 * For the wise mans [i] eyes *are* in his head,
but the foole walketh in darknes: yet I know also
that the same [k] condition falleth to them all.
15 Then I thought in mine heart, It befalleth
vnto me, as it befalleth to ỳ foole. Why therefore
doe I then labour to be more wise? And I sayd in
mine heart, that this also is vanitie.
16 For there shalbe no remembrance of the
wise, nor of the foole [l] for euer: for that that now
is, in the dayes to come shal all be forgotten. And
[m] how dieth the wise man, as doeth the foole?
17 Therefore I hated life: for the worke that
is wrought vnder the sunne is grieuous vnto me:
for all *is* vanitie, and vexation of the spirit.
18 I hated also all my labour, wherein I had
trauelled vnder the sunne, which I shall leaue to
the man that shall be after me.
19 And who knoweth whether he shalbe wise
or foolish? yet shall he haue rule ouer all my la-
bour, wherein I haue trauelled, and wherein I
haue shewed my selfe wise vnder the sunne. This
is also vanitie.
20 Therfore I went about to make mine heart
[n] abhorre all the labour, wherein I had traueiled
vnder the sunne.
21 For there is a man whose trauell is in wise-
dome, and in knowledge and in equitie: yet to a
man that hath not trauailed herein, shal he [o] giue
his portion: this also is vanitie and a great griefe.
22 For what hath man of all his trauell and
griefe of his heart, wherein he hath trauailed vn-
der the sunne?
23 For all his dayes are sorowes, and his tra-
uell griefe: his heart also taketh not rest in the
night: which also is vanitie.
24 There *is* no profit to man: but ỳ he eate, &
drinke, & [p] delight his soule with the profit of his
labor: I saw also this, ỳ it was of the hand of God.
25 For who could eate, and who could haste
to [q] outward things more then I?
26 Surely to a man that is good in his sight,
God giueth wisdome, and knowledge, and ioy: but
to the sinner hee giueth paine, to gather, and to
heape to giue to him that is good before God:
this is also vanitie, and vexation of the spirit.

a Salomon maketh this discourse with himselfe, as though he would trye whether there were contentation in ease & pleasures.
†Ebr. draw my flesh to wine.
b Albeit I gaue my selfe to pleasures, yet I thought to keepe wisdome and the feare of God in mine heart, and gouerne mine affaires by the same.
†Ebr. doe.
†Ebr. paradises.
c Meaning, of the seruants or slaues, which hee had bought: so the children borne in their seruitude, were the masters.
d That is, whatsoeuer men take pleasure in.
e Which were the most beautiful of them that were taken in warre, as Judges 5.30. Some vnderstād by these wordes, no women but instruments of musicke.
f For all this God did not take his gift of wisedome from me.
g This was the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.
h I bethought ẇ my selfe whether it were better to followe wisdome, or mine owne affections and pleasures, which hee calleth madnes.
‖Or, compare with the King.
*Prouerb. 17.24.
i He foreseeth things, which the foole cannot for lacke of wisdome.
k For both dye and are forgotten, as verse 16. or they both alike haue prosperitie or aduersitie.
l Meaning, in this worlde.
m He wondreth that men forget a wise man, being dead, assoone as they doe a foole.
n That I might seeke the true felicitie which is in God.
o Among other griefes this was not the least, to leaue that which he had gotten by great trauell, to one that had taken no paine therefore, and whom he knew not whether he were a wise man or a foole.
p When man hath all laboured, he can get no more, then food, and refreshing, yet hee confesseth also that this commeth of Gods blessing, as Chap. 3.13.
q Meaning, to pleasures.

CHAP. III.

1 *All things haue their time.* 14 *The workes of God are perfit, and cause vs to feare him.* 17 *God shall iudge both the iust, and vniust.*

TO all things *there is* an [a] appointed time, and
a time to euery purpose vnder the heauen.
2 A time to be borne, & a time to die: a time to
plant, & a time to plucke vp that which is plāted.
3 A time to slay, and a time to heale: a time
to breake downe, and a time to build.
4 A time to weepe, and a time to laugh: a
time to mourne, and a time to dance.
5 A time to cast away stones, and a time to
gather stones: a time to embrace, & a time to bee
farre from embracing.
6 A time to seeke, and a time to lose: a time to
keepe, and a time to cast away.
7 A time to rent, and a time to sowe: a time
to keepe silence, and a time to speake.
8 A time to loue, and a time to hate: a time
of warre, and a time of peace.
9 What profite *hath* he that worketh, of the
thing wherein he trauaileth?
10 I haue seene the trauell that God hath gi-
uen to ỳ sonnes of mē [b] to humble them thereby.
11 He hath made euery thing beautiful in his
time: also hee hath set the [c] world in their heart,
yet can not man finde out the worke that God
hath wrought frō the beginning euen to the end.
12 I know that there is nothing good in thē,
but to reioyce, and to doe good in his life.
13 And also that euery man eateth and drin-
keth, and seeth the commoditie of all his labour:
this is the [d] gift of God.
14 I know that whatsoeuer God shall doe, it
shalbe for [e] euer: to it can no man adde, & from
it can none diminish: for God hath done it, that
they should feare before him.
15 What is that that hath bene? that is now:
and that that shalbe, hath now bene: for God [f] re-
quireth that which is past.
16 And moreouer I haue seene vnder ỳ sunne
the place of iudgement, where was wickednesse,
and the place of iustice where was iniquitie.
17 I thought in mine heart, God wil iudge the
iust

a He speaketh of this diuersitie of time for two causes, first to declare that there is nothing in this world perpetual: next, to teach vs not to be grieued, if we haue not all things at once according to our desires, neither enioy them so long as we would wish.
b Read Chap. 1.13.
c God hath giuen man a desire, and affection to seeke out the things of this world, and to labour therein.
d Read Chap. 2. 24 & these places declare that we should do all things with sobrietie, and in the feare of God, [illegible] that they should be abused.
e That is, man shal neuer be able to let Gods worke, but as he hath determined, so it shall come to passe.
f God onely causeth [illegible] which is past, to returne.

just and the wicked: for time is [g] there for euery
purpose and for euery worke.
18 I considered in mine heart the state of the
children of men that God had [h] purged them: yet
to see to, they are in themselues *as* beastes.
19 For the condition of the children of men,
and the condition of beasts *are* euen *as* one [i] con-
dition vnto them. As the one dyeth, so dyeth the
other: for they haue all one breath and there is no
excellencie of man aboue ye beast: for all *is* vanity.
20 All goe to one place, & all was of the dust,
and all shall returne to the dust.
21 Who [k] knoweth whether the spirit of man
ascend vpward, and the spirit of the beast descend
downeward to the earth?
22 Therefore I see that there is nothing better
then that a man should [l] reioyce in his affaires,
because that is his portion. For who shall bring
him to see what shalbe after him?

g Meaning, yt God, howsoeuer man neglect his duetie.
h And made them pure in their first creation.
i Man is not able by his reason, and judgement to put difference betweene man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by the worde of God and fayth wee easily knowe the diuersitie, as verse 21.
k Meaning, that reason cannot comprehend that which faith beleeueth herein.
l By the often repetition of this sentence, as Chap. 2, 24. and Chap. 3. 12, 22. Chap. 5. 17. and Chap. 8. 15. hee declareth that man by reason can comprehend nothing better in this life then to vse the giftes of God soberly and comfortably: for to knowe farther is a speciall gift of God reueiled by his Spirit.

CHAP. IIII.

2 *The innocents are oppressed.* 4 *Mens labours are full of abuse and vanitie.* 9 *Mans societie is necessarie.* 13 *A yong man poore, and wise, is to be preferred to an olde King that is a foole.*

So [a] I turned and considered all the oppressi-
ons that are wrought vnder the sunne, and be-
hold the teares of the oppressed, and none com-
forteth them: & *lo*, the strength *is* of the hand of
them yt oppresse them, & none comforteth them.
2 Wherefore I praysed the [b] dead which now
are dead, aboue the liuing, which are yet aliue.
3 And *I count* him [c] better then them both,
which hath not yet bin: for he hath not seen the
euil works which are wrought vnder the sunne.
4 Also I beheld all trauaile, & all [d] perfection
of works that this is the enuie of a man against his
neighbour: this also *is* vanitie & vexation of spirit.
5 The foole foldeth his hands, and [e] eateth vp
his owne flesh.
6 Better is an handfull with quietnesse, then
two handfuls with labour and vexation of spirit.
7 Againe I returned, and sawe vanitie vnder
the sunne.
8 There is one *alone*, & there *is* not a second,
which hath neither sonne nor brother, yet *is* there
none end of all his trauaile, neither can his eye be
satisfied with riches: neither *doeth he thinke*, For
whom doe I trauaile & defraud my soule of plea-
sure? this also is vanitie, and this is an euil trauaile.
9 [f] Two *are* better then one: for they haue
better wages for their labour.
10 For if they fal, the one wil lift vp his felow:
but wo vnto him *that is* alone: for he falleth, and
there *is* not a second to lift him vp.
11 Also if two sleepe *together*, then shall they
haue heat: but to one how should there be heate?
12 And if one ouercome him, two shall stand
against him: and a threefold [g] coard is not easilie
broken.
13 Better is a poore and wise child, then an
old and foolish King, which will no more be ad-
monished.
14 For out of the [h] prison he commeth forth
to reigne: when as he that is [i] borne in his king-
dome, is made poore.
15 I beheld all the liuing, which walke vnder
the sunne, [k] with the second childe, which shall
stand vp in his place.
16 There is none [l] ende of all the people, *nor*
of all that were before them, and they that come
after, shall not reioyce in him: surely this is also
vanitie and vexation of spirit.
17 Take heede to thy [m] foote when thou en-
trest into the house of God, and be more neere to
heare then to giue the sacrifice of [n] fooles: for
they know not that they doe euill.

a He maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.
b Because they are no more subiect to these oppressions.
c Hee speaketh according to the judgement of the flesh, which cannot abide to feele, or see troubles.
d The more perfite that the worke is, the more is it enuied of the wicked.
e For idlenesse he is compelled to destroy himselfe.
f Forasmuch as when man is alone, he can neither helpe himselfe nor others, hee sheweth that men ought to liue in mutuall societie, to the intent they may be profitable one to another, and that their things may increase.
g By this prouerbe he declareth how necessarie it is, that men should liue in societie.
h That is, from a poore and base estate, or out of trouble, and prison, as Ioseph did, Gen. 41. 14.
i Meaning, that is borne a King.
k Which followe & flatter the kings sonne, or him that shall succeede, to enter into credite with them in hope of gaine.
l They neuer cease by al meanes to creepe into fauour: but when they obteine not their griedie desires, they thinke themselues abused, as other haue bene in time past, and so care no more for him.
m That is, with what affection thou commest to heare the woorde of God.
n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 *Not to speake lightly, chiefly in Gods matters.* 9 *The couetous can neuer haue ynough.* 11 *The labourers sleepe is sweete.* 14 *Man when hee dyeth, taketh nothing with him.* 18 *To liue ioyfully, and with a contented minde, is the gift of God.*

Be not [a] rash with thy mouth, nor let thine
heart bee hastie to vtter a thing before God:
for God *is* in the heauens, and thou art on the
earth: therefore let thy words be [b] few.
2 For *as* a dreame commeth by the multitude
of businesse: so the voyce of a foole *is* in the mul-
titude of wordes.
3 * When thou hast vowed a vowe to God,
deferre not to pay it: for he deliteth not in fooles:
pay *therefore* that thou hast [c] vowed.
4 It is better that thou shouldest not vowe,
then that thou shouldest vowe and not pay it.
5 Suffer not thy mouth to make thy [d] fleshe
to sinne: neither say before the [e] Angel, that this
is ignorance: wherefore shall God bee angrie by
thy voyce, and destroy the worke of thine hand?
6 For in the multitude of dreames, and vani-
ties *are* also many wordes: but feare thou God.
7 If in a countrey thou seest the oppression
of the poore, and the defrauding of iudgement
and iustice, be not astonied at the matter: for hee
that is [f] higher then the highest, regardeth, and
there be higher then they.
8 And the [g] abundance of the earth is ouer all:
the King [h] *also consisteth* by the field that is tilled.
9 He that loueth siluer, shall not be satisfied
with siluer, and he that loueth riches, *shalbe* with-
out the fruite *thereof*: this also is vanitie.
10 When goods increase, they are increased
that eate them: and what good commeth to the
owners thereof, but the beholding *thereof* with
their eyes?
11 The sleepe of him that traueileth, *is* sweete,
whether he eate litle or much: but the [i] sacietie of
the rich will not suffer him to sleepe.
12 There is an euil sickenesse *that* I haue seene
vnder the sunne: *to wit*, riches [k] reserued to the
owners thereof for their euill.
13 And these riches perish by euil trauell, and
he begetteth a sonne, and in his [l] hand *is* nothing.
14 * As he came foorth of his mothers belly,
he shall returne naked to goe as he came, and shal
beare away nothing of his labour, which he hath
caused to passe by his hand.
15 And this also is an euill sickenes *that* in all
points as he came, so shall he goe, and what profit
hath he that he hath traueiled for the [m] wind?
16 Also all his dayes he eateth in [n] darkenesse

a Either in vowing or in praying: meaning, that we should vse all reuerence to Godwarde.
b He heareth thee not for thy many wordes sake, or often repetitions, but considereth thy faith, and feruent minde.
* Deut. 23. 21.
c He speaketh of vowes, which are approued by Gods word and serue to his glory.
d Cause not thy selfe to sinne by vowing rashly: as they doe which make a vowe to liue vnmarried, and such like.
e That is, before Gods messenger, when he shall examine thy doing: as though thy ignorance should be a iust excuse.
f Meaning, that God will redresse these things, and therefore we must depend vpon him.
g The reuenues of the earth are to be preferred aboue all things which apperteine to this life.
h Kings and Princes cannot mainteine their estate without tillage, which thing commendeth the excellencie of tillage.
i That is his great abundance of riches, or the surfeiting, which commeth by his great feeding.
k When couetous men heape vp riches, which turne to their destruction.
l He doeth not enioy his fathers riches.
* Job 1. 21. wisdom. 7. 6. 1. timoth 6. 7.
m Meaning, in vaine, and without profit.
n In affliction and griefe of minde.

with

with much griefe, and *in* his sorow and anger.
17 Beholde then, what I haue seene good, that
it is comely to ᵒ eate, and to drinke, and to take
pleasure in all his labour, wherin he trauaileth vn-
der the sun, the *whole* number of the dayes of his
life, which God giueth him: for this is his portion.
18 Also to euery man to whom God hath gi-
uen riches and treasures, and giueth him power to
eate thereof, and to take his part, and to enioy his
labour: this is the gift of God.
19 Surely hee will not much remember the
dayes of his p life, because God answereth to the
ioy of his heart.

o Reade Chap. 3. 22.

p He will take no great thought for the paines that he hath indured in time past.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them

THere is an euill, which I sawe vnder the sun,
and it is much among men:
2 A man to whom God hath giuen riches and
treasures & honor, & he wanteth nothing for his
soule of all that it desireth: but ᵃ God giueth him
not power to eate therof, but a strange man shall
eate it vp: this is vanity: & this is an euil sicknesse.
3 If a man beget an hundreth *children* & liue
many yeeres, & the dayes of his yeeres be multi-
plied, and his soule bee not ᵇ satisfied with good
things, and he bee not ᶜ buried, I say that an vn-
timely fruite is better then he.
4 For ᵈ hee commeth into vanitie, and goeth
into darkenesse: and his name shall be couered
with darkenesse.
5 Also he hath not seene the sun, nor knowen
it: *therefore* this hath more rest then the other.
6 And if he had liued a thousand yeeres twise
tolde, and had seene no good, shall not all goe to
one place?
7 All the labour of man *is* for his mouth: yet
the ᵉ soule is not filled.
8 For what hath the wise man more then the
foole? what hath the poore that ᶠ knoweth howe
to walke before the liuing?
9 The ᵍ sight of the eyes is better then to walk
in ỹ lustes: this also is vanity, & vexation of spirit.
10 What is that that hath bene? the name
thereof is nowe named: and it is known that it is
man: and he cannot striue with him that is ʰ stron-
ger then he.

a He sheweth that it is the plague of God when the rich man hath not a liberal heart to vse his riches.
b If he can neuer haue ynough.
c As we see often times that the couetous man eyther falleth into crimes that deserue death, or is murthered or drowned or hangeth himselfe or such like, and so lacketh the honor of buriall, which is the last office of humanitie.
d Meaning the vntimely fruite whose life did neither profite or hurt any.
e His desire and affection.
f That knoweth to vse his goods wel in the iudgement of men.
g To be content with that which God hath giuen, is better then to followe the desires that neuer can be satisfied.
h Meaning God who will make him to feele that he is mortal.

CHAP. VII.

Diuers precepts to followe that which is good, and to auoyde the contrary.

SVrely there be many things that increase vani-
tie: *and* what auaileth it man?
2 For who knoweth what is ᵃ good for man
in the life, *and* in the number of the dayes of the
life of his vanitie, seeing hee maketh them as a
* shadow? For who can shew vnto man what shal
be after him vnder the sunne?
3 * A good name *is better* then a good oynt-
ment, and the day of ᵇ death, then the day that
one is borne.
4 It is better to goe to the house of ᶜ mour-
ning, then to goe to the house of feasting, because
this is the ende of all men: and the liuing shall lay
it to his heart.
5 Anger is better then laughter: for by a sad
looke the heart is made better.
6 The heart of the wise *is* in the house of
mourning: but the heart of fooles *is* in the house
of mirth.
7 Better it is to heare ỹ rebuke of a wise man,
then that a man should heare the song of fooles.
8 For like ỹ noise of the ᵈ thorns vnder the pot,
so *is* the laughter of the foole: this also is vanitie.
9 Surely oppression maketh a wise man ᵉ mad:
and the reward destroyeth the heart.
10 The ᶠ end of a thing is better then the be
ginning thereof, *and* the patient in spirit is better
then the proude in spirit.
11 Be not thou of an hastie spirit to be angry:
for anger resteth in the bosome of fooles.
12 Say not thou, Why is it that the former
dayes were better then these? for thou doest not
enquire ᵍ wisely of this thing.
13 Wisedome is good with an ʰ inheritance,
and excellent to them that see the sunne.
14 For *man shal rest* in the shadowe of wise
dome, and in the shadowe of siluer: but the excel-
lencie of the knowledge of wisedome giueth life
to the possessers thereof.
15 Beholde the worke of God: for who can
make * straight ỹ which he hath made crooked?
16 In the day of wealth bee of good comfort,
and in the day of affliction ⁱ consider: God also
hath made this contrary to that, to the intent
that man should find ᵏ nothing after him.
17 I haue seene all things in the dayes of my
vanitie: there is a iust man that perisheth in his
ˡ iustice, and there is a wicked man that continu-
eth long in his malice.
18 Be not thou iust ᵐ ouermuch, neither make
thy selfe ouerwise: wherefore shouldest thou bee
desolate?
19 Bee not thou wicked ⁿ ouermuch, neither
be thou foolish: wherefore shouldest thou perish
not in thy time?
20 It is good that thou lay hold on ᵒ this: but
yet withdrawe not thine hand from ᵖ that: for he
that feareth God, shal come forth of them all.
21 Wisedome shall strengthen the wise man
more then ten mighty princes that are in the city.
22 * Surely there is no *man iust* in the earth,
that doeth good and sinneth not.
23 Giue not thine ᑫ heart also to all the words
that men speake, lest thou doe heare thy seruant
cursing thee.
24 For often times also thine heart knoweth
that thou likewise hast ‖ cursed others.
25 All this haue I proued by wisedome: I
thought I will be wise, but it went farre from me.
26 It is farre off, what may ʳ it be? and it is a
profound deepenesse, who can finde it?
27 I haue compassed about, *both* I and mine
heart to know and to enquire and to search wise-
dome, and reason, and to know the wickednesse
of follie, and the foolishnesse of madnesse,
28 And I find more bitter then death the wo-
man whose heart is *as* nettes and snares, *and* her
hands *as* bands: he that is good before God, shall
be deliuered from her, but the sinner shall be ta-
ken by her.
29 Beholde, saith the Preacher, this haue I
found, *seeking* one by one to ˢ finde the count:
30 And yet my soule seeketh, but I finde it
not: I haue found one man of a thousand: but a
woman among them all haue I not found.
31 Onely loe, this haue I founde, that God
hath made man righteous: but they haue sought
many ᵗ inuentions.

a There is no state, wherein man can liue to haue perfite quietnesse in this life.
* Iob. 14. 2. psal. 144. 4.
* Pro. 22. 1.
b Hee speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all euils: or else, because that this corporall death is the entring into life euerlasting.
c Where we may see the hand of God, and learne to examine our liues.
d Which crakle for a while and profite nothing.
e A man that is esteemed wise, when he falleth to oppression, becommeth like a beast.
f He noteth their lightnes which enterprise a thing, & suddenly leaue it off againe.
g Murmure not against God when he sendeth aduersities for mans sinnes.
h He answereth to them that esteeme not wisedome, except riches be ioyned therewith, shewing that both are the giftes of God, but that wisedome is farre more excellent, and may be without riches.
* Chap. 1. 15.
i Consider wherefore God doeth send it, and what may comfort thee.
k That man should be able to controle nothing in his workes.
l Meaning, that cruell tyrants put the godly to death and let the wicked goe free.
m Boast not too much of thine owne iustice and wisedome.
n Tarie not long when thou art admonished to come out of the way of wickednesse.
o To wit, on these admonitions that goe before.
p Consider what desolation and destruction shall come, if thou doe not obey them.
* 1. King. 8. 46. 2. chro. 6. 36. prou. 20. 9. 1. Iohn 1. 8.
q Credite them not, neither care for them.
‖ Or, spoken euill of others.
r Meaning, wisedome.
s That is, to come to a conclusion.
t And so he came of that, was destruction.

CHAP.

CHAP. VIII.

2 To obey Princes and Magistrates. 17 The workes of God passe mans knowledge.

WHo is as the wise man? & who knoweth
the interpretation of a thing? the wise-
dome of a man doth make his [a] face to shine:and
the [b] strength of his face shalbe changed.
2 I *aduertise thee* to take heed to the [c] mouth
of the King, and to the word of the othe of God.
3 [d] Haste not to go forth of his sight: stande
not in an euill thing: for he will doe whatsoeuer
pleaseth him.
4 Where ÿ word of the king is, *there is* power,
and who shal say vnto him, What doest thou?
5 He that keepeth the commandement, shall
know none euill thing, and the heart of the wise
shal know the [e] time and iudgement.
6 For to euery purpose there is a time and
iudgement, because the [f] miserie of man is great
vpon him.
7 For he knoweth not that which shalbe: for
who can tell him when it shalbe?
8 Man is not lorde [g] ouer the spirit to retaine
the spirite: neither hath hee power in the day of
death, nor deliuerance in the battell, neither shal
wickednesse deliuer the possessers thereof.
9 All this haue I seene, and haue giuen mine
heart to euery worke, which is wrought vnder the
sunne, *and I saw* a time that man ruleth ouer man
to his owne [h] hurt.
10 And likewise I saw the wicked buried, and
[i] they returned, and they that came from the ho-
ly [k] place, were yet forgotten in the citie where
they had done right: this also is vanitie.
11 Because sentence against an euill worke is
not [l] executed speedily, therefore the heart of the
children of men is fully set in them to doe euill.
12 Though a sinner doe euill an hundreth
times, and *God* prolongeth *his dayes*, yet I know
that it shalbe well with them that feare the Lord,
and doe reuerence before him.
13 But it shall not be well to the wicked, nei-
ther shal he prolong *his* dayes: *he shalbe* like a sha-
dowe, because he feareth not before God.
14 There is a vanitie, which is done vpon the
earth, that there bee righteous men to whome it
commeth according to the [m] work of the wicked:
and there bee wicked men to whom it commeth
according to the worke of the iust: I thought also
that this is vanitie.
15 And I praysed ioy: for there is no good-
nesse to man vnder the sunne, saue [n] to eate and
to drinke and to reioyce: for this is adioyned to
his labour, the dayes of his life that God hath gi-
uen him vnder the sunne.
16 When I applied mine heart to know wis-
dome, and to beholde the busines that is done on
earth, that neither day nor night the eyes of man
take sleepe,
17 Then I behelde the whole worke of God,
that man cannot find out the work ÿ is wrought
vnder the sunne: for [illegible] which man laboureth to
seeke it, and ca[illegible] finde it: yea, and though the
wise man thi[illegible] to know it, he cannot finde it.

a That is, doeth get him fauour and prosperitie.
b Whereas before he was proud and arrogant, he shall become humble and meeke.
c That is, that thou obey the King, and keepe the othe that thou hast made for the same cause.
d Withdraw not thy selfe lightly from the obedience of thy prince.
e That is, when time is to obey, and howe farre he should obey.
f Man of himselfe is miserable, and therefore ought to doe nothing to increase the same, but to worke al things by wisedome and counsell.
g Man hath no power to saue his owne life, and therefore must not rashly cast him selfe into danger.
h As commeth oft times to tyrants, and wicked rulers.
i That is, others as wicked as they.
k They that feared God, and worshipped him according as he had appoynted.
l Where iustice is delayed, there sinne reigneth.
m Which are punished as though they were wicked, ※ Chap. 7.17.
n Reade Chap. 3.22.

CHAP. IX.

1 By no [illegible] ward thing can man knowe whome God loueth or hat[illegible]. 11 No man knoweth his ende. 16 Wisedome excel[illegible]th strength.

I Haue surely giuen mine heart to all this, and to
declare all this, that the iust, and the wise, and
their workes *are* in the hand of God: and no man
knoweth either loue or [a] hatred of all *that is* be-
fore them.
2 All thinges *come* alike to all: and the same
condition *is* to the iust and to the wicked, to the
good and to the pure, and to the polluted, and to
him that sacrificeth, and to him that sacrificeth
not: as *is* the good, *so is* the sinner, he that swea
reth, as he that feareth an othe.
3 This is euill among all that is done vnder
the sunne, that there is one [b] condition to al, and
also the heart of the sonnes of men is full of euill,
and madnes *is* in their hearts whiles they liue, and
after that, *they goe* to the dead.
4 Surely whosoeuer is ioyned to all the liuing,
there is hope: for it is better to a [c] liuing dog, then
to a dead lyon.
5 For the liuing knowe that they shall dye,
but the dead knowe nothing at all: neither haue
they any more a rewarde: for their remembrance
is forgotten.
6 Also their loue, and their hatred, and their
enuie is now perished, and they haue no more por-
tion for euer, in all that is done vnder the sunne.
7 Goe, eate thy bread with ioy, & drinke thy
wine with a cheerefull heart: for God nowe [d] ac-
cepteth thy workes.
8 At all times let thy garments be [e] white, and
let not oyle be lacking vpon thine head.
9 † ※ Reioyce ŵ the wise whom thou hast lo-
ued all ÿ daies of the life of thy vanitie, which *God*
hath giuen thee vnder the sun al the dayes of thy
vanitie: for this is thy portion in the life, & in thy
trauaile wherein thou labourest vnder the sunne.
10 All that thine hande shal finde to doe, doe
it with *all* thy power: for there is neither worke
nor inuention, nor knowledge, nor wisedome in
the graue whither thou goest.
11 I returned, and I sawe vnder the sunne that
the race is not to the swift, nor the battell to the
strong, nor yet bread to the wise, nor also riches
to men of vnderstanding, neither yet fauour to
men of knowledge; but time and [f] chance com-
meth to them all.
12 For neither doth man know his [g] time, *but*
as the fishes which are taken in an euill net, and as
the birdes that are caught in the snare: so are the
childrẽ of men snared in the euil time when it fal-
leth vpon them suddenly.
13 I haue also seene this wisedome vnder the
sunne, and it is great vnto me.
14 A litle citie and fewe men in it, and a great
King came against it, and compassed it about, and
builded fortes against it.
15 And there was found therein a poore and
wise man, and hee deliuered the citie by his wise-
dome: but none remembred this poore man.
16 Then said I, Better is wisdom then strength:
yet the wisedome of the poore is despised, and his
words are not heard.
17 The wordes of the wise are more heard in
quietnes, then the crie of him that ruleth among
fooles.
18 Better is wisedome then weapons of warre:
but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnesse and wisedome. 11 A slanderer is like a serpent that cannot be charmed. 16 Of foolish kings, and drunken princes, 17 And of good Kings and princes.

Dead

a Meaning, what things be ought to chuse or refuse, or man knoweth not by these outward things, that is, by prosperitie or aduersitie, whõ God doeth fauour or hate: for he sendeth them aswel to the wicked as to the godly.
b In outwarde things, as riches and pouertie, sicknesse and health, there is no difference between the godlie and the wicked: but the difference is that the godly are assured by faith of Gods fauour and assistance.
c He noteth the Epicures, and carnall men, which made their bellie their god, and had no pleasure but in this life, wishing rather to be an abiect, and vile person in this life, then a man of authoritie, and so to die, which is meant by the dog and lyon.
d They flatter themselues to be in Gods fauour, because they haue all things in abundance.
e Reioyce, be merie, and spare for no cost. thus speake the wicked belly-gods.
† *Ebr. regard the life.*
※ *Chap. 5.18.*
f Thus the worldlings say to proue that all things are lawfull for them, and attribute that, to chance and fortune, which is done by the prouidence of God.
g That is, he doeth not foresee what shal come.

DEad flies cause to stinke, & putrifie the oint-
ment of ye apoticarie: *so doeth* a litle follie him
that is in estimation for wisedome, *and* for glorie.
2 The heart of a [a] wise man *is* at his right
hand: but the heart of a foole *is* at his left hand.
3 And also when the foole goeth by the way,
his heart faileth, and he [b] telleth vnto all that he is
a foole.
4 If the [c] spirite of him that ruleth, rise vp a-
gainst thee, leaue not thy place: for gentlenes pa-
cifieth great sinnes.
5 There is an euil *that* I haue seene vnder the
sunne, as an [d] error that proceedeth from the face
of him that ruleth.
6 Follie is set in great excellencie, and the
[e] rich set in the lowe place.
7 I haue seene seruants on horses, and princes
walking as seruants on the ground.
8 *He that diggeth a pit, shall fall into it, and
he that breaketh ye hedge, a serpent shall bite him.
9 Hee that remoooueth stones, shal hurt him-
selfe thereby, *and* he that cutteth wood, shall bee
in danger thereby.
10 If the iron be blunt, & one hath not whet
the edge, he must then put to more [f] strength: but
the excellencie to direct a thing *is* wisedome.
11 If the serpent bite, when he is not charmed:
no better is a babbler.
12 The words of the mouth of a wise man *haue*
grace: but the lips of a foole deuour himselfe.
13 The beginning of the words of his mouth
is foolishnesse, and the latter end of his mouth *is*
wicked madnesse.
14 For the foole multiplieth wordes, *saying*,
Man knoweth not what shalbe: and who can tell
him what shall be after him?
15 The labour of the foolish doth wearie him:
for he knoweth not to goe into the [g] citie.
16 Woe to thee, O land, when thy King *is* a
[h] child, and thy princes [i] eate in the morning.
17 Blessed art thou, O land, when thy King *is*
the sonne [k] of nobles, & thy princes eate in time,
for strength and [illegible]t for drunkennesse.
18 By slouthfulnesse the roofe of the house go-
eth to decay, and by the idlenesse of the handes
the house droppeth through.
19 They prepare bread for laughter, and wine
comforteth the liuing, but siluer answereth to all.
20 Curse not the King, no not in thy thought,
neither curse the rich in thy bed cham[illegible]: for the
[l] foule of the heauen shall carie the [illegible], & that
which hath wings, shal declare th[illegible]tter.

a So that he doeth all things wel and iustly, where as the foole doeth the contrary.
b By his doings he bewraieth himselfe.
c If thy superiour be angrie with thee, be thou discreet, and not mooued.
d Meaning, that it is an euil thing when they that are in autoritie, faile, and doe not their dutie.
e They that are rich in wisedome and vertue.
* Psal. 7.16. prou. 26.27. ecclus. 27.26.
f Without wisedome whatsoeuer a man taketh in hand, turneth to his owne hurt.
g The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet will they discusse hie matters.
h That is, without wisdome and counsell.
i Are giuen to their lustes and pleasures.
k Meaning, when he is noble for vertue and wisedom and with the gifts of God.
l Thou canst not worke euil so secretly, but it shall be knowen.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

CAst thy bread vpon the [a] waters: for after
many dayes thou shalt find it.
2 Giue a portion to seuen, & also to eight: for
thou knowest not what euill shalbe vpon ye earth.
3 If the [b] clouds be ful, they wil powre foorth
raine vpon the earth: and if the [c] tree doe fall to-
ward the South, or toward the North, in the place
that the tree falleth, there it shalbe.
4 He that obserueth the [d] wind, shal not sow,
and he that regardeth the cloudes, shal not reape.
5 As thou knowest not which is ye way of the
spirit, *nor* how the bones *doe growe* in the wombe
of her that is with child: so thou knowest not the
worke of God that worketh all.
6 In the morning sowe thy seede, and in the
euening let not thine hand [e] rest: for thou know-
est not whether shall prosper, this or [f] that, or
whether both shalbe alike good.
7 Surely the light is a pleasant thing: and it is
a good thing to the eies to see the sunne.
8 Though a man liue many yeeres, *and* in
them all he reioyce, yet hee shall remember the
dayes of [g] darkenesse, because they are many, all
that commeth *is* vanitie.
9 [h] Reioyce, O yong man, in thy youth, and
let thine heart cheere thee in the dayes of thy
youth: and walke in the wayes of thine heart, and
in the sight of thine eies: but know that for all
these things, God wil bring thee to iudgement.
10 Therefore take away [i] griefe out of thine
heart, and cause euil [k] to depart from thy flesh: for
childhood and youth *are* vanitie.

a That is, be liberall to the poore, & though it seeme to be as a thing ventred on the sea, yet it shall bring thee profite.
b As the cloudes that are ful, powre out raine, so the rich that haue abundance, must distribute it liberallie.
c He exhorteth to be liberall while we liue: for after there is no power.
d He that feareth inconueniences, when necessitie requireth, shall neuer do his duetie.
e Be not wearie of well doing.
f That is, which of thy workes are most agreeable to God.
g That is, of affliction & trouble.
h He derideth them that set their delite in worldly pleasures, as though God would not call them to an account.
i To wit, anger, and ennie.
k Meaning, carnall lustes whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth, and not to deferre till age. 7 The soule returneth to God. 11 Wisedome is the gift of God, and consisteth in fearing him and keeping his commandements.

REmember nowe thy Creator in the dayes of
thy youth, whiles the euil daies come not, nor
the yeeres approch, wherein thou shalt say, I haue
no pleasure in them:
2 Whiles the sunne is not darke, nor the light,
nor the moone, nor the starres, nor the [a] cloudes
returne after the raine.
3 When the [b] keepers of the house shal trem-
ble, and the [c] strong men shal bow themselues, &
the [d] grinders shal cease, because they are few, &
they waxe darke that [e] looke out by the windows:
4 And the [f] doores shall be shut without by
the base sound of the [g] grinding, and he shall rise
vp at the voyce of the [h] birde: and all the [i] daugh-
ters of singing shalbe abased.
5 Also they shalbe afraid of the [k] hie thing,
and feare *shalbe* in [l] the way, and [illegible]ond tree
shall [m] flourish, and [illegible] [n] *grashopper* shall be a
burden, and concupiscence shall be driuen away:
for man goeth to the house of his age, and the
mourners goe about in the streete.
6 Whiles the [o] siluer coard is not lengthe-
ned, nor the golden [p] ewer broken, nor the [q] pit-
cher broken at the [r] well, nor the [s] wheele broken
at the [t] cisterne:
7 And dust returne to the earth as it was, and
the [u] spirite returne to God that gaue it.
8 Vanitie of vanities, saieth the Preacher, all
is vanitie.
9 And the more wise the preacher was, the
more he taught the people knowledge, and cau-
sed them to heare, and searched foorth, and pre-
pared many parables.
10 The Preacher sought to find out pleasant
words, and an vpright writing, *euen* the words of
trueth.
11 The words of the wise are like goades, and
like nailes [x] fastened by the masters of the assem-
blies, *which* are giuen by one [y] pastour.
12 And of other things beside these, my sonne,
take thou heed: for there is none ende in making

a Before thou come to a continual miserie: for when the cloudes remaine after the raine, mans griefe is increased.
b The hands, which keepe the body.
c The legs.
d The teeth.
e The eies.
f The lips, or mouth.
g When the chawes shall feare to open and not be able to chewe the meate.
h He shall not bee able to sleepe.
i That is, the wind pipes, or the eares shal be deafe and not able to heare singing.
k To climbe hie because of their weakenes, or they stoope downe as though they were afraid least any thing should hit them.
l They shal tremble as they goe, as though they were afraid.
m Their head shalbe as white as the blossoms of an almond tree.
n They shall bee able to beare nothing.
o Meaning, the marowe of the backe bone and the finewes.
p The litle skin that couereth the braine, which is in colour like gold.
q That is, the veines.
r Meaning, the liuer.
s Which is the head.
t That is, the heart, out of the which the head draweth the powers of life.
u The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine.
x Which are well applied by the ministers, whom he calleth masters.
y That is, by God.

z These things cannot be comprehended in bookes or learned by studie, but God must instruct thy heart that thou mayest onely know that wisedom is the true felicitie, and the way thereunto is to feare God.

many z bookes, and much reading is a wearines of
the flesh.
13 Let vs heare the end of all: feare God and
keepe his commaundements: for this is the whole
duetie of man.
14 For God will bring euerie worke vnto
iudgement, with euery secret thing, whether it be
good or euil.

AN †EXCELLENT SONG WHICH WAS SALOMONS.

† Ebr. a song of songs: so called because it is the chiefest of these 1005, which Salomon made, as is mentioned, 1. King. 4.32.

THE ARGVMENT.

IN this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfite loue of Iesus Christ, the true Salomon and King of peace, and the faithful soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefits, wherewith he doeth enrich her of his pure bountie and grace without any of her deseruings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church. 5 The domesticall enemies that persecute the Church.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ, whom she loueth.
b The feeling of thy great benefits.
c They that are pure in heart and conuersation.
d The faithfull confesse that they cannot come to Christ except they be drawen.
e Meaning, the secret ioy that is not knowen to the world.
f The Church confesseth her error and sinne, that hath confidence in the fauour of Christ.
g Kedar was Ishmaels sonne, of whom came the Arabians that dwelt in tents.
h Which within were all set with precious stones and iewels.
i Consider not the Church by the outward appearance.
k The corruption of nature through sinne and afflictions.
l Mine owne brethren, which should haue most fauoured me.
m She confesseth her owne negligence.
n The spouse feeling her fault, fleeeth to her husband onely for succour.

LEt a him kisse me with the kisses of
his mouth: for thy loue is better
then wine.
2 Because of the b sauour of thy
good ointments, thy name is as an
ointment powred out: therefore the c virgins
loue thee.
3 d Drawe me: we will runne after thee: the
King hath brought me into his e chambers: we wil
reioyce and be glad in thee: we wil remember thy
loue more then wine: the righteous do loue thee.
4 I am f blacke, O daughters of Ierusalem,
but comely, as the tentes of g Kedar, and as the
h curtaines of Salomon.
5 Regard ye mee not because I am i blacke:
for the k sunne hath looked vpon me. The l sonnes
of my mother were angry against me: they made
me the keeper of the vines: but I m kept not mine
owne vine.
6 Shew me, n O thou, whom my soule loueth,
where thou feedest, where thou liest at noone:
for why should I bee as she that turneth aside to
the flocks of o thy companions?
7 p If thou know not, O thou the fairest a-
mong women, get thee foorth by the steps of the
flocke, and feede thy kiddes by the tentes of the
shepheards.
8 I haue compared thee, O my loue, to the
troupe of horses in the q charets of Pharaoh.
9 Thy cheekes are comelie with rowes of
stones, and thy necke with chaines.
10 Wee will make thee borders of gold with
studs of siluer.
11 r Whiles the King was at his repast, my
spikenard gaue the smell thereof.
12 My welbeloued is as a bundle of myrrhe
vnto me: he shall lie betweene my s breasts.
13 My welbeloued is as a cluster of camphire
vnto me in the vines of Engedi.
14 My loue, beholde, thou art t faire: behold,
thou art faire: thine eies are like the doues.
15 My welbeloued, behold, thou art faire: and
pleasant: also our u bed is greene:
16 The beames of our house are cedars, our
rafters are of firre.

o Whom thou hast called to the dignitie of pastours, and they set foorth their owne dreames in stead of thy doctrine. p Christ speaketh to his Church, bidding them that are ignorant, to go to the pastors to learne. q For thy spirituall beautie & excellencie there was no worldly treasure to be compared vnto thee. r The Church reioyceth that she is admitted to the company of Christ. s Hee shall bee most deare vnto me. t Christ accepteth his Church & commendeth her beautie. u That is, the heart of the faithfull wherein Christ dwelleth by his Spirit.

CHAP. II.

3 The Church desireth to rest vnder the shadowe of Christ. 8 She heareth his voyce. 14 She is compared to the doue, 15 And the enemies to the foxes.

a Thus Christ preferreth his Church aboue all other things.
b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, and felt it.
c Christ chargeth them which haue to doe in the Church, as it were by a solemne othe, that they trouble not the quietnesse thereof.
d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.
e Forasmuch as his diuinitie was hid vnder the cloke of our flesh.
f So that we can not haue full knowledge of him in this life.
g That is, sinne and errour is driuen backe by the cōming of Christ, which is here described by the spring time, when all things flourish.
h Thou that art ashamed of thy sinnes, come and shew thy selfe vnto me.
i Suppresse the heretiques whiles they are yong, that is, whē they begin to shew their malice & destroy the vine of the Lord.

I Am the rose of the field, and the lillie of the
valleis.
2 Like a lillie among the thornes, so is my
a loue among the daughters.
3 b Like the apple tree among the trees of the
forrest, so is my welbeloued among the sonnes of
men: vnder his shadow had I delite, & sate downe:
and his fruite was sweete vnto my mouth.
4 He brought me into the wine cellar, and
loue was his banner ouer me.
5 Stay me with flagons, and comfort me with
apples: for I am sicke of loue.
6 His left hand is vnder mine head, and his
right hand doeth imbrace me.
7 c I charge you, O daughters of Ierusalem,
by the roes and by the hindes of the field, that ye
stirre not vp, nor waken my loue, vntil she please.
8 d It is the voyce of my welbeloued: be-
hold, hee commeth leaping by the mountaines,
and skipping by the hils.
9 My welbeloued is like a roe, or a yong hart:
loe, he e standeth behind our wall, looking foorth
of the windowes, shewing himselfe through the
f grates.
10 My welbeloued spake and said vnto me, A-
rise, my loue, my faire one, and come thy way.
11 For beholde, g winter is past: the raine is
changed, and is gone away.
12 The flowers appeare in the earth: the time
of the singing of birdes is come, and the voyce of
the turtle is heard in our land.
13 The figtree hath brought foorth her yong
figs: and the vines with their small grapes haue
cast a sauour: arise my loue, my faire one, and
come away.
14 My doue, that art in the h holes of ẏ rocke,
in the secrete places of the staires, shew mee thy
sight, let me heare thy voyce: for thy voyce is
sweete, and thy sight comely.
15 Take vs the foxes, the i little foxes, which
destroy the vines: for our vines haue small grapes.
16 My welbeloued is mine, and I am his: hee
feedeth among the lillies.
17 Vntil the day breake, & the shadowes flee
away: returne, my welbeloued, and be like a k roe,
or a yong hart vpon the mountaines of Bether.

k The Church desireth Christ to be most readie to helpe her in all dangers.

CHAP.

ISAIAH.

THE ARGVMENT.

God, according to his promes, Deut.18.15. that he would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interprete and declare the Law, and to apply particularly the doctrine conteined briefly therein, to the vtilitie and profit of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to three things, which were the ground of their doctrine: First to the doctrine contained briefly in the two tables: secondly to the promises and threatnings of the Law: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the ende of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safegard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more cleerely intreated it then Moses, and set forth more liuely Iesus Christ, in whom this couenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he sawe that the disease of the people required. Hee declareth also many notable prophecies which he had receiued of God, as touching the promes of the Messiah, his office, and his kingdome. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vnion with the Iewes. Which are as most principall points contained in this booke, and a gathering of his sermons that he preached. Which after certaine dayes that they had stood vpon the Temple doore (for the maner of the Prophets was to set vp the summe of their doctrine for certaine dayes that the people might the better marke it, as Isa.8.1. and Habak.2.2.) the Priests tooke it downe and reserued it among the registers: and so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his person and time, he was of the Kings stocke (for Amoz his father was brother to Azariah King of Iudah, as the best writers agree) and prophecied more then 64. yeeres from the time of Vzziah vnto the reigne of Manasseh, whose father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among other is to be obserued, that they speake of things to come as though they were nowe past, because of the certaintie thereof, and that they could not but come to passe, because God had ordeined them in his secret counsell, and so reueiled them to his Prophets.

CHAP. I.

1 Isaiah reproueth the Iewes of their ingratitude and stubbernesse, that neither for benefits nor punishments would amend. 11 He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. 24 Hee prophecieth of the destruction of Ierusalem, 25 And of the restitution thereof.

A [a] Vision of Isaiah, the sonne of Amoz, which he sawe [b] concerning
Iudah and Ierusalem: in the dayes
of [c] Vzziah, Iotham, Ahaz, *and*
Hezekiah Kings of Iudah.
2 Heare, O [d] heauens, and hearken, O earth:
for the Lorde hath sayde, I haue nourished and
brought vp [e] children, but they haue rebelled against me.
3 The [f] oxe knoweth his owner, and the asse
his masters crib: *but* Israel hath not knowen: my
people hath not vnderstood.
4 Ah, sinfull nation, a people laden with iniquitie: a [g] seede of the wicked, corrupt children:
they haue forsaken the Lorde: they haue prouoked the [h] holy one of Israel to anger: they are gone
backewarde.
5 Wherefore shoulde yee be [i] smitten any
more? for ye fall away more and more: the whole
[k] head is sicke, and the whole heart is heauie.
6 From the [l] sole of the foote vnto the head,
there *is* nothing whole th[illegible] [illegible]ounds, and
swelling, and sores [illegible]: they haue
not bene [illegible] ound vp, nor mollified
with oyle.
7 Your land is waste: your cities *are* burnt
with fire: strangers deuoure your land in your
presence, and *it is* desolate like the ouerthrowe
[n] of strangers.
8 And the daughter of [o] Zion shall remaine
like a cottage in a vineyarde, like a lodge in a
garden of cucumbers, *and* like a besieged
citie.
9 Except the Lorde of hostes [p] had reserued
vnto vs, euen a small remnant: wee should haue
bene [q] as Sodom, *and* should haue bene like vnto
Gomorah.
10 Heare the worde of the Lorde, O [r] princes
of Sodom: hearken vnto the Law of our God, O
people of Gomorah.
11 What haue I to doe with the multitude of
your sacrifices, sayth the Lorde? I am full of the
burnt offerings of rams, & of the fat of fed beasts:
and I [s] desire not the blood of bullockes, nor of
lambs, nor of goates.
12 When ye come to appeare before me, who

a That is, a reuelation or prophecie, which was one of the two meanes, whereby God declared himselfe to his seruants in olde time, as Num.12.6. and therefore the Prophets were called Seers, 1.Sam.9.9.

b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely: for in this booke are prophecies concerning other nations also.

c Called also Azariah, 2.Kings 15.1. of these Kings reade, 2.Kings from Chap.14. vnto Chap.21. and 2.Chron. from Chap.25. vnto Chap.33.

d Because men were obstinate and insensible, hee calleth to the dumme creatures, which were more prompt to obey Gods worde, as Deut.32.1.

e He declareth his great mercy toward the Iewes, forasmuch as he chose them aboue all other nations to be his people and children, as Deut.10.15.

f The most bruite and dull beastes doe more acknowledge their duetie toward their masters, then my people doe toward me, of whome they haue receiued benefites without comparison.

g They were not onely wicked, as were their fathers, but vtterly corrupt, and by their euill example infected others.

h That is, him that sanctifieth Israel.

i What auaileth it to seeke to amende you by punishment, seeing the more I correct you, the more ye rebell?

k By [illegible] chiefe partes of the body, he signifieth, that there was no part of the whole body of the Iewes free from his rods.

l Euery part of the body, aswell the least as the chiefest was plagued.

m Their plagues were so grieuous that they were incurable, and yet they would not repent.

n Meaning, of them that dwell farre off, which, because they looke for no aduantage of that which remaineth, destroy all before them.

o That is, Ierusalem.

p Because that he wil euer haue a Church to call vpon his Name.

q That is, all destroyed.

r Yee that for your vices deserued all to bee destroyed as they of Sodom, saue that God of his mercy reserued a little number, Lamenta.3.22.

s Although God commaunded these sacrifices for a time, as aydes and exercises of their fayth: yet because the people had not fayth nor repentance, God detesteth them, Psalme 50.13. Ieremie 6.20. Amos 5.21. Micah 6.7.

required this of your hands to tread in my courts? 13 Bring no mo oblations, t in vaine: incense is an abomination vnto me: I can not suffer *your* new moones, nor Sabbaths, *nor* solemne dayes (*it is* iniquitie) nor solemne assemblies.

14 My soule hateth your u newe moones and your appointed feastes: they are a burden vnto me: I am weary to beare *them*.

15 And when you shal stretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not heare: *for* your hands are full x of blood.

16 y Wash you, make you cleane: take away the euill of your workes from before mine eyes: cease to doe euill.

17 Learne to z doe well: seeke iudgement, releeue the oppressed: iudge the fatherlesse *and* defend the widowe.

18 Come nowe, a and let vs reason together, sayth the Lord: though your sinnes were as crimsin, they shall be made b white as snowe: though they were red like skarlet, they shalbe as wooll.

19 If ye c consent and obey, ye shall eate the good *things* of the land.

20 But if ye refuse and be rebellious, ye shalbe deuoured with the sword: for the mouth of the Lord hath spoken it.

21 Howe is the d faithfull citie become an harlot? it was full of iudgement, & iustice lodged therein, but nowe e *they are* murtherers.

22 Thy f siluer is become drosse: thy wine is mixt with water.

23 Thy Princes *are* rebellious and companions of g theeues: euery one loueth giftes, and followeth after rewardes: they iudge not the fatherlesse, neither doeth the widowes cause come before them.

24 Therefore sayth the Lorde God of hostes, the h mightie one of Israel, Ah, I wil i ease me of mine aduersaries, & auenge me of mine enemies.

25 [illegible] wil [illegible] mine hand vpon thee, and burne out thy drosse *til it* k be pure, & take away all thy tinne.

26 l And I wil restore thy iudges as at the first, and thy counsellers as at the beginning: afterward shalt thou be called a citie of righteousnes, *and* a faithfull citie.

27 Zion shalbe redeemed in iudgement, and they that returne in her, in m iustice.

28 And the n destruction of the transgressers and of the sinners shalbe together: and they that forsake the Lord, shalbe consumed.

29 For they shalbe confounded for the o okes, which ye haue desired, and ye shalbe ashamed of the gardens, that ye haue chosen.

30 For ye shalbe as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shalbe as p towe, and the maker thereof, as a sparke: and they shall both burne together, and none shall quench *them*.

CHAP. II.

2 The Church shall be restored by Christ, and the Gentiles called. 6 The punishment of the rebellious and obstinate.

The worde that Isaiah the sonne of Amoz sawe vpon Iudah and Ierusalem.

2 * It a shall be in the last dayes, that the mountaine of the house of the Lord shalbe prepared in the top of the mountaines, and b shalbe exalted aboue the hilles, & all nations shal c flowe vnto it.

3 And many people shall go, and say, Come, and let vs go vp to d the mountaine of the Lord, to the house of the God of Iaakob, and he will teach vs his wayes, and we will walke in his paths: * for the e Law shall go foorth of Zion, and the worde of the Lorde from f Ierusalem,

4 And g hee shall iudge among the nations, and h rebuke many people: they shall i breake their swordes also into mattocks, and their speares into siethes: nation shall not lift vp a sworde against nation, neither shall they learne k to fight any more.

5 O house of Iaakob, come yee, and let vs l walke in the Lawe of the Lorde.

6 Surely thou m hast forsaken thy people, the house of Iaakob, because they are n full of the East *maners*, and *are* sorcerers as the Philistims, o and abound with strange children.

7 Their land also was full of p siluer & golde, and there *was* none ende of their treasures: and their land was full of horses, and their charets *were* infinite.

8 Their land also was full of idoles: they worshipped the worke of their owne hands, which their owne fingers haue made.

9 And a man bowed himselfe, and a man q humbled himselfe: therefore r spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his maiestie.

11 The hie looke of man shall be humbled, and the loftinesse of men shalbe abased, and the Lord onely shall be exalted in s that day.

12 For the day of the Lorde of hostes *is* vpon all the proude and hautie, and vpon all that is exalted: and it shalbe made lowe.

13 Euen vpon all the cedars of Lebanon, that are hie & exalted, & vpon all the okes of Bashan,

14 And vpon all the hie t mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery hie tower, and vpon euery strong wall,

16 And vpon u all the shippes of Tarshish, and

t Without faith and repentance. u Your sacrifices offered in the new moones and feasts: hee condemneth hereby hypocrites, which thinke to please God with ceremonies, & they themselues are voyde of faith and mercie. x He sheweth that where men be giuen to auarice, deceite, crueltie and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 59.3. y By this outward washing, he meaneth the spirituall: exhorting ye Iewes to repent and amend their liues. z This kinde of reasoning, by the second table, the Scriptures vse in many places against the hypocrites, who pretend most holines & religion in wordes, but when their charitie and loue toward their brethren should appeare, they declare that they haue neither faith nor re[illegible] [illegible] to know if [illegible] doe accuse you without cause. b Least sinners should pretende any rigour on Gods part, he only willeth them to be pure in heart, and he wil forgiue all their sinnes, were they neuer so many or great. c He sheweth that whatsoeuer aduersitie man indureth, it ought to be attributed to his owne incredulitie and disobedience. d That is, Ierusalem, which had promised fidelitie vnto me, as a wife to her husband.

e Giuen to couetousnes & extortion, which he signified before by blood, ver. 15. f Whatsoeuer was pure in thee before, is now corrupt, though thou haue an outward shew. g That is, they mainteine the wicked & the extortioners, & not only doe not punish them, but are themselues such. h When God wil shew himselfe mercifull to his Church, hee calleth himselfe, The holy one of Israel: but when he hath to doe with his enemies, he is called Mightie, as against whom no power is able to resist. i I wil take vengeance of mine aduersaries the Iewes, & so satisfie my desire by punishing them. Which thing yet he doeth with a griefe because of his couenant. k Least the faithfull among them should be ouercome with this threatning, he addeth this consolation. l It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promes, made concerning the saluation of his Church. m By iustice, is meant Gods faithfull promes which is the cause of the deliuerance of his Church. n The wicked shall not be partakers of Gods promes, Psal. 9.29. o That is, the trees & pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16.21.

p The false gods wherein ye put your confidence, shalbe consumed as easily as a piece of towe.

* Micah 7.4. a The decree and ordinance of God, touching the restauration of the Church, which is chiefly meant of the time of Christ. b In an euident place to be seene and discerned. c When the kingdome of Christ shalbe enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called. d Alluding to mount Zion, where the visible Church then was. * Micah 4.2. e Meaning the whole doctrine of saluation. f This was accomplished, when the Gospel was first preached in Ierusalem, and from thence went thorow all the world. g The Lord, which is Christ, shall haue all power giuen him. h That they may acknowledge their sinnes & turne to him. i He sheweth the fruite of the peace, which the Gospel should bring to wit, that we should doe good [illegible] anothers, whom [illegible] before they were enemies. k He speaketh [illegible] against the [illegible] weapons & lawfull warre, but sheweth how the hearts of the godly shalbe affected one toward another which peace [illegible] loue doeth begin and growe in this life, but shalbe perfited, when wee are ioyned with our head Christ Iesus. l Seeing the Gentiles will be so ready, make you haste and [illegible] them the way to worship God. m The Prophet seeing the small hope, that the Iewes would conuert, complaineth to God, as though hee had vtterly forsaken them for their sinnes. n Full of the corruption that reigned chiefly in the East partes. o They altogether giue themselues to the facions of other nations. p The Prophet first condemned their superstition and idolatrie, [illegible] their couetousnes, and thirdly their vaine trust in worldly meanes. q Hee [illegible] teth the nature of the idolaters, which are neuer satisfied in their superstition. r Thus the Prophet spake, being inflamed with the zeale of Gods glory [illegible] that he might feare them with Gods iudgement. s Meaning, as soone as God shall beginne to execute his iudgements. t By hie trees and mountaines are meant them that are proude and loftie, and thinke themselues most strong in this world. u Hee condemneth their vaine confidence, which they had in strongholdes, and in their rich marchandise, which brought in vaine pleasures [illegible] with mens mindes became effeminate.

vpon all pleasant pictures.
17 And the hautinesse of men shalbe brought
low, and the loftinesse of men shalbe abased, and
the Lord shall onely be exalted in that day.
18 And the idoles will he vtterly destroy.
19 Then they shall goe * into the holes of the
rockes, & into the caues of the earth, from before
the feare of the Lord, and from the glory of his
maiestie, when he shall arise to destroy the earth.
20 At that day shall man cast away his siluer
idoles, and his golden idoles (which they had
made themselues to worship them) x to the
mowles and to the backes,
21 To go into the holes of the rockes, and in-
to the toppes of the ragged rockes from before
the feare of the Lord, and from the glorie of his
maiestie, when he shall rise to destroy the earth.
22 Cease you from the man whose y breath is
in his nostrels: for wherein is he to be esteemed?

* Hosea.10.8. luke 23.30. reuel.6.16. and 9.6.
x They shall cast them into most vile and filthy places, when they perceiue that they are not able to helpe them.
y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that you haue to doe with God.

CHAP. III.

1 For the sinne of the people God will take away the wise men, and giue them foolish princes. 14 The couetousnesse of the gouernours. 16 The pride of the women.

For loe, the Lord God of hostes will take away
from Ierusalem and from Iudah the stay a and
the strength: *euen* all the staye of bread, and all
the stay of water,
2 The strong man, and the man of warre, b the
iudge and the prophet, the prudent and the aged,
3 The captaine of fiftie, and the honourable,
and the counseller, and the cunning artificer, and
c the eloquent man.
4 And I will appoynt d children *to bee* their
princes, and babes shall rule ouer them.
5 The people shalbe e oppressed one of ano-
ther, and euery one by his neighbour: the children
shall presume against the ancient, and the vile a-
gainst the honourable.
6 When euery one shall f take holde of his
brother of the house of his father, *and say,* Thou
hast clothing: thou shalt be our prince, and let
this fall be vnder thine hand:
7 In ÿ day he shall g sweare, saying, I cannot be
an helper: for there is no bread in mine house, nor
clothing: *therfore* make me no prince of ÿ people.
8 Doubtlesse Ierusalem is fallen, and Iudah is
fallen downe, because their tongue & workes *are*
against the Lord, to prouoke the eies of his glory.
9 The h triall of their countenance testifieth
against them, yea, they declare their sinnes, as So-
dom, they hid them not. Wo be vnto their soules:
for they haue rewarded euill vnto themselues.
10 i Say ye, Surely it shalbe well with the iust:
for they shall eate the fruite of their workes.
11 Woe be to the wicked, it shalbe euill *with
him:* for the reward of his hands shalbe giuen him.
12 k Children *are* extortioners of my people,
they that leade thee, cause thee to erre, & destroy
the way of thy paths.
13 The Lord standeth vp to pleade, yea, hee
standeth to iudge the people.
14 The Lord shall enter into iudgement with
the l Ancients of his people & the princes therof:

a Because they trusted in their abundance and prosperity, he sheweth that they should be taken from them.
b The temporall gouernour and the minister.
c By these he meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselues.
d Not onely in age, but in wit, maners, knowledge and strength.
e For lacke of good regiment and order.
f He sheweth that this plague shalbe so horrible, that contrary to the common maner of men, which by nature are ambitious, none shalbe found able or willing to be their gouernours.
g Feare shall rather cause him to forsweare himself, then to take such a dangerous charge vpon him.
h When God shal examine their deedes wherupon they now set an impudent face, he shall finde the marks of their impietie in their forehead.

for ye haue eaten vp the vineyard: the spoyle of
the poore *is* in your houses.
15 What haue ye to do, that ye beate my peo-
ple to pieces, m and grinde the faces of the poore,
saith the Lord, *euen* the Lord of hostes?
16 The Lord also saith, n Because the daughters
of Zion are hautie, and walke with o stretched out
neckes, and with p wandring eyes, walking and
q minsing as they goe, and making a r tinkeling
with their feete,
17 Therefore shall the Lord make the heads
of the daughters of Zion balde, and the Lorde
shall discouer their secret partes.
18 In that day shall the Lord take away the
ornament of the slippers, and the calles, and the
round tyres,
19 The sweete balles, and the bracelets, and
the bonnets,
20 The tyres of the head, and the sloppes, and
the head bands, and the tablets, and the earerings,
21 The rings and the mufflers,
22 The costly apparell and the vailes, and the
wimples, and the crisping pinnes,
23 And the glasses and the fine linnen, and the
hoodes and the s launes.
24 And in steade of sweete sauour, there shall
be stinke, and in steade of a girdle, a rent, and in
steade of dressing of the haire, baldnesse, and in
steade of a stomacher, a girding of sackecloth,
and burning in steade of beautie.
25 Thy men t shall fall by the sword, and thy
strength in the battell.
26 Then shall her gates mourne and lament,
and she, being desolate, shall sit vpon the ground.

m That is, yee shewe all crueltie against them.
n He menaceth the people, because of the arrogancie and pride of their women, which gaue themselues to all wantonnesse and dissolution.
o Which declared their pride.
p As a signe, that they were not chaste.
q Which shewed their wantonnesse.
r They delited then in slippers that did creake, or had little plates sowed vpon them, which tinkled as they went.
s In rehearsing all these things particularly, he sheweth the lightnesse and vanitie of such as cannot be content with comely apparell according to their degrees.
t Meaning, that God will not onely punish the women, but their husbands, which haue suffred this dissolutenesse, and also the common weale, which hath not remedied it.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

And in ÿ day shall a seuen women take hold of
one man, saying, We wil eate our own bread,
and we will weare our own garments: only let vs
be called by thy name, & take away our c reproch.
2 In that day shall the d budde of the Lord
be beautifull and glorious, and the fruite of the
earth shalbe excellent and pleasant for them that
are escaped of Israel.
3 Then hee that shalbe left in Zion, and hee
that shall remaine in Ierusalem, shalbe called ho-
ly, *and* euery one shalbe e written among the li-
uing in Ierusalem,
4 When the Lord shall wash the filthinesse of
the daughters of Zion, and purge the f blood of
Ierusalem out of the middes thereof by the spirit
of g iudgement, and by the spirit of burning.
5 And the Lord shall create vpon euery place
of mount Zion, and vpon the assemblies thereof,
h a cloude and smoke by day, and the shining of
a flaming fire by night: for vpon all the i glorie
shall be a defence.
6 And a couering shalbe for a shadowe in the
day for the heate, and a place of refuge and a co-
uert for the storme k and for the raine.

a When God shall execute the vengeance, there shall not be one man found to be head to many women, and they contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselues to any condition.
b Be thou our husband, and let vs be called thy wiues.
c For so they thought it to be without an head and husband.
d He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces should be as plentifull toward the faithfull, as though they sprang out of the earth, as Chap. 45.8. Some by the budde of the Lord meane Christ. e He alludeth to the booke of life, whereof reade Exod. 32.32. meaning Gods secret counsell, wherein his elect are predestinate to life euerlasting. f That is, the crueltie, extortion, auarice, and all wickednesse. g When things shalbe redressed that were amisse. h He alludeth to the pillar of the cloude, Exod. 13.21. meaning, that Gods fauour and protection should appeare in euery place. i The faithfull are called the glory of God, because his image, and tokens of his graces shine in them. k God promiseth to be the defence of his Church against all troubles and dangers.

i Ye yee that are godly assured that God will defend you in the middes of these troubles. k Because the wicked people were more addict to their princes, then to the commandements of God, he sheweth that he would giue them such princes, by whome they should haue no helpe, but that shoulde be manifest tokens of his wrath, because they should be fooles & effeminate. l Meaning that ÿ rulers & gouernours had destroyed his Church, & not preserued it, according to their dutie.

CHAP. V.

1 Vnder the similitude of the vine, hee describeth the state of the people. 8 Of their auarice. 11 Their drunkennesse, 13 Of their captiuitie.

NOwe will ᵃ I sing to my ᵇ beloued a song of
my beloued to his vineyard, *My beloued
had a ᶜ vineyard in a very fruitefull hill,
2 And hee hedged it, and gathered out the
stones of it, and hee planted it with the best
plants, ᵈ and hee built a towre in the middes
thereof, and made a wine presse therein: then he
looked that it should bring foorth grapes: but it
brought ᵉ foorth wilde grapes.
3 Now therefore, O inhabitants of Ierusalem
and men of Iudah, iudge, I pray you, ᶠ betweene
me, and my vineyard.
4 What could I haue done any more to my
vineyard that I haue not done vnto it? why haue
I looked that it should bring foorth grapes, and
it bringeth foorth wilde grapes?
5 And nowe I will tell you what I will doe to
my vineyard: I ᵍ will take away the hedge there-
of, and it shall be eaten vp: I will breake the wall
thereof, and it shalbe troden downe:
6 And I will lay it waste: it shall not be cut,
nor digged, but briers, and thornes shall grow vp:
I will also commaund the cloudes that they raine
no raine vpon it.
7 Surely the vineyard of the Lorde of hostes
is the house of Israel, and the men of Iudah *are* his
pleasant plant, and hee looked for ʰ iudgement,
but beholde oppression: for righteousnesse, but
beholde ⁱ a crying.
8 Woe vnto them that ioyne house to house,
and laye fielde to fielde, till there be no ᵏ place,
that ye may be placed by your selues in the mids
of the earth.
9 *This is* in mine ˡ eares, *saith* the Lorde of
hostes. Surely many houses shalbe desolate, *euen*
great and faire without inhabitant.
10 For ten acres of vines shall yeeld one ᵐ bath,
and the seede of an ⁿ homer shal yeeld an ᵒ ephah.
11 ¶ Woe vnto them, that ᵖ rise vp earely to
followe drunkennesse, and to them that continue
untill ᑫ night, *till* the wine doe inflame them.
12 And the harpe and viole, timbrel, and pipe,
a[illegible]ine *are* in their feasts: but they regard not
the ʳ [illegible]orke of the Lord, neither consider the
worke o[illegible] his hands.
13 Therefore my people ˢ is gone into capti-
uitie, because they had ᵗ no knowledge, and the
glorie thereof *are* men famished, and the multi-
tude thereof is dried vp with thirst.
14 Therfore ᵘ hel hath inlarged it selfe, & hath
opened his mouth, without measure, & their glo-
rie, and their multitude, and their pompe, and hee
that reioyceth among them, shal descend *into it*.
15 And man shalbe brought downe, and man
shalbe humbled, euen the eyes of the proude shall
be humbled.
16 And the Lorde of hostes shalbe exalted in
iudgement, and the holy God shalbe sanctified in
iustice.
17 Then shall ˣ the lambes feede after their
maner, and the strangers shall eate the desolate
places of the fat.
18 ¶ Woe vnto them, that draw iniquitie with
ʸ cordes of vanitie, and sinne, as with cart ropes:
19 Which say, ᶻ Let him make speede: let him
hasten his worke, that we may see it: and let the
counsell of the holy one of Israel draw neere and
come, that we may knowe it.
20 Woe vnto them that speake good of euill,
ᵃ and euill of good, which put darkenes for light,
and light for darkenes, that put bitter for sweete,
and sweete for sowre.
21 Woe vnto them that are ᵇ wise in their
owne eyes, and prudent in their owne sight.
22 Wo vnto them that are ᶜ mightie to drinke
wine, and to them that are strong to powre in
strong drinke:
23 Which iustifie the wicked for a rewarde, &
take away ẏ righteousnes of ẏ righteous frō him.
24 Therefore as the flame of fire deuoureth the
stubble, & *as* the chaffe is consumed of the flame:
so their ᵈ roote shalbe as rottennesse, and their bud
shall rise vp like dust, because they haue cast off
the Lawe of the Lorde of hostes, and contemned
the worde of the holy one of Israel.
25 Therefore is the wrath of the Lord kindled
against his people, and he hath stretched out his
ᵉ hand vpon them, and hath smitten them that the
mountaines did tremble: and their carkases were
torne in the middes of the streetes, *and* for all this
his wrath was not turned away, but his hand was
stretched out still.
26 And hee will lift vp a signe ᶠ vnto the nati-
ons a farre, and wil hisse vnto them from the ende
of the earth: and beholde, they shal come hastily
with speede.
27 None shall ᵍ faint nor fall among them:
none shall slumber nor sleepe, neither shall the
girdle of his loynes be loosed, nor ʰ the latchet of
his shooes be broken:
28 Whose arrowe[illegible] shalbe sharpe, and all his
bowes bent: his hor[illegible]hoofes shalbe thought like
flint, and his wheeles [illegible]e a whirlewinde.
29 His roaring *sh*[illegible] like a lyon, and he shall
roare like lyons whel[illegible] they shal ⁱ roare, and lay
holde of the praye: [illegible] shall take it away, and
none shall deliuer it.
30 And in that day [illegible]y shal roare vpon them,
as the roaring of the s[illegible]nd if ᵏ they looke vnto
the earth, behold dark[illegible]sse, *and* sorowe, and the
light shalbe darkened i[illegible]r ˡ skie.

a The Prophet by this song doth set before the peoples eyes their ingratitude, and Gods mercie.
b That is, to God.
*Ier. 2. 21. mat. 21. 33
c Meaning, that he had planted his Church in a place most plentiful and abundant.
d He spared no diligence nor cost.
e In the seuenth verse he declareth what they were.
f He maketh them iudges in their owne cause, for as much as it was euident that they were the cause of their owne ruine.
g I will take no more care for it: meaning, that he would take from them his word and ministers, and all other comforters, and send them contrary plagues.
h Iudgement and righteousnesse are true fruites of the feare of God, and therefore in the cruell oppressers there is no religion.
i Of them that are oppressed.
k To wit, for the poore to dwell in.
l I haue heard the complaint and crie of the [illegible]
m Which [illegible]neth about [illegible] pottels: so ẏ eu[illegible] acre should but yeeld one pottel.
n Which conteineth an hundreth pottels.
o An Ephah conteineth ten pottels, and is in dry things as much as bath is in licours.
p That spare no pain nor diligence to folow their lustes.
q Which are neuer weary of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.
r They regard not the provident care of God ouer thē, not for what end he hath created them.
s That is, shal certainely go: for so the Prophets vse to speake, as though the thing which shall come to passe, were done already.
t Because they would not obey the word of God.
u Meaning, the graue shal swallow vp them that shal die for hūger & thirst, & yet for al this grea[illegible] destruction it shal neuer be satiate.
x God comforteth the poore lambes of hi[illegible] Church, which had bin strāgers in other coūtries, promising that they should dwe[illegible] in those places againe, whereof they had bin depriued by the fat and cruel tyrant[illegible]

y Which [illegible] allurements, [illegible]sions, and [illegible] to harden their conscience in si[illegible]
z He sheweth what are the words of the wicked, when they are menaced with Gods iudgements, 2. Peter 3. 4.
a Which are not ashamed of sinne, not care for honestie, but are growen to a desperate impietie.
b Which are contemners of all doctrine and admonition.
c Which are neuer weary, but shew their strength, and bragge in gluttony and drunkennes.
d Both they and their posteritie, so that nothing shal be left.
e He sheweth that God had so sore punished this people, that the dumbe creatures, if they had bene so plagued, would haue bene more sensible, and therefore his plagues must continue, till they beginne to feele them.
f He wil make the Babylonians to come against them at his becke, and to fight vnder his standerd.
g They shall be prompt, and lusty to execute Gods vengeance.
h The enemie shall haue none impediment.
i Whereby is declared the crueltie of the enemie.
k The Iewes shall finde no succour.
l In the land of Iudah.

CHA[illegible] VI.

1 Isaiah sheweth his vocation b[illegible]e vision of the diuine maiestie. 9 He sheweth the obstinacie of the people. 11 The destruction of the land. 13 The remnant reserued.

IN the yeere of the death of King Vzziah, ᵃ I
saw also the Lord sitting vpon an ᵇ high throne,
and lifted vp, and the lower ᶜ partes thereof filled
the Temple.
2 The ᵈ Seraphims stoode vpon it: euery one
had sixe wings: with twaine he couered his ᵉ face,
and with twaine he couered his ᶠ feete, and with
twaine he did ᵍ flie.

a God sheweth not himselfe to man in his maiesty, but according as mans capacitie is able to comprehend him: that is, by visible signes, as Iohn Baptist [illegible] the holy Ghost in the forme of a doue.
b As a Iudge ready to giue sentence.
c Of his garment, [illegible] throne.
d They were Angels, so called, because they were of a fierie [illegible] to signify that they burnt in the loue of God, or were light as fire to execute his [illegible]
[illegible] Signifying, that they were not able to endure the brightnesse of Gods glorie.
[illegible] Whereby was declared that man was not able to see the brightnesse of God in [illegible]m.
g Which thing declareth the prompt obedience of the Angels to [illegible] Gods commandement.

3 And

3 And one cryed to another, and sayd, h Ho-
ly, holy, holy is the Lorde of hostes: the whole
i world is full of his glory.
4 And the lintels of the doore cheekes k mo-
ued at the voyce of him that cryed, and the house
was filled with smoke.
5 Then I sayd, l Wo is me: for I am vndone,
because I am a man of polluted lips, & I dwell in
the middes of a people of polluted lips: for mine
eyes haue seene the King, *and* Lord of hostes.
6 Then flewe one of the Seraphims vnto mee
with an hote cole in his hand, *which* hee had ta-
ken from the m altar with the tongs:
7 And he touched my mouth, and sayd, Loe,
this hath touched thy lips, & thine iniquitie shall
be taken away, and thy n sinne shalbe purged.
8 Also I heard the voyce of the Lord, saying,
Whome shall I send? and who shall goe for vs?
Then I sayd, Here am I, send me.
9 And he sayd, Goe, and say vnto this people,
o Ye shall heare in deede, but yee shall not vnder-
stand: ye shall plainely see, and not perceiue.
10 Make ye heart of this people fat, make their
eares heauie, & shut their eyes, lest they see with
their eyes, & heare with their eares, & vnderstand
with their hearts, and conuert, and he heale them.
11 Then sayd I, Lorde, p howe long? And he
answered, Vntill the cities be wasted without in-
habitant, and the houses without man, and the
land be vtterly desolate,
12 And the Lord haue remoued men farre a-
way, and *there be* a great desolation in the mids of
the land.
13 But yet in it *shalbe* q a tenth, and shall re-
turne, & shalbe eaten vp as an elme r or as an oke,
which haue a substance in them, when they cast
their leaues: *so* the holy seede shall be the sub-
stance thereof.

h This oft repetition signifieth, that ye holy Angels can not satisfie themselues in praysing God, to teach vs that in all our liues we should giue our selues to the continuall prayse of God.
i His glory doeth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to praise him.
k Which things were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindnes that should come vpon the Iewes.
l He speaketh this for two causes: the one, because hee that was a mortall creature, & therefore had more neede to glorifie God then the Angels, did it not: and the other, because the more neere that man approcheth to God, the more doeth hee know his owne sinne and corruption.
m Of the burnt offerings, where the fire neuer went out. n This declareth that man cannot render true obedience to God, till he haue purged vs. o Whereby is declared that for the malice of man God wil not immediatly take away his worde, but hee wil cause it to be preached to their condemnation, when as they wil not learne thereby to obey his wil, and be saued: hereby he exhorteth the ministers to doe their duetie, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Matt. 13. 14. act. 28. 26. rom. 11. 8. p As hee was mooued with the zeale of Gods glory, so was he touched with a charitable affection toward the people. q Meaning, the tenth part: or as some write, it was reueiled to Isaiah for the confirmation of his prophecie, that ten Kings should come before their captiuitie, as were from Vzziah to Zedekiah. r For the fewnesse they shall seeme to be eaten vp: yet they shall after florish as a tree, which in winter looseth his leaues, and seemeth to be dead, yet in sommer is fresh, and greene.

CHAP. VII.

1 *Ierusalem besieged.* 4 *Isaiah comforteth the King.* 14 *Christ is promised.*

AND in the dayes of * Ahaz, the sonne of Io-
tham, ye sonne of Vzziah king of Iudah, Re-
zin the King of ‖ Aram a came vp, and Pekah the
sonne of Remaliah King of Israel, to Ierusalem to
fight against it, but he could not ouercome it.
2 And it was tolde the house of b Dauid, say-
ing, Aram is ioyned with c Ephraim: therefore his
heart was d moued, and the heart of his people, as
the trees of the forest are moued by the winde.
3 ¶ Then sayde the Lorde vnto Isaiah, Goe
foorth nowe to meete Ahaz (thou and e Shear-
iashub thy sonne) at the ende of the conduit of
the vpper poole, in the path of the fullers fielde,
4 And say vnto him, Take heede, and be still:
feare not, neither be faint hearted for the two

* 2. Kings 16. 5.
‖ Or, Syria.
a To wit, the second time: for in the first battell Ahaz was ouercome.
b Meaning, the Kings house.
c That is, Israel, because that Tribe was the greatest, Gene. 48. 19.
d For feare.
e That is to say, the rest shall returne, which name Isaiah gaue his sonne, to signifie that the rest of the people should returne out of their captiuitie.

tailes of the smoking f firebrands, for the fieri-
ous wrath of Rezin and of Aram, and of Rema-
liahs sonne:
5 Because Aram hath taken wicked counsell
against thee, *and* Ephraim, and Remaliahs sonne,
saying,
6 Let vs goe vp against Iudah, and let vs wa-
ken them vp, and make a breach therein for vs,
and set a King in the mids thereof, *euen* the sonne
of g Tabeal.
7 Thus sayth the Lorde God, It shall not
stand, neither shall it be.
8 For the head of Aram *is* Damascus, and the
head of Damascus *is* Rezin: and within fiue and
h threescore yeere, Ephraim shall be destroyed
from being a people.
9 And the head of Ephraim *is* Samaria, and
the head of Samaria *is* Remaliahs sonne. If ye be-
leeue not, surely ye shall not be established.
10 ¶ And the Lord spake againe vnto Ahaz,
saying,
11 Aske i a signe for thee of the Lorde thy
God: aske it, *either* in the depth beneath, or in
the height aboue.
12 But Ahaz sayd, I will not aske, neither will
I k tempt the Lord.
13 Then he sayd, Heare you now, O house of
Dauid, Is it a small thing for you to grieue l men,
that ye will also grieue my God?
14 Therefore the Lorde m himselfe will giue
you a signe. Beholde, the virgine shall conceiue
and beare a sonne, and she shal call his name ‖ Im-
manuel.
15 n Butter and hony shal he eate, till hee haue
knowledge to refuse the euill, and to chuse the
good.
16 For afore the o childe shall haue know-
ledge to eschew the euill, and to chuse the good,
the land, that thou abhorrest, shall be forsaken
of both her Kings.
17 The Lord shall bring vpon thee, and vpon
thy people, and vpon thy fathers house (the dayes
that are not come from the day that p Ephraim
departed from Iudah) *euen* the King of q Asshur.
18 And in that day shall the Lorde hisse for
the r flie that is at the vttermost part of the floods
of Egypt, and for the bee which is in the land of
Asshur,
19 And they shall come and shall light all
in the desolate valleys, and in the holes of the
rockes, and vpon all thorny places, and vpon all
bushy s places.
20 In that day shall the Lord shaue with a ra-
sor that is hired, *euen* by them beyond the Riuer,
by the King of Asshur, the head and the haire of
the t feete, and it shall consume the beard.
21 And in the same day shall a man u nourish
a yong kowe, and two sheepe.
22 And for the x abundance of milke, that
they shall giue, hee shall eate butter: for butter
and hony shal euery one eate, which is left within
the land.

f Which haue but a litle smoke and shall quickly be quenched.
g Which was an Israelite, & in Isaiah's [illegible] enemie to the house of Dauid.
h Counting from the fiue and twentieth yeere of the reigne of Vzziah, at what time Amos prophecied this thing, and now Isaiah confirmeth that the Israelites should be led into perpetuall captiuitie, which thing came to passe within twentie yeere after that Isaiah did this message.
i For the confirmation of this thing, that thine enemies shall be destroyed and thou preserued.
k Not to beleeue Gods worde without a signe, is to tempt God: but to refuse a signe when God offereth it for the ayde & helpe of our infirmitie, is to rebell against him.
l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God against whom you bend your selues.
m Forasmuch as thou art vnworthy, ye Lord for his owne promes sake will giue a signe, which shalbe that Christ the Sauiour of his Church and the effect of all signes & miracles shalbe reueiled.
‖ Or, God with vs, *which name can agree to none, but to him that is both God and man.*
n Meaning, that Christ is not onely God, but man also, because he shalbe nourished as other men, vntill the age of discretion.
o Not meaning Christ, but any childe: for before a childe can come to the yeeres of discretion, the Kings of Samaria & Syria shalbe destroyed. p Since the time that the tenne Tribes rebelled vnder Roboam. q In whome thou hast put thy trust. r Meaning, the Egyptians: for by reason the countrey is hote & moyste, it is full of [illegible] as Assyria is full of [illegible]. s Signifying, that no place shall be free from them. t That is, that whi[illegible] is from the belly downeward: meaning, that hee would destroy both great a[illegible] small. u He that before had a great number of cattel, shall be content with on[illegible] kowe and two sheepe. x The number of men shall be so small, that a fewe beastes shalbe able to nourish all aboundantly.

23 And

23 And at the same day euery place, wherein shalbe a thousand vines, shalbe at a thousand pieces of siluer: *so* it shalbe for the briers and for the thornes.

24 With arrowes and with ẏ bowe shall one come thither: because all the land shall be briers and thornes.

25 But on [z] all the mountaines, which shalbe digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shalbe for the sending out of bullocks, & for the treading of sheepe.

y As they that goe to seeke wilde beastes among the bushes.
z The mountaines contrary to their wont, shalbe tilled by such as shal flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The worde of God must be inquired at.

MOreouer, the Lord said vnto me, Take thee a [a] great roll, & write in it [b] with a mans pen, Make speede to the spoyle: haste to the praye.

2 Then I tooke vnto me [c] faithfull witnesses to recorde, Vriah the Priest, and Zechariah the sonne of Ieberechiah.

3 After, I came vnto the [d] Prophetesse, which conceiued, and bare a sonne. Then sayd the Lord to me, Call his name, ‖ Maher-shalal hash-baz.

4 For before the [e] childe shall haue knowledge to crye, My father, & my mother, [f] he shall take away the riches of Damascus, and the spoyle of Samaria, before the king of Asshur.

5 ¶ And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of [g] Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Nowe therefore, beholde, the Lorde bringeth vp vpon them the waters of [h] the Riuer mightie and great, *euen* the King of Asshur with all his glory, and he shall come vp vpon all their riuers, and goe ouer all their banks,

8 And shall breake into Iudah, *and* shal ouerflowe and passe through, *and* shal come vp to the [i] necke, and the stretching out of his wings shall fill the breadth of thy land, O [k] Immanu-el.

9 Gather together on heapes, O ye [l] people, and ye shalbe broken in pieces, and hearken all ye of farre countreys: gird your selues, and you shalbe broken in pieces: gird your selues, and you shalbe broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lorde spake thus to me in taking [m] of *mine* hand, and taught me, that I should not walke in the way of this people, saying,

12 Say ye not, A [n] confederacie to all them, to whome this people sayth a confederacie, neither feare you [o] their feare, nor be afrayd of them.

13 [p] Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shall be as a [q] Sanctuarie: *but* as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, *and* as a snare and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shal fall and shalbe broken and shalbe snared and shalbe taken.

16 [r] Binde vp the testimonie: seale vp the Law among my [s] disciples.

17 Therefore I wil waite vpon the Lorde that hath hid his face from the house of Iaakob, and I will looke for him.

18 Beholde, I and the [s] children whome the Lorde hath giuen me, *are* as signes and as wonders in Israel, [t] by the Lorde of hostes, which dwelleth in mount Zion.

19 And when they shal say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers, which whisper & murmure, [u] Should not a people enquire at their God? from the [x] liuing to the dead?

20 To the [y] Law, and to the testimonie, if they speake not according to this worde: *it is* because there *is* no [z] light in them.

21 Then he that is afflicted & famished, shall go to and fro in [a] it: and when he shalbe hungry, hee shall euen fret himselfe, [b] and curse his King and his gods, and shall looke vpward.

22 And when hee shall looke to the earth, beholde trouble, and [c] darkenes, vexation *and* anguish, and he *is* driuen to darkenes.

a That thou mayest write in great letters to the intent it may be more easily read.
b Meaning, after the common facion: because all men might reade it.
c Because the thing was of great importance hee tooke these two witnesses, which were of credite with the people, when he set this vp vpon the doore of the temple, albeit Vriah was a flattering hypocrite, 2.King.16.11.
d Meaning, to his wife, and this was done in a vision.
‖ Or, make speede to the spoyle: haste to the praye.
e Before any child be able to speake.
f That is, the army of Assyria.
g Which was a fountaine at the foote of mount Zion, out of the which ran a small riuer through the citie: meaning, that they of Iudah, distrusting their owne power, which was small, desired such power and riches as they sawe in Syria and Israel.
h That is, the Assyrians, which dwell beyond Euphrates.
i It shalbe ready to drowne them.
k He speaketh this to Messiah, or Christ, in whome the faithful were comforted, and who would not suffer his Church to be destroyed vtterly.
l To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.
m To encourage me that I should not shrinke for the infidelitie of this people, & so neglect mine office.
n Consent not ye that are godly, to the league & friendship that this people seeke ẇ strangers & idolaters.
o Meaning, that they should not feare the thing that they feared, which haue no hope in God.
p In putting your trust onely in him, in calling vpon him in aduersitie, patiently looking for his helpe, and fearing to doe any thing contary to his will.
q He wil defend you which are his elect, and reiect all the rest, which is meant of Christ, against whom ẏ Iewes should stumble & fal, Luk.2.34.rom.9.33.1.pet.2.7,8.

r Though all forsake me, yet ye that are mine, keepe my worde sure sealed in your hearts.
s Meaning, them that were willing to heare and obey the word of God whome the world hated, as though they were monsters and not worthy to liue.
t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.
u Answere the wicked thus, Should not Gods people seeke succour only at him?
x That is, wil they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan?
y Seeke remedie in the worde of God where his will is declared.
z They haue no knowledge, but are blinde leaders of the blinde.
a That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God.
b In whome afore they put their trust.
c They shal thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophecie of Christ. 14 The destruction of the ten Tribes for their pride and contempt of God.

YEt [a] the darkenes shall not *be* according to the affliction, [b] that it had when at the first he touched lightly the land of Zebulun and the land of Naphtali, nor afterward *when* he was more grieuous by the way of the sea beyond Iorden in Galile of [c] the Gentiles.

2 The people that [d] walked in darkenes, haue seene a great [e] light: they that dwelled in the land of the shadowe of death, vpon them hath the [f] light shined.

3 Thou hast [g] multiplied the nation, *and* not increased *their* ioye: they haue reioyced before thee according to the ioye in haruest, *and* as men reioyce when they diuide a spoyle.

4 For the [h] yoke of their burthen, and the staffe of their shoulder *and* the rod of their oppressour hast thou broken, as in ẏ day of Midian.

5 Surely euery battell of the warriour *is* with noyse, & with tumbling of garments in blood: but *this* shalbe [i] with burning *and* deuouring of fire.

6 For vnto vs a childe is borne, *and* vnto vs a Sonne is giuen: and the gouernement is vpon

a He comforteth the Church againe after these great threatnings, promising to restore them to great glory in Messiah.
b Wherewith Israel was punished, first by Tiglath-pelesar, which was a light scourge in respect of that which they suffered afterward by Shalmaneser, who caried the Israelites away captiues.
c Where as the Iewes and Gentiles dwelt together by reason of those twentie cities, which Salomon gaue to Hiram.
d Which were captiue in Babylon: and the Prophet speaketh of that thing which should come to passe threescore yeeres after, as though it were now done.
e Meaning, the comfort of their deliuerance.
f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Mat.4.15.16.
g Their number was greater when they went into captiuitie then when they returned, but their ioy was greater at their returne, Hag.2.10.
h Thou gauest them perfit ioy, by deliuering them and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iud.7.22.
i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by the comming of Christ, of whom he prophesieth in the next verse.

his

his shoulder, and he shall call his name Wonder-
full, Counseller, The mightie God, The euerla-
sting [k] Father, the Prince of peace.
7 The increase of *his* gouernement and peace
shall haue none end: he shall sit vpon the throne
of Dauid, and vpon his kingdome, to order it, and
to stablish it with iudgement & with iustice, from
henceforth, *euen* for euer: [l] the zeale of the Lord
of hostes will perfourme this.
8 ¶ The Lord hath sent a worde into Iaakob,
and it hath lighted vpon [m] Israel.
9 And all the people shall knowe, *euen* E-
phraim, and the inhabitant of Samaria, that say in
the pride and presumption of the heart,
10 The [n] brickes are fallen, but we will builde
it with hewen stones: the wilde figge trees are
cut downe, but we will change them into cedars.
11 Neuertheles, the Lord will raise vp the ad-
uersaries of [o] Rezin against him, and ioyne his e-
nemies together.
12 Aram before & the Philistims behinde, and
they shall deuoure Israel with open mouth: *yet*
for all this his wrath is not turned away, but his
hande *is* stretched out still.
13 For ỳ people turneth not vnto him ỳ smi-
teth them, neither do they seeke ỳ Lord of hostes.
14 Therefore wil the Lord cut off from Israel
head and taile, branche and rush in one day.
15 The ancient and the honorable man, he is
the head: and the prophet that teacheth lies, he
is the taile.
16 For the leaders of the people cause them to
erre: and they that are led by them, are deuoured.
17 Therefore shal the Lord haue no pleasure in
their yong men, neither will he haue compassion
of their fatherlesse & of their widowes: for euery
one is an hypocrite and wicked, and euery mouth
speaketh folly: *yet* for all this his wrath is not tur-
ned away, but his hand *is* stretched out still.
18 For wickednesse [p] burneth as a fire: it de-
uoureth the briers and the thornes, and will kindle
in the thicke places of the forest: and they shall
mount vp *like* the lifting vp of smoke.
19 By the wrath of the Lord of hostes shal the
land be darkened, and the people shall be as the
meate of the fire: no man shall [q] spare his brother.
20 And he shall snatch at the right hand, and
be hungrie: and hee shall eate on the left hand,
and shall not be satisfied: euery one shall eate the
[r] flesh of his owne arme.
21 Manasseh Ephraim: and Ephraim Manasseh,
and they both shalbe against Iudah: *yet* for al this
his wrath is not turned away, but his hand *is* stret-
ched out still.

k The author of eternitie, and by whom the Church and euery member thereof shalbe preserued for euer, and haue immortall life.
l His singular loue and care for his elect.
m This is another prophesie against them of Samaria, which were mockers and contemners of Gods promises & menaces.
n We were but weake, when the enemie ouercame vs, but we will make our selues so strong, that we wil neither care for our enemies, nor feare Gods threatnings.
o Rezin King of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.
p Wickednesse as a bellowes kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.
q Though there were no foren enemie, yet they shall destroy one another
r Their greedines shalbe insatiable, so that one brother shal eate vp another, as though he shoulde eate his owne flesh.

CHAP. X.

1 Of wicked lawmakers. 5 God will punish his people by the Assyrians and after destroy them. 21 The remnant of Israel shalbe saued.

WO vnto them that decree wicked decrees,
and [a] write grieuous things,
2 To keepe backe the poore from iudgement,
and to take away the iudgement of the poore of
my people, that widowes may be their pray, and
that they may spoyle the fatherlesse.
3 What will ye doe now in the day of visitati-
on, & of destructiō, which shal come from [b] farre?
to whom will yee flee for helpe? and where wil ye
leaue your [c] glorie?
4 [d] Without mee *euery one* shall fall among
them that are bounde, and they shal fall downe a-
mong the slaine: *yet* for all this his wrath *is* not
turned away, but his hand *is* stretched out still.
5 ¶ O [e] Asshur, the rodde of my wrath: and
the staffe in their hands is mine indignation.
6 I will sende [f] him to a dissembling nation,
and I wil giue him a charge against the people of
my wrath to take the spoyle & to take the pray,
and to tread them vnder feete like the mire in the
streete.
7 But he thinketh not so, neither doeth his
heart esteeme it so; but hee imagineth to destroy
and to cut off not a few nations.
8 For he saith, Are not my princes altogether
Kings?
9 Is not Calno as [g] Carchemish? Is not Ha-
math like Arpad? Is not Samaria as Damascus?
10 Like as mine hand hath founde the king-
domes of the idoles, seeing their idoles *were* aboue
Ierusalem, and aboue Samaria:
11 Shall not I, as I haue done to Samaria, and
to the idoles thereof, so doe to Ierusalem and to
the idoles thereof?
12 ¶ But when the Lorde hath accomplished
[h] all his worke vpon mount Zion and Ierusalem, I
wil visit the fruit of ỳ proude heart [i] of the King
of Asshur, and his glorious and proude lookes,
13 Because he said, By the power of mine owne
hand haue I done it, & by my wisedome, because I
am wise: therefore I haue remoued the borders of
the people, & haue spoiled their treasures, & haue
pulled downe the inhabitants like a valiant man.
14 And mine hand hath founde as a nest the ri-
ches of the people, and as one gathereth egges
that are left, *so* haue I gathered all the earth: and
there was none to moue the wing or to open the
mouth, or to whisper.
15 Shal the [k] axe boast it selfe against him that
heweth therewith? or shall the sawe exalt it selfe
against him that moueth it? as if the rod shoulde
lift vp it selfe against him that taketh it vp, *or* the
staffe should exalt it selfe, *as it were* no wood.
16 Therefore shal the Lord God of hostes send
among his fatte men, leannes, and vnder his glory
he shal kindle a burning, like the burning of fire.
17 And the light of Israel shalbe as a [l] fire, and
the Holy one thereof as a flame, and it shal burne,
and deuoure [m] his thornes & his briers in one day:
18 And shall consume the glory of his forest,
and of his fruitful fields both soule [n] and flesh: and
he shalbe as the [o] fainting of a standard bearer.
19 And the rest of the trees of his forest shalbe
fewe, that a childe may tell them.
20 ¶ And at that day shal the remnant of Isra-
el, & such as are escaped of the house of Iaakob,
stay no more vpon him that smote them, but shall
[p] stay vpon ỳ Lord, the holy one of Israel in truth.
21 The remnant shal returne, *euen* the remnant
of Iaakob vnto the mightie God.
22 For though thy people, O Israel, be as the
sand of the sea, *yet* shall the remnant of them re-
turne. The consumption [q] decreed shall ouerflow
with righteousnesse.
23 For the Lord God of hostes shall make the
consumption, euen [r] determined, in the middes of
all the land.

a Which write and pronounce a wicked sentence to oppresse the poore: meaning that the wicked magistrates, which were the chiefe cause of mischiefe, shoulde be first punished.
b To wit, from Assyria.
c Your riches & autoritie, ỳ they may be safe, & that ye may receiue thē againe.
d Because they haue forsaken me, some shall goe into captiuitie, and the rest shalbe slaine.
e God calleth for the Assyrians to be the executioners of his vengeance.
f That is, the Assyrians against the Iewes, which are but hypocrites; and in this sixt and seuenth verse is declared the difference of the worke of God, and of the wicked in one very thing and acte: for Gods intention is to chastise them for their amendement, and the Assyrians purpose to destroy them to enriche themselues: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is ỳ worke of the deuill.
g Seeing that I haue ouercome, alwell one citie as another, so that none coulde resist, shall Ierusalem be able to escape mine hands?
h When he hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the roddes.
i Meaning, of Saneherib.
k Here we see that no creature is able to doe any thing, but as God appointeth him, and that they are all but his instruments to doe his worke, though the intentions be diuers, as verse 6.
l Meaning, that God is a light to comfort his people and a fire to burne his enemies.
m That is, the Assyrians.
n To wit, body and soule vtterly.
o When the battell is lost, and the standerd taken.
p This is the ende of Gods plagues towards his, to bring them to him and to forsake all trust in others.
q This final nomber which seemed to be consumed, and yet according with righteousnes to Gods decree is saued, shalbe sufficient to fill all the worlde
r God will destroy this land as he hath determined, and after saue a final portion.

24 Therefore

24 Therfore thus saith the Lord God of hostes, O my people, that dwellest in Zion, be not afraid of Asshur: he shal smite thee with a rod, & shal lift vp his staffe against thee after ÿ maner of [s] Egypt.

25 But yet a very litle time, and the wrath shal be consumed, & mine anger in their destruction.

26 And the Lorde of hostes shall raise vp a scourge for him, according to the plague of [t] Midian in ÿ rocke Oreb: and *as* his staffe *was* vpon ÿ [u] Sea, so he will lift it vp after ÿ maner of Egypt.

27 And at that day shall his burden bee taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shalbe destroyed because of [x] the anoynting.

28 He is come [y] to Aiath: he is passed into Migron: at Michmash shall he lay vp his armour.

29 They haue gone ouer the foord: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he will stay at Nob: he shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hostes shal cut off the [z] bough with feare, and they of high stature shalbe cut off, and the hie shalbe humbled.

34 And he shall cut away the thicke places of the forest with yron, and Lebanon shall haue a mightie fall.

s As the Egyptians did punish thee.
t Reade Chap. 9.4.
u When the Israelites passed through by the lifting vp of Moses rod, and the enemies were drowned, Exod. 14.28.
x Because of the promes made to that kingdome, whereby Christes kingdome was prefigured.
y He describeth by what way the Assyrians shoulde come against Ierusalem, to confirme the faithful, when it should come to passe, that as their plague was come so should they be deliuered.
z Feare and destruction shall come vpon Iudah: for the princes and the people shall all be led away captiues.

CHAP. XI.

1 Christ borne of the roote of Ishai. 8 His vertues & kingdome. 6 The fruites of the Gospel. 10 The calling of the Gentiles.

BVt there shall come a [a] rodde foorth of the stocke of Ishai, and a graffe shall growe out of his rootes.

2 And the Spirit of the Lorde shall rest vpon him: the spirite of wisedome and vnderstanding, the Spirite of counsell and strength, the Spirite of knowledge, and of the feare of the Lord,

3 And shall make him prudent in the feare of the Lord: for he shal not iudge after ÿ sight of his eyes, neither reprooue by the hearing of his eares.

4 But with righteousnesse shall he iudge the poore, and with equitie shall he reprooue for the meeke of the earth: and he shall [b] smite the earth with the rod of his mouth, and with the breath of his lippes shall he slay the wicked.

5 And iustice shall be the girdle of his loynes, and faithfulnesse the girdle of his reines.

6 The [c] wolfe also shall dwel with the lambe, and ÿ leopard shall lie with the kid, and the calfe, and the lyon, and the fat beast together, and a litle childe shall leade them.

7 And the kowe and the beare shall feede: their yong ones shall lie together: and the lyon shall eate strawe like the bullocke.

8 And the sucking childe shall play vpon the hole of the aspe, and the wained childe shall put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holines: for the earth shall be full of the knowledge of the Lord, as [d] the waters that couer the sea.

a Because the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ: for as Dauid came out of Ishai a man without dignitie: so Christ shoulde come of a poore carpenters house as out of a dead stocke, Chap. 53.2.
b All these properties can agree to none but onely vnto Christ: for it is he that toucheth the hearts of the faithfull and mortifieth their concupiscences: and to the wicked he is the sauour of death, and to them that shall perish: so that all the world shall be smitten with this rodde, which is his word.
c Men because of their wicked affections are named by the names of beastes, wherein the like affections reigne: but Christ by his Spirit shall reforme them, and worke in them such mutuall charitie, that they shall be like lambes, fauouring and louing one another, and cast off all their cruell affections, Chap. 65.25. d It shalbe in as great abundance as the waters in the sea.

10 And in that day the roote of Ishai, which shall stand vp for a signe vnto the [e] people, the nations shall seeke vnto it, and his [f] rest shal bee glorious.

11 And in the same day shall the Lord *stretche out* his hand againe the seconde time, to possesse the remnant of his people, (which shalbe left) of Asshur, and of Egypt, & of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And hee shall set vp a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the worlde.

13 The hatred also of Ephraim shall depart, & the aduersaries: of Iudah shalbe cut off. Ephraim shal not enuie [h] Iudah, neither shal Iudah vexe Ephraim:

14 But they shal flee vpon the shoulders of the Philistims toward the West: they shal spoile them of the East together: Edom and Moab shal be the stretching out of their hands, and the children of Ammon *in* their obedience.

15 The Lorde also shall vtterly destroy the [i] tongue of the Egyptians sea, and with his mightie wind shall lift vp his hand [k] ouer the riuer, and shall smite him in *his* seuen streames, and cause men to walke *therein* with shooes.

16 And there shalbe a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

ANd thou [a] shalt say in that day, O Lord, I wil praise thee: though thou wast angry with me, thy wrath is turned away & thou comfortest me.

2 Behold, God *is* my [b] saluation: I will trust, & wil not feare: for the Lord God *is* * my strength and song: he also is become my saluation.

3 Therefore with ioy shall yee [c] drawe waters out of the welles of saluation.

4 And yee shall say in that day, * Prayse the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lorde, for he hath done excellent things: this is knowen in all the world.

6 Crie out, and shoute, [d] O inhabitant of Zion: for great *is* the holy one of Israel in the mids of thee.

e He prophecieth of the calling of the Gentiles.
f That is, his Church, which he also calleth his rest, Psal. 132.14.
g For God first deliuered his people out of Egypt, and now promiseth to deliuer them out of their enemies hands as from the Parthians, Persians, Caldeans and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the worlde.
h Here he describeth the consent that shalbe in his Church, and their victorie against their enemies.
i Meaning, a corner of the sea, that entreth into the land, and hath the forme of a tongue.
k To wit, Nilus, the great riuer of Egypt, which entreth into the sea with seuen streames.
a Hee sheweth howe the Church shall praise God, when they are deliuered from their captiuitie.
b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie, and occasion to prayse him for the same.
* Exod. 15.2. psal. 118.14.
c The graces of God shalbe so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is ful. * 1. Chro. 16.8. d Ye that are of the Church.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THe [a] burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the hie mountaine: lift vp the voyce vnto them: wagge the [b] hande, that they may goe into the gates of the nobles.

3 I haue commanded them, that I haue [c] sanctified: and I haue called the mighty to my wrath, *and* them that reioyce in my [d] glory.

a That is, the great calamitie, which was prophecied to come on Babel, as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues, wherewith God would smite the strange nations, (whome they knewe) to declare that God chastised the Israelites as his children, and these other as his enemies: & also that if God spare not these that are ignorant, that they must not thinke strange, if he punish them, which haue knowledge of his Lawe, and keepe it not. b To wit, the Medes and the Persians. c That is, prepared and appointed to execute my iudgements. d Which willingly goe about the worke whereunto I appoint them, but howe the wicked doe this, reade chap. 10.6.

4 The noise of a multitude *is* in ẏ mountaines,
like a great people: a tumultuous voice of ẏ king-
doms of the nations gathered together: the Lord
of hostes numbreth the hoste of the battell.
5 They come from a farre country, from the
end of the heauen: *euen* the Lord with the [e] wea-
pons of his wrath to destroy the whole land.
6 Howle [f] you, for the day of the Lord is at
hand: it shall come as a destroyer from the Al-
mightie.
7 Therefore shal al hands be weakened, and
all mens hearts shall melt,
8 And they shalbe afraid: anguish and sorow
shal take *them*, & they shall haue paine, as a wo-
man that trauaileth: euery one shal be amased at
his neighbour, and their faces *shal be like* [g] flames
of fire.
9 Beholde, the day of the Lorde commeth,
cruel, with wrath and fierce anger to lay the land
waste: and he shall destroy the sinners out of it.
10 For the [h] starres of heauen and the planets
thereof shal not giue their light: the sunne shal be
darkened in his going foorth, and the moone shal
not cause her light to shine.
11 And I wil visite the wickednesse vpon the
[i] world, and their iniquitie vpon the wicked, and
I will cause the arrogancie of the [k] proude to
cease, and will cast downe the pride of tyrants.
12 I wil make a [l] man more precious then fine
gold, euen a mã aboue ẏ wedge of gold of Ophir.
13 Therefore I will shake the heauen, and the
earth shal remoue out of her place in ẏ wrath of
the Lord of hosts, & in ẏ day of his fierce anger.
14 And [m] it shall be as a chased doe, and as a
sheepe that no man taketh vp, euery man shall
turne to his owne people, and flee eche one to
his owne land.
15 Euery one that is founde, shal be striken
through: and whosoeuer ioyneth himselfe, shall
fall by the sword.
16 *Their [n] children also shall be broken in
pieces before their eyes: their houses shalbe spoi-
led, and their wiues rauished.
17 Behold, I will stirre vp the Medes against
them, which shal not regarde siluer, nor be desi-
rous of gold.
18 With bowes also shall they destroy the
children, and shall haue no compassion vpon the
fruit of the wombe, and their eies shall not spare
the children.
19 And Babel the glorie of kingdomes, the
beautie and pride of the Chaldeans, shalbe as the
destruction of God *in Sodom and Gomorah.
20 It shall not be inhabited for euer, neither
shall it be dwelled in from generation to genera-
tion: neither shall the [o] Arabian pitch his tents
there, neither shall the shepeheardes make their
foldes there.
21 But [p] Zijm shal lodge there, and their hou-
ses shalbe ful of Ohim: Ostriches shal dwel there,
and the Satyres shall dance there.
22 And Ijm shal crie in their palaces, and dra-
gons in their pleasant palaces: and the time ther-
of is readie to come, and the dayes thereof shall
not be prolonged.

e The army of the Medes and the Persians against Babylon.
f Ye Babylonians.
g The Babylonians anger, & griefe shalbe so much, that their faces shal burne as fire.
h They that are ouercome, shall thinke that all the powers of heauen & earth are against them, Ezek. 32. 7. Ioel 3. 15. Matth. 24. 29.
i He compareth Babylon to the whole worlde, because they so esteemed themselues by reason of their great empire.
k He noteth the principall vice, whereunto they are most giuen, as are all that abound in wealth.
l He noteth the great slaughter ẏ shalbe, seeing the enemie shall neither for golde, or siluer spare a mans life, as vers. 17.
m Meaning, the power of Babylon with their hired souldiers.
* Psal. 137. 9.
n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.
* Gen. 19. 24. Iere. 50. 40.
o Who vseth to go from country to country to find pasture for their beasts, but there shal they finde none.
p Which were either wilde beasts, or foules, or wicked spirits, whereby Satan deluded man, as by the fairies, goblins, and such like fantasies.

C H A P. XIIII.

1 The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.

FOr [a] the Lorde will haue compassion of Ia-
kob, and will yet chuse Israel, and cause them
to rest in their owne land: and the stranger [b] shal
ioyne himselfe vnto them, and they shall cleaue
to the house of Iaakob.
2 And the people shal receiue them & bring
them to their owne place, and the house of Israel
shall possesse them in the land of the Lorde, for
[c] seruants & handmaids: and they shal take them
prisoners, whose captiues they were, and haue rule
ouer their oppressours.
3 ¶ And in that day when the Lord shal giue
thee rest from thy sorrowe, and from thy feare,
and from the sore bondage, wherein thou diddest
serue,
4 Then shalt thou take vp this prouerbe a-
gainst the King of Babel, and say, How hath the
oppressor ceased? & ẏ gold-thirsty *Babel* rested?
5 The Lorde hath broken the rodde of the
wicked, *and* the scepter of the rulers:
6 Which smote the people in anger with a
continuall plague, *and* ruled the nations in wrath:
if any were persecuted, he did [d] not let.
7 The whole world is at [e] rest *and* is quiet:
they sing for ioy.
8 Also the firre trees reioyced of thee, *and*
the cedars of Lebanon, *saying*, Since thou art
laide downe, no hewer came vp against vs.
9 Hel beneath is moued for thee to [f] meete
thee at thy comming, raising vp the dead for
thee, *euen* all the princes of the earth, and hath
raised from their thrones all the Kings of the na-
tions.
10 All they shall crie, and say vnto thee, Art
thou become weake also as we? art thou become
like vnto vs?
11 Thy pomp is brought down to the graue,
and the sound of thy violes: the worme [g] is spread
vnder thee, and the wormes couer thee.
12 How art thou fallen from heauen, O [h] Lu-
cifer, sonne of the morning? *and* cutte downe to
the ground, which diddest cast lottes vpon the
nations?
13 Yet thou saydest in thine heart, I will as-
cend into heauen, and exalt my throne aboue
beside the starres of God: I will sitte also vpon
the mount of the Congregation in the sides of
the [i] North.
14 I will ascend aboue the height of the
cloudes, *and* I will be like the most high.
15 But thou shalt be brought downe to the
graue, to the sides of the pit.
16 They that see thee, shal [k] looke vpon thee
and consider thee, *saying*, Is this the man that
made the earth to tremble, *and* that did shake the
kingdomes?
17 He made the worlde as a wildernesse, and
destroyed the cities thereof, *and* opened not [l] the
house of his prisoners.
18 All the Kings of the nations, *euen* they all
sleepe in glorie, euery one in his owne house.
19 But thou art [m] cast out of thy graue like an
abominable branch: *like* the rayment of those
that are slaine, *and* thrust thorow with a sworde,
which goe downe to the stones of the pit, as a
carkeise troden vnder feete.
20 Thou shalt not be ioyned with them in the

a Hee sheweth why God wil haste to destroy his enemies: to wit, because he will deliuer his Church.
b Meaning, that the Gentiles shall be ioyned with the Church and worship God.
c Signifying, that the Iewes should be superiors to the Gentiles, and that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby all are brought to the subiection of Christ, 2. Corinth. 10. 5.
d That is, hee suffered all violence and iniuries to be done.
e Meaning, that when tyrants reigne, there can be no rest nor quietnesse, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.
f As though they feared, lest thou shouldest trouble the dead, as thou diddest the liuing: and here he derideth the proud tyrannie of the wicked, which knowe not that all creatures wish their destruction that they may reioyce.
g In stead of thy costly carpets and couerings.
h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre that goeth before the sunne, is called Lucifer, to whome Nebuchad-nezzar is compared.
i Meaning, Ierusalem, whereof the Temple was on the Northside, as Psalme 48. 2. whereby he meaneth that tyrants fight against God when they persecute his Church and would set themselues in his place.
k In marueiling at thee.
l To let them at libertie: noting his crueltie.
m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

graue,

graue, because thou hast destroyed thine owne
lande, *and* slaine thy people: the seede of the
wicked shal not be renowmed for euer.
21 [n] Prepare a slaughter for his children, for
the iniquitie of their fathers: let them not rise vp
nor possesse the land, nor fil the face of the world
with enemies.
22 ¶ For I wil rise vp against them (saieth
the Lord of hosts) and wil cut off from Babel the
name and the remnant and the sonne, and the ne-
phew, saith the Lord:
23 And I will make it a possession to the
‖ hedgehog, and pooles of water, and I wil sweep
it with the besome of destruction, saith the Lorde
of hostes.
24 The Lorde of hostes hath sworne, saying,
Surely like as I haue purposed, so shall it come to
passe, and as I haue consulted, it shall stand:
25 [o] That I wil breake to pieces Asshur in my
land, and vpon my mountaines will I treade him
vnder foote: so that his yoke shall depart from
[p] them, and his burden shall be taken from off
their shoulder.
26 This is the counsell that is consulted vpon
the whole worlde, and this is the hand stretched
out ouer all the nations.
27 Because the Lord of hostes hath determi-
ned it, and who shall disanul it? and his hande is
stretched out, and who shal turne it away?
28 ¶ In the yeere that king Ahaz dyed, was
this [q] burden.
29 Reioyce not, (thou whole [r] Palestina) be-
cause the rod of him ỳ did beat thee, is broken: for
out of the serpents root shal come forth a cocka-
trise, & the fruit therof *shalbe* a firy flying serpẽt.
30 For the [s] first borne of the poore shall be
fed, and the needie shall lie downe in safety: and
I wil kill thy roote with famine, and [t] it shall slay
thy remnant.
31 Howle, O gate, crie, O citie: thou whole
land of Palestina art dissolued, for there shall
come from the [u] North a smoke, and none *shalbe*
[x] alone, at his time appointed.
32 What shal then one answere ỳ the messen-
gers of ỳ Gentiles? That the Lord hath stablished
[z] Zion, and the poore of his people shal trust in it.

n He calleth to the Medes & Persians, and all those that should execute Gods vengeance.

‖ *Or, tortois.*

o As I haue begun to destroy the Assyrians in Saneherib, so will I continue, and destroy them wholy, when I shall deliuer you from Babylon.

p From the Iewes.

q Reade Chap. 13.1.

r He willeth the Philistims not to reioyce because the Iewes are diminished in their power: for their strength shal be greater then euer it was.

s The Israelites, which were brought to most extreme miserie.

t To wit, my people.

u That is, from the Iewes, or Assyrians: for they were both North from Palestina.

x But they shall be all readie, and ioyne together.

y Which shall come to enquire of the state of the Church.

z They shall answere, ỳ the Lord doeth defend his Church, and them that ioyne themselues thereunto.

CHAP. XV.

A prophecie against Moab.

The [a] burden of Moab. Surely [b] Ar of Moab
was destroyed, *and* brought to silence in a
night: surely Kir of Moab was destroyed, *and*
brought to silence in a night.
2 [c] He shall go vp to the temple, & to Dibon
to the hie places to weepe: for [d] Nebo and for
Medeba shal Moab howle: vpon al [e] their heads
shalbe baldnesse, and euery beard shauen.
3 In their streetes shall they be girded with
sackecloth: on the toppes of their houses, and in
their streetes euery one shall howle, *and* come
downe with weeping.
4 And Heshbon shal crie, and Elealeh: their
voyce shall bee heard vnto Iahaz: therefore the
warriers of Moab shall showt: the soule of euerie
one shall lament in himselfe.
5 Mine [f] heart shall crie for Moab: his fugi-
tiues *shal flee* vnto Zoar [g] an heiffer of three yere
olde: for they shall goe vp with weeping by the

a Read chap. 13.1.

b The chiefe citie, whereby the whole countrey was meant.

c The Moabites shall flee to their idoles for succour, but it shall be too late.

d Which were cities of Moab.

e For as in the West partes the people vsed to let their haire growe long, when they mourned, so in the East parts they cut it off.

f The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God that should come vpon them. g Meaning, that it was a citie that euer liued in pleasure, and neuer felt sorowe.

mounting vp of Luhith: and by the way of Ho-
ronaim they [h] shall raise vp a crie of destruction.
6 For the waters of Nimrim shalbe dried vp:
therefore the grasse is withered, the herbs consu-
med, *and* there was no greene herbe.
7 Therefore what *euery man* hath left, and
their substance shal they beare to the [i] brooke of
the willowes.
8 For the crie went round about the borders
of Moab: *and* the howling thereof vnto Eglaim,
and the skriking thereof vnto Beer Elim.
9 Because the waters of Dimon shall be full
[k] of blood: for I will bring more vpon Dimon,
euen lyons [l] vpon him that escapeth of Moab,
and to the remnant of the land.

h He describeth the miserable dissipation and flight of the Moabites.

i To hide themselues, and their goods there.

k Of them that are slaine.

l So that by no means they should escape the hand of God: thus wil God punish ỳ enemies of his Church.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

Send [a] yee a lambe to the ruler of the worlde
from the rocke of the wildernesse, vnto the
mountaine of the daughter Zion.
2 For it shalbe as a birde that [b] flieth, and a
nest forsaken: the daughters of Moab shall be at
the foordes of Arnon.
3 Gather a cou͂sel, execute iudgement: [c] make
thy shadow as the night in the midday: hide them
that are chased out: bewray not him that is fled.
4 Let my banished dwel with thee: Moab be
thou their couert from the face of the destroyer:
for the extortioner [d] shall ende: the destroyer
shalbe consumed, *and* the oppressour shall cease
out of the land.
5 And in mercy shal the throne be prepared,
[e] and he shall sit vpon it in stedfastnesse, in the
tabernacle of Dauid, iudging, and seeking iudge-
ment, and hasting iustice.
6 We haue heard of the pride of Moab (hee
is very proud) *euen* his pride, and his arrogancie,
and his indignation, *but* his [f] lies *shal* not *be* so.
7 Therefore shall Moab howle vnto Moab:
euery one shall howle: for ỳ foundations of Kir-
hareseth shal ye mourne, yet they shalbe [g] striken.
8 For ỳ vineyards of Heshbon are cut down,
and the vine of Sibmah: [h] the lordes of the hea-
then haue broken the principall vines thereof:
they are come vnto [i] Iaazer: they wandred in the
wildernesse: her goodly branches stretched out
themselues, *and* went ouer the sea.
9 Therefore wil [k] I weepe with the weeping
of Iaazer, & of the vine of Sibmah, O Heshbon:
and Elealeh, I will make thee drunke with my
teares, because vpon thy summer fruits, and vpon
thy haruest [l] a showting is fallen.
10 And gladnes is taken away, and ioy out of
the plentifull field: and in the vineyardes shal be
no singing nor showting for ioy: the treader shal
not tread wine in the wine presses: I haue caused
the reioycing to cease.
11 Wherefore, my [m] bowels shal sound like an
harpe for Moab, and mine inward partes for Ker-
haresh.
12 And when it shal appeare that Moab shal
be wearie of his hie places, then shall he come to
his [n] temple to pray, but he shall not preuaile.
13 This is the worde that the Lorde hath spo-
ken against Moab since that time.
14 And now the Lorde hath spoken, saying,

a That is, offer a sacrifice: whereby he derideth their long delay which would not appear when the Lord called them, shewing them that it is now too late, seeing the vengeance of God is vpon them.

b There is no remedie, but you must flie.

c Hee sheweth what Moab should haue done, when Israel their neighbour was in affliction, to whom because they would giue no shadowe nor comfort, they are now left comfortlesse.

d The Assyrians shall oppresse the Israelites, but for a while.

e Meaning Christ.

f Their vaine confidence, and proud bragges shall deceiue them, as Ier. 48.2.

g For all your mourning, yet the citie shalbe destroyed, euen vnto the foundations.

h That is, the Assyrians, and other enemies.

i Meaning, that the countrey of Moab was now destroyed, & al the precious things thereof were caried into the borders, yea into other countries, and ouer the sea.

k He sheweth that their plague was so great, that it would haue moued any man to lament with them, as Psal. 141.5.

l The enemies are come vpon thee, and shoute for ioy, when they carry thy commodities from thee, as Ierem. 48.33. m For very sorrowe and compassion. n They shall vse al meanes to seeke help of their idoles and al in vaine: for Chamos their great god shall not be able to helpe them.

14 o In three yeeres, as the yeeres of a p hireling, and the glorie of Moab shall be contemned, in all the great multitude, and the remnant shalbe very small and feeble.

o He appointed a certaine time to punish the enemies in.
p Who will obserue iustly the time for the which he is hired, and serue no longer, but will euer long for it.

CHAP. XVII.

1 A prophecie of the destruction of Damascus and Ephraim. 7 Calamitie moueth to repentance.

1 The a burden of b Damascus. Behold, Damascus is taken away from being a citie, for it
shall be a ruinous heape.
2 The cities of c Aroer shall be forsaken: they shalbe for the flockes: for they shal lye there, and none shall make them afraide.
3 The munition also shall cease from d Ephraim, and the kingdome from Damascus, and the remnant of Aram shalbe as the e glorie of the children of Israel, saith the Lord of hostes.
4 And in that day the glorie of f Iaakob shall be impouerished, and the fatnes of his flesh shall be made leane.
5 And it shall be as when the haruest man gathereth g the corne, and reapeth the eares with his arme, and he shalbe as hee that gathereth the eares in the valley of h Rephaim.
6 Yet a gathering of grapes shall i be left in it, as the shaking of an oliue tree, two or three beries are in the top of the vpmost boughes, & foure or fiue in the hie branches of the fruite thereof, saieth the Lord God of Israel.
7 At that day shal a man looke to his k maker, and his eies shal looke to the holy one of Israel.
8 And hee shall not looke to the altars, the workes of his owne hands, neither shall he looke to those things, which his own fingers haue made, as groues and images.
9 In that day shall the cities of their strength be as the forsaking of boughes & branches, which l they did forsake, because of the children of Israel, and there shalbe desolation.
10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange m vine branches:
11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy seede to florish: but the haruest shall bee gone in the day n of possession, and there shalbe desperate sorrowe.
12 o Ah, the multitude of many people, they shall make a sounde like the noyse of the sea: for the noyse of the people shall make a sounde like the noyse of mightie waters.
13 The people shall make a sounde like the noyse of many waters: but God shal p rebuke them, and they shall flee farre off, and shalbe chased as the chaffe of the mountaines before the winde, and as a rolling thing before the whirlewinde.
14 And loe, in the euening there is q trouble: but afore y morning it is gone. This is y portion of them that spoyle vs, & the lot of them that rob vs.

a Reade Chap. 13.1.
b The chiefe citie of Syria.
c It was a countrey of Syria by the riuer Arnon.
d It seemeth that the Prophet would comfort the Church in declaring the destruction of these two Kings, of Syria and Israel, when as they had conspired the ouerthrow of Iudah.
e The ten Tribes gloried in their multitude, and alliance with other nations: therefore he saith that they shall be brought downe and the Syrians also.
f Meaning, of the ten tribes, which boasted themselues of their nobilitie prosperitie, strength and multitude.
g As the abundance of corne doeth not feare the haruest men that shoulde cut it downe: no more shall the multitude of Israel make the enemies to shrinke, whom God shall appoint to destroy them.
h Which valley was plentifull and fertile.
i Because God would haue his couenant stable, he promiseth to reserue some of this people and to bring them to repentance.
k Hee sheweth that Gods corrections euer bring forth some fruite, and cause his to turne from their sinnes to humble themselues to him.
l As the Canaanites left their cities, when God did place the Israelites there, so the enemie of Israel shall no more be able to defend their inhabitants, then bushes, when God shall send the enemie to plague them. m Which are excellent, and brought out of other countries. n As the Lord threatneth the wicked in his Law, Leuit. 26.16. o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in nomber, and gathered of many nations. p He addeth this for the consolation of the faithfull, which ... Israel. q He compareth the enemies the Assyrians to a tempest, which ... ouer night, and in the morning is gone.

CHAP. XVIII.

2 Of the enemies of the Church. 7 And of the vocation of the Gentiles.

1 Oh, the a lande shadowing with wings, which is beyond the riuers of Ethiopia,
2 Sending ambassadours by the Sea, euen in vessels of b reedes vpon the waters, saying, c Go, ye swift messengers, to a nation that is scattered abroade, and spoyled, vnto a terrible d people from their beginning euen hitherto: a nation by litle and litle, euen troden vnder foote, whose land the floods haue spoyled.
3 All yee the inhabitants of the world and dwellers in the earth, shall see when f hee setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shal heare.
4 For so the Lord saide vnto me, I will g rest and beholde in my tabernacle, as h the heate drying vp the raine, and as a cloude of dewe in the heate of haruest.
5 For afore the haruest when the floure is finished, and the fruite is riping in the floure, then he shall cut downe the branches with hookes, and shal take away, and cut off the boughes:
6 They shal be left together vnto the foules of the mountaines, & to the i beastes of the earth: for the foule shal summer vpon it, and euery beast of the earth shal winter vpon it.
7 At that time shall a k present be brought vnto the Lord of hostes, (a people that is scattered abroade, and spoyled, & of a terrible people from their beginning hitherto, a nation, by litle and litle euen troden vnder foote, whose land the riuers haue spoyled) to the place of the Name of the Lord of hostes, euen the mount Zion.

a Hee meaneth y part of Ethiopia, which lyeth towarde the Sea, which was so full of shippes, that the sayles (which he compareth to wings) seemed to shadow the sea.
b Which in those countreyes were great: insomuch as they made ships of them for swiftnesse.
c This may be taken that they sent other to comfort the Iewes, and to promise them helpe against their enemies, and so the Lord did threaten to take away their strength that the Iewes should not trust therein: or that they did sollicite the Egyptians, and promised them aide to goe against Iudah.
d To wit, the Iewes, who because of Gods plagues made all other nations afraide of the like, as God threatned, Deut. 28.37.

e Meaning, the Assyrians, as chap. 8.7. f When the Lorde prepareth to fight against the Ethiopians. g I will stay a while from punishing the wicked. h Which two seasons are most profitable for the riping of fruites: whereby hee meaneth, that he will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off. i Not onely men shall contemne them, but the bruit beastes. k Meaning, that God will pitie his Church, and receiue that little remnant as an offering vnto himselfe.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

1 The a burden of Egypt. Behold, the Lord b rideth vpon a swift cloude, and shal come into Egypt, and the idoles of Egypt shal be moued at his presence, and the heart of Egypt shal melt in the mids of her.
2 And I will set the Egyptians against the Egyptians: so euery one shal c fight against his brother, and euery one against his neighbour, citie against citie, and kingdome against kingdome.
3 And the d spirite of Egypt shal fayle in the middes of her, and I wil destroy their counsel, and they shall seeke at the idoles, and at the sorcerers, and at them that haue spirits of diuination, and at the soothsayers.
4 And I will deliuer the Egyptians into the hand of the cruell lords, and a mightie King shal rule ouer them, saith the Lord God of hostes.
5 Then the waters of the sea shal e faile, and the riuers shal be dryed vp, and wasted.
6 And the riuers f shall goe farre away: the riuers of defence shalbe emptied and dried vp: the reedes and flagges shall be cut downe.

a Reade chap. 13.1.
b Because the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, and in the valiantnesse of their men, the Lord sheweth that he will come ouer all their munitions in this swift cloude, and that their idoles shall tremble at his comming, and their mens hearts shall faint.
c As he caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chron. 20.23.

d Meaning, their pollicie, and wisedome. e Hee sheweth that the Sea and Nilus their great riuer, whereby they thought themselues most sure, should not be able to defende them from his anger, but that he would send ... among them, that shoulde keepe them vnder ... f ... by seuen streames, as though they were so many riuers.

7 The

g The Ebrewe words is mouth, whereby they meane the spring, out of the which the water gusheth as out of a mouth.
h The Scriptures vse to describe the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countries are enriched.
i Called also Tanes, a famous citie vpon Nilus.
k He noteth the flatterers of Pharaoh: who persuaded the king that he was wise, and noble, and that his house was most ancient, and so he flattered himselfe, saying, I am wise.
l Or Memphis, others Alexandria, and now called the great Caira.
m The principal vpholders thereof are the chiefest cause of their destruction.
n For the spirite of wisedome he hath made them drunken and giddie with the spirit of errour.
o Neither ỹ great nor the small, the strong nor the weake.
p Considering that through their occasion the Iewes made not God their defence but put their trust in them, & were therfore now punished, they shall feare least ỹ like light vpon them.
q Shall make one confession of faith with the people of God: by the speache of Canaan, meaning the language, wherin God was then serued.
r Shall renounce their superstitions, & protest to serue God aright.
s Meaning, of sixe cities fiue should serue God, and the sixt remaine in their wickednesses and so of the sixt

7 The grasse in the riuer, *and* at the g head of
the riuers, and all that groweth by the riuer shall
wither, *and* be driuen away, and be no more.
8 The fishers also shall h mourne, and all they
that cast angle into the riuer, shall lament, & they
that spred their net vpon the waters, shall be
weakened.
9 Moreouer, they that worke in flaxe of diuers
sortes, shalbe confounded, & they ỹ weaue nettes.
10 For their nettes shalbe broken, and al they,
that make pondes, *shalbe* heauy in heart.
11 Surely the princes of i Zoan *are* fooles: the
counsell of the wise counsellers of Pharaoh is be-
come foolish: how say ye vnto Pharaoh, I k am
the sonne of the wise? I am the sonne of the anci-
ent Kings?
12 Where are nowe thy wise men, that they
may tell thee, or may knowe what the Lorde of
hostes hath determined against Egypt?
13 The princes of Zoan are become fooles: the
princes of l Noph are deceiued, they haue decei-
ued Egypt, *euen* the m corners of ỹ tribes thereof.
14 The Lord hath mingled among them the
spirite n of errours: and they haue caused Egypt
to erre in euery worke thereof, as a drunken man
erreth in his vomite.
15 Neither shal there be any worke in Egypt,
which the head may o do, nor the taile, the branch
nor the rush.
16 In that day shall Egypt be like vnto wo-
men: for it shalbe afraide and feare because of the
mouing of the hand of the Lorde of hostes, which
he shaketh ouer it.
17 And the land of Iudah shall be a feare p vn-
to Egypt: euery one that maketh mention of it,
shalbe afraid thereat, because of the counsel of the
Lord of hosts, which he hath determined vpon it.
18 In that day shall fiue cities in the lande of
Egypt q speake the language of Canaan, and shal
r sweare by the Lord of hostes: one shal be called
the citie of s destruction.
19 In that day shall the altar of the Lorde be
in the mids of the land of Egypt, and t a pillar by
the border thereof vnto the Lord.
20 And it shalbe for a signe and for a witnesse
vnto the Lord of hostes in the land of Egypt: for
they shall crie vnto the Lorde, because of the op-
pressers, and he shal send them u a Sauiour and a
great man, and shall deliuer them.
21 And the Lord shalbe knowen of the Egyp-
tians, and the Egyptians shal knowe the Lorde in
that day, and do x sacrifice and oblation, and shal
vowe vowes vnto the Lord, and performe *them.*
22 So the Lord shall smite Egypt, he shal smite
and heale it: for he shal returne vnto the Lord, &
he shalbe intreated of them, and shall heale them.
23 In that day shal there be a path from ỹ E-
gypt to Asshur, and Asshur shal come into Egypt,
and Egypt into Asshur: so the Egyptians shall
worship with Asshur.
24 In that day shall Israel be the third with
Egypt and Asshur, *euen* a blessing in the middes
of the land.
25 For the Lord of hostes shall blesse it, saying,
Blessed *be* my people Egypt and Asshur, the worke
of mine hands, and Israel mine inheritance.

CHAP. XX.

2 *The three yeeres captiuitie of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.*

IN the yeere that a Tartan came to b Ashdod,
(when c Sargon King of Asshur sent him) and
had fought against Ashdod, and taken it,
2 At the same time spake the Lord by the hand
of Isaiah the sonne of Amoz, saying, Go, and loose
the d sackecloth from thy loynes, and put off thy
shooe from thy foote. And he did so, walking na-
ked and barefoote.
3 And the Lord saide, Like as my seruant Isai-
ah hath walked naked, & barefoote three yeeres,
as a signe and wonder vpon Egypt, and Ethiopia,
4 So shall the King of Asshur take away the
captiuitie of Egypt, and the captiuitie of Ethiopia,
both yong men & old men, naked & barefoot, with
their buttockes vncouered, to ỹ shame of Egypt.
5 And they shal feare, and be ashamed of e E-
thiopia their expectation, & of Egypt f their glory.
6 Then shal the inhabitant of this g yle say in
that day, Behold, such is our expectation, whither
we fledde for helpe to be deliuered from the King
of Asshur, and howe shal we be deliuered?

CHAP. XXI.

1 *Of the destruction of Babylon by the Persians and Medes.* 11 *The ruine of Idumea,* 13 *And of Arabia.*

THe burden of the a desert Sea. As the whirle-
windes in the South vse to passe from the wil-
dernesse, *so* shal it b come from the horrible land.
2 A grieuous vision was shewed vnto me, The
c transgressour *against* a transgressour, and the de-
stroyer *against* a destroyer. Go vp d Elam, besiege
Media: I haue caused all the mourning e thereof
to cease.
3 Therefore are my f loynes filled with sorrow:
sorowes haue taken me as the sorowes of a wo-
man that trauaileth: I was bowed downe when I
heard it, *and* I was amased when I sawe it.
4 Mine heart failed: fearefulnes troubled me:
the night g of my pleasures hath he turned into
feare vnto me.
5 Prepare thou ỹ table: watch in ỹ watch towre:
eate, drinke: h arise, ye princes, anoynt the shield.
6 For thus hath the i Lord said vnto me, Go,
set a watchman, to tel what he seeth.
7 And hee sawe a charet with two horsemen:
k a charet of an asse, *and* a charet of a camel: and
he heatkened *and* tooke diligent heede.
8 And he cryed, A l lyon: my lorde, I stande
continually vpon the watch towre in the day
time, and I am set in my watch euery night:
9 And beholde, this mans charet commeth
with two horsemen. And m he answered and saide,
* Babel is fallen: it is fallen, and all the images of
her gods hath he broken vnto the ground.
10 O n my threshing, and the † corne of my
floore. That which I haue heard of the Lorde of
hostes, the God of Israel, haue I shewed vnto you.
11 ¶ The burden of o Dumah. He calleth vnto

a Who was captaine of Saneharib, 2.King.18.17.
b A citie of the Philistims.
c The Ebrewes write that Sanecherib was so called.
d Which signifieth that the Prophet didlament the miserie that he sawe prepared, before the three yeeres that hee went naked and barefooted.
e In whose aide they trusted.
f Of whome they boasted, & gloried.
g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.
a On the sea side betweene Iudea, and Caldea, was wildernes, whereby he meaneth Caldea.
b That is, the ruine of Babylon by the Medes, and Persians.
c The Assyrians, & Caldeans, which had destroyed other nations, shall be ouercome of the Medes & Persians, and this he prophecied an hundreth yeere before it came to passe.
d By Elam, he meaneth the Persians.
e Because they shall finde no succour, they shall mourne no more, or, I haue caused them to cease mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He prophecieth the death of Belshazzar, as Dan. 5. 30. who in ỹ midst of his pleasures was destroyed.

part there should be but one lost. t there shalbe euident signes and tokens, that Gods religion is there: which maner of speach is taken of the Patriarkes, & ancient times, when God had not as yet appointed the place and full maner howe he would be worshipped. u This declareth that this prophecie shoulde be accomplished in the time of Christ. x By these ceremonies he comprehendeth the spirituall seruice vnder Christ. y By these two natiōs, which were then chiefe enemies of ỹ Church he sheweth ỹ the Gentiles, & the Iewes should be ioyned together in one faith & religion, & should be al one fold vnder Christ their shepheard.

h Whiles they are eating and drinking, they shalbe commanded to run to their weapons. i To wit, in a vision by the spirit of prophecie. k Meaning, charets of men of warre, and others that caried the baggage. l Meaning Darius, which ouercame Babylon. m The watchman, whom Isaiah set vp, tolde him who came toward Babylon, & the Angel declared that it should be destroyed: all this was done in a vision. *Iere. 51.8. reuel. 14.8. n Meaning, Babylon. † Eb. sonne. o Which was a citie of the Ishmaelites, and was [illegible] of Dumah, Gene. 25.14.

me

me out of Seir, Watchman, what was in the
night? Watchman, what was in the night?
12 The watchman said, The q morning com-
meth, and also the night, If yee wil aske, enquire:
returne *and* come.
13 ¶ The burden against Arabia, In r the fo-
rest of Arabia shal ye tarie all night, *euen* in the
wayes of Dedanim.
14 O inhabitants of the land of Tema, bring
foorth s water to meete the thirstie, *and* preuent
him that fleeth with his bread.
15 For they flee from the drawen swords, *euen*
from the drawen sword, & from the bent bowe,
and from the grieuousnesse of warre.
16 For thus hath the Lord said vnto me, Yet
a yeere t according to the yeres of an u hireling,
and all the glorie of Kedar shal faile.
17 And the residue of the number of y strong
archers of the sonnes of x Kedar shall be few: for
the Lord God of Israel hath spoken it.

p A mountaine of the Idumeans.
q He describeth the vnquietnes of the people of Dumah, who were night and day in feare of their enemies, and euer ran to and fro to enquire newes.
r For feare, the Arabians shall flee into the woods, and he appointeth what way they shall take.
s Signifying, that for feare they shall not tarie to eate or drinke.
t He appointeth them respit for one yere only, and then they should be destroyed.
u Reade Chap. 16, 14.
x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, hee teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 *Hee prophecieth of the destruction of Ierusalem by Nebu-chad-nezzar.* 15 *A threatning against Shebna,* 20 *To whose office Eliakim is preferred.*

THe burden of the a valley of vision. What
b aileth thee now that thou art wholy gone
vp vnto the house toppes?
2 Thou that art full of c noise, a citie ful of
brute, a ioyous citie: thy slaine men shall not *be*
slaine d with sword, nor die in battell.
3 All thy princes shal flee together from the
bowe: they shalbe e bound: al that shalbe found
in thee, shal be bound together, which haue fled
from f farre.
4 Therfore said I, Turne away from me: I wil
weepe g bitterly, labour not to comfort mee for
the destruction of the daughter of my people.
5 For *it is* a day of trouble, and of ruine, and
of perplexitie by the Lorde God of hostes in the
valley of vision, breaking downe the citie: and a
h crying vnto the mountaines.
6 ¶ And Elam i bare the quiuer in a mans
charet with horsemen, and Kir vncouered the shield.
7 And thy chiefe valleis were full of charets,
and the horsemen set themselues in aray against
the gate.
8 And hee discouered the k couering of Iu-
dah: and thou diddest looke in that day to the
armour of the house of the forest.
9 And yee haue seene l the breaches of the
citie of Dauid: for they were many, and ye ga-
thered the waters of the lower poole.
10 And yee numbred the houses m of Ierusa-
lem, and the houses haue yee broken downe to
fortifie the wall.
11 And haue also made a ditch betweene the
two walles, for the n waters of the old poole, and
haue not looked vnto the maker o therof, neither
had respect vnto him that formed it of olde.

a Meaning, Iudea, which was compassed about with mountaines, and was called the valley of visions, because of the Prophets, which were alwayes there, whom they named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to the house toppes for feare of their enemies.
c Which wast wont to be ful of people and ioy.
d But for hunger.
e And led into captiuitie.
f Which haue fled from other places to Ierusalem for succour.
g Hee sheweth what is the duetie of the godly, when Gods plagues hang ouer the Church, & specially of the ministers, Iere. 9. 1.
h That is, the shoutes of the enemies whom God had appointed to destroy the citie.
i He putteth them in mind how God deliuered them once from Saneherib, who broght the Persians and Cyrenians with him, that they might by returning to God auoyde that great plague which they should els suffer by Nebuchad-nezar.
k The secret place where the armour was: to wit, in the house of the forest, 1. King 7. 2.
l Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole city and the citie of Dauid which was within the compasse of the other.
m Either to pull downe such as might hurt, or else to know what men they were able to make.
n To prouide if neede should be of water.
o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God.

12 And in that day did the Lord God of hosts
call vnto weeping and mourning, and to baldnes
and girding with sackecloth.
13 And behold, ioy and gladnes, slaying oxen
and killing sheepe, eating flesh, & drinking wine,
p eating and drinking: for to morow we shal die.
14 And it was declared in the eares of the Lord
of hostes. Surely this iniquitie shal not be purged
from you, till ye die, saith the Lord God of hosts.
15 Thus saith the Lord God of hostes, Goe,
get thee to that q treasurer, to Shebna, the ste-
ward of the house, *and say,*
16 What hast thou to doe here? and whome
hast thou r here? that thou shouldest here hewe
thee out a sepulchre, as he that heweth out his se-
pulchre in an hie place, or that graueth an habita-
tion s for himselfe in a rocke?
17 Beholde, the Lord will carrie thee away
with a great captiuitie, and wil surely couer thee.
18 Hee will surely rolle *and* turne thee like a
ball in a large countrey: there shalt thou die, and
there the charets of thy glorie *shalbe* the t shame
of thy lords house.
19 And I will driue thee from thy station,
and out of thy dwelling will he destroy thee.
20 And in that day will I u call my seruant
Eliakim the sonne of Hilkiah,
21 And with thy garments will I clothe him,
and with thy girdle will I strengthen him: thy
power also will I commit into his hand, and hee
shalbe a father of the inhabitants of Ierusalem,
and of the house of Iudah.
22 And the x key of the house of Dauid wil I
lay vpon his shoulder: so hee shall open, and no
man shal shut: & he shal shut, & no man shal open.
23 And I will fasten him as a y naile in a sure
place, and he shalbe for the throne of glorie to
his fathers house.
24 And they shall hang vpon him al the glo-
rie of his fathers house, *euen* of the nephews and
posteritie z all smal vessels, from the vessels of the
cuppes, euen to all the instruments of musike.
25 In that day, saith the Lord of hostes, shal the
a naile, that is fastened in the sure place, depart &
shalbe broken, & fall: & the burden that was vpon
it, shalbe cut off: for the Lord hath spoken it.

p In steade of repentance ye were ioyfull and made great cheere, contemning the admonitions of the Prophets, saying, Let vs eate and drink: for our Prophets say, that we shal die to morow.
q Because the Ebrew word doeth also signifie one that doth nourish and cherish, there are of the learned that thinke, that this wicked man did nourish secret friendship with the Assyrians & Egyptians, to betray the Church, & to prouide for himselfe against al dangers in the meane season he packt craftily & gate of the best offices into his hand vnder Hezekiah, euer aspiring to the highest.
r Meaning, that he was a stranger and came vp of nothing.
s Whereas hee thought to make his name immortall by his famous sepulchre, he died most miserably among the Assyrians.
t Signifying, that whatsoeuer dignitie the wicked attaine vnto, at length it will turne to the shame of those Princes, by whom they are preferred.
u To be steward againe, out of the which office he had bene put by the craft of Shebna.
x I will commit vnto him the full charge and gouernement of the Kings house.
y I will establish him and confirme him in his office: of this phrase reade Ezra. 9. 9.
z Meaning, that both small and great that shall come of Eliakim, shall haue praise and glorie by this faithful officer.
a He meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

1 *A prophesie against Tyrus.* 17 *A promise that it shall be restored.*

THe a burden of Tyrus. Howle, ye shippes of
b Tarshish: for c it is destroied, so that there is
none house: none shall come from the lande of
d Chittim: it is e reueiled vnto them.
2 Be still, ye that dwell in the yles: the mar-
chants of Zidon, *and* such as passe ouer the sea,
haue f replenished thee.
3 The g seede of Nilus *growing* by the abun-
dance of waters, *and* the haruest of the riuer *was*
her reuenues, and she was a marte of the nations.
4 Be ashamed, thou Zidon: for the h sea hath
spoken, *euen* the strength of the sea, saying, I haue
not i trauelled, nor brought forth childre, neither

a Reade chap. 13. 1.
b Yee of Cilicia that come thither for marchandise.
c Tyrus is destroyed by Nebuchad-nezzar.
d By Chittim they meant all the yles and countries Westward from Palestina.
e All men know of this destruction.
f Haue haunted thee, and enriched thee.
g Meaning the corne of Egypt, which was fedde by the ouerflowing of Nilus.
h That is, Tyrus, which was the chiefe port of the Sea.
i I haue no people left in me, and am as a barren woman that neuer had childe.

nourished

nourished yong men, *nor* brought vp virgins.
5 When the same commeth to the Egypti-
ans,they shall be [k] sorie, concerning the rumour
of Tyrus.
6 Go you ouer to [l] Tarshish : howle,ye that
dwell in the yles.
7 Is not this that your glorious *city*?her an-
tiquitie *is* of ancient dayes : her owne feete shall
leade her afarre off to be a soiourner.
8 Who hath decreed this against Tyrus (that
[m] crowneth *men*) whose marchants *are* princes?
whose chapmen *are* the nobles of the worlde?
9 The Lord of hostes hath decreed this , to
staine the pride of al glorie, and to bring to con-
tempt all them that be glorious in the earth.
10 Passe through thy land like a flood *to* the
[n] daughter of Tarshish:there is no more strength.
11 He stretched out his hand vpon the sea:he
shooke the kingdomes : the Lorde hath giuen a
commaundement concerning the place of mar-
chandise, to destroy the power thereof.
12 And he saide, Thou shalt no more reioyce
when thou art oppressed : [o] O virgin [p] daughter
of Zidon:rise vp, go ouer vnto Chittim:yet there
thou shalt haue no rest.
13 Behold the land of the Caldeans: this was
no people : [q] Asshur founded it by the inhabi-
tants of the wildernesse : they set vp the towers
thereof : they raised the palaces thereof : *and* hee
[r] brought it to ruine.
14 Howle ye shippes of Tarshish , for your
[f] strength is destroyed.
15 And in that day shall Tyrus bee forgotten
seuentie yeeres, (according to the yeeres of one
King) at the ende of [t] seuenty yeeres shal Tyrus
[u] sing as an harlot.
16 Take an harpe *and* go about the city:(thou
harlot that hast bene forgotten) [x] make sweete
melody, sing moe songs that thou mayest bere-
membred.
17 And at the ende of seuentie yeeres shall the
Lord visite Tyrus , and shee shall returne to her
[y] wages,and shall commit fornication with al the
kingdomes of the earth,*that are* in the world.
18 Yet her occupying and her wages shall be
[z] holy vnto the Lord: it shall not be laide vp nor
kept in store,but her marchandise shal be for the
that dwel before the Lorde, to eate sufficiently,
and to haue durable clothing.

k Because these two countries were ioyned in league together.
l Tyrus willeth other marchants to goe to Cilicia, and to come no more there.
m Who maketh her marchants like Princes.
n Thy strength wil no more serue thee:therefore flee to other countries for succour.
o For Tyrus was neuer touched nor afflicted before.
p Because Tyrus was built by them of Zidon.
q The Caldeans which dwelt in tentes in the wildernesse,were gathered by the Assyrians into cities.
r The people of the Caldeans destroyed the Assyrians : whereby the Prophet meaneth, that seeing ẏ Caldeans were able to ouercome the Assyrians,which were so great a nation, much more shall these two nations of Caldea and Assyria be able to ouerthrow Tyrus.
f That is,Tyrus by whom ye are enriched.
t Tyrus shall lie destroyed seuenty yeeres,which he calleth the reigne of one King or a mans age.
u Shal vse al craft and subtiltie to entise men againe to her.
x She shall labour by all meanes to recouer her credit,as an harlot when shee is long forgotten, seeketh by all meanes to entertaine her louers.
y Though she haue bene chastised of the Lord, yet she shall returne to her olde wicked practises, and for gaine shall giue her selfe to al mens lusts like an harlot.
z He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, and turne her heart from auarice and filthie gaine vnto the true worshipping of God and liberalitie toward his Saints.

CHAP. XXIIII.

A prophesie of the curse of God for the sinnes of the people.
13 *A remnant reserued shal praise the Lord.*

BEhold,the Lord maketh the [a] earth emptie,&
he maketh it waste:he turneth it vpside down,
and scattereth abroad the inhabitants thereof.
2 And there shalbe like people, like [b] Priest,
and like seruant, like master, like maide, like mi-
stresse, like buier, like seller, like lender, like bor-
rower, like giuer, like taker to vsurie.
3 The earth shalbe cleane emptied, & vtter-
ly spoiled: for the Lord hath spoken this worde.
4 The earth lamenteth and fadeth away:the
worlde is feeble and decayed:the proude people
of the earth are weakened.
5 The earth [c] also deceiueth , because of the
inhabitantes thereof : for they transgressed the
lawes : they changed the ordinances , *and* brake
the euerlasting couenant.
6 Therefore hath the [d] curse deuoured the
earth , and the inhabitants thereof are desolate.
Wherefore the inhabitants of the land are [e] bur-
ned vp,and fewe men are left.
7 The wine faileth, the vine hath no might:
all that were of merie heart,do mourne.
8 The mirth of tabrets ceaseth : the noise of
them that reioyce, endeth : the ioy of the harpe
ceaseth.
9 They shall not drinke wine with mirth :
strong drink shal be bitter to them that drinke it.
10 The citie of [f] vanity is broken downe:eue-
ry house is shut vp, that no man may come in.
11 There is a crying for wine in the streets:al
ioy is darkened : the [g] mirth of the world is gone
away.
12 In the cities is left desolation, and the gate
is smitten with destruction.
13 ¶ Surely thus shall it be in the mids of the
earth,among the people, [h] as ẏ shaking of an o-
liue tree,& as ẏ grapes whē the vintage is ended.
14 They shall lift vp their voice : they shall
shout for the magnificence of the Lord:they shal
reioyce from [i] the sea.
15 Wherefore praise yee the Lord in the val-
leis,*euen* the name of the Lorde God of Israel, in
the yles of the sea.
16 From the vttermost part of the earth wee
haue heard praises, *euen* glorie to the [k] iust,and I
said, [l] My leannesse,my leannesse,woe is me : the
transgressours haue offended : yea, the transgres-
sours haue grieuously offended.
17 Feare, and the pit, and the snare *are* vpon
thee, O inhabitant of the earth.
18 And hee that fleeth from the noise of the
feare,shall fall into the pit: and he that commeth
vp out of the pit,shalbe taken in the snare:for the
[m] windowes from on high are open,and the foun-
dations of the earth do shake.
19 The earth is vtterly broken downe : the
earth is cleane dissolued : the earth is mooued ex-
ceedingly.
20 The earth shal reele to and fro like a drun-
ken man,and shalbe remoued like a tent, and the
iniquitie thereof shal be heauie vpon it : so that
it shall fall,and rise no more.
21 ¶ And in that day shall the Lorde [n] visite
the hoste aboue that is on hie, euen the Kings of
the world that are vpon the earth.
22 And they shalbe gathered together, as the
prisoners in the pit : and they shalbe shut vp in the
prison,and after many dayes shal they be [o] visited.
23 [p] Then the moone shalbe abashed,and the
sunne ashamed , when the Lorde of hostes shall
reigne in mount Zion and in Ierusalem:and glorie
shalbe before his ancient men.

a This prophesie is as a conclusion of that which hath bene threatned to the Iewes & other nations from the 13.chap.and therefore by the earth he meaneth those lands, which were before named.
b Because this was a name of dignitie, it was also applyed to them, which were not of Aarons familie,and so signifieth also a man of dignitie, as 2.Sam.8.18. and [illegible] 1.chro.18.17. and by these wordes the Prophet signifieth an horrible confusion, where there shalbe neither religion,order,nor policie,Hosea 4.9.
c That is,rendreth not her fruite for the sinne of the people,whom the earth deceiueth of their nourriture, because they deceiued God of his honour.
d Written in the Law,as Leuit.26. 14.deut.28.15 thus the Prophets vsed to apply particularly the menaces & promises which are generall in the lawe.
e With heate and drought,or else, that they were consumed with ẏ fire of Gods wrath.
f Which as it was without order,so now should it be brought to desolation and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities.
g Because they did not vse Gods benefits aright, their pleasures should faile,and they fall to mourning.
h He comforteth the faithfull,declaring that in this great desolation the Lord will assemble his church, which shall praise his Name, as chap. 10.22.
i From the [illegible] coasts of ẏ world, where the Gospell shalbe preached,as verse 16.
k Meaning,to God, who wil publish his gospel through al the worlde.
l I am consumed with care,considering ẏ affliction of the church,both by forreine enemies, and domesticall. Some reade,my secret,my secret is,it was reueiled to the Prophet, ẏ the good should be preserued and the wicked destroyed.
m Meaning,that Gods wrath and vengeance should be ouer and vnder them : so that they shoulde not escape no more then they did at Noahs flood.
n There is no power so high or mightie,but God will visite him with his roddes.
o Not with his roddes , as verse 21. but shalbe comforted.
p When God shall restore his Church , the glorie thereof shal so shine and his ministers (which are called his ancient men) that the sunne and the moone shalbe darke in comparison thereof.

CHAP. XXV.

A thankesgiuing to God in that that he sheweth himselfe iudge of the world, by punishing the wicked and mainteining the godly.

O Lord, thou [a] art my God: I will exalt thee, I will prayse thy Name: for thou hast done wonderful things, *according to* the counsels of old, with a stable trueth.

2 For thou hast made of a [b] citie an heape, of a strong citie, a ruine: *euen* the palace [c] of strangers of a citie, it shall neuer be built.

3 Therefore shall the mightie people giue glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, *euen* a strength to the needie in his trouble, a refuge against the tempest, a shadow against the heate: for the blast [e] of the mightie is like a storme *against* the wall.

5 Thou shalt bring downe the noyse of the strangers, [f] as the heate in a dry place: he wil bring downe the song of the mightie, *as* [g] the heate in the shadowe of a cloude.

6 And in this [h] mountaine shall the Lord of hostes make vnto all people a feast of fat things, *euen* a feast of fined *wines, and* of fat things full of marow, of *wines* fined *and* purified.

7 And he wil destroy in this mountaine [i] the couering that couereth all people, and the vaile that is spread vpon all nations.

8 He wil destroy death for euer: and the Lord God wil [k] wipe away the teares from al faces, and the rebuke of his people wil he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: we haue waited for him, and he will saue vs. This is the Lorde, we haue waited for him: we wil reioyce and be ioyfull in his saluation.

10 For in this mountaine shal the hand of the Lord rest, and [l] Moab shalbe thresshed vnder him, euen as strawe is thresshed in [m] Madmenah.

11 And he shall stretch out his hand in the middes of them (as he that swimmeth stretcheth *them* out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe and lay lowe, *and* cast them to the ground, *euen* vnto the dust.

a Thus the Prophet giueth thankes to God, because he will bring vnder subiection these nations by his corrections, & make them of his Church which before were his enemies.
b Not only of Ierusalem, but also of these other cities, which haue bene thine enemies.
c That is, a place where as all vagabondes may liue without danger, and as it were, at ease as in a palace.
d The arrogant and proude, which before would not know thee, shal by thy corrections feare and glorifie thee.
e The rage of the wicked is furious, till God breake the force thereof.
f Meaning, that as the heate is abated by the raine, so shal God bring downe the rage of the wicked.
g As a cloude shadoweth from the heate of the sunne, so shal God asswage the reioycing of the wicked against the Godly.
h To wit, in Zion, whereby he meaneth his Church, which should vnder Christ be assembled of the Iewes & the Gentiles, and is here described vnder the figure of a costly banket, as Matth. 22, 2.
i Meaning, that ignorance and blindenesse, whereby we are kept backe from Christ.
k He will take away all occasions of sorowe and fill his with perfite ioye, Reuelat. 7. 17. and 21. 4.
l By Moab are meant all the enemies of his Church.
m There were two cities of this name: one in Iudah, 1. Chron. 2. 49 and an other in the land of Moab, Ieremie 48. 2. which seemeth to haue bene a plentifull place of corne, Chapter 10. 31.

CHAP. XXVI.

A song of the faithful, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

In that day shall [a] this song be sung in the land of Iudah, We haue a strong citie: [b] saluation shal *God* set for walles and bulwarkes.

2 [c] Open ye the gates that the righteous nation, which keepeth the trueth, may enter in.

3 By an assured [d] purpose wilt thou preserue perfite peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God *is* strength for euermore.

5 For he will bring downe them that dwell on hie: [e] the hie citie he will abase: *euen* vnto the ground wil he cast it downe, & bring it vnto dust.

6 The foote shall treade it downe, *euen* the feete of the [f] poore, *and* the steppes of the needie.

7 The way of the iust *is* righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lorde, haue waited for thee in the way of thy [g] iudgements: the desire of *our* soule *is* to thy Name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within mee will I seeke thee in the morning: for seeing thy iudgements *are* in the earth, the inhabitants of the world shal learne [h] righteousnesse.

10 Let mercie [i] be shewed to the wicked, *yet* hee will not learne righteousnesse: in the land of vprightnesse wil he doe wickedly, and will not beholde the maiestie of the Lord.

11 O Lorde, they will not beholde thine hie hand: *but* they shall see it, and bee confounded with [k] the zeale of the people, and the fire of thine [l] enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordeine peace: for thou also hast wrought all our works for vs.

13 O Lord our God, *other* [m] lords beside thee, haue ruled vs, *but* wee will remember thee onely, *and* thy Name.

14 The [n] dead shall not liue, *neither* shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased [o] the nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coastes of the earth.

16 Lorde, in trouble haue they [p] visited thee: they powred out a prayer when thy chastening *was* vpon them.

17 Like as a woman with childe, that draweth neere to the trauaile, is in sorow, *and* cryeth in her paines, so haue we bene in thy [q] sight, O Lord.

18 We haue conceiued, we haue borne in paine, as though we should haue brought forth [r] winde: there was no helpe in the earth, neither did the inhabitants of [s] the world fall.

19 ¶ [t] Thy dead men shall liue: *euen* with my body shall they rise. Awake, and sing, ye that dwel in dust: for thy [u] dew *is as* the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: [x] enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very litle while, vntill the indignation passe ouer.

21 For lo, the Lord commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall disclose her [y] blood, and shall no more hide her slaine.

a This song was made to comfort the faithful, when their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song.
b Gods protection and defence shalbe sufficient for vs.
c He assureth the godly to returne after the captiuitie to Ierusalem.
d Thou hast decreed, and thy purpose cannot be changed.
e There is no power so hie, that can let God, when he will deliuer his.
f God will set the poore afflicted ouer the power of the wicked.
g We haue constantly abid in the aduersities wherewith thou hast afflicted vs.
h Meaning, that by afflictions men shall learne to feare God.
i The wicked though God shew them euident signes of his grace, shal be neuer the better.
k Through enuie and indignation against thy people.
l The fire and vengeance, wherewith thou doest destroy thine enemies.
m The Babylonians, which haue not gouerned according to thy worde.
n Meaning, that the reprobate, euen in this life shall haue the beginning of euerlasting death.
o To wit, the companie of the faithfull by the calling of the Gentiles.
p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance.
q To wit, in extreme sorowe.
r Our sorowes had none end, neyther did we enioy the comfort, that we looked for.
s The wicked and men without religion were not destroyed.
t He comforteth the faithful in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainely rise to glory: the contrary should come to the wicked, as vers. 14.
u As herbes dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dewe of Gods grace.
x He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods worke.
y The earth shall vomit and cast out the innocent blood, which it hath drunke, that it may cry for vengeance against the wicked.

CHAP. XXVII.

A prophecie against the kingdome of Satan, 2 And of the ioye of the Church for their deliuerance.

In that [a] day the Lorde with his sore and great and mightie [b] sword shal visite Leuiathan, that pearcing serpent, euen Leuiathan, that croked serpent, and he shal slay the dragon that is in the sea.

2 In that day sing of the vineyarde [c] of red wine.

3 I the Lorde doe keepe it: I will water it euery moment: least any assaile it, I wil keepe it night and day.

a At the time appointed.
b That is, by his mightie power & by his word. Hee prophecieth here of the destruction of Satan and his kingdome vnder the name of Leuiathan, Asshur and Egypt.
c Meaning, of the best wine, which this vineyarde, that is, the Church, shoulde bring foorth as most agreeable to the Lord.

d Therefore hee will destroy the kingdome of Satan, because hee loueth his Church for his owne merciesake, and can not be angry with it, but wisheth that he may powre his anger vpon the wicked infidels, whom he meaneth by bryers and thornes.
e He marueileth, that Israel will not come by gentlenesse, except God make them to feele his rods, and so bring them vnto him.
f Though I afflict and diminish my people for a time, yet shall the roote spring againe and bring foorth in great abundance.
g He sheweth that God punisheth his in mercie, and his enemies in iustice.
h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction.
i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from al idolatrie, and the monuments thereof destroyed.

4 Anger [d] is not in mee: who would set the
briers & the thornes *against* me in battel? I would
go through them, I would burne them together.
5 Or wil he [e] feele my strength, that he may
make peace with me, *and* be at one with me?
6 [f] Hereafter, Iaakob shall take roote: Israel
shall florish and growe, and the world shal be filled with fruite.
7 Hath he smitten [g] him as he smote those
that smote him? or is hee slaine according to the
slaughter of them that were slaine by him?
8 In [h] measure in the branches thereof wilt
thou contende with it, *when* he bloweth with his
rough wind in the day of the East wind.
9 By this therefore shal the iniquitie of Iaakob be purged, and this is all the [i] fruit the taking
away of his sinne: when he shal make al the stones
of the altars, as chalke stones broken in pieces,
that the groues and images may not stand vp.
10 Yet the [k] defenced citie *shalbe* desolate, *and*
the habitation *shalbe* forsaken, and left like a wildernes. There shal the calfe feede, and there shall
he lie, and consume the branches thereof.
11 When the boughes of it are drie, they shal
be broken: the [l] women come, and set them on
fire: for it is a people of none vnderstanding: therefore he that made them, shall not haue compassion of them, and hee that formed them, shall haue
no mercy on them.
12 And in that day shall the Lord thresh from
the chanel of the [m] Riuer vnto the riuer of Egypt, and ye shalbe gathered, one by one, O children of Israel.
13 In that day also shall the great trumpe bee
[n] blowen, and they shall come, which perished in
the land of Asshur: and they that were chased into the land of Egypt, and they shall worship the
Lord in the holy Mount at Ierusalem.

k Notwithstanding his fauour that hee will shewe them after, yet Ierusalem shall be destroyed, and grasse for cattel shall growe in it. l God shall not haue neede of mightie enemies: for the very women shall doe it, to their great shame m Hee shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped. n In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

CHAP. XXVIII.

Against the pride and drunkennesse of Israel. 9 The vntowardnesse of them that shoulde learne the word of God. 24 God doeth all things in time and place.

a Meaning, the proude kingdome of the Israelites, which were drunken with worldly prosperitie.
b Because the Israelites for ẏ most part dwelt in plentifull valleys, he meaneth hereby the valley of them, that had abundance of worldly prosperitie, and were, as it were crowned therewith, as with garlands.
c He seemeth to meane the Assyrians, by whome the tenne tribes were caried away.
d Which is not of long continuance, but is soone ripe, and first eaten.

WOe to the [a] crowne of pride, the drunkards of Ephraim: for his glorious beautie *shalbe* a fading flowre, which is vpon the head
of the [b] valley of them that be fat, *and* are ouercome with wine.
2 Beholde, the Lorde hath a mightie and
[c] strong *hoste*, like a tempest of haile, *and* a whirlewinde that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throwe to the
ground mightily.
3 They shall be troden vnder foote, *euen* the
crowne & the pride of the drunkards of Ephraim.
4 For his glorious beautie shall be a fading
floure, which is vpon the head of the valley of
them that be fatte, *and* as [d] the hastie fruite afore
summer, which when he that looketh vpon it,
seeth it, while it is in his hand, he eateth it.
5 In that day shall the Lorde of hostes be for
a crowne of glory, and for a diademe of beautie
vnto the [e] residue of his people:
6 And for a spirite of iudgement to him that
sitteth in iudgement, and for [f] strength vnto them
that turne away the batel to the gate.
7 But [g] they haue erred because of wine, and
are out of the way by strong drinke: the priest
and the prophet haue erred by strong drinke: they
are swallowed vp with wine: they haue gone astray through strong drinke: they faile in vision:
they stumble in iudgement.
8 For all *their* tables are ful of filthie vomiting: no place *is cleane*.
9 [h] Whome shall he teach knowledge? and
whome shall hee make to vnderstande the things
that he heareth? them that are wained from the
milke, *and* drawen from the breastes.
10 For [i] precept *must be* vpon precept, precept
vpon precept, line vnto line, line vnto line, there a
litle, *and* there a litle.
11 For with a stammering [k] tongue and with a
strange language shall he speake vnto this people.
12 Vnto whome [l] he sayd, [m] This is the rest:
[n] giue rest to him that is wearie: and this is the refreshing, but they would not heare.
13 Therefore shall the worde of the [o] Lord be
vnto them precept vpon precept, precept vpō precept, line vnto line, line vnto line, there a litle, *and*
there a litle, that they may goe, and fal backward,
and be broken, and be snared, and be taken.
14 Wherefore, heare the worde of the Lorde
ye scornefull men that rule this people, which is at
Ierusalem.
15 Because ye haue said, We haue made a [p] couenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe
through, it shall not come at vs: for we haue made
[q] falshood our refuge, & vnder vanitie are we hid,
16 Therefore thus saith the Lord God, Behold,
I will lay in Zion a stone, a [r] tried stone, a precious corner stone, a sure foundation. Hee that beleeueth, [s] shall not make haste.
17 Iudgement also will I lay to the rule, and
[t] righteousnesse to the balance, and the [u] haile shal
sweepe away the vaine confidence, and the waters shal ouerflowe [x] the secret place.
18 And your couenant with death shalbe disanulled, and your agreement with hell shall not
stand: when a scourge shall runne ouer and passe
through, then shall ye be trode downe by it.
19 When it passeth ouer, it shall take you away: for it shall passe through euery morning in
the day, and in the night, and there shall be onely
[y] feare to make *you* to vnderstand the hearing.
20 For the bed is [z] streight that it cannot suffice, and the couering narowe that one can not
wrappe himselfe.
21 For the Lord shal stand as in mount [a] Perazim: he shall be wroth as in the valley [b] of Gibeon, that he may do his worke, his strāge worke,
and bring to passe his acte, his strange acte.
22 Nowe therefore be no mockers, least your
bondes increase: for I haue heard of the Lord of
hostes a consumption, euen determined vpon the
whole earth.
23 Hearken ye, and heare my voyce: hearken
ye, and heare my speach.

e Signifying, that the faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shalbe preserued.

f He will giue counsell to the gouernour, & strength to the captains, to driue the enemies in at their owne gates.
g Meaning, the hypocrites, which were amongst them, and were altogether corrupt in life & doctrine, which is here ment by drunkennes and vomiting.
h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeete as yong babes.
i They must haue one thing oftimes tolde.
k Let one teach what he can, yet they shall no more vnderstand him, then if he spake in a strāge language.
l That is, the Prophet whome God should sende.
m This is the doctrine, whereupon ye ought to stay and rest.
n Shewe to them that are weary and haue need of rest, what is the true rest.
o Because they wil not receiue the word of God, whē it is offred, it commeth of their own malice, il after their hearts be so hardened, that they care not for it, as before Chap. 6. 9.
p They thought they had shifts to auoyde Gods iudgements, and that they could escape though all other perished.
q Though ẏ Prophets condemned their idoles, and vaine trust, of falsehode, and vanitie, yet the wicked thought in themselues that they would trust in these things.
r That is, Christ by whom all the building must be tried, & vpholden, Psa. 118. 22. mat. 21. 42. acts 4. 11. rom. 9. 33. 1. pet. 2. 6.
s He shalbe quiet, & seeke none other remedies, but be content with Christ. t In the restitution of his Church, iudgement, and iustice shall reigne. u Gods corrections and affliction. x Affliction shall discouer their vaine confidence, which they kept secret to themselues. y Terrour and destruction shall make you to learne that, which exhortations and gentlenesse could not bring you vnto z Your affliction shalbe so sore, that you are not able to endure it. a When Dauid ouercame the Philistims, 2. Sam. 5. 20. 1. Chron. 14. 11. b Where Iosshua discomfited fiue Kings of the Amorites, Iosshua. 10. 12.

24 Doth the plowe man plowe all the day, to
sowe? doeth hee open, and breake the clots of his
ground?
25 When he hath made it plaine, will he not
then sowe the fitches, and sowe cummin, and cast
in wheat by measure, and the appointed barely &
rye in their place?
26 For his God doth instruct him to haue dis-
cretion, *and* doeth teach him.
27 For fitches shall not bee threshed with a
threshing instrument, neither shall a cart wheele
be turned about vpon the cummin: but the fitches
are beatē out wͭ a staffe, and cummin with a rodde.
28 Bread *corne* when it is threshed, hee doeth
not alway thresh it, neither doeth the wheele of
his cart *still* make a noyse, neither will he breake it
with the teeth thereof.
29 This also commeth from the Lord of hosts,
which is wonderfull in counsell, *and* excellent in
workes.

e As the plowe-man hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for he punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seede is beaten, and tried, but not broken, as are the wicked.

CHAP. XXIX.

1 *A prophecie against Ierusalem.* 13 *The vengeance of God on them that follow the traditions of men.*

AH [a] altar, altar of the citie ẏ Dauid dwelt in:
adde yeere vnto yeere: [b] let them kill lambs.
2 But I will bring the altar into distresse, and
there shalbe heauines and sorowe, and it shall bee
vnto me like [c] an altar.
3 And I will besiege thee as a circle, and fight
against thee on a mount, & will cast vp ramparts
against thee.
4 So shalt thou bee humbled, *and* shalt speake
out of the [d] ground, and thy speach shalbe *as* out
of the dust: thy voyce also shall bee out of the
ground like him that hath a spirite of diuination,
and thy talking shall whisper out of the dust.
5 Moreouer, the multitude of thy [e] strangers
shalbe like smal dust, and the multitude of strong
men shalbe as chaffe that passeth away, and it shal
be in a moment, *euen* suddenly.
6 Thou shalt be visited of the Lorde of hostes
with thunder, and shaking, and a great noyse, a
whirlewinde, and a tempest, and a flame of a de-
uouring fire.
7 And the [f] multitude of all the nations that
fight against the altar, shalbe as a dreame *or* vision
by night: euen all they that make the warre a-
gainst it, and strong holdes against it, and lay siege
vnto it.
8 And it shall be like as an hungry man drea-
meth, and beholde, [g] he eateth: and when he awa-
keth, his soule is emptie: or like as a thirstie man
dreameth, and loe, hee is drinking, and when he a-
waketh, beholde he is faint, and his soule longeth:
so shal the multitude of al nations be that fight a-
gainst mount Zion.
9 [h] Stay your selues, and wonder: they are
blinde, & make *you* blinde: they are drunken, but
not wͭ wine: they staggar, but not by strong drink.
10 For the Lord hath couered you with a spi-
rit of slumber, and hath shutte vp your eyes the
Prophet, and your chiefe Seers hath he couered.
11 And the vision of them all is become vnto
you, as the wordes of a booke that is sealed vp,
which they deliuer to one that can reade, saying,
Reade this, I pray thee. Then shall hee say, I can
[i] not: for it is sealed.
12 And the booke is giuen vnto him that can
not reade, saying, Reade this, I pray thee. And hee
shall say, I cannot reade.
13 Therefore the Lorde said, Because this peo-
ple [k] come neere vnto me with their mouth, and
honour mee with their lippes, but haue remooued
their heart farre from me, and their [l] feare toward
me was taught by the precept of men,
14 Therefore beholde, I wil againe doe a mar-
ueilous worke in this people, *euen* a marueilous
worke, and a wonder: for the wisedome of their
wise man shall [m] perish, and the vnderstanding of
their prudent men shalbe hid.
15 Woe vnto them that [n] seeke deepe to hide
their counsell from the Lorde: for their workes
are in darkenes, and they say, Who seeth vs? and
who knoweth vs?
16 Your turning *of deuises* shal it not be estee-
med [o] as the potters clay? for shal the worke say of
him that made it, Hee made me not? or the thing
formed, say of him that fashioned it, He had none
vnderstanding?
17 Is it not yet but a litle while, and Lebanon
shall be [p] turned into Carmel? and Carmel shalbe
counted as a forest?
18 And in that day shall the deafe heare the
wordes of the booke, and the eyes of the blinde
shall see out of obscuritie, and out of darkenesse.
19 The meeke in the Lord shall receiue ioy a-
gaine, and the poore men shall reioyce in the ho-
ly one of Israel.
20 For the cruel man shall cease, & the scorne-
full shall be consumed: and al that hasted to ini-
quitie, shalbe cut off:
21 Which made a mā to sinne in the [q] word,
and tooke him in a snare: which reprooued *them*
in the gate, & made the iust to fall without cause.
22 Therefore thus saith the Lorde vnto the
house of Iaakob, *euen* hee that redeemed Abra-
ham, Iaakob shal not now be cōfounded, neither
now shall his face be pale.
23 But when he seeth his children, the worke
of mine hands, in the mids of him, they shall san-
ctifie my Name, and sanctifie the holy one of
Iaakob, and shall feare the God of Israel.
24 Then they that erred in spirite, [r] shall haue
vnderstanding, and they that murmured, shall
learne doctrine.

a The Ebrewe word Ariel signifieth the Lyon of God, and signifieth the Altar, because the Altar seemed to deuoure the sacrifice that was offred to God, as Ezek. 43. 16.
b Your vaine confidence in your sacrifices shall not last long.
c Your citie shall be full of blood, as an altar whereon they sacrifice.
d Thy speach shall be no more so loftie, but abased, and low as the very charmers, which are in low places, and whisper, so that their voyce can scarse be heard.
e Thine hired souldiers, in whom thou trustest, shall be destroyed, as dust or chaffe in a whirlewinde.
f The enemies that I will bring to destroy thee, and that which thou makest thy vaine trust, shall come at vnawares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies.
g That is, he thinketh ẏ he eateth.
h Muse hereon as long as ye list, yet shall ye finde nothing but occasion to be astonied: for your Prophets are blinde, and therefore cannot direct you.
i Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to vnderstand.
k Because they are hypocrites and not sincere in heart, as Matt. 15. 8.
l That is, their religion was learned by mans doctrine and not by my word.
m Meaning, that where as God is not worshipped according to his word, but magistrates and ministers are but fooles and without vnderstanding.
n This is spoken of them, which in heart despited Gods worde, and mocked at the admonitions but outwardly bare a good face.
o For all your craft, saith the Lord, you cannot be able to escape mine handes no more then the clay, that is in the potters hands, hath power to deliuer it selfe.
p Shall there not be a change of all things? and Carmel, that is a plentifull place in respect of that it shal be then, may be taken as a forest, as Chap. 32. 15. and thus he speaketh to comfort the faithfull.
q They that went about to find fault with the Prophets words, and would not abide admonitions, but would intangle them and bring them into danger.
r Signifying, that except God giue vnderstanding, and knowledge, man cannot but still erre, and murmure against him.

CHAP. XXX.

1 *Hee reprooueth the Iewes which in their aduersitie vsed their owne counsel,* 2 *And sought helpe of the Egyptians.* 10 *Despising the Prophets* 16 *Therefore hee sheweth what destruction shall come vpon them,* 18 *But offreth mercie to the repentant.*

WOe to the [a] rebellious children, sayeth the
Lorde, that take counsel, but not of mee,
and [b] couer with a couering, but not by my spirit,
that they may lay sinne vpon sinne:
2 Which walke foorth to goe downe into E-
gypt (and haue not asked at my mouth) to streng-
then themselues with the strength of Pharaoh,
and trust in the shadowe of Egypt.
3 But the strength of Pharaoh shall bee your
shame, and the trust in the shadow of Egypt your
confusion.
4 For his [c] princes were at Zoan, and his Am-
bassadours came vnto Hanes.
5 They shalbe all ashamed of the people that
cannot profite them, nor helpe nor do the good,
but *shalbe* a shame and also a reproche.

a Who contrary to their promise, take not me for their protectour, and contrarie to my commandements, seeke helpe at strangers.
b They seeke shiftes to cloke their doings, and not godly meanes.
c The chiefe of Israel went into Egypt in Ambassie to seeke helpe, and abode at these cities.

6 ¶ The d burden of the beastes of the South,
in a land of trouble & anguish, from whence shall
come the yong and olde lyon, the viper and fierie
flying serpent *against them* that shall beare their
riches vpon the shoulders of the coltes, and their
treasures vpon the bounches of the camels, to a
people that cannot profite.
7 For the Egyptians are vanitie, and they shal
helpe in vaine. Therefore haue I cryed vnto e her,
Their strength f *is* to sit still.
8 Now go, *and* write g it before them in a ta-
ble, and note it in a booke that it may be for the
h last day for euer and euer:
9 That it is a rebellious people, lying chil-
dren, *and* children that would not i heare the law
of the Lord.
10 Which say vnto the Seers, See not: and to
the Prophets, Prophecie not vnto vs right things:
but speake flattering things vnto vs: prophecie
k errours.
11 Depart out of the way: goe aside out of the
path: cause the holy one of Israel to cease from vs.
12 Therefore thus saith the holy one of Israel,
Because you haue cast off this worde, and trust in
l violence, and wickednes, and stay thereupon,
13 Therefore this iniquitie shalbe vnto you as
a breache that falleth, *or* a swelling in a hie wall,
whose breaking commeth suddenly in a moment.
14 And the breaking thereof is like the brea-
king of a potters pot, which is broken without pi-
tie, and in the breaking thereof is not founde m a
sheard to take fire out of ÿ hearth, or to take wa-
ter out of the pit.
15 For thus said the n Lorde God, the Holy
one of Israel, In rest and quietnesse shall ye be sa-
ued: in quietnes and in confidence shall bee your
strength, but ye would not.
16 For ye haue sayd, No, but we wil flee away
vpon o horses. Therefore shal ye flee. We wil ride
vpon the swiftest. Therefore shal your persecuters
be swifter.
17 A thousand *as* one *shal flee* at the rebuke of
one: at the rebuke of fiue shal ye flee, til ye be left
as a ship maste vpon the p toppe of a mountaine,
and as a beaken vpon a hill.
18 Yet therefore will the Lord waite, that he
may haue q mercy vpon you, and therefore wil he
be exalted, ÿ he may haue compassion vpon you:
for the Lord *is* the God of r iudgement. Blessed *are*
all they that waite for him.
19 Surely a people shall dwell in Zion, *and* in
Ierusalem: thou shalt weepe no more: he will cer-
tainely haue mercie vpon thee at the voyce of thy
cry: when he heareth thee, he will answere thee.
20 And when the Lord hath giuen you the
bread of aduersitie, and the water of affliction, thy
raine shall be no more kept backe, but thine eies
shall see thy raine.
21 And thine eares shall heare a word behinde
thee, saying, This is the way, s walke ye in it, when
thou turnest to the right hand, & when thou tur-
nest to the left.
22 And yee shall t pollute the couering of the
images of siluer, and the riche ornament of thine
images of gold, *&* cast thē away as a menstruous
cloth, and thou shalt say vnto it, u Get thee hence.
23 Then shall hee giue raine vnto thy seede,
when thou shalt sow the ground, and bread of the
increase of the earth, and it shalbe fat and as oyle:
in that day shal the cattel be fed in large pastures.
24 The oxen also and the young asses, that till
the ground, shall eate cleane prouender, which is
winowed with the shoouel and with the fanne.
25 And vpon euery hie x mountaine, and vpon
euery hie hil shall there be riuers *and* streames of
waters, in the day of the great slaughter, when the
towers shall fall.
26 Moreouer, the light of the moone shal be
as the light of the y sunne, and the light of the
sunne shalbe seuen fold, and like the light of seuen
dayes, in the day that the Lord shall binde vp the
breach of his people, and heale the stroke of their
wound.
27 Beholde, z the Name of the Lord commeth
from farre, his face is burning, & the burden ther-
of *is* heauie: his lips are full of indignation, and his
tongue *is* as a deuouring fire.
28 And his spirit *is* as a riuer that ouerfloweth
vp to the necke: it deuideth asunder, to fanne the
nations with the fanne of a vanitie, and there *shall*
be a bridle to cause them to erre in the chawes of
the people.
29 *But* there shal be a song vnto you as in the
b night, when a solemne feast is kept: and glad-
nesse of heart, as hee that commeth with a pipe to
goe vnto the mount of the Lorde, to the mightie
one of Israel.
30 And ÿ Lord shall cause his glorious voyce
to be heard, & shall declare the lighting down of
his arme with the anger of *his* countenance, and
flame of a deuouring fire, with scattering & tem-
pest, and hailestones.
31 For with the voyce of the Lord shal Asshur
be destroyed, which smote with the c rod.
32 And in euery place that the staffe shal passe,
it shall d cleaue fast, which the Lord shal lay vpon
him with e tabrets and harpes: and with battels,
and lifting vp *of hands* shall he fight f against it.
33 For g Tophet is prepared of olde: it is euen
prepared for the h King: hee hath made it i deepe
and large: the burning thereof *is* fire and much
wood: the breath of the Lord, like a riuer of brim-
stone, doeth kindle it.

CHAP. XXXI.

1 Hee curseth them that forsake God, and seeke for the helpe of men.

VVOe vnto them that a goe downe into E-
gypt for helpe, and staye vpon horses, and
trust in charets, because they are many, and in hors-
mē, because they be very strōg: but they looke not
vnto ÿ holy one of Israel, nor b seeke vnto ÿ Lord.
2 But he yet is c wisest: therefore hee wil bring
euil, and not turne backe his word, but he wil arise
against the house *of* the wicked, and against the
helpe of them that worke vanitie.
3 Now the Egyptians *are* men, and not God,
and their horses flesh and not spirite: and when
the Lorde shall stretch out his hande, the d helper
shall

d That is, a heauie sentence of prophecie against the beasts that caried their treasures into Egypt, by the wildernes, which was South from Iudah: signifying that if the beasts should not be spared, that men should be punished much more grieuously.
e To wit, to Ierusalem.
f And not to come to and fro to seeke helpe.
g That is, this prophecie.
h That it may be a witnes against them for all posteritie.
i He sheweth what was the cause of their destruction, & bringeth also all miserie to man: to wit, because they would not heare the word of God, but delited to bee flattered, and led in errour.
k Threaten vs not by the worde of God, neither be so rigorous, nor talke vnto vs in the Name of the Lord, as Iere. 11.21.
l Meaning in their stubbernes against God and the admonitions of his Prophets.
m Signifying, that the destruction of the wicked shalbe without recouery.
n Oftimes by his Prophets he put you in remembrance of this, that you should onely depend on him.
o We wil trust to escape by our horses.
p Whereas all the trees are cut down saue two or three to make mastes.
q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.
r Not only in punishing, but in vsing moderation in the same, as Iere. 10.24. and 30.11.
s Or, *instructing*. God shal direct all thy wayes and appoint thee howe to goe either hither or thither.
t Ye shal cast away your idoles, which you haue made of golde, and siluer, with al that belongeth vnto them as a most filthy thing and polluted. u Shewing that there can be no true repentance except both in heart & dede we shew our selues enemies to idolatrie.

x By these diuers maners of speech he sheweth that the felicitie of the Church shalbe so great, that none is able sufficiently to expresse it.
y When the Church shalbe restored, the glory thereof shal passe seuen times the brightnes of the sunne: for by the sunne and moone, which are two excellent creatures, he sheweth what shall be the glory of the children of God in the kingdome of Christ.
z This threatning is against the Assyrians, the chiefe enemies of the people of God.
a To driue them to nothing: and thus God consumeth the wicked by that meanes, whereby he clenseth his.
b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.
c Gods plague.
d It shall destroy.
e With ioy and assurance of the victorie.
f Against Babel meaning the Assyrians and Babylonians. g Here it is taken for hel, where the wicked are tormented, reade 2 King. 23.10. h So that their estate or degree cannot exempt the wicked. i By these figuratiue speaches he declareth the condition of the wicked after this life.

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lorde had commanded them neuer to returne thither, Deut. 17.16. and 28.68. least they should forget the benefite of their redemption: and secondly, that they should be corrupted with the superstition and idolatrie of the Egyptians & so forsake God, Iere. 2.18. b Meaning that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both. c And knoweth their crafty enterprises, & wil bring al to nought. d Meaning both the Egyptians and the Israelites.

shall fall, and he that is holpen shall fall, and they
shall altogether faile.
4 For thus hath the Lord spoken vnto me, As
the lyon or lyons whelpe roareth vpon his pray,
against whom if a multitude of shepheards be cal-
led, he will not be afraide at their voyce, neyther
wil humble him selfe at their noyse: so shall the
Lord of hostes come e downe to fight for mount
Zion, and for the hill thereof.
5 As birds that flie, so shall the Lord of hosts
defend Ierusalem by defending and deliuering, by
passing through and preseruing it.
6 O ye children of Israel turne againe, in as
much as ye are f sunken deepe in rebellion.
7 For in that day euery man shall g cast out
his idoles of siluer, and his idoles of golde, which
your hands haue made you, euen a sinne.
8 h Then shal Asshur fall by the sworde, not
of man, neyther shall the sworde of man deuoure
him, and hee shall flee from the sworde, and his
yong men shall faint.
9 And he shal goe for feare to his i towre, and
his princes shall be afraide at the standart, sayeth
the Lord, whose k fire is in Zion, and his fornace
in Ierusalem.

e He sheweth the Iewes, that if they would put their trust in him, he is so able, that none can resist his power: and so carefull ouer them, as a birde ouer her yong, which euer flyeth about them for their defence: which similitude the scripture vseth in diuers places, as Deut.32. 11. mat 23.37.
f He toucheth their conscience that they might earnestly feele their grieuous sinnes, and so truely repent, for as much as now they are almost drowned and past recouerie.
g By these fruites your repentance shalbe knowen, as Chap 2.18.
h When your repentance appeareth.
i This was accomplished soone after when Saneheribs armie was discomfited, and he fled to his castell in Nineueh for succour. k To destroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers described by the gouernment of Hezekiah, who was the figure of Christ.

BEholde, a a King shall reigne in iustice, and the
princes shall rule b in iudgement.
2 And that man shall bee as an hiding place
from the winde, and as a refuge for the tempest: as
riuers of water in a dry place, and as the shadowe
of a great rocke in c a wearie land.
3 The eyes of d the seeing shal not be shut, and
the eares of them that heare, shall hearken.
4 And the heart of the foolish shall vnder-
stand knowledge, and the tongue of the stutters
shalbe ready to speake distinctly.
5 A e nigard shall no more be called liberall,
nor the churle rich.
6 But the nigarde will speake of nigardnesse,
and his hearte wil worke iniquitie, and do wicked
ly, and speake falsely against the Lorde, to make
emptie the hungrie soule, and to cause the drinke
of the thirstie to faile.
7 For the weapons of the churle are wicked:
hee deuiseth wicked counsels to vndoe the poore
with lying words: and to speake against the poore
in iudgement.
8 But the liberall man will deuise of liberall
things, and he will continue his liberalitie.
9 ¶ Rise vp, ye women that are at ease: heare my
voice, ye careles daughters: hearken to my words.
10 Yee women, that are carelesse, shall bee in
feare g aboue a yeere in dayes: h for the vintage
shall faile, and the gatherings shal come no more.
11 Yee women that are at ease, be astonied:
feare, O yee carelesse women: put off the clothes:
make bare, and girde sackcloth vpon tho loynes.
12 Men shall lament for the i teates, euen for
the pleasant fieldes, and for the fruitfull vine.
13 Vpon the land of my people shall growe
thornes and briers: yea, vpon all the houses of

a This prophecie is of Hezekiah, who was a figure of Christ, & therefore it ought chiefly to be referred to him.
b By iudgement and iustice is ment an vpright gouernment, both in policie, and religion.
c Where men are weary with traueiling for lacke of water.
d He promiseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same, contrary to the threatnings against the wicked, Chap. 6.9. and 19.10.
e Vice shall no more be called vertue, nor vertue esteemed by power and riches.
f He prophecieth of such calamitie to come, that they will not spare the women, & childrē, and therefore willeth them to take heede & prouide.
g Meaning, that the affliction should continue long, and when one yeere were past, yet they should looke for newe plagues. h God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods. i by the teates he meaneth the plentifull fields, whereby men are nourished, as children with the water: or, the mothers for sorowe, and leannesse shall lacke milke.

ioy in the citie of reioycing,
14 Because the palace shalbe forsaken, and the
‖ noyse of the citie shalbe left: the towre and for-
tresse shalbe dennes for euer, and the delite of wild
asses, and a pasture for flockes,
15 Vntil the k Spirit be powred vpon vs from
aboue, and the wildernes become a fruitfull field,
and the l plenteous fielde be counted as a forest.
16 And iudgement shal dwel in the desert, and
iustice shall remaine in the fruitfull fielde.
17 And ẏ worke of iustice shalbe peace, euē the
worke of iustice & quietnes, & assurance for euer.
18 And my people shall dwell in the taberna-
cle of peace, and in sure dwellings, and in safe re-
sting places.
19 When it haileth, it shall fall on the forest,
and the m citie shalbe set in the low place.
20 Blessed are yee n that sowe vpon all waters,
and o driue thither the feete of the oxe & the asse.

‖ Or, multitude.
k That is, when the Church shalbe restored: thus the Prophets after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, lest they should faint.
l The field which is now fruitfull, shalbe but as a barren forest in comparison of that it shalbe then, as Chap.29.17, which shalbe fulfilled in Christes time: for then they that were before as the barren wildernes, being regenerate, shalbe fruitfull, and in such abundance, that their former life shal seeme but as a wildernes, where no fruits were. m They shal not neede to build it in hie places for feare of the enemies: for God will defend it, and turne away the stormes from hurting of their commodities. n That is, vpon fat ground and wel watered, which bringeth forth in abundance or in places which before were couered with waters & now made dry for your vses. o The fields shalbe so ranke, that they shall sende out their cattel to eat vp the first crop, which abundance shalbe signes of Gods fauour and loue towards them.

CHAP. XXXIII.

1 The destruction of them by whom God hath punished his Church.

WOe to thee that a spoylest, and wast not
spoyled: and doest wickedly, and they
did not wickedly against thee: when thou shalt
b cease to spoyle, thou shalt be spoiled: when thou
shalt make an ende of doing wickedly, c they shal
do wickedly against thee.
2 d O Lorde, haue mercie vpon vs, wee haue
waited for thee: be thou, which wast e their arme
in the morning, our helpe also in time of trouble.
3 At the noise of the tumult, the f people fled:
at thine g exalting the nations were scattered.
4 And your spoyle shall be gathered like the
gathering of h caterpillers: and i hee shall goe a
gainst him like the leaping of grashoppers.
5 The Lord is exalted: for hee dwelleth on
hie: he hath filled Zion with iudgement & iustice.
6 And there shal be stabilitie of k thy times,
strength, saluation, wisdome and knowledge: for
the feare of the Lord shalbe his treasure.
7 Behold, l their messengers shal cry without,
and ẏ m ambassadors of peace shal weepe bitterly.
8 The n paths are waste: the wayfaring man
ceaseth: he hath broken the couenant: hee hath
contemned the cities: he regarded no man.
9 The earth mourneth & fainteth: Lebanon
is ashamed, and hewen downe: o Sharon is like a
wildernes, and Bashan is shaken and Carmel.
10 Now will I p arise, saith the Lord: now will
I be exalted, now wil I lift vp my selfe.
11 q Ye shall conceiue chaffe, and bring forth
stubble: the fire of your breath shall deuoure you.
12 And the people shall be as the burning of

a Meaning the enemies of the Church, as were the Caldeans, & Assyrians: but chiefly of Sanecherib, but not onely.
b When thine appointed time shall come that God shal take away thy power: and that which thou hast wrongfully gotten, shalbe giuen to others, as Amos 5.11.
c The Caldeans shal doe like to the Assyrians, as ẏ Assyrians did to Israel: and the Medes and Persians shall do the same to the Caldeans.
d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.
e Which helped our fathers so soone as they called vpon thee.
f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians. g When thou, O Lord, diddest lift vp thine arme to punish thine enemies. h Yee that as catepillers destroyed with your number the whole world, shall haue no strength to resist your enemies the Caldeans, but shalbe gathered on an heape and destroyed. i Meaning the Medes, and Persians against the Caldeans. k That is, in the dayes of Hezekiah. l Sent from Saneherib. m VVhom they of Ierusalem sent to intreate of peace. n The feare the wordes of the Ambassadors, when they returne from Saneherib. o VVhich was a plentifull countrey, meaning that Saneherib would destroy all. p To helpe and deliuer my Church. q This is spoken against the enemies, who thought all was their owne: but he sheweth that their enterprise shalbe in vaine, and that the fire, which they had kindled for others, should consume them.

lime: *and as* the thornes cut vp, shal they be burnt
in the fire.
13 Heare, yee that are [t] farre off, what I haue
done, and ye that are neere, know my power.
14 The [s] sinners in Zion are afraide: a feare is
come vpon the hypocrites: who among vs shall
dwell with the deuouring fire? who among vs shal
dwell with the euerlasting burnings?
15 Hee that walketh in iustice, and speaketh
righteous things, refusing gaine of oppressiõ, sha-
king his handes from taking of gifts, stopping his
eares from hearing of blood, and shutting his eyes
from seeing euill,
16 He shall dwel on [t] hie: his defence *shalbe*
the munitions of rockes: bread shal be giuen him,
and his waters shalbe sure.
17 Thine eyes shal [u] see the King in his glory:
they shall behold the land [x] farre off.
18 Thine heart [y] shall meditate feare, Where
is the scribe? where is the receiuer? where is hee
that counted the towres?
19 Thou shalt not see a fierce people, a people
of a darke speach, that thou canst not perceiue,
and of a stammering tongue that thou canst not
vnderstand.
20 Looke vpon Zion the citie of our solemne
feastes: thine eyes shall see Ierusalem a quiet ha-
bitation, a Tabernacle that cannot be remooued:
and the stakes thereof can neuer be taken away,
neither shall any of the cordes thereof be broken.
21 For surely there the mightie Lorde *will be*
vnto vs, *as* a place [z] of floods *and* broade riuers,
whereby shall passe no shippe with oares, neither
shall great shippe passe thereby.
22 For the Lord *is* our Iudge, the Lorde *is* our
lawe giuer: the Lord *is* our King, he wil saue vs.
23 Thy [a] cords are loosed: they could not wel
strengthen their maste, neyther coulde they spread
the sayle: then shall the [b] praye be deuided for a
great spoile: *yea*, the lame shal take away the pray.
24 And none inhabitant shall say, I am sicke:
the people that dwell therein, shall haue their ini-
quitie forgiuen.

Ris vengeance shalbe so great, that all the world shall talke thereof.
s Which doe not beleeue the words of the Prophet, & the assurance of their deliuerance.
t Meaning, that God will be a sure defence to al them that liue according to his word.
u They shall see Hezekiah deliuered from his enemies & restored to honour and glory.
x They shalbe no more shut in as they were by Saneherib, but go where it pleaseth them.
y Before that this libertie commeth, thou shalt thinke that thou art in great danger: for the enemie shall so sharply assaile you, that one shall cry, Where is ye clarke that writeth the names of them that are taxed? another, Where is the receiuer? another shall cry for him that valueth the rich houses, but God will deliuer you from this feare.
z Let vs be content with this smal riuer of Shiloah, and not desire the great streames and riuers, wherby the enemies may bring in shippes and destroy vs.
a He derideth the Assyrians and enemies of the Church, declaring their destructi-on as they that perish by shipwracke. b He comforteth the Church, and sheweth that they shalbe enriched with all benefites both of body and soule.

CHAP. XXXIIII.

1 *He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.*

COme neere, ye [a] nations and heare, and hear-
ken, ye people: let the earth heare & all that
is therein, the world & al that proceedeth therof.
2 For ye indignation of ye Lord *is* vpon all nati-
ons, & *his* wrath vpon al their armies: he hath [b] de-
stroyed them *and* deliuered them to the slaughter.
3 And their slaine shalbe cast out, and their
stincke shall come vp out of their bodies, and the
mountaines shalbe melted with their blood.
4 And all the hoste of heauen [c] shalbe dissol-
ued, and the heauens shalbe folden like a booke:
and all their hostes shall fall as the leafe falleth
from the vine, and as it falleth from the figtree.
5 For my sword shalbe [d] drunken in the hea-
uen: beholde, it shall come downe vpon Edom,
euen vpon the people of [e] my curse to iudgement.
6 The sword of the Lord is filled with blood:
it is made fat with the fat & with the blood of the
[f] lambes & the goates, with the fat of the kidneis
of the rams: for the Lord hath a sacrifice in [g] Boz-
rah, and a great slaughter in the land of Edom.
7 And the [h] vnicorne shall come downe with
them and the heiffers with the bulles, and their
land shall be drunken with blood, and their dust
made fat with fatnesse.
8 For *it is* ye day of the Lords vengeance, & the
yere of recompence for the iudgement of Zion.
9 And the riuers thereof shall be turned into
pitche, and the dust thereof into [i] brimstone, and
the land thereof shalbe burning pitch.
10 It shall not be quenched night nor day: the
smoke thereof shall goe vp euermore: it shall be
desolate from generation to generation: none
shall passe through it for euer.
11 But the pelicane [k] and the hedgehog shall
possesse it, and the great owle, and the rauen shall
dwell in it, and he shal stretch out vpon it the line
of [l] vanitie, and the stones of emptinesse.
12 [m] The nobles thereof shall call to the king-
dome, and there shalbe none, and all the princes
thereof shalbe *as* nothing.
13 And it shal bring foorth thornes in the pa-
laces thereof, nettles and thistles in the strong
holdes thereof, and it shall be an habitation for
dragons, and a court for ostriches.
14 There shall [n] meete also Ziim and Iim, and
the Satyre shall cry to his fellow, and the skriche-
owle shall rest there, and shal finde for her selfe a
quiet dwelling.
15 There [o] shall the owle make her nest, and
laye, and hatche, and gather them vnder her sha-
dowe: there shall the vultures also be gathered,
euery one with her make.
16 Seeke in the [p] booke of the Lord, and read:
none of [q] these shall faile, none shall want her
make: for [r] his mouth hath commaunded, and his
very Spirit hath gathered them.
17 And he hath cast the [s] lot for them, and his
hand hath deuided it vnto them by line: they shal
possesse it for euer: from generation to generation
shall they dwell in it.

a He prophecieth of the destruction of the Edomites, and other nations which were enemies to the Church
b God hath determined in his counsel, and hath giuen sentence for their destruction.
c He speaketh this in respect of mans iudgement, who in great feare & horrible troubles thinketh that heauen and earth perisheth.
d I haue determined in my secret counsell and in the heauens to destroy them till my sworde be wearie with shedding blood. e They had an opinion of holinesse because they came of the Patriarke Izhak, but in effect were accursed of God, and enemies vnto his Church as the Papists are.
f That is, both of yong and olde, poore and rich of his enemies.
g That famous citie shal be consumed as a sacrifice burnt to ashes.
h The mighty and rich shalbe aswell destroyed as the inferiours.
i He alludeth to the destruction of Sodom & Gomorah, Gen. 19. 24.
k Reade chap. 13. 21. and Zepha. 2. 14.
l In vaine shall any man go about to build it againe.
m Meaning there shalbe neither order nor policy, nor state of common weale.
n Reade Chap. 13. 21.
o Signifying, that Idumea should bee an horrible desolation and barren wildernes.
p That is, in the Lawe where such curses are threatned against the wicked.
q To wit, beastes and foules.
r That is, the mouth of ye Lord.
s He hath giuen the beastes and foules Idumea for an inheritance.

CHAP. XXXV.

1 *The great ioy of them that beleeue in Christ.* 3 *Their office which preach the Gospel.* 8 *The fruites that follow thereof.*

THe [a] desert and the wildernes shall reioyce:
and the wast ground shalbe glad and florish
as the rose.
2 It shal florish abundantly and shal greatly
reioyce also and ioye: the glory of Lebanon shall
be giuen vnto it: the beautie of [b] Carmel, and of
Sharon, they shall [c] see the glory of the Lord, *and*
the excellencie of our God.
3 [d] Strengthen the weake handes, and com-
fort the feeble knees.
4 Say vnto them that are fearefull, Bee you
strong, feare not: beholde, your God commeth
with [e] vengeance: *euen* God with a recompense,
he will come and saue you.
5 Then shall the eies of the [f] blinde be ligh-
tened, and the eares of the deafe be opened.
6 Then shal the lame man leape as an hart, &
the dumme mans tongue shal sing: for in the [g] wil-
dernes shal waters breake out, & riuers in ye desert.

a He prophecieth of the ful restauration of the Church both of the Iewes and Gentiles vnder Christ, which shal be fully accomplished at the last day: albeit as yet it is compared to a desert and wildernes.
b The Church which was before compared to a barren wildernes shal by Christ be made most plenteous and beautifull.
c He sheweth that the presence of God is the cause that the Church doeth bring forth fruite and florish. d He willeth all to encourage one another, and specially the ministers to exhort and strengthen the weake, that they may patiently abide the comming of God, which is at hand. e To destroy your enemies. f When the knowledge of Christ is reuealed. g They that were barren and destitute of the graces of God, shall haue them giuen by Christ.

7 And

7 And the drie ground shall be as a poole, and
the thirstie as springs of water in the habitation
of dragons, where they lay, *shall be* a place for
reedes and rushes.
8 And there shall be a path and a way, and the
way shal be called [h] holy: the polluted shall not
passe by it: for [i] he shalbe with them, and walke
in the way, and the fooles shall not erre.
9 There shall bee [k] no lyon, nor noysome
beastes shall ascend by it, neither shall they bee
found there, that the redeemed may walke.
10 Therefore the [l] redeemed of the Lord shall
returne and come to Zion with prayse: and euer-
lasting ioye shall bee vpon their heads: they shall
obtaine ioye and gladnesse, and sorow and mour-
ning shall flee away.

CHAP. XXXVI.

1 Saneherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

NOw [a] in the [b] fourteenethyeere of King He-
zekiah, Saneherib King of Asshur came vp a-
gainst al the strong cities of Iudah, & took them.
2 And the King of Asshur sent Rabshakeh
from Lachish toward Ierusalem vnto King Heze-
kiah, with a great hoste, & he stood by ẏ conduite
of the vpper poole in the path of the fullers field.
3 Then came foorth vnto him Eliakim the
sonne of Hilkiah the [c] steward of the house, and
Shebna [d] the chanceller, and Ioah the sonne of
Asaph the recorder.
4 And [e] Rabshakeh saide vnto them, Tell
you Hezekiah, I pray you, Thus sayth the great
King, the King of Asshur, What confidence is
this, wherein thou trustest?
5 I say, [f] Surely *I haue* eloquence, *but* coun-
sel and strength *are* for the warre: on whom then
doest thou trust, that thou rebellest against me?
6 Loe, thou trustest in this broken staffe of
reede, on Egypt, whereupon if a man leane, it will
goe into his hand and pearce it: so *is* [g] Pharaoh
King of Egypt, vnto all that trust in him.
7 But if thou say to me, We trust in the Lord
our God, is not that he, whose hie places & whose
altars Hezekiah tooke downe, & said to Iudah &
to Ierusalem, Yee shall worship before this altar?
8 Nowe therefore giue hostages to my lorde
the King of Asshur, and I wil giue thee two thou-
sand horses, if thou be able on thy part to set ri-
ders vpon them.
9 For howe canst thou ‖ despise any captaine
of the [h] least of my lordes seruants? and put thy
trust on Egypt for charets and for horsemen?
10 And am I now come vp without the Lorde
to this land to destroy it? The Lord said vnto me,
[i] Goe vp against this land and destroy it.
11 ¶ Then said Eliakim, and Shebna and Ioah
vnto Rabshakeh, [k] Speake, I pray thee, to thy ser-
uants in the Aramites language, (for wee vnder-
stand it) & talke not with vs in the Iewes tongue,
in the audience of the people that are on the wal.
12 Then said Rabshakeh, Hath my master sent
mee to thy master, and to thee to speake these
wordes, and not to the men that sit on the wall:

h It shal be for the Saints of God and not for the wicked.
i God shall leade and guide them, alluding to the bringing forth of Egypt.
k As he threatned to the wicked to be destroyed hereby, Chap. 30.6.
l Whom the Lord shall deliuer from the captiuitie of Babylon.

a This historie is rehearsed, because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance.
b When he had abolished superstition, and idolatrie, and restored religion, yet God would exercise his Church to trie their faith and patience.
c For he was now restored to his office, as Isaiah had prophecied, Chap. 22.20.
d This declareth that there were fewe godly to bee found in the Kings house, when hee was driuen to send this wicked man in such a weightie a matter.
e Saneheribs chiefe captaine.
f Hee speaketh this in the person of Hezekiah falsly charging him, that he put his trust in his wit and eloquence, whereas his onely confidence was in the Lorde.
g Satan laboured to pull the godly King from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weake and would deceiue them, to yeelde himselfe to the Assyrians, and so not to hope for any helpe of God. ‖ Or, *turne backe.* h He reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines. i Thus the wicked to deceiue vs, will pretend the Name of the Lorde: but we must trie the spirits, whether they be of God or no. k They were afraide, least by his wordes he should haue stirred the people against the King, and also pretended to growe to some appointment with him.

that they may eate their owne doung, and drinke
their owne † pisse with you?
13 So Rabshakeh stood, & cryed with a loude
voyce in the Iewes language, and sayd, Heare the
wordes of the great King, of the King of Asshur.
14 Thus sayeth the King, Let not Hezekiah de-
ceiue you: for he shall not be able to deliuer you.
15 Neither let Hezekiah make you to trust in
the Lord, saying, The Lord will surely deliuer vs:
this citie shall not be giuen ouer into the hand of
the King of Asshur.
16 Hearken not to Hezekiah: for thus sayth
the King of Asshur, Make [l] appointment with me,
and come out to me, that euery man may eate of
his owne vine, & euery man of his owne figtree,
and drinke euery man the water of his owne wel,
17 Till I come and bring you to a land like
your owne land, *euen* a land of wheate, and wine,
a land of bread and vineyardes,
18 Least Hezekiah deceiue you, saying, The
Lord will deliuer vs. Hath any of the gods of the
nations deliuered his land out of the hand of the
King of Asshur?
19 Where is the god of [m] Hamath, and of
Arpad? where is the god of Sepharuaim? or how
haue they deliuered Samaria out of my hand?
20 Who is hee among all the gods of these
landes, that hath deliuered their countrey out of
mine hand, that the Lorde should deliuer Ierusa-
lem out of mine hande?
21 Then they [n] kept silence, and answered
him not a worde: for the Kings commandement
was, saying, Answere him not.
22 Then came Eliakim the sonne of Hilkiah
the steward of the house, and Shebna the chan-
celler, and Ioah the sonne of Asaph the recorder,
vnto Hezekiah with rent clothes, and tolde him
the wordes of Rabshakeh.

CHAP. XXXVII.

1 Hezekiah asketh counsell of Isaiah, who promiseth him the victorie. 10 The blaspheme of Saneherib. 16 Hezekiahs prayer. 36 The armie of Saneherib is slaine of the Angel, 38 And he himselfe of his owne sonnes.

ANd * when the King Hezekiah heard it, hee
[a] rent his clothes, and put on sackecloth and
came into the House of the Lord.
2 And hee sent Eliakim the stewarde of the
house, & Shebna the chanceller, with the Elders
of the Priestes, clothed in sackecloth vnto [b] Isaiah
the Prophet, the sonne of Amoz.
3 And hee sayd vnto him, Thus saith Heze-
kiah, This day is a day of tribulation and of re-
buke and blasphemie: for the children are come
to the [c] birth, & there is no strength to bring forth.
4 If so be the Lord thy God hath [d] heard the
wordes of Rabshakeh, whom the King of Asshur
his master hath sent to raile on the liuing God,
and to reproche him with wordes which the Lord
thy God hath heard, then [e] lift thou vp *thy* pray-
er for the remnant that are left.
5 So the seruants of the King Hezekiah came
to Isaiah.
6 And Isaiah saide vnto them, Thus say vnto
your master, Thus saith the Lord, Be not afraid of
the words that thou hast heard, wherew the ser-
uants of ẏ King of Asshur haue blasphemed mee.

† Ebr. *the water of their feete.*
l The Ebrewe word signifieth blessing: whereby this wicked captaine would haue perswaded the people, that their condition should be better vnder Sanecherib then vnder Hezekiah.
m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see howe euery towne had his peculiar idole, and how the wicked make God an idole, because they do not vnderstand that God maketh them his scourge, and punisheth cities for sinne.
n Not that they did not shewe by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vse long reasoning with this infidel, whose rage they should haue so much the more prouoked.

* 2 Kings. 19.1.
a In signe of griefe and repentance.
b To haue comfort of him by the word of God, that his faith might be confirmed and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.
c We are in as great sorowe as a woman that trauaileth of childe, and can not be deliuered.
d That is, will declare by effect that hee hath heard it: for when God deferreth to punish, it seemeth to the flesh, that hee knoweth not the sinne, or heareth not the cause. e Declaring that the ministers office doeth not onely stande in comforting by the worde, but also in praying for the people.

7 Beholde,

f Of the Egyptians and Ethiopians, that shal come and fight against him.
g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.

h Thus God would haue him to vtter a most horrible blaspheme before his destruction: as to cal the authour of all trueth a deceiuer: some gather hereby that Shebnah had disclosed vnto Saneherib the answere that Isaiah sent to the King.
i Which was a citie of the Medes.
k Called also Charre a citie in Mesopotamia, whence Abraham came after his fathers death.
l He groundeth his prayer on Gods promes: who promised to heare them from betweene the Cherubims.
m Meaning, the ten tribes.
n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.
o Whome God hath chosen to himselfe, as a chaste virgin and ouer whome he had care... [illegible]
p Declaring hereby that they that are enemies to Gods Church, fight against him whose quarell his Church onely mainteineth.
q He boasteth of his policie, in that that he can finde meanes to nourish his armie and of his power, in that that his armie is so great that it is able to drie vp whole riuers and to destroy the waters, which the Iewes had closed in.

7 Beholde, I will send a blast vpon him, and
he shall heare a f noyse, and returne to his owne
land, and I will cause him to fal by the sworde in
his owne land.
8 ¶ So Rabshakeh returned, and found the
King of Asshur fighting against g Libnah: for he
had heard that he was departed from Lachish.
9 Hee heard also men say of Tirhakah, King
of Ethiopia, *Beholde*, hee is come out to fight against
thee: and when hee heard it, he sent *other*
messengers to Hezekiah, saying,
10 Thus shal ye speake to Hezekiah King of
Iudah, saying, Let not thy God h deceiue thee, in
whom thou trustest, saying, Ierusalem shall not be
giuen into the hand of the King of Asshur.
11 Beholde, thou hast heard what the Kings
of Asshur haue done to all landes in destroying
them, and shalt thou be deliuered?
12 Haue the gods of the nations deliuered
them, which my fathers haue destroyed? *as* i Gozan,
and k Haran, and Rezeph, and the children
of Eden, which were at Telassar?
13 Where is the King of Hamath, and the
King of Arpad, and the King of the citie of Sepharuaim,
Hena, and Iuah?
14 ¶ So Hezekiah receiued the letter of the
hand of the messengers and read it, and he went
vp into the House of the Lorde, and Hezekiah
spread it before the Lord.
15 And Hezekiah prayed vnto the Lorde,
saying,
16 O Lorde of hostes, God of Israel, which
l dwellest betweene the Cherubims, thou art very
God alone ouer all the kingdomes of the earth:
thou hast made the heauen and the earth.
17 Encline thine eare, O Lord, and heare: open
thine eyes, O Lorde, and see, and heare all the
wordes of Sancherib, who hath sent to blaspheme
the liuing God.
18 Trueth it is, O Lorde, that the Kings of Asshur
haue destroyed al lands, & m their countrie,
19 And haue cast their gods in ÿ fire: for they
were no gods, but the worke of mans hands, *euen*
wood or stone: therefore they destroyed them.
20 Nowe therefore, O Lorde our God, saue
thou vs out of his hand, that n all the kingdomes
of the earth may knowe, that thou onely art the
the Lord.
21 ¶ Then Isaiah the sonne of Amoz sent vnto
Hezekiah saying, Thus sayth the Lord God of
Israel, Because thou hast prayed vnto mee, concerning
Saneherib king of Asshur,
22 This is the word that the Lord hath spoken
against him, the o virgine, the daughter of Zion,
hath despised thee, & laughed thee to scorne: the
daughter of Ierusalē hath shakē her head at thee
23 Whome hast thou railed on and blasphemed?
and against whome hast thou exalted *thy*
voyce, & lifted vp thine eyes on hie? *euen* against
the p holy one of Israel.
24 By thy seruaunts hast thou railed on the
Lord, and sayde, By the multitude of my charets I
am come vp to the top of the mountaines to the
sides of Lebanon, and will cut downe the hie cedars
thereof *and* the faire firre trees thereof, and
I will goe vp to the heightes of his top *and* to the
forest of his fruitfull place.
25 I haue digged q and drunke the waters, and
with the plant of my feete haue I dried all the
riuers closed in.
26 Hast thou not heard howe I haue of olde
time made it, r and haue formed it long ago? and
should I now bring it, that it should be destroyed,
and layde on ruinous heapes, *as* cities defensed?
27 Whose inhabitants† haue small power, *and*
are afraide & confounded: they are like the grasse
of the field & greene herbe, *or* grasse on the house
tops, or corne blasted s afore it be growen.
28 But I know thy dwelling, and thy t going
out, and thy comming in, & thy fury against me.
29 Because thou ragest against me, and thy tumult
is come vp vnto mine eares, therefore wil I
put mine u hooke in thy nostrels, and my bridle in
thy lips, & will bring thee backe againe the same
way thou x camest.
30 And this shalbe a y signe vnto thee, *O Hezekiah*,
Thou shalt eate this yere such as groweth
of it selfe: and the z second yeere, such thinges as
growe without sowing: and in the third yeere,
sowe ye and reape, and plant vineyards, and eate
the fruit thereof.
31 And a the remnant that is escaped of the
house of Iudah, shall againe take roote downward
and beare fruite vpward.
32 For out of Ierusalem shall goe a remnant,
& they that escape out of mount Zion: the zeale
of the Lord of hostes shal doe this.
33 Therefore thus saith the Lord, concerning
the King of Asshur, Hee shall not enter into this
city, nor shoote an arrowe there, nor come before
it with shield, nor cast a mount against it.
34 By the same way that he came, he shall returne,
& not come into this citie, saith the Lord,
35 For I will defende this citie to saue it, for
min owne sake, and for my seruant b Dauids sake.
36 ¶ *Then the Angel of the Lord went out,
and smote in the campe of Asshur an hundreth
fourescore, & fiue thousād: so whē they arose early
in ÿ morning, behold, they were al dead corpses.
37 So Saneherib king of Asshur departed, and
went away and returned and dwelt at c Nineueh.
38 And as hee was in the temple worshipping
of Nisroch his god, Adramelech and Sharezer his
sonnes *slewe him with the sworde, and they escaped
into the land of ‖ Ararat: and d Esarhaddon
his sonne reigned in his steade.

r Signifying that God made not his Church to destroy it, but to preserue it: and therefore he saith that he formed it of olde, euen his eternall counsell, which cannot be changed.
†Ebr. *are short in hand.*
s He sheweth that the state and power of most florishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.
t Meaning, his counsels and enterprises
u Because Saneherib shewed himselfe as a deuouring fish and furious beast, he vseth these similitudes, to teach howe he will take him and guide him.
x Thou shalt lose thy labour.
y God giueth signes after two sortes: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some go after the thing as the sacrifice, which they were commanded to make three dayes after their departure: & these later are to keepe the benefits of God in our remembrance. of the which sort this here is. z Hee promiseth that for two yeeres the ground of it selfe shoulde feede them. a They whome God hath deliuered out of the handes of the Assyrians, shall prosper: and this properly belongeth to the Church. b For my promes sake made to Dauid *2 King 19.35. 2. chro. 32.21. tob.1.18. ecclus.48.22. 1 macca. 7.41. 2. mac. 8 19. c which was the chiefest citie of the Assyrians, *Tob.1.21. ‖Or, *Armenia.* d Who was also called Sardanapalus in whose dayes ten yeeres after Saneheribs death the Caldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

1 *Hezekiah is sicke.* 5 *He is restored to health by the Lorde, and liueth fifteene yeere after.* 10 *Hee giueth thanks for his benefite.*

ABout *that a time was Hezekiah sicke vnto
the death, and the Prophet Isaiah sonne of
Amoz came vnto him, and sayd vnto hin, Thus
sayth the Lorde, Put thine house in an order, for
thou shalt die, and not liue.
2 Then Hezekiah b turned his face to the
wall, and prayed to the Lord,

*2. King. 20.1. 2. chro 32.24.
a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God and aspire to the heauens. b For his heart was touched with feare of Gods iudgement, seeing he had appoynted him to die, so quickely after his deliuerance from so great calamitie, as one vnworthy to remaine in that estate, & also foreseeing the great change that shoulde come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne: and when he reigned, we se what a tyrant he was.

3 And

3 And sayd, I beseech thee, Lorde, remember
nowe howe I haue walked before thee in trueth,
and with a perfite heart, & haue done that which
is good in thy sight: and Hezekiah wept sore.
4 ¶ Then came the worde of the Lorde to I-
saiah, saying,
5 Goe, and say vnto Hezekiah, Thus saith the
Lord God of Dauid thy father, I haue heard thy
prayer, *and* seene thy teares: beholde, I will adde
vnto thy dayes fifteene yeeres.
6 And I will deliuer thee [c] out of the hand of
the King of Asshur, and this citie: for I wil defend
this citie.
7 And [d] this signe shalt thou haue of the Lord,
that ye Lord wil do this thing that he hath spokē,
8 Beholde, I wil bring againe the shadowe of
the degrees (wherby it is gone downe in the diall
of Ahaz by the [e] sunne) ten degrees backward: so
the sunne returned by ten degrees, by the which
degrees it was gone downe.
9 [f] The writing of Hezekiah King of Iudah,
when he had bene sicke, and was recouered of his
sicknesse.
10 I saide in the [g] cutting off of my dayes, I
shal goe to the gates of the graue: I am depriued
of the residue of my yeeres.
11 I saide, [h] I shal not see the Lorde, *euen* the
Lord in the land of the liuing: I shall see man no
more among the inhabitants of the world.
12 Mine habitation is departed, and is remo-
ued from me, like a shepheards tent: I [i] haue cut
off like a weauer my life: he will cut me off from
the height: from day [k] to night, thou wilt make
an end of me.
13 I reckoned [l] to the morning: but he brake
all my bones, like a lyon: from day to night wilt
thou make an end of me.
14 Like a crane *or* a swallow, so did I [m] chatter:
I did mourne as a doue: mine eyes were lift vp on
high: O Lord, [n] it hath oppressed me, comfort me.
15 What shal I say? [o] for he hath said it to me,
and he hath done it: I shal walke [p] weakly all my
yeeres in the bitternes of my soule.
16 O Lord, [q] *to them* that ouerliue them, and
to all *that are* in them, the life of my spirite *shalbe
knowen*, that thou causest me to [r] sleepe and hast
giuen life to me.
17 Beholde, for [s] felicitie I had bitter griefe,
but it was thy pleasure *to deliuer* my soule frō the
pit of corruption: for thou hast cast al my [t] sinnes
behind thy backe.
18 For [u] the graue cannot confesse thee: death
cannot praise thee: they that goe downe into the
pit, cannot hope for thy trueth.
19 *But* the liuing, the liuing, he shal confesse
thee, as I *doe* this day: the father to the [x] children
shal declare thy trueth.
20 The Lord *was readie* to saue me: therefore

c He doeth not onely promise to prolong his life, but to giue him rest and quietnesse from the Assyrians, who might haue renued their armie to reuenge their former discomfiture.
d For Hezekiah had asked, for the confirmation of his faith, a signe, as vers 22. & 2 King. 20. 8 whereunto he was moued by the singular motion of Gods spirit.
e Reade 2 King. 20. 10.
f He left this song of his lamentation and thankesgiuing to all posteritie, as a monument of his owne infirmitie and thankefull heart for Gods benefites, as Dauid did, Psal 51.
g At what time it was told me, that I should die.
h I shall no more praise the Lord here in his Temple among the faithful: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare whē they feele their owne weakenesse.
i By my sinne I haue prouoked God to take my life from me.
k That is, in one day, or shortly.
l Oner night I thought ye I should liue till morning but my pangs in ye night perswaded me the contrary: he sheweth the horror ye the faithfull haue when they apprehend Gods iudgement against their sinne.
m I was so opprest with sorow, that I was not able to vtter my wordes, but onely to grone and sigh.

we wil sing my song, all the dayes of [y] our life in
the house of the Lord.
21 Then said Isaiah, Take a lumpe of dry figs
and [z] lay it vpon the boyle, and he shal recouer.
22 Also Hezekiah [a] had said, What is ye signe,
that I shal goe vp into the house of the Lord?

CHAP. XXXIX.

Hezekiah is reproued because hee shewed his treasures vnto the ambassadours of Babylon.

AT [*] the same time, [a] Merodach Baladan, the
sonne of Baladan, King of Babel, sent [b] let-
ters, and a present to Hezekiah: for he had heard
that he had bene sicke, and was recouered.
2 And Hezekiah was [c] glad of them, & shew-
ed them the house of the treasures, the siluer, and
the golde, and the spices, and the precious oint-
ment, and all the house of his armour, and al that
was found in his treasures: there was nothing in
his house, nor in all his kingdome that Hezekiah
shewed them not.
3 Then came Isaiah the Prophet vnto King
Hezekiah, & said vnto him, What said these men?
and from whence came they to thee? And Heze-
kiah saide, They are come from a farre countrey
vnto me, from Babel.
4 Then saide he, What haue [d] they seene in
thine house? And Hezekiah answered, All that is
in mine house haue they seene: there is nothing a-
mong my treasures, that I haue not shewed them.
5 And Isaiah sayde to Hezekiah, Heare the
word of the Lord of hostes,
6 Beholde, the dayes come, that all that is in
thine house, and which thy fathers haue laid vp in
store vntil this day, shalbe [e] caried to Babel: no-
thing shalbe left, saith the Lord.
7 And of thy sonnes, that shall proceede out
of thee, *and* which thou shalt beget, shall they
take away, and they shalbe [f] eunuches in the pa-
lace of the King of Babel.
8 [g] Then said Hezekiah to Isaiah, The worde
of the Lord is good, which thou hast spoken: and
he sayde, Yet let there be peace, and trueth in my
dayes.

CHAP. XL.

2 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reprooueth the idolaters and them that trust not in the Lord.

COmfort [a] ye, comfort ye my people, wil your
God say.
2 Speake comfortably to Ierusalem, & cry vn
to her, that her [b] warfare is accomplished, that her
iniquitie is pardoned: for she hath receiued of the
Lords hand [c] double for all her sinnes.
3 A [d] voyce crieth in the [e] wildernesse, [f] Pre-
pare ye the way of the Lord: make streight in the
desert a path for our God.
4 Euery valley shall bee exalted, and euerie
[g] mountaine and hill shall be made lowe: and the
crooked shalbe streight, & the rough places plain.
5 And the glory of the Lord shalbe reueiled,
and all [h] flesh shall see it together: for the mouth
of the Lord hath spoken it.

y He sheweth what is the vse of the Congregation and Church, to wit, to giue the Lord thankes for his benefites.
z Read 2 King. 20. 7
a As vers. 7.
* 2 King. 20. 12.
a This was the first King of Babylon which ouercame the Assyrians in the tenth yere of his reigne.
b Partly moued with the greatnes of the miracle, partly because he shewed himselfe enemie to his enemies, but chiefly, because he would ioyne with them whom God fauoured, and haue their helpe, if occasion serued.
c Reade 2 King. 20. 13. and 2. chro. 32. 25. 31.
d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flattery, and blinded with ambition could not see.
e By the grieuousnesse of the punishment is declared how greatly God detesteth ambition and vaine glory.
f That is, officers and seruants.
g Reade 2. King. 20. 19.
a This is a consolation for the Church, assuring them that they shal be neuer destitute of prophets, wherby he exhorteth the true ministers of God that then were, & those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.
b The time of her affliction.

n To wit, sorow and griefe both of body and minde. o God hath declared by his Prophet that I shall die, and therefore I will yeeld vnto him. p I shal haue no release, but continuall sorowes whiles I liue. q They that shal ouerliue the men that are now aliue and all they that are in these yeeres shal acknowledge this benefite. r That after that thou hadst condemned me to death, thou restoredst me to life. s Whereas I thought to haue liued in rest and ease being deliuered from mine enemies I had griefe vpon griefe. t He esteemeth more the remission of his sinnes, and Gods fauour then a thousand liues. u For as much as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath when their daies were shortened, either because that they seemed vnworthy for their sinnes to liue lōger in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth that do regard it, as Psal. 6. 5. and 115. 17. x All posterity shall acknowledge, and the fathers according to their duetie toward their children shall instruct them in thy graces, and mercies toward me.

c Meaning, sufficient as chap. 61. 7 and full correction, or double grace, whereas she deserued double punishment. d To wit, of the Prophets. e That is, in Babylon & other places, where they were kept in captiuitie, and misery. f Meaning Cyrus and Darius which should deliuer Gods people out of captiuitie and make them a ready way to Ierusalem: and this was fully accomplished when Iohn the Baptist brought tydings of Iesus Christes comming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3. 3. g Whatsoeuer may let or hinder this deliuerance, shall be remoued. h This miracle shalbe so great, that it shalbe knowen through all the world.

6 A i voyce saide, Crie. And he saide, What
shall I crie? All flesh *is* grasse, and all the k grace
thereof *is* as the floure of the field.
7 The grasse withereth, the floure fadeth, be-
cause the l Spirite of the Lorde bloweth vpon it:
surely the people *is* grasse.
8 The grasse withereth, the floure fadeth: but
the m word of our God shal stand for euer.
9 ¶ O Zion, that bringest good tydings, get
thee vp into the hie n mountaine: O Ierusalem,
that bringest good tydings, lift vp thy voyce with
strength: lift it vp, be not afraide: say vnto the ci-
ties of Iudah, Behold o your God.
10 Beholde, the Lorde God will come with
power, and p his arme shall rule for him: beholde,
his reward *is* with him, and his worke before him.
11 He shall feede his flocke like a shepheard:
he shal gather the lambes with his arme, and cary
thē in his bosome, *and* shal guide them w̄ q yong.
12 Who hath measured the waters in his r fist?
and counted heauen with the spanne, and com-
prehended the dust of the earth in a measure? and
weighed the mountaines in a weight, and the hils
in a balance?
13 Who hath instructed the spirit of the Lord?
or *was* s his counseller *or* taught him?
14 Of whom tooke he counsell, and *who* in-
structed him and taught him in the way of iudge-
ment? or taught him knowledge, and shewed vn-
to him the way of vnderstanding?
15 Behold, the nations *are* as a drop of a buc-
ket, and are counted as the dust of the balance:
behold, he taketh away the yles as a litle dust.
16 And Lebanon *is* not sufficient for fire, nor
the beasts thereof sufficient for a burnt offering.
17 All nations before him *are* as t nothing, and
they are counted to him, lesse then nothing, and
vanitie.
18 To whom then u wil ye liken God? or what
similitude wil ye set vp vnto him?
19 The workeman melteth an image, or the
goldsmith beateth it out in gold, or the goldsmith
maketh siluer plates.
20 Doth not x the poore chuse out a tree that
will not rot, for an oblation? he seeketh also vnto
him a cunning workeman, to prepare an image,
that shall not be moued.
21 Knowe ye nothing? haue ye not heard *it*?
hath it not bene tolde you from the beginning?
haue ye not vnderstood it by the z foundation
of the earth?
22 He sitteth vpon the circle of the earth, and
the inhabitants thereof *are* as grashoppers, hee
stretcheth out the heauens, as a curtain, & sprea-
deth them out, as a tent to dwell in.
23 Hee bringeth the princes to nothing, *and*
maketh the iudges of the earth, as vanitie,
24 As though they were not plāted, as though
they were not sowen, as though their stock tooke
no roote in the earth: for he did euen a blowe vp-
on them, and they withered, and the whirlewinde
will take them away as stubble.
25 To whome nowe will yee liken me, that I
should be like *him*, saith the Holy one?
26 Lift vp your eyes on hie, and beholde who
hath created these things, and bringeth b out their

i The voice of God which spake by the Prophet Isaiah.
k Meaning, all mās wisdome and natural powers, Iames 1.10 1 pet. 1.24.
l The Spirit of God shal discouer the vanitie in all that seeme to haue any excellencie of themselues.
m Though considering the frailtie of mans nature many of the Iewes should perish, and so not be partakers of this deliuerance, yet Gods promes should be fulfilled, and they that remained, should feele the fruite thereof.
n To publish this benefite through all the world.
o He sheweth at one worde the perfection of all mans felicitie, which is to haue Gods presence.
p His power shall be sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.
q He shall shew his care and fauour ouer them that are weake and tender.
r Declaring that as God onely hath all power, so doth he vse the same for the defence and maintenance of his Church.
s Hee sheweth Gods infinite wisdome for the same end and purpose.
t He speaketh all this to the intent that they should neither feare man, nor put their trust in any, saue onely in God.
u Hereby he armeth them against the idolatrie, wherewith they should be tempted in Babylon.
x He sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will defraud themselues to serue their idoles.
y Haue ye not the worde of God, which plainely condemneth idolatrie? z Can you not learne by the visible creatures whome God hath made to serue your vse, that you shoulde not serue them nor woorship them? a So that his power appeareth in euery place wheresoeuer we turne our eyes. b Who hath set in order the infinite number of starres.

armies by number, and calleth them al by names:
by the greatnes of *his* power and mighty strength
nothing faileth.
27 Why sayest thou, O Iaakob, and speakest
O Israel, c My way is hid from the Lorde, and my
iudgement is passed ouer of my God?
28 Knowest thou not? *or* hast thou not heard,
that the euerlasting God, the Lorde hath created
the d endes of the earth? he neither fainteth, nor is
wearie: there *is* no searching of his e vnderstāding.
29 *But* he giueth strength vnto him that fain-
teth, and vnto him that hath no strength, hee en-
creaseth power.
30 f Euen the young men shall faint, and bee
wearie, and the yong men shal stumble and fall.
31 But they that waite vpon the Lord, shal re-
nue *their* strength: they shall lift vp the wings, as
the eagles: they shal runne, and not be weary, and
they shal walke and not faint.

CHAP. XLI.

2 Gods mercies in chusing his people. 6 Their idolatry. 27 Deliuerance promised to Zion.

Keepe a silence before mee, O ylandes, and let
the people b renue *their* strength: let thē come
neere, and let them speake: let vs come together
into iudgement.
2 Who raised vp c iustice from the East, *and*
called him to his foote? *and* gaue the nations be-
fore him, and subdued the Kings? hee gaue them
as dust to his sword, *and* as scattered stubble vnto
his bowe.
3 Hee pursued them, and passed safely by the
way that he had not gone with his feete.
4 Who hath wrought & done it? he that cal-
leth the d generations from the beginning. I the
Lord *am* the e first, & with the last I am the same.
5 The yles saw it, and did f feare, *and* the ends
of the earth were abashed, drew neere, and g came.
6 Euery man helped his neighbour, and saide
to his brother, h Be strong.
7 So the workeman comforted the founder,
and he that smote with ẏ hammer, him that smote
by course, saying, It is ready for the sodering, and
he fastened it with nailes that it shoulde not bee
moued.
8 ¶ But thou, Israel, art my i seruant, *and*
thou Iaakob, whome I haue chosen, the seede of
Abraham my friend.
9 For I haue taken thee from the ends of the
earth, and called thee before the chief therof, and
saide vnto thee, Thou art my seruant: I haue cho-
sen thee, and not cast thee away.
10 Feare thou not, for I am with thee: be not
afraide, for I am thy God: I wil strengthen thee,
and helpe thee, and will susteine thee with the
k right hand of my iustice.
11 Behold, all they that prouoke thee, shalbe
ashamed, & confounded: they shalbe as nothing,
and they that striue with thee, shal perish.
12 Thou shalt seeke them and shalt not finde
them: *to wit*, the men of thy strife, *for* they shall
be as nothing, and the men that warre against
thee, as a thing of nought.
13 For I the Lord thy God wil hold thy right
hand, saying vnto thee, Feare not, I wil help thee.
14 Feare not, thou m worme, Iaakob, *and* yee

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.
d And therefore all power is in his hand to deliuer when his time commeth.
e Shewing that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.
f They that trust in their owne vertue, and do not acknowledge that al commeth of God.
a God, as though he pleaded his cause with all nations, requireth silence that he may bee heard in his right.
b That is, gather all their power and supports.
c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Caldeans to goe to and fro at his commandement, and placed him in the land of Canaan?
d Who hath created man and maintained his succession.
e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and shalbe for euer.
f Considering mine excellent workes among my people.
g They assembled themselues, and conspired against me to mainteine their idolatrie.
h He noteth the obstinacie of the idolaters to maintaine their superstitions.
i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.
k That is, by the force of my promes, in the performance whereof I will shew my selfe faithfull and iust. l Because they shalbe destroyed. m Thus hee calleth them because they were contemned of all the worlde, and that they considering their owne poore estate, should seeke vnto him for helpe.

men of Israel:I will helpe thee,saith the Lord and
thy redeemer the holy one of Israel.
15 Behold,I will make thee a roller,& a new
threshing instrument hauing teeth : thou shalt
thresh the [n] mountaines,and bring them to pou-
der, and shalt make the hilles as chaffe.
16 Thou shalt fanne them,and the winde shal
carie them away, and the whirlewind shal scatter
them:and thou shalt reioyce in the Lord, *&* shalt
glory in the holy one of Israel.
17 *When* [o] the poore & the needie seeke wa-
ter, & there *is* none(their tongue faileth for thirst:
I the Lorde will heare them: I the God of Israel
will not forsake them)
18 I will open riuers in the toppes of the hils,
and fountaines in the middes of the valleis : I will
make the wildernesse as a poole of water,and the
waste [p] land as springs of water.
19 I wil set in the wildernesse the cedar , the
Shittah tree,and the mirre tree,and the pine tree,
and I will set in the wildernesse the firre tree, the
elme and the boxe tree together.
20 Therefore let them see and knowe, and let
them consider and vnderstand together that the
hand of the Lord hath done this, & the holy one
of Israel [q] hath created it.
21 [r]Stand to your cause,saith the Lord : bring
forth your strong reasons,saith ye King of Iaakob.
22 Let them bring foorth,and let them tel vs
what shall come:let them shew the former things
what they bee, that wee may consider them, and
knowe the later ende of them : eyther declare vs
things for to come.
23 Shew the things that are to come hereaf-
ter,that we may know that you are gods:yea,doe
good or doe euill, that wee may declare, and be-
holde it together.
24 Behold, ye are of no value, and your ma-
king is of nought : *man* hath [s] chosen an abomi-
nation by them.
25 ¶I haue raised vp [t]from the North,and he
shal come: from the East sunne shal [u] he call vpon
my name,& shal come vpon [x]princes as vpō clay,
and as the potter treadeth myre vnder the foote.
26 Who hath declared from the beginning,
that we may know?or before time, that wee may
say, He is righteous? Surely there is none yt shew-
eth: surely there is none yt declareth : surely there
is none that heareth [y] your wordes.
27 *I am* the first, *that saith* to Zion, Beholde,
behold [z] them: and I will giue to Ierusalem [a] one
that shal bring good tidings.
28 But when [b]I beheld,there was none,& whē
I enquired of thē,there *was* no counsellor,& whē
I demaunded of them,they answered not a word.
29 Beholde,they are all vanitie: their worke is
of nothing,their images are winde and confusion.

n I wil make thee able to destroy all thine enemies,be they neuer so mightie:and this chiefly is referred to the kingdome of Christ.
o That is,they that shalbe afflicted in the captiuitie of Babylon.
p God wil rather change the order of nature,then they should want any thing,that crie to him by true faith in their miseries: declaring to them hereby yt they shal lack nothing by ye way,whē they returne frō Babylon.
q That is, hath appoynted, & determined that it shall come so to passe.
r He biddeth the idolaters to proue their religion, and to bring foorth their idoles,yt they may be tried whether they know all things,and can doe all things:which if they cannot do,he concludeth that they are no gods, but vile idoles.
s So that a man can not make an idole, but he must doe yt which God detesteth,& abhorreth: for he chuseth his owne deuises, and forsaketh ye Lords.
t Meaning, the Chaldeans.
u That is,Cyrus, who shall doe all things in my name, & by my direction: whereby he meaneth yt both their captiuitie, and deliuerance,shall be ordered by Gods prouidence & appoyntment.
x Both of ye Chaldeans and others.
y Meaning,that none of the Gentiles gods can worke any of these things.
z That is,the Israelites which returne frō the captiuitie. a To wit,a continual succession of Prophets and ministers. b When I looked whether the idoles could doe these things, I found that they had neyther wisdome nor power to doe any thing:therfore he concludeth that all are wicked, that trust in such vanity.

CHAP. XLII.

1 *The obedience and humilitie of Christ.* 6 *Why hee was sent into the world.* 11 *The vocation of the Gentiles.*

Beholde, [a] my seruant: [b] I will stay vpon him:
mine elect, *in whom* my soule [c] delitetli:I haue
put my Spirit vpon him : hee shall bring foorth
[d]iudgement to the Gentiles.
2 He shal not [e] crie, nor lift vp , nor cause his
voyce to be heard in the streete.
3 A [f] brused reede shall hee not breake, and
the smoking [g] flaxe shall hee not quench: he shall
bring forth iudgement in [h] trueth.
4 He shall not faile nor be discouraged till he
haue [i] set iudgement in the earth : and the [k] yles
shall waite for his law.
5 Thus saith God the Lord(hee that created
the heauens and spred them abroad: he that stret-
ched forth the earth,and the buddes thereof: hee
that giueth breath vnto the people vpon it, and
spirit to them that walke therein)
6 I the Lorde haue called thee in [l] righteous-
nes, and will hold [m] thine hand,and I will keepe
thee,and giue thee for a [n] couenāt of the people,
and for a light of the Gentiles ,
7 That thou maist open the eyes of the blind,
and bring out the prisoners from the prison : and
thē that sit in darkenes , out of the prison house.
8 I am the Lorde , this is my Name , and my
[o]glory will not giue to another,neither my praise
to grauen images.
9 Beholde, the former things are [p] come to
passe, and new things do I declare : before they
come forth, I tell you of them.
10 Sing vnto the Lord a newe song, *and* his
prayse from the end of the earth: yee that goe
downe to the sea , and all that is therein : the yles
and the inhabitants thereof.
11 Let the wildernesse and the cities thereof
lift vp *their voyce*,the townes that [q] Kedar doeth
inhabite:let the inhabitans of the rocks sing : let
them shoute from the top of the mountains.
12 Let him giue glory vnto the Lorde, and
declare his praise in the ylands.
13 The Lord shal go forth as a [r] gyant:he shall
stirre vp *his* courage like a man of warre : he shall
shoute and crie , *and* shall preuaile against his e-
nemies.
14 I haue a long time holden my peace:I haue
bene still *and* refrained my selfe : *nowe* will I crie
like a [s] trauailing woman : I will destroy and de-
uour at once.
15 I will make waste mountaines, and hilles,
and drie vp all their herbes, and I will make the
floods ylands,and I will drie vp the pooles.
16 ¶And I will bring the [t] blinde by a way,
that they knew not,*and* leade them by paths that
they haue not knowen : I will make darkenesse
light before them , and crooked things straight.
These things will I doe vnto them , and not for-
sake them.
17 They shall be turned backe : they shall be
greatly ashamed, that trust in grauen images,and
say to the molten images, Ye are our gods.
18 ¶Heare, ye deafe: and ye blinde, regard,
that ye may see.
19 Who is blind but my [u] seruant? or deafe
as my [x] messenger, that I sent? who is blinde as
the [y] perfit,and blind as the Lords seruant?
20 Seeing many things,but thou keepest them
not? opening the eares,but he heareth not?

a That is,Christ, who in respect of his manhoode is called here seruant. The Prophets vse to make mention of Christ after yt they haue declared any great promes,because he is ye foundation wherupō al ye promises are made & ratified. b For I haue cōmitted al my power to him,as to a most faithful steward. Some read,I wil establish him:to wit,his office,by giuing him the fulnes of my Spirit. c He onely is acceptable vnto me and they that come vnto me by him: for there is no other meanes of reconciliation,Matt.12,18.ephes.1,4.

d He shal declare himselfe gouernour ouer the Gentiles, and call them by his word,and rule them by his Spirit.
e His comming shall not be with pompe and noise, as earthly princes.
f He will not hurt the weake and feeble,but support & comfort them.
g Meaning the weeke of a lampe or candle which is almost out,but he will cherish it and snuffe it, that it may shine brighter.
h Although he fauour the weake, yet will he not spare the wicked, but will iudge them according to trueth and equitie.
i Till he haue set all things in good order.
k The Gentiles shall be desirous to receiue his doctrine.
l Meaning,vnto a lawfull and iust vocation.
m To assist and guide thee.
n As him,by whom the promise,made to all nations in Abraham,shall be fulfilled.
o I will not suffer my glory to be diminished:which I should doe if I were not faithfull in performing the same, and the idolaters thereby would extol their idoles aboue me.
p As in time past I haue bene true in my promises, so wil I be in time to come.
q Meaning,the Arabians,vnder whom he comprehendeth all the people of the East.
r He sheweth the zeale of the Lord,and his power in the conseruation of his Church.
s I will haste to execute my vengeance,which I haue so long deferred,as a woman that desireth to be deliuered when she is in trauell. t That is, my poore people, which are in perplexitie and care. u To wit,Israel,which should haue most light because of my Lawe. x The Priest to whom my worde is committed, which should not onely heare it himselfe,but cause others to heare it. y As the Priests and Prophets that should be lights to others?

21 The

21 The Lord is willing for his righteousnesse
sake *that* he may magnifie the Law, and exalt it.
22 But this people is [z] robbed & spoiled, and
shalbe all snared in dungeons, and they shalbe hid
in prison houses: they shalbe for a pray, and none
shal deliuer: a spoile, and none shal say, [a]Restore.
23 Who among you shal hearken to this, *and*
take heed, and heare for [b] afterwards?
24 Who gaue Iaakob for a spoile, and Israel
to the robbers? Did not ẏ Lord, because we haue
sinned against him? for they would not walke in
his wayes, neither be obedient vnto his Lawe.
25 Therefore hee hath powred vpon him his
fierce wrath, and the strength of battel: and it set
him on fire round about, and he knew not, and it
burned him vp, yet he considered not.

z Because they wil not acknowledge this benefit of the Lord, who is ready to deliuer them, he suffreth them to be spoiled of the enemies through their owne fault and incredulitie.
a There shall be none to succour them, or to wil the enemie to restore that, which he hath spoiled.
b Meaning, Gods wrath.

CHAP. XLIII.

1 *The Lord comforteth his people. He promiseth deliuerance to the Iewes. 11 There is no God but one alone.*

BVt now thus saith the Lord [a]that created thee,
O Iaakob: and he that formed thee, O Israel,
[b] Feare not: for I haue redeemed thee: I haue
called thee by thy name, thou art mine.
2 When thou passest through the [c] waters, I
wil be with thee, & through the floods, that they
doe not ouerflowe thee. When thou walkest
through the very fire, thou shalt not be burnt,
neither shall the flame kindle vpon thee.
3 For I am the Lord thy God, the holy one
of Israel, thy Sauiour: I gaue [d]Egypt for thy ran-
some, Ethiopia, and Seba for thee.
4 Because thou wast precious in my sight, *and*
thou wast honorable, and I loued thee, therefore
wil I giue [e] man for thee, and people for thy sake.
5 Feare not, for I am with thee: I wil bring
thy seed from the [f]East, and gather thee from the
West.
6 I will say to the North, Giue: and to the
South, Keepe not backe: bring my sonnes from
farre, & my daughters from the ends of the earth.
7 Euery one shall be called by my [g] Name:
for I created him for my glorie, formed him and
made him.
8 I will bring forth the blind people, & they
shal haue eies, & the deafe & they shal haue eares.
9 Let all the nations be gathered [h] together,
& let the people be assembled: who among them
can declare this and shew vs former things? let
them bring forth their [i] witnesses, that they may
be iustified: but let them [k]heare, & say, It *is* truth.
10 You are my witnesses, saith the Lord, and
my [m] seruant, whom I haue chosen: therefore ye
shall know and beleeue mee, and ye shall vnder-
stand that I am: before me there was no God for-
med, neither shall there be after me.
11 I, *euen* I am the Lord, and beside me there
is no Sauiour.
12 I haue declared, and I haue saued, and I
haue shewed, when there was no strange *god* a-
mong you: therefore you are my witnesses, saieth
the Lord, that I am God.
13 Yea, before the day *was*, I am, and there is
none that can deliuer out of mine hand: I wil doe
it, and who shall let it?

a After these threatnings he promiseth deliuerāce to his Church, because he hath regenerate them, adopted them, and called them.
b When thou seest dangers & conspiracies on all sides, remember this benefite and the loue of thy God, and it shall encourage thee.
c By water and fire, he meaneth all kind of troubles and perils.
d I turned Saneheribs power against these countries, & made them to suffer affliction which thou shouldest haue done, & so were as the paiment of thy ransome, chap.37 9.
e I wil not spare any mā, rather then thou shouldest perish: for God more esteemeth one of his faithfull, then all the wicked in the world.
f He prophecieth of their deliuerance frō the captiuitie of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written, Deut.30.3.
g Meaning, that he could not be vnmindful of them, except he would neglect his owne Name and glory.
h Signifying, that no power can resist him in doing this miraculous worke, nor al their idoles are able to do the like, as Chap.41.22.
i To prooue that the things which are spoken of them, are true.
k Shewing, that the malice of the wicked hindreth them in the knowledge of the trueth, because they wil not heare when God speaketh by his word.
l The Prophets and people to whom I haue giuen my Lawe.
m Meaning specially Christ, and by him all the faithfull.

14 Thus saith the Lord your redeemer, the ho-
ly one of Israel, For your sake I haue sent to Ba-
bel, and [n] brought it downe: they are all fugitiues,
and the Caldeans crie in [o] the ships.
15 I am the Lorde your holy one, the creator
of Israel, your King.
16 Thus saieth the Lorde which maketh a way
in [p] the Sea, and a path in the mighty [q] waters.
17 When hee [r] bringeth out the [s] charet and
horse, the armie and the power lie together, *and*
shal not rise, they are extinct, & quenched as tow.
18 Remember ye not the former things, nei-
ther regard the things of old.
19 Behold, I do a new thing: now shal it come
foorth: shal you not know it? I wil euen make a
way in the [t] desert, *and* floods in the wildernesse.
20 The wilde [u] beastes shall honour mee, the
dragons and the ostriches, because I gaue water in
the desert, *and* floods in the wildernesse to giue
drinke to my people, euen to mine elect.
21 This people haue I formed for my selfe:
they shall shew foorth my prayse.
22 And thou hast not [x] called vpon mee, O
Iaakob, but thou hast [y] wearied me, O Israel.
23 Thou [z] hast not brought me the sheepe of
thy burnt offerings, neither hast thou honoured
me with thy sacrifices. I haue not caused thee to
serue ẇ an offring, nor wearied thee with incense.
24 Thou boughtest mee no sweete [a] sauour
with money, neither hast thou made me drunke
with the fat of thy sacrifices, but thou hast made
mee to [b] serue with thy sinnes, *and* wearied mee
with thine iniquities.
25 I, *euen* I am he that putteth away thine ini-
quities for mine owne sake, and will not remem-
ber thy sinnes.
26 Put me in [c]remembrance: let vs be iudged
together: count thou that thou maiest be iustified.
27 Thy [d] first father hath sinned, and thy [e]tea-
chers haue trespassed against me.
28 Therefore I haue [f] prophaned the rulers of
the Sanctuarie, & haue made Iaakob a curse, and
Israel a reproch.

n By Darius and Cyrus.
o They shall cry, when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.
p When he deliuered Israel from Pharaoh, Exod.14. 22.
q When the Israelites passed through Iorden, Iosh.3.17.
r When he deliuered his people out of Egypt.
s Pharaoh & his mightie armie.
t Meaning that their deliuerance out of Babylon should be more famous then that from Egypt was, Ier 23.7 hag.2.10. 2.cor. 5.17. reuel. 21.5,7.
u They shall haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beasts shall feele my benefits, and shall acknowledge them: much more men ought to be thankful for the same.
x Thou hast not worshipped me as thou oughtest to haue done.
y Because thou hast not willingly receiued ẏ which I did commaund thee, thou didst grieue me, Whereby he sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrary.
z Meaning in true faith and obedience.
a Either for the composition of the sweete ointment, Exod. 30. 34. or for the sweete incense, Exod.30 7.
b Thou hast made me to beare an heauie burden by thy sinnes.
c If I forget any thing that may make for thy iustification, put mee in remembrance and speake for thy selfe.
d Thine ancesters.
e Thy Priestes and thy Prophets.
f That is reiected, abhorred and destroied them in the wildernes, and at other times.

CHAP. XLIIII.

5 *The Lord promiseth comfort, and that hee will assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlinesse of idolaters.*

YEt now heare, O Iaakob my seruant, and Is-
rael, whom I haue chosen.
2 Thus saieth the Lord, that made thee, and
formed [a]thee from the wombe: he will helpe thee.
Feare not, O Iaakob, my seruant, and thou righ-
teous, [b] whom I haue chosen.
3 For I will powre water vpon the [c] thirstie,
and floods vpon the drie ground: I wil powre my
Spirit vpon thy seed, & my blessing vpō thy buds.
4 And they [d] shal grow as among the grasse,
and as the willowes by the riuers of waters.
5 One shall say, I am the Lordes: another

a He created and chose thee from the beginning of his owne mercie, and before thou couldest merite any thing.
b Whom God accepteth as righteous: or which haddest occasion thereunto because of the Law, and of thine holy vocation.
c Because man of himselfe is as the dry and barren land he promiseth to moisten him with the waters of his holy Spirite, Ioel 2 28. iohn 7.38. acts 2 17.
d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.

e shalbe called by the name of Iaakob: t and ano-
ther shall subscribe with his hand vnto the Lord,
and name himselfe by the name of Israel.
6 Thus saith the Lord the King of Israel and
his redeemer, the Lorde of hostes, f I am the first,
and I am the last, & without me there is no God.
7 And who is like mee, that shall g call and
shall declare it, and set h it in order before mee,
since I appointed the i ancient people? and what
is at hand, and what things are to come? let k them
shew vnto them.
8 Feare ye not, neither be afraide: haue not I
tolde thee of old, and haue declared it? l you are
euē my witnesses, whether there be a God beside
me, and that there is no God that I know not.
9 All they that make an image, are vanitie,
and m their delectable things shall nothing pro-
fite: & they are their owne witnesses, n ÿ they see
not nor know: therefore they shalbe confounded.
10 Who hath made o a god, or molten an
image, that is p profitable for nothing?
11 Beholde, all that are of the q fellowship
thereof, shalbe confounded: for the workemen
themselues are men: let them bee gathered toge-
ther, and r stande vp, *yet* they shall feare, and bee
confounded together.
12 The smith *taketh* an instrument, and wor-
keth in the coles, and facioneth it with hammers,
& worketh it with the strength of his armes: yea,
he is an s hungred, and his strength faileth: hee
drinketh no water, and is faint.
13 The carpenter stretcheth out a line: he fa-
cioneth it with a red thread, he planeth it, and he
purtreieth it with the compasse, and maketh it af-
ter ÿ figure of a man, *and* according to the beau-
tie of a man that it may remaine in t an house.
14 He will hewe him downe cedars, and take
the pine tree and the oke, and taketh courage a-
mong the trees of the forest: he planteth a firre
tree, and the raine doeth nourish it.
15 And man burneth thereof: for he wil take
thereof and u warme himselfe: he also kindleth it
& baketh bread, yet he maketh a god, & worship-
peth it: he maketh it an idole and boweth vnto it.
16 Hee burneth the halfe thereof euen in the
fire, *and* vpon the halfe thereof hee x eateth flesh:
he rosteth the roste and is satisfied: also hee war-
meth himselfe and saith, Aha, I am warme, I haue
bene at the fire,
17 And the residue thereof he maketh a god,
euen his idole: hee boweth vnto it, and worship-
peth and prayeth vnto it, and saith, Deliuer me: for
thou art my god.
18 They haue not knowen, nor vnderstand:
y for *God* hath shut their eies that they cannot see,
and their hearts, that they cannot vnderstand.
19 And none † considereth in his heart, ney-
ther *is* there knowledge nor vnderstāding to say,
I haue burnt halfe of it, euen in the fire, and haue

e By this diuersitie of speach hee meaneth one thing, that is, that the people shalbe holy and receiue the true religiō of God, as Psal. 87. 5. f I am alwayes like my selfe, that is, mercifull toward my Church, and most able to mainteine it, as chap. 41. 4. & 48. 12. reuel. 1. 17. and 22. 13. g And appoynt them that shall deliuer the Church. h That is, declare vnto me howe I ought to proceede herein. i God calleth the Israelites ancient, because he preferred them to all other in his eternall election. k Meaning, their idoles. l Reade chap. 43. 10. m Whatsoeuer they bestow vpon their idoles to make them to seeme glorious. n That is, the idolaters seeing their idoles blinde, must needes bee witnesses of their owne blindnesse, and feeling that they are not able to helpe them, must confesse that they haue no power. o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable. p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable but chap. 41. 24 abominable: and Ieremie calleth them the worke of errours, Ierem. 10. 15. Habakkuk, a lying teacher. 2. 18. q That is, which by any way consent either to the making or worshipping. r Signifying, that the multitude shall not then saue the idolaters, when God wil take vengeance, although they excuse themselues thereby among men. s He describeth the raging affection of the idolaters, which forget their owne necessities to set foorth their denotion towarde their idoles. t To place it in some Temple. u Hee setteth foorth the obstinacie and malice of the idolaters, which though they see by daily experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part and make a god of the other; as the Papistes make their cake god, and the rest of their idoles. x That is, he either maketh a table or trenchers. y The Prophet giueth here an answere to all them that wonder howe it is possible that any should bee so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts. † Ebr. turneth.

baked bread also vpon the coles thereof: I haue
rosted flesh, and eaten it, and shal I make the resi-
due thereof an abomination? shal I bowe to the
stocke of a tree?
20 He feedeth z of ashes: a seduced heart hath
deceiued him, that he cānot deliuer his soule, nor
say, Is there not a lie in my right hand?
21 a Remember these (O Iaakob and Israel)
for thou art my seruant: I haue formed thee: thou
art my seruant: O Israel forget me not.
22 I haue put away thy transgressions like a
cloude, and thy sinnes, as a mist: turne vnto mee,
for I haue redeemed thee.
23 b Reioyce, ye heauens: for the Lorde hath
done it: shoute, ye lower partes of the earth: brast
foorth into prayses, yee mountaines, O forest and
euery tree therein: for the Lorde hath redeemed
Iaakob and will be glorified in Israel.
24 Thus saith the Lord, thy redeemer and he
that formed thee from the wombe, I am the Lord,
that made all thinges, that spred out the heauens
alone, and stretched out the earth by my selfe.
25 I destroy the c tokens of the southsayers,
and make them that coniecture, fooles, and turne
the wise men backward, and make their know-
ledge foolishnesse.
26 ¶ He confirmeth the word of his d seruant
& performeth the counsel of his messengers, say-
ing to Ierusalem, Thou shalt be inhabited: and
to the cities of Iudah, Yee shalbe built vp, and I
will repaire the decayed places thereof.
27 He saith to the e deepe, Be drie and I will
drie vp the floods.
28 He saith to f Cyrus, *Thou art* my shepheard:
and he shal performe all my desire: saying also to
Ierusalem, Thou shalt be built: and to the Tem-
ple, Thy foundation shall be surely laide.

z He is abused as one that woulde eate ashes, thinking to satisfie his hunger. a Shewing that mans heart is most inclined to idolatrie, and therefore hee warneth his people by these examples, that they should not cleaue to any but to the liuing God, when they should be among the idolaters. b Hee sheweth that the worke of the Lord toward his people shall be so great, that the insensible creatures shal be mooued therewith. c He armeth them against the southsayers of Babylon, which would haue borne them in hand, that they knewe by the starres that God would not deliuer them, and that Babylon shoulde stand. d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance. e He sheweth that Gods worke shoulde bee no lesse notable in this their deliuerance, then when hee brought them out of Egypt through the Sea. f To assure them of their deliuerance, he nameth the person by whom it should be, more then an hundreth yeere before he was borne.

CHAP. XLV.

1 *The deliuerance of the people by Cyrus.* 9 *God is iust in all his workes.* 20 *The calling of the Gentiles.*

THus saith the Lord vnto a Cyrus his b anoyn-
ted, whose right hand I haue holden to c sub-
due nations before him: therefore will I weaken
the loynes of Kings, and open the doores before
him, and the gates shall not be shut.
2 I will goe before thee and make the d croo-
ked streight: I will breake the brasen doores, and
burst the yron barres.
3 And I will giue thee the treasures of darke-
nesse, & the things hid in secret places, that thou
maiest e know that I am the Lord which cal thee
by thy name, euen the God of Israel.
4 For Iaakob my seruants f sake, and Israel
mine elect, I will euen call *thee* by thy name *and*
name thee, though thou hast not knowen me.
5 I am the Lorde and there is none other:
there is no God besides me: I g girded thee though
thou hast not knowen me,
6 That they may knowe from the rising of
the sunne, and from the West, that there is none
besides me. I am the Lord, & there is none other.
7 I forme the h light and create darkenesse: I

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person & the meanes. b Because Cyrus should execute the office of a deliuerer, God called him his anoynted for a time, but after another sort then he called Dauid. c To guide him in the deliuerance of my people. d I wil take away all impediments and lets. e Not that Cyrus did know God to worship him aright, but he had a certaine particular knowledge as prophane men may haue of his power, & so was compelled to deliuer Gods people. f Nor for any thing that is in thee, or for thy worthines. g I haue giuen thee strength, power and authoritie. h I send peace and warre, prosperitie and aduersitie, as Amos 3. 6.

make peace and create euill: I the Lorde doe all
these things.
8 Ye heauens, send the dewe from aboue, and
let the cloudes droppe downe i righteousnesse: let
the earth open, and let saluation and iustice grow
foorth: let it bring them foorth together: I the
Lord haue k created him.
9 l Wo be vnto him that striueth with his ma-
ker, the potsherd with the potsherds of ÿ earth:
shall the clay say to him that facioneth it, What
makest thou? or thy worke, m It hath none hands?
10 Woe vnto him that sayeth to *his* father,
What hast thou begotten? or to *his* mother, What
hast thou brought forth?
11 Thus saith the Lord, the holy one of Israel,
and his maker, Aske me n of things to come con-
cerning my sonnes, and concerning the works of
mine hands: command you me.
12 I haue made the earth, and created man
vpon it: I, whose hands haue spred out the hea-
uens, I haue euen commanded all their o armie.
13 I haue raised p him vp in righteousnes, and
I will direct all his waies: he shall build my citie,
and hee shall let goe my captiues, not for q price
nor reward, saith the Lord of hostes.
14 Thus saith the Lorde, The labour r of E-
gypt, and the marchandise of Ethiopia, and of the
Sabeans, men of stature shall come vnto thee, and
they shall be s thine: they shall followe thee, *and*
shall goe in chaines: they shall fall downe before
thee, and make supplication vnto thee, *saying*,
Surely God is in thee, and there *is* none other
God besides.
[illegible] Verily thou, O God, t hidest thy selfe, O
God, the Sauiour of Israel.
16 All they shalbe ashamed and also confoun-
ded: they shal go to confusion together, that are
the makers of images.
17 *But* Israel shall be saued in the Lord, with
an euerlasting saluation: ye shall not be ashamed
nor confounded world without end.
18 For thus saith the Lorde (that created hea-
uen, God himselfe, that formed the earth, & made
it: he that prepared it, hee created it not it vaine:
he formed it to be u inhabited) I am the Lord, and
there *is* none other.
19 I haue not spoken in secrete, *neither* x in a
place of darkenes in the earth: I said not in vaine
vnto thee seede of Iaakob, Seeke you me: I the
Lorde doe speake righteousnes, and declare righ-
teous things.
20 Assemble your selues, & come: draw neere
together, y yee abiect of the Gentiles: they haue
no knowledge, that set vp the wood of their
idole, and pray vnto a god, that cannot saue
them.
21 Tell ye and bring them, and let them take
counsell together, who hath declared this from
the beginning? *or* hath tolde it of olde? Haue not
I the Lord? and there *is* none other God beside
me, a iust God, and a Sauiour: there *is* none be-
side me.
22 Looke vnto me, and yee shall be saued: all

i He comforteth the Iewes, as if he would say, Though when yee looke to the heauens and earth for succour, yee see nothing nowe but signes of Gods wrath, yet I will cause them to bring foorth most certaine tokens of your deliuerance, and of the performance of my promes, which is meant by righteousnesse.
k I haue appoynted Cyrus to this vse and purpose.
l Hereby hee brideleth their impatiencie, which in aduersitie and trouble murmure against God, and will not tarie his pleasure: willing that man should matche with his like, and not contend against God.
m That is, it is not perfitely made.
n In steade of murmuring, humble your selues, and aske what yee will for the consolation of my children, and you shall be sure of it, as yee are of these things which are at your commandement. Some reade it with an interrogation, and make it the application of the similitude.
o That is, the starres.
p To wit, Cyrus, that I may shewe by him the faithfulnesse of my promes in deliuering my people.
q Meaning, freely and without raunsome, or any grieuous condition.
r These people were tributaries to the Persians, and so King Artahshashte gaue this money toward the building of the Temple, Ezra 7.21.
s Whereas tofore they were thine enemies, they shall nowe honour thee, and thou shalt rule them: which was accomplished in the time of Christ. t Hereby he exhorteth the Iewes to patience, though their deliuerance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed. u To wit, of man, but chiefly of his Church. x As do the false gods, which giue vncertaine answeres. y All ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiect.

z the endes of the earth shall bee saued: for I am
God, and there *is* none other.
23 I haue sworne by my selfe: the worde is
gone out of my mouth in a righteousnesse, and
shall not returne, That euery b knee shal bow vn-
to me, *and* euery tongue shal sweare *by me*.
24 Surely c hee shall say, In the Lorde haue I
righteousnesse and strength: he shall come vnto
him, and all that d prouoke him, shalbe ashamed.
25 The whole seede of Israel shal be iustified,
and glory in the Lord.

z Hee calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.
a That is, that the thing, which I haue promised, shalbe faithfully performed.
b The knowledge of God and the true worshipping shall be through all the world, Rom. 14.11. Phil. 2.10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by outward profession. c Meaning, the faithfull shall feele and confesse this. d All the contemners of God.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 He calleth the Iewes to the consideration of his works.

BEl is bowed downe: a Nebo is fallen: their
idoles were vpon the b beastes, and vpon the
cattell: they which did beare you, *were* laden with
a wearie burden.
2 c They are bowed downe, *and* fallen toge-
ther: for they could not rid them of the burden,
and their d soule is gone into captiuitie.
3 Heare yee me, O house of Iaakob, & all that
remaine of the house of Israel, which are e borne
of me *from* the wombe, and brought vp of mee
from the birth.
4 Therefore vnto olde age, I the same, euen
I wil beare *you* vntill the hoare haires: I haue
made *you*: I wil also beare *you*, and I wil carie *you*
f and I wil deliuer *you*.
5 ¶ To whom wil yee make me like, or make
me equal, or g cōpare me, ÿ I should be like him?
6 They drawe gold out of the bagge & weigh
siluer in the balance, *and* hire a goldsmith to make
a god of it, *and* they bowe downe, and worship it.
7 They beare it vpon the shoulders: they ca-
rie him and set him in his place: so doeth he stand,
and cannot remoue from his place. Though one
crie vnto him, yet can he not answere, nor deliuer
him out of his tribulation.
8 Remember this, and be ashamed: bring it a-
gaine h to minde, O you transgressers.
9 Remember the former things of old: for I
am God, and there *is* none other God, and there *is*
nothing like me,
10 Which declare the last thing from the be-
ginning: and from of olde, the things that were
not done, saying, My counsell shall stande, and I
will doe whatsoeuer I will.
11 I call a i birde from the East, *and* the man
of my k counsell from farre: as I haue spoken, so
will I bring to passe: I haue purposed it, and I
will doe it.
12 Heare mee ye stubburne hearted, that are
farre from l iustice.
13 I bring m neere my iustice: it shall not bee
farre off, and my saluation shall not tarie: for I wil
giue saluation in Zion, *and* my glory vnto Israel.

a These were the chiefe idoles of Babylon.
b Because they were of golde and siluer, the Medes and Persians caried them away.
c The beasts that caried the idoles, fell downe vnder their burden.
d He derideth the idoles, which had neither soule nor sense.
e He sheweth the difference betweene the idoles and the true God: for they must bee caried of others, but God himselfe carieth his, as Deu. 32.11.
f Seeing I haue begotten you, I will nourish and preserue you for euer.
g The people of God, seeing their owne calamitie and the flourishing estate of the Babylonians, should be tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore he describeth the original of all ÿ idoles, to make them to be abhorred of all men: shewing that the most that can be spoken in their commendation, is but to proue them vile, Baruch. 6.25.
h Become wise, meaning, that all idolaters are without wit or sense, like madde men. i That is, Cyrus, which shall come as swift as a bird and fight against Babylon. k Him by whome I haue appointed to execute that, which I haue determined. l Which by your incredulitie would let the performance of my promes. m He sheweth that mans incredulitie can not abolish the promes of God, Rom. 3.3.

CHAP. XLVII.

The destruction of Babylon and the causes wherefore.

COme downe and sit in the dust: O a virgine,
daughter Babel, sit on the ground: there is no

a Which hast liued in wealth, and wantonnesse, and hast not yet beene ouercome by anie enemie.

b throne,

b throne, O daughter of the Chaldeans: for thou
shalt no more be called, Tender and delicate.
2 Take the mill stones, and c grinde meale:
loose thy lockes: d make bare the feete: vncouer
the leg, *and* passe through the floods.
3 Thy filthinesse shall be discouered, and thy
shame shall be seene: I will take vengeance, and I
will not meete *thee as* a e man.
4 f Our redeemer, the Lord of hostes *is* his
Name, the holy one of Israel.
5 g Sit still, and get thee into darkenesse, O
daughter of ỳ Chaldeans: for thou shalt no more
be called, The ladie of kingdoms.
6 I was wroth with my people: I haue pollu-
ted mine inheritance, and giuen them into thine
hand: thou diddest shew them no h mercy, but thou
diddest lay thy very heauie yoke vpõ the ancient.
7 And thou saidst, I shall be a ladie for euer, so
ỳ thou diddest not set thy minde to these things,
neither diddest thou remẽber ỳ latter end thereof.
8 Therefore now heare, thou that art giuen to
pleasures, and dwellest carelesse, She saieth in her
heart, I am & none els: I shall not sit *as* a widow,
neither shal know the losse of children.
9 But these two things shal come to thee sud-
denly on one day, the losse of children & widow-
hood: they shall come vpon thee in their i perfe-
ction, for the multitude of thy diuinations, and
for the great abundance of thine inchanters.
10 For thou hast trusted in thy wickednesse:
thou hast said, None seeth me. Thy k wisdome and
thy knowledge, they haue caused thee to rebel, &
thou hast said in thine heart, I am, and none els.
11 Therefore shall euil come vpon thee, and
thou shalt not know the morning thereof: de-
struction shal fal vpon thee, which thou shalt not
be able to put away: destruction shal come vpon
thee suddenly, or thou beware.
12 Stand now among thine inchanters, & in ỳ
multitude of thy southsaiers (wᵗ whõ thou hast l we-
ried thy selfe from thy youth) if so be thou maiest
haue profit, *or* if so be thou maiest haue strength.
13 Thou art wearied in the multitude of thy
counsels: let now the astrologers, the starre gasers,
and prognosticators stand vp, and saue thee from
these things, that shal come vpon thee.
14 Beholde, they shall be as stubble: the fire
shal burne them: they shal not deliuer their owne
liues from the power of the flame: there *shalbe* no
coles m to warme at, *nor* light to sit by.
15 Thus shal they serue thee, with whom thou
hast wearied thee, *euen* thy marchants from thy
youth: euery one shal wander to his owne n quar-
ter: none shal saue thee.

b Thy gouernement shalbe taken from thee.
c Thou shalt be brought to most vile seruitude: for to turne the mill was the office of slaues.
d The things wherein she setteth her greatest pride, shalbe made vile, euen from the head to the foote.
e I will vse no humanitie nor pitie toward thee.
f The Israelites shal confesse, that the Lord doth this for his Churches sake.
g For very shame, & hide thy selfe.
h They abused Gods iudgements, thinking that he punished the Israelites, because he would vtterly cast them off, & therefore in stead of pitying their miserie, thou diddest increase it.
i So that thy punishment shall bee so great, as is possible to be imagined.
k Thou diddest thinke that thine owne wisedome & policie would haue saued thee.
l He derideth their vaine confidence, that put their trust in any thing, but in God, condemning also such vaine sciences, which serue to no vse, but to delude the people, and to bring them from depending onely on God.
m They shal vtterly perish, & no part of them remaine.
n They shall flee euery one to that place, which he thought by his speculations to be most sure: but that shal deceiue them.

CHAP. XLVIII.

1 The hypocrisie of the Jewes is reproued. 11 The Lord alone will be worshipped. 20 Of their deliuerance out of Babylon.

Heare ye this, O house of Iaakob, which are
a called by the name of Israel, and are come
out of b the waters of Iudah: which sweare by the
Name of the Lord, and make mention of the God
of Israel, *but* not in trueth, nor in righteousnes.
2 For they are called of the holy citie, & staie
themselues c vpon the God of Israel, whose Name
is the Lord of hostes.
3 I haue declared ỳ former things of olde, and
they went out of my mouth, & I shewed d them:
I did them suddenly, and they came to passe.
4 Because I knew, that e thou art obstinate, &
thy necke *is* an iron sinew, & thy brow brasse,
5 Therfore I haue declared it to thee of old:
before it came to passe, I shewed f it thee, least
thou shouldest say, Mine idole hath done them,
and my carued image, and my molten image hath
commanded them.
6 Thou hast heard, behold all this, & will not
ye g declare it? I haue shewed thee newe things,
euen now, & hid things, which thou knewest not.
7 They are created now, and not of olde, and
euen before this thou heardest them not, lest thou
shouldest say, Behold, I h knew them.
8 Yet thou heardest them not, neither diddest
know them, neither yet was thine eare opened of
olde: for I knew that thou wouldest grieuouslie
transgresse: therefore haue I called thee a trans-
gressour from the i wombe.
9 For my Names sake wil I deferre my wrath,
and for my prayse will I refraine it from thee,
k that I cut thee not off.
10 Behold, I haue fined thee, but l not as siluer:
I haue m chosen thee in the fornace of affliction.
11 For mine owne sake, for mine owne sake
wil I doe it: for how should *my Name* n be pollu-
ted? o surely I wil not giue my glory vnto another.
12 Heare me, O Iaakob and Israel, my called,
p I am, I am the first, and I am the last.
13 Surely mine hand hath laide ỳ foundation
of the earth, and my right hand hath spanned the
heauens: whẽ I cal them, q they stand vp together.
14 All you, assemble your selues, and heare:
which among them hath declared these things?
The Lord hath loued r him: he wil doe his will in
Babel, and his arme *shalbe* against the Chaldeans.
15 I, *euen* I haue spoken it, and I haue called
him: I haue brought him, and his way shal prosper.
16 Come neere vnto me: heare ye this: I haue
not spoken it in secret from the s beginning: from
the time that the thing was, I was there, and nowe
the Lord God and his Spirit hath t sent me.
17 Thus saith the Lord thy redeemer, the Ho-
ly one of Israel, I am the Lorde thy God, which
teach thee u to profite, and lead thee by the way,
that thou shouldest goe.
18 Oh that thou hadst hearkened to my com-
mandements! then had thy prosperitie bene as the
flood, & thy righteousnes as the waues of the sea.
19 Thy seede also had bene as the sande, and
the fruite of thy body like the grauell thereof: his
x name should not haue bene cut off nor destroy-
ed before me.
20 y Goe yee out of Babel: flee yee from the
Chaldeans, with a voyce of ioy: tel & declare this:
shewe it foorth to the ende of the earth: say yee,
The Lord hath redeemed his seruant Iaakob.
21 And they z were not thirstie: he led them
through the wildernesse: he caused the waters to
flowe out of the rocke for them: for he claue the
rocke, and the water gushed out.
22 There is no a peace, sayth the Lorde, vnto
the wicked.

a He detecteth their hypocrisie, which vaunted themselues to be Israelites & were not so in deed.
b Meaning, the fountaine and stocke.
c They make a shew, as though they would haue none other God.
d He sheweth that they could not accuse him in any thing, for as much as he had performed whatsoeuer he had promised.
e I haue done for thee more then I promised, that thy stubbernnesse and impudencie might haue bene ouercome.
f How thou shouldest be deliuered out of Babylon.
g Wil ye not acknowledge this my benefite and declare it vnto others?
h Shewing that mans arrogancie is the cause why God doeth not declare all things at once, lest they should attribute this knowledge to their owne wisedome.
i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of ỳ Church.
k As it was my free mercy that I did chuse thee: so is it my free mercy that must saue thee.
l For I had respect to thy weakenesse and infirmitie: for in siluer there is some purenes, but in vs there is nothing but drosse.
m I tooke thee out of the fornace where thou shouldest haue bene consumed.
n God ioyneth the saluation of his wᵗ his owne honour: so that they can not perish, but his glory should be diminished, as Deut. 32. 27.
o Read Chap. 42. 8.
p Read Chap. 41. 4.
q To obey me, & to doe whatsoeuer I command them.
r Meaning, Cyrus, whom he had chosen to destroy Babylon.
s Since the time that I declared my selfe to your fathers.
t Thus the Prophet speaketh for himselfe, and to assure them of these things.
u What things shal do thee good.

x That is, the prosperous estate of Israel. y After that he had forewarned them of their captiuitie, and of the cause thereof, hee sheweth them the great ioy, that shall come of their deliuerance. z He sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt. a Thus he speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chapter 57. 21.

CHAP. XLIX.

1 The Lorde exhorteth all nations to beleeue his promises. 6 Christ

6 Christ is the saluation of all that beleeue, and wil deliuer them from the tyrannie of their enemies.

HEare ye mee, O yles, and hearken, yee people
from farre. The Lord hath called [a] me from
[b] the wombe, and made mention of my name
from my mothers bellie.
2 And he hath made my mouth like a sharpe
[c] sword: vnder the shadowe of his hand hath hee
[d] hid me, and made me a chosen shaft, *and* bid me
in his quiuer,
3 And said vnto me, Thou art my seruant, [e] Is-
rael, for I wil be glorious in thee.
4 And I said, I haue [f] laboured in vaine: I haue
spent my strength in vaine and for nothing: but
my iudgement *is* with the Lord, and my worke
with my God.
5 And now saieth the Lord, that formed mee
from the wombe to be his seruaunt, that I may
bring Iaakob againe to him (though Israel be not
gathered, [g] yet shal I be glorious in the eies of the
Lord: and my God shalbe my strength)
6 And he sayd, It is a small thing that thou
shouldest be my seruaunt, to raise vp the tribes of
Iaakob, and to restore the desolations of Israel: I
will also giue [h] thee for a light of the Gentiles,
that thou maiest be my saluation vnto the end of
the world.
7 Thus saieth the Lord the redeemer of Isra
el, *and* his Holie one, to him that is despised in
soule, to a nation that is abhorred, to a [i] seruant
of rulers, Kings shall see, and [k] arise, and princes
shal worship, because of the Lord, that is faithful:
& the Holy one of Israel, which hath chosen thee.
8 Thus saieth the Lord, [l] In an acceptable
time haue I heard thee, and in a day of saluation
haue I helped thee: and I wil preserue thee, and
wil giue [m] thee for a couenant of the people, that
thou maiest raise vp the [n] earth, and obtaine the
inheritance of the desolate heritages:
9 That thou maiest say to the [o] prisoners, Goe
foorth: and to them that are in darkenesse, Shew
your selues: they shall feed in the wayes, & their
[p] pastures shall be in all the tops of the hils.
10 They shal not be hungrie, neither shal they
be thirstie, neither shall the heate smite them, nor
the sunne: for he that hath compassion [q] on them,
shall lead them: euen to the springs of waters shal
he driue them.
11 And I will make all my mountaines, as a
way, and my paths shalbe exalted.
12 Behold, these shall come from farre: and
loe, these from the North and from the West, and
these from the land of [r] Sinim.
13 Reioyce, O [s] heauens: and bee ioyfull, O
earth: brast foorth into praise, O mountaines: for
God hath comforted his people, and will haue
mercie vpon his afflicted.
14 But Zion said, The Lorde hath [t] forsaken
me, and my Lord hath forgotten me.
15 Can a woman forget her child, & not haue
compassion on the sonne of her wombe? though
they should forget, yet wil I not forget thee.
16 Behold, I haue grauen thee vpon the palme
of *mine* [u] hands: thy [x] walles *are* euer in my sight.
17 Thy builders make [y] haste: thy destroyers
and they that made thee waste, are departed from
thee.
18 Lift vp thine eies round about and behold:
all these gather themselues together *and* come to
thee: as I liue, saieth the Lord, thou shalt surelie
[z] put them all vpon thee as a garment, & gird thy
selfe with them like a bride.
19 For thy desolations, and thy waste places,
and thy land destroyed, shal surely be now narow
for them that shal dwel in it, and they that did de-
uoure thee, shalbe farre away.
20 The children of thy barennesse shall say a-
gaine in thine eares, The place is streait for me:
giue place to me that I may dwel.
21 Then shalt thou say in thine heart, Who
hath begotten me these, seeing I am barren and
desolate, a captiue and a wanderer to and fro? and
who hath nourished them? behold, I was left a-
lone: whence are these?
22 Thus saith the Lord God, Beholde, I will
lift vp mine hand to the [a] Gentiles, and set vp my
standart to the people, and they shall bring thy
sonnes in *their* armes: and thy daughters shall be
caried vpon *their* shoulders.
23 And Kings [b] shall be thy nurceing fathers,
and Qneenes shalbe thy nources: they shal wor-
ship thee with *their* faces toward the earth, and
licke vp the [c] dust of thy feete: and thou shalt
know that I am the Lorde: for they shall not bee
ashamed that waite for me.
24 Shall the pray be [d] taken from the migh-
tie? or the iust captiuitie deliuered?
25 But thus saieth the Lord, Euen the capti-
uitie of the mightie shall be taken away: and the
pray of the tyrant shalbe deliuered: for I will con-
tend with him that contendeth with thee, and I
will saue thy children,
26 And will feede them that spoile thee, with
[f] their owne flesh, and they shall be drunken with
their owne blood, as with sweete wine: and all
flesh shall know that I the Lorde am thy sauiour
and thy redeemer, the mightie one of Iaakob.

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christes obedience and victorie.

THus saieth the Lorde, Where is that [a] bill of
your mothers diuorcement, [b] whom I haue
cast off? or who is the creditour [c] to whom I sold
you? Behold, for your iniquities are ye sold, & be-
cause of your transgressiōs is your mother forsakē.
2 *Wherefore came I, and there was no man?
I called, & none answered: is mine hand so [e] shor-
tened, that it cannot helpe? or haue I no power to
deliuer? Behold, at my rebuke I drie vp the Sea:
I make the floods desert: their fish rotteth for wāt
of water, and dieth for thirst.
3 I clothe the heauens with darknesse, and
make a [f] sacke their couering.
4 The Lorde God hath giuen [g] me a tongue
of the learned, that I should know *to minister* a
word in time to him that is [h] wearie: he will raise

a This is spoken in the person of Christ to assure the faithfull, that these promises should come to passe: for they were al made in him, and in him should be performed.
b This is meant of the time that Christ should be manifested to the world, as Psal. 2.7.
c By the sworde and shaft, he signifieth the vertue & efficacie of Christes doctrine.
d God hath taken me to his protection and defence: this chiefly is meant of Christ, & may also be applied to the ministers of his word.
e By Israel is meant Christ, and all the body of the faithful, as the mēbers & their head.
f Thus Christ in his members complaineth, that his labour and preaching take none effect, yet he is contented that his doings are approued of God.
g Though the Iewes refuse my doctrine, yet God will approue my ministerie.
h To declare my Gospel to the Gētiles, Chap. 42.6. acts 13.47. luk. 2.32.
i Meaning, the Iewes whom tyrants kept in bondage.
k The benefite of their deliuerance shalbe so great, that great & small shall acknowledge it, and reuerence God for it.
l Thus he speaketh of his Church, when he would shew his mercy toward it, 2. Cor. 6.2.
m Meaning, Christ alone.
n Signifying, that before Christ renew the earth by his worde, there is nothing but confusion & disorder.
o To them that are in the prison of sinne, and death.
p Being in Christs protection they shalbe safe against all dangers, and free from the feare of the enemies. q Meaning, that there should be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually. r Meaning, the South countrey, so that Christ shall deliuer his from all the partes of the worlde. s Reade Chap. 44.23. t Hee obiecteth what the faithfull might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude, and full of consolation.

u Because I [illegible] not forget [illegible]
x Meaning, [illegible] good order [illegible] licie & discip[illegible]
y I haue a continuall care to [illegible] thee vp againe [illegible] to destroy thine enemies.
z Hee sheweth what are the [illegible]naments of the Church: to haue many children, which are assembled by the worde of God and gouerned by his Spirit.
a He sheweth that Christ will not only gather this great number of the Iewes but also of the Gentiles.
b Meaning, that Kings shalbe conuerted to the Gospel and bestowe their power, and authoritie for the preseruation of the Church.
c Being ioyned with the Church they shall humble themselues to Christ their head, and giue him all honour.
d He maketh this as an obiection, as though the Caldeans were strong, and had them in iust possession.
e This is the answere to their obiection, that none is stronger then the Lord, neither hath a more iust title vnto them.
f I will cause them to destroy one another, as Iudg. 7.22. 2. Chro. 20.22. chap. 19.2.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hosea. 2.2.
b Which should declare that I haue cut her off: meaning, that they could shew none.
c Signifying, that he sold [illegible] for any dette or pouertie, but [illegible] they solde themselues to sinnes to buy their owne lustes & pleasures.
d Hee came by his prophets and ministers, but they would not beleeue their doctrine, & conuert. e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dried vp the red Sea, and killed the fish in the riuers, and also afterward in Iorden? f As I did in Egypt in token of my displeasure, Exod. 10.21. g The Prophet doeth represent heere the person and charge of them that are iustly called to the ministerie of Gods worde. h To him that is oppressed by affliction and miserie.

me

me vp in the morning: in the morning he wil wa-
ken mine eare to heare, i as the learned.
5 The Lord God hath opened mine eare and
I was not rebellious, neither turned I backe.
6 I gaue my backe vnto the k smiters, and my
cheekes to the nippers: I hidde not my face from
shame and spitting.
7 For the Lord God will helpe me, therefore
shall I not be confounded: therefore haue I set
my face like a flint, and I know that I shall not be
ashamed.
8 He is neere that iustifieth mee: who will
contend with me? Let vs stande together: who is
mine aduersarie? let him come neere to me.
9 Beholde, the Lord God will helpe me: who
is he that can condemne me? loe, they shall waxe
olde as a garment: the mothe shall eate them vp.
10 l Who is among you that feareth the Lord?
let him heare the voice of his seruant: he that wal-
keth in darkenes, & hath no light, let him trust in
the Name of the Lord, and stay vpon his God.
11 Beholde, all you kindle m a fire, and are
compassed about with sparkes: walke in the light
of your fire, and in the sparkes that ye haue kind-
led. This shall ye haue of mine hand: ye shall lye
downe in sorowe.

i As they that are taught, and made meete by him.
k I did not shrinke from God for any persecution or calamitie. Whereby he sheweth, that the true ministers of God can looke for none other recompence of the wicked but after this sort, and also what is their comfort.
l Shewing that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hell to heauen.
m Ye haue sought consolation by your owne deuises, and haue refused the light, and consolation, which God hath offered: therefore ye shall remaine in sorowe, and not be comforted.

CHAP. LI.

1 *To trust in God alone by Abrahams example.* 7 *Not to feare men.* 17 *The great affliction of Ierusalem, and her deliuerance.*

HEare me, ye a that follow after righteousnesse,
and ye that seeke the Lord: looke vnto the
b rocke, *whence* ye are hewen, and to the hole of
the pit, *whence* ye are digged.
2 Consider Abraham your father, and Sarah
that bare you: for I called him alone, and blessed
him, and increased him.
3 Surely the Lord shall comfort Zion: he shal
comfort all her desolations, and he shal make her
desert c like Eden, and her wildernesse like the
garden of the Lord: ioye and gladnesse shall be
found therein: prayse, and the voyce of singing.
4 Hearken ye vnto mee, my people, and giue
eare vnto me, O my people: for a d Lawe shall
proceede from mee, and I will bring foorth my
iudgement for the light of the people.
5 My e righteousnesse is neere: my saluation
goeth foorth, and mine f armes shall iudge the
people: the yles shall waite for me, and shall trust
vnto mine arme.
6 Lift vp your eyes to the heauens, and looke
vpon the earth beneath: for the g heauens shall
vanish away like smoke, and the earth shall waxe
olde like a garment, and they that dwell therein,
shall perish in like maner: but my saluation shall
be for euer, and my righteousnesse shall not bee
abolished.
7 Hearken vnto me, ye that know righteous-
nesse, the people in whose heart *is* my Lawe. Feare
ye not the reproch of men, neither be ye afraide
of their rebukes.
8 For the moth shall eate them vp like a gar-
ment, and the worme shall eate them like wooll:
but my righteousnesse shalbe for euer, and my sal-
uation from generation to generation.
9 Rise vp, rise vp, and put on strength, O
arme of the Lord: rise vp as h in the olde time in
the generations of the worlde. Art not thou the
same, that hath cutte i Rahab, and wounded the
k dragon?

a He comforteth the Church, that they should not be discouraged for their smal number.
b That is, to Abraham, of whom ye were begotten, and to Sarah, of whome ye were borne.
c As plentifull as Paradise, Gen. 2. 3.
d I will rule, and gouerne my Church by my word & doctrine.
e The time that I will accomplish my promise.
f My power, and strength.
g He forewarneth them of the horrible changes and mutations of all things, and how he will preserue his Church in the midst of all these dangers.
h He putteth them in remembrance of his great benefite in their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.
i Meaning Egypt, Psalme 87. 4.
k To wit, Pharaoh, Ezek. 29. 3.

10 Art not thou the same, which hath dried
the Sea, *euen* the waters of the great deepe, ma-
king the depth of the Sea a way for the redeemed
to passe ouer?
11 Therefore the redeemed of the Lord shall
l returne, and come with ioy vnto Zion, and euer-
lasting ioy shalbe vpon their head: they shall ob-
taine ioy, and gladnesse: *and* sorow and mourning
shall flee away.
12 I, *euen* I am he, that comfort you. Who art
thou, that thou shouldest feare a mortal man, and
the sonne of man, which shalbe made as grasse?
13 And forgettest the Lord thy maker, that
hath spred out the heauens, and layde the founda-
tions of the earth? and hast feared continually all
the day, because of the rage of the oppressour,
which is ready to destroy? Where is now the rage
of the oppressour?
14 The captiue m hasteneth to be loosed, and
that he should not die in the pitte, nor that his
bread should faile.
15 And I am the Lord thy God that diuided
the Sea, when his waues roared: the Lord of
hostes *is* his Name.
16 And I haue put my words in thy n mouth,
and haue defended thee in the shadowe of mine
hand, that I may plant the o heauens, and lay the
foundation of the earth, and say vnto Zion, Thou
art my people.
17 Awake, awake, and stand vp, O Ierusalem,
which hast drunke at the hand of the Lorde the
p cup of his wrath: thou hast drunken the dregges
of the cup of trembling, and wrung them out.
18 There is none to guide her among all the
sonnes, whome she hath brought foorth: there *is*
none that taketh her by the hand of al the sonnes
that she hath brought vp.
19 These two q things are come vnto thee:
who will lament thee? desolation and destruction
and famine, and the sword: by whome shall I
comfort thee?
20 Thy sonnes haue fainted, and lye at the
head of all the streetes as a wilde bull in a nette,
and are full of the wrath of the Lord, *and* rebuke
of thy God.
21 Therefore heare nowe this, thou miserable
and drunken, but r not with wine.
22 Thus saith thy Lord God, euen God that
pleadeth the cause of his people, Beholde, I haue
taken out of thine hand the cuppe of trembling,
euen the dregges of the cuppe of my wrath: thou
shalt drinke it no more.
23 But I will put it into their hand that spoyle
thee: which haue said to thy soule, Bowe downe,
that wee may goe ouer, and thou hast layde thy
bodie as the grounde, and as the streete to them
that went ouer.

l From Babylon.
m He comforteth them by the short time of their banishment: for in seuenty yeeres they were restored, and the greatest empire of the worlde destroyed.
n Meaning of Isaiah, and of all true ministers, who are defended by his protection.
o That all things may be restored in heauen and earth, Ephes. 1. 10.
p Thou hast bene iustly punished and sufficiently, as Chap. 40. 2. and this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensiblenesse and madnes, as Ier. 25. 15, 16.
q Whereof the one is outward, as of the things that come to the body, as warre and famine: & the other is inward, and appertaineth to the minde: that is, to be without comfort: therefore he sayth, howe shalt thou be comforted?
r But with trouble and feare.

CHAP. LII.

1 *A consolation to the people of God.* 7 *Of the messengers thereof.*

ARise, arise: put on thy strength, O Zion: put
on the garments of thy beautie, O Ierusalem,
the holy citie: for hencefoorth there shall no
a more come into thee the vncircumcised and
the vncleane.
2 Shake thy selfe from the b dust: arise, and
sit downe, O Ierusalem: loose the bandes of thy
necke, O thou captiue daughter, Zion.
3 For thus sayth the Lorde, Yee were solde for nought,

a No wicked tyrant, which shall subuert Gods true religion and oppresse the conscience.
b Put off the garments of sorowe & heauinesse, & prepare the apparel of ioy and gladnes.

for c nought: therfore shall ye be redeemed with-
out money.
4 For thus saith the Lorde God, My people
went d downe afore time into Egypt to soiourne
there, and Asshur e oppressed them without cause.
5 Nowe therefore what haue I here, saith the
Lorde, that my people is taken away for nought,
and they that rule ouer them, make them to
howle, saith the Lord? and my Name all the day
continually is f blasphemed?
6 Therefore my people shal know my Name:
therefore *they shall knowe* in that day, that I am
he that doe speake: beholde, it is I.
7 How g beautifull vpon the mountaines are
the feete of him, that declareth *and* publisheth
peace? that declareth good tidings, *and* publisheth
saluation, saying vnto Zion, thy God reigneth!
8 h The voyce of thy watchmen *shalbe heard:*
they shall lift vp their voyce, and shoute together:
for they shall see eye to eye, when the Lord shall
bring againe Zion.
9 O ye desolate places of Ierusalem, bee glad
and reioyce together: for the Lord hath comfor-
ted his people: he hath redeemed Ierusalem.
10 The Lord hath made i bare his holy arme
in the sight of all the Gentiles, and all the endes
of the earth shall see the saluation of our God.
11 k Depart, depart ye: go ye out from thence
and touch no vncleane thing: goe out of the
middes of her: be ye cleane, that l beare the
vessels of the Lord.
12 For ye shall not go out m with haste, nor de-
part by fleeing away: but the Lord will go before
you, & the God of Israel wil gather you together.
13 Behold, my n seruant shall prosper: he shall
be exalted and extolled, and be very hie.
14 As many were astonied at thee (his visage
was so o deformed of men, and his forme of the
sonnes of men) so p shall he sprinkle many nati-
ons: the Kings shall shut their q mouthes at him:
for that which had not bene tolde them, shall
they see, and that which they had not heard, shall
they r vnderstande.

c The Babylonians payde nothing to me for you: therefore I will take you againe without ransome.
d When Iaakob went thither in time of famine.
e The Egyptians might pretend some cause to oppresse my people because they went thither and remained among them, but the Assyrians haue no title to excuse their tyrannie by: and therefore will I punish them more then I did the Egyptians.
f To wit, by the wicked, which thinke that I haue no power to deliuer them.
g Signifying, that the ioy and good tidings of their deliuerance should make their affliction in the meane time more easie: but this is chiefly meant of the spirituall ioy, as Nahum 1.15. rom. 10.15.
h The Prophets which are thy watchmen shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra, and Nehemiah, but was accomplished vnder Christ.
i As ready to smite his enemies, and to deliuer his people.
k He warneth the faithfull not to pollute themselues with the superstitions of the Babylonians, as Chapter 48.20. 2.Cor.6.17.
l For the time is at hand, that the Priestes and Leuites chiefly (and so by them all the people which shalbe as Leuites in this office) shall carie home the vessels of the Temple which Nebuchad-nezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Christ, by whom our spirituall deliuerance should be wrought, whereof this was a figure.
o In the corrupt iudgement of man, Christ in his person was not esteemed.
p He shall spread his word through many nations.
q In signe of reuerence, and as being astonished at his excellencie.
r By the preaching of the Gospel.

CHAP. LIII.

1 Of Christ and his kingdome, whose worde fewe will beleeue. 6 All men are sinners. 11 Christ is our righteousnesse, 12 And is dead for our sinnes.

WHo a will beleeue our report? and to
whom is the b arme of the Lord reueiled?
2 But hee shall growe vp before him as a
branch, and as a c roote out of a dry d grounde:
he hath neither forme nor beautie: when we shall
see him, there shall be no forme that wee shoulde
desire him.
3 He is despised and reiected of men: he is a
man full of sorowes and hath experience of e in-
firmities: we hid as it were our faces from him:
he was despised and we esteemed him not.
4 Surely hee hath borne our infirmities, and
caried f our sorowes: yet wee did iudge him, as
g plagued, and smitten of God, and humbled.
5 But hee was wounded for our transgressions,
he was broken for our iniquities: the h chastise-
ment of our peace *was* vpon him, and with his
stripes we are healed.
6 All wee like sheepe haue gone astray: wee
haue turned euery one to his owne way, and the
Lord hath layd vpon him the i iniquitie of vs all.
7 Hee was oppressed and he was afflicted, yet
did he not k open his mouth: hee is brought as a
sheepe to the slaughter, and as a sheepe before her
shearer is dumme, so he openeth not his mouth.
8 Hee was taken out from l prison, and from
iudgement: m and who shall declare his age? for
he was cut out of the land of the liuing: for the
transgression of my people was he plagued.
9 n And he made his graue with the wicked, &
with the rich in his death, though he had done no
wickednesse, neither *was* any deceit in his mouth.
10 Yet the Lord would breake him, and make
him subiect to infirmities: when o hee shall make
his soule an offering for sinne, he shal see *his* seede
and shall prolong *his* dayes, and the will of the
Lord shall prosper in his hand.
11 He shall see of the p trauaile of his soule,
and shall be satisfied: by his knowledge shall my
q righteous seruant iustifie many: for hee shall
beare their iniquities.
12 Therefore will I giue him a portion with
the great, and he shall diuide the spoyle with the
strong, because hee r hath powred out his soule
vnto death: and hee was counted with the trans-
gressers, and hee bare the sinne s of many, and
prayed for the trespassers.

a The Prophet sheweth that very fewe shall receiue this their preaching of Christ, and of their deliuerance by him, Iohn 12.38. rom. 10.16.
b Meaning, that none can beleeue, but whose hearts God toucheth with the vertue of his holy Spirite.
c The beginning of Christes kingdome shalbe small and contemptible in the sight of man, but it shall growe wonderfully, and flourish before God.
d Reade Chap. 11.1.
e Which was by Gods singular prouidence for the comfort of sinners, Ebrewes 4.15.
f That is, the punishment due to our sinnes: for the which hee hath both suffered, and made satisfaction, Matth. 8.17. 1.pet. 2.24.
g Wee iudged euill, thinking that he was punished for his owne sinnes, and not for ours.
h He was chastised for our reconciliation, 1.Corin. 15.3.
i Meaning the punishment of our iniquitie, and not the fault it selfe.
k But willingly, and patiently obeyed his fathers appointment, Mat. 26.63. acts 8.32.
l From the crosse, and graue, after that he was condemned.
m Though he died for sinne, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members, Rom. 6.9.
n God the Father deliuered him into the hands of the wicked, and to the powers of the world to doe with him what they woulde.
o Christ by offering vp himselfe shall giue life to his Church, and so cause them to liue with him for euer.
p That is, the fruite and effect of his labour, which is the saluation of his Church.
q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by the Law.
r Because he humbled himselfe, therefore he shalbe exalted to glory, Phil. 2.7, 8, 10 verse 12.
s That is, of all that beleeue in him.

CHAP. LIIII.

1 Moe of the Gentiles shall beleeue the Gospell then of the Iewes. 7 God leaueth his for a time, to whome afterward he sheweth mercie.

REioyce, O a barren that diddest not beare:
breake foorth into ioy and reioyce, thou that
diddest not trauaile with childe: for the b desolate
hath moe children then the married wife, sayeth
the Lord.
2 c Enlarge the place of thy tentes, & let them
spread out the curtaines of thine habitations: spare
not, stretch out thy cords & make fast thy stakes.
3 For thou shalt increase on the right hand
and on the left, and thy seede shall possesse the
Gentiles, and dwell in the desolate cities.
4 Feare not: for thou shalt not bee ashamed,
neither shalt thou be confounded: for thou shalt
not bee put to shame: yea, thou shalt forget the
shame of thy d youth, and shalt not remember
the reproch of thy e widowhoode any more.
5 For hee that f made thee, *is* thine husband
(whose Name *is* the Lord of hostes) and thy re-
deemer the holy one of Israel, shall be called the

a After that he hath declared the death of Christ, hee speaketh to the Church, because it should feele the fruit of the same, & calleth her barren, because that in the captiuitie she was as a widowe without hope to haue any children.
b The Church in this her affliction and captiuitie shall bring foorth moe childrẽ then when she was at libertie: or this may be spoken by admiration, considering the great number that shoulde come of her. Her deliuerance vnder Cyrus was her childehoode, and therefore this was accomplished, when shee came to her age, which was vnder the Gospell.
c Signifying, that for the great number of children, that God should giue her, she should seeme to want roume to lodge them.
d The afflictions which thou suffredst at the beginning.
e When as thou wast refused for thy sinnes, Chap. 50.1.
f That did regenerate thee by his holy Spirit.

God

g His glory shall shine through the whole worlde, which seemed before to be shut vp in Iudea.
h As a wife which wast forsaken in thy youth.

God of the whole g world.

6 For the Lord hath called thee, being as a woman forsaken, & afflicted in spirit, and *as* a h yong wife when thou wast refused, sayth thy God.

7 For a litle while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in *mine* anger, I hid my face from thee for a litle season, but with euerlasting mercy haue I had compassion on thee, sayth the Lorde thy redeemer.

i As sure as the promes that I made to Noah, that the waters should no more ouerflowe the earth.

9 For this is vnto me *as* the i waters of Noah: for as I haue sworne that the waters of Noah should no more goe ouer the earth, so haue I sworne that I would not be angrie with thee, nor rebuke thee.

10 For the mountaines shall remoue and the hilles shall fall downe: but my mercy shall not depart from thee, neither shall the couenant of my peace fall away, sayth the Lord, he hath compassion on thee.

k Hereby he declareth the excellent estate of the Church vnder Christ.
|| Or, iasper, or pearle.
l By the hearing of his worde and inward mouing of his Spirit.
m In stabilitie and surenes, so that it shall stand for euer.
n And therefore shall not preuaile.
o Meaning, the domesticall enemies of ẏ Church as are the hypocrites.
p Signifying hereby that man can doe nothing, but so farre as God giueth power: for seeing that all are his creatures, he must needes gouerne and guide them.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I wil lay thy stones with the k carbuncle, and lay thy foundation with saphirs,

12 And I will make thy windowes of || emeraudes, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children *shalbe* l taught of the Lord, and much peace shalbe to thy children.

14 In m righteousnes shalt thou be established, *and* be farre from oppression: for thou shalt not feare it: and from feare: for it shall not come neere thee.

15 Beholde, *the enemie* shall gather himselfe, but without n me: whosoeuer shall gather himselfe in thee, o against thee, shall fall.

16 Beholde, I haue created the p smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, & I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords seruants, and their righteousnesse *is* of mee, sayth the Lorde.

CHAP. LV.

1 *An exhortation to come to Christ.* 8 *Gods counsels are not as mans.* 12 *The ioy of the faithfull.*

a Christ by proposing his graces and giftes to his Church exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly lustes, and so thirst not after these waters.
b Signifying, that Gods benefits can not be bought for money.

HO, euery one that a thirsteth, come ye to the waters, & ye that haue b no siluer, come, bye and eate: come, I say, bye c wine and milke without siluer and without money.

2 Wherefore doe ye lay out siluer *and* not for bread? d and your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delite in e fatnesse.

3 Encline your eares, and come vnto mee: heare, and your soule shall liue, and I wil make an euerlasting couenant with you, *euen* the f sure mercies of Dauid.

4 Beholde, I gaue g him for a witnes to the people, for a prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, h and a nation that knew not thee, shall runne vnto thee, because of the Lorde thy God, and the holy one of Israel: for hee hath glorified thee.

6 Seeke ye the Lord while he may i be found: call ye vpon him while he is neere.

7 Let the wicked k forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he wil haue mercy vpon him: and to our God, for he is very ready to forgiue.

8 For my l thoughtes *are* not your thoughts, neither *are* your wayes my wayes, sayth the Lord.

9 For as the heauens are higher then ẏ earth, so are my wayes higher then your wayes, and my thoughtes aboue your thoughts.

10 Surely as the raine commeth downe and the snow from heauen, and returneth not thither but watereth the earth and maketh it to bring forth and bud, that it may giue seede to the sower, and bread vnto him that eateth,

11 So shall my m worde be, that goeth out of my mouth: it shall not returne vnto me voyde, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall goe out with ioy, and be led forth with peace: the n mountaines and the hilles shall breake foorth before you into ioye, and all the trees of the fielde shall clap *their* handes.

13 For thornes there shall grow firre trees: for nettles shall growe the myrrhe tree, and it shalbe to the Lorde o for a name, *and* for an euerlasting p signe that shall not be taken away.

h To wit, the Gentiles, which before thou didst not receiue to be thy people.
i When he offreth himselfe by ẏ preaching of his word.
k Hereby he sheweth that repentance must be ioyned with faith, & how we cannot call vpon God aright, except the fruites of our faith appeare.
l Although you are not soone reconciled one to an other & iudge me by your selues, yet I am most easie to be reconciled, yea I offer my mercies to you.
m If these small things haue their effect, as dayly experience sheweth, much more shall my promes which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance.
n Reade Chap. 44.23 and 49.13.
o To set foorth his glory.
p Of Gods deliuerance, and that he wil neuer forsake his Church.

CHAP. LVI.

1 *An exhortation to iudgement and iustice.* 10 *Against shepheards that deuoure their flocke.*

THus sayth the Lorde, a Keepe iudgement and doe iustice: for my saluation is at hand to come, and my b righteousnes to be reueiled.

2 Blessed *is* the man that doeth this, and the sonne of man which layeth holde on it: hee that keepeth the c Sabbath and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which d is ioyned to the Lord, speake and say, The Lord hath surely separate me from his people: neither let the Eunuch say, Beholde, I am a dry tree.

4 For thus saith the Lord vnto the Eunuches, that keepe my Sabbaths, and chuse the thing that pleaseth me, and take holde of my couenant,

5 Euen vnto them will I giue in mine e House and within my walles, a place and a f name better then of the sonnes and of the daughters: I will giue them an euerlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto ẏ Lord, to serue him, and to loue the Name of the Lorde, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not, and imbraceth my couenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer: their burnt g offerings and their sacrifices *shall be* accepted vpon mine altar: for mine

a God sheweth what he requireth of them after that he hath deliuered them: to wit, the workes of charitie whereby true faith is declared.
b Which I will declare towarde you and powre into your hearts by my Spirit.
c Vnder the Sabbath he comprehendeth ẏ whole seruice of God and true religion.
d Let none thinke himselfe vnmeete to receiue the graces of the Lorde: for the Lord will take away all impediments, and wil forsake none which wil keepe his true religion and beleeue in him.
e Meaning, in his Church.
f They shall be called after my people and be of the same religion: yea, vnder Christ the dignitie of the faithfull shall be greater then the Iewes were at that time.
g Hereby hee meaneth the spirituall seruice of God, to whome the faithfull offer continuall thankesgiuing, yea themselues and all that they haue, as a liuely and acceptable sacrifice.

c By waters, wine, milke and bread, he meaneth all things necessarie to the spirituall life, as these are necessarie to this corporall life. d Hee reprooueth their ingratitude which refuse those things that God offereth willingly, & in the meane time spare neither cost nor labour to obteine those, which are nothing profitable. e You shalbe fed abundantly. f The same couenant, which through my mercie, I ratified and confirmed to Dauid, that it should be eternall, 2.Sam.7.13.actes 13.34. g Meaning Christ, of whome Dauid was a figure.

House shall be called an house of prayer for h all
people.
8 The Lord God saieth, which gathereth the
scattered of Israel, Yet wil I gather to them those
that are to be gathered to them.
9 All ye i beasts of the field, come to deuoure,
euen all ye beasts of the forest.
10 Their k watchmen are all blind: they haue
no knowledge: they are all dumme dogs: they can
not barke: they lie & sleepe & delight in sleeping.
11 And these greedie dogges can neuer haue
ynough: and these shepheards cannot vnderstand:
for they all looke to their owne way, euery one
for his aduantage, *and* for his owne purpose.
12 Come, I wil bring wine, and we wil fill our
selues with strong drinke, and to l morow shal be
as this day, *and* much more abundant.

h Not onely for ÿ Iewes but for all others, Matth. 21.13.
i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus hee speaketh to feare the hypocrites and to assure the faithfull, that when this commeth, they may know it was tolde them before.
k Hee sheweth that this affliction shall come through the fault of the gouernours, Prophets and pastours, whose ignorance, negligence, auarice, & obstinacie prouoked Gods wrath against them.
l We are well yet, and to morowe shall be better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

THe righteous perisheth, and no man conside-
reth it in heart: and mercifull men are taken
away, and no man vnderstandeth that the righte-
ous is taken away a from the euil *to come*.
2 b Peace shall come: they shall rest in their
beds, *euery one* that walketh before him.
3 But you c witches children, come hither, the
seed of the adulterer and of the whore.
4 On whome haue yee iested? vpon whom
haue yee gaped and thrust out your tongue? are
not ye rebellious children, *and* a false seed?
5 Inflamed with idoles vnder euery greene
tree? and sacrificing the d children in the valleys
vnder the tops of the rocks?
6 Thy portion *is* in the smooth stones e of
the riuer: they, they are thy lot: euen to them hast
thou powred a drinke offering: thou hast offered
a sacrifice. Should I delite in f these?
7 Thou hast made thy g bed vpon a very hie
mountaine: thou wentest vp thither, euen thither
wentest thou to offer sacrifice.
8 Behinde the h doores also and postes hast
thou set vp thy remembrance: for thou hast dis-
couered thy selfe *to another* then me, and wentest
vp, *and* diddest i enlarge thy bed, and make a co-
uenant betweene thee & them, and louedst their
bed in *euery* place where thou sawest it.
9 Thou wentest k to the Kings with oyle, and
diddest increase thine oyntments *and* sende thy
messengers farre off, and diddest humble thy selfe
vnto hell.
10 Thou weariedst thy selfe in thy manifolde
iourneys, *yet* saydest thou not, l There is no hope:
thou m hast found life by thine hand, therefore

a From the plague that is at hand, and also because God wil punish the wicked.
b The soule of the righteous shall be in ioy and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.
c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people derided Gods worde & his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, hee called them bastards, and the children of sorcerers, which forsooke God and fled to wicked meanes for succour.
d Reade Leuit. 18. 21. 2. King 23. 10.
e Meaning, euery place was polluted with their idolatrie: or euery faire stone that they found, they made an idole of it.
f In the sacrifices which you, offring before these idoles, thought you did serue God.
g To wit, thine altars, in an open place like an impudent harlot that careth not for the sight of her husband.
h In steade of setting vp the worde of God in the open places on the postes and doores to haue it in remembrance, Deut. 6.9. & 27.1. thou hast set vp signes and markes of thine idolatrie in euery place.
i That is, diddest increase thine idolatrie more and more.
k Thou diddest seeke the fauour of the Assyrians by gifts and presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians, and more and more diddest torment thy selfe.
l Although thou sawest all thy labours to be in vaine, yet wouldest thou neuer acknowledge thy fault and leaue off.
m Hee derideth their vnprofitable diligence which thought to haue made all sure, and yet were deceiued.

thou wast not grieued.
11 And whome diddest thou reuerence or
feare, seeing thou hast n lyed vnto me, and hast
not remembred me, neither set thy minde there-
on? is it not *because* I holde my peace, & that of
long o time? therefore thou fearest not me.
12 I will declare thy p righteousnes and thy
workes, and they shall not profite thee.
13 When thou cryest, let them that thou
hast gathered together deliuer thee: but the
winde shal q take them all away: vanitie shal pull
them away: but hee that trusteth in me, shall in-
herite the land, and shall possesse mine holy
Mountaine.
14 r And he shall say, Cast vp, cast vp: prepare
the way: take vp the stumbling blocks out of the
way of my people.
15 For thus saith he that is hie & excellent, he
that inhabiteth the eternitie, whose Name is the
Holy one, I dwell in the hie and holy place: with
him also that is of a contrite and humble spirite
to reuiue the spirite of the humble, and to giue
life to them that are of a contrite heart.
16 For I will not contende for euer, neither
will I be alwayes wroth, s for the spirite should
faile before me: and I haue made the breath.
17 For his wicked t couetousnesse I am angry
with him, and haue smitten him: I hid mee and
was angry, yet hee went away, and turned after
the way of his owne heart.
18 I haue seene his wayes, and wil u heale him:
I will leade him also, & restore comfort vnto him,
and to those that lament him.
19 I create the x fruite of the lips, *to be* peace:
peace vnto them that are y farre off, and to
them that are neere, sayth the Lorde: for I will
heale him.
20 But the wicked *are* like the raging sea,
that can z not rest, whose waters cast vp myre
and dirt.
21 There is no peace, sayth my God, to the
wicked.

n Broken promise with me.
o Meaning, that the wicked abuse Gods lenitie and growe to farther wickednes.
p That is, thy naughtines, idolatries, and impieties: which the wicked call Gods seruice: thus hee derideth their obstinacie.
q Meaning, the Assyrians and other, whose helpe they looked for.
r God shall say to Darius and Cyrus.
s I will not vse my power against fraile man whose life is but a blast.
t That is, for the vices and faultes of the people, which is meant here by couetousnesse.
u Though they were obstinate, yet I did not withdraw my mercy from them.
x That is, I frame the speach and wordes of my messengers which shall bring peace.
y Aswel to him that is in captiuitie as to him that remaineth at home.
z Their euill conscience doeth euer torment them, and therefore they can neuer haue rest, reade Chap. 48.22.

CHAP. LVIII.

1 The office of Gods ministers. 2 The workes of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

CRye a aloude, spare not: lift vp thy voyce
like a trumpet, and shewe my people their
transgression, and to the house of Iaakob, their
sinnes.
2 Yet they b seeke me dayly, and will knowe
my wayes, euen as a nation that did righteously,
and had not forsaken the statutes of their God:
they aske of me the ordinances of iustice: they
will drawe neere vnto God, *saying*,
3 c Wherefore haue we fasted, and thou seest
it not? we haue punished our selues, and thou
regardest it not. Beholde, in the day of your fast
you will seeke d *your* will, and require all your
dettes.
4 Beholde, ye fast to strife and debate, and to
smite with the fist of wickednesse: yee shall not
fast as *ye doe* to day, to make your voyce to be
e heard aboue.
5 Is it such a fast that I haue chosen, that a
man should afflict his soule for a day, and to bowe

a The Lord thus speaketh to the Prophet, willing him to vse all diligence and seueritie to rebuke the hypocrites.
b They wil seeme to worship me and haue outward holinesse.
c He setteth forth the malice and disdaine of the hypocrites which grudge against God, if their workes be not accepted.
d Thus hee conuinceth the hypocrites by the second table and by their duetie toward their neighbour that they haue neither fayth nor religion.
e So long as you vse contention and oppression, your fasting and prayer shall not be heard.

downe

downe his head, as a bull rush, and to lie downe in
sackecloth and ashes? wilt thou call this a fasting,
or an acceptable day to the Lord?
6 Is not this the fasting, that I haue chosen,
to loose the bands of wickednesse, to take off the
heauie burdens, and to let the oppressed go free,
and that ye breake euery [f] yoke?
7 Is it not to deale thy bread to the hungry,
and that thou bring the poore that wander, vnto
thine house? when thou seest the naked, that thou
couer him, and hide not thy selfe from [g] thine
owne flesh?
8 Then shall thy [h] light breake foorth as the
morning, and thine health shal grow speedily: thy
[i] righteousnes shall goe before thee, *and* the glo-
rie of the Lord shall embrace thee.
9 Then shalt thou cal, & the Lord shal answere:
thou shalt cry, and he shall say, Here I am: if thou
take away frō the mids of thee the yoke, the put-
ting forth of the [k] finger, and wicked speaking:
10 If thou [l] powre out thy soule to the hun-
gry, and refresh the troubled soule: then shal thy
light spring out in the [m] darkenes, and thy dark-
nes *shalbe* as the noone day.
11 And the Lord shal guide thee continually,
and satisfie thy soule in drought, and make fat thy
bones: and thou shalt be like a watred garden, &
like a spring of water, whose waters faile not.
12 And they shalbe of thee, that shall builde
the olde [n] waste places: thou shalt raise vp the
foundations for many generations, and thou shalt
be called the repairer of the breach *and* the resto-
rer of the pathes to dwell in.
13 If thou [o] turne away thy foote from the
Sabbath, from doing thy will on mine holy day,
and call the Sabbath a delite, to consecrate it, *as*
glorious to the Lord, and shalt honour him, not
doing thine owne wayes, nor seeking thine owne
will, nor speaking a vaine worde,
14 Then shalt thou delite in the Lord, & I wil
cause thee to mount vpon the hie places of the
earth, and feede thee with the heritage of Iaakob
thy father: for the mouth of ẏ Lord hath spoken it.

f That you leaue off all your extortions.
g For in him thou seest thy selfe as in a glasse.
h That is, the prosperous estate, wherewith God will blesse thee.
i The testimonie of thy goodnesse shall appeare before God & man.
k Whereby is ment all maner of iniurie.
l That is, haue compassion on their miseries.
m Thine aduersitie shalbe turned into prosperitie.
n Signifying, that of the Iewes should come such, as should build againe the ruines of Ierusalem and Iudea: but chiefly this is ment of the spirituall Ierusalem, whose builders were the Apostles.
o If thou refraine thy selfe from thy wicked workes.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 12 The confession of sinnes. 16 God alone wil preserue his Church, though all men faile.

BEholde, * the Lordes hand is not shortened,
that it cannot saue: neither is his eare heauie,
that it cannot heare.
2 But * your iniquities haue separated be-
tweene you and your God, and your sinnes haue
hidde *his* face from you, that he will not heare.
3 For your handes are defiled with [a] blood,
and your fingers with iniquitie: your lips haue spo-
ken lies & your tongue hath murmured iniquity.
4 No man calleth for iustice: no man [b] con-
tendeth for trueth: they trust in vanitie, & speake
vaine things: they conceiue mischiefe, and [c] bring
foorth iniquitie.
5 They hatch cockatrice [d] egges, and weaue
the spiders [e] webbe: he that eateth of their egges,
dieth, and that which is trode vpon, breaketh out
into a serpent.
6 Their webbes shall be no garment, neither
shal they couer themselues with their labours: *for*
their workes *are* works of iniquities, & the worke
of crueltie *is* in their handes.
7 Their feete runne to euill, and they make
haste to shed innocent blood: their thoughts are
wicked thoughts: desolation and destruction *is* in
their paths.
8 The way of peace they know not, & there
is none equitie in their goings: they haue made
them crooked paths: whosoeuer goeth therein,
shall not know peace.
9 Therefore is [f] iudgement farre from vs, nei-
ther doeth [g] iustice come neere vnto vs: we waite
for light, but loe, it *is* darkenes: for brightnes, *but*
we walke in darkenesse.
10 Wee grope for the wall like the [h] blinde,
and we grope as one without eyes: we stumble at
the noone day as in the twilight: *we are* in solita-
rie places, as dead men.
11 We roare all like [i] beares, and mourne like
doues: we looke for equitie, but there *is* none:
for health, *but* it is farre from vs.
12 For our trespasses are many before thee,
and our [k] sinnes testifie against vs: for our tres-
passes *are* with vs, and we know our iniquities
13 In trespassing and lying against the Lord,
and we haue departed away from our God, *and*
haue spoken of crueltie and rebellion, conceiuing
and vttering out of the heart false [l] matters.
14 Therefore [m] iudgement is turned backe-
warde, and iustice standeth farre off: for trueth is
fallen in the streete, and equitie cannot enter.
15 Yea, trueth faileth, and he that refraineth
from euill, maketh himselfe [n] a praye: and when
the Lord sawe it, it displeased him, that there *was*
no iudgement.
16 And when he sawe that there *was* no man,
he wondered that none woulde offer him selfe.
[o] Therefore his arme did [p] saue it, and his righte-
ousnes it selfe did sustaine it.
17 For he put on righteousnes, as an haberge-
on, and an [q] helmet of saluation vpon his head,
and he put on the garments of vengeance for clo-
thing, and was clad with zeale as a cloke.
18 As *to make* recompence, as to requite the
furie of the aduersaries *with* a recompence to his
enemies: he will fully repaye the [r] ylands.
19 So shall they feare the Name of the Lorde
from the West, and his glorie from the rising of
the sunne: for the enemie shal [s] come like a flood:
but the Spirit of the Lord shall chase him away.
20 And the Redeemer shall come vnto Zion,
and vnto [t] them that turne from iniquitie in Iaa-
kob, saith the Lord.
21 And I will *make* this my couenant with
them, saith the Lord, My Spirit that is vpon thee,
and my wordes, which I haue put in thy mouth,
[u] shall not depart out of thy mouth, nor out of
the mouth of thy seede, nor out of the mouth of
the seede of thy seede, saith the Lord, from hence-
foorth euen for euer.

* Nomb. 11.23. chap. 50.2.
* Iere. 5.25.
a Reade Chap. 1.15.
b All men winke at the iniuries and oppressions, and none go about to remedie them.
c According to their wicked deuises, they hurt their neighbours.
d Whatsoeuer commeth from them, is poyson, & bringeth death.
e They are profitable to no purpose.
f That is, Gods vengeance to punish our enemies.
g Gods protection to defend vs.
h We are altogether destitute of counsell and can finde no end of our miseries.
i We expresse our sorowes by outward signes, some more some lesse.
k This confession is generall to the Church to obteine remissiō of sinnes, and the prophets did not exempt themselues from the same.
l To wit, against our neighbours.
m There is neither iustice nor vprightnesse among men.
n The wicked will destroy him.
o Meaning, to doe iustice and to remedie the things that were so farre out of order.
p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.
q Signifying, that God hath all meanes at hand to deliuer his Church, and to punish their enemies.
r To wit, your enemies, which dwell in diuers places, and beyond the sea.
s He sheweth that there shalbe great affliction in the Church, but God will euer deliuer his.
t Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom he iustifieth.
u Because the doctrine is made profitable by the vertue of the spirite, he ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospell. 8 They shall come to the Church in abundance. 16 They shall haue abundance, though they suffer for a time.

ARise, *O Ierusalem*: be bright, for thy [a] light
is come, and the glorie of the Lorde is risen
vpon thee.
2 For beholde, darkenesse shall couer the
[b] earth, and grosse darkenesse the people: but the

a The time of thy prosperitie and felicitie: whereas speaking of Babylon he commanded her to goe downe. [illegible]
b Signifying, that all men are in darkenes til God giue them the light of his grace, and that this light shineth to none but to those that are in his Church.

Lord shall arise vpon thee, and his glorie shall be
seene vpon thee.
3 And the Gentiles shall walke in [e] thy light,
and Kings at the brightnesse of thy rising vp.
4 Lift vp thine eyes round about, & behold:
all [d] these are gathered, *and* come to thee: thy
sonnes shall come from farre, and thy daughters
shalbe nourished at *thy* side.
5 Then thou shalt see and shine: thine heart
shall be astonied [e] and enlarged, because the mul-
titude of the sea shalbe conuerted vnto thee, and
the riches of the Gentiles shall come vnto thee.
6 The [f] multitude of camels shall couer thee:
and the dromedaries of Midian and of Ephah: all
they of Sheba shall come: they shall bring golde
and incense, and shew foorth the prayses of the
Lorde.
7 All the sheepe of [g] Kedar shall be gathered
vnto thee: the rams of Nebaioth shall serue thee:
they shall come vp to be accepted vpon mine
[h] altar: and I wil beautifie the house of my glorie.
8 Who are these [i] that flee like a cloude, and
as the doues to their windowes?
9 Surely the yles shall waite for mee, and the
shippes [k] of Tarshish, as at the beginning, that they
may bring thy sonnes from farre, *and* their siluer,
and their golde with them, vnto the Name of the
Lord thy God, and to the Holy one of Israel, be-
cause he hath glorified thee.
10 And the sonnes of strangers shall build vp
thy walles, and their [l] Kings shall minister vnto
thee: for in my wrath I smote thee, but in my mer-
cie I had compassion on thee.
11 Therfore thy gates shalbe open continual-
ly: neither day nor night shall they be shut, that
men may bring vnto thee the riches of the Gen-
tiles, and that their Kings may be brought.
12 For the nation and the [m] kingdome, that
will not serue thee, shall perish: and those nations
shalbe vtterly destroyed.
13 The [n] glory of Lebanon shall come vnto
thee, the firre tree, the elme and the boxe tree to-
gether, to beautifie the place of my Sanctuarie:
for I will glorifie the place of my [o] feete.
14 The sonnes also of them that afflicted thee,
shall come and bowe vnto thee: and all they that
despised thee, shal fall [p] downe at the soules of thy
feete: and they shall call thee, The citie of the
Lord, Zion of the Holy one of Israel.
15 Where as thou hast bene forsaken and ha-
ted, so that no man went *by thee*, I will make thee
an eternall glory, and a ioye from generation to
generation.
16 Thou shalt also sucke ý milke of the Gen-
tiles, and shalt sucke the [q] breastes of Kings: and
thou shalt know, that I the Lord am thy Sauiour,
and thy Redeemer, the mightie one of Iaakob.
17 For brasse will I bring golde, and for yron
will I bring siluer, and for wood brasse, and for
stones yron. I will also make thy gouernement
[r] peace, and thine exactours righteousnesse.
18 Violence shall no more be heard of in thy
land, neither desolation, nor destructiō within thy
borders: but thou shalt [s] call saluation, thy walles,
and prayse, thy gates.

e Meaning, that Iudah should be as the morning starre, and that the Gentiles should receiue light of her.
d An infinite number from all countries, as cha. 49. 18.
e For ioy, as the heart is drawen in for sorowe.
f Meaning, that euery one shal honour the Lord with that, wherewith he is able: signifying, that it is no true seruing of God, except we offer our selues to serue his glory, and all that wee haue.
g That is, the Arabians, that haue great abundance of cattell.
h Because the altar was a figure of Christ, Ebr. 13. 10: he sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it selfe.
i Shewing what great number shall come to the Church, and with what great diligence and zeale.
k The Gentiles that are now enemies, shall become friends and setters foorth of the Church.
l Meaning, Cyrus and his successors: but chiefly this is accomplished in them that serue Christ being conuerted by his Gospell.
m He sheweth that God hath giuen all power and authoritie here in earth for the vse of his Church: and that they which will not serue and profite the same, shalbe destroyed.
n There is nothing so excellent, which shall not serue the necessitie of the Church.
o Signifying, that Gods maiestie is not included in the Temple, which is but the place for his feete, that wee may learne to rise vp to the heauens. p To worship their head Christ by obeying his doctrine. q Both hie and lowe shall be ready to helpe and succour thee. r Thy gouernours shall loue thee and seeke thy wealth and prosperitie. s Meaning, not a temporall felicitie, but a spirituall, which is fulfilled in Christes kingdome.

19 Thou shalt haue no more sunne to shine by
day, neither shall the brightnesse of the [t] moone
shine vnto thee: for the Lord shalbe thine euer-
lasting light, and thy God, thy glory.
20 Thy sunne shal neuer go down, neither shal
thy moone be hid: for ý Lord shalbe thine euerla-
sting light, & the daies of thy sorow shalbe ended.
21 Thy people also shalbe all righteous: they
shall possesse the land for euer, the [u] graffe of my
planting shalbe the worke of mine handes, that I
may be glorified.
22 A little one shall become as a [x] thousand,
and a small one as a strong nation: I the Lord wil
hasten it in due time.

CHAP. LXI.

1 He prophecieth that Christ shalbe anointed, and sent to preach. 10 The ioy of the faithfull.

THE * Spirit of the Lorde God *is* [a] vpon mee,
therefore hath the Lord anoynted mee: hee
hath sent mee to preach good tidinges vnto the
poore, to bind vp the [b] broken hearted, to preach
libertie to the [c] captiues, and to them that are
bound, the opening of the prison,
2 To preach the [d] acceptable yeere of the
Lorde, and the day of [e] vengeance of our God, to
comfort all that mourne,
3 To appoint vnto them that mourne in Zi-
on, *and* to giue vnto them beautie for [f] ashes, the
oyle of ioy for mourning, the garment of glad-
nesse for the spirit of heauinesse, that they might
be called [g] trees of righteousnesse, the planting of
the Lord, that he might be glorified.
4 And they shall builde the olde waste pla-
ces, *and* raise vp the former desolations, and they
shall repaire the cities that were desolate & waste
through many [h] generations.
5 And the strangers shall [i] stande and feede
your sheepe, and the sonnes of the strangers shall
be your plowmen and dressers of your vines.
6 But ye shalbe named [k] the Priestes of the
Lord, and men shall say vnto you, The ministers
of our God: Ye shall eate the [l] riches of the Gen-
tiles, and shalbe exalted with their glory.
7 For your shame *you shall receiue* [m] double,
and for confusion [n] they shall reioyce in [o] their
portion: for in their land they shall possesse the
[p] double: euerlasting ioy shalbe vnto them.
8 For I the Lord loue iudgement *and* hate
[q] robberie for burnt offering, and I wil direct their
worke in trueth, and will make an euerlasting co
uenant with them.
9 And [r] their seede shall be knowen among
the Gentiles, and their buddes among the people.
All that see them, shall know them, that they are
the seede which the Lord hath blessed.
10 [s] I will greatly reioyce in the Lord, *and* my
soule shall be ioyfull in my God: for he hath clo-
thed me with the garments of saluation, and co-
uered mee with the robe of righteousnesse: hee
hath decked me like a bridegrome, and as a bride
tireth her selfe with her iewels.
11 For as the earth bringeth foorth her bud,
and as the garden causeth to growe that which is
sowen in it: so the Lord God will cause righteous-
nesse to grow, and praise before all the heathen.

t Signifying that al worldly meanes shal cease, and that Christ shalbe all in all, as Reuel. 21. 23, and 22. 5.
u The children of the Church.
x Meaning, that the Church should be miraculously multiplied.
* Luke 4. 18.
a This appertaineth to all the Prophets and ministers of God, but chiefly to Christ, of whose aboundant graces, euery one receiueth according as it pleaseth him to distribute.
b To them that are liuely touched with the feeling of their sinnes.
c Which are in the bondage of sinne.
d The time when it pleased God to shewe his good fauour to man, which S. Paul calleth the fulnesse of time, Gal. 4. 4.
e For when God deliuereth his Church, he punisheth his enemies.
f Which was the signe of mourning.
g Trees that bring forth good fruites, as Matth. 3. 8.
h That is, for a long time.
i They shalbe readie to serue you in all your necessities.
k This is accomplished in the time of Christ, by whom all the faithfull are made Priests and kings, 1. Peter 2. 9. reuel 1, 6. & 5, 10.
l Reade Chap. 60, 11, 16.
m Abundant recompence, as this word is vsed, Chap. 40, 2.
n That is, the Iewes.
o To wit, of the Gentiles.
p Whereas the Gentiles had dominion ouer the Iewes in times past, now they shall haue double authoritie ouer them and possesse twise so much. q I will not receiue their offering, which are extortioners, deceiuers, hypocrites, or that depriue me of my glory. r That is, of the Church. s He sheweth what shall be the affection, when they feele this their deliuerance.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christes comming. 6 The diligence of the Pastours to preach.

FOr Zions sake I will not [a] holde my tongue,
and for Ierusalems sake I wil not rest, vntil the
righteousnes thereof breake foorth as the [b] light,
and saluation thereof as a burning lampe.
2 And the Gentiles shall see thy righteous-
nesse, and all Kings thy glory: and thou shalt be
called by [c] a new name, which the mouth of the
Lorde shall name.
3 Thou shalt also be a [d] crowne of glory in
the hand of the Lord, and a royall diademe in the
hand of thy God.
4 It shall no more be sayd vnto thee, [e] Forsa-
ken, neither shall it be sayd any more to thy land,
Desolate, but thou shalt be called || Hephzi-bah,
and thy land || Beulah: for the Lorde deliteth in
thee, and thy land shall haue an [f] husband.
5 For *as* a yong man marieth a virgine, *so*
shall thy sonnes [g] marry thee: and *as* a bride-
grome is glad of the bride, *so* shall thy God re-
ioyce ouer thee.
6 I haue set [h] watchmen vpon thy walles, O
Ierusalem, which all the day & all the night con-
tinually shall not cease: [i] yee that are mindfull of
the Lord, keepe not silence,
7 And giue him no rest, till he repaire and vn-
till he set vp Ierusalem the [k] prayse of the world.
8 The Lorde hath sworne by his right hand
and by his strong arme, Surely I wil no more giue
thy corne to be meate for thine enemies, & surely
the sonnes of the strangers shall not drinke thy
wine, for the which thou hast laboured.
9 But they that haue gathered it, shall eate it,
and prayse the Lorde, and the gatherers thereof
shall drinke it in the courts of my Sanctuarie.
10 [l] Go through, goe through the gates: pre-
pare you the way for the people: cast vp, cast vp
the way, and gather out the stones, *and* set vp a
standart for the people.
11 Beholde, the Lorde hath proclaimed vnto
the endes of the world: [m] tell the daughter Zion,
Beholde, thy Sauiour commeth: beholde, his wa-
ges *is* with him, and [n] his worke *is* before him.
12 And they shal call them, The holy people,
the redeemed of the Lord, and thou shalt be na-
med, A [o] citie sought out *and* not forsaken.

a The Prophet sayth that he will neuer cease to declare vnto the people the good tidings of their deliuerance.
b Till they haue full deliuerance: and this the Prophet speaketh to incourage al other ministers to ẏ setting forth of Gods mercies towarde his Church.
c Thou sha't haue a more excellent fame then thou hast had hitherto.
d He shal esteeme thee as deare and precious, as a King doeth his crowne.
e Thou shalt no more be contemned as a woman forsaken of her husband.
|| Or, my delite in her.
|| Or, married.
f That it may be replenished with children.
g Forasmuch as they confesse one faith in religion with thee, they are in the same bond of mariage with thee, and they are called the children of the Church, in asmuch as Christ maketh her plentifull to bring foorth children vnto him.
h Prophets, pastours, and ministers.
i Hee exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same. k For the restauration whereof all the world shal prayse him. l Signifying the great number that should come to the Church, and what meanes hee would prepare for the restitution of the same, as Chap. 57. 14. m Ye Prophets and ministers shewe the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zach. 9. 9. mat. 21. 5. n Hee shall haue all power to bring his purpose to passe, as Chap. 40. 10. o That is, one ouer whome God hath had a singular care to recouer her when she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefites towards his Church.

WHo is this that commeth [a] from Edom,
with red garments from Bozrah? hee is
glorious in his apparel and walketh in his great
strength. [b] I speake in righteousnesse, *and* am
mightie to saue.
2 [c] Wherefore is thine apparel red, and thy
garments like him that treadeth in ẏ wine presse?
3 I haue troden the wine presse alone, and of
all people there *was* none with mee: for I will
treade them in mine anger, and tread them vnder
foote in my wrath, and their blood shalbe sprink-
led vpon my garments, and I will staine all my
raiment.
4 For the day of vengeance *is* in mine heart,
and the [d] yeere of my redeemed is come.
5 And I looked, and there was none to helpe,
and I wondered that there was none to vphold:
therefore mine owne [e] arme helped me, and my
wrath it selfe sustained me.
6 Therefore I will treade downe the people
in my wrath, and make them [f] drunken in mine
indignation, and will bring downe their strength
to the earth.
7 I will [g] remember the mercies of the Lord
and the prayses of the Lorde according vnto all
that the Lorde hath giuen vs, and for the great
goodnesse toward the house of Israel, which hee
hath giuen them according to his tender loue, and
according to his great mercies.
8 For he sayde, Surely they are my [h] people,
children that wil not lie: so he was their Sauiour.
9 In all their troubles he was [i] troubled, and
the Angel [k] of his presence saued them: in his loue
and in his mercie he redeemed them, and he bare
them and caried them alwayes continually.
10 But they rebelled and vexed his holy Spi-
rit: therefore was hee turned to be their enemie
and he fought against them.
11 Then he [l] remembred the olde time of Mo-
ses and his people, saying, Where is hee that
brought them vp out of the Sea with the [m] shep-
heard of his sheepe? where is he that put his holy
Spirit within [n] him?
12 He led *them* by the right hand of Moses:
with his owne glorious arme, diuiding the water
before them, to make himselfe an euerlasting
Name.
13 Hee led them through the deepe, as an
[o] horse in the wildernesse, that they should not
stumble.
14 As the beast goeth downe into the valley,
the Spirite of the Lorde gaue them rest: so diddest
thou leade thy people, to make thy selfe a glori-
ous Name.
15 [p] Looke downe from heauen, and beholde
from the dwelling place of thine holines, and of
thy glory. Where is thy [q] zeale and thy strength,
the multitude of thy mercies, and of thy compas-
sions? they are restrained from [r] me.
16 Doubtles thou art our Father: though [s] A-
braham be ignorant of vs, and Israel knowe vs
not, *yet* thou, O Lord, art our Father, *and* our re-
deemer: thy Name *is* for euer.
17 O Lorde, why hast [t] thou made vs to erre
from thy wayes? *and* hardened our heart from
thy feare? Returne for thy [u] seruants sake, *and* for
the tribes of thine inheritance.
18 The people of thine holinesse haue pos-

a This prophecie is against the Idumeans, and enemies which persecuted the Church, on whome God will take vengeance, and is here set forth al bloody after that he hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were the greatest enemies, and vnder the title of circumcision and the kinred of Abraham claimed to themselues the chiefe religion, and hated the true worshippers, Psal. 137. 7. b God answereth them that asked this question, Who is this? &c. and saith, Ye see nowe performed in deede the vengeance which my Prophets threatned. c Another question to the which the Lorde answereth.

d Shewing that when God punisheth his enemies, it is for the profite and deliuerance of his Church.
e God sheweth that hee hath no neede of mans helpe for the deliuerance of his, and though men refuse to doe their duetie through negligence, and ingratitude, yet he himselfe will deliuer his Church, and punish the enemies, Reade Chap. 59. 16.
f I will so astonish them and make them so giddy, that they shall not knowe, which way to goe.
g The Prophet speaketh this to moue the people to remember Gods benefites in times past, that they may be confirmed in their troubles.
h For I did chuse them to be mine, that they should be holy, and not deceiue mine expectation.
i He bare their afflictions & griefes as though they had bene his owne.
k Which was a witnesse of Gods presence: and this may be referred to Christ, to whome belongeth the office of saluation.
l That is, the people of Israel being afflicted, called to remembrance Gods benefites, which he had bestowed vpon their fathers in times past.
m Meaning, Moses.
n That is, in Moses, that he might wel gouerne the people: some referre this giuing of the Spirit to the people.
o Peaceably and gently, as an horse is led to his pasture. p Hauing declared Gods benefites shewed to their fore fathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them. q Thy great affection which thou barest towardes vs. r Meaning, from the whole body of the Church. s Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father. t By taking away thy holy Spirit from vs, by whome we were gouerned, and so for our ingratitude diddest deliuer vs vp to our owne concupiscence, and diddest punish sinne by sinne according to thy iust iudgement. u Meaning, for the couenant [illegible] sake made to Abraham, Izhak and Iaakob his seruants.

sessed it, but a litle z while: for our aduersaries
haue troden downe thy Sanctuarie.
19 We haue bene *as they*, ouer whome thou
neuer barest rule, and vpon whom thy Name was
not called.

z That is, in respect of the promes, which is perpetuall: albeit they had now possessed the land of Canaan, a thousand and foure hundreth yeeres: and thus they lament, to moue God rather to remember his couenant then to punish their sinnes.

CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthie cloth.

OH, that thou wouldest a breake the heauens,
and come downe, *and* that the mountaines
might melt at thy presence!
2 As the melting fire burned, *as* the fire cau-
sed b the waters to boyle, (that thou mightest de-
clare thy Name to thy aduersaries) the people did
tremble at thy presence.
3 When thou diddest terrible things, which
we looked not for, thou camest downe, *and* the
mountaines melted at thy presence.
4 For since the beginning of the world they
haue not c heard nor vnderstood with the eare,
neither hath ÿ eye seene *another* God beside thee,
which doeth *so* to him that waiteth for him.
5 Thou diddest meete him, d that reioyced *in
thee*, and did iustly: they remembred thee in thy
e waies: behold, thou art angry, for we haue sinned:
yet in f them *is* continuance, & we g shalbe saued.
6 But we haue all bene as an vncleane thing,
and all our h righteousnes *is* as filthie cloutes, and
we all doe fade like a leafe, and our iniquities like
the winde haue taken vs away.
7 And there *is* none that calleth vpon thy
Name, neither that stirreth vp himselfe to take
holde of thee: for thou hast hid thy face from vs,
and hast consumed vs because of our iniquities.
8 But now, O Lord, thou art our Father: wee
are the i clay, and thou art our potter, and we all
are the worke of thine handes.
9 Be not angry, O Lorde, k aboue measure,
neither remember iniquitie for euer: lo, we be-
seech thee beholde, we are all thy people.
10 l Thine holy cities lie waste: Zion is a wil-
dernes, *and* Ierusalem a desart.
11 The House of our Sanctuarie & of our glo-
rie, m where our fathers praysed thee, is burnt vp
with fire, and all our pleasant things are wasted.
12 Wilt thou holde thy selfe still n at these
things, O Lorde? wilt thou holde thy peace and
afflict vs aboue measure?

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mightie power, as he did in mount Sinai.
b Meaning, the raine, haile, fire, thunder, and lightnings.
c Saint Paul vseth the same kinde of admiration, 1. Cor. 2.9. marueiling at Gods great benefite shewed to his Church by the preaching of the Gospel.
d Thou shewedst fauour toward our fathers, when they trusted in thee, and walked after thy commandements.
e They considered thy great mercies.
f That is, in thy mercies, which he calleth the wayes of the Lord.
g Thou wilt haue pitie vpon vs.
h We are iustly punished & brought into captiuitie, because we haue prouoked thee to anger, and though we would excuse our selues, yet our righteousnes, and best vertues, are before thee as vile cloutes, or (as some reade) like the menstruous clothes of a woman.
i Albeit, O Lord, by thy iust iudgement thou mayest vtterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children.
k For so the flesh iudgeth when God doeth not immediatly send succour.
l Which were dedicate to thy seruice & to call vpon thy Name.
m Wherein we reioyced and worshipped thee.
n That is, at the contempt of thine owne glory? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The vocation of the Gentiles and the rejection of the Jewes. 13 The ioy of the elect, and the punishment of the wicked.

I Haue bene sought of them that a asked not: I
was found of them that sought me not: I sayd,
Beholde me, behold me, vnto a nation that called
not vpon my Name.
2 I haue b spred out mine handes all the
day vnto a rebellious people, which walked in a
way that was not good, *euen* after their owne
c imaginations.
3 A people that prouoked mee euer vnto my
face: that sacrificeth in d gardens, and burneth in-
cense vpon e brickes.
4 Which remaine among the f graues, and
lodge in the desarts, which eate g swines flesh, and
the broth of things polluted *are* in their vessels.
5 Which say, h Stand apart, come not neere to
me: for I am holier then thou: these are a smoke
in my wrath *and* a fire that i burneth all the day.
6 Beholde, it is k written before me: I will not
keepe silence, but will render it and recompense
it into their bosome.
7 Your iniquities and the iniquities of your
fathers *shalbe* l together (sayth the Lorde) which
haue burnt incense vpon the mountaines, & blas-
phemed me vpon the hilles: therefore wil I mea-
sure their olde worke into their bosome.
8 Thus sayth the Lorde, As the wine is found
in the cluster, and one sayth, Destroy it not, for a
m blessing *is* in it, so will I doe for my seruants
sakes, that I may not destroy them whole.
9 But I will bring a seede out of Iaakob, and
out of Iudah, that shal inherit my mountaine: and
mine elect shall inherit it, and my seruants shall
dwell there.
10 And n Sharon shalbe a sheepefolde, and the
valley of Achor shalbe a resting place for the cat-
tell of my people, that haue sought me.
11 But yee are they that haue forsaken the
Lord and forgotten mine holy Mountaine, and
haue prepared a table for the o multitude, & fur-
nish the drinke offerings vnto the number.
12 Therfore wil I p number you to the sword,
and all you shal bowe downe to the slaughter, be-
cause I called, and ye did not answere: I q spake,
and ye heard not, but did euil in my sight, and did
chuse that thing which I would not.
13 Therefore thus sayth the Lorde God, Be-
holde, my seruants shall r eate, and ye shalbe hun-
grie: beholde, my seruants shall drinke, & ye shall
be thirstie: beholde, my seruants shall reioyce, and
ye shalbe ashamed.
14 Beholde, my seruants shall sing for ioye of
heart, and ye shall crye for sorow of heart, & shall
howle for vexation of minde.
15 And ye shal leaue your name as a curse vn-
to my s chosen: for the Lorde God shall slay you
and call his seruants by t another name.
16 He that shal blesse in the u earth, shal blesse
himselfe in the true God, and he that sweareth in
the earth, shall sweare by the true God: for the
former x troubles are forgotten, and shall surely
hide themselues from mine eyes.
17 For lo, I wil create y newe heauens and a
new earth: and the former shall not be remem-
bred nor come into minde.
18 But be you glad and reioyce for euer in the
things ÿ I shal create: for beholde, I wil create Ie-
rusalem, *as* a reioycing and her people *as* a ioye,
19 And I will reioyce in Ierusalem, and ioye
in my people, and the voyce of weeping shall be

a Meaning, the Gentiles which knewe not God, should seeke after him when he had moued their hearts with his holy Spirit, Rom. 10. 20.
b Hee sheweth the cause of the rejection of the Iewes, because they would not obey him for any admonition of his Prophets, by whome he called them continually and stretched out his hand to drawe them.
c He sheweth that to delite in our owne fantasies, is the declining from God & the beginning of all superstition & idolatrie.
d Which were dedicate to idoles.
e Meaning their altars, which he thus nameth by contempt.
f To consult with spirits and to coniure deuils, which was forbidden, Deut. 18. 11.
g Which was contrary to Gods commandement, Leui. 11. 7. deu. 14. 8.
h He sheweth that hypocrisie is euer ioyned with pride and contempt of other.
i Their punishment shall neuer haue end.
k So that the remembrance thereof can not be forgotten.
l Shalbe both punished together: & this declareth how the children are punished for their fathers faultes: to wit, when the same faultes or like are found in them.
m That is, it is profitable: meaning, ÿ God will not destroy the faithfull brãches of his vineyard, when he destroieth the rotten stockes, that is, the hypocrites.
n Which was a plentifull place in Iudea to feede sheepe, as Achor was for cattell.
o By the multitude and number he meaneth their innumerable idols, of whome they thought they could neuer haue inough.
p Seeing you can not number your gods, I will number you with the sword.
q By my Prophets, whome ye would not obey.
r By these words, Eate and drinke, he meaneth the blessed life of the faithfull, which haue alwayes consolation, and full contentment of all things in their God, though sometimes they lacke these corporall things.
s Meaning, that he would call the Gentiles, who should abhorre euen the very name of ÿ Iewes for their infidelities sake.
t Then by the name of the Iewes.
u By blessing and by swearing is meant the praysing of God for his benefits, and the true worshipping of him, which shall not be onely in Iudea, but through all the world.
x I will no more suffer my Church to be desolate as in times past.
y I will so alter and change the state of my Church, that it shall seeme to dwell in a newe world.

no more heard in her, nor the voyce of crying.
20 There shall bee no more there a childe of
yeeres, nor an olde man that hath [z] not filled his
dayes: for he that shal be an hundreth yeeres old,
shall dye *as* a yong man: but the sinner being [a] an
hundreth yeeres olde shall be accursed.
21 And they shall [b] build houses and inhabite
them, and they shall plant vineyards, and eate the
fruite of them.
22 They shal not builde, and another inhabite:
they shall not plant, and another eate: for as the
dayes of the tree are the dayes of my people, and
mine elect shall inioye in olde age the worke of
their hands.
23 They shall not labour in vaine, nor bring
forth in feare: for they are the seede of the blessed
of the Lord, and their buds with them.
24 Yea, before they call, I will answere, and
whiles they speake, I will heare.
25 The [c] wolfe and the lambe shall feede to-
gether, and the lyon shall eate strawe like the bul-
locke: and to the serpent dust *shall be* his meate.
They shall no more hurt nor destroy in all mine
holy Mountaine, saith the Lord.

z Meaning, in this wonderfull restauration of the Church, there shoulde be no weakenesse of youth, nor infirmities of age, but all should be fresh, and florishing: and this is accomplished in the heauenly Ierusalem, when all sinnes shall cease, and the teares shall be wiped away.
a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction.
b He proposeth to the faithfull the blessings which are conteined in the Lawe, and so vnder temporall things comprehendeth the spirituall promises.
c Read Chap. 11.6.

CHAP. LXVI.

1 God dwelleth not in temples made with handes. 3 He despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked is euerlasting.

THus saith the Lorde, * The [a] heauen *is* my
throne, and the earth *is* my footestoole: where
is that house that ye will builde vnto me? and
where is that place of my rest?
2 For all these things hath mine hand made,
[b] and all these things haue bene, saith the Lorde:
& to him wil I looke, euen to him that is poore, &
of [c] a contrite spirite and trembleth at my words.
3 He that killeth a bullocke, *is as* if he [d] slewe
a man: he that sacrificeth a sheepe, *as* if he cut off
a dogges necke: he that offereth an oblation, *as*
if he offered swines blood: he that remembreth
incense, *as* if he blessed an idole: yea, they haue
chosen their owne wayes, and their soule deliteth
in their abominations.
4 Therefore will I [e] chuse out their delusi-
ons, and I will bring their feare vpon them, be-
cause I called, and none would answere: I spake
and they would not heare: but they did euill in
my sight, & chose the things which I would not.
5 Heare the worde of the Lord, all ye that
tremble at his [f] worde, Your brethren that hated
you, and cast you out for my Names sake, said, Let
the Lord be glorified: but he shal appeare to your
ioy, and they shall be ashamed.
6 [g] A voyce soundeth from the citie, *euen* a
voyce from the Temple, the voyce of the Lorde,
that recompenseth his enemies fully.
7 Before [h] she trauailed, she brought foorth:
and before her paine came, she was deliuered of a
man childe.
8 Who hath heard such a thing? who hath
seene such things? shal the earth be brought forth
in one [i] day? or shall a nation be borne at once?
for assoone as Zion trauailed, she brought foorth
her children.
9 Shall I [k] cause to trauaile, and not bring
forth? shall I cause to bring foorth, and shall be
barren, saith thy God?
10 Reioyce ye with Ierusalem, and be gladde
with her, all ye that loue her: reioyce for ioy with
her, all ye that mourne for her,
11 That ye may sucke [l] and be satisfied with
the brests of her consolation: that ye may milke
out, and be delited with ẏ brightnes of her glorie.
12 For thus saith the Lord, Beholde, I will ex-
tend [m] peace ouer her like a flood, and the glory
of the [n] Gentiles like a flowing streame: then shall
ye sucke, ye shall be [o] borne vpon *her* sides, and
be ioyfull vpon *her* knees.
13 As one whom his mother comforteth, so
will I comfort you, and ye shall be comforted in
Ierusalem.
14 And when ye see this, your hearts shall re-
ioyce, and your [p] bones shall florish like an herbe:
and the hand of the Lord shall be knowen among
his seruants, & *his* indignation against his enemies.
15 For beholde, the Lord will come with fire,
and his charets like a whirlewind, that hee may
[q] recompence his anger with wrath, & his indig-
nation with the flame of fire.
16 For the Lord will iudge with fire, and with
his sworde all flesh, and the slaine of the Lorde
shall be many.
17 They that sanctifie [r] themselues, and puri-
fie themselues in the gardens behinde one *tree* in
the middes eating [s] swines flesh, and such abomi-
nation, euen the mouse, shall be consumed toge-
ther, saith the Lorde.
18 For I *will visite* their works, and their ima-
ginations: *for* it shall come that I will gather all
nations, and tongues, and they shall come, and
see my [t] glory.
19 And I will set a [u] signe among them, and
will send those that [x] escape of them, vnto the na-
tions of [y] Tarshish, [z] Pul, and [a] Lud, *and* to them
that drawe the [b] bowe, to [c] Tubal and [d] Iauan,
yles a farre off, that haue not heard my fame, nei-
ther haue seene my glorie, and [e] they shall declare
my glory among the Gentiles.
20 And they shal bring all your [f] brethren for
an offering vnto the Lord out of all nations, vpon
[g] horses, and in charets, and in horse litters, and
vpon mules, and swift beastes, to Ierusalem mine
holy Mountaine, saith the Lord, as the children
of Israel offer in a cleane vessell in the House of
the Lorde.
21 And I will take of them for [h] Priestes, *and*
for Leuites, saith the Lord.

* *Actes* 7.48,49.
a My maiestie is so great that it filleth both heauen and earth, and therefore cannot be included in a temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.
b Seeing that both the Temple and the things therein, with the sacrifices were made and done by his appointment, he sheweth that he hath no neede thereof, and that he can bee without them; Psal. 50.10.
c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.
d Because the Iewes thought themselues holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doeth no lesse detest these ceremonies, then he doth the sacrifices of the heathen, who offered men, dogges, and swine to their idoles, which things were expresly forbidden in the Law.
e I will discouer their wickednes & hipocrisie, wherewith they thinke to blinde mine eyes, to all the world.
f He incourageth the faithfull by promising to destroy their enemies which pretended to be as brethren, but were hypocrites, and hated them that feared God.
g The enemies shall shortly heare a more terrible voyce, euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance.
h Meaning, that the restauration of the Church shoulde be so sudden and contrary to all mens opinions: as when a woman is deliuered before shee looked for it, and that without paine in trauaile.
i This shall passe the capacitie of man to see such a multitude that shall come vp at once, meaning vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure.
k Declaring hereby, that as by his power and prouidence woman trauaileth and is deliuered: so hath he power to bring forth his Church at his time appointed.
l That ye may reioyce for all the benefits that God bestoweth vpon his Church.
m I will giue her felicitie, and prosperitie in great abundance.
n Reade Chap. 60.16.
o Ye shall be cherished as her dearely beloued children.
p Ye shall haue new strength and new beautie.
q This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church and will doe till the last day, which shalbe the accomplishment thereof.
r Meaning, the hypocrites.
s Whereby are meant them that did maliciously transgresse the Lawe, by eating beastes forbidden, euen to the mouse which nature abhorreth.
t The Gentiles shall be partakers of that glorie, which before I shewed to the Iewes.
u I will marke these that I chuse, that they perish not with the rest of the infidels: whereby he alludeth to ẏ marking of the postes of his people, whome he preserued, Exod. 12.7.
x I will scatter the rest of the Iewes, which escape destruction, into diuers nations.
y That is, Cilicia.
z Meaning, Affrica.
a To wit, Lydia, or Asia minor.
b Signifying the Parthians.
c Italie.
d Grecia.
e Meaning, the Apostles, disciples, and others which hee did first chuse of the Iewes to preache vnto the Gentiles.
f That is, the Gentiles, which by faith shall be made the children of Abraham as you are.
g Whereby he meaneth, that no necessarie meanes shall want when God shall call the Gentiles to the knowledge of the Gospel.
h To wit, of the Gentiles, as he did Luke, Timothie, and Titus first, and others after to preache his worde.

i Hereby he signifieth the kingdome of Christ wherein his Church shall be renewed, and whereas before there were appointed seasons to sacrifice: in this there shall be one continuall Sabbath, so that all times and seasons shall be meete.

22 For as the newe i heauens, and the newe
earth which I wil make, shall remaine before me,
saith the Lord, so shall your seede and your name
continue.
23 And from moneth to moneth, and from
Sabbath to Sabbath shall all flesh come to wor-
ship before me, saith the Lord.
24 And they shall goe forth, and looke vpon
the k carkases of the men that haue transgressed
against me: for their l worme shal not die, neither
shall their fire be quenched, and they shalbe an ab-
horring m vnto all flesh.

k As he ... the ... tie that shall ... within the Church for the comfort of the godly, so doeth he shewe what horrible calamitie shall come to the wicked, that are out of the Church. l Meaning, a continuall torment of conscience, which shall gnawe them, and neuer suffer them to be at rest, Marke 9.44. m This is the iust recompence for the wicked, which contemning God and his worde, shall be by Gods iust iudgement abhorred of all his creatures.

IEREMIAH.

THE ARGVMENT.

The Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whome some thinke to be he that founde out the booke of the Lawe, & gaue it to Iosiah. This Prophet had excellent gifts of God, & most euident reuelations of prophesie, so that by the commandement of the Lorde he began very yong to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yeere vnder the saide King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehdiachin, and vnder Zedekiah eleuen yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fourtie yeere, besides the time that he prophecied after the captiuitie. In this booke he declareth with teares, and lamentation the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnes, subtiltie, crueltie, excesse, rebellion, and contempt of Gods worde, and for the consolation of the Church, reueileth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne and obstinate, when the Prophets doe admonish them most plainely of their destruction. Next how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shewe his iust iudgement against the wicked, yet wil he euer shewe himselfe a preseruer of his Church, and when all meanes seeme to mans iudgement to be abolished, then wil he declare himselfe victorious in preseruing his.

CHAP. I.

1 In what time Ieremiah prophesied. 6 He acknowledgeth his imperfection, and is strengthened of the Lorde. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his worde without feare.

a That is, the sermons and prophesies.
b Which is thought to be he that founde the booke of the Law vnder King Iosiah, 2.King 22.8
c This was a citie about three miles distant from Ierusalem, and belonged to the Priests, the sonnes of Aaron, Iosh.21.18.
d This is spoken to confirme his vocation and office: forasmuch as he did not presume of himselfe to preache, and prophesie, but was called thereunto by God.
e Meaning, the nephewe of Iosiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioachin that raigned no longer.

The a wordes of Ieremiah the sonne
of b Hilkiah *one* of the Priests that
were at c Anathoh in the lande of
Beniamin.
2 To whom the d worde of the
Lorde came in the dayes of Iosiah
the sonne of Amon King of Iudah in the thir-
teenth yeere of his reigne:
3 And also in the dayes of Iehoiakim the
e sonne of Iosiah King of Iudah vnto the ende of
the eleuenth yeere of Zedekiah, the sonne of Io-
siah King of Iudah, *euen* vnto the carrying away
of Ierusalem captiue in the fift f moneth.
4 Then the word of the Lord came vnto me,
saying,
5 Before I g formed thee in the wombe, I
knewe thee, and before thou camest out of the
wombe, I sanctified thee, *and* ordeined thee to be
a Prophet vnto the h nations.
6 Then said I, i Oh, Lord God; behold, I can
not speake, for I am a childe.
7 But the Lord said vnto me, Say not, I am a
childe: for thou shalt goe to all that I shall send
thee, and whatsoeuer I command thee, shalt thou
speake.

f Of the eleuenth yere of Zedekiah, who was also called Mattaniah, & at this time the Iewes were caried away into Babylon by Nebuchad-nezzar. g The scripture vseth this maner of speach to declare, that God hath appointed his ministers to their offices before they were borne, as Isa.49.1 gal.1.15. h For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations. i Considering the great iudgements of God, which according to his threatnings shoulde come vpon the world, he was moued with a certaine compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing how hard a thing it was to enterprise such a charge, as Isa.6.11. Exod.3.11. and 4.1.

8 Be not afraide of their faces: for I am with
thee to deliuer thee, saith the Lord.
9 Then the Lorde stretched out his hand and
k touched my mouth, and the Lord said vnto me,
Behold, I haue put my wordes in thy mouth.
10 Beholde, this day haue I set thee ouer the
l nations and ouer the kingdomes to plucke vp,
and to roote out, and to destroy & throw down,
to builde, and to plant.
11 After this the word of the Lord came vn-
to me, saying, Ieremiah, what seest thou? And I
said, I see a m rod of an almond tree.
12 Then said the Lorde vnto me, Thou hast
seene aright: for I will hasten my worde to per-
forme it.
13 Againe the worde of the Lord came vnto
me the second time, saying, What seest thou? And
I saide, I see a seething n pot looking out of the
North.
14 Then said the Lorde vnto me, Out of the
o North shall a plague be spread vpon all the in-
habitants of the land.
15 For loe, I will call all the families of the
kingdomes of the North, saith the Lord, and they
shall come, and euery one shal set his throne in
the entring of the gates of Ierusalem, and on all
the walles thereof round about, and in all the ci-
ties of Iudah.
16 And I will declare vnto them my p iudge-
ments touching all the wickednesse of them that
haue forsaken me, and haue burnt incense vnto o-
ther gods, and worshipped the workes of their
owne handes.
17 Thou therefore trusse vp thy loynes, and
arise and speake vnto them all that I commaunde

k Which declareth, that God maketh them meete, and assureth them, whome he calleth to set forth his glory: giuing them all meanes necessarie for the same, Exod.4.12. Isa.6.7.
l He sheweth what is the autoritie of Gods true ministers, which by his word haue power to beate downe whatsoeuer lifteth it selfe vp against God: and to plant and assure the humble, and such as giue themselues to the obedience of Gods worde, 2.Corinth. 10.4. Ebr.4.12. and these are the keyes which Christ hath left to loose and bind. Mat.18.18.
m He ioyneth the signe with the wordes for a more ample confirmation: signifying by the rod of the almond tree, which first buddeth, the hastie comming of the Babylonians against the Iewes. n Signifying, that the Caldeans and Assyrians should be as a pot to seeth the Iewes, which boyled in their pleasures and lusts. o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion. p I will giue them charge and power to execute my vengeance against the idolaters, which haue forsaken me for their idoles.

thee: be not afraid of their faces, lest I [q] destroy
thee before them.
18 For I, behold, I this day haue made thee a
defenced citie, and an [r] yron pillar and walles of
brasse against the whole land, against ye Kings of
Iudah, & against the princes thereof, against the
Priestes thereof and against ye people of the land.
19 For they shall fight against thee, but they
shall not preuaile against thee: for I am with
thee to deliuer thee, saith the Lord.

q Which declareth that Gods vengeance is prepared against thẽ, which dare not execute their dutie faithfully, either for feare of man, or for any other cause, 1.Cor.9.16.
r Signifying on the one part, that the more that Satan, & the world rage against Gods Ministers, the more present will he be, to help them, Iosh.1.5. heb.13.5. and on the other part, that they are vtterly vnmeete to serue God, and his Church, which are afraide, and do not resist wickednesse, whatsoeuer danger depend thereon, Isa.50.7. Ezek.3.8.

CHAP. II.

2 God rehearseth his benefites done vnto the Iewis. 8 Against the Priests and false Prophets. 12 The Iewes are destroyed, because they forsake God.

Moreouer, the worde of the Lord came vnto
me, saying,
2 Go, and crie in the eares of Ierusalem, saying,
Thus saieth the Lord, I remember thee, with
the [a] kindnesse of thy youth and the loue of thy
marriage, when thou wentest after me in the wildernesse
[b] in a land that was not sowen.
3 Israel was as a thing [c] halowed vnto the
Lord, and his first fruits: all they [d] that eate it, shal
offend: euil shal come vpon them, saith the Lord.
4 Heare ye ye word of the Lord, O house of
Iaakob, and al the families of the house of Israel.
5 Thus saith the Lord, What iniquitie haue
your fathers founde in mee, that they are gone
[e] farre from me, and haue walked after vanitie,
and are become [f] vaine?
6 For they saide not, Where is the Lord that
brought vs vp out of the land of Egypt? that led
vs through the wildernesse, through a desert, and
waste land, through a drie land, and [g] by the shadowe
of death, by a lande that no man passed
through, and where no man dwelt?
7 And I brought you into a plentifull countrie,
to eate the fruit thereof, & the commodities
of the same: but when ye entred, ye defiled [h] my
land, and made mine heritage an abomination.
8 The Priests said not, [i] Where is the Lord?
and they that should minister the [k] Lawe, knew
me not: the [l] pastours also offended against mee,
and the Prophets prophecied in [m] Baal, and
went after things that did not profite.
9 Wherefore I will yet [n] pleade with you,
saith the Lord, and I will pleade with your childrens
children.
10 For go ye to the yles of [o] Chittim, & beholde,
and send vnto [p] Kedar, and take diligent
heede, and see whether there be such things.
11 Hath any nation changed their gods, which
yet are no gods? but my people haue changed
their [q] glorie, for that which doth not [r] profite.
12 O ye [s] heauens, be astonied at this: bee afraid
and vtterly confounded, saith the Lord.
13 For my people haue committed two euils:

a According to that grace, and fauour, which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezek.16.8.
b When I had deliuered thee out of Egypt.
c Chosen aboue all other to serue the Lord only, and the first offered to the Lord of all other nations.
d Whosoeuer did chalenge this people, or else did annoy them, was punished.
e That is, fallen to most vile idolatry.
f Altogether giuen to vanitie, and are become blinde and insensible as ye idoles, that they serue.
g Where for lacke of all things necessarie for life, ye could look for nothing euery houre but present death.
h By your idolatrie, and wicked maners, Psal.78.58 and 106.38.
i They taught not the people to seeke after God.
k As the Scribes, which should haue expounded the Law to ye people.
l Meaning the princes and ministers: signifying, that all estates were corrupt.
m That is, spake vaine things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.
n Signifying that he would not as he might, straightway condemne them, but sheweth them by euident examples their great ingratitude, that they might be ashamed, and repent.
o Meaning, the Grecians and Italians.
p Vnto Arabia.
q That is, God which is their glory, and who maketh them glorious aboue all other people: reprouing the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honor their vanities.
r Meaning, the idoles, which were their destruction, Psal.106.36.
s He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements against the Iewes.

they haue forsaken mee, the fountaine of liuing
waters, to digge them pittes, euen broken pittes,
that can hold no water.
14 Is Israel a [u] seruant, or is hee borne in the
house? why then is he spoiled?
15 The [x] lyons roared vpon him and yelled,
and they haue made his land waste: his cities are
burnt without [y] an inhabitant.
16 Also the children of [z] Noph and Tahapanes
haue [a] broken thine head.
17 Hast not thou procured this vnto thy selfe,
because thou hast forsaken the Lorde thy God,
when he [b] led thee by the way?
18 And what hast thou now to do in the way
of [c] Egypt? to drinke the water of Nilus? or what
makest thou in the way of Asshur? to drinke the
water of the [d] Riuer?
19 Thine owne wickednes shal [e] correct thee,
and thy turnings backe shal reprooue thee: know
therefore and behold, that it is an euill thing, and
bitter, that thou hast forsaken the Lord thy God,
and that my feare is not in thee, saith the Lorde
God of hostes.
20 For of old time I haue broken thy yoke,
and burst thy bondes, and thou saidest, [f] I wil no
more transgresse, but like an harlot thou runnest
about vpon al hie hilles, & vnder all greene trees.
21 Yet I had pläted thee, a noble vine, whose
† plants were all naturall: how then art thou turned
vnto me into the plants of a strange vine?
22 Though thou wash thee with [g] nitre, and
take thee much sope, yet thine iniquity is marked
before me, saith the Lord God.
23 Howe canst thou say, I am not polluted,
neither haue I [h] followed Baalim? beholde thy
wayes in the valley, and knowe, what thou hast
done: thou art like a swift [i] dromedary, that runneth
by his wayes:
24 And as a wilde [k] asse, vsed to the wildernesse,
that snuffeth vp the winde by occasion at
her pleasure: who can turne her backe? all they
that seeke her, will not wearie themselues, but wil
finde her in her [l] moneth.
25 Keep thou thy feet from [m] barenesse, and thy
throte from thirst: but thou saidst desperatly, No,
for I haue loued strangers, & them wil I followe.
26 As the [n] thiefe is ashamed, whẽ he is foũd,
so is the house of Israel ashamed, they, their kings,
their Princes and their Priests, & their Prophets,
27 Saying to a tree, Thou art my [o] father, & to
a stone, Thou hast begotte me: for they haue turned
their back vnto me, & not their face: but in ye
time of their troble they wil say, Arise, & help vs.
28 But where are thy gods, that thou hast
made thee? let them arise, if they can helpe thee

t Signifying that when men forsake Gods worde, which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselues destruction, Iona.2.8. zecha.10.2.
u Haue I ordered them like seruants, and not like dearely beloued children? Exod.4.22. therfore it is their fault onely, if the enemie spoile thẽ.
x The Babylonians, Caldeans, and Assyrians.
y Not one shal be left to dwel there.
z That is, the Egyptians: for these were two great cities in Egypt.
a Haue greeuously vexed thee at sundry times.
b Shewing, that God would haue still led them aright, if they would haue followed him.
c To seek help of man, as though God were not able enough to defend thee, which is to drinke of the puddles, and to leaue the fountaine, reade Isa.30.1.
d To wit, Euphrates.
e Meaning, that ye wicked are insensible till ye punishment for their sin waken them, as vers.26. Isa.3.9.
f When I deliuered thee out of Egypt, Exod.19.8. Deu.5.27. Iosh.24.16. ez.10.12. ne.8.6.
† Ebr. seede was all true.
g Though thou vse all the purifications and ceremonies of the Lawe, thou canst not escape punishment, except thou turne to me by faith, and repentance.
h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, & therefore they call their doings Gods seruice.
i Hee compareth the idolaters to these beasts, because they neuer cease running to and fro: for both valleis and hilles are full of their idolatrie.
k Hee compareth the idolaters to a wilde asse: for she can neuer be tamed, nor yet wearied: for as she runneth, she can take her winde at euery occasion.
l That is, when she is with foale, and therefore the hunters waite their time: so though thou canst not be turned backe downe from thine idolatrie, yet when thine iniquitie shal be at the full, God will meete with thee.
m Hereby he warneth them that they should not goe into strange countries to seeke helpe: for they should but spend their labour, and hurt themselues, which is here meant by the bare foote and thirst, Isa.57.10.
n As a thiefe will not acknowledge his fault, til he be taken with the deede, and ready to be punished, so they will not confesse their idolatrie, till the plagues due to the same light vpon them.
o Meaning, that idolaters spoyle God of his honour: and whereas he hath taught to call him the father of al flesh, they attribute this title to their idoles.

in

in the time of thy trouble: for according to the
number of thy cities, are thy gods, O Iudah.
29 Wherefore will q ye pleade with me? ye al
haue rebelled against me, saith the Lord.
30 I haue smitten your children in vaine, they
receiued no correction: your r owne sword hath
deuoured your Prophets like a destroying lyon.
31 O generation, take heede to the worde of
the Lord: haue I bene as a ſ wildernesse vnto Is-
rael? or a lande of darkenesse? Wherefore sayeth
my people *then*, We are lords, t we wil come no
more vnto thee?
32 Can a maid forget her ornament, or a bride
her attire? yet my people haue forgotten mee,
daies without number.
33 Why doest thou prepare thy way, to u seeke
amitie? euen therefore will I teach *thee*, that thy
waies *are* wickednesse.
34 Also in thy x wings is found the blood of
the soules of the poore innocents: I haue not
found it in holes, but vpon all these *places*.
35 Yet thou saiest, Bicause I am giltlesse, surely
his wrath shall turne from me: behold, I wil en-
ter with thee into iudgement, because thou saiest,
I haue not sinned.
36 Why runnest thou about so much to
change thy wayes? for thou shalt be confounded
of Egypt, y as thou art confounded of Asshur.
37 For thou shalt goe forth from thence, and
thine hands vpon z thine head, because the Lorde
hath reiected thy confidence, and thou shalt not
prosper thereby.

p Thou thoughtest that thy gods of blocks & stones would haue holpen thee, because they were many in number and present in euery place: but now let vs see whether either the multitude, or their presence can deliuer thee from my plague, Chap. 11. 13.
q As though I did you iniurie in punishing you, seeing that your faultes are so euident.
r That is, you haue killed your Prophets, that exhorted you to repentance, as Zechariah, Isaiah, &c.
ſ Haue I not giuen them abundance of all things?
t But will trust in our owne power and policie.
u With strangers.
x The Prophets & the faithful are slaine in euery corner of your countrey.
y For the Assyrians had take away the ten tribes out of Israel, & destroyed Iudah euen vnto Ierusalem: and the Egyptians slewe Iosiah and vexed the Iewes in sundrie sortes.
z In signe of lamentation, as 2 Sam. 13. 19.

CHAP. III.

God calleth his people vnto repentance. 14 He promiseth the restitution of his Church. 20 He reprooueth Iudah & Israel, comparing them to a woman disobedient to her husband.

THey a say, If a man put away his wife, & she
go from him, and become an other mans,
shall he returne againe vnto her? shall not this
land b be polluted? but thou hast played the har-
lot with many c louers: yet d turne againe to me,
saith the Lord.
2 Lift vp thine eies vnto the hie places, & be-
hold, where thou hast not played the harlot: thou
hast sit *waiting* for them in the waies, as the e Arabian
in the wildernes: and thou hast polluted the land
with thy whoredomes, and with thy malice.
3 Therefore the showres haue beene restrai-
ned, and the f latter raine came not, & thou had-
dest a g whores forehead: thou wouldest not be
ashamed.
4 Diddest thou not stil crie h vnto me, Thou
art my father, *and* the guide of my youth?
5 Will he keepe *his anger* for euer? wil he re-
serue it to the ende? thus hast thou spoken, but
thou doest euill, euen more and more.
6 The Lord said also vnto me, in the daies of
Iosiah the King, Hast thou seene what this rebel
i Israel hath done? *for* she hath gone vp vpon eue-
ry high mountaine, and vnder euery greene tree,
and there plaied the harlot.
7 And I said, when shee had done all this,
Turne thou vnto me: but she returned not, as her
rebellious sister Iudah sawe.
8 When I sawe, howe that by all occasions
rebellious Israel had played the harlot, I cast her
away, and gaue her a bill of diuorcement: yet her
rebellious sister Iudah was not afraide, but shee
went also, and plaied the harlot.
9 So that for the l lightnes of her whordome
she hath euen defiled the land: for she hath com-
mitted fornication with stones and stockes.
10 Neuertheles for all this, her rebellious si-
ster Iudah hath not returned vnto me with m her
whole heart, but fainedly, saith the Lord.
11 And the Lord said vnto me, The rebellious
Israel hath n iustified her selfe more then the re-
bellious Iudah.
12 Go and crie these wordes towarde o the
North and say, Thou disobedient Israel, returne,
saieth the Lorde, *and* I wil not let my wrath fall
vpon you: for I am merciful, saith the Lorde, and
I will not alway keepe *mine anger*.
13 But knowe thine iniquitie: for thou hast
rebelled against the Lord thy God, & hast p scat-
tered thy wayes to the strange *gods* vnder euerie
greene tree, but yee woulde not obey my voice,
saieth the Lord.
14 O ye disobedient children, turne againe,
saieth the Lorde, for I am your Lorde, and I will
take you one of a citie, and two of a tribe and wil
bring you to Zion,
15 And I will giue you pastours according
to mine heart, which shall feede you with know-
ledge and vnderstanding.
16 Moreouer, when ye be increased and mul-
tiplied in the land, in those daies, saith the Lorde,
they shall say no more, The q Arke of the coue-
nant of the Lorde: for it shall come no more to
minde, neither shall they remember it, neither
shall they visite it, for that shall bee no more
done.
17 At that time they shal call Ierusalem, r The
throne of the Lord, & all the nations shall be ga-
thered vnto it, *euen* to the Name of the Lord in
Ierusalem: and thence foorth they shall folow no
more the hardnes of their wicked heart.
18 In those dayes the house of Iudah shall
walke with the house of Israel, & they shal come
together out of the land of the ſ North, into the
land, that I haue giuen for an inheritance vnto
your fathers.
19 But I saide, How did I take thee for chil-
dren and giue thee a pleasant land, *euen* the glo-
rious heritage of the armies of the heathen, and
saide, Thou shalt call me, *saying*, My father, and
shalt not turne from me?
20 But *as* a woman rebelleth against her t hus-
band: so haue ye rebelled against me, O house of
Israel, saith the Lord.
21 u A voice was heard vpon the hie places,
weeping and supplications of the children of Is-
rael: for they haue peruerted their way, *and* for-
gotten the Lord their God.
22 O yee disobedient children, returne *and* I
wil heale your rebellions. x Behold, we come vn-
to thee, for thou art the Lord our God.
23 Truely *the hope* of the hilles *is* but vaine,
nor the multitude of mountaines: but in the
Lord our God is the health of Israel.
24 For confusion hath deuoured our y fathers
labor, from our youth their sheepe and their bul-
lockes, their sonnes and their daughters.
25 Wee lie downe in our confusion, and our

a According as it is written, Deut. 24. 4.
b If he take such one to wife again.
c That is, with idoles, and with them, whom thou hast put thy confidence in.
d And I will not cast thee off, but receiue thee, according to my mercie.
e Which dwelleth in tentes and waiteth for them that passe by to spoile them.
f As God threatned by his Lawe, Deut. 28. 24.
g Thou wouldest neuer be ashamed of thine actes and repent: and this impudencie is common to idolaters, which will not giue off, though they be neuer so manifestly conuicted.
h He sheweth that the wicked in their miseries will crie vnto God and vse outward praier as the godly do, but because they turne not from their euill, they are not heard, Isa. 58. 3, 4.
i Meaning, the ten tribes.
k And ... vnto the ... the Assyrians ...
l The Ebrewe word may either signifie lightnes and wantonnes, or noise and bruit.
m Iudah fained for a time that she did returne, vnder Iosiah and other good kings, but she was not truely touched, or wholy reformed, as appeared when occasion was offered by any wicked Prince.
n Israel hath not declared her selfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.
o Whereas the Israelites were now kept in captiuitie by the Assyrians, to whom he promiseth mercie, if they wil repent.
p There was no way, which thou diddest not haunt to seeke after thy idoles, and to vse a pilgrimage.
q This is to be vnderstood of the comming of Christ: for then they shall not seeke the Lorde by ceremonies, and all figures shall cease.
r Meaning the Church, where the Lord will be present to the worlds end, Matt. 28. 20.
ſ Where they are now in captiuitie.
t The Ebrewe word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hosea 3. 1.
u Signifying, that God, whom they had forsaken, woulde bring their enemies vpon them, who should leade them captiue and make them to crie and lament.
x This is spoken in the person of Israel to the shame of Iudah, which staied so long to turne vnto God.
y For their idolatrie God hath taken from them & their ...

shame

shame couereth vs: a for we haue sinned against the Lorde our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

a They iustifie not themselues, or say that they would follow their fathers, but condemne their wicked doings and desire forgiuenes of the same, as Ezra.9.7. Psal.106.6.Isa.64.6.

CHAP. IIII.

1 True repentance. 4 Hee exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophecied, for the malice of their hearts. 19 The Prophet lamenteth it.

O Israel, if thou returne, a returne vnto me, saith the Lorde: and if thou put away thine abominations out of my sight, then shalt thou remoue.

2 And thou shalt b sweare, the Lorde liueth in trueth, in iudgement, and in righteousnesse, and the nations shall be blessed in him, and shall glorie in him.

3 For thus saith the Lorde to the men of Iudah, and to Ierusalem,

4 Breake vp c your fallowe ground, and sowe not among the thornes: bee circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Ierusalem, lest my wrath come foorth like fire, and burne, that none can quench it, because of the wickednes of your inuentions.

5 d Declare in Iudah, and shewe foorth in Ierusalem, and say, Blowe the trumpet in the land: cry, and gather together, and say, Assemble your selues, and let vs goe into strong cities.

6 Set vp the Standart in Zion: e prepare to flee, *and* stay not: for I will bring a plague from the North, and a great destruction.

7 The f lyon is come vp from his denne, and the destroyer of ye Gentiles is departed, *and* gone forth of his place to lay thy lande waste, *and* thy cities shalbe destroyed without an inhabitant.

8 Wherefore girde you with sackecloth: lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, saieth the Lorde, the heart of the King shall perish, and the heart of the princes and the Priestes shall be astonished, and the g Prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou hast h deceiued this people, & Ierusalē, saying, Ye shall haue peace, & the sword pearceth vnto the heart.

11 At that time shall it be saide to this people and to Ierusalem, A drie i winde in the hie places of the wildernes *commeth* toward the daughter of my people, *but* neither k to fanne nor to clense.

12 A mightie winde shall come vnto me from those *places*, *and* nowe will I also giue sentence vpon them.

13 Beholde, he shall come vp as the l cloudes, and his charets *shalbe* as a tempest: his horses are lighter then eagles. m Woe vnto vs, for wee are destroyed.

14 O Ierusalem, wash thine heart from wickednes, that thou mayest be saued: how long shall thy wicked thoughts remaine within thee?

15 For a voyce declareth from n Dan, and publisheth affliction from mount o Ephraim.

16 Make ye mention of the heathen, *and* publish in Ierusalem, Behold, the skoutes come from a farre countrey, and crie out against the cities of Iudah.

17 They haue compassed her about as the watchmen of the p fielde, because it hath prouoked me vnto wrath, saith the Lorde.

18 Thy wayes and thine inuentions haue procured thee these things, such is thy wickednesse: therefore it shall be bitter, therefore it shall perce vnto thine heart.

19 My bely, q my bely, I am pained, euen at the very heart: mine heart is troubled within me: I cannot be stil: for my soule hath heard ye sound of the trumpet, *and* the alarme of the battell.

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my r tents destroyed, *and* my curtaines in a moment.

21 Howe long shall I see the standert, *and* heare the sounde of the trumpet?

22 For my people is foolish, they haue not knowen me: they are foolish children, and haue none vnderstanding: s they are wise to doe euill, but to doe well they haue no knowledge.

23 I haue looked vpon the earth, and lo, it was without forme and t voyde: and to the heauens, and they had no light.

24 I beheld the mountaines: and lo, they trembled, and all the hilles shooke.

25 I behelde, and loe, there was no man, and all the birdes of the heauen were departed.

26 I behelde, and loe, the fruitfull place *was* a wildernesse, and all the cities thereof were broken downe at the presence of the Lorde, and by his fierce wrath.

27 For thus hath the Lorde saide, The whole lande shalbe desolate: yet will I u not make a full ende.

28 Therefore shal the earth mourne, and the heauens aboue shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole citie shall flee, for the noyse of the horsemen and bowe men: they shall goe into thickets, and clime vp vpon the rockes: euery city shalbe forsaken, and not a man dwell therein.

30 And when thou shalt be destroyed, what wilt thou doe? Though thou x clothest thy selfe with skarlet, though thou deckest thee with ornaments of golde, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vaine: *for* thy louers will abhorre thee *and* seeke thy life.

31 For I haue heard a noyse as of a woman trauailing, or as one labouring of her first child, *euen* the voyce of the daughter Zion that sigheth and stretcheth out her handes: y woe is me nowe: for my soule fainteth because of the murtherers.

CHAP. V.

1 In Judah no righteous man is founde neither among the people nor the rulers. 15 Wherefore Juda is destroyed of the Caldeans.

Rvnne to and fro by the streetes of Ierusalem, and behold nowe, and knowe and inquire in the open places thereof, if ye can finde a man, *or* if there be any that executeth iudgement, and seeketh the trueth, and I will spare a it.

2 For though they say, The b Lord liueth, yet doe they sweare falsely.

3 O Lord,

a That is, wholy, and without hypocrisie, Ioel 2.12. not dissembling to turne and serue God as they doe which serue him by halfes, as Hose.7.16.

b Thou shalt detest the name of idoles, Psal.16.4. and shalt with reuerence sweare by the liuing God, when thine othe may aduāce Gods glory, and profite others: and here, by swearing hee meaneth the true religion of God.

c He willeth them to plucke vp the impietie and wicked affection and worldly respects out of their heart, that the true seede of Gods worde may be sowen therein, Hos.10.12. and this is the true circumcision of the heart, Deut.10.16. roma.2.29. col.2.11.

d He warneth them of the great dangers that shall come vpon them by the Caldeans, except they repent and turne to the Lord.

e He speaketh this to admonish them of the great danger when euery man shall prepare to saue himselfe, but it shall be too late, 2.king.25.4.

f Meaning, Nebuchad-nezzar King of Babylon, 2.King.24.1.

g That is, the false prophets which still prophecied peace & securitie.

h By the false prophets, which promised peace and tranquillitie: and thus thou hast punished their rebellious stubbernesse by causing them to hearken vnto lyes which woulde not beleeue thy trueth, 1.King.22.23. Ezek.14.9. 2.Thess.2.11.

i The Northwinde whereby he meaneth Nebuchad-nezzar.

k But to cary away both corne and chaffe.

l Meaning, that Nebuchad-nezzar shoulde come as suddenly, as a cloude that is caried with the winde.

m This is spoken in the person of all the people, who in their affliction should cry thus.

n Which was a citie in the vtmost border of Israel Northwarde toward Babylon.

o Which was in the mid way betweene Dan ad Ierusalem.

p Which keepe the fruits so straitly, that nothing can come in nor out: so should the Babylonians compasse Iudah.

q He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the partes of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements against the people.

r Meaning, the cities, which were as easily cast downe as a tent.

s Their wisdome and policie tend to their owne destruction, and pulleth them frō God.

t By these maner of speeches hee sheweth the horrible destruction that should come vpon the land, and also condemneth the obstinacie of the people, who repent not at the feare of these terrible tydings, seeing that the insensible creatures are moued therewith, as if the order of nature should be changed, Isa.13.10. and 24.23. Eze.32.7. Ioel.2.31. & 3.15.

u But for his mercies sake he will reserue himselfe a residue to be his Church, and to prayse him in earth, Isai.1.9.

x Neither thy ceremonies nor rich gifts shall deliuer thee.

y As the Prophets were moued to pitie the destruction of their people, so they declared it to the people to moue them to repentance, Isai.22.4. chap.9.1.

a That is, the city.

b Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kind of swearing is conteined the true religion.

c Doest not thou loue vprightnesse and faithfull dealing?
d Thou hast oft times punished them, but all is in vaine, Isa. 9,13.

3 O Lord, are not thine eies vpō the c trueth? thou hast d striken them, but they haue not sorowed: thou hast consumed them, *but* they haue refused to receiue correctiō: they haue made their faces harder then a stone, *and* haue refused to returne.

4 Therfore I said, Surely they are poore, they are foolish, for they knowe not the *way* of the Lorde, *nor* the iudgement of their God.

e He speaketh this to the reproch of them, which should gouerne and teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchadnezzar and his armie.

5 I will get me vnto the e great men, and will speake vnto them: for they haue knowen the way of the Lord, *and* the iudgement of their God: but these haue altogether broken the yoke, *and* burst the bondes.

6 Wherefore f a lyon out of the forest shall slay them, and a wolfe of the wildernesse shall destroy them: a leopard shal watch ouer their cities: euery one that goeth out thence, shalbe torne in pieces, because their trespasses are many, *and* their rebellions are increased.

g Hee sheweth that to sweare by any thing then by God, is to forsake him.
* Ezek. 22,11.

7 Howe should I spare thee for this? thy children haue forsaken me, and g sworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and assembled themselues by companies in the harlots houses.

8 They rose vp in the morning *like* fed horses: *for* euery man* neyed after his neighbours wife.

9 Shall I not visite for these things, saith the Lorde? Shall not my soule be auenged on such a nation as this?

h He commandeth the Babylonians and enemies to destroy them.
i Reade Chap. 4,27.

10 h Clime vp vpon their walles, and destroy them, but make not a full ende: i take away their batilments, for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grieuously trespassed against me, saith the Lord.

k Because they gaue no credite to the wordes of his Prophets, as Isa. 28,15.
l Their wordes shall be of none effect, but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shall come vpon them.
n Meaning, Ieremiah.
o To wit, the Babylonians and Caldeans.

12 They haue k denied the Lord, and saide, It is not he, neither shall the plague come vpon vs, neither shall we see sword nor famine.

13 And the Prophets shalbe *as* l winde, & the worde is m not in them: thus shall it come vnto them.

14 Wherefore thus sayeth the Lorde God of hostes, Because ye speake such wordes, Behold, I will put my wordes into n thy mouth, like a fire, and this people shall be *as* wood, and it shall deuour them.

15 Loe, I will bring a nation vpon you, o from farre, O house of Israel, saith the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

p Who shall kill many with their arrowes.

16 Whose quiuer is as an p open sepulchre: they are all very strong.

17 And they shall eate thine haruest and thy bread: they shal deuoure thy sonnes & thy daughters: they shal eate vp thy sheep and thy bullocks: they shall eate thy vines and thy figge trees: they shall destroy with the sworde thy fensed cities, wherein thou didst trust.

q Here the Lord declareth his vnspeakeable fauour toward his church, as Chap. 4,27.
* Chap. 16,10.
r Meaning, the Prophet Ieremiah.

18 Neuertheles, at those dayes, saith the Lorde, I will not make a full ende of q you.

19 And when* ye shal say, Wherfore doeth the Lord our God do these things vnto vs? then shalt r thou answere them, Like as ye haue forsaken me and serued strange gods in your land, so shall yee serue strangers in a land that is not yours.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare nowe this, O foolish people, and † without vnderstanding, which haue * eyes and see not, which haue eares and heare not.

† Ebr. without heart.
* Isa. 6,9. matth. 13,14. actes 28,26. rom. 11,8.
* Iob. 38,10.

22 Feare ye not me, saith the Lord? or will ye not be afraide at my presence, which haue placed the sand for the * bounds of the sea by the perpetuall decree that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, *yet* can they not passe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth rayne both earely and late in due season: he reserueth vnto vs the appoynted weekes of the haruest.

s If there be any staye, that we receiue not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa. 59,1,2.

25 *Yet* your s iniquities haue turned away these things, and your sinnes haue hindred good things from you.

26 For among my people are founde wicked persons, that lay wayte as he that setteth snares: they haue made a pit, to catch men.

27 As a cage is full of birdes, so are the houses ful of deceite: thereby they are become great and waxen rich.

* Isa. 1,23. zech. 7,9.
t They feele not the plague of God for it.

28 They are waxen fat *and* shining: they doe ouerpasse the deeds of the wicked: * they execute no iudgement, no not the iudgement of the fatherlesse: yet they t prosper, though they execute no iudgement for the poore.

29 Shall I not visite for these things, sayth the Lord? or shall not my soule be auenged on such a nation as this?

u Meaning, that there coulde be nothing but disorder, where the ministers were wicked persons and corrupt.
‖ Or, beare rule.

30 An horrible and filthie thing is committed in the land.

31 The u Prophets prophesie lies, & the Priests ‖ receiue *giftes* in their handes, and my people delite therein. What will ye then doe in the ende thereof?

CHAP. VI.

1 *The comming of the Assyrians and Caldeans.* 16 *He exhorteth the Iewes to repentance.*

a He speaketh to them chiefly because they should take heede by the example of their brethren, the other halfe of the tribe, which were now caryed away prisoners.
b Which was a citie in Iudah sixe miles from Bethlehem, 2 Chr. 11,6.
c Reade Nehe. 3,14.
d I haue intreated her gently, and giuen her aboundance of all things.
e She shall be so destroyed, that the sheepe may be fed in her.
f He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they haue brought their enterprises to passe.

O Ye children of a Beniamin, prepare to flee out of the middes of Ierusalem, and blow the trumpet in b Tekoa: set vp a standart vpon c Bethhaccerem: for a plague appeareth out of ỹ North and great destruction.

2 I haue compared the daughter of Zion to d a beautifull and daintie woman.

3 The Pastors with their flocks e shal come vnto her: they shal pitch *their* tents round about by her, *and* euery one shall feede in his place.

4 f Prepare warre against her: arise, and let vs go vp toward the South: wo vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs goe vp by night, and destroy her palaces.

6 For thus hath the Lord of hostes said, Hewe downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the mids of it.

7 As the fountaine casteth out her waters, so she casteth out her malice: g crueltie and spoyle is continually heard in her before me *with* sorow and strokes.

8 Be thou instructed, O h Ierusalem, lest my soule depart from thee, lest I make thee desolate

g He sheweth the cause why it shoulde be destroyed, and howe it commeth of themselues. h He warneth them to amend by his corrections, and to turne to him by repentance.

as a land, that none inhabiteth.
9 Thus saith the Lorde of hostes, They shall
gather as a vine, the residue of Israel: turne backe
thine hand as the grape gatherer into the baskets.
10 Vnto whom shall I speake, and admonish
that they may heare? behold, their eares *are* [k] vn-
circumcised, and they cannot hearken: beholde,
the worde of the Lord is vnto them as a reproch:
they haue no delite in it.
11 Therefore I am full of the wrath of the
Lord: I am weary with holding it: [l] I wil powre
it out vpon the [m] children in the streete, and like-
wise vpon the assembly of the yong men: for the
husband shall euen bee taken with the wife, *and*
the aged with him that is full of dayes.
12 And their houses *with* their landes, and
wiues also shalbe turned vnto strangers: for I wil
stretch out mine hand vpon the inhabitants of the
land, saith the Lord.
13 For from the least of them, euen vnto the
greatest of them, euery one is giuen vnto coue-
tousnesse, and from the Prophet euen vnto the
Priest, they all deale falsely.
14 They haue healed also the hurte of the
daughter of my people with sweete wordes, say-
ing, [n] Peace, peace, when there is no peace.
15 Were they ashamed when they had com-
mitted abomination? nay, they were not asha-
med, no neither coulde they haue any shame:
therefore they shall fall among the † slaine: when
I shall visite them, they shalbe cast downe, saieth
the Lord.
16 Thus saieth the Lorde, Stand in the wayes
and behold, and aske for the [o] olde way, which is
the good way, and walke therein, and yee shall
finde rest for your soules: but they saide, We will
not walke *therein*.
17 Also I set [p] watchmen ouer you, *which
said*, Take heede to the sound of the trumpet: but
they said, We will not take heede.
18 Heare therefore, yee [q] Gentiles, and thou
Congregation knowe, what is among them.
19 Heare, O earth, beholde, I will cause a
plague to come vpon this people, *euen* the fruite
of their owne imaginations: because they haue
not taken heede vnto my words, nor to my Law,
but cast it off.
20 To what purpose bringest thou mee [r] in-
cense from Sheba, and sweete calamus from a far
countrey? Your burnt offerings are not pleasant,
nor your sacrifices sweete vnto me.
21 Therefore thus saieth the Lorde, Beholde,
I will lay stumbling blockes before this people,
and the fathers and the sonnes together shall fall
vpon them: the neighbour and his friend shall
perish.
22 Thus saieth the Lorde, Beholde, a people
commeth from the [s] North countrey, and a great
nation shall arise from the sides of the earth.
23 With bowe and shield shall they be wea-
poned: they are cruell and will haue no compas-
sion: their voyce roareth like the sea, and they
ride vpon horses, well appointed, like men of
warre against thee, O daughter Zion.
24 We haue heard their fame, *and* our handes
waxe [t] feeble: sorowe is come vpon vs, as the so-
rowe of a woman in trauaile.
25 Goe not foorth into the field, nor walke
by the way: for the sword of the enemie *and* feare

[k] He exhorteth the Babylonians to be diligent to search out all and to leaue none.
[k] They delite to heare vaine things and to shut vp their eares to true doctrine.
[l] As the Lord had giuen him his word to be as a fire of his indignation to burne the wicked, Cha. 5. 14. so he kindleth it now when he seeth that al remedies are past.
[m] None shalbe spared.
[n] When the people began to feare Gods iudgements, the false Prophets comforted thẽ by flatterings, shewing that God would send peace and not warre.
† Ebr. them that fal.
[o] Wherein the patriarchs and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God prescribeth.
[p] Prophets which should warne you of the dangers that were at hand.
[q] God taketh all the world to witnesse and the insensible creatures of the ingratitude of the Iewes.
[r] Reade Isa. 1. 11. and Amos 5. 21.
[s] From Babylon [illegible] which was North from Ierusalem.
[t] For feare of the enemie: he speaketh this in the person of the Iewes.

is on euery side.
26 O daughter of my people, girde thee with
sackecloth, and wallowe thy selfe in the ashes:
make lamentation, and bitter mourning *as* for
thine onely sonne: for the destroyer shal sudden-
ly come vpon vs.
27 I haue set [u] thee for a defence *and* fortresse
among my people, that thou mayest knowe and
trie their wayes.
28 They are all rebellious traitours, walking
craftily: *they are* brasse, and yron, they all are de-
stroyers.
29 The [x] bellowes are burnt: the lead is con-
sumed in the fire: the founder melteth in vaine:
for the wicked are not taken away.
30 They shall call them reprobate siluer, be-
cause the Lord hath reiected them.

CHAP. VII.

2 Ieremiah is commanded to shewe vnto the people the worde of God, which trusteth in the outward seruice of the Temple. 13 The euils that shall come to the Iewes, for the despising of their Prophets. 21 Sacrifices doeth not the Lorde chiefly require of the Iewes, but that they should obey his word.

THe wordes that came to Ieremiah from the
Lord, saying,
2 Stande in the gate of the Lordes house and
crie this worde there, and say, Heare the worde of
the Lord, all yee of Iudah that enter in at these
gates to worship the Lord.
3 Thus saith the Lord of hostes, the God of
Israel, * Amend your wayes and your works, and
I will let you dwell in this place.
4 Trust not in [a] lying wordes, saying, The
Temple of the Lorde, the Temple of the Lorde:
this is the Temple of the Lord.
5 For if you amend *and* redresse your wayes
and your workes: if you execute iudgement be-
tweene a man and his neighbour,
6 *And* oppresse not the stranger, the father-
lesse and the widow, and shed no innocent blood
in this place, neither walke after other gods to
your destruction,
7 Then [b] will I let you dwell in this place in
the land that I gaue vnto your fathers, for euer
and euer.
8 Behold, you trust in lying words, that can-
not profite.
9 Wil you steale, murder, and commit adul-
terie, and sweare falsely, and burne incense vnto
Baal, and walke after other gods whom ye know
not?
10 And come and stand before mee in this
House, whereupon my Name is called, and say,
We are deliuered, though we haue done all these
abominations?
11 Is this House become [c] a den of theeues,
whereupon my Name is called before your eies?
Beholde, euen I see it, saith the Lord.
12 But goe ye now vnto my place which was
in Shilo, [d] where I set my Name at the beginning,
and beholde what I did to it for the wickednesse
of my people Israel.
13 Therfore now because ye haue done al these
works, saith the Lord, (and I [e] rose vp early and
spake vnto you: but when I spake, ye would not
heare me, neither whẽ I called, would ye answer)

[u] Meaning Ieremiah, whom God had appointed to trie out the godlie from the wicked as a founder doeth the pure mettall from the drosse.
[x] All the paine and labour that hath bene taken with them, is lost.
* Chap. 26. 13.
[a] Beleeue not the false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preserue you, and so nourish you in your sinne, and vaine confidence.
[b] God sheweth on what condition he made his promes to this Temple: that they should be an holy people vnto him as hee would be a faithfull God to them.
[c] As thieues hid in holes and dennes thinke themselues safe, so when you are in my Temple, you thinke to be couered with the holines therof, and that I can not see your wickednesse, Matt. 21. 13.
[d] Becaus they depended so much on the Temple, which was for his promes, that he would be present and defend them where the Arke was, he sendeth them to Gods iudgements against Shilo, where the Arke had remained a-boot 300. yeeres, and after was taken, the Priests slaine and the people miserably discomfited, 1. Sam. 4. 11. chap. 26. 6. [e] That is, I neuer ceased to warne you, as Isa. 65. 2. prouerb. 1. 23. [f] He sheweth what is the onely remedie to redresse our faults, to suffer God to leade vs into the way, and to obey his calling, Isa. 66. 4.

14 There-

14 Therefore wil I do vnto this house, where-
vpon my Name is called, wherein also ye trust, e-
uen vnto the place that I gaue to you & to your
fathers, as I haue done vnto Shilo.
15 And I will cast g you out of my sight, as I
haue cast out all your brethren, *euen* the whole
seede of Ephraim.
16 Therefore thou shalt not h pray for this
people, neither lift vp crie or prayer for them,
neither intreate me, for I will not heare thee.
17 Seest thou not what they doe in the cities
of Iudah and in the streetes of Ierusalem?
18 The children gather wood, and the fathers
kindle the fire, and the women knede the dough
to make cakes to i the Queene of heauen and to
powre out drinke offerings vnto other gods, that
they may prouoke me vnto anger.
19 Doe they prouoke me to anger, saith the
Lorde, and not themselues to the confusion of
their owne faces?
20 Therfore thus saith the Lord God, Behold,
mine anger and my wrath shall be powred vpon
this place, vpon man and vpon beast, and vpon
the tree of the field, and vpon the fruit of the
ground, and it shall burne and not be quenched.
21 Thus saith the Lord of hostes, the God of
Israel, Put your burnt offerings vnto your sacri-
fices, and eate the flesh.
22 For k I spake not vnto your fathers, nor
commanded them, when I brought them out of
the land of Egypt, concerning burnt offrings and
sacrifices.
23 But this thing commaunded I them, say-
ing, Obey my voice, and I will be your God, and
yee shall be my people: and walke yee in all the
waies which I haue commanded you, that it may
be well vnto you.
24 But they would not obey, nor incline their
eare, but went after the counsels *and* the stubber-
nesse of their wicked heart, and went backeward
and not forward.
25 Since the day that your fathers came vp
out of the land of Egypt, vnto l this day, I haue
euen sent vnto you all my seruants the Prophets,
m rising vp early euery day, and sending them.
26 Yet would they not heare me nor encline
their eare, but hardned their necke & did worse
then their fathers.
27 Therefore shalt thou speake all these words
vnto them, but they n will not heare thee: thou
shalt also crie vnto them, but they will not an-
swere thee.
28 But thou shalt say vnto them, This is a na-
tion that heareth not the voice of the Lorde their
God, nor receiueth discipline: trueth is perished,
and is cleane gone out of their mouth.
29 Cut off thine o haire, O Ierusalem, and cast
it away, and take vp a complaint on the hie pla-
ces: for the Lord hath reiected and forsaken the
generation of his p wrath.
30 For the children of Iudah haue done euill
in my sight, saith the Lord: they haue set their a-
bominations in the House, whereupon my Name
is called, to pollute it.
31 And they haue built the hie place of q To-
pheth, which is in the valley of Ben-Hinnom to
burne their sonnes and their daughters in the
fire, which I r commaunded them not, neither
came it in mine heart.

g I will send you into captiuitie as I haue done Ephraim, that is, the ten tribes.
h To assure them that God had determined with him selfe to punish their wickednesse, he sheweth that the praier of the godly can nothing auaile them, whiles they remaine in their obstinacie against God, and will not vse the meanes that he vseth to call them to repentance, Chap. 11. 14. and 14. 11.
i That is, they sacrifice to ẏ sunne, moone and starres, which they called the Queene of heauen, Chap. 44. 17. 2. king. 23. 5.
k Shewing that it was not his chiefe purpose & intent, that they shoulde offer sacrifices: but that they shoulde regarde, wherefore they were ordeined: to wit, to be ioyned to ẏ word as seales and confirmations of remission of sinnes in Christ: for without the word they were vaine and vnprofitable.
l Which was about fourteene hundreth yeeres.
m Reade vers. 13.
n Whereby hee sheweth that the pastours ought not to leaue their flockes in their obstinacie: for the Lord will vse the meanes of his seruants to make the wicked more sautie and to proone his.
o In signe of mourning, as Iob 1. 20. micah 1. 6.
p Against whom he had iust occasion to powre out his wrath.
q Of Topheth reade 2. king. 23. 10.
r But commanded the contrary, as Leuit. 18. 21. & 20. 3. deut. 18. 10.

32 Therefore beholde, the dayes come, saith
the Lord, that it shal no more be called Topheth,
nor the valley of Ben-Hinnom, but the valley of
slaughter: for they shall bury in Topheth til there
be no place.
33 And the carkeises of this people shall be
meate for the foules of the heauen and for the
beasts of the earth, & none shal fray them away.
34 * Then I will cause to cease from the ci-
ties of Iudah and from the streetes of Ierusalem
the voice of mirth and the voice of gladnesse, the
voice of the bridegrome and the voice of the
bride: for the land shalbe desolate.

CHAP. VIII.

1 *The destruction of the Iewes.* 4 *The Lorde mooueth the people to amendment.* 10 *Hee reprehendeth the lying doctrine and the couetousnesse of the Prophets and Priests.*

1 AT that time, saith the Lord, they shall bring
out the bones of the kings of Iudah, and the
bones of their princes, & the bones of the Priests
and the bones of the Prophets, and the bones of
the inhabitants of Ierusalem out of their a graues,
2 And they shal spread them before ẏ sunne
and the moone, and all the host of heauen, whom
they haue loued, and whome they haue serued,
and whome they haue followed, and whom they
haue sought, and whome they haue worshipped:
they shal not be gathered nor be buried, *but* shall
be as doung vpon the earth.
3 And death shall be desired b rather then
life of all the residue that remaineth of this wic-
ked familie, which remaine in al the places where
I haue scattered them, saieth the Lord of hostes.
4 Thou shalt say vnto them also, Thus sayeth
the Lord, Shall they c fall and not arise? shall hee
turne away and not turne againe?
5 Wherefore is this people of Ierusalem tur-
ned backe by a perpetuall rebellion? they gaue
themselues to deceit, *and* would not returne.
6 I hearkened and heard, *but* none spake a-
right: no man repented him of his wickednesse,
saying, What haue I done? euery d one turned to
their race, as the horse rusheth into the battell.
7 Euen the storke in the aire knoweth her
appointed times, and the turtle and the crane and
the swallowe obserue the time of their comming,
but my people knoweth not the e iudgement of
the Lord.
8 How do ye say, We are wise, and the Lawe
f of the Lord *is* with vs? Loe, certainely in vaine
made he it, the penne of the scribes is in vaine.
9 The g wise men are ashamed: they are afraid
and taken: loe, they haue reiected the word of the
Lord, and what wisedome is in them?
10 Therefore will I giue their wiues vnto o-
thers, *and* their fieldes to them that shall possesse
them: * for euery one from the least euen vnto
the greatest is giuen to couetousnesse, *and* from
the Prophet euen vnto the Priest, euery one dea-
leth falsely.
11 For they haue healed the hurt of the
daughter of my people with sweete wordes, say-
ing, h Peace, peace, when there is no peace.
12 Were they ashamed when they had com-
mitted abomination? nay, they were not asha-
med, neither could they haue any shame: there-
fore shall they fall among the slaine: when I
shall visite them, they shall be cast downe, saieth
the Lord.

* Ezek. 26. 13.
a The enemie for greedinesse of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can help you.
b Because of the afflictions that they shall feele through Gods iudgements.
c Is there no hope that they will returne?
d They are full of hypocrisie, and euerie one followeth his owne fantasie without any consideration.
e He accuseth them in that that they are more ignorant of Gods iudgements then these birdes are of their appointed seasons to discerne the cold and heat, as Isa. 1. 3.
f The Lawe doth not profite you, neither needs it to haue bene written for ought that you haue learned by it.
g They that seeme wise, may be ashamed of their ignorance: for all wisdome consisteth in Gods word.
* Isa. 56. 11. chap. 6. 13. and 6. 13.
h Reade Chap. 6. 14.

13 I will surely consume them, saith the Lord: there shalbe no grapes on the vine, nor figges in the figtree, and the leafe shal fade, and the things that I haue giuen them, shall depart from them.

14 Why doe we stay? i assemble your selues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence and giuen vs water with gal to drinke, because we haue sinned against the Lord.

15 *We looked for peace, but no good *came*, *and* for a time of health, and behold troubles.

16 The neying of his horses was heard from l Dan, the whole land trembled at the noyse of the neying of his strong *horses*: for they are come, and haue deuoured the land with all that is in it, the citie, and those that dwell therein.

17 For beholde, I will m send serpents, *and* cockatrices among you, which will not be charmed, and they shall sting you, sayth the Lord.

18 I would haue n comforted my selfe against sorowe, *but* mine heart is heauie in me.

19 Behold, the voyce of the cry of the daughter of my people *for feare of them* of a farre countrey, Is not the Lord in Zion? is not her king in her? Why o haue they prouoked mee to anger with their grauen images, and with the vanities of a strange *god?*

20 The p haruest is past, the sommer is ended, and we are not holpen.

21 I am q sore vexed for the hurt of ye daughter of my people: I am heauie, *and* astonishment hath taken me.

22 Is there no balme r at Gilead? is there no Physition there? Why then is not the health of the daughter of my people recouered?

i He speaketh in the person of the people, who when the enemie commeth, will runne about to hide themselues, and acknowledge that it is Gods hand.
k That is, hath brought vs into extreme affliction, and thus they shal not attribute this plague to fortune, but to Gods iust iudgement, Chap. 9. 15 & 23. 15.
*Chap. 14. 19.
l Reade Chap. 4. 15.
m God threatneth to send the Babylonians against them, who shall vtterly destroy them in such sort as by no meanes they shall escape.
n Reade Chap. 4. 19.
o Thus the Lord speaketh.
p The people wonder that they haue so long time looked for succour in vaine.
q The Prophet speaketh this.
r Meaning that no mans helpe or meanes could saue them: for in Gilead was precious balme, Chap. 46. 11, or els deriding ye vaine confidence of the people who looked for helpe at their Priests, which should haue bene the Physitions of their soules, and dwelt at Gilead, Hose. 6. 8.

CHAP. IX.

3 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we onely to reioyce. 26 The vncircumcision of the heart.

OH, that mine head were *full of* a water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

2 Oh, that I had in the wildernes a b cottage of wayfaring men, that I might leaue my people, and goe from them: for they bee all c adulterers, and an assembly of rebels,

3 And they bende their tongues *like* their bowes *for* d lyes: but they haue no courage for the trueth vpon the earth: for they proceede from euill to worse, and they haue not knowen mee, sayth the Lord.

4 Let euery *one* take heede of his neighbour, and trust you not in any e brother: for euery brother will vse deceite, and euery friend will deale deceitfully,

5 And euery one will deceiue his friende, and will not speake the trueth: *for* they haue taught their *tongue* to speake lies, *and* take great paynes to doe wickedly.

6 Thine habitation *is* in the middes of deceiuers: f because of *their* deceit they refuse to know me, sayth the Lord.

7 Therefore thus saith the Lorde of hostes, Behold, I wil h melt them, & trie them: for what should I *els* doe for the daughter of my people?

8 Their tongue *is* an arrowe shot out, *and* speaketh deceite: one speaketh peaceably to his neighbour with his mouth, but in his heart hee layeth waite for him.

9 Shall I not visite them for these things, saith the Lorde? or shall not my soule be auenged on such a nation as this?

10 Vpon the i mountaines will I take vp a weeping and a lamentation, and vpon the fayre places of the wildernes a mourning, because they are burnt vp: so that none can passe through them, neyther can men heare the voyce of the flocke: both the foule of the aire, and the beast are fled away *and* gone.

11 And I will make Ierusalem an heape, *and* a den of dragons, & I will make the cities of Iudah waste, without an inhabitant.

12 Who is k wise, to vnderstand this? and to whome the mouth of the Lord hath spoken, euen he shal declare it. Why doeth the land perish, *and* is burnt vp like a wildernesse, that none passeth through?

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, and haue not obeyed my voice, neither walked thereafter,

14 But haue walked after the stubbernesse of their owne heart, and after Baalims, which l their fathers taught them,

15 Therefore thus sayeth the Lorde of hostes, the God of Israel, Beholde, I wil feede this people with wormewoode, and giue them waters of gall m to drinke.

16 I wil scatter them also among the heathen, whom neither they nor their fathers haue knowen, and I will send a sword after them, till I haue consumed them.

17 Thus sayeth the Lorde of hostes, Take heede, and call for n the mourning women, that they may come, and send for skilfull women, that they may come,

18 And let them make haste, & let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye liddes gush out of water.

19 For a lamentable noyse is heard out of Zion, How are we destroyed, *and* vtterly confounded, for we haue forsaken the land, and our dwellings o haue cast vs out.

20 Therefore heare the word of the Lorde, O ye women, and let your eares regard the words of his mouth, & p teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our q windowes, *and* is entred into our palaces, to destroy the children without, and the young men in the streetes.

22 Speake, Thus sayth the Lorde, The carkeises of men shall lye, euen as the doung vpon the fielde, and as the handfull after the mower, and none shall gather *them*.

23 Thus saith the Lord, Let not the r wise man glory in his wisedome, nor the strong man glory in his strength, neyther the rich man glorie in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth, and knoweth me: for I am the Lorde, which f shewe mercie, iudgement, and

a The Prophet sheweth the great compassion that he had toward this people, seeing that he could neuer sufficiently lament the destruction that he sawe to hang ouer them. Which is a special note to discerne the true pastours from the hirelings, Reade Chap. 4. 19.
b He sheweth that it were more quietnesse and greater safetie for him to dwell among the wilde beastes then among this wicked people, saue that God hath enioyned him this charge.
c Vtterly turned from God.
d To belye and slander their neighbours.
e Meaning, that all were corrupt & none could find an honest man.
f They haue so practised deceite, that they cannot forsake it.
g They had rather forsake God, than leaue this wicked trade.
h With the fire of affliction.
*Psal. 28. 3. and 120. 4.
i Signifying that al the places about Ierusalem should be destroyed.
k Meaning, that they are all without sense and vnderstanding, & that God hath taken his spirit from them.
l He sheweth that the children can not excuse themselues by their fathers: for both father, and childe if they be wicked, shall perish.
m Reade Chap. 8. 14.
n Seeing you can not lament your owne finnes, call for those foolish women, whom of a superstition you haue to lament for the dead, that they by their fayned teares may prouoke you to some sorow.
o As though they were weary of vs, because of our iniquities, Leu. 18. 28. and 20. 22.
p He derideth the superstition of the women, which made an arte of mourning, and taught to weepe with fained teares.
q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, & most farre off, then are they soonest taken.
r Forasmuch as none can loue him selfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs, 1. Cor. 1. 31. 2. cor. 10. 17.
f These three points are necessary to know aright his mercy, wherein consisteth our saluation: his iudgement, which he executeth continually against ye wicked: & his iustice, whereby he defendeth & maintaineth the faithfull.

righteousnes in the earth: for in these things I delite, saith the Lord.

25 Beholde, the dayes come, saith the Lorde, that I will visite all them, which are [e] circumcised with the vncircumcised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wildernesse: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

e Meaning both Iewes & Gentiles, as in the next verse he sheweth the cause, reade Chap. 4.4.

CHAP. X.

2 The constellations of the starres are not to bee feared. 5 The weakenesse of idoles, and of the power of God. 21 Their Pastours are become bruite beastes.

Heare ye the worde of the Lorde that he speaketh vnto you, O house of Israel.

2 Thus saieth the Lorde, Learne not the way of the heathen, and be not afraid for the [a] signes of heauen, though the heathen be afraid of such.

3 For the [b] customes of the people are vaine: for one cutteth a tree out of the forest (which is ÿ work of the hands of the carpenter) with the axe,

4 And another decketh it [c] with siluer, and with gold: they fasten it with nailes, and hammers, that it fall not.

5 The idoles stand vp as the palme tree, but speake not: they are borne because they can not goe: feare them not, for they cannot do euill, neither can they do good.

6 There is none like vnto thee, O Lorde: [d] thou art great, and thy Name is great in power.

7 Who would not feare thee, O king of nations? for to thee appertaineth the dominion: for among all the wise men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are foolish: for the stocke is a [e] doctrine of vanitie.

9 Siluer plates are brought from Tarshish, and golde [f] from Vphaz, for the worke of the workeman, and the handes of the founder: the blewe silke, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of trueth: he is the liuing God, and an euerlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods [g] that haue not made the heauens and the earth, shall perish from the earth, and from vnder these heauens)

12 He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heauen by his discretion.

13 Hee giueth by his voyce the multitude of waters, in the heauen, and he causeth the cloudes to ascend from the endes of the earth: he turneth lightnings to rayne, and bringeth foorth the wind out of his treasures.

a God forbiddeth his people to giue credite or feare the constellations and coniunctions of starres and planets, which haue no power of themselues, but are gouerned by him, and their secrete motions and influences are not knowen to man, and therefore there can be no certaine iudgement thereof, Deut. 18.9.

b Meaning not onely in the obseruation of the stars, but their Lawes and ceremonies wherby they confirme their idolatrie, which is forbidden, Deut. 12.30.

c The Prophets vse thus plainely and simply to set forth the vile absurditie of the idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, reade Isa. 44.12.

d He teacheth the people to lift vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein he sheweth the not onely the euill that they ought to eschewe, but the good which they ought to follow, Reuel. 15.4.

e Because the people thought that to haue images, was a meane to serue God and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errours and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errors, vers. 15. & Habak. 2.18. calleth thē the teachers of lies: contrary to that wicked opinion, that they are the bookes of the lay people. f Whereas they found the best gold: shewing ÿ they thought nothing too deare for their idols: some reade Ophir, as 1. Ki 9.28. g This declareth, that all that hath bin in this Chapter spoken of idoles, was to arme the Iewes when they should be in Caldea among the idolaters, & now with one sentence he instructeth thē both how to protest their owne religion against the idolaters, and how to answere them to their shame which should exhort them to idolatrie, and therefore he writeth this sentence in the Caldeans tongue for a memoriall, whereas all the rest of his writing is Ebrew.

14 Euery man is a [h] beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

15 They are vanitie, and the worke of errours: in the time of their visitation they shall perish.

16 The [i] portion of Iaakob is not like them: for he is the maker of all things, and Israel is the rodde of his inheritance: the Lorde of hostes is his Name.

17 ¶ [k] Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus sayth the Lorde, Beholde, at this time I will throwe as with a sling the inhabitants of the land, and will trouble them, and they shall finde it so.

19 Wo is me for my destruction, and my grieuous plague: but I thought, Yet it [l] is my sorowe, and I will beare it.

20 [m] My Tabernacle is destroyed, and all my cordes are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set vp my curtaines.

21 For the Pastors [n] are become beasts, and haue not sought the Lorde: therefore haue they none vnderstanding: and all the flockes of their pastures are scattered.

22 Beholde, the noyse of the bruite is come, and a great commotion out of the [p] North countrey to make the cities of Iudah desolate, and a denne of dragons.

23 O Lord, I knowe, that [p] the way of man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lorde, correct mee, but with [q] iudgement not in thine anger, least thou bring mee to nothing.

25 Powre out [r] thy wrath vpon the heathen that knowe thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iaakob and deuoured him & consumed him, & haue made his habitation desolate.

h The more that man thinketh to do any thing well by his owne wisdome, and not as God instructeth him, the more doth he proue himselfe to be a vile beast. i By these words, Portion & Rod, he signifieth their inheritance, meaning ÿ God should be al sufficiēt for them, & that their felicitie cōsisted in him alone, & therefore they ought to renounce all other helpes & succours as of idoles, &c. Deut. 32.9. psal. 16.5. k The Prophet willeth the Iewes to prepare themselues to this captiuitie shewing that it was now at hand, that they should feele the things, whereof he had told them. l It is my iust plague, and therefore I will take it patiently: whereby hee teacheth the people how to behaue themselues toward God. m Hee sheweth howe Ierusalem shall lament. n The gouernours and ministers. o Read Chap. 4.15. p Hee speaketh this because that Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go against Ierusalem, Ezek. 21.21. therefore the Prophet sayeth, that this was the Lordes direction. q Concerning that God hath reueiled vnto him the certitude of their captiuitie, Chap. 7.16 he onely prayeth, that he would punish them with mercy, which Isaiah calleth, in measure, Chap. 27 & measuring his rods by their infirmitie, 1. Cor. 10.13. for here by iudgement is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30.11. r Forasmuch as God cannot onely be knowen and glorified by his mercie, that he vseth towards his Church, but also by his iustice, in punishing his enemies, hee prayeth that his glory may fully appeare both in the one and the other, Psal. 79.6.

CHAP. XI.

3 A curse of them that obey not the worde of Gods couenant. 10 The people of Iudah, following the steppes of their fathers, worship strange gods. 15 The Lorde forbiddeth Ieremiah to pray for them.

The worde that came to Ieremiah from the Lord, saying,

2 Heare ye the wordes of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem.

3 And say thou vnto them, Thus sayeth the Lord God of Israel, [a] Cursed bee the man that obeyeth not the words of this couenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornace, saying, Obey my voyce, and doe according to all these things, which I commaund you: so shall ye be my people, and I will be your God,

a He calleth the Iewes to the consideration of Gods mercies, who freely chose them, made a couenant of eternall felicitie with them, and how he euer performed it on his behalfe, and howe they euer shewed themselues rebellious and vngrate towarde him & brake it on their part, & so are subiect the curse of the Lawe, Deut. 27.26.

5 That I may eſtabliſh the othe, which I haue
ſworne vnto your fathers, to giue them a lande,
which floweth with milke and hony, *as appea-
reth* this day. Then anſwered [h] I and ſaide, So be
it, O Lord.

6 Then the Lorde ſaid vnto me, Cry all theſe
words in the cities of Iudah, and in the ſtreetes of
Ieruſalem, ſaying, Heare yee the words of this co-
uenant, and doe them.

7 For I haue proteſted vnto your fathers, whẽ
I brought them vp out of the Land of Egypt vnto
this day, [c] riſing earely and proteſting, ſaying, O
bey my voyce.

8 Neuertheleſſe they would not obey, nor en-
cline their eare: but euery one walked in the ſtub-
berneſſe of his wicked [d] heart: therefore I will
bring vpon them all the [e] wordes of this coue-
nant, which I commanded them to doe, but they
did it not.

9 And the Lorde ſayde vnto me, A [f] conſpi-
racie is founde among the men of Iudah, and a-
mong the inhabitants of Ieruſalem.

10 They are turned backe to the iniquities of
their forefathers, which refuſed to heare my
wordes: and they went after other gods to ſerue
them: *thus* the houſe of Iſrael, & the houſe of Iu-
dah haue broken my couenant, which I made
with their fathers.

11 Therefore thus ſaith the Lord, Beholde, I
will bring a plague vpon them, which they ſhall
not be able to eſcape, and though they crie vnto
me, [g] I will not heare them.

12 Then ſhall the cities of Iudah, and the in-
habitants of Ieruſalem goe, and crie vnto the gods
vnto whome they offer incenſe, but they ſhal not
be able to help them in the time of their trouble.

13 [h] For according to the number of thy ci-
ties were thy gods, O Iudah, and *according* to
the number of the ſtreetes of Ieruſalem haue yee
ſet vp altars of confuſion, *euen* altars to burne in-
cenſe vnto Baal.

14 Therefore thou ſhalt not [i] pray for this peo-
ple, neither lift vp a crye, or prayer for them: for
when they crye vnto me in their trouble, I will
not heare them.

15 What ſhoulde my [k] beloued *tarie* in mine
houſe, ſeeing they haue committed abomination
with many? and the holy fleſh [l] goeth away
from thee: yet when thou doeſt euill, thou re-
ioyceſt.

16 The Lorde called thy name, A greene oliue
tree, faire, *and* of goodly fruite: *but* with [m] noyſe
and great tumult he hath ſet fire vpon it, and the
branches of it are broken.

17 For the Lorde of hoſtes that planted thee,
hath pronounced a plague againſt thee, for the
wickednes of the houſe of Iſrael, and of the houſe
of Iudah, which they haue done againſt them-
ſelues to prouoke me to anger in offring incenſe
vnto Baal.

18 And the Lorde hath taught mee, and I
knowe it, *euen* then thou ſhewedſt mee [n] their
practiſes.

19 But I was like a lambe, *or* a bullocke, that
is brought to the ſlaughter, and I knewe not that
they had deuiſed thus againſt mee, *ſaying*, Let vs
[o] deſtroy the tree with the fruite thereof, and cut
him out of the lande of the liuing, that his name
may be no more in memorie.

b Thus he ſpeaketh in the perſon of the people, which agreed to the couenant.

c Reade Chap.7.13.

d According to his owne fantaſie, and not as my worde appoynted him.

e Meaning, the menaces and curſes conteined in the Lawe, Leuit.26.14. deut.28.16.

f That is, a generall conſent to rebell againſt me.

g Becauſe they will not pray with true faith and repentance, but for the ſmart & griefe, which they feele, Prou.1.28.

h Reade Chap.2.28.

i Reade Chap.7.16. and 14.11.

k My people of Iſrael whome I haue hitherto ſo greatly loued.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, and ſo reioyced in their wickednes.

m Of the Babilonians and Caldeans.

n Which went about priuily to conſpire my death.

o Let vs deſtroy the Prophet and his doctrine. Some reade, let vs corrupt his meat with wood, meaning, poyſon.

20 But O Lorde of hoſtes, that iudgeſt righte-
ouſly, and trieſt the reines & the heart, let me ſee
thy [p] vengeance on them: for vnto thee haue I
opened my cauſe.

21 The Lorde therefore ſpeaketh thus of the
men of [q] Anathoth, (that ſeeke thy life, and ſay,
[r] Propheſie not in the the name of the Lord, that
thou die not by our handes)

22 Thus therefore ſayth the Lorde of hoſtes,
Beholde, I will viſite them: the young men ſhall
die by the ſword: their ſonnes & their daughters
ſhall die by famine,

23 And none of them ſhall remaine: for I will
bring a plague vpon the men of Anathoth, *euen*
the yeere of their viſitation.

p Thus he ſpake, not for hatred, but being moued with the Spirit of God, he deſireth the aduancement of Gods glory and the verifying of his worde, which is by the deſtruction of his enemies.

q To wit, both the Prieſts and the reſt of the people: for this towne was the Prieſtes, and they dwelt in it, reade Chap.1.1.

r Not that they coulde not abide to heare God named: (for herein they woulde ſhewe them ſelues moſt holy) but becauſe they could not abide to be ſharply reproued, and therefore deſired to bee flattered, Iſa.30.10, and to be maintained in their pleaſures, Mich.2.11. and not to heare vice condemned, Amos 7.12.

CHAP. XII.

1 The Prophet merueileth at the proſperitie of the wicked, although he confeſſe God to be righteous. 7 The Iewes are forſaken of the Lorde. 10 He ſpeaketh againſt paſtors and preachers, that ſeduce the people. 14 The Lorde threatneth deſtruction vnto the nations that troubled Iudah.

O Lorde, if I diſpute with thee, thou art [a] righ-
teous: yet let mee talke with thee of *thy*
judgements: wherefore doeth the way of the wic-
ked [b] proſper? *why* are all they in wealth that re-
belliouſly tranſgreſſe?

2 Thou haſt planted them, and they haue ta-
ken roote: they grow, and bring forth fruite: thou
art neere in their mouth, and farre from their
[c] reines.

3 But thou, Lord, knoweſt me: thou haſt ſeen
me, and tried mine heart towarde thee: pull them
out like ſheepe for the ſlaughter, and [d] prepare
them for the day of ſlaughter.

4 How long ſhall the lande mourne, and the
herbes of euery fielde wither, for the wickednes
of them that dwell therein? the beaſtes are con-
ſumed and the birdes, becauſe they ſayd, [e] He will
not ſee our laſt ende.

5 If thou haſt runne with the [f] footemen, and
they haue wearied thee, then howe canſt thou
match thy ſelfe with horſes? and if thou though-
teſt thy ſelfe ſafe in a peaceable lande, what wilt
thou doe in the ſwelling of Iorden?

6 For euen thy brethren, and the houſe of thy
father, euen they haue delt vnfaithfully with
thee, and they haue cryed out altogether vpon
thee: *but* beleeue them not, though they ſpeake
faire to thee.

7 I haue forſaken [g] mine houſe: I haue left
mine heritage: I haue giuen the dearely beloued
of my ſoule into the hands of her enemies.

8 Mine heritage is vnto mee, as a [h] lion in the
foreſt: it crieth out againſt mee, therefore haue I
hated it.

9 Shall mine heritage bee vnto mee, as a bird

a The Prophet confeſſeth God to be iuſt in all his doings, although man be not able to giue reaſon of all his actes.

b This queſtion hath bene alway a great tentation to the godly, to ſee the wicked enemies of God in proſperitie, and his deare children in aduerſitie, as Iob 21.7. pſalm.37.1 and 73.3. Habac.1.3.

c They profeſſe God in mouth but denye him in heart, which is here meant by the reines, Iſa.29.13. matth.15.8.

d The Ebrewe word is, ſanctifie them, meaning, that God woulde be ſanctified in the deſtruction of the wicked, to whom God for a while giueth proſperitie, that afterwarde they ſhoulde the more feele his heauie iudgement when they lacke their riches, which were a ſigne of his mercy.

e Abuſing Gods lenitie & his promiſes, they flattered themſelues as though God would euer be mercifull and not vtterly deſtroy them: therefore they hardened themſelues in ſinne, till at length the beaſtes and inſenſible creatures felt the puniſhment of their ſtubburne rebellion againſt God. f Some thinke that GOD reprooueth Ieremiah in ỷ, that he would reaſon with him, ſaying, that if he were not able to matche with men, that he were farre vnable to diſpute with God. Others, by the foote men, meane them of Anathoth, and by the horſemen them of Ieruſalem, which ſhould trouble the Prophet worſe then his owne countrey men did. g God willeth the Prophet to denounce his iudgements againſt Ieruſalem, notwithſtanding that they ſhal both by threatning and flatteries labour to put him to ſilence. h Euer rauening and raging againſt me and my prophets.

of diuers colours: are not the birdes about her,
saying, Come, assemble all the beasts of the field,
come to eate her.
10 Many pastors haue destroyed my [k] vine-
yarde, and troden my portion vnder foote: of my
plesant portion they haue made a desolate wil-
dernesse.
11 They haue layde it waste, and it, being
waste, mourneth vnto me: *and* the whole lande
lyeth waste, because no man setteth *his* minde
on [l] it.
12 The destroyers are come vpon al the high
places in the wildernesse: for the sworde of the
Lord shal deuoure from the one ende of the land,
euen to the *other* ende of the land: no flesh shall
haue peace.
13 [m] They haue sowen wheate, and reaped
thornes: they were [n] sicke, *and* had no profite: and
they were ashamed of [o] your fruites, because of
the fierce wrath of the Lord.
14 Thus saith the Lorde against all mine euill
[p] neighbours, that touch the inheritance, which
I haue caused my people Israel to inherite, Be-
holde, I will plucke them out of their lande, and
plucke out the house of Iudah from among
them.
15 And after that I haue plucked them out,
I [q] will returne, and haue compassion on them,
and will bring againe euery man to his heritage,
and euery man to his land.
16 And if they will learne the [r] wayes of my
people, to sweare by my Name, ([s] The Lorde li-
ueth, as they taught my people to sweare by Ba-
al) then shal they be built [t] in the middes of my
people.
17 But if they will not obey, then will I vtter-
ly pulcke vp, and destroy that nation, sayeth the
Lord.

i In stead of bearing my liuerie and wearing onely my colours, they haue change and diuersitie of colours of their idoles and superstitions: therefore their enemies, as thicke as the foules of the aire shall come about them to destroy them.
k He prophecieth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whom he calleth pastors.
l Because no man regardeth my worde, or the plagues that I haue sent vpon the land.
m To wit, the Prophets.
n They lamented the sinnes of the people.
o For in steade of amendement, you grewe worse and worse, as Gods plagues testified.
p Meaning, the wicked enemies of his Church which blasphemed his name, and whome he would punish after that he hath deliuered his people.
q After that I haue punished the Gentiles, I will haue mercie vpon them. r The true doctrine and maner to serue God. s Reade chap. 4. 2. t They shal be of the number of the faithfull, and haue a place in my Church.

CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was receiued to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

THus saith the Lorde vnto mee, Goe, and buy
thee a linnen girdle, & put it vpon thy loines,
and put it not in water.
2 So I bought the girdle according to the
commandement of the Lord, and put it vpon my
loynes.
3 And the word of the Lorde came vnto mee
the second time, saying,
4 Take the girdle that thou hast bought,
which is vpon thy loynes, and arise, goe to-
ward [a] Perath, and hide it there in the cleft of the
rocke.
5 So I went, and hid it by Perath, as the Lorde
had commanded me.
6 And after many dayes, the Lorde sayde vn-
to mee, Arise, goe towarde Perath, and take the
girdle from thence, which I commanded thee to
hide there.
7 Thē went I to Perath, and digged, & tooke
the girdle from the place where I had hid it, and
behold, the girdle was corrupt, *and* was profitable
for nothing.
8 Then the word of the Lorde came vnto me,
saying,
9 Thus saith the Lord, After this maner will I
destroy the pride of Iudah, and the great pride of
Ierusalem.
10 This wicked people haue refused to heare
my worde, & walke after the stubburnes of their
owne heart, and walke after other gods to serue
them, and to worship them: therefore they shalbe
as this girdle, which is profitable to nothing.
11 For as the girdle cleaueth to the loynes of
a man, so haue I tied to me the whole house of Is-
rael, and the whole house of Iudah, sayeth the
Lorde, that they might bee my people: that they
might haue a name and prayse, and glorie, but
they woulde not heare.
12 Therefore thou shalt saye vnto them this
word, Thus sayth the Lord God of Israel, Euery
[b] bottell shalbe filled with wine, and they shal say
vnto thee, Doe we not knowe that euery bottell
shalbe filled with wine?
13 Then shalt thou say vnto them, Thus saith
the Lorde, Behold, I will fill all the inhabitants of
this land, euen the Kings that sit vpon the throne
of Dauid, and the Priestes and the Prophets and
all the inhabitants of Ierusalem with drunken-
nesse.
14 And I [c] will dash them one against another,
euen the fathers and the sonnes together, sayeth
the Lord: I will not spare, I will not pitie nor haue
compassion, but destroy them.
15 Heare and giue eare, be not proude: for the
Lorde hath spoken it.
16 Giue glory to the Lorde your God before
he bring [d] darkenes, and or euer your feete stum-
ble in the darke mountaines, and whiles you look
for [e] light, hee turne it into the shadowe of death
and make it as darknesse.
17 But if ye will not heare this, my soule shal
[f] weepe in secrete for *your* pride, and mine eye
shall weepe and drop downe teares, because the
Lords flocke is caried away captiue.
18 Say vnto the [g] King and to the Queene,
Humble your selues, sit downe, for the crowne of
your glory shall come downe from your heads.
19 The cities of [h] the South shall bee shut vp,
and no man shall open them: all Iudah shall bee
caried away captiue: it shall be wholy caried away
captiue.
20 Lift vp your eies and beholde them that
come frō the North: where is the [i] flocke that was
giuen thee, *euen* thy beautifull flocke?
21 What wilt thou saye, when hee shall visite
thee? (for thou hast [k] taught them to be captaines
and as chiefe ouer thee) shall not sorow take thee
as a woman in trauaile?
22 And if thou say in thine heart, Wherefore
come these things vpon me? For the multitude of
thine iniquities are thy skirts [l] discouered *and* thy
heeles made bare.
23 Can the blacke Moore change his skin? or
the leopard his spots? *then* may ye also doe good,
that are accustomed to doe euill.
24 Therefore will I scatter them, as the stub-
ble that is taken away with the South winde.
25 This is thy portion, *and* ỹ part of thy mea-
sures from me, sayth the Lorde, because thou hast
forgotten me and trusted in lies.
26 Therefore I haue also discouered thy skirts
vpon thy face, [m] that thy shame may appeare.
27 I haue seene thine adulteries, and thy [n] ney-
ings, the filthinesse of thy whoredome on the hils
in

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident, that this was a vision, whereby was signified that the Iewes shoulde passe ouer Euphrates to be captiues in Babylon, and there for length of time shoulde seeme to be rotten: although they were ioyned to the Lorde before as a girdle about a man.
b Euery one of you shalbe filled with spirituall drunkennes, and be without all knowledge to seeke howe to helpe your selues.
c It shall be as easie for me to destroy the greatest and the strongest, as it is for a man to breake earthen bottels.
d That is, affliction and miserie by the Babylonians, Isa. 8. 22.
e Meaning for helpe and support of the Egyptians.
f You shal surely be led away captiue, and I, according to mine affection toward you, shall weepe and lament for your stubbernesse.
g For Iehoiachin and his mother rendred themselues by Ieremiahs counsell to the king of Babylon, 2. King. 24. 12.
h That is, of Iudah, which lieth Southward from Babylon.
i He asketh the King, where his people is become.
k By seeking to strangers for helpe thou hast made them skilfull to fight against thee.
l Thy cloke of hypocrisie shall be pulled off, and thy shame seene.
m As thine iniquities haue bene manifest to all the world: so shal thy shame and punishment.
n He compareth idolaters to horses inflamed after mares.

in ° the fieldes, *and* thine abominations. Wo vn-
to thee, O Ierusalem: wilt thou not bee made
cleane? when shall it once be?

o There is no place so hie nor low, whereas the markes & signes of thine idolatrie appeare not.

CHAP. XIIII.

1 *Of the dearth that shoulde come.* 7 *The prayer of the people asking mercie of the Lorde.* 10 *The vnfaithfull people are not heard.* 12 *Of prayer, fasting, and of false prophets that seduce the people.*

THe worde of the Lord that came vnto Iere-
miah, concerning the a ‖ dearth.
2 Iudah hath mourned, & the gates thereof are
desolate, they haue bene b brought to heauines vn-
to the ground, & the cry of Ierusalem goeth vp.
3 And their nobles haue sent their inferiours
to the water, who came to the welles, *and* founde
no water: they returned with their vessels emptie:
they were ashamed and confounded, and c coue-
red their heads.
4 For the grounde was destroyed, because
there was no rayne in the earth: the plowmen
were ashamed, *and* couered their heads.
5 Yea, the hinde also calued in the fielde, and
forsooke d it, because there was no grasse.
6 And the wilde asses did stande in the high
places, & drew in their winde like e dragons: their
eyes did faile, because there was no grasse.
7 f O Lorde, though our iniquities testifie a-
gainst vs, deale *with vs* according to thy Name: for
our rebellions are many, we sinned against thee.
8 O thou hope of Israel, the sauiour thereof in
the time of trouble, why art thou as a g strãger in
ỹ land, as one that passeth by to tary for a night?
9 Why art thou as a man astonied, and as h a
strong man that cannot helpe? yet thou, O Lord,
art in the middes of vs, and thy Name is called
vpon vs: forsake vs not.
10 Thus sayth the Lord vnto his people, Thus
haue they delited to wander: they haue not re-
frained their feete, therefore the Lorde hath no
delight in them: *but* he will now remember their
iniquitie, and visite their sinnes.
11 Then sayd the Lord vnto me, i Thou shalt
not pray to doe this people good.
12 When they fast, I will not heare their cry,
and when they offer burnt offering, and an obla-
tion, I will not accept them: but I will consume
them by the sworde, and by the famine and by
the pestilence.
13 Then answered I, Ah Lorde God, beholde,
the k prophets say vnto them, Ye shall not see the
sworde, neither shall famine come vpon you, but I
will giue you assured peace in this place.
14 Then the Lord said vnto me, The prophets
prophecie lyes in my Name: * I haue not sent
them, neither did I command them, neither spake
I vnto them, *but* they prophecie vnto you a false
vision, and diuination, and vanitie, and deceitful-
nesse of their owne heart.
15 Therefore thus sayth the Lord, Concerning
the prophets that prophecie in my Name, whom
I haue not sent, yet they say, Sworde and famine
shall not be in this land, by sword and famine shal
those prophets be consumed.
16 And the people to whome these prophets
doe prophecie, shall be cast out in the streetes of
Ierusalem, because of the famine, & the sword, and
there shall be none to bury them, *both* they, and
their wiues, and their sonnes, and their daughters:
for I will powre their wickednes vpon them.

a Which came for lacke of raine, as verse 4.
‖ Or, restraint.
b The word signifieth to be made blacke, & so is here taken for extreme sorowe.
c To wit, with ashes in token of sorowe.
d Meaning, that the brute beasts for drought were compelled to forsake their yong, contrary to nature, & to go seeke water, which they could not find.
e Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape for the aire to refresh them.
f He sheweth the only way to remedie Gods plagues, which is by vnfained confession of our sinnes, & returning to him by repentance.
g That taketh no care for vs.
h As one that hath strength to helpe, and yet is afraide to put to his hand.
i Reade Chap. 7. 16 & 11. 14.
k He pitieth the people, & accuseth the false prophets, which deceiued them: but the Lord answered, that both the prophets, which deceiued, & the people, which suffered themselues to be seduced, shall perish, Chap. 23. 15 & 27. 8, 9, and 29. 8.
* Chap. 23. 21. and 27. 10, 15. & 29. 9.

17 Therefore thou shalt say this worde vnto
them, Let mine eyes drop downe l teares night &
day without ceasing: for the virgine daughter of
my people is destroyed with a great destruction,
and with a sore grieuous plague.
18 For if I go into the field, behold the slaine
with the sworde: and if I enter into the citie, be-
hold them that are sicke for hunger: also moreo-
uer the Prophet also & the Priest goe a wandring
m into a land that they know not.
19 Hast thou vtterly reiected n Iudah, or hath
thy soule abhorred Zion? why hast thou smitten
vs, that we cannot be healed? Wee looked for
peace, and there is no good, and for the time of
health, and behold trouble.
20 We o acknowledge, O Lorde, our wicked-
nesse *and* the iniquitie of our fathers: for we haue
sinned against thee.
21 Doe not abhorre *vs*: for thy Names sake
cast not downe the throne of thy glory: remem-
ber *and* breake not thy couenant with vs.
22 Are there any among the p vanities of the
Gentiles, that can giue raine? or can the heauens
giue showres? is it not thou, O Lorde our God?
therefore we will waite vpon thee: for thou hast
made all these things.

l The false prophets promised peace, & assurance, but Ieremiah calleth to teares, and repentance for their affliction, which is at hand, as Chap. 9. 1. Lamen. 1. 16 and 2. 18.
m Both hie and lowe shalbe led captiues into Babylon.
n Though the Prophet knewe that God had cast off the multitude, which were hypocrites, and bastarde children, yet hee was assured that for his promes sake he woulde haue stil a Church, for the which he prayeth.
o He teacheth the Church a fourme of prayer to humble themselues to God by true repentance, which is the only meane to auoyd this famine, which was the beginning of Gods plagues.
p Meaning, their idoles, read Chap. 10. 15.

CHAP. XV.

1 *The Lord would heare no prayer for the Iewes,* 3 *But threatneth to destroy them with foure plagues.*

THen sayd the Lord vnto me, a Though Mo-
ses and Samuel stoode before mee, *yet* mine
affection could not be towarde this people: cast
them out of my sight, and let them depart.
2 And if they say vnto thee, Whither shal we
depart? then tell them, Thus saith the Lord, * Such
as are *appointed* to death, vnto death: and such as
are for the sworde, to the sworde: and such as are
for the famine, to the famine: and such as are for
the captiuitie, to the captiuitie.
3 And I wil appoint ouer the foure kinds, sayth
the Lord, the sword to slay, and the b dogs to teare
in pieces, and the foules of the heauen, and the
beastes of the earth to deuoure, and to destroy.
4 I will c scatter them also in all kingdomes
of the earth, d because of Manasseh the sonne of
Hezekiah King of Iudah, for that which he did in
Ierusalem.
5 Who shal then haue pitie vpon thee, O Ie-
rusalem? or who shal be sorie for thee? or who shal
goe to pray for thy peace?
6 Thou hast forsaken me, sayth the Lord, *and*
gone backward: therefore wil I stretch out mine
hand against thee, and destroy thee: *for* I e am
weary with repenting.
7 And I will scatter them with the fanne f in
the gates of the earth: I haue wasted, *and* destroy-
ed my people *yet* they woulde not returne from
their wayes.
8 Their widowes are g increased by mee a-
boue the sand of the sea: I haue brought vpon
them, *and* against the ‖ assembly of the yong men
a destroyer at noone day: I haue caused *him* to fall
vpon them, *and* the citie suddenly, and ‖ speedily.
9 Shee that hath borne h seuen, hath bene
made weake: her heart hath failed: the sunne hath
failed i her, whiles it was day: she hath bene con-
founded, and ashamed, and the residue of them

a Meaning, that if there were any man liuing moued with so great zeale toward the people, as were these two, yet that he would not grant this request, forasmuch as he had determined the contrary, Ezek. 14. 14.
* Zech 11. 9.
b The dogges, birdes and beastes should deuoure them that were slaine.
c The word signifieth to runne to & fro for feare & vnquietnesse of conscience, as did Kain.
d Not that the people was punished for the Kings sinne onely, but for their owne sinne also, because they consented to his wickednes, 2. King. 21. 9.
e That is, I will not call backe my plagues, or spare thee any more.
f Meaning, the cities.
g Because I had slaine their husbands.
‖ Or, mother.
‖ Or, fearefully.
h She that had many, lost all her children.
i She was destroyed in the mids of her prosperitie.

k These are the prophets words, complaining of ẏ obstinacie of the people, & that he was reserued to so wicked a times wherein also he sheweth what is the condition of Gods ministers, to wit, to haue all the world against the, though they giue none occasion.
l Which is an occasion of contention, and hatred.
m In this perplexitie the Lord comforted me, and said that my last daies should be quiet: and by the enemie he meaneth here, Nebuzardan ẏ captaine of Nebuchad-nezzar, who gaue Ieremiah the choise either to remaine in his countrey, or to goe whither he would: or by the enemy he meaneth the Iewes, which should afterward know Ieremiahs fidelitie, and therefore fauour him.
n As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiues.
‖Or, ransome.
o He speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church of them whom he knew to be hardened, and incorrigible.

will I deliuer vnto the sword before their enemies,
saith the Lord.
10 ¶ Woe is me, my mother, that thou hast
borne me, a contentious man, and a man that stri-
ueth with the whole earth: I haue neither [l] lent
on vsurie, nor men haue lent vnto me on vsurie:
yet euery one doeth curse me.
11 The Lord said, [m] Surely thy remnant shall
haue wealth: surely I will cause thine enemie to
intreate thee in the time of trouble, & in the time
of affliction.
12 Shall the [n] yron breake the yron, and the
brasse *that commeth* from the North?
13 Thy substance and thy treasures wil I giue
to be spoyled without ‖ gaine, and that for all thy
sinnes euen in all thy borders.
14 And I wil make thee to go with thine ene-
mies into a land that thou knowest not: for a fire
is kindled in mine anger, *which* shall burne you.
15 O Lord, thou knowest, remember me, and
visite me, & reuenge me of my [o] persecuters: take
me not away in the continuance of thine anger:
know that for thy sake I haue suffered rebuke.
16 Thy wordes were founde *by me*, and I did
[p] eate them, and thy worde was vnto me the ioy
and reioycing of mine heart: for thy Name is cal-
led vpon me, O Lord God of hosts.
17 I sate not in the assembly of the mockers,
neither did I reioyce, but sate alone [q] because of
thy plague: for thou hast filled me ẇ indignation.
18 Why is mine heauines continuall? and my
plague desperate *and* cannot bee healed? *why* art
thou vnto me [r] as a liar, *and as* waters that faile?
19 Therefore thus saith the Lord, If thou [s] re-
turne, then wil I bring thee againe, *and* thou shalt
stand before me: and if thou take away the [t] pre-
cious from the vile, thou shalt be [u] according to
my worde: let them returne [x] vnto thee, but re-
turne not thou vnto them.
20 And I will make thee vnto this people a
strong brasen wall, & they shal fight against thee,
but they shal not [y] preuaile against thee: for I am
ẇ thee to saue thee & to deliuer thee, saith ẏ Lord.
21 And I will deliuer thee out of the hand of
the wicked, and I will redeeme thee out of the
hand of the tyrants.

p I receiued them with as great ioy as he, that is affamished, eateth meate. q I had nothing a doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithful should do when they see tokens of Gods anger. r And hast not assisted me according to thy promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiencie is oft times assailed, as Chap. 20. 7. s If thou forget these carnall considerations. t That is, seeke to winne the good from the bad. u To wit, as my mouth hath pronounced, Chap. 1. 18. & as here followeth, ver. 20. x Conforme not thy selfe to their wickednes, but let them followe thy godly example. y I will arme thee with an inuincible strength & constancie, so that al the powers of the world shal not ouercome thee.

CHAP. XVI.

2 *The Lord forbidding Ieremiah to marrie, sheweth him what should be the afflictions vpon Iudah. 13 The captiuity of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.*

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should be but in encrease his sorow.

The worde of the Lorde came also vnto mee,
saying,
2 Thou shalt not take [a] thee a wife, nor haue
sonnes nor daughters in this place.
3 For thus sayth the Lorde concerning the
sonnes, and concerning the daughters that are
borne in this place, and concerning their mothers
that beare them, and cōcerning their fathers that
beget them in this land,
4 They shall die of deathes *and* diseases: they
shal not be lamented, neither shal they be buried,
but they shalbe as dung vpon the earth, and they
shalbe consumed by the sword, and by famine, and
their carkeises shall be meate for the foules of the
heauen, and for the beasts of the earth.
5 For thus saith the Lord, [b] Enter not into the
house of mourning, neither goe to lament, nor bee
moued for thē: for I haue taken my peace frō this
people, saith the Lord, *euen* mercy & compassion.
6 Both the great, and the smal shall die in this
land: they shall not be buried, neyther shall men
lament for them [c] nor cut themselues, nor make
themselues bald for them.
7 They shal not stretch out *the hands* for thē
in the mourning to comfort them for the dead,
neither shal they giue them the [d] cup of consola-
tion to drinke for their father or for their mother.
8 Thou shalt not also goe into the house of
feasting to sit with them to eate and to drinke.
9 For thus sayth the Lord of hostes, the God
of Israel, Beholde, I will cause to cease out of this
place in your eyes, euen in your dayes the voyce
of myrth, and the voice of gladnesse, the voice of
the bridegrome and the voyce of the bride.
10 And when thou shalt shewe this people all
these words, and they shal say vnto thee, *Where-
fore hath the Lorde pronounced all this great
plague against vs? or what is [e] our iniquitie? and
what is our sinne that we haue committed against
the Lord our God?
11 Then shalt thou say vnto them, Because
your fathers haue forsaken me, sayth the Lord, &
haue walked after other gods, and haue serued
them, and worshipped them, & haue forsaken me,
and haue not kept my Law,
12 (*And ye haue done worse thē your fathers:
for beholde, you walke euery one after the stub-
bernesse of his wicked heart, & wil not heare me)
13 Therefore will I driue you out of this land
into a lande that ye knowe not, *neither* you, nor
your fathers, & there shall ye serue other gods day
and night: for I will shew you no grace.
14 *Behold therfore, saith the Lord, the dayes
come that it shal no more be sayde, The Lord li-
ueth, which brought vp the children of Israel out
of the land of Egypt,
15 But the Lorde liueth, that brought vp the
children of Israel [f] from the lande of the North,
and from all the landes where hee had scattered
them, and I wil bring them againe into their land
that I gaue vnto their fathers.
16 Behold, saith the Lord, I will send out ma-
ny [g] fishers, and they shall fish them, and after, will
I send out many hunters, & they shall hunt them
from euery mountaine and from euery hill, and
out of the caues of the rockes.
17 For mine eies *are* vpon all their wayes: they
are not hid from my face, neither is their iniquity
hid from mine eies.
18 And first I will recompense their iniquitie
and their sinne double, because they haue defiled
my land, *and* haue filled mine inheritance with
their filthie [h] carions and their abominations.
19 O Lord, *thou art* my [i] force, & my strength,
& my refuge in the day of affliction: the Gentiles
shall come vnto thee from the ends of the world,
& shal say, Surely our fathers haue inherited [k] lies,
and vanitie, wherein was no profite.
20 Shall a man make gods vnto himselfe, and
they are no gods?

b Signifying that ẏ affliction should be so great, that one should not haue leisure to comfort another.
c That is, should not rent their clothes in signe of mourning.
d For in these great extremities all consolation and comfort shall be in vaine.
*Chap. 5. 19.
e Because the wicked are alwayes rebellious and dissemble their owne sinnes, and murmure against Gods iudgements as though hee had no iust cause to punish them, he sheweth him what to answere.
*Chap. 7. 26.
*Chap. 23. 7.
f Signifying the benefite of their deliuerance out of Babylon should be so great, that it should abolish ẏ remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.
g By the fishers & hunters are meant the Babylonians & Caldeans, who should destroy the in such sort, that if they escaped the one, the other should take them.
h That is, their sonnes and daughters, which they offered to Molech.
i He wondreth at the great mercy of God in this deliuerance, which shall not only extend to the Iewes, but also to the Gentiles.
k Our fathers were most vile idolaters: therfore it commeth onely of Gods mercie, that he performeth his promise, and hath not vtterly cast vs off.

l They shal once againe feele my power, and mercy for their deliuerance, that they may learne to worship me.

21 Beholde, therefore I will this once l teach them: I will shewe them mine hande and my power, and they shall knowe that my Name is the Lord.

CHAP. XVII.

1 The frowardnesse of the Iewes. 5 Cursed bee those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

THe sinne of Iudah is a written with a pen of yron, *and* with the poynt of a dyamonde, *and* grauen vpon the b table of their heart, and vpon the hornes of your c altars.

2 d They remember their altars as their children, with their groues by the greene trees vpon the hilles.

3 e O my mountaine in the fielde, I will giue thy substance, *and* all thy treasures to be spoyled, for the sinne of thy hie places throughout all thy borders.

4 And thou shalt rest, f and in thee *shall bee rest* from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for yee haue kindled a fire in mine anger, *which* shall burne for euer.

5 ¶ Thus saith the Lord, g Cursed *be* the man that trusteth in man, and maketh flesh his arme, and with draweth his heart from the Lord.

6 For he shall be like the heath in the wildernesse, and shal not see when *any* good commeth, but shall inhabite the parched places in the wildernesse, in a salt land, and not inhabited.

7 Blessed *be* the man that trusteth in the Lord, and whose hope the Lord is.

8 h For he shall be as a tree that is planted by the water, which spreadeth out her rootes by the riuer, and shall not feele when the heate commeth, but her leafe shall bee greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruite.

9 i The heart is deceitfull and wicked aboue all things, who can knowe it?

10 I the Lord search the heart, *and* try ẏ reines, euen to giue euery man according to his wayes, *and* according to the fruite of his workes.

11 k *As* the Partriche gathereth *the young*, which she hath not brought forth: *so* he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his ende shall bee a foole.

12 *As* a glorious throne l exalted frõ the beginning, *so is* the place of our Sanctuarie.

13 O Lorde, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shalbe written m in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale me, O Lorde, and I shall bee whole: n saue me, and I shall bee saued: for thou art my prayse.

a The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shall be manifest to men and Angels.
b In stead of the Law of God, they haue written idolatrie and all abominations in their heart.
c Your sinnes appeare in all the altars that you haue erected to idoles.
d Some read, So that their children remember their altars, that is, folow their fathers wickednesse.
e Zion that was my mountaine shall now be left as a waste field.
f Because thou wouldest not giue the land rest at such times, dayes, and yeeres as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers.
g The Iewes were giuen to worldly policies, & thoght to make themselues strong by the friendship of the Egyptians, Isa.31.3 and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortall, Isa.2.22.
Chap.48.6,7.
h Reade Psal.1.3.
i Because the wicked haue euer some excuse to defend their doings, he sheweth that their owne lewd imaginations deceiue them, and bring them to these inconueniences: but God will examine their deedes by the malice of their hearts, 1.Sam.16.7. 1.Chro.28.9. Psalm.7.10. Chap.11.20.& 20.12. Reue.2.23. k As the Partrich by calling gathereth others, which forsake her, when they see that shee is not their damme: so the couetous man is forsaken of his riches, because he commeth by them falsely. l Shewing that the godly ought to glory in nothing, but in God: who doeth exalt his, and hath left a signe of his fauour in his Temple. m Their names shall not be registred in the booke of life. n He desireth God to preserue him that he fall not into tentation considering the great contempt of Gods worde, and the multitude that fall from God.

15 Beholde, o they say vnto me, Where is the word of the Lord? let it come nowe.

16 But p I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of miserie, thou knowest: that which came out of my lips, was *right* before thee.

17 Be not q terrible vnto mee: thou art mine hope in the day of aduersitie.

18 Let them bee confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraide: bring vpon them the day of aduersitie, r and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Goe and stande in the s gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, & in all ẏ gates of Ierusalem,

20 And say vnto them, Heare the word of the Lord, ye Kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, ẏ enter in by the gates.

21 Thus sayth the Lord, Take heede to your soules, and beare no burden in the t Sabbath day, nor bring it in by the gates of Ierusalem.

22 Neither cary foorth burdens out of your houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe and would not heare, nor receiue correction.

24 Neuertheles if ye will heare me, sayth the Lorde, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of this citie, and shall sit * vpon the throne of Dauid, and shall ride vpon charets, and vpon horses, *both* they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, and from the plaine, and from the mountaines, and from ẏ South, which shall bring burnt offerings, and sacrifices, and meate offrings, and incense, *and* shall bring sacrifice of praise into the house of the Lord.

27 But if you wil not heare me to sanctifie the Sabbath day, and not to beare a burden nor to go throught the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

2 God sheweth by the example of a potter, that it is in his power to destroy the despisers of his worde. 18 The conspiracie of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

THe worde which came to Ieremiah from the Lorde, saying,

2 Arise, and goe downe into the potters house, and there shall I shewe thee my wordes.

3 Then I went downe to the potters house, & beholde, he wrought a worke on the wheeles.

4 And the vessell that he made of a clay, was broken in the hand of the potter. so hee returned, and made it another vessel, as seemed good to the potter to make it.

5 Then the word of the Lorde came vnto me, saying,

o The wicked say that my prophecie shal not come to passe because thou deferrest the time of thy vengeance.
p I am assured of my vocation, and therefore knowe that the thing which thou spekest by me, shall come to passe, and that I speake not of any worldly affection.
q Howsoeuer the wicked deale rigorously with me, yet let me finde comfort in thee.
r Reade Chap.12.20.
s Whereas thy doctrine may be best vnderstoode, both of hie and lowe.
t By naming the Sabbath day, he comprehendeth the thing, that is thereby signified: for if they transgressed in the ceremonie, they must needes be culpable of the rest, reade Exod.20.8. and by the breaking of this one commandement, he maketh them transgressors of the whole lawe, forasmuch as the first and seconde table are contained therein.
*Chap.22.4.
a As the potter hath power ouer the clay to make what pot he will, or to breake them, when he hath made them: so haue I power ouer you to doe, with you as [illegible] meth good [illegible] Isa.45.9. wis.15.7. rom.9.20,21.

b When ẏ scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordeined in his secrete counsell: but when he threateneth, it is a calling to repentance, and when he giueth man grace to repent, the threatning (which euer conteineth a condition in it) taketh no place: and this the scripture calleth repentance in God because it so appeareth to mans iudgement.
c As men that had no remorse, but were altogether bent to rebellion, and to their owne selfe will.
d As no man that hath thirst, refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers & leaue God which was present with them.
e That is, the way of trueth, which God had taught by his lawe, reade Chap 6.16.
f I will shewe mine anger and not my fauour toward them.
g This argument the wicked haue euer vsed against the seruants of God, The Church can not erre: wee are the Church, and therefore whosoeuer speaketh against vs, they ought to die, 1.King.22.24. Chap 7.4. and 10. *.malac.2.4 and thus the false Church persecuteth the true Church, which standeth not in outwarde pompe, and in multitude, but is knowen by the graces of the holy Ghost.
h Let vs slander him, and accuse him, for we shall be beleeued.
i Seeing the obstinate malice of the aduersaries, which grewe dayly more and more, the Prophet being moued with Gods Spirit, without any carnall affection prayeth for their destruction, because hee knewe that it should tende to Gods glory, and profite of his Church.

6 O house of Israel, cannot I doe with you as
this potter, saith the Lord? beholde, as the clay is
in the potters hande, so are you in mine hande, O
house of Israel.
7 I will speake suddenly against a nation, or a-
gainst a kingdome to plucke it vp, and to roote it
out and to destroy it.
8 But if the nation, against whom I haue pro-
nounced, turne from their wickednesse, I wil
b repent of the plague that I thought to bring vp-
on them.
9 And I wil speake suddenly concerning a na-
tion, and concerning a kingdome to builde it and
to plant it.
10 But if it doe euil in my sight and heare not
my voyce, I will repent of the good ẏ I thought
to doe for them.
11 Speake thou nowe therefore vnto the men
of Iudah, and to the inhabitants of Ierusalem, say-
ing, Thus saith ẏ Lord, beholde, I prepare a plague
for you, and purpose a thing against you: returne
you therefore euery one from his euill way, and
make your wayes and your workes good.
12 But they sayde c desperately, Surely wee
will walke after our owne imaginations, and doe
euery man *after* ẏ stubburnes of his wicked heart.
13 Therefore thus saith the Lord, Aske now a-
mong the heathen, who hath heard such thinges?
the virgin of Israel hath done very filthily.
14 Wil a man forsake the snowe of Lebanon,
which commeth from the rocke of the fielde? d or
shall the colde flowing waters, that come from a-
nother place, be forsaken?
15 Because my people hath forgotten me, *and*
haue burnt incense to vanitie, and *their Prophets*
haue caused them to stumble in their wayes *from*
the e ancient wayes, to walke in the paths *and*
way that is not troden,
16 To make their land desolate *and* a perpetu-
al derision, *so that* euery one that passeth thereby,
shalbe astonished and wagge his head,
17 I will scatter them with an East winde be-
fore the enemie: I wil shewe them the backe, and
f not the face in the day of their destruction.
18 Then sayde they, Come, and let vs imagine
some deuise against Ieremiah: for the Lawe g shal
not perish from the Priest, nor counsell from the
wise, nor the worde from the Prophet: come, and
let vs smite him with the h tongue, and let vs not
giue heede to any of his words.
19 Hearken vnto mee, O Lorde, and heare the
voyce of them that contend with me.
20 Shall euill bee recompensed for good? for
they haue digged a pit for my soule: remember
that I stood before thee, to speake good for them
and to turne away thy wrath from them.
21 Therefore, i deliuer vp their children to
famine, and let them drop away by the force of
the sworde, and let their wiues be robbed of their
children, and be widowes: and let their husbands
be put to death, *and* let their yong men be slaine
by the sword in the battel.
22 Let the cry bee heard from their houses,
when thou shalt bring an hoste suddenly vpon
them: for they haue digged a pit to take me, and
hid snares for my feete.
23 Yet Lord thou knowest al their counsel a-
gainst me *tendeth* to death: forgiue not their ini-
quitie, neither put out their sinne from thy sight,
but let them bee ouerthrowen before thee; deale
thus with them in the time of thine anger.

CHAP. XIX.

Hee prophecieth the destruction of Ierusalem for the contempt and despising of the word of God.

THus sayd the Lorde, Goe, and buy an earthen
bottel of a potter, and *take* of the ancients of
the people, and of the ancients of the Priestes,
2 And goe foorth vnto the valley of Ben-hin-
nom, which is by the entrie of the || East gate: and
thou shalt preache there the wordes, that I shall
tell thee,
3 And shalt say, Heare yee the worde of the
Lorde, O a Kings of Iudah, and inhabitantes of
Ierusalem, Thus sayth the Lorde of hostes, the
God of Israel, Behold, I will bring a plague vpon
this place, ẏ which whosoeuer heareth, his eares
shall b tingle.
4 Because they haue forsakē me, & prophaned
this place, & haue burnt incense in it vnto other
gods, whome *neither* they, nor their fathers haue
knowen, nor the Kings of Iudah (they haue filled
this place also with the blood of innocents,
5 And they haue built the hie places of Baal,
to burne their sonnes with fire for burnt offrings
vnto Baal, which I c commanded not, nor spake it,
neither came it into my minde)
6 Therefore behold, the dayes come, sayth the
Lord, that this place shal no more be called d To-
pheth, nor the valley of Ben-hinnom, but the val-
ley of slaughter.
7 And I will bring the counsell of Iudah and
Ierusalem to nought in this place, and I will cause
them to fal by the sworde before their enemies, &
by the hande of them that seeke their liues: and
their carkeises wil I giue to be meate for ẏ foules
of the heauen, and to the beastes of the fielde.
8 * And I will make this citie desolate and an
hissing, *so that* euery one that passeth thereby,
shalbe astonished & hisse because of all ẏ plagues
thereof.
9 *And I will feede them ẇ the flesh of their
sonnes and with the flesh of their daughters, and
euery one shall eate the flesh of his friende in the
siege and straitnes, wherewith their enemies that
seeke their liues, shal holde them strait.
10 Then shalt thou breake the bottell in the
sight of the men that goe with thee,
11 And shalt say vnto them, Thus saith ẏ Lord
of hostes, Euen so will I breake this people and
this citie, as one breaketh a e potters vessell, that
cannot be made whole againe, and they shal bury
them in Topheth till there be no place to bury.
12 Thus will I doe vnto this place, sayth the
Lorde, and to the inhabitantes thereof, and I wil
make this citie like Topheth.
13 For the houses of Ierusalem, and the houses
of the Kings of Iudah shall be defiled as the place
of Topheth, because of all the f houses vpō whose
g roofes they haue burnt incense vnto all the host
of heauen, and haue powred out drinke offerings
vnto other gods.
14 Then came Ieremiah frō Topheth, where
the Lord had sent him to prophesie, and he stood
in the court of the Lordes house, and sayde to all
the people,

|| *Or, gate of the sunne.*
a By Kings here and in other places are meant counsellers & gouernours of the people: which be called the ancients, verse.1.
b Reade of this phrase, 1.Sam.3.11.
c Whereby is declared, that whatsoeuer is not commanded by Gods worde touching his seruice, is against his word.
d Reade chap.7.31. and 2.king.23.10. isa.30.33.
* *Chap.18.16. and 49.13 and 50.13.*
* *Deut.28.53. lament.4.10.*
e This visible signe was to confirme them touching the assurance of this plague, which the Lorde threatned by his Prophet.
f He noteth the [illegible] that there [illegible] no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papistes.
g [illegible]

8.

15 Thus saith the Lord of hostes, the God of
Israel, Beholde, I will bring vpon this citie, and
vpon all her townes, all the plagues that I haue
pronounced against it, because they haue harde-
ned their neckes, and would not heare my words.

CHAP. XX.

2 Ieremiah is smitten and cast into prison for preaching of the worde of God. 3 He prophecieth the captiuitie of Babylon. 7 He complaineth that he is a mocking stocke for the word of God. 9 He is compelled by the spirite to preach the word.

WHen Pashur, the sonne of Immer, the
priest, which was appointed gouernor in
the house of the Lorde, heard that Ieremiah pro-
phecied these things,
2 Then Pashur smote Ieremiah the Prophet,
and put him in the a stockes that were in the hie
gate of Beniamin which was by the House of the
Lord.
3 And on the morning, Pashur brought Iere-
miah out of the stockes. Then saide Ieremiah vn-
to him, The Lorde hath not called thy name Pa-
shur, but || Magor-missabib.
4 For thus saith the Lord, Behold, I wil make
thee to be a terrour to thy self, & to al thy friends,
and they shall fall by the sword of their enemies,
and thine eyes shal beholde it, and I will giue all
Iudah into the hand of the King of Babel, and he
shal cary them captiue into Babel, and shall slay
them with the sword,
5 Moreouer, I will deliuer all the substance of
this citie, & all the labours therof, and al the pre-
cious thinges thereof, and all the treasures of the
Kings of Iudah will I giue into the hand of their
enemies, which shall spoyle them, and take them
away and cary them to Babel.
6 And thou Pashur, and all that dwel in thine
house, shal go into captiuitie, & thou shalt come
to Babel, and there thou shalt die, and shalt be bu-
ried there, thou and all thy b friendes, to whom
thou hast prophecied lyes.
7 O Lord, thou hast deceiued me, & I am c de-
ceiued: thou art stronger then I, & hast d preuay-
led: I am in derision daily: euery one mocketh me.
8 For since I spake, I cried out of wrong, and
proclaimed e desolation: therfore the word of the
Lord was made a reproch vnto me, and in derisi-
on daily.
9 Then I sayde, I will not make mention of
him, nor speake any more in his Name. But *his*
word was in mine heart as a burning fire shut vp in
my bones, and I was weary with forbearing, and I
could not *stay*.
10 For I had heard the rayling of manie, *and*
feare on euery side. f Declare, *said they*, and wee
will declare it: all my familiars watched for mine
halting, *saying*, It may be that he is deceiued; so
we shall preuaile against him, and we shal execute
our vengeance vpon him.
11 g But the Lorde is with me like a mightie
gyant: therefore my persecuters shalbe ouerthrow-
en, and shall not preuaile, *and* shalbe greatly con-
founded: for they haue done vnwisely, *and their*
euerlasting shame shal neuer be forgotten.
12 * But, O Lorde of hostes, that tryest the
righteous, and seest the reines and the heart, let
me see thy vengeance on them: for vnto thee
haue I opened my cause.
13 Sing vnto the Lord, praise ye the Lord: for
he hath deliuered the soule of the poore from the

a Thus we see that the thing which neither the King, nor the Princes, nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18.18.
|| Or, feare round about.
b Which haue suffred themselues to bee abused by thy false prophecies.
c Herein appeareth the impatiencie, which oftentimes ouercommeth the seruants of God, when they see not their labours to profite, and also feele their owne weaknesse, reade chap. 15.18.
d Thou diddest thrust me foorth to this worke against my will.
e Hee sheweth that he did his office in that he reproued the people of their vices, and threatned them with Gods iudgements: but because hee was derided and persecuted for this, he was discouraged, and thought to haue ceased to preach, saue that Gods Spirit did force him thereunto.
f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, reade Isa. 29. 21.
g Here he sheweth how his faith did striue against tentation, & sought to the Lorde for strength.
* 1. Sam. 16. 7. 1. chron. 28. 9. psalme 7. 9. chap. 11. 20. and 17. 10.

hand of the wicked.
14 ¶ h Cursed *be* the day wherein I was borne:
and let not the day wherein my mother bare me,
be blessed.
15 Cursed *be* the man, that shewed my father,
saying, A man child is borne vnto thee, and com
forted him.
16 And let that man be as the i cities, which
the Lord hath ouerturned and repented not: and
let him heare the crie in the morning, and the
showting at noone tide,
17 Because he hath not slaine me, *euen* from
the wombe, or that my mother might haue bene
my graue, or her wombe a perpetual k conceptio.
18 How is it, *that* I came forth of the wombe,
to see labour and sorowe, that my dayes shoulde
be consumed with shame?

CHAP. XXI.

He prophecieth that Zedekiah shall be taken, and the city burned.

THe worde which came vnto Ieremiah from
the Lord, when king Zedekiah sent vnto him
Pashur, the sonne of Malchiah, and Zephaniah,
the sonne of Maaseiah the Priest, saying,
2 a Inquire, I pray thee, of the Lorde for vs,
(for Nebuchad-nezzar King of Babel maketh
warre against vs) if so be that the Lord wil deale
with vs according to all his wonderous workes,
that he may returne vp from vs.
3 Then said Ieremiah, Thus shall you say to
Zedekiah,
4 Thus saith the Lord God of Israel, Behold, I
wil b turne back the weapons of warre that are in
your hands, wherewith yee fight against the King
of Babel, and against the Caldeans, which besiege
you without the walles, and I will assemble them
into the mids of this citie.
5 And I my selfe will fight against you with
an outstretched hand, & with a mighty arme euen
in anger and in wrath, and in great indignation.
6 And I will smite the inhabitants of this ci-
tie, both man, and beast: they shall die of a great
pestilence.
7 And after this, saith the Lord, I will deliuer
Zedekiah the King of Iudah, & his seruants, and
the people, and such as are left in this citie, from
the pestilence, from the sworde & from ẏ famine
into the hand of Nebuchad-nezzar king of Babel,
and into the hand of their enemies, and into the
hand of those that seeke their liues, and hee shall
smite thē with the edge of the sword: he shall not
spare them, neither haue pitie nor compassion.
8 ¶ And vnto this people thou shalt say,
Thus saith the Lord, Behold, I set before you the
c way of life, and the way of d death.
9 * He that abideth in this citie, shall die by
the sworde and by the famine, and by the pesti-
lence: but he that goeth out, and falleth to the
Caldeans, that besiege you, he shall liue, and his
life shalbe vnto him for a e pray.
10 For I haue set my face against this citie, for
euill and not for good, saith the Lord: it shalbe gi-
uen into the hande of the King of Babel, and hee
shal burne it with fire.
11 ¶ And *say* vnto the house of the King of
Iudah, Heare ye the word of the Lord.
12 O house of Dauid, thus saith the Lorde,
* Execute iudgement f in the morning, and de-
liuer the oppressed out of the hands of the op-
pressor,

h How the children of God are ouercome in this battell of the flesh and the Spirit, and into what inconueniences they fall till God rayse them vp againe, reade Iob 3. 1. and chap. 15. 10.
i Alluding to the destruction of Sodome and Gomorah, Gen. 19. 25.
k Meaning, that the fruite thereof might neuer come to profite.

a Not that the King was touched with repentance of his sinnes and so sought to God, as did Hezekiah, when he sent to Isaiah, 2. King. 19. 2. Isa. 37. 2, but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9. 28.
b To wit, from your enemies to destroy your selues.
c By yeelding your selues to Nebuchad-nezzar.
d By resisting him.
* Chap. 38. 2.
e As a thing recouered from extreme dangers, Chap. 39. 18. and 45. 5.
* Chap. 22. 3.
f Be diligent to doe iustice.

pressor, lest my wrath go out like fire and burne,
that none can quench it, because of the wicked-
nesse of your workes.
13 Beholde, I *come* against thee, g O inhabi-
tant of the valley, *and* rock of the plaine, saith the
Lord, which say, Who shall come downe against
vs? or who shall enter into our habitations?
14 But I wil visite you according to the fruit
of your workes, saith the Lord, and I wil kindle a
fire h in the forest thereof, and it shall deuoure
rounde about it.

CHAP. XXII.

2 He exhorteth the King to iudgement and righteousnesse. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophecied.

THus saide the Lord, Goe downe to the house
of the King of Iudah, and speake there this
thing,
2 And say, Heare the worde of the Lorde, O
King of Iudah, that sittest vpon the throne of
Dauid, thou and thy seruants, and thy people that
enter in by these gates.
3 Thus saith the Lorde, * Execute yee iudge-
ment and a righteousnesse, and deliuer the oppres-
sed from the hande of the oppressor, and vexe not
the stranger, the fatherles, nor ẏ widow: doe no vi-
olence, nor shead innocent blood in this place.
4 For if ye doe this thing, then shall the kings
sitting vpon the throne of Dauid enter in by the
gates of this House, * and ride vpon charets,
and vpon horses, *both* he and his seruants and his
people.
5 But if yee will not heare these wordes, I
b sweare by my selfe, sayeth the Lorde, that this
House shalbe waste.
6 For thus hath the Lorde spoken vpon the
Kings house of Iudah, Thou art c Gilead vnto
me, & the head of Lebanon, *yet* surely I wil make
thee a wildernes *and as* cities not inhabited,
7 And I will d prepare destroyers against
thee, euery one with his weapons, and they shal
cut downe thy chiefe e cedar trees, and cast them
in the fire.
8 f And many nations shall passe by this ci-
tie, and they shall say euery man to his neigh-
bour, Wherefore hath the Lorde done thus vnto
this great citie?
9 Then shall they answere, Because they
haue forsaken the couenant of the Lorde their
God, & worshipped other gods, and serued them.
10 ¶ Weepe not for the dead, & be not mo-
ued for them, *but* weepe for him g that goeth
out: for he shall returne no more, nor see his na-
tiue countrey.
11 For thus saith ẏ Lord, As touching h Shal-
lum the sonne of Iosiah King of Iudah, which
reigned for Iosiah his father, which went out of
this place, he shall not returne thither,
12 But he shall die in the place, whither they
haue ledde him captiue, and shall see this lande
no more.
13 ¶ Woe vnto him that buildeth his house
by i vnrighteousnesse, and his chambers without
equitie: he vseth his neighbour without wages,
and giueth him not for his worke.
14 He saith, I will build me a wide house and
large chambers: so hee will make himselfe large
windowes, and seeling with cedar, and paint them
with vermilion.
15 Shalt thou reigne, because thou closest thy
selfe in cedar? did not thy k father eate and
drinke and prosper, when he executed iudgement
and iustice?
16 When he iudged the cause of the afflicted
and the poore, he prospered: was not this be-
cause he knew me, saith the Lord?
17 But thine eyes and thine heart are but on-
ly for thy couetousnesse, and for to sheade inno-
cent blood, and for oppression, and for destructi-
on, *euen* to doe this.
18 Therefore thus sayth the Lord against Ie-
hoiakim, the sonne of Iosiah king of Iudah, They
shall not lament l him, *saying*, Ah, my brother, or
ah, sister: neither shall they mourne for him, *say-
ing*, Ah, lord, or ah, his glorie.
19 He shalbe buryed, as an asse m is buryed,
euen drawen and cast foorth without the gates
of Ierusalem.
20 ¶ Goe vp to n Lebanon, and cry: showte
in o Bashan, and crye by the passages: for all thy
louers are destroyed.
21 I spake vnto thee when thou wast in pro-
speritie: *but* thou saidest, I will not heare: this
hath beene thy maner from thy youth, that thou
wouldest not obey my voyce.
22 The wind shall feede all thy pastors, p and
thy louers shall goe into captiuitie: and then
shalt thou be ashamed and confounded of all thy
wickednesse.
23 Thou that dwellest in Lebanon, *and* ma-
kest thy nest in the q cedars, how beautifull shalt
thou be when sorowes come vpon thee, as the so-
rowe of a woman in trauaile?
24 As I liue, saith the Lord, though r Coniah
the sonne of Iehoiakim King of Iudah, were the
signet of my right hand, yet would I plucke thee
thence.
25 And I will giue thee into the hande of
them that seeke thy life, and into the hande of
them, whose face thou fearest, euen into the hand
of Nebuchad-nezzar king of Babel, and into the
hand of the Caldeans.
26 And I will cause them to cary thee away,
and thy mother that bare thee, into another
countrey, where ye were not borne, and there
shall ye die.
27 But to the lande, whereunto they desire to
returne, they shall not returne thither.
28 Is not this man Coniah *as* a despised *and*
broken idole? or *as* a vessell, wherein is no
pleasure? wherefore are they caryed away, hee
and his seede, and cast out into a lande that they
know not?
29 O s earth, earth, earth, heare the worde of
the Lorde.
30 Thus saith the Lorde, Write this t man de-
stitute of *children*, a man that shall not prosper in
his dayes: for there shall be no man of his seede
that shall prosper and sit vpon the throne of Da-
uid, or beare rule any more in Iudah.

g Meaning, Ierusalem, which was builded part on the hill and part in the valley, and was compassed about with mountaines.
h That is, in the houses thereof, which stoode as thicke as trees in the forest.

* *Chap.* 21.12.
a This was his ordinary maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fourtie yeeres.
* *Chap.* 17.25.
b Shewing that there is none greater then he is, Heb. 6.13. and that hee will most certainely performe his othe.
c He compareth Ierusalem to Gilead, which was beyond Iorden, & the beautie of Iudea to Lebanon.
d The Ebrewe worde signifieth to sanctifie, because the Lorde doeth dedicate to his vse and purpose such as he prepareth to execute his worke, Isa. 13.3. chap. 6.4. & 12.3.
e Thy buildings made of Cedar trees.
f As they that wonder at a thing which they thought woulde neuer haue come so to passe, Deu. 29.24. 1. king 9.8.
g Signifying, that they should lose their King: for Iehoiachin went foorth to meete Nebuchad-nezzar, and yeelded himselfe and was caried into Babylon, 2. King 24.12.
h Whome some thinke to be Iehoiachin & that Iosiah was his grandfather: but as seemeth this was Iehoiakim, as vers. 18.
i By bribes and extortion.

k Meaning Iosiah, who was not giuen to ambition and superfluitie, but was content with mediocritie and did onely delight in setting forth Gods glory and to doe iustice to all.
l For euery one shall haue ynough to lament for himselfe.
m Not honourably among his fathers, but as carions are cast in a hole because their stinke should not infect, reade 2. King 24.6. Iosephus Antiquit. 10. 8. writeth that the enemie slew him in the citie, and commanded him to bee cast before the walles vnburied, looke chap. 36.30.
n To call to the Assyrians for helpe.
o For this was the way out of Iudea to Assyria, whereby is meant that all helpe shoulde faile: for the Caldeans haue subdued both them and the Egyptians.
p Both thy gouernours and they that should helpe thee, shall vanish away as winde.
q Thou that art built of the faire Cedar trees of Lebanon.
r Who was called Iehoiachin, or Ieconiah, whom hee calleth heere Coniah in contempt, who thought his kingdome could neuer depart from him because he came of the stocke of Dauid and therefore for the promises sake could not bee taken from his house, but he abused Gods promise, and therefore was iustly depriued of the kingdome.
s He sheweth that all posteritie shall be witnesses of this iust plague, as though it were registred for perpetuall memorie.
t Not that he had no children (for after that he begate Salathiel in the captiuitie, Matthew 1.12.) but that none should reigne after him as King.

CHAP. XXIII.

1 Against false pastours. 5 A prophecie of the great Pastour Iesus Christ.

WO be vnto a the pastors that destroy and
scatter b the sheepe of my pasture, saieth
the Lord.
2 Therefore thus saieth the Lord God of Is-
rael vnto the pastours that c feed my people, Ye
haue scattred my flocke and thrust them out, and
haue not visited them: beholde, I will visite you
for the wickednes of your works, saieth the Lord.
3 And I will gather the d remnant of my
sheepe out of all countries, whither I had driuen
them, and wil bring them againe to their foldes,
and they shall growe and encrease.
4 And I will set vp shepeheardes ouer them,
which shall feede them: and they shall dread no
more nor be afraid, neither shal any of them bee
lacking, saieth the Lord.
5 Behold, the dayes come, saith the Lord, that
I will raise vnto Dauid a righteous e branch, and
a King shall reigne, and prosper, and shal execute
iudgement, and iustice in the earth.
6 In his dayes Iudah shal be saued, and * Is-
rael shall dwel safely, and this is the Name where-
by they shal cal him, * The Lord our righteous-
nesse.
7 Therefore behold, the daies come, saith the
Lord, that they shall no more say, The f Lorde li-
ueth, which brought vp the children of Israel out
of the land of Egypt,
8 But the Lord liueth, which brought vp and
led the seed of the house of Israel out of ỹ North
countrey and from all countreys where I had
scattered them, and they shal dwel in their owne
land.
9 Mine heart breaketh within me, because of
the g prophets, all my bones shake: I am like a
drunken man (and like a man whom wine hath
†ouercome) for the presence of the Lord and for
his holy words.
10 For the land is full of adulterers, *and* be-
cause of othes the land mourneth, the pleasant
places of the wildernesse are dried vp, and their
h course is euil, and their force is not right.
11 For both the prophet and the Priest || doe
wickedly: and their wickednesse haue I found in
mine i House, saieth the Lord.
12 Wherefore their way shalbe vnto them as
slipperie *wayes* in the darkenesse: they shalbe dri-
uen foorth and fall therein: for I will bring a
plague vpon them, *euen* the yeere of their visitati-
on, saieth the Lord.
13 And I haue seene foolishnesse in the pro-
phets of Samaria, that prophecied in Baal, & cau-
sed my people Israel to erre.
14 I haue seene also in the prophets of Ieru-
salem k filthines: they commit adulterie & walke
in lies: they strengthen also the hands of the wic-
ked that none can returne from his wickednesse:
they are all vnto l me as Sodome, and the inhabi-
tants thereof as Gomorah.
15 Therefore thus saieth the Lord of hostes
concerning the prophetes, Beholde, I will feede
them with m wormewood, & make them drinke
the water of gall; for from the prophets of Ierusa-
lem is || wickednes gone forth into all the land.
16 Thus saith the Lord of hosts, Heare not the
wordes of the prophets that prophecie vnto you,
and teach you vanitie: they speake the vision of
their owne n heart, *and* not out of the mouth of
the Lord.

a Meaning the princes, gouernors and false prophets, as Ezek. 34.2.
b For the which I haue especiall care and haue prepared good pastures for them.
c Whose charge is to feed the flocke, but they eate the fruite thereof, Eze. 34.3.
d Thus the Prophets euer vse to mixe the promises with the threatnings, least the godly should be too much beaten downe, and therefore he sheweth how God wil gather his church after this dispersion.
e This prophecie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, read Isa. 11.1. and 45.8. chap. 33.15. dan. 9.24.
* Deut. 33.28.
* Chap. 33.16.
f Read Chap. 16.14.
g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, read chap. 14.13.
† *Ebr. passed ouer or troubled.*
h They runne headlong to wickednesse, and seeke vaine helpe.
|| *Or, are hipocrites.*
i My Temple is full of their idolatrie and superstitions.
k They which should haue profited by my rods against Samaria, are become worse then they.
l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.
m Read Chap. 8.14.
|| *Or, hypocrisie.*
n Which they haue inuented of their owne braine.

17 They say still vnto them that despise mee,
The Lord hath sayd, Ye o shall haue peace: and
they say vnto euery one that walketh after the
stubbernnesse of his owne heart, No euill shall
come vpon you.
18 For p who hath stood in the counsell of the
Lord that hee hath perceiued & heard his word?
Who hath marked his word and heard it?
19 Beholde, the tempest of the Lorde goeth
forth in *his* wrath, and a violent whirlewind shall
fall downe vpon the head of the wicked.
20 The anger of the Lorde shall not returne
vntil he haue executed, and till he haue perfour-
med the thoughts of his heart: in the latter dayes
ye q shal vnderstand it plainly.
21 *I haue not sent these prophets, saieth the
Lord, yet they ranne: I haue not spoken to them,
and yet they prophecied.
22 But if they had stood in my counsell, and
r had declared my words to my people, then they
should haue turned them from their euil way, and
from the wickednesse of their inuentions.
23 Am I a God *at hand*, saieth the Lord, and
not a God s farre off?
24 Can any hide himselfe in secrete places,
that I shall not see him, saith the Lord? Doe not
I fill heauen and earth, saith the Lord?
25 I haue heard what the prophets said, that
prophecie lies in my Name, saying, I t haue drea-
med, I haue dreamed.
26 How long? † Doe the prophets delite to
prophecie lies, euen prophecying the deceite of
their owne heart?
27 Thinke they to cause u my people to for-
get my Name by their dreames, which they tell
euery man to his neighbour, as their forefathers
haue forgotten my Name for Baal?
28 The prophet that hath a dreame, let him
x tell a dreame, and hee that hath my word, let
him speake my worde faithfully: y what is the
chaffe to the wheate, saieth the Lord?
29 Is not my word euen like a fire, saieth the
Lord? and like an hammer, that breaketh the
stone?
30 Therefore beholde, I *will come* against the
prophets, saieth the Lorde, that z steale my worde
euery one from his neighbour.
31 Beholde, I *will come* against the prophets,
saith the Lord, which haue sweete tongues, and
say, a He saieth.
32 Behold, I *will come* against them that pro-
phecie false dreames, saieth the Lord, and doe tell
them, and cause my people to erre by their lies, &
by their flatteries, and I sent them not, nor com-
maunded them: therefore they bring no profite
vnto this people, saieth the Lord.
33 And when this people, or the prophet, or a
Priest shall aske thee, saying, What is the b bur-
den of the Lord? thou shalt then say vnto them,
What burden? I will euen forsake you, saieth the
Lord.
34 And the prophet, or the priest, or the
people that shal say, The c burden of the Lord, I

o Read Chap. 6.14. & 8.11.
p Thus they did deride Ieremiah as though the word of God were not reuealed vnto him: so also spake Zidkiah to Michah, 1 King. 22.24.
q Both that God hath sent me, and that my words shalbe true.
* Chap. 14.13, 14. and 27.15 and 29.8, 9.
r He sheweth the difference betweene the true Prophets and the false, betweene the hireling and the true minister.
s Doe not I see your falshood, howsoeuer you cloke it, & wheresoeuer you commit it?
t I haue a prophecie reueiled vnto me, as Num. 12.6.
† *Ebr. Is it in the heart of the Prophets?*
u He sheweth that Satan raiseth vp false prophets to bring the people from God.
x Let the false prophet declare that it is his owne fantasie, and not slander my word as though it were a cloke to couer his lies.
y Meaning, that it is not sufficient for Gods ministers to abstaine from lies and to speake the word of God, but that there be iudgement in alleaging it, and that it may appeare to be applied to the same purpose that it was spoken, Ezek. 3.17. 1. cor. 3.13. & 4.2. 2. tim. 2.15. 1 pet. 4.10, 11.
z Which set forth in my name that which I haue not commanded.
a To wit, the Lord.
b The Prophets called their threatnings Gods burden, which the sinners were not able to susteine: therefore the wicked in deriding the word, would aske of the Prophets, what was the burden: as though they would say, You seeke nothing els, but to lay burdens on our shoulders: and thus they rejected the word of God as a grieuous burden.
c Because this word was brought to contempt and derision, hee will teach them another maner of speach, and will cause this word Burden to cease, and teach them to aske with reuerence, What saieth the Lord?

will euen visite euery such one, and his house.
35 Thus shall ye say euery one to his neigh-
bour, and euery one to his brother, What hath
the Lord answered? and what hath the Lorde
spoken?
36 And the burden of the Lord shal ye men-
tion no more: for euery mans [d] word shall be his
burden: for ye haue peruerted the wordes of the
liuing God, the Lord of hostes our God.
37 Thus shalt thou say to the Prophet, What
hath the Lord answered thee? and what hath the
Lord spoken?
38 And if you say, The burden of the Lorde,
Then thus saieth the Lorde, Because yee say this
worde, The burden of the Lorde, and I haue sent
vnto you, saying, Ye shall not say, The burden of
the Lord,
39 Therefore beholde, I, euen I will vtterlie
‖forget you, and I will forsake you, and the citie
that I gaue you and your fathers, *and cast you* out
of my presence,
40 And will bring * an euerlasting reproche
vpon you, and a perpetuall shame which shal ne-
uer be forgotten.

d The thing which they mocke and contemne, shall come vpon them.

‖ *Or, take you away.*

* *Chap.20.11.*

CHAP. XXIIII.

1 The vision of the baskets of figs. 5 Signifieth that part of the people should be brought againe from captiuitie. 18 And that Zedekiah and the rest of the people should be caried away.

THe Lord shewed me, and behold, two [a] bas-
kets of figges were set before the Temple of
the Lorde, after that Nebuchad-nezzar King of
Babel had caried away captiue Ieconiah the sonne
of Iehoiakim King of Iudah, and the princes of
Iudah with the workemen, and the cunning men
of Ierusalem, and had brought them to Babel.
2 One basket *had* very good figges, *euen* like
the figges that are first ripe: and the other basket
had very naughtie figs, which could not be eaten,
they were so euil.
3 Then sayd the Lorde vnto me, What seest
thou, Ieremiah? And I said, Figges: the good figs
very good, and the naughtie very naughtie, which
cannot be eaten, they are so euil.
4 Againe the worde of the Lorde came vnto
me, saying,
5 Thus saieth the Lorde, the God of Israel,
Like these good figges, so will I know them that
are caried away captiue of Iudah to bee good,
whome I haue sent out of this [b] place, into the
land of the Caldeans.
6 For I wil set mine eies vpon them for good,
and I will bring them againe to this land, and I
wil build them, and not destroy them, and I will
plant them, and not roote them out,
7 And I will giue them [c] an heart to knowe
me, that I am the Lord, & they shalbe my * peo-
ple, and I will be their God: for they shal returne
vnto me with their whole heart.
8 * And as the naughtie figges which cannot
be eaten, they are so euill (surely thus saieth the
Lord) so wil I giue Zedekiah the King of Iudah,
and his princes, and the residue of Ierusalem, that
remaine in this land, and them that dwel [d] in the
land of Egypt:
9 I wil euen giue them for a terrible plague to
all the kingdomes of the earth, & for a reproch, and
for a prouerbe, for a common talke, & for a curse,
in all places where I shal cast them.

a The good figs signified them that were gone into captiuitie, and so saued their life, as Chap.21.8. and the naughtie figges them that remained, which were yet subiect to the sword, famine and pestilence.

b Whereby he approoueth the yeelding of Ieconiah, and his company, because they obeied the Prophet, who exhorted them thereunto.

c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding.

* *Chap.31.33. hebr.8.10.*

* *Chap.29.17.*

d Which fled thither for succour.

10 And I will send the sword, the famine, and
the pestilence among them, till they bee consu-
med out of the land, that I gaue vnto them and
to their fathers.

CHAP. XXV.

1 He prophecieth that they shall be in captiuitie seuentie yeeres. 12 And that after the seuentie yeeres the Babylonians should be destroyed. 15 The destruction of all nations is prophecied.

THe word that came to Ieremiah, concerning
all the people of Iudah in the [a] fourth yeere
of Iehoiakim the sonne of Iosiah King of Iudah
that was in the first yeere of Nebuchad-nezzar
King of Babel:
2 The which Ieremiah the Prophet spake vn-
to all the people of Iudah, and to all the inhabi-
tants of Ierusalem, saying,
3 From the thirteenth yeere of Iosiah the
sonne of Amon King of Iudah, euen vnto [b] this
day (that is the three and twentieth yeere) the
word of the Lord hath come vnto me, & I haue
spoken vnto you [c] rising earely and speaking, but
ye would not heare.
4 And the Lord hath sent vnto you all his ser-
uants the Prophets, rising early and sending *them*,
but yee would not heare, nor incline your eares
to obey.
5 They [d] sayde, Turne againe now euerie one
from his euill way, and from the wickednesse of
your inuentions, and yee shall dwell in the lande
that the Lorde hath giuen vnto you, and to your
fathers for euer and euer.
6 And goe not after other gods to serue them
and to worship them, and prouoke me not to an-
ger with the works of your hands, and I will not
punish you.
7 Neuerthelesse ye would not heare me, saith
the Lord, but haue prouoked mee to anger with
the works of your hands to your owne hurt.
8 Therefore thus saith the Lord of hostes, Be-
cause ye haue not heard my words,
9 Beholde, I will send and take *to mee* all the
[e] families of the North, saieth the Lord, and Ne-
buchad-nezzar the King of Babel my [f] seruaunt,
and will bring them against this land, and against
the inhabitants thereof, and against all these na-
tions [g] round about, and will destroy them, and
make them an astonishment and an hissing, and a
continuall desolation.
10 * Moreouer I will ‖ take from them the
voyce of mirth and the voyce of gladnesse, the
voyce of the bridegrome and the voyce of the
bride, the noise of the [h] milstones, and the light of
the candle.
11 And this whole land shal be desolate, and
an astonishment, *and* these nations shal serue the
King of Babel seuentie yeeres.
12 And when the [i] seuentie yeeres are accom-
plished, I will visite [k] the King of Babel and that
nation, saieth the Lord, for their iniquities, euen
the land of the Caldeans, and wil make it a perpe-
tual desolation,
13 And I will bring vpon that lande all my
wordes which I haue pronounced against it, *euen*
all that is written in this booke, which Ieremiah
hath prophecied against all nations.
14 For many nations, and great Kings shall e-

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan.1.1.

b Which was the fift yeere and the ninth moneth of Iehoiakims reign.

c That is, I haue spared no diligence or labour. Chap.7.13.

d He sheweth that the Prophets wholy with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatrie and the vaine confidence of men: for vnder these two all other were conteined, 2.King.17.13. chap.18.11. and 35.15. Ionah 3.8.

e The Caldeans, & all their power.

f So the wicked and Satan himselfe are Gods seruants, because he maketh them to serue him by constreint, & turneth that which they doe of malice, to his honour and glory.

g As the Philistims, Ammonites, Egyptians and others.

* *Chap.16.9.*

‖ *Or, destroy.*

h Meaning, that bread and all things that should serue vnto their feastes, should be taken away.

i This reuelation was for the confirmation of his prophecie, because he told them of the time, that they should continue and remaine in captiuitie. 2.Chro.36.22. ezra.1.1. chap.29.10. dan.9.2.

k For seeing the iudgement began at his owne house, the enemies must needes bee punished most grieuously, Ezek.9.6. 1.pet.4.17.

uen

uen l ſerue themſelues of them: thus wil I recom-
pence them according to their deedes, and accor-
ding to the workes of their owne hands.
15 For thus hath the Lord God of Iſrael ſpo-
ken vnto mee, [m] Take the cuppe of wine of this
mine indignation at mine hand, and cauſe all the
nations, to whom I ſend thee, to drinke it.
16 And they ſhall drinke, and be moued, and
be mad, becauſe of the ſworde that I will ſende a-
mong them.
17 Then tooke I the cup at the Lordes hand,
and made all people to drinke, vnto whome the
Lord had ſent me:
18 *Euen* Ieruſalem, and the cities of Iudah, and
the Kings therof, and the princes therof, to make
them deſolate, an aſtoniſhment, an hiſſing, and a
curſe, [n] as *appeareth* this day:
19 Pharaoh *alſo*, King of Egypt, and his ſer-
uants, and his princes, and all his people:
20 And all ſorts of people, and al the Kings of
the land [o] of Vz: and all the Kings of the land of
the Philiſtims, and [p] Aſhkelon, and Azzah, and E-
kron, and the remnant of Aſhdod:
21 [q] Edom, and Moab, and the Ammonites,
22 And all the Kings of Tyrus, & all the kings
of Zidon, & the Kings of the [r] Yles, that are be-
yond the Sea,
23 And [ſ] Dedan, and Tema, and Buz, and all
that dwell in the vttermoſt corners,
24 And all the Kings of Arabia, and all the
Kings of Arabia that dwell in the [t] deſert,
25 And all the Kinges of Zimri, and all the
Kings of || Elam, and all the Kings of the Medes,
26 And all the Kings of the North, farre and
neere one to another, and all the kingdomes of
the worlde, which are vpon the earth, & the king
of [u] Sheſhach ſhall drinke after them.
27 Therefore ſay thou vnto them, Thus ſaith
the Lord of hoſts, the God of Iſrael, Drinke & be
drunken, and ſpue and fall, and riſe no more, be-
cauſe of the ſword, which I will ſend among you.
28 ¶ But if they refuſe to take the cuppe at
thine hande to drinke, then tell them, Thus ſaith
the Lord of hoſtes, Ye ſhall certainely drinke.
29 For lo, [x] I begin to plague the citie, where
my Name is called vpon, and ſhould you go free?
Ye ſhall not goe quite: for I will call for a ſword
vpō al the inhabitants of the earth, ſaith the Lord
of hoſtes.
30 Therefore prophecie thou againſt them al
theſe ſwords, and ſay vnto them, * The Lord ſhal
roare from aboue, and thruſt out his voyce from
his holy habitation: he ſhall roare vpon his habi-
tation, & cry aloud, as they that preſſe the grapes,
againſt all the inhabitants of the earth.
31 The ſound ſhall come to the endes of the
earth: for the Lord hath a controuerſie with the
nations, & wil enter into iudgement with al fleſh,
and hee will giue them that are wicked, to the
ſword, ſaith the Lord.
32 ¶ Thus ſaith the Lord of hoſtes, Behold, a
plague ſhal go forth from nation to nation, and a
* great whirlewinde ſhall be rayſed vp from the
coaſtes of the earth.
33 And [y] the ſlaine of the Lord ſhalbe at that
day, from *one* end of the earth, euē vnto the *other*
end of the earth: they ſhall not be mourned, nei-
ther gathered nor buried, *but* ſhall be as the
dongue vpon the ground.

| That is, of the Babylonians, as Chap. 27.7.

m Signifying, the extreme afflictions that God had appointed for euery one, as Pſal. 75.8. Iſa. 51.17. and this cup, which the wicked drinke, is more bitter then that which he giueth to his children, for he meaſureth the one by mercy, and the other by iuſtice.

n For now it beginneth and ſhall ſo continue till it be accompliſhed.

o Reade Iob. 1.1.

p Which were cities of the Philiſtims.

q Edom is here taken for the whole countrey, and Vz for a part thereof.

r As Grecia, Italie, and the reſt of thoſe countreis.

ſ Theſe were people of Arabia which came of Dedan the ſonne of Abraham and Keturah.

t For there were two countreyes ſo named, the one called plentifull, and the other, barren, or deſert.

|| Or, Perſia.

u That is, of Babylon, as Chap. 51.41.

x That is, Ieruſalem, reade verſe 12.

* Ioel. 3.16. amos. 1.2.

* Chap. 30.23.

y They which are ſlaine at the Lords appointment.

34 Howle, [z] ye ſhepherds, and cry, and wallow
your ſelues in the aſhes, ye principal of the flock:
for your dayes of ſlaughter are accompliſhed,
and of your diſperſion, and ye ſhal fall like [a] preci-
ous veſſels.
35 And the [b] flight ſhall faile from the ſhep-
heards, and the eſcaping from the principal of the
flocke.
36 A voyce of the crie of the ſhepherds, & an
howling of the principal of the flock *ſhalbe heard*:
for the Lord hath deſtroyed their paſture.
37 And the † beſt paſtures are deſtroyed be-
cauſe of the wrath and indignation of the Lord.
38 He hath forſaken his couert, as the lyon: for
their land is waſte, becauſe of the wrath of the op-
preſſor, & becauſe of the wrath of his indignatiō.

CHAP. XXVI.

2 Ieremiah moueth the people to repentance. 7 Hee is taken of the falſe prophets and Prieſtes, and brought to iudgement. 23 Vriah the Prophet is killed of Iehoiakim contrary to the will of God.

IN the beginning of the reigne of Iehoiakim the
ſonne of Ioſiah King of Iudah, came this word
from the Lord, ſaying,
2 Thus ſaith the Lorde, Stand in the [a] court
of the Lords Houſe, and ſpeake vnto all the cities
of Iudah, which come to worſhip in the Lordes
Houſe, all the wordes that I commaund thee to
ſpeake vnto them: keepe not [b] a worde backe,
3 If ſo be they will hearken, and turne euery
man from his euill way, that I may [c] repent me of
the plague, which I haue determined to bring
vpon them, becauſe of the wickedneſſe of their
workes.
4 And thou ſhalt ſay vnto them, Thus ſaieth
the Lord, If ye will not heare me to walke in my
Lawes, which I haue ſet before you,
5 And to heare the words of my ſeruants the
Prophets, whom I ſent vnto you, both riſing vp
earely, and ſending *them*, and will not obey *them*,
6 Then will I make this Houſe like [d] Shiloh,
and will make this citie [e] a curſe to all the nations
of the earth.
7 So the Prieſts, and the Prophets, and all the
people heard Ieremiah ſpeaking theſe wordes in
the Houſe of the Lord.
8 Nowe when Ieremiah had made an ende of
ſpeaking all that the Lord had commaunded *him*
to ſpeake vnto al the people, then the Prieſts, and
the Prophets, and all the people tooke him, and
ſaid, Thou ſhalt die the death.
9 Why haſt thou prophecied in the Name of
the Lord ſaying, This [f] Houſe ſhalbe like Shiloh,
and this citie ſhalbe deſolate without an inhabi-
tant? and al the people were gathered againſt Ie-
remiah in the Houſe of the Lord.
10 And when the Princes of Iudah hearde of
theſe things, they came vp from the Kings houſe
into the Houſe of the Lord and ſate downe in the
entrie of the [g] new gate of the Lords *Houſe*.
11 Then ſpake the Prieſtes, and the Prophets
vnto the princes, and to all the people, ſaying,
† This man is worthie to die: for he hath prophe-
cied againſt this citie, as ye haue heard with your
eares.
12 Then ſpake Ieremiah vnto all the princes,
and to all the people, ſaying, The Lord hath [h] ſent
me to prophecy againſt this houſe and againſt this
citie all the things that ye haue heard.
13 Therefore nowe amende your waies, and
your

z Ye that are chiefe rulers, and gouernours.

a Which are moſt eaſily broken.

b It ſhall not helpe them to ſeeke to flee.

† Ebr. peaceable.

a That is, in that place of the Temple whereunto the people reſort out of all Iudah to ſacrifice.

b To the intent that they ſhould pretend no ignorance, as Acts 20.27.

c Reade chap. 18.8.

d Reade Chap. 7.12.

e So that when they would curſe any, they ſhall ſay, God doe to thee as to Ieruſalem.

f Becauſe of Gods promes to the Temple Pſal. 132.14. that he would for euer remaine there, the hypocrites thought this Temple, coulde neuer periſh, and therefore thought it blaſphemie to ſpeake againſt it, Matth. 26.61. Actes 6.13. not conſidering that this was meant of the Church, where God will remaine for euer.

g So called, becauſe it was repaired by Ioatham, 2. King. 15.35.

† Ebr. iudgement of death belongeth to this man.

h He hath ſheweth the cauſe of his doings plainly, and alſo threatneth them that they ſhould nothing auaile, though they ſhould put him to death, but heape greater vengeance vpon their heades.

your works, and heare the voice of the Lord your
God, that the Lord may repent him of the plague,
that he hath pronounced against you.
14 As for me, behold, I am in your hands: doe
with me as ye thinke good and right.
15 But know ye for certaine, that if ye put me
to death, ye shal surely bring innocent blood vpō
your selues, & vpon this citie, & vpon the inhabi-
tants therof: for of a trueth the Lord hath sent me
vnto you, to speake all these words in your eares.
16 Then saide the princes and all the people
vnto the Priests, and to the Prophets, This man is
not worthy to die: for he hath spoken vnto vs in
the Name of the Lord our God.
17 ¶ Then rose vp certain of the Elders of the
land, & spake to all the assemblie of the people,
saying,
18 Michah the Morashite *prophecied in the
dayes of Hezekiah king of Iudah, and spake to al
the people of Iudah, saying, Thus saith the Lord
of hostes, Zion shalbe plowed *like* a field, and Ie-
rusalem shalbe an heape, and the mountain of the
i House *shalbe* as the hie places of the forest.
19 Did Hezekiah King of Iudah, and all Iu-
dah put him to death? did he not feare the Lord,
and prayed before the Lord, and the Lord repen-
ted him of the k plague, that he had pronounced
against them? Thus might we procure great euil
against our soules.
20 And there was also a man that prophecied
in the Name of the Lord, *one* Vriiah the sonne of
Shemaiah, of Kiriath iarem, who prophecied a-
gainst this citie, and against this land, according to
all the words of Ieremiah.
21 Nowe when Iehoiakim the King with all
his men of power, and all the princes hearde his
wordes, the King sought to slay him. But when
Vriiah heard it, he was afraide and fled, and went
into Egypt.
22 Then Iehoiakim the King l sent men into
Egypt, *euen* Elnathan the sonne of Achbor, and
certaine with him into Egypt.
23 And they fet Vriiah out of Egypt, & brought
him vnto Iehoiakim the King, who slewe him
with the sworde, and m cast his dead bodie into
the graues of the children of the people.
24 But the hande of Ahikam n the sonne of
Shaphan was with Ieremiah that they should not
giue him into the hand of the people to put him
to death.

* Micah.1.1. and 3.12.
i That is, of the House of the Lord, to wit, Zion, and these examples the godly alledged to deliuer Ieremiah out of the Priestes hands, whose rage els would not haue bene satisfied, but by his death.
k So that the citie was not destroyed, but by miracle was deliuered out the hands of Saneherib.
l Here is declared the furie of tyrants, who can not abide to heare Gods word declared, but persecute the ministers therof, and yet in the ende they preuaile nothing, but prouoke Gods iudgements so much the more.
m As in the first Hezekiahs example is to be folowed, so in this other Iehoiakims acte is to be abhorred: for Gods plague did light on him, and his houshold.
n Which declareth that nothing could haue appeased their furie, if God had not moued this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 Ieremiah at the commaundement of the Lorde sendeth bondes to the King of Iudah and to the other Kings that were neere, whereby they are monished to be subiects vnto Nebuchad-nezzar. 9 He warneth the people, and the Kings and rulers that they beleeue not false prophets.

IN the beginning of the reigne of a Iehoiakim
the sonne of Iosiah King of Iudah came this
word vnto Ieremiah from the Lord, saying,
2 Thus sayeth the Lorde to mee, Make thee
b bonds, and yokes, & put them vpon thy necke,
3 And sende them to the King of Edom, and
to the King of Moab, & to the King of the Am-
monites, & to the King of Tyrus, and to the king
of Zidon, by the hande of the messengers which
come to Ierusalē vnto Zedekiah ye king of Iudah,
4 And commaund them to say vnto their ma-
sters, Thus saith the Lord of hostes the God of Is-
rael, Thus shal ye say vnto your masters,
5 I haue made the earth, the man, & the beast
that are vpon the ground, by my great power, &
by my outstretched arme, and haue giuen it vnto
whom it pleased me.
6 But now I haue giuen all these landes into
the hand of Nebuchad-nezzar the King of Babel
my c seruant, and the beastes of the fielde haue I
also giuen him to serue him.
7 And all nations shall serue him, and his
d sonne, and his sonnes sonne vntil the very time
of his land come also: then many nations & great
Kings shal e serue themselues of him.
8 And the nation and kingdome which will
not serue the same Nebuchad-nezzar King of Ba-
bel, & that wil not put their neck vnder the yoke
of the king of Babel, the same nation wil I visite,
saith the Lord, with the sworde, and with the fa-
mine, and with the pestilence, vntil I haue wholy
giuen them into his hands.
9 Therfore heare not your prophets nor your
southsayers, nor your dreamers, nor your inchan-
ters, nor your sorcerers, which say vnto you thus,
Ye shall not serue the King of Babel.
10 For they prophecie a lie vnto you to cause
you to go farre from your land, and that I should
cast you out, and you should perish.
11 But the nation that put their neckes vnder
the yoke of the King of Babel, & serue him, those
will I let remaine stil in their owne land, saith the
Lord, and they shall occupie it, and dwel therein.
12 ¶ I spake also to Zedekiah King of Iudah
according to all these wordes, saying, Put your
neckes vnder the yoke of the King of Babel, and
serue him and his people, that ye may liue.
13 Why will ye die, thou, and thy people by
the sworde, by the famine, and by the pestilence,
as the Lorde hath spoken against the nation, that
will not serue the King of Babel?
14 Therfore heare not the words of the pro-
phets, ye speake vnto you, saying, Ye shal not serue
ye King of Babel: for they prophecy a lie vnto you.
15 For I haue not * sent them, saith the Lord,
yet they prophecie a lie in my name, that I might
cast you out, and that yee might perish, *both* you,
and the prophets that prophecie vnto you.
16 ¶ Also I spake to the Priests, and to all this
people, saying, Thus saith the Lord, Heare not the
words of your prophets that prophecie vnto you,
saying, Beholde, * the vessels of the house of the
Lord shal now shortly be f brought againe from
Babel, for they prophecie a lie vnto you.
17 Heare them not, *but* serue the King of Ba-
bel, that ye may liue: wherefore should this citie
be desolate?
18 But if they be Prophets, & if the worde of
the Lorde bee with them, let them g intreate the
Lorde of hostes, that the vessels, which are left in
the House of the Lorde, and in the House of the
King of Iudah, & at Ierusalem, goe not to Babel.
19 For thus saith the Lorde of hostes, concer-
ning the * pillars, and concerning the sea, and con-
cerning the bases, and concerning the residue of
the vessels that remaine in this citie,
20 Which Nebuchad-nezzar King of Babel
tooke not, when hee caried * away captiue Ieco-
niah

a As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore which should be after, and contrariwise: which if the reader marke wel, it shall auoyde many doubts, and make the reading much more easie. b By such signes the Prophets vsed sometimes to confirme their prophecies, which notwithstanding they could not do of themselues, but in as much as they had a reuelation for the same, Isa.20.2 and therfore the false prophets to get more credite, did vse also such visible signes, but they had no reuelation, 1.King.22.12.

c Reade Chap. 25.9.
d Meaning, Euilmerodach, and his sonne Belshazar.
e They shal bring him, and his kingdome in subiection, as Chap.25.14.
* Chap.14.14. and 23.21. and 29.9.
* Chap.28.3.
f Which were taken when Iecōniah was ledde captiue into Babel.
g For it was not onely the Prophets office to shew the worde of God, but also to pray for the sinnes of the people, Gen.20.7, which these could not doe because they had no expresse worde for God had pronounced the contrary.
* 2.King.25.13.
* 2.King.24.12.15.

niah the sonne of Iehoiakim King of Iudah from
Ierusalem to Babel, with all the nobles of Iudah
and Ierusalem.
21 For thus saith the Lord of hostes the God
of Israel, concerning the vessels that remaine in
the House of the Lorde, and in the house of the
King of Iudah, and at Ierusalem,
22 They shalbe brought to Babel, and there
they shalbe vntil the day that I visite [h] them, saith
the Lord: then will I bring them vp, and restore
them vnto this place,

h That is, for the space of seuentie yeeres, till I haue caused the Medes and Persians to ouercome the Caldeans.

CHAP. XXVIII.

1 The false prophecie of Hananiah. 12 Jeremiah reprooueth Hananiah, and prophecieth.

AND that same yeere in the beginning of the
[a] reigne of Zedekiah King of Iudah in the
[b] fourth yeere, *and* in the fifth moneth Hananiah
the sonne of Azur the prophet, which was of [c] Gi-
beon, spake to me in the House of the Lorde in
the presence of the Priests, and of all the people,
and said,
2 Thus speaketh the Lord of hostes, the God
of Israel, saying, I haue broken the yoke of the
King of Babel.
3 † Within two yeeres space I will bring into
this place all the vessels of the Lordes House, that
Nebuchad-nezzar King of Babel tooke away
from this place, and caried them into Babel.
4 And I will bring againe to this place Ieco-
niah the sonne of Iehoiakim King of Iudah, with
all them that were caried away captiue of Iudah,
and went into Babel, saieth the Lorde: for I will
breake the yoke of the King of Babel.
5 Then the Prophet Ieremiah said vnto the
[d] Prophet Hananiah in ye presence of the Priests,
and in the presence of all the people that stood in
the House of the Lord,
6 Euen the Prophet Ieremiah sayde, So be it:
the [e] Lord so doe, the Lord confirme thy wordes
which thou hast prophecied to restore the vessels
of the Lords House, and all that is caried captiue,
from Babel, into this place.
7 But heare thou now this worde that I will
speake in thine eares and in the eares of all the
people.
8 The Prophets that haue bene before mee
and before thee in time past, [f] prophecied against
many countries, and against great kingdomes, of
warre, and of plagues, and of pestilence.
9 *And* the Prophet which prophecieth of
peace when the word of the Prophet shall come
to passe, *then* shall the Prophet bee knowen that
the Lord hath truely sent him.
10 Then Hananiah the Prophet tooke the
yoke from the Prophet Ieremiahs necke, and
[g] brake it.
11 And Hananiah spake in the presence of all
the people, saying, Thus saieth the Lord, Euen so
wil I breake the yoke of Nebuchad-nezzar King
of Babel, from the necke of all nations within the
space of two yeeres: and the Prophet Ieremiah
went his way.
12 ¶ Then the word of the Lord came vnto
Ieremiah the Prophet, (after that Hananiah the
Prophet had broken the yoke from the necke of
the Prophet Ieremiah) saying,
13 Goe, and tell Hananiah, saying, Thus saith
the Lord, Thou hast broken the yokes of wood,
but thou shalt make for them yokes of iron.

a When Ieremiah began to beare these bonds and yokes.
b After that the land had rested, as Leuit.25.2.
c This was a citie in Beniamin belonging to the sonnes of Aaron, Iosh.21.17.
† Ebr. two yeeres of dayes.
d He was so esteemed, though he was a false prophet.
e That is, I would wish the same for Gods honour, and wealth of my people, but he hath appointed the contrarie.
f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophecies. Albeit God maketh to come to passe sometime that which the false prophet speaketh, to trie the faith of his, Deut 13.3.
g This declareth the impudencie of the wicked hirelings, which haue no zeale to the trueth, but are led with ambition to get the fauour of men, and therefore cannot abide any, that might discredite them, but burst foorth into rages, and contrary to their owne conscience, passe not what lies they report, or how wickedly they doe, so that they may maintaine their estimation.

14 For thus saieth the Lord of hostes the God
of Israel, I haue put a [h] yoke of iron vpon the
necke of all these nations, that they may serue
Nebuchad-nezzar King of Babel: for they shall
serue him, and I haue giuen him the [i] beastes of
the field also.
15 Then sayd the Prophet Ieremiah vnto the
Prophet Hananiah, Heare nowe Hananiah, the
Lorde hath not sent thee, but thou makest this
people to trust in a lie.
16 Therefore thus saieth the Lord, Beholde, I
will cast thee from off the earth: this yeere thou
shalt die, because thou hast spoken rebelliously a-
gainst the Lord.
17 So Hananiah the Prophet [k] died the same
yeere in the seuenth moneth.

h That is, a hard, & cruell seruitude.
i Signifying, that all should be his, as Dan.2.38.
k Seeing this thing was euident in the eies of the people, and yet they returned not to the Lord, it is manifest, that miracles cannot mooue vs, neither the word it selfe, except God touch the heart.

CHAP. XXIX.

1 Jeremiah writeth vnto them that were in captiuitie in Babylon. 10 Hee prophecieth their returne after seuentie yeeres. 26 Hee prophecieth the destruction of the King and of the people that remaine in Ierusalem. 21 Hee threateneth the prophets that seduce the people. 25 The death of Shemaiah is prophecied.

NOw these are the wordes of the ‖ booke that
Ieremiah the Prophet sent from Ierusalem
vnto [a] the residue of the Elders, which were cari-
ed away captiues, and to the Priestes, and to the
Prophetes, and to all the people whome Nebu-
chad-nezzar had caried away captiue from Ieru-
salem to Babel:
2 (After that Ieconiah the King, and the
[b] Queene, and the eunuches, the * princes of Iu-
dah, and of Ierusalem, and the workmen, and cun-
ning men were departed from Ierusalem)
3 By the hand of Elasah the sonne of Shaphan
and Gemariah the sonne of Hilkiah, (whom Ze-
dekiah King of Iudah [c] sent vnto Babel to Nebu-
chad-nezzar King of Babel) saying,
4 Thus hath the Lorde of hostes the God of
Israel spoken vnto all that are caried away cap-
tiues, whom I haue [d] caused to bee caried away
captiues from Ierusalem vnto Babel:
5 Build you houses to dwel in, and plant you
gardens, and eate the fruites of them.
6 Take you wiues, & beget sonnes & daugh-
ters, and take wiues for your sonnes, and giue your
daughters to husbandes, that they may beare
sonnes and daughters, that yee may be increased
there, and not diminished.
7 And seeke the prosperitie of the citie, whi-
ther I haue caused you to be caried away captiues,
and [e] pray vnto the Lord for it: for in the peace
thereof shall you haue peace.
8 ¶ For thus saith the Lord of hostes the God
of Israel, Let not your prophets and your south-
sayers that bee among you, deceiue you, neither
giue eare to your dreames, which you dreame.
9 For they prophecie you a lie in my Name:
I haue not sent them, saith the Lord.
10 But thus saith the Lord, That after seuentie
yeeres be accomplished at Babel, I wil visite you,
and performe my good promes toward you, and
cause you to returne to this place.
11 For I knowe the thoughtes, that I haue
thought towardes you, saieth the Lorde, *euen* the
thoughtes of peace, and not of trouble, to giue
you an ende and *your* hope.
12 Then shall you crie vnto me, and yee shall
goe and pray vnto me, and I will heare you,
13 And ye shall seeke mee and finde *me*, be-
cause

‖ Or, letter.
a For some died in the way.
b Meaning, Ieconiahs mother.
* Chap.24.1.
c To intreat of some equall conditions.
d To wit, the Lord, whose worke this was.
e The Prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest, and quietnes, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance, which God had appointed most certainely: for els not onely the Israelites, but all the world, yea, and the insensible creatures should reioice when these tyrants should be destroied, as Isa.14.4.

cause ye shall seeke me with all f your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saieth the Lorde, and wil bring you againe vnto the place, whence I caused you to be caried away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp g Prophets in Babel,

16 Therefore thus saieth the Lord of the King, that sitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, your brethren that are not gone foorth with you into captiuitie:

17 *Euen* thus saieth the Lord of hostes, Beholde, I will send vpon them the h sword, the famine, and the pestilence, and will make them like vile i figs, that cannot be eaten, they are so naughtie.

18 And I wil persecute them with the sword, with the famine, and with the pestilence: and I wil make them a terrour to all kingdomes of the earth, *and* k a curse, and astonishment and an hissing, and a reproch among all the nations whither I haue cast them,

19 Because they haue not heard my wordes, saieth the Lorde, which I sent vnto them by my seruants the Prophets, l rising vp earely, and sending *them*, but ye would not heare, saith the Lord.

20 ¶ Heare ye therefore the word of the Lord all ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

21 Thus saieth the Lorde of hostes, the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophecie lies vnto you in my Name, Beholde, I will deliuer them into the hand of Nebuchad-nezzar King of Babel, and he shall slay them before your eies.

22 And all they of the captiuitie of Iudah, that are in Babel, shall take vp this curse against them, and say, The Lorde make thee like Zedekiah and like Ahab, whom the King of Babel burnt m in the fire,

23 Because they haue committed n vilenie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commaunded them, euen I knowe it, and I testifie it, saieth the Lord.

24 ¶ Thou shalt also speake to Shemaiah the ‖ Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast sent letters in thy Name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for o Iehoiada the Priest, that ye should be officers in the House of the Lord, for euery man that raueth and maketh himselfe a Prophet, to put him in prison and in the stockes.

27 Now therefore why hast thou not reprooued Ieremiah of Anathoth, which prophecieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This *captiuitie* is long: builde houses to dwel in, and plant gardens, and eate the fruites of them.

f When your oppression shall be great, and your afflictions cause you to repent your disobedience, and also when the seuentie yeeres of your captiuitie shalbe expired, 2.Chro.36.22. Ezra 1,1. Chap.25.12. dan.9.2.

g As Ahab, Zedekiah, and Shemaiah.

h Whereby he assureth them, that there shalbe no hope of returning before the time appointed.

i According to the comparison, Chap.24.1,2.

k Read Chap. 26.6.

l Read Chap.7.13. & 25.3. & 26.5.

m Because they gaue the people hope of speedie returning.

n Which was adulterie, and falsifying the word of God.

‖ Or, dreamer.

o Shemaiah the false prophet flattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoiada to punish whosoeuer trespassed against the word of God, of the which he would haue made Ieremiah one calling him a rauer and a false prophet.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saieth the Lorde of Shemaiah the Nehelamite, Because that Shemaiah hath prophecied vnto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lord, Beholde, I will visite Shemaiah the Nehelamite, & his seede: hee shall not haue a man p to dwell among this people, neither shall hee behold the good, that I will do for my people, saieth the Lord, because he hath spoken rebelliously against the Lord.

p He and his seed shal be destroyed, so that none of them should see the benefite of this deliuerance.

CHAP. XXX.

1 *The returne of the people from Babylon.* 16 *He menaceth the enemies,* 18 *And comforteth the Church.*

The worde, that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words, that I haue spoken vnto thee in a a booke.

3 For loe, the daies come, saith the Lord, that I wil bring againe the captiuitie of my people Israel and Iudah, saieth the Lord: for I will restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.

5 For thus saieth the Lord, We haue heard a b terrible voyce, of feare and not of peace.

6 Demaund nowe and behold, if man trauell with childe? wherefore doe I behold euery man with his handes on his loines as a woman in trauell, and all faces are turned into a palenesse?

7 Alas, for this c day is great: none *hath bene* like it: it is euen the time of Iaakobs trouble, yet shal he be deliuered from it.

8 For in that d day, saieth the Lord of hostes, I will breake e his yoke from off thy necke, and breake thy bondes, and strangers shall no more serue themselues f of him.

9 But they shall serue the Lord their God, & g Dauid their King, whom I wil raise vp vnto thē.

10 Therefore feare not, O my seruant Iaakob, saieth the Lord, neither be afraid, O Israel: for loe, I wil deliuer thee from a farre *countrey*, and thy seed from the land of their captiuitie, and Iaakob shal turne againe, and shalbe in rest and prosperitie and none shal make him afraid.

11 For I am with thee, saith the Lord, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet will I not vtterly destroy thee, but I wil correct thee by iudgemēt, and not h vtterly cut thee off.

12 For thus saith the Lorde, Thy bruising is incurable, *and* i thy wound is dolorous.

13 There is none to iudge thy cause, *or to lay* a plaister: there are no medicines, nor help for thee.

14 All thy k louers haue forgotten thee: they seeke thee not: for I haue striken thee with the wound of an enemie, *and* with a sharpe chastisement for the multitude of thine iniquities, *because* thy sinnes were increased.

15 Why criest thou for thine affliction? thy sorow is incurable, for the multitude of thine iniquities: *because* thy sinnes were increased, I haue done these things vnto thee.

a Because they should be assured and their posteritie confirmed in the hope of this deliuerance promised.

b He sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, and that they should be in such perplexitie and sorow, as a woman in her trauaile, as Isa.13.8.

c Meaning, that the time of their captiuitie should be grieuous.

d When I shall visite Babylon.

e Of the King of Babylon.

f To wit, of Iaakob.

g That is, Messiah, which should come of the stocke of Dauid according to the flesh, and should be the true pastor, as Ezek.34.23. who is set foorth and his kingdom that should be euerlasting in the person of Dauid, Hos.3.5.

h Read Chap.10.24.

i Meaning, that no man is able to find out a meane to deliuer them, but that it must be the worke of God.

k The Assyrians and Egyptians whom thou didst entertaine with gifts, who left thee in thine affliction.

16 [l] Therefore all they that deuour thee,shall
be deuoured, & all thine enemies euery one shal
goe into captiuitie: & they that spoyle thee,shal-
be spoyled,and al they that robbe thee,wil I giue
to be robbed.
17 For I will restore health vnto thee, and I
will heale thee of thy woundes,saith the Lord,be-
cause they called thee,The cast away,*saying*,This
is Zion, whom no man seeketh after.
18 Thus saith the Lorde, Beholde, I wil bring
againe the captiuitie of Iaakobs tents, and haue
compassion on his dwelling places: and the citie
shalbe builded vpon her owne heape, [m] and the
palace shall remaine after the maner thereof.
19 And out of them shal proceede [n] thankes-
giuing, and the voyce of them that are ioyous,
and I will multiplie them, and they shall not be
fewe: I will also glorifie them, and they shall not
be diminished.
20 Their children also shall be as afore time,
and their congregation shalbe established before
me: and I will visite all that vexe them.
21 And their [o] noble *ruler* shall be of them-
selues,& their gouernour shal proceede from the
middes of them,& I wil cause him to draw neere,
& approch vnto me:for who is this that directeth
his [p] heart to come vnto me, sayth the Lord?
22 And yee shall be my people, and I will be
your God.
23 Beholde, [q] the tempest of the Lorde goeth
foorth with wrath: the whirlewind that hangeth
ouer,shal light vpon the head of the wicked.
24 The fierce wrath of the Lord shall not re-
turne,vntill he haue done, and vntill he haue per-
formed the intents of his heart: in the [r] latter daies
ye shall vnderstand it.

l Herein is commended Gods great mercie toward his, who doth not destroy them for their sinnes, but correct and chastise them, til he haue purged & pardoned them, and so burneth the rods by the which he did punish them, Isa.33.1.
m Meaning, that the citie and the Temple should be restored to their former state.
n He sheweth how the people shall with prayse and thankesgiuing acknowledge this benefite.
o Meaning Zerubbabel,who was the figure of Christ,in whom this was accomplished.
p Signifying, that Christ doth willingly submit himselfe to the obedience of God his father.
q Lest the wicked hypocrites should flatter themselues with these promises, the Prophet sheweth what shall be their portion.
r When this Messiah and deliuerer is sent.

CHAP. XXXI.

1 He rehearseth Gods benefits after their returne from Babylon,
23 And the spirituall ioy of the faithfull in the Church.

AT the [a] same time, sayth the Lord, will I be
the God of all the families of Israel,and they
shalbe my people.
2 Thus saith the Lord,The people which [b] es-
caped the sworde, founde grace in the wildernes:
[c] he walked *before* Israel to cause him to rest.
3 The Lord hath appeared vnto me [d] of old,
say they: [e] Yea,I haue loued thee with an euerlasting
loue,therefore with mercie I haue drawen thee.
4 Againe I will build thee, and thou shalt be
builded,O virgine Israel: thou shalt stil [f] be ador-
ned with thy timbrels, and shalt go foorth in the
dance of them that be ioyfull.
5 Thou shalt yet plant vines vpon the moun-
taines of [g] Samaria, and the planters that plant
them, [h] shall make them common.
6 For the dayes shall come that the [i] watch-
men vpon the mount of Ephraim shal cry, Arise,
and let vs go vp vnto [k] Zion to the Lord our God.
7 For thus saith the Lord, Reioyce with glad-
nesse for Iaakob, and shoute for ioye among the
chiefe of the [l] Gentiles: publish praise,and say, O
Lord,saue thy people, the remnant of Israel.
8 Beholde, I will bring them from the North

a When this noble gouernour shal come: meaning Christ, not onely Iudah & Israel, but the rest of the world shalbe called.
b Which were deliuered from the crueltie of Pharaoh.
c To wit, God.
d The people thus reason as though he were not so beneficiall to them now, as hee had bene of old.
e Thus the Lord answereth that his loue is not changeable.
f Thou shalt haue still occasion to reioyce: which is ment by tabrets & dancing, as their custome was after notable victories, Exod.15.20.iudges 5.1.and chap.11.34.

countrey, and gather them from the coasts of the
world, *with* the blinde & the lame among them,
with the woman with childe,and her that is deli-
uered also: a great companie shall returne hither.
9 They shal come [m] weeping, and with mer-
cie wil I bring them againe: I will lead them by
the riuers of [n] water in a straight way,wherin they
shal not stumble: for I am a father to Israel, and
Ephraim is [o] my first borne.
10 ¶ Heare the word of the Lord, O ye Gen-
tiles,and declare in the yles afarre off,and say, He
that scattered Israel,wil gather him and wil keepe
him,as a shepheard *doeth* his flocke.
11 For the Lord hath redeemed Iaakob, and
ransomed him from the hande [p] of him, that was
stronger then he.
12 Therefore they shal come, and reioyce in
the height of Zion,and shall runne to the bounti-
fulnesse of the Lord, *euen* for the [q] wheat and for
the wine, and for the oyle,and for the increase of
sheepe,& bullocks:and their soule shalbe as a wa-
tered garden, and they shal haue no more sorow.
13 Then shal the virgine reioyce in the [r] dance,
and the yong men and the old men together: for
I will turne their mourning into ioy,& will com-
fort them, and giue them ioy for their sorowes.
14 And I wil replenish the soule of the Priests
with [s] fatnesse,& my people shalbe satisfied with
my goodnesse,saith the Lord.
15 Thus saith the Lord, A voyce was heard on
hie,a mourning *and* bitter weeping. [t] Rahel wee-
ping for her children, refused to be comforted for
her children,because they were not.
16 Thus saith the Lorde, Refraine thy voyce
from weeping,and thine eyes from teares: for thy
worke shalbe rewarded, sayth the Lord, and they
shall come againe from the land of the enemie:
17 And there is hope in thine ende, saith the
Lord,that *thy* children shal come againe to their
owne borders.
18 I haue heard [u] Ephraim lamenting *thus*,
Thou hast corrected me,and I was chastised as an
[x] vntamed calfe: [y] conuert thou me, and I shalbe
conuerted: for thou art the Lord my God.
19 Surely after that I conuerted, I repented:
and after that I was instructed, I smote vpon *my*
[z] thigh: I was ashamed, yea, euen confounded,
because I did beare the reproch of my youth.
20 Is Ephraim [a] my deare sonne or pleasant
child?yet since I spake vnto him,I stil [b] remẽbred
him: therefore my bowels are troubled for him: I
wil surely haue cõpassion vpon him, saith the Lord.
21 Set thee vp [c] signes: make thee heapes: set
thine heart toward the path and way, that thou
hast walked: turne againe, O virgine of Israel:
turne againe to these thy cities.
22 How long wilt thou goe astray,O thou re-
bellious daughter? for the Lord hath created [d] a
new thing in the earth: A WOMAN shall com-
passe a man.
23 Thus saith the Lord of hostes, the God of
Israel, Yet shall they say this thing in the land of

m That is, lamenting their sinnes, which had not giuen eare to the Prophets,& therefore it followeth that God receiued them to mercie, Chap.50.4. Some take it that they should weepe for ioy.
n Where they found no impediments,but abundance of al things.
o That is, my dearely beloued, as the first child is to the father.
p That is,from the Babylonians,and other enemies.
q By these temporall benefites he meaneth the spirituall graces,which are in the Church, and whereof there should be euer plenty,Isa.58.11,12
r In the companie of the faithful,which euer prayse God for his benefites.
s Meaning the spirit of wisdome,knowledge,and zeale.
t To declare the greatnesse of Gods mercie in deliuering the Iewes, he sheweth them that they were like to the Beniamites, or Israelites: that is, vtterly destroyed and caried away,in so much that if Rahel the mother of Beniamin could haue risen againe to seeke for her childrẽ, she should haue found none remaining.
u That is,the people that were led captiue.
x VVhich was wanton and could not be subiect to the yoke.
y He sheweth how the faithfull vse to pray: that is,desire God to turne thẽ, for as much as they can not turne of themselues.
z In signe of repẽtance, and detestation of my sinne.
a As though he would say, No: for by his iniquitie he did whiche lay in him to cast me off.

g Because the Israelites,which were the ten tribes,neuer returned to Samaria,therefore this must be spiritually vnderstood vnder the kingdome of Christ, which was the restauration of the true Israel. h That is, shall eate the fruite thereof, as Leuit. 19.23. deuter.20.6. i The ministers of the word. k They shall exhort all to the embracing of the Gospel,as Isa.2.3. l He sheweth what shall be the concorde and loue of all vnder the Gospel,when none shalbe refused for their infirmities: and euery one shall exhort one another to embrace it.

b To wit, in pitying him for my promise sake. c Marke by what way thou diddest goe into captiuitie, and thou shalt turne againe by the same. d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ, whom a woman should conceiue,and beare in her wombe. VVhich is a strange thing in earth, because he should be borne of a virgine without man: [illegible] meaneth, that Ierusalē which was like a barren woman in her captiuitie, should be as fruitfull as she, that is ioyned in mariage,and whom God blesseth with children.

Iudah,and in the cities thereof,when I shal bring
againe their captiuitie, The Lord blesse thee, O
habitation of iustice *and* holy mountaine.
24 And Iudah shall dwell in it,and all the ci-
ties thereof together, the husbandmen and they
that goe foorth with the flocke.
25 For I haue satiate the wearie soule, and I
haue replenished euery sorowfull soule.
26 Therefore I awaked and beheld, and my
sleepe [e] was sweete vnto me.
27 Behold,the dayes come,saith the Lord,that
I wil sow the house of Israel,& the house of Iudah
[f] with the seed of man and with the seed of beast.
28 And like as I haue watched vpon them,to
plucke vp and to roote out,and to throw downe,
and to destroy,and to plague *them*,so wil I watch
ouer them,to build & to plant *them*,saith ẏ Lord.
29 In those dayes shall they say no more, The
fathers haue [g] eaten a sowre grape, and the chil-
drens teeth are set on edge.
30 But euery one shal die for his owne iniqui-
tie: euery man that eateth the sowre grape, his
teeth shalbe set on edge.
31 ¶ Behold,the dayes come,saith the Lord,
that I will make a [h] new couenant with the house
of Israel,and with the house of Iudah,
32 Not according to the couenant that I
made with their fathers, when I tooke them by
the hand to bring them out of the land of Egypt,
the which my couenant they [i] brake, although I
was ‖ an husband vnto them,saith the Lord.
33 But this shall be the couenant that I will
make with the house of Israel,After [k] those daies,
saith the Lord, I will put my Law in their inward
partes,and write it in their hearts,and wil be their
God,and they shalbe my people.
34 And they shall [l] teach no more euery man
his neighbour and euery man his brother, saying,
Know the Lord: for they shall all know me from
the least of them vnto the greatest of them, saith
the Lord:for I will forgiue their iniquitie,and wil
remember their sinnes no more.
35 Thus saith the Lorde, which giueth [m] the
sunne for a light to the day, & the courses of the
moone and of the starres for a light to the night,
which breaketh the sea, when the waues thereof
roare: his Name *is* the Lord of hostes.
36 If these ordinances depart out of my sight,
saith the Lord, then shall the seede of Israel cease
from being a nation before me,for euer.
37 Thus saith the Lord,If the heauens can be
measured, [n] or ẏ foundations of the earth be sear-
ched out beneath,then will I cast off all the seede
of Israel,for all that they haue done,saith ẏ Lord.
38 Behold,the dayes come,saith the Lord,that
the [o] citie shalbe built to the Lord from ẏ tower
of Hananeel,vnto the gate of the corner.
39 And the line of the measure shal go foorth
in his presence vpon the hill Gareb,and shal com-
passe about to Goath.
40 And ẏ whole valley of the dead bodies,and
of the ashes,& all the fields vnto ẏ brooke of Ki-
dron,& vnto the corner of the horsegate toward

e Hauing vnderstood this vision of the Messiah to come,in whom the two houses of Israel and Iudah should be ioyned, I reioyced.
f I will multiplie, and enrich them with people and cattell.
g The wicked vsed this prouerb,when they did murmure against Gods iudgments pronounced by the Prophets, saying, That their fathers had committed the fault,and that the children were punished, Ezek.18.3.
h Though the couenant of redemption made to the fathers, and this which was giuen after,seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called newe, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel.
i And so were the occasion of their owne diuorcement through their infidelitie, Isa.50.1.
‖Or,master.
k In the time of Christ,my law shal in steade of tables of stone be written in their hearts by mine holy Spirit, Ebrew.8.8.10.
l Vnder the kingdome of Christ there shalbe none blinded with ignorance,but I will giue them faith, and knowledge of God for remission of their sinnes and daily increase the same: so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, Isa.54.13 but the full accomplishing hereof is referred to the kingdome of Christ,when we shall be ioyned with our head.
m If the sunne, moone, and starres cannot but giue light according to mine ordinance,so long as this world lasteth,so shal my Church neuer faile,neither shal any thing hinder it: and as sure as I wil haue a people,so certaine is it,that I will leaue them my word for euer to gouerne them with.
n The one and the other is impossible.
o As it was performed, Nehemiah 3.1. By this description he sheweth that the citie should be as ample,& beautifull as euer it was: but he alludeth to the spirituall Ierusalem,whose beautie should be incomparable.

the East,*shalbe* holy vnto the Lord,neither shal it
be plucked vp nor destroyed any more for euer.

CHAP. XXXII.

Ieremiah is cast into prison because he prophecied that the citie should be taken of the King of Babylon. 7 Hee sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants,and he is their Lord.

THe word that came vnto Ieremiah from the
Lord, in the [a] tenth yeere of Zedekiah king
of Iudah,which was the eighteenth yeere of Ne-
buchad-nezzar.
2 For then the King of Babels hoste besieged
Ierusalem: and Ieremiah the Prophet was shutte
vp in the court of the prison, which was in the
King of Iudahs house.
3 For Zedekiah King of Iudah had shut him
vp, saying, Wherefore doest thou prophesie, and
say, Thus saith the Lord, *Behold,I will giue this
citie into the handes of the King of Babel, and
he shall take it?
4 And Zedekiah the King of Iudah shall not
escape out of the hand of the Caldeans, but shall
surely be deliuered into the handes of the King of
Babel, and shall speake with him mouth to
mouth, and his eyes shall beholde his face,
5 And he shal lead Zedekiah to Babel,& there
shall he be,vntil [b] I visit him,saith ẏ Lord:though
ye fight with the Caldeans,ye shall not prosper.
6 ¶ And Ieremiah said,The word of the Lord
came vnto me,saying,
7 Beholde, Hanameel, the sonne of Shallum
thine vncle, shall come vnto thee and say, [c] Bie
vnto thee my fielde, that is in Anathoth: for the
‖ title by kindred *apperteineth* vnto thee [d] to bie it.
8 So Hanameel, mine vncles sonne, came to
mee in the court of the prison, according to the
word of the Lord,& said vnto me, Bie my [e] field,
I pray thee, that is in Anathoth, which is in the
countrey of Beniamin: for the right of the posses-
sion *is* thine, & the purchase *belongeth* vnto thee:
bie it for thee. Then I knewe that this was the
word of the Lord.
9 And I bought the field of Hanameel, mine
vncles sonne, that was in Anathoth,and weighed
him the siluer, *euen* seuen [f] shekels, and ten *pie-
ces* of siluer.
10 And I writ it in the booke and signed it,and
tooke witnesses,and weighed him the siluer in the
balances.
11 So I tooke the booke of the possession, be-
ing sealed [g] *according* to the Lawe, and custome,
with the booke that was open,
12 And I gaue the booke of the possession
vnto Baruch the sonne of Neriah, the sonne of
Maaseiah, in the sight of Hanameel mine vncles
sonne,and in the presence of the witnesses,written
in the booke of the possession, before all the
Iewes that sate in the court of the prison.
13 And I charged Baruch before them, saying,
14 Thus saith the Lorde of hostes, the God of
Israel, Take the writings, *euen* this booke of the
possession,both that is sealed,and this booke that
is open,and put them in an earthen [h] vessell, that
they may continue a long time.
15 For the Lorde of hostes,the God of Israel
saith thus,Houses and fieldes,and vineyardes shal
be possessed againe in this land.
16 ¶ Now when I had deliuered the booke of
the possession vnto Baruch, the sonne of Neriah,
I prayed vnto the Lord, saying,

a So that Ieremiah had now prophesied from the thirteenth yeere of Iosiah vnto the last yeere saue one of Zedekiahs reigne, which was almost fourtie yeeres.
*Chap.29.16,17, and 34.2.
b Till I take Zedekiah away by death: for he shall not die by the sword,as cha 34.4.
c Whereby was ment that the people should returne againe out of captiuitie and enioy their possessions and vineyards,as verse 15.and 44.
‖Or,right to redeeme it.
d Because he was next of the kinred, as Ruth 4.4.
e Of the possession of the Leuites, reade Leuit. 25.32.
f Which mounteth to of our money,about tenne shillings six pence, if this shekel were the common shekel, reade Gen 23.15.for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekel:for twentie made the shekel.
g According to the custome the instrument or euidence was sealed vp with the common seale,and a copie thereof remained, which conteined the same in effect,but was not so autentical as the other, but was left open to be seene if any thing should be called into doubt.
h And so to hide them in the ground, that they might be preserued as a token of their deliuerance.

17 Ah Lord God, behold, thou hast made the
heauen and the earth by thy great power, and by
thy stretched out arme, & there is nothing || hard
vnto thee.
18 * Thou shewest mercy vnto thousands, and
recompensest the iniquitie of the fathers into the
bosome of their [i] children after them: O God the
great & mightie, whose name *is* ẏ Lord of hostes,
19 Great in counsell, & mightie in worke, (for
thine eyes are open vpon all the waies of ẏ sonnes
of men, to giue to euery one according to his
wayes, and according to the fruite of his workes)
20 Which hast set signes and wonders in the
land of Egypt vnto this [k] day, and in Israel, and a-
mong *all* men, and hast made thee a Name, as *ap-
peareth* this day,
21 And hast brought thy people Israel out of
the land of Egypt with signes, and with won-
ders, and with a strong hand, and a stretched out
arme, and with great terrour,
22 And hast giuen them this land, which thou
diddest sweare to their fathers to giue them, *euen*
a land, that floweth with milke and hony,
23 And they came in, & possessed it, but they
obeyed not thy voice, neither walked in thy Law:
all that thou commaundedst them to doe, they
haue not done: therefore thou hast caused this
whole plague to come vpon them.
24 Beholde, the [l] mounts, they are come into
the citie to take it, and the citie is giuen into the
hand of the Caldeans, that fight against it by
meanes of the sword, and of the famine, & of the
pestilence, and what thou hast spoken, is come to
passe, and beholde, thou seest it.
25 And thou hast sayd vnto me, O Lord God,
Bye vnto thee the fielde for siluer, and take wit-
nesses: for the citie shalbe giuen into the hand of
the Caldeans.
26 ¶ Then came the worde of the Lord vnto
Ieremiah, saying,
27 Beholde, I am the LORD GOD of all
[m] flesh: is there any thing too hard for me?
28 Therefore thus sayth the Lorde, Beholde, I
wil giue this citie into the hand of the Caldeans,
and into the hand of Nebuchad-nezzar, King of
Babel, and he shall take it.
29 And the Caldeans shall come and fight a-
gainst this citie, & set fire on this citie and burne
it, with the houses, vpon whose roofes they haue
offered incense vnto Baal, and powred drinke of-
frings vnto other gods, to prouoke me vnto anger.
30 For the children of Israel, and the children
of Iudah haue surely done euill before mee from
their [n] youth: for the children of Israel haue sure-
ly prouoked me to anger with the works of their
hands, sayth the Lorde.
31 Therefore this citie hath bene vnto me *as a
prouocation* of mine anger, and of my wrath, from
the day, that they built it, euen vnto this day, that
I should remoue it out of my sight,
32 Because of all ẏ euil of the children of Israel,
& of the childrē of Iudah, which they haue done
to prouoke mee to anger, *euen* they, their Kings,
their Princes, their Priests, & their Prophets, and
the men of Iudah, & the inhabitants of Ierusalem.
33 And they haue turned vnto mee the backe
and not the face: though I taught them, [o] rising
vp earely, and instructing them, yet they were not
obedient to receiue doctrine,

|| Or, hid.

* Exod 34.7. deut.5.9.

i Because the wicked are subiect to the curse of God, he sheweth, that their posteritie which by nature are vnder this malediction, shall be punished both for their owne wickednes, and that the iniquitie of their fathers, which is likewise in them, shalbe also reuenged on their head.

k Meaning, that his miracles in deliuering his people, should neuer be forgotten.

l The worde signifieth any thing that is cast vp, as a mount or rampart, and is also vsed for engins of warre, which were layde on an hie place to shoote into a citie, before that gunnes were in vse.

m That is, of euery creature: who as they are his worke, so doeth he gouerne and guide them as pleaseth him, whereby hee sheweth that as he is the authour of this their captiuitie for their sinnes, so will he for his mercies be their redeemer to restore them againe to libertie.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

o Reade Pro.1.24. isa.65.2. chap 7.13 and 15.3.& 26.5. & 29.19.& 2.chro. 36.15 and chap 35. 14. and 44.4.

34 But they set their abominations in ẏ house
(whereupon my Name was called) to defile it,
35 And they built the hie [p] places of Baal,
which are in the valley of [q] Ben-hinnom, to cause
their sonnes & their daughters to [r] passe through
the fire vnto Molech, which I commanded them
not, neither came it into my minde, ẏ they should
doe such abomination, to cause Iudah to sinne.
36 And now [s] therefore, thus hath the Lorde
God of Israel spoken, concerning this citie,
whereof ye say, It shalbe deliuered into the hand
of the King of Babel by the sworde, and by the
famine, and by the pestilence,
37 * Beholde, I will gather them out of all
countreys, wherein I haue scattered them in mine
anger, and in my wrath, and in great indignation,
and I will bring them againe vnto this place, and
I will cause them to dwell safely.
38 And they shall be * my people, and I will
be their God.
39 And I wil giue them [t] one heart and one
way that they may feare me for euer for ẏ wealth
of them, and of their children after them.
40 And I will make an euerlasting [u] couenant
with them, that I wil neuer turne away from them
to doe them good, but I will put my feare in their
hearts, that they shall not depart from me.
41 Yea, I wil delite in them to doe them good,
and I will plant them in this land assuredly with
my whole heart, and with all my soule.
42 For thus sayth the Lorde, Like as I haue
brought all this great plague vpon this people, so
will I bring vpon them all the good that I haue
promised them.
43 And the fields shalbe possessed in this land,
whereof ye say, It is desolate without mā or beast,
and shalbe giuen into the hand of the Caldeans.
44 Men shal bye [x] fieldes for siluer, and make
writings and seale them, and take witnesses in the
land of Beniamin, & round about Ierusalem, and
in the cities of Iudah, and in the cities of ẏ moun-
taines, and in the cities of the plaine, and in the
cities of the South: for I wil cause their captiuitie
to returne, sayth the Lord.

p That is, the altars, which were made to offer sacrifice vpon to their idoles.

q Reade Chap. 7.31. 2 King.21.4,6.

r Reade 2.Kings 16.3.

s Reade Chap. 30.16.

* Deut.30.3.

* Chap.30.22.

t One consent and one religion, as Ezek.11.19. and 36.27.

u Reade Chap. 31.32,33.

x This is the declaration of that which was spoken, verse 8.

CHAP. XXXIII.

1 The Prophet is monished of the Lorde to pray for the deliuerance of the people, which the Lorde promised. 8 God forgiueth sinnes, for his owne glory. 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shall neuer be ended.

Moreouer, the worde of the Lord came vnto
Ieremiah the second time (while he was yet
shut vp in the [a] court of the prison) saying,
2 Thus sayth the Lord, the maker [b] thereof,
the Lord that formed it, and established it, the
Lord is his Name.
3 Call vnto me, and I will answere thee, and
shew thee great and mightie things, which thou
knowest not.
4 For thus sayth the Lord God of Israel, con-
cerning the houses of this citie, and concerning
the houses of the Kings of Iudah, which are de-
stroyed by the [c] mounts, and by the sword.
5 They come to [d] fight with the Caldeans,
but it *is* to fill themselues with the dead bodies of
men, whome I haue slaine in mine anger and in
my wrath: for I haue hid my [e] face from this ci-
tie, because of all their wickednes.
6 ¶ Beholde, [f] I will giue it health & amend-
ment: for I will cure them, and will reueile vnto
them the abundance of peace, and trueth.

a Which was in the Kings house at Ierusalem, as chap. 32.1,2.

b To wit, of Ierusalem, who as hee made it, so will he preserue it, reade Isai.37.26.

c Reade Chap. 32.24.

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the mids of his threatnings God remembreth his, and comforteth them.

7 And I wil cause the captiuitie of Iudah and
the captiuitie of Israel to returne, and will build
them as at the first.
8 And I will g clense them from all their ini-
quitie, whereby they haue sinned against me: yea,
I wil pardon all their iniquities, whereby they
haue sinned against mee, and whereby they haue
rebelled against me.

g Declaring that there is no deliuerance nor ioy, but whereas we feele remission of sinnes.

9 And it shalbe to me a name, a h ioy, a praise,
and an honour before all the nations of the earth,
which shal heare all ẏ good that I doe vnto them:
and they shal feare & tremble for all the goodnes,
and for all the wealth, that I shew vnto this *citie*.

h VVhereby hee sheweth that the Church wherein is remission of sinnes, is Gods honour and glory, so that whosoeuer is enemie to it, laboureth to dishonour God.

10 Thus sayth the Lord, Againe there shall be
heard in this place (which ye say shalbe desolate,
without man, and without beast, *euen* in the cities
of Iudah, and in the streetes of Ierusalem, that are
desolate without man, and without inhabitant,
and without beast)
11 The voyce of ioy and the voyce of gladnes,
the voyce of the bridegrome, and the voice of the
bride, the voyce of them that shall say, i Prayse
the Lord of hostes, because the Lord is good: for
his mercy *endureth* for euer, *and* of them that of-
fer *the sacrifice* of praise in the House of the Lord,
for I will cause to returne the captiuitie of the
land, as at the first, sayth the Lord.

i Which was a song appointed for the Leuites to prayse God by, 1.Chro.16.8. psal. 105.1. Isa.12.4. Psal.106.1. & psal. 107.1. & psal.118.1. and psal.136.1.

12 Thus sayth the Lorde of hostes, Againe in
this place, which is desolate, without man, & with-
out beast, and in all the cities thereof there shall
be dwelling for shepheards to rest their flockes.
13 In ẏ cities of the k mountaines, in ẏ cities in
the plaine, & in the cities of the South, and in the
land of Beniamin, & about Ierusalem, and in the
cities of Iudah shal the sheepe passe againe, vnder
the hand of him that telleth them, saith the Lord.

k Meaning, that all the countrey of Iudah shall be inhabited againe.

14 Beholde, the dayes come, sayth the Lorde,
that I wil performe that good thing, which I haue
promised vnto the house of Israel, & to the house
of Iudah.
15 In those dayes and at that time, wil I cause
l the branch of righteousnesse to growe vp vnto
Dauid, & he shal execute iudgement, and righte-
ousnesse in the land.
16 In those dayes shall Iudah be saued, & Ie-
rusalem shall dwell safely, and hee that shall call
m her, is the Lord our n righteousnesse.
17 For thus sayth the Lord, Dauid shall neuer
want a man to sit vpon the throne of the house of
Israel.
18 Neither shal the Priests and Leuites want a
man before me to offer o burnt offerings, & to of-
fer meat offerings, & to doe sacrifice continually.

l That is, I will send the Messiah, which shall come of the house of Dauid, of whome this prophecie is meant, as testifie all the Iewes, and that which is written, Chap.23.5.
m To wit, Christ that shall call his Church.
n That is, Christ is our Lord God, our righteousnes, sanctification, and redemption, 1.Cor.1.30.
o This is chiefly meant of the spirituall sacrifice of thankesgiuing, which is left to the Church in the time of Christ, who was the euerlasting Priest and the euerlasting sacrifice figured by the sacrifices of the Lawe.

19 ¶ And the worde of the Lorde came vnto
Ieremiah, saying,
20 Thus sayth the Lord, If you can breake my
couenant of the p day, and my couenant of the
night, that there should not be day, and night in
their season,
21 Then may my couenant be broken with
Dauid my seruant, that he should not haue a sonne
to reigne vpon his throne, and with the Leuites,
and Priestes my ministers.
22 As the army of heauen can not be num-
bred, neither the sand of the sea measured: so will
I multiplie the seede of Dauid my seruant, & the
Leuites, that minister vnto me.
23 ¶ Moreouer, the worde of the Lord came
to Ieremiah, saying,

p Reade Chap. 31.35.

24 Considerest thou not what q this people
haue spoken, saying, The two families, which the
Lord hath chosen, hee hath euen cast them off?
thus they haue despised my people, that they
should be no more a nation before them.

q Meaning the Caldeans & other infidels which thought God had vtterly cast off Iudah and Israel or Beniamin, because he did correct them for a time for their amendment.

25 Thus sayth the Lorde, If my couenant be
not with day and night, *and if* I haue not appoin-
ted the order of heauen and earth,
26 Then will I cast away the seede of Iaakob
and Dauid my seruant, and not take of his seede
to be rulers ouer the seede of Abraham, Izhak,
and Iaakob: for I will cause their captiuitie to re-
turne, and haue compassion on them.

CHAP. XXXIIII.

2 He threatneth that the citie, and the King Zedekiah shall be giuen into the hands of the King of Babylon. 11 Hee rebuketh their crueltie toward their seruants.

THe worde which came vnto Ieremiah from
the Lord (when a Nebuchad-nezzar King of
Babel, and all his hoste, and all the kingdomes of
the earth, *that were* vnder the power of his hand,
and all people fought against Ierusalem, and a-
gainst all the cities thereof) saying,

a Who commonly of Ieremiah was called Nebuchadrezzar, and of others Nebuchadnezzar.

2 Thus sayth the Lorde God of Israel, Goe,
and speake to Zedekiah King of Iudah, and tell
him, Thus sayth the Lord, Beholde, * I will giue
this citie into the hand of the King of Babel, and
he shall burne it with fire,

*2.Chro.36.19. chap.29.16,17. and 32.3.

3 And thou shalt not escape out of his hand,
but shalt surely be taken, and deliuered into his
hand, and thine eyes shall beholde the face of the
King of Babel, & he shal speake with thee mouth
to mouth, and thou shalt goe to Babel.
4 Yet heare the worde of the Lord, O Zede-
kiah, King of Iudah: thus sayth the Lord of thee,
Thou shalt not dye by the sword,
5 *But* thou shalt die in b peace: & according to
the burning for thy fathers ẏ former kings which
were before thee, so shall they burne *odours* for
thee, & they shall lament thee, *saying*, Oh c lorde:
for I haue pronounced the worde, saith the Lord.

b Not of any violent death.
c The Iewes shall lament for thee their Lord and King.

6 Then Ieremiah the Prophet spake all these
words vnto Zedekiah king of Iudah in Ierusalem,
7 (When the King of Babels hoste fought a-
gainst Ierusalem, and against all the cities of Iu-
dah, that were left, *euen* against Lachish, and a-
gainst Azekah: for these strong cities remained
of the cities of Iudah)
8 This *is* the worde that came vnto Ieremiah
from the Lord, after that the King Zedekiah had
made a couenant with all the people, which were
at Ierusalem, d to proclaime libertie vnto them,
9 That euery man should let his e seruant goe
free, and euery man his handmayde, which was an
Ebrue or an Ebruesse, and that none should serue
himselfe of them, *to wit*, of a Iewe his brother.
10 Now when all the princes, and all the peo-
ple which had agreed to the couenant, heard that
euery one should let his seruant goe free, & euery
one his handmayde, and that none should serue
them selues of them any more, they obeyed and
let them goe.
11 But afterwarde they † repented and caused
the seruants and the handmayds, whom they had
let go free, to returne, and helde them in subiecti-
on as seruants and handmayds.

d When the enemie was at hand, and they saw them selues in danger, they would seeme holy, and so began some kinde of reformation: but soone after they vttered their hypocrisie.
e According to the Lawe, Exod. 21.2. Deut.15.12.
† Ebr. returned.

12 Therefore the worde of the Lorde came
vnto Ieremiah from the Lord, saying,
13 Thus saith ẏ Lord God of Israel, I made a
couenant

couenant with your fathers, when I brought them
out of the land of Egypt, out of the house of ser-
uants, saying,
14 *At the terme of seuen yeres let ye go, eue-
ry man his brother an Hebrewe which hath bene
sold vnto thee: and when he hath serued thee sixe
yeres, thou shalt let him go free fro thee: but your
fathers obeied me not, neither inclined their eares.
15 And ye were nowe turned, and had done
right in my sight in proclayming libertie, euery
man to his neighbour, and yee had made a coue-
nant before mee in f the house, whereupon my
Name is called.
16 But ye repented, & polluted my Name: for ye
haue caused euery man his seruant, and euery man
his handmaid, whom ye had set at libertie at their
pleasure, to returne, and holde them in subiection
to be vnto you as seruants and as handmaides.
17 Therefore thus saith the Lord, ye haue not
obeyed mee, in proclayming freedome euery man
to his brother, and euery man to his neighbour:
beholde, I proclaime a libertie for you, saith the
Lord, to g the sword, to the pestilence, and to the
famine, and I will make you a terrour to all the
kingdomes of the earth.
18 And I will giue those men that haue bro-
ken my couenant, and haue not kept the wordes
of the couenant, which they haue made before
me, when they h cut the calfe in twaine, and passed
betweene the partes thereof:
19 The princes of Iudah, and the princes of
Ierusalem, the Eunuches, and the Priestes, and all
the people of the land, which passed betweene
the partes of the calfe,
20 I will euen giue them into the hand of their
enemies, and into the handes of them that seeke
their life: and their dead bodies shalbe for meate
vnto the foules of the heauen, and to the beastes
of the earth.
21 And Zedekiah King of Iudah, and his prin-
ces will I giue into the hand of their enemies, and
into the hand of them that seeke their life, and
into the hand of the King of Babels hoste, which
i are gone vp from you.
22 Beholde, I will command, saith the Lord,
and cause them to returne to this citie, and they
shall fight against it, and take it, and burne it with
fire: and I will make the cities of Iudah desolate
without an inhabitant.

* Deut. 15.12.

f Meaning, in the Temple, to declare that it was a most solemne and streit couenant, made in the Name of the Lord.

g That is, I giue the sword libertie to destroy you.

h As touching this maner of solemne couenant which the ancient vsed by passing betwene ẏ two parts of a beast, to signifie that the transgressour of the same couenant should be so diuided in pieces, reade Gen. 15.10.

i To fight against the Egyptians, as Chap. 37.11.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, and thereby condemneth the pride of the Iewes.

THe worde which came vnto Ieremiah from
the Lorde, in the dayes a of Iehoiakim the
sonne of Iosiah King of Iudah, saying,
2 Go vnto the house of the b Rechabites, and
speake vnto them, and bring them into the house
of the Lord into one of the chambers, and giue
them wine to drinke.
3 Then tooke I Iaazaniah, the sonne of Iere-
miah the sonne of Habazziniah, and his brethren,
and all his sonnes, and the whole house of the
Rechabites,
4 And I brought them into the House of the
Lord, into the chamber of the sonnes of Hanan,
the sonne of Igdaliah a man c of God, which was
by the chamber of the princes, which was aboue
the chamber of Maaseiah the sonne of Shallum,
the keeper of the treasure.

a For the disposition and order of these prophecies, reade Chap. 27.1.

b They came of Hobab Moses father in lawe, who was no Israelite, but after ioyned with them in the seruice of God.

c That is, a Prophet.

Or, doore.

5 And I set before the sonnes of the house of
the Rechabites, pots full of wine, and cuppes, and
d sayd vnto them, Drinke wine.
6 But they sayd, We will drinke no wine: for
e Ionadab the sonne of Rechab our father com-
manded vs, saying, f Yee shall drinke no wine,
neither you nor your sonnes for euer.
7 Neither shall ye build house, nor sow seede,
nor plant vineyard, nor haue any, but all your
dayes ye shall dwell in tentes, that yee may liue a
long time in the land where ye be strangers.
8 Thus haue wee obeyed the voyce of Iona-
dab the sonne of Rechab our father, in all that he
hath charged vs, and wee drinke no wine all our
dayes, *neither* we, our wiues, our sonnes, nor our
daughters.
9 Neither builde wee houses for vs to dwell
in, neither haue we vineyard, nor fielde, nor seede,
10 But we haue remained in tentes, and haue
obeyed, and done according to all that Ionadab
our father commanded vs.
11 But when Nebuchad-nezzar King of Babel
came vp into the land, we sayd, Come, & let vs go
to Ierusalem, from the hoste of the Caldeans, and
from the host of Aram: so we h dwell at Ierusalem.
12 Then came the word of the Lord vnto Ie-
remiah, saying,
13 Thus saith the Lord of hostes, the God of
Israel, Goe, and tell the men of Iudah, and the in-
habitants of Ierusalem, Will i ye not receiue do-
ctrine to obey my wordes, saith the Lord?
14 The commandement of Ionadab the sonne
of Rechab that hee commanded his sonnes, that
they should drinke no wine, is surely kept: for vn-
to this day they drinke none, but obey their fa-
thers commandement: notwithstanding I haue
spoken vnto you, k rising early, and speaking,
but ye would not obey me.
15 I haue sent also vnto you all my seruants the
Prophets, rising vp early, and sending *them*, say-
ing, *Returne now euery man from his euill way,
and amend your workes, and goe not after other
gods to serue them, and ye shall dwell in the land
which I haue giuen vnto you, and to your fathers,
but ye would not encline your eare, nor obey me.
16 Surely the sonnes of Ionadab the sonne of
Rechab, haue kept the commandement of their
father, which he gaue them, but this people hath
not obeyed me.
17 Therefore thus saith the Lord of hostes,
the God of Israel, Beholde, I will bring vpon Iu-
dah, and vpon all the inhabitants of Ierusalem, all
the euill that I haue pronounced against them,
because I haue l spoken vnto them, but they
would not heare, and I haue called vnto them,
but they would not answere.
18 And Ieremiah said to the house of the Re-
chabites, Thus saith the Lord of hostes the God
of Israel, Because ye haue obeyed the commande-
ment of Ionadab your father, and kept all his pre-
cepts, and done according vnto all that he hath
commanded you,
19 Therefore thus saith the Lord of hostes, the
God of Israel, Ionadab the sonne of Rechab shall
m not want a man, to stand before me for euer.

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but he tendeth to another ende: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

e Whom Iehu the King of Israel honoured for his zeale, 2. Kin. 10.15.

f Teaching them hereby to flee all occasion of intemperancie, ambition and auarice, and that they might knowe that they were strangers in the earth, and be ready to depart at all occasions.

g Which was now for the space of three hundreth yeeres from Iehu to Iehoiakim.

h Which declareth that they were not so bound to their vowe, that it could not be broken for any necessitie: for where they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warres.

i Whom I haue chosen to be my children, seeing them which were the children of an heathen man, to obey the commandement of their father.

k I haue most diligently exhorted and warned you both by my selfe and my Prophets.

* Chap. 18.11. and 25.5.

l That is, by his Prophets and ministers: which sheweth that it is as much as though he should speake to vs himselfe, when he sendeth his ministers to speake in his Name.

m His posteritie shall continue and be in my fauour for euer.

CHAP. XXXVI.

The roll written by Ieremiah is read, and Baruch, whose name fes against Iudah and Israel. 9 He is sent with the booke vnto the people, and readeth it before them all. 14 He is called before

before the elders, and readeth it before them also. 23 The King casteth it in the fire. 28 There is another written at the commandement of the Lord.

AND in the fourth a yeere of Iehoiakim the
sonne of Iosiah King of Iudah, came this
word vnto Ieremiah from the Lord, saying,
2 Take thee a roule *or* booke, and write there-
in all the wordes that I haue spoken to thee a-
gainst Israel, and against Iudah, and against al the
nations, from the day that I spake vnto thee, *euen*
b from the dayes of Iosiah vnto this day.
3 It may bee that the House of Iudah will
heare of all the euill, which I determined to doe
vnto them that they may returne euery man from
his euill way, that I may forgiue their iniquitie
and their sinnes.
4 Then Ieremiah called Baruch the sonne of
Neriah, and Baruch wrote c at the mouth of Iere-
miah all the wordes of the Lorde, which hee had
spoken vnto him, vpon a roule *or* booke.
5 And Ieremiah cōmanded Baruch, saying, I am
d shut vp, *&* can not go into ẏ House of the Lord.
6 Therefore goe thou, and reade the roule,
wherein thou hast written at my mouth the words
of the Lord, in the audience of the people in the
Lordes House vpon the e fasting day: also thou
shalt reade them in the hearing of all Iudah, that
come out of their cities.
7 It may bee that they will f pray before the
Lorde, and euery one returne from his euill way,
for great is the anger and the wrath, that the Lord
hath declared against this people.
8 So Baruch the sonne of Neriah did accor-
ding vnto all, that Ieremiah the Prophet com-
manded him, reading in the booke the wordes of
the Lord in the Lords House.
9 ¶ And in the fift g yeere of Iehoiakim the
sonne of Iosiah King of Iudah, in the ninth mo-
neth, they proclaimed a fast before the Lord to al
the people in Ierusalem, and to all the people that
came from the cities of Iudah vnto Ierusalem,
10 Then read Baruch in ẏ booke the words of
Ieremiah in the house of the Lord, in the chamber
of Gemariah the sonne of Shaphan the secretarie,
in the hier court at the entry of the h new gate of
the Lords house, in the hearing of all the people.
11 When Michaiah the sonne of Gemariah,
the sonne of Shaphan had heard out of the booke
all the wordes of the Lord,
12 Then hee went downe to the Kings house
into the Chancellours chamber, and loe, all the
princes sate there, *euen* Elishama the Chancellour,
and Delaiah the sonne of Shemaiah, and Elna-
than the sonne of Achbor, and Gemariah the
sonne of Shaphan, and Zedekiah the sonne of Ha-
naniah, and all the princes.
13 Then Michaiah declared vnto them all the
wordes that he had heard when Baruch read in
the booke in the audience of the people.
14 Therefore all the princes sent Iehudi the
sonne of Nethaniah, the sonne of Shelemiah, the
sonne of Chushi, vnto Baruch, saying, Take in
thine hand the roule, wherein thou hast read in
the audience of the people, and come. So Baruch
the sonne of Neriah tooke the roule in his hand,
and came vnto them.
15 And they sayde vnto him, Sit downe now,
and reade it, that we may heare. So Baruch read
it in their audience.
16 Now when they had heard all the words,
they were i afraid both one and other, and sayde
vnto Baruch, Wee will certifie the King of all
these wordes.
17 And they examined Baruch, saying, Tell vs
nowe, howe diddest thou write all these wordes at
his mouth?
18 Then Baruch answered them, He pronoun-
ced all these wordes vnto me with his mouth, and
I wrote *them* with ynke in the booke.
19 Then sayd the princes vnto Baruch, Goe,
k hide thee, thou and Ieremiah, and let no man
knowe where ye be.
20 ¶ And they went in to the King to the
court, but they laide vp the roule in the chamber
of Elishama the Chancellour, and tolde the King
all the words, that he might heare.
21 So the King sent Iehudi to fet the roule,
and he tooke it out of Elishama the Chancellours
chamber, and Iehudi read it in the audience of the
King, and in the audience of al the princes, which
stoode beside the King.
22 Now the King sate in the winter House, in
the l ninth moneth, and there was a fire burning
before him.
23 And when Iehudi had read three or foure
sides, hee cut it with the penknife and cast it into
the fire, that was on the hearth vntill all the roule
was consumed in the fire, that was on the hearth.
24 Yet they were not afraide, nor rent m their
garments, *neither* the King, nor any of his ser-
uants, that heard all these wordes.
25 Neuerthelesse, Elnathan, and Delaiah, and
Gemariah had besought the King, that he would
not burne ẏ roule: but he would not heare them.
26 But the King commaunded Ierahmeel the
sonne of Hammelech, and Seraiah the sonne of
Azriel, and Shelemiah the sonne of Abdiel, to
take Baruch the scribe, and Ieremiah the Prophet,
but the Lord n hid them.
27 ¶ Then the word of the Lord came to Ie-
remiah (after that the King had burnt the roule
and the words that Baruch wrote at the mouth of
Ieremiah) saying,
28 Take thee againe o another roule and write
in it al ẏ former words that were in the first roule
which Iehoiakim the King of Iudah hath burnt,
29 And thou shalt say to Iehoiakim King of
Iudah, Thus saith the Lord, Thou hast burnt this
roule, saying, p Why hast thou written therein,
saying, That the King of Babel shall certainely
come and destroy this land, and shall take thence
both man and beast?
30 Therefore thus saith the Lorde of Iehoia-
kim King of Iudah, Hee shall haue q none to sit
vpon the throne of Dauid, and his r dead body
shall be cast out in the day to the heate, and in the
night to the frost.
31 And I will visite him and his seede, and his
seruants for their iniquitie, and I will bring vpon
them, and vpon the inhabitants of Ierusalem, and
vpon the men of Iudah al the euil that I haue pro-
nounced against them: but they would not heare.
32 Then tooke Ieremiah another roule, and
gaue it Baruch the scribe, the sonne of Neriah,
which wrote therein at the mouth of Ieremiah al
the wordes of the booke which Iehoiakim King
of Iudah had burnt in the fire, and there were
added besides them many like wordes.

CHAP.

a Reade Chap. 25.1.
b Which were twentie and three yere, as Chap.25.3. counting from the thirteenth yeere of Iosiahs reigne.
c As he did indite.
d Meaning, in prison, through the malice of the Priestes.
e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre or any great plague of God.
f He sheweth that fasting without prayer, and repentance auaileth nothing, but is meere hypocrisie.
g The fast was then proclaimed, and Baruch read this roule, which was a little before that Ierusalem was first taken, and then Iehoiakim and Daniel and his companions were ledde away captiues.
h Which is the East gate of the Temple.
i The godly were afraid, seeing God so offended, and the wicked were astonied for the horrour of the punishment.
k They that were godly among the princes, gaue this counsell, by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the King and of the wicked to be such, that they could not escape without danger of their liues.
l Which conteined part of Nouember, and part of December.
m Shewing, that the wicked in stead of repenting when they heare Gods iudgements, grow into further malice against him and his worde.
n Thus we see the continuall care, that God hath euer ouer his to preserue them from the rage of the wicked.
o Though the wicked thinke to haue abolished the worde of God, when they haue burnt the booke thereof: yet this declareth that God wil not onely raise it vp againe, but also increase it in greater abundance to their condemnation, as vers. 32.
p These are Iehoiakims wordes.
q Though Iehoiachin his sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.
r Reade Chap. 22.19.

C H A P. XXXVII.

Zedekiah sendeth to Ieremiah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Beniamin, is taken. 15 He is beaten and put in prison.

AND * King Zedekiah the sonne of Iosiah reigned for [a] Coniah the sonne of Iehoiakim, whome Nebuchad-nezzar King of Babel [b] made King in the land of Iudah.

2 But neither he, nor his seruants, nor the people of the land would obey the wordes of the Lorde, which he spake by the † ministerie of the Prophet Ieremiah.

3 And Zedekiah the King [c] sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.

4 (Now Ieremiah [d] went in & out among the people: for they had not put him into the prison.

5 Then Pharaohs hoste was [e] come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they † departed from Ierusalem)

6 Then came the worde of the Lord vnto the Prophet Ieremiah, saying,

7 Thus sayth the Lorde God of Israel, Thus shal ye say to the King of Iudah, that sent you vnto me to inquire of me, Beholde, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it and burne it with fire.

9 Thus sayth the Lorde, ‖ Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole hoste of the Caldeans that fight against you, and there remained *but* wounded men among them, *yet* should euery man rise vp in his tent, & burne this citie with fire.

11 ¶ When the hoste of ẏ Caldeans was broken vp frō Ierusalem, because of Pharaohs army,

12 Then Ieremiah went out of Ierusalem to goe into the [f] land of Beniamin, separating himselfe thence from among the people.

13 And when hee was in the [g] gate of Beniamin, there was a chiefe officer, whose name was Iriiah, the sonne of Shelemiah, the sonne of Hananiah, and he tooke Ieremiah the Prophet, saying, Thou † fleest to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Iriiah tooke Ieremiah, & brought him to ẏ princes.

15 Wherefore the princes were angry with Ieremiah, and smote him, and layde him in prison in the house of Iehonathan the scribe: for they had made that the [h] prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, & had remained there a long time,

17 Then Zedekiah the King sent, and tooke him out, and the King asked him secretly in his house, and said, Is there any worde from the Lord? And Ieremiah sayd, Yea: for, said he, thou shalt be deliuered into the hand of the King of Babel.

18 Moreouer, Ieremiah sayd vnto King Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

19 * Where are nowe your prophets, which prophecied vnto you, saying, The King of Babel shall not come against you, nor against this land?

20 Therefore heare nowe, I pray thee, O my lorde the King: let my prayer be † accepted before thee, that thou cause mee not to returne to the house of Iehonathan the scribe, least I die there.

21 Then Zedekiah the King commaunded, that they should put Ieremiah in the court of the prison, & that they should giue him dayly a piece of bread out of the bakers streete vntill all the [i] bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

* 2.Kings 24.17. 2.chro.36.10. chap.52.1.
a Who was called Iehoiachin, or Ieconiah.
b And called him Zedekiah, whereas before his name was Mattaniah, 2.Kings 24.17.
† Ebr. hand.
c Because he was afraid of the Caldeans that came against him.
d That is, was out of prison and at libertie.
e To helpe the Iewes.
† Ebr. went vp.
‖ Or, lift not vp your mindes.
f As some thinke to go to Anathoth his owne towne.
g By the which men went into the countrey of Beniamin.
† Ebr. fallest.
h Because it was a vile and straite prison.
* Chap.28.4.
† Ebr. fall.
i That is, so long as there was any bread in the citie: thus God prouideth for his that he wil cause their enemies to preserue them to that end whereunto hee hath appointed them.

C H A P. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed-melech the King commaundeth Ieremiah to be brought foorth of the dungeon. 17 Ieremiah sheweth the King how he might escape death.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of [a] Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

2 Thus sayth the Lord, He that remaineth in this citie, shall dye by the sworde, by the famine and by the pestilence: but hee that goeth foorth to the Caldeans, shall liue: for he shall haue his life for [b] a praye, and shall liue.

3 Thus sayth the Lord, This citie shall surely be giuen into the hand of the King of Babels armie, which shall take it.

4 Therefore the Princes sayde vnto the King, We beseech you, let this man be put to death: for thus hee ‖ weakeneth the hands of the men of warre [c] that remaine in this citie, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the King sayd, Behold, he is in your hands, for ẏ king can *denie* [d] you nothing.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with coards: and in the dungeon there was no water but myre: so Ieremiah stucke fast in the myre.

7 Now when Ebed-melech ẏ † blacke Moore one of ẏ Eunuches, which was in the kings house, heard that they had put Ieremiah in the dungeon, (then the King sate in the [e] gate of Beniamin)

8 And Ebed-melech went out of the Kings house, and spake to the King, saying,

9 My lorde the King, [f] these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and he dyeth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the King commaunded Ebed-melech the blacke Moore, saying, Take from hence thirtie men † with thee, and take Ieremiah the Prophet out of the dungeon before he dye.

11 So Ebed-melech tooke the men with him and went to the house of the King vnder the treasurie, & tooke there olde rotten *ragges* and olde worne *clowtes*, and let them downe by coards into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moore sayd vnto Ieremiah, Put now these olde rotten *ragges* and worne, vnder thine arme holes, betweene the

a For Zedekiah had sent those to Ieremiah to inquire at the Lord for the state of the countrey nowe when Nebuchadnezzar came, as Chap.21.1.
b Reade Chap. 21.9. and 45.5.
‖ Or, discourageth.
c Thus wee see how the wicked when they can not abide to heare the trueth of Gods worde, seeke to put the ministers to death as transgressours of policies.
d Wherein he grieuously offended in that that not onely hee would not heare the trueth of the Prophet, but also gaue him to the lustes of the wicked to be cruelly intreated.
† Ebr. Cushite, or, Ethiopian.
e To heare matters and giue sentence.
f Hereby is declared that the Prophet found more fauour at this strangers hands, then he did by all them of his countrey, which was to their great condemnation.
† Ebr. vnder thine hand.

the coardes. And Ieremiah did so.

13 So they drewe vp Ieremiah with coardes and tooke him vp out of the dungeon, and Ieremiah remained in the g court of the prison.

g Where the King had set him before to be at more libertie, as Chap. 37.21.

14 ¶ Then Zedekiah the King sent, and tooke Ieremiah the Prophet vnto him, into the thirde entrie that is in the House of the Lorde, and the King sayd vnto Ieremiah, I wil aske thee a thing: hide nothing from me.

15 Then Ieremiah sayd to Zedekiah, If I declare it vnto thee, wilt not thou slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the King sware secretly vnto Ieremiah, saying, As the Lorde liueth, that made vs these soules, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 Then sayd Ieremiah vnto Zedekiah, Thus sayth the Lorde God of hostes, the God of Israel, If thou wilt goe foorth vnto the King of Babels h princes, then thy soule shall liue, and this citie shall not be burnt vp with fire, & thou shalt liue, and thine house.

h And yelde thy selfe vnto them.

18 But if thou wilt not go forth to ỳ King of Babels princes, then shall this citie be giuen into the hand of ỳ Caldeans, & they shal burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the King sayde vnto Ieremiah, I am carefull for the Iewes that are fled vnto the Caldeans, least they deliuer me into their hands, and they i mocke me.

i Which declareth that he more feared the reproch of men then the threatnings of God.

20 But Ieremiah sayd, They shall not deliuer *thee*: hearken vnto the voyce of the Lorde, I beseech thee, which I speake vnto thee: so shal it be well vnto thee, and thy soule shal liue.

21 But if thou wilt refuse to go foorth, this is the worde that the Lorde hath shewed me.

22 And beholde, all the women that are k left in the king of Iudahs house, shalbe brought forth to the King of Babels princes: and those *women* shall say, Thy friends haue perswaded thee, and haue preuailed against thee: thy feete are fastened in the myre, *and* they are turned backe.

k When Ieconiah and his mother with others were caried away, these women of the kings house were left: which shalbe taken, sayth the Prophet, and tell the king of Babel howe Zedekiah hath bene seduced by his familiar friends and false prophets, which haue left him in the myre.

23 So they shal bring out all thy wiues, & thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the King of Babel: and this citie shalt thou cause to be burnt with fire.

24 Then sayd Zedekiah vnto Ieremiah, Let no man know of these wordes, & thou shalt not die.

25 But if ỳ princes vnderstand that I haue talked with thee, & they come vnto thee, & say vnto thee, Declare vnto vs now, what thou hast said vnto the King, hide it not from vs, & we will not slay thee: also what the King sayd vnto thee,

26 Then shalt thou say vnto them, I humbly l besought the King that he would not cause mee to returne to Iehonathans house, to die there.

l Herein appeareth the infirmitie of the Prophet, who did dissemble to saue his life, albeit it was not to the deniall of his doctrine, or to the hurt of any.

27 Then came all the princes vnto Ieremiah and asked him. And he tolde them according to all these wordes that the King had commaunded: so they left off speaking with him, for the matter was not perceiued.

28 So Ieremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was *there*, when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Ierusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Ieremiah is prouided for. 15 Ebedmelech is deliuered from captiuitie.

IN * the ninth yeere of Zedekiah King of Iudah in the tenth moneth, came Nebuchad-nezzar King of Babel and all his hoste against Ierusalem, and they besieged it.

** 2.Kings 25.1. chap. 52.4.*

2 *And* in the eleuenth yeere of Zedekiah in the fourth moneth, the ninth *day* of the moneth, the citie was broken a vp.

a The gates and walles were broken downe.

3 And all the princes of the King of Babel came in, and sate in the middle gate, *euen* Neregal, Sharezer, Samgarnebo, Sarsechim, Rab-saris, Neregal, Sharezer, Rab-mag with all the residue of the princes of the King of Babel.

4 And when Zedekiah the King of Iudah saw them, and all the men of warre, then they fled, and went out of the citie by night, through the Kings garden, *and* by the b gate betweene the two walles, and he went toward the wildernes.

b Which was a posterne doore, reade 2.King.25.4.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desart of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar King of Babel vnto c Riblah in the land of Hamath, where he gaue iudgement vpon him.

c Which is called Antiochia in Syria.

6 Then the King of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the King of Babel slewe all the nobles of Iudah.

7 Moreouer he put out Zedekiahs eyes, and bound him in chaines, to cary him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the ‖ chiefe stewarde caried away captiue into Babel the remnant of the people that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

‖ *Or, captaine of the garde.*

10 But Nebuzar-adan the chiefe steward left the d poore that had nothing in the land of Iudah, and gaue them vineyardes and fieldes at the same time.

d For the riche and the mightie which put their trust in their shifts and meanes, were by Gods iust iudgements most rigorously handled.

11 Nowe Nebuchad-nezzar King of Babel gaue charge concerning Ieremiah † vnto Nebuzar-adan the chiefe steward, saying,

12 Take him, and † looke well to him, & doe him no harme, but doe vnto him e euen as he shal say vnto thee.

† *Ebr. by the hand of.*

† *Ebr. set thine eyes vpon them.*

e Thus God preserued his Prophet by his meanes, whome he made the scourge to punish the King, and them that were his enemies.

13 So Nebuzar-adan the chiefe steward sent, and Nebushaz-ban, Rabsaris, and Neregal, Sharezar, Rab-mag, & all the King of Babels princes:

14 Euen they sent, and tooke Ieremiah out of the court of the prison, and committed him vnto f Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should cary him home: so he dwelt among the people.

f VVhome the King of Babel had nowe appointed gouernour ouer the rest of the Iewes that he left behinde.

15 Now the word of the Lord came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the blacke Moore, saying, Thus sayth the Lord of hostes the God of Israel, Behold, I wil bring my wordes vpon this citie for euill, and not for good, and they shalbe *accomplished* in that day before thee.

17 But I wil deliuer thee in that day, sayth the Lorde, and thou shalt not be giuen into the hand of the men whome thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sworde, but thy life shall be for a praye vnto thee, because thou g hast put thy trust in me, sayth the Lorde.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his troubles.

CHAP. XL.

4 Ieremiah hath licence to goe whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

THe worde which came to Ieremiah from the
Lord after that Nebuzar-adan the chiefe ste-
ward had let him goe from Ramath, when he had
taken him being bound in chaines among all that
were caryed away captiue of Ierusalem and Iu-
dah, which were caried away captiue vnto Babel.
2 [a] And the chiefe stewarde tooke Ieremiah,
and said vnto him, The Lord thy God hath pro-
nounced this plague vpon this place.
3 Nowe the Lorde hath brought it, and done
according as he hath said: because ye haue [b] sinned
against the Lord, and haue not obeyed his voyce,
therefore this thing is come vpon you.
4 And now behold, I loose thee this day from
the chaines which were on thine hands, if it please
thee to come with me into Babel, come, and I wil
looke wel vnto thee: but if it please thee not to
come with me into Babel † tary still: behold, all
the land *is* ‖ before thee: whither it seemeth good,
and conuenient for thee to goe, thither goe.
5 For yet he was not returned: therefore *hee
saide*, Returne to Gedaliah the sonne of Ahikam,
the sonne of Shaphan, whome the King of Babel
hath made gouernour ouer all the cities of Iudah,
and dwell with him among the people, or goe
wheresoeuer it pleaseth thee to goe. So the chiefe
steward gaue him vitailes and a rewarde, and let
him goe.
6 Then went Ieremiah vnto Gedaliah the
sonne of Ahikam, to [c] Mizpah, and dwelt there
with him among the people that were left in the
land.
7 Nowe when all the captaines of the hoste,
[d] which were in the fieldes, euen they and their
men heard, that the King of Babel had made Ge-
daliah the sonne of Ahikam gouernour in the
lande, and that he had committed vnto him men,
and women, and children, and of the poore of
the lande, that were not caryed away captiue to
Babel,
8 Then they came to Gedaliah to Mizpah, e-
uen [e] Ishmael the sonne of Nethaniah, and Ioha-
nan, and Ionathan the sonnes of Kareah, and Se-
raiah the sonne of Tanehumeth, & the sonnes of
Ephai, the Netophathite, and Iezaniah the sonne
of Maachathi, they and their men.
9 And Gedaliah the sonne of Ahikam, the
sonne of Shaphan * sware vnto them, and to their
men, saying, Feare not to serue the Caldeans:
dwel in the land, and serue the King of Babel, and
it shall be well with you.
10 As for me, behold, I will dwell at Mizpah
to ‖ serue the Caldeans, which will come vnto vs:
but you, gather you wine, and sommer fruites, and
oyle, and put them in your vessels, and dwell in
your cities, that ye haue ‖ taken.
11 Likewise when all the Iewes that were in
[f] Moab, and among the Ammonites, & in Edom,
and that were in all the countries, heard that the
King of Babel had left a remnant of Iudah, and
that he had set ouer them Gedaliah the sonne of
Ahikam the sonne of Shaphan,
12 Euen all the Iewes returned out of al places
where they were driuen, and came to the land of
Iudah to Gedaliah vnto Mizpah, and gathered
wine and sommer fruites, very much.
13 Moreouer Iohanan the sonne of Kareah,
and all the captaines of the hoste, that were in the
fields, came to Gedaliah to Mizpah,
14 And said vnto him, Knowest thou not that
[g] Baalis the King of ye Ammonites hath sent Ish-
mael ye sonne of Nethaniah to slay thee? But Ge-
daliah the sonne of Ahikam beleeued them not.
15 Then Iohanan the sonne of Kareah spake
to Gedaliah in Mizpah secretly, saying, Let me go,
I pray thee, and I will slay Ishmael the sonne of
Nethaniah, and no man shall knowe it. Where-
fore shoulde he kill thee, that all the Iewes, which
are gathered vnto thee, should be scattered, and
the remnant in Iudah perish?
16 But Gedaliah the sonne of Ahikam said vn-
to Iohanan the sonne of Kareah, Thou shalt [h] not
do this thing: for thou speakest falsely of Ishmael.

CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Ishmael.

BVt in the [a] seuenth moneth came Ishmael the
sonne of Nethaniah, the sonne of Elishama of
the seede royal, and the princes of the [b] King, and
ten men with him, vnto Gedaliah the sonne of
Ahikam to Mizpah, & there they did [c] eate bread
together in Mizpah.
2 Then arose Ishmael the sonne of Nethaniah
with these tenne men that were with him, and
smote Gedaliah ye sonne of Ahikam the sonne of
Shaphan with the sword, & slewe him, whom the
King of Babel had made gouernour ouer ye land.
3 Ishmael also slew al the Iewes that were with
Gedaliah at Mizpah, & al the Caldeans that were
found there, *and* the men of warre.
4 Nowe the second day that he had slaine Ge-
daliah, and no man knew it,
5 There came men from Shechem, from Shi-
loh, and from Samaria, *euen* fourescore men, ha-
uing their beardes shauen, and their clothes rent
and cut, with [d] offerings and incense in their hands
to offer in the house of the Lord.
6 And Ishmael the sonne of Nethaniah went
forth from Mizpah to meete them, weeping as he
went: and when he met them, he said vnto them,
Come [e] to Gedaliah the sonne of Ahikam.
7 And when they came into the mids of the
citie, Ishmael the sonne of Nethaniah slew them,
and cast them into the mids of the pit, he and the
men that were with him.
8 But tenne men were founde among them,
that saide vnto Ishmael, Slay vs not: for we haue
treasures in the field, of wheate, and of barley, and
of oyle, and of honie: so he stayed, and slew them
not among their brethren.
9 Nowe the pit wherein Ishmael had cast the
dead bodies of the men (whom he had slaine be-
cause of Gedaliah) is it, which Asa the King had
[f] made because of Basha King of Israel, *and* Ish-
mael the sonne of Nethaniah filled it with them
that were slaine.
10 Then Ishmael caried away captiue all the
residue of the people that were in Mizpah, *euen*
the Kings daughters, & all the people that remai-
ned in Mizpah, whom Nebuzar-adan the chiefe
steward had committed to Gedaliah the sonne of
Ahikam, and Ishmael the sonne of Nethaniah ca-
ried them away captiue, and departed to goe ouer
to the Ammonites.
11 But when Iohanan the sonne of Kareah, &
all

a From this second verse vnto Chap.42.7. it seemeth to be as a parenthesis, and separated matters and there this storie beginneth againe, and this vision is declared what it was.

b God mooued this infidel to speake this, to declare the great blindnesse and obstinacie of the Iewes, which could not feele that which this heathen man confessed

† Ebr. cease.

‖ Or, at thy commandement.

c Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of the Kings blood and after slewe him, Chap.41.2.

* 2 King.25.24.

‖ Or, to receiue them, or to intreate them for you.

‖ Or, chosen to dwell in.

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

h Thus the godly, which thinke no harme to others, are soonest deceyued, and neuer lacke such as conspire their destruction.

a The citie was destroyed in the fourth moneth and in the seuenth moneth, which contained part of September, & part of October, was the gouernour Gedaliah slaine.

b Meaning, Zedekiah.

c They did eate together as familiar friendes.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorowe.

e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the Temple: but after slewe them when they seemed to fauour Gedaliah.

f Asa fortified Mizpah for feare of the enemie, and cast diches and trenches, 1 King. 15.22.

g Which had bene captaines vnder Zedekiah.

all the g captaines of the hoste that were with
him, heard of all the euill that Ishmael the sonne
of Nethaniah had done,
12 Then they all tooke *their* men, and went
to fight with Ishmael the sonne of Nethaniah, &
found him by ẏ great waters that are in Gibeon.
13 Nowe when all the people whom Ishmael
caried away captiue, saw Iohanan the sonne of
Kareah, and all the captaines of the hoste, that
were with him, they were glad.
14 So all the people, that Ishmael had caried a-
way captiue from Mizpah, returned and came a-
gaine, & went vnto Iohanan the sonne of Kareah.
15 But Ishmael the sonne of Nethaniah, esca-
ped from Iohanan with eight men, and went to
the h Ammonites.
16 Then tooke Iohanan the sonne of Kareah,
and all the captaines of the hoste that were with
him, all the remnant of ẏ people, whom Ishmael ẏ
sonne of Nethaniah had caried away captiue frō
Mizpah, (after that he had slaine Gedaliah ẏ sonne
of Ahikam) *euen* the strong men of warre, and
the women, and the children, and the eunuches,
whome he had brought againe from Gibeon:
17 And they departed and dwelt in Geruth
i Chimham, which is by Beth-lehem, to goe *and*
to enter into Egypt,
18 Because of the Caldeans: for they feared
them, because Ishmael the sonne of Nethaniah
had slaine Gedaliah the sonne of Ahikam, whom
the King of Babel made gouernour in the land.

h For Baalis the King of the Ammonites was the cause of this murther.

i Which place Dauid of olde had giuen to Chimham the sonne of Barzillai the Gileadite, 2.Sam.19.38.

CHAP. XLII.

1 The captaines aske counsell of Jeremiah what they ought to do. 7 He admonisheth the remnant of the people not to goe into Egypt.

THen all the captaines of the hoste, and Ioha-
nan the sonne of Kareah, and Iezaniah the
sonne of Hoshaaiah, and all the people from the
least vnto the most came,
2 And saide vnto Ieremiah the Prophet,
† Heare our prayer we beseech thee, and pray for
vs vnto the Lorde thy God, euen for all this rem-
nant (for we are left, *but* a few of many, as thine
eyes doe beholde)
3 That the Lorde thy God may shewe vs the
way wherein we may walke, and the thing that we
may a doe.
4 Then Ieremiah the Prophet said vnto them,
I haue heard *you*: behold, I will pray vnto ẏ Lorde
your God according to your words, and whatsoe-
uer thing the Lord shal answere you, I wil declare
it vnto you: I wil keepe nothing backe from you.
5 Then they said to Ieremiah, b The Lorde be
a witnesse of trueth, and faith betweene vs, if we
doe not euen according to al things for the which
the Lord thy God shall send thee to vs.
6 Whether it be good or euill, we will obey
the voyce of the Lorde God, to whome we sende
thee that it may be well with vs, when we obey
the voyce of the Lord our God.
7 ¶ c And so after ten dayes came the worde
of the Lord vnto Ieremiah.
8 Then called he Iohanan the sunne of Kare-
ah, and all the captaines of the hoste, which were
with him, & all ẏ people from ẏ least to the most,
9 And sayde vnto them, Thus saith the Lorde
God of Israel, vnto whom ye sent me to present
your prayers before him,
10 If ye wil dwell in this land, then I wil build
you, and not destroy *you*, and I will plant you, and
not roote *you* out: for I d repent me of the euill
that I haue done vnto you.
11 Feare not for the King of Babel, of whome
ye are afraid: be not afraid of him, saith the Lord:
for I am with you, to saue you, and to deliuer you
e from his hand,
12 And I will graunt you mercie that he may
haue compassion vpon you, and he shall cause you
to || dwell in your owne land.
13 But if ye say, We wil not dwell in this land,
neither heare the voyce of the Lord your God,
14 Saying, Nay, but we will goe into the lande
of Egypt, where we shall see no warre, nor heare
the sounde of the trumpet, nor haue hunger of
bread, and there will we dwell,
15 (And now therefore heare the word of the
Lord, ye remnant of Iudah: thus saith the Lord of
hostes the God of Israel, If ye set your faces to en-
ter into Egypt, and goe to dwell there)
16 Then the sword that ye feared, f shall take
you there in the land of Egypt, and the famine,
for the which ye care, shall there hang vpon you
in Egypt, and there shall ye die.
17 And all the men that set their faces to en-
ter into Egypt to dwel there, shall die by ẏ sword,
by the famine and by the pestilence, and none of
them shall remaine nor escape from the plague,
that I will bring vpon them.
18 For thus saith the Lorde of hostes the God
of Israel, As mine anger and my wrath hath bene
powred forth vpon the inhabitants of Ierusalem:
so shal my wrath be powred forth vpon you, whē
ye shal enter into Egypt, and ye shall be a detesta-
tion, and an astonishment, and a g curse and a re-
proch, and ye shall see this place no more.
19 O ye remnant of Iudah, the Lord hath said
concerning you, Goe not into Egypt: knowe cer-
teinely that I haue admonished you this day.
20 Surely ye h dissembled in your hearts when
ye sent me vnto the Lord your God, saying, Pray
for vs vnto the Lord our God, and declare vnto
vs euen according vnto all that the Lord our God
shall say, and we will doe it.
21 Therefore I haue this day declared it you,
but you haue not obeyed the voyce of the Lorde
your God, nor any thing for the which hee hath
sent me vnto you.
22 Nowe therefore, knowe certeinely that ye
shall die by the sworde, by the famine, and by the
pestilence, i in the place whither ye desire to goe
and dwell.

† Ebr. Let our prayer fall before thee, as Chap.36.7.

a This declareth the nature of hypocrites, which would knowe of Gods worde what they should doe, but wil not follow it, but inasmuch as it agreeth with that thing which they haue purposed to doe.

b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falsehood vse it with outall reuerence, and make it a meanes for them to deceiue the simple and the godly.

c Here is declared the vision and the occasion thereof, whereof mention was made, Chap.40.1.

d Reade Chap. 18.8.

e Because all Kings heartes and wayes are in his handes, he can turne them and dispose them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Prouerb.21.1.

|| Or, returne.

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselues sure in Egypt, and there Nebuchad-nezzar destroyed them, and the Egyptians, Chap. 46.25.

g Reade Chap. 26.6. and 24.12. shewing that this should come vpon them for their infidelitie and stubbernesse.

h For you were fully minded to goe into Egypt, whatsoeuer God spake to the contrarie.

i To wit, in Egypt.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt, contrary to the minde of Jeremiah. 8. Ieremiah prophecieth the destruction of Egypt.

NOw when Ieremiah had made an end of spea-
king vnto the whole people all ẏ wordes of ẏ
Lorde their God, for the which the Lorde their
God had sent him to them, *euen* all these wordes,
2 Then spake a Azariah the sonne of Hosha-
iah, and Iohanan the sonne of Kareah, and all the
b proude men, saying vnto Ieremiah, c Thou spea-
kest falsely: the Lord our God hath d not sent thee
to say, Goe not into Egypt to dwell there,
3 But Baruch the sonne of Neriah e prouoketh

a Who was also called Iezaniah, Chap.42.1.

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrisie of the wicked is discouered, they burst forth into open rage: for they can abide nothing but flatteries, reade Isai.30.10. d He sheweth what is the nature of the hypocrites: to wit, to faine that they would obey God and imbrace his words, if they were assured that his messengers spake the trueth: though in deede they bee most farre from all obedience. e Thus the wicked doe not onely contemne and hurt the messengers of God, but slander, & speake wickedly of all them that support or fauour the godly.

thee

thee against vs, for to deliuer vs into the hand of
the Caldeans, that they might slay vs, and carrie
vs away captiues into Babel.
4 So Iohanan the sonne of Kareah, and all
the captaines of the hoste, and all the people o-
beyed not the voice of the Lorde, to dwell in the
land of Iudah.
5 But Iohanan the sonne of Kareah, and all
the captaines of the hoste tooke all the remnant
of Iudah, ẏ were returned frõ all f nations, whither
they had bin driuen to dwel in the land of Iudah:
6 Euen men and women, and children, and
the kings daughters, & euery person, that Nebu-
zar-adan the chiefe steward had left with Geda-
liah the son of Ahikam, ẏ son of Shaphan, & Iere-
miah g the Prophet, & Baruch the son of Neriah.
7 So they came into the land of Egypt: for
they obeied not the voice of the Lord: thus came
they to h Tahpanhes.
8 ¶ Then came the word of the Lorde vnto
Ieremiah in Tahpanhes, saying,
9 Take great stones in thine hand, and i hide
them in the clay in the bricke kill, which is at the
entrie of Pharaohs house in Tahpanhes in the
sight of the men of Iudah,
10 And say vnto them, Thus saieth the Lorde
of hostes the God of Israel, Beholde, I will send
and bring Nebuchad-nezzar the King of Babel
k my seruant, and will set his throne vpon these
stones that I haue hid, and he shall spread his pa-
uilion ouer them.
11 And when he shal come, he shall smite the
land of Egypt: l such as are appointed for death,
to death, and such as are for captiuitie, to captiui-
tie, and such as are for the sword, to the sword.
12 And I wil kindle a fire in the houses of the
gods of Egypt, and he shall burne them and carie
them away captiues, & he shal aray himselfe with
the land of Egypt, as a m shepheard putteth on his
garment, and shal depart from thence in peace.
13 He shal breake also ẏ images of || Beth-she-
mesh, that is in the land of Egypt, and the houses
of the gods of ẏ Egyptians shal he burn with fire.

f As from the Moabites, Ammonites, & Edomites, Chap. 40,11.

g Whom these wicked led away by force.

h A city in Egypt neere to Nilus.

i Which signified that Nebuchadnezzar should come euen to the gates of Pharaoh, where were his bricke killes for his buildings.

k Reade Chap. 25,9.

l Euery one shall be slaine by that meanes that God hath appointed, Chap. 15,2.

m Meaning, most easily, and suddenly shall he cary the Egyptians away.

|| Or, the house of the sunne.

CHAP. XLIIII.

He reproueth the people for their idolatrie. 15 They that set light by the threatning of the Lord, are chastised. 26 The destruction of Egypt, and of the Iewes therein, is prophecied.

THe word that came to Ieremiah concerning
all the Iewes, which dwell in the lande of E-
gypt, and remained at Migdol and at a Tahpan-
hes, & at Noph, & in ẏ coūtry of Pathros, saying,
2 Thus saith the Lorde of hostes the God of
Israel, Yee haue seene all the euill that I haue
brought vpon Ierusalem, and vpon all the cities
of Iudah: and behold, this day they are desolate,
and no man dwelleth therein,
3 Because of their wickednes which they haue
cōmitted, to prouoke me to anger in ẏ they wēt
to burne incēse, & to serue other gods whō they
knew not, *neither* they *nor* you nor your fathers.
4 Howbeit I sent vnto you all my seruants ẏ
Prophets b rising earely, & sending *them*, saying,
Oh do not this abominable thing that I hate.
5 But they would not heare nor incline their
eare to turne from their wickednes, and to burne
no more incense vnto other gods.
6 Wherefore c my wrath, & mine anger was
powred forth and was kindled in the cities of Iu-
dah, and in the streetes of Ierusalem, and they are
desolate *and* wasted, as *appeareth* this day.
7 Therfore now thus saith the Lord of hosts
the God of Israel, Wherfore commit ye *this* great
euil against your soules, to cut off from you man
and woman, child and suckling out of Iudah, and
leaue you none to remaine?
8 In that yee prouoke mee vnto wrath with
the workes of your hands, burning incense vnto
other gods in the land of Egypt whither yee bee
gone to dwel: that yee might bring destruction
vnto your selues, and that yee might be a curse
and a reproch among all nations of the earth.
9 Haue ye forgotten the wickednes of your
fathers, and the wickednesse of the d Kings of Iu-
dah and the wickednesse of their wiues and your
owne wickednes & the wickednes of your wiues,
which they haue committed in the land of Iudah
and in the streetes of Ierusalem?
10 They are not || humbled vnto this day, nei-
ther haue they feared nor walked in my lawe nor
in my statutes, that I set before you and before
your fathers.
11 Therefore thus saith the Lorde of hostes
the God of Israel, Beholde, I wil set my face a-
gainst you m to euill and to destroy all Iudah,
12 And I wil take the remnant of Iudah, that
e haue set their faces to go into the land of Egypt
there to dwel, and they shal all be consumed *and*
fall in the lande of Egypt: they shal *euen* be con-
sumed by the sword *and* by the famine: they shal
die from the least vnto the most, by the sword, &
by the famine, and they shal be a detestation and
an astonishment and a f curse and a reproch.
13 For I will visite them that dwel in the land
of Egypt, as I haue visited Ierusalem, by the
sword, by the famine, and by the pestilence,
14 So that none of the remnant of Iudah,
which are gone into the lande of Egypt to dwell
there, shal escape or remaine, that they should re-
turne into the land of Iudah to the which they
† haue a desire to returne to dwel there: for none
shal returne, but g such as shall escape.
15 Then all the men which knewe that their
wiues had burnt incense vnto other gods and all
the women that stood by, a great multitude, euen
all the people that dwelt in the land of Egypt in
Pathros, answered Ieremiah, saying,
16 The worde that thou hast spoken vnto vs
in the Name of the Lorde, wee will h not heare it
of thee,
17 But wee will do whatsoeuer thing goeth
out of our owne mouth, *as* to burne incense vnto
i the Queene of heauen, and to powre out drinke
offerings vnto her, as we haue done, *both* wee and
our fathers, our kings and our princes in the cities
of Iudah, and in the streetes of Ierusalem: for
then † had we k plentie of vitailes and were well
and || felt none euill.
18 But since we left off to burne incense to
the Queene of heauen, and to powre out drinke
offerings vnto her, wee haue had || scarcenesse of
all things, and haue bene consumed by the sword
and by the famine.
19 And when we burnt incense vnto ẏ Queene
of heauen, and powred out drinke offerings vnto
her,

a These were all famous and strong cities in Egypt, where ẏ Iewes, ẏ were fled, dwelt for their safetie: but ẏ Prophet declareth that there is no hold so strong, that can preserue them from Gods vengeance.

b Reade Chap. 7,25 and 25,3. and 26,5 & 29,19. & 32,33.

c He setteth before their eies Gods iudgements against Iudah and Ierusalem for their idolatrie, that they might beware by their example, and not with the like wickednesse prouoke the Lord: for they should be double punished.

d He sheweth that we ought to keepe in memorie Gods plagues frō the beginning, that considering them, we might liue in his feare, & know, if he haue not spared our fathers, yea, kings, princes, and rulers, & also whole countries, & natiōs for their sinnes, that we which are wormes cannot look to escape punishment for ours.

|| Or, beaten downe.

m Amos 9,4.

e Which haue fully set their minds & are gone thither on purpose. Whereby he excepteth the innocents as Ieremiah and Baruch that were forced: therefore the Lord sheweth, that he will set his face against them: that is, purposely destroy them.

f Reade Chap. 24,9. and 42,18.

† Ebr. lift vp their soules.

g Meaning, but a few.

h This declareth how dangerous a thing it is to decline once from God, and to follow our own fantasies: for Satan euer soliciteth such and doth not leaue them til he haue brought them to extreme impudencie and madnes, euen to iustifie their wickednes against God and his Prophets.

i Reade Chap. 7,18. It seemeth that the Papists gathered of this place *Salue Regina*, and *Regina cæli lætare*, calling the virgin Marie Queene of heauen, and so of the blessed virgin, and mother of our Sauiour Christ made an idole: for here the Prophet condemneth their idolatrie.

† *Ebr. we were satiate with bread.* k This is still the argument of idolaters, which esteeme religion by the belly and in stead of acknowledging Gods workes, who sendeth both plentie and death, health and sicknesse, they attribute it to their Idoles, and so dishonour God. || *Or, saw.* || *Or, want.*

‖Or, to appease her.

her, did wee make her cakes ‖to make her glad,
and powre out drinke offerings vnto her without
[l]our husbands?
20 Then said Ieremiah vnto all the people, to
the men, and to the women, and to all the people
which had giuen him that answere, saying,
21 Did not the Lord remember the incense,
that yee burnt in the cities of Iudah, and in the
streetes of Ierusalem, *both* you, and your fathers,
your kings, and your princes, and the people of
the land, and † hath he not considered it?
22 So that the Lord could no lóger forbeare,
because of the wickednes of your inuentions, *and*
because of ẏ abominations, which ye haue com-
mitted: therefore is your land desolate, and an a-
stonishment, and a curse *and* without inhabitant,
as *appeareth* this day.
23 Because ye haue burnt incense & because ye
haue sinned against ẏ Lord, and haue not obeyed
the voice of the Lord, nor walked in his law, nor
in his statutes, nor in his testimonies, therfore this
plague is come vpon you, as *appeareth* this day.
24 Moreouer Ieremiah said vnto all the peo-
ple and to all the women, Heare the word of the
Lord, all Iudah that are in the land of Egypt.
25 ¶ Thus speaketh the Lord of hosts, ẏ God
of Israel, saying, Ye & your wiues haue both spo-
ken with your mouthes, and fulfilled with your
[m]hand, saying, We wil performe our vowes that
we haue vowed to burne incense to the Queene
of heauen, and to powre out drinke offerings to
her: yee will performe your vowes and doe the
things that ye haue vowed.
26 Therefore heare the word of the Lorde, all
Iudah that dwell in the land of Egypt. Beholde, I
haue sworne by my great Name, saith the Lorde,
that my Name [n] shall no more be called vpon by
the mouth of any man of Iudah, in all the lande
of Egypt, saying, The Lord God liueth,
27 Behold, I wil watch ouer them for euil and
not for good, and all men of Iudah that are in the
land of Egypt, shal be consumed by the sworde,
and by the famine, vntil they be vtterly destroied.
28 Yet a small number that escape the sword,
[o] shall returne out of the land of Egypt into the
land of Iudah: and al the remnant of Iudah that
are gone into the land of Egypt to dwell there,
shal know whose words shal stand, mine or theirs.
29 And this shalbe a signe vnto you, saith the
Lord, whē I visit you in this place, ẏ ye may know
ẏ my words shal surely stand against you for euil.
30 Thus saith the Lord, Beholde, I wil [p] giue
Pharaoh Hophra King of Egypt into the hand of
his enemies, and into the hand of them that seeke
his life: as I gaue Zedekiah King of Iudah into
the hand of Nebuchad-nezzar King of Babel his
enemie, who also sought his life.

l This teacheth vs how great danger it is for the husbands to permit their wiues any thing wherof they be not assured by Gods word: for thereby they take an occasion to iustifie their doings, and their husbands shall giue an account thereof before God, reade Isa.3.25.
† Ebr. is it not come vp into his heart?
m You haue committed double euil in making wicked vowes, and in performing the same.
n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it.
o We see therfore, that God hath a perpetuall care ouer his, wheresoeuer they are scattered: for though they be but two or three, yet he wil deliuer them when he destroyeth his enemies.
p He sheweth the meanes whereby they should be destroyed, to assure them of ẏ certaintie of the plague, & yet they remain still in their obstinacie till they perish: for Iosephus lib. 10. de Antiq. cap. 11. writeth ẏ fiue yeere after the taking of Ierusalē, Nebuchad-nezzar the yonger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slew the king, and so brought these Iewes and other into Babylon.

CHAP. XLV.

1 *Ieremiah comforteth Baruch, assuring that hee shoulde not perish in the destruction of Ierusalem.*

THe worde that Ieremiah the Prophet spake
vnto [a] Baruch the sonne of Neriah, when he
had written these [b] wordes in a booke at the
mouth of Ieremiah, in the fourth yeere of Ieho-
iakim the sonne of Iosiah king of Iudah, saying,
2 Thus saieth the Lorde God of Israel vnto
thee, O Baruch,
3 Thou diddest say, Wo is me now: for the
Lord hath laied sorrow vnto my sorrow: I [c] fain-
ted in my mourning, and I can find no rest.
4 Thus shalt thou say vnto him, The Lorde
saith thus, Behold, that which I haue built, will I
[d] destroy, and that which I haue planted, will I
plucke vp, euen this whole land.
5 And seekest [e] thou great things for thy selfe?
seeke them not: for behold, I will bring a plague
vpon al flesh, saith ẏ Lord: but thy life will I giue
thee for [f] a pray in all places, whither thou goest.

a Which was Ieremiahs disciple, and wrote his prophesies vnder him.
b Whereof reade Chap. 36. 9. 10.
c Baruch mooued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destructiō of ẏ people, and ẏ Temple, maketh this lamentatiō, as Psal. 6. 6.
d Meaning that God might destroy this people because he had planted them.
e Thinkest thou to haue honour & credit? wherein he sheweth his infirmitie.
f Reade chap. 21. 9.

CHAP. XLVI.

1 *He prophecieth the destruction of Egypt.* 27 *Deliuerance is promised to Israel.*

THe wordes of the Lord, which came to Iere-
miah the Prophet against the [a] Gentiles.
2 *As* against Egypt, against ẏ army of [b] Pha-
raoh Necho King of Egypt, which was by the ri-
uer Perath in Carchemish, which Nebuchad-
nezzar King of Babel smote in the fourth yeere
of Iehoiakim the sonne of Iosiah King of Iudah.
3 [c] Make readie buckler and shield, and goe
forth to battell.
4 Make readie the horses, and let the horse-
men get vp, and stand vp with *your* sallets, four-
bish the speares, and put on the brigandines.
5 [d] Wherefore haue I seene them afraid, *and*
driuen backe? for their mighty men are smitten,
and are fled away, and looke not back: *for* feare
was round about, saith the Lord.
6 The swift shal not flee away, nor the strong
man escape: they shall stumble, and fall towarde
the [e] North by the riuer Perath.
7 Who is this, that commeth vp, as [f] a flood,
whose waters are mooued like the riuers?
8 Egypt riseth vp like the flood, & *his* waters
are mooued like the riuers, and he saith, I will goe
vp, *and* wil couer the earth: I wil destroy the ci-
tie with them that dwell therein.
9 Come vp, ye horses, and rage ye charets, &
let the valiant men come foorth, [g] the blacke
Moores, and the Libyans that beare the shield,
and the Lydians that handle *and* bend the bowe.
10 For this is the day of ẏ Lord God of hosts,
and a day of vengeance, that he may auenge him
of his enemies: for the sword shall deuoure, and
it shalbe satiate, & made drunk with their blood:
for the Lorde God of hostes hath [h] a sacrifice in
the North countrey [i] by the riuer Perath.
11 Goe vp vnto Gilead, [k] and take balme, O
[l] virgine, the daughter of Egypt: in vaine shalt
thou vse many [m] medicines: *for* thou shalt haue
no health.
12 The nations haue heard of thy shame, and
thy crie hath filled the land: for the strong hath
stumbled against the strong *and* they are fallen
both together.
13 ¶ The word that ẏ Lord spake to Ieremiah
the Prophet, how Nebuchad-nezzar king of Ba-
bel should come and smite the land of Egypt.
14 Publish in Egypt and declare in Migdol,
and proclaime in Noph, and in Tahpanhes, *and*
say, Stand still, and prepare thee: for the sworde
shall deuoure round about thee.
15 Why are thy valiant men put backe? they
could not stand, because the Lord did driue them.
16 He made many to fall, and one fell vpon
another: and they said, Arise, let vs goe againe to
our [n] owne people, and to the land of our natiui-
tie from the sword of the violent.
17 They did cry there, Pharaoh king of Egypt,
and

a That is, nine nations, which are round about the land of Egypt.
b Reade 2. King. 23. 29. and 24. 7. and 2. chro. 35. 20.
c He warneth the Egyptians to prepare themselues to warre.
d The prophet had this vision of the Egyptians which should be put to flight by the Babylonians at Carchemish.
e The Babylonians shall discomfite them at the riuer Euphrates.
f He derideth the boastings of the Egyptians, who thought by their riches, and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth the country of Egypt.
g For these nations tooke part with ẏ Egyptians.
h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doth please him, Isa. 34. 6.
i That is, at Carchemish.
k For at Gilead did grow most soueraine balme for woundes.
l So called because Egypt had not yet bene ouercome by the enemie.
m He sheweth that no salue or medicine can preuaile whereas God giueth the wound.
n As they that should repent that they helped the Egyptians.

and of a great multitude, o hath passed the time
appointed.
18 As I liue, saith the King, whose Name is the
Lorde of hostes, surely as Tabor *is* in the moun-
taines, and as Carmel *is* in the sea: *so* shal pit come.
19 O thou daughter dwelling in Egypt, make
thee geare to goe into captiuitie: for Noph shall
be waste and desolate, without an inhabitant.
20 Egypt *is like* a q faire calfe, *but* destruction
commeth: out of the North it commeth.
21 Also her hired men r *are* in the middes of
her like fat calues: they are also turned backe and
fled away together: they could not stand, because
the day of their destructiō was come vpon them,
and the time of their visitation.
22 The voyce thereof shall goe foorth like a
s serpent: for they shall march with an armie, and
come against t her with axes, as hewers of wood.
23 They shall cut downe u her forest, saith the
Lord: for they cannot be counted, because they
are moe then ye x grashoppers, & are innumerable.
24 The daughter of Egypt shall be confoun-
ded: she shal be deliuered into the handes of the
people of the North.
25 ¶ Thus saith the Lord of hostes, the God of
Israel, Behold, I wil visite the y common people of
No & Pharaoh, & Egypt, with their gods & their
Kings, euen Pharaoh, & al them that trust in him,
26 And I will deliuer them into the handes of
those, that seeke their liues, and into the hande of
Nebuchad-nezzar King of Babel, and into the
handes of his seruants, and afterwarde she shall
dwell as z in the olde time, saith the Lord.
27 ¶ a But feare not thou, O my seruant Iaa-
kob, and be not thou afraid, O Israel: for behold,
I will deliuer thee from a farre *countrey*, and thy
seede from the land of their captiuitie, and Iaakob
shall returne and be in rest, and prosperitie, and
none shall make him afraid.
28 Feare thou not, O Iaakob my seruant, saith
the Lorde: for I am with thee, and I will vtterly
destroy al the natiōs, whither I haue driuen thee:
but I will not vtterly destroy thee, but correct
b thee by iudgement, and not vtterly cut thee off.

o He derideth them which shall impute their ouerthrowe to lacke of counsell and pollicie, or to fortune, and not obseruing of time: not considering that it is Gods iust iudgement.
p To wit, that the Egyptians shalbe destroyed.
q They haue abundance of all things, and therefore are disobedient and proude.
r As verse 9.
s They shall be scarse able to speake for feare of the Caldeans.
t Meaning Egypt.
u That is, they shall slay the great and mightie men of power.
x To wit, Nebuchad-nezzars armie.
y Some take the Ebrewe worde Amon for the Kings name of No, ye is, of Alexandria.
z Meaning, that after the space of fourtie yeeres Egypt shoulde be restored, Isa. 19.23. ezek. 29.13.
a God comforteth all his that were in captiuitie, but specially the small Church of the Iewes, whereof were Ieremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, Isa. 44.2. Chap. 30.10.
b Read chap. 10.24.

CHAP. XLVII.

The word of the Lord against the Philistims.

THe words of the Lorde that came to Ieremi-
ah the Prophet, against the Philistims, before
that Pharaoh smote a Azzah.
2 Thus saith ye Lord, Behold, waters rise vp out
of the b North, and shalbe as a swelling flood, &
shal ouerflow ye land, and al that is therein, & the
cities with thē that dwell therein: then ye men shal
crie, and all the inhabitants of ye land shal howle.
3 At the noyse *and* stamping of ye hoofes of his
strong *horses*, at the noyse of his charets, and at the
rumbling of his wheeles: ye fathers shal not c looke
backe to *their* children, for feeblenes of d handes,
4 Because of the day that commeth to destroy
all the Philistims, and to destroy Tyrus, and Zi-
don, *and* all the rest that take their part: for the
Lord will destroy the Philistims, the remnant of
the yle of e Caphtor.
5 f Baldnes is come vpon Azzah: Ashkelon
is cut vp *with* the rest of their valleys. Howe long
wilt g thou cut thy selfe?
6 O thou sword of the Lord, how long will it
be or thou cease! turne againe into thy scaberd,
rest and be still.
7 Howe can it h cease, seeing the Lorde hath
giuen it a charge against Ashkelon, and against
the sea banke? euen there hath he appointed it.

a Which was also called Gazaa citie of the Philistims.
b He meaneth the armie of the Caldeans, Isa. 8.7,8.
c The great feare shall take away their naturall affection.
d Their heart shal so faile them.
e For the Caphtorims, which are also called Cappadocians, had destroyed in olde time the Philistims and dwelt in their land euen to Gaza, Deu. 2.23.
f They that pulled off their haire for sorowe and heauinesse.
g As the heathen vsed in their mourning which ye Lord forbad his peple to doe, Deut. 14.1.
h Meaning, that it is not possible that the wicked should by any meanes escape or stay the Lord, when he will take vengeance.

CHAP. XLVIII.

The worde of the Lorde against the Moabites, 26 Because of their pride and crueltie.

COncerning Moab, thus saith the Lorde of
hostes, the God of Israel, Woe vnto a Nebo:
for it is wasted: Kiriathaim is confounded *and* ta-
ken: Misgab is confounded and afraide.
2 Moab shall boast no more of Heshbon: *for*
they haue deuised euill against it. b Come, and
let vs destroy it, that it be no more a nation: also
thou shalt bee destroyed, c O Madmen, *and* the
sworde shall pursue thee.
3 A voyce of crying *shal be* from Horonaim
with desolation and great destruction.
4 Moab is destroyed: her little ones haue cau-
sed their crie to be heard.
5 For at the going vp of d Luhith, the mour-
ner shall goe vp with weeping: for in the going
downe of Horonaim, the enemies haue heard a
cry of destruction,
6 Flee and saue your liues, and be like vnto
the e heath in the wildernesse.
7 For because thou hast trusted in thy f works
and in thy treasures, thou shalt also be taken, and
g Chemosh shal goe forth into captiuitie with his
Priestes and his princes together.
8 And ye destroyer shal come vpon all cities, &
no citie shall escape: the valley also shal perish &
ye plaine shall be destroyed as ye Lord hath spoken.
9 Giue wings vnto Moab, that it may flee and
get away: for the cities thereof shall be desolate,
without any to dwell therein.
10 h Cursed *be he* that doeth the worke of the
Lord ‖ negligently, and cursed *be he* that keepeth
backe his sworde from blood.
11 Moab hath bene at rest from his youth:
and he hath setled on his lees, and hath not bene
i powred from vessell to vessell, neither hath he
gone into captiuitie: therefore his taste remained
in him, and his sent is not changed.
12 ¶ Therefore beholde, the dayes come, saith
the Lord, that I will send vnto him such as shall
cary him away, and shall emptie his vessels, and
breake their bottels.
13 And Moab shall be ashamed of Chemosh as
the house of Israel was ashamed of k Beth-el their
confidence.
14 How thinke you *thus*, We are mightie and
strong men of warre?
15 Moab is destroyed, & his cities † burnt vp, &
his chosen yong men are gone downe to slaugh-
ter, saith ye King, whose name *is* ye Lord of hostes.
16 The destruction of Moab is ready to come,
and his plague hasteth fast.
17 All ye that are about him, mourne for him,
and all ye that knowe his name, say, l How is the
strong staffe broken, *and* the beautifull rod!
18 Thou daughter that doest inhabite Dibon,
come downe from *thy* glorie, and sit in thirst: for
the destroyer of Moab shall come vpon thee, *and*
he shall destroy thy strong holdes.
19 Thou that dwellest in Aroer, stand by the
way, and beholde: aske him that fleeth and that
escapeth, *and* say, What is done?
20 m Moab is cōfoūded: for it is destroyed: howle
and cry, tel ye it in Arnon, ye Moab is made waste,

21 And

a These were cities of the Moabites, which Nebuchad-nezzar tooke before he went to fight against Necho King of Egypt.
b Thus shall the Babylonians incourage one another.
c Reade Isa. 25.10.
d Horonaim and Luhith were two places whereby the Moabites should flee, Isa. 15.5.
e Hide your selues in barren places, where the enemie will not pursue after you, Chap. 17.6.
f That is, the idoles which are the workes of thine hands. Some reade, in thy possessions, for so the worde may signifie, as 1. Sam. 25.2.
g Both thy great idole and his mainteiners shall be led away captiues, so that they shal then knowe that it is in vaine to looke for helpe at idoles, Isai. 15.2.
h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, & that with a courage, & calleth this executing of his vengeance against his enemies his worke though the Caldeans sought another end, Isa. 10.12.
‖ *Or, deceitfully.*
i Hath not bene remooued as the Iewes haue, but hath liued at ease, and as a wine that feedeth it selfe on his lees.
k As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.
† *Ebr. gone vp, or destroyed.*
l Howe are they destroyed that put their trust in their strength and riches?
m Thus they that flee, shall answere.

21 And iudgement is come vpon the plaine countrey, vpon Holon and vpon Iahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, and vpon Beth gamul, and vpon Beth-meon,

24 And vpon Keioth, and vpon Bozrah, & vpon all the cities of ỹ land of Moab farre or neere.

25 The [n] horne of Moab is cut off, & his arme is broken, saith the Lord.

26 Make ye him [o] drunken: for he magnified himselfe against the Lord: Moab shall || wallowe in his vomite, and he also shalbe in derision.

27 For diddest not thou deride Israel, as though hee had bene founde among theeues? for when thou speakest of him, thou art [p] moued.

28 O ye that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doue, that maketh her nest in the sides of the holes mouth.

29 * We haue heard the pride of Moab (*he is* exceeding proude) his stoutnesse and his arrogancie, and his pride, and the hautinesse of his heart.

30 I know his wrath, saith ỹ Lord, [q] but it shall not *be* so: & his dissimulatiōs, *for* they do not right.

31 [r] Therefore will I howle for Moab, and I will crie out for all Moab: *mine heart* shal mourne for the men of Kir heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plants are gone ouer the sea, they are come to the sea [s] of Iazer: ỹ destroyer is fallen vpon thy somer fruits, & vpon thy vintage.

33 And ioye, and gladnesse is taken from the plentifull fielde, and from the land of Moab: and I haue caused wine to faile from the winepresse: none shall treade with shouting: *their* shouting *shall be* no shouting.

34 From the cry of Heshbon vnto Elaleh *and* vnto Iahaz haue they made their noyse: frō Zoar vnto Horonaim, ỹ [t] heiffer of three yeere old *shal go lowing*: for ỹ waters also of Nimrim shalbe wasted.

35 Moreouer, I will cause to cease in Moab, saith the Lord, him that offered in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a [u] shaume, and mine heart shal sound like a shaume for the men of Ker-heres, because the riches that he hath gotten is perished.

37 * For euery head shalbe || balde, and euery beard plucked: vpon all the handes shall be cuttings, and vpon the loynes sackecloth.

38 *And* mourning shal be vpon all the house toppes of Moab and in all the streetes thereof: for I haue broken Moab like a vessell wherein is no pleasure, saith the Lord.

39 They shal howle, *saying*, How is he destroyed? howe hath Moab turned the backe with shame? so shall Moab be a derision, and a feare to all them about him.

40 For thus saith the Lord, Beholde, [x] he shall flee as an egle, & shal spread his wings ouer Moab.

41 The cities are taken, and the strong holdes are wonne, & the mightie mens hearts in Moab at that day shalbe as ỹ heart of a woman in trauaile.

42 And Moab shalbe destroyed frō being a people, because he hath set vp himself against ỹ Lord.

43 [y] Feare, and pit, and snare *shalbe* vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shal fal in the pit, & he that getteth vp out of ỹ pit shall be taken in ỹ snare: for I wil bring vpon it, *euen* vpon Moab, the yere of their visitation, saith the Lord.

45 They that fled, stoode vnder the shadowe [z] of Heshbon, because of the force: for [a] the fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Wo *be* vnto thee, O Moab: the people of [b] Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters *led* into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the [c] latter dayes, sayeth the Lord. Thus farre of the iudgement of Moab.

n That is, his power & strength.
o He willed the Caldeans to lay afflictions ynough vpon them, till they be like drunken men that fall downe to their shame and are derided of all.
|| Or, *shall be full or clap his hands.*
p Thou reioycest to heare of his miserie.
* *Isai.* 16.6.
q He shall not execute his malice against his neighbours.
r Reade Isai. 16.7.
s Which citie was in the vtmost border of Moab: and hereby he signifieth that the whole land should be destroyed and the people caried away.
t Reade Isa. 15.5.
u Their custome was to play on flutes or instruments, heauie and graue tunes at burials and in the time of mourning, as Matth. 9.23.
* *Isai.* 15.2,3. *ezek.* 7.18.
|| Or, *shauen.*
x That is, Nebuchad-nezzar, as Chap. 49.22.
y He that escapeth one danger, shalbe taken of another.
z They fled thither thinking to haue succour of the Amorites.
a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.
b Which vaunted themselues of their idole as though he could haue defended them.
c That is, they shalbe restored by the Messiah.

CHAP. XLIX.

1 The word of the Lord against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

1 Vnto the children of [a] Ammon thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why *then* hath their [b] king possessed Gad? and his people dwelt in [c] his cities?

2 Therefore beholde the dayes come, sayeth the Lord, that I will cause a noyse of warre to be heard in [d] Rabbah of the Ammonites, and it shal be a desolate heape, and her daughters shall be burnt with fire: then shall Israel possesse those that possessed him sayeth the Lord.

3 Howle, O Heshbon, for Ai is wasted: crie ye daughters of Rabbah: girde you with sackecloth: mourne and runne to and fro by the hedges: for their King shal goe into captiuitie, *and* his Priestes, and his princes likewise.

4 Wherefore gloriest thou in the [e] valleis? thy valley floweth away, O rebellious daughter: she trusted in her treasures, *saying*, Who shall come vnto me?

5 Beholde, I will bring [f] a feare vpon thee, sayeth the Lord God of hostes, of all those that be about thee, & ye shalbe scattered euery man [g] right forth, and none shall gather him that fleeth.

6 And [h] afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus sayeth the Lord of hostes, Is wisdome no more in [i] Teman? is counsel perished frō *their* children? is their wisdome vanished?

8 Flee, ye inhabitants of Dedan ([k] they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, *and* the time of his visitation.

9 If the [l] grape gatherers come to thee, woulde they not leaue *some* grapes? if theeues come by night, they will destroy till they haue ynough.

10 For I haue discouered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seede is wasted, and his brethren and his neighbours, and there shall be none *to say,*

11 Leaue thy [m] fatherles children, & I wil preserue them aliue, and let thy widowes trust in me.

12 For thus sayeth the Lord, [n] Beholde, they whose iudgement was not to drinke of the cuppe, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, sayeth the Lord, that [o] Bozrah shall be waste, and for a reproche, and a desolation, and a curse, and all the cities thereof shal be perpetuall desolations.

14 I haue heard a rumour from the Lord, & an

a They were seperated from the Moabites by the riuer Arnon, and after that the ten tribes were caried away into captiuitie, they inuaded the countrey of Gad.
b To wit of the Ammonites.
c Meaning, of the Israelites.
d Which was one of the chiefe cities of the Ammonites, as were Heshbon and Ai: there was also a citie called Heshbon among the Moabites.
e In thy plentifull countrey.
f Signifying that power and riches cannot preuaile when as God will execute his iudgements.
g That is, without loking backe & as euery one can find away to escape.
h In the time of Christ when the Gentiles shall be called.
i Which was a citie of Edom called by ỹ name of Teman Eliphaz sonne who came of Esau.
k The enemies that shall dissemble as though they fled away, shall turne backe and inuade your land, and possesse it.
l Meaning, ỹ God would vtterly destroy them and not spare one, though ỹ grape gatherers leaue some grapes and theeues seeke but till they haue ynough, Obad. 1.5.
m The destruction shall be so great, that there shall be none left to take care ouer the widowes and fatherlesse.
n I haue not spared mine owne people, and howe should I pitie thee?
o Which was a chiefe citie of Edom.

ambassadour is sent vnto the heathen, *saying*, Ga-
ther you together, and come against p her, and
rise vp to the battell.
15 For loe, I wil make thee but small among
the heathen, and despised among men.
16 Thy ||feare, & the pride of thine heart hath
deceiued thee, thou that dwellest in the clefts of
the rocke, & keepest ẏ height of the hill: though
thou shouldest make thy nest as hie as the egle, I
wil bring thee down from thence, saith the Lord.
17 ¶ Also Edom shal be desolate: euery one
that goeth by it, shall be astonished, and shall
hisse at all the plagues thereof.
18 As in the ouerthrowe of Sodom, and of
Gomorah, and the places thereof neere about,
saith the Lord: no man shall dwell there, neither
shall the sonnes of men remaine in it.
19 Behold, q he shal come vp like a lion from
the swelling of Iorden vnto the strong dwelling
place: for I wil make *Israel* to rest, euē I will make
r him to haste away from her, and who is a chosen
man that I may appoint against her? for who is
like me? and who will appoint me the time? and
who is the s shepheard that wil stand before me?
20 Therefore heare the counsell of the Lorde
that he hath deuised against Edom, and his pur-
pose that he hath conceiued against the inhabi-
tants of Teman: surely the least t of the flocke
shall draw them out: surely u hee shall make their
habitations desolate with them.
21 The earth is mooued at the noise of their
fall: the crie of their voice is heard in the red sea.
22 Behold, he shal come vp, and flie as the E-
gle, x and spread his wings ouer Bozrah, and at
that day shall the heart of the strong men of E-
dom be as the heart of a woman in trauaile.
23 ¶ Vnto y Damascus *hee saieth*, Hamath is
confounded and Arpad, for they haue heard euill
tidings, and they are faint hearted *as one* on the
fearefull sea that cannot rest.
24 Damascus is discouraged, *and* turneth her
selfe to flight z and feare hath seased her: anguish
& sorowes haue taken her as a woman in trauaile.
25 How is the glorious a city not reserued, the
citie of my ioy?
26 Therefore her yong men shall fall in her
streetes, and all her men of warre shal be cut off
in that day, saith the Lord of hostes.
27 And I will kindle a fire in the wall of Da-
mascus, which shal consume the palaces of b Ben-
hadad.
28 ¶ Vnto c Kedar, and to the kingdomes of
Hazor, which Nebuchad-nezzar, king of Babel
shal smite, thus saith the Lord, Arise, *and* goe vp
vnto Kedar, and destroy the men of the East.
29 Their tents and their flocks shal they take
away; yea, they shal take to themselues their d cur-
taines and all their vessels, and their camels, and
they shall crie vnto them, Feare is on euery side.
30 Flee, get you farre off (e they haue consul-
ted to dwel) O ye inhabitants of Hazor, saith the
Lord: for Nebuchad-nezzar King of Babel hath
taken counsell against you, and hath deuised a
purpose against you.
31 f Arise, & get you vp vnto the welthy nati-
on ẏ dwelleth without care, saith the Lord, which
haue neither gates nor barres, *but* dwel alone.
32 And their camels shalbe a bootie, and the
multitude of their cattel a spoile, and I wil scatter

p That is, Bozrah.
|| Or, idole.
q To wit, Nebuchad nezzar after he hath ouercome Judah, which is meant by the swelling of Iorden, shal come against moūt Seir and Edom.
r That is, the Israelites, whom the Edomites kept as prisoners to haste away from thence.
s The captaine & gouernour of the armie, meaning, Nebuchad-nezzar.
t They shall not be able to resist his petite captaines.
u To wit, the enemie.
x As Chap. 48. 40. was said of Moab.
y Which was the chiefe citie of Syria, whereby he meaneth ẏ whole countrey.
z When she heard ẏ suddē comming of the enemie.
a He speaketh this in the person of the King and of them of the countrey, who shall wonder to see Damascus the chiefe citie destroyed.
b Who was king of Syria, 1. King. 20. 26 and had built these palaces, which were still called the palaces of Ben-hadad.
c Meaning the Arabians, and their borderers.
d Because they vsed to dwell in tents, he nameth ẏ things that pertaine thereunto.
e The enemies wil dwell in your places.
f He sheweth that they of Hazor wil flee to the Arabians for succour, but that shall not auaile them.

them into all windes, and to the vtmost corners,
and I wil bring their destruction from al the sides
thereof, saith the Lord.
33 And Hazor shalbe a dwelling for dragons,
and desolation for euer: there shall no man dwel
there, nor the sonnes of men remaine in it.
34 ¶ The wordes of the Lorde that came to
Ieremiah the Prophet, concerning g Elam, in the
beginning of the reigne of Zedekiah King of Iu-
dah, saying,
35 Thus saieth the Lorde of hostes, Beholde,
I wil breake the h bowe of Elam, *euen* the chiefe
of their strength.
36 And vpon Elam I will bring ẏ foure winds
from the foure quarters of heauen, & will scatter
them towards all these winds, & there shalbe no
natiō, whither the fugitiues of Elā shal not come.
37 For I wil cause Elam to be afraide before
their enemies, and before them that seeke their
liues, and will bring vpon them a plague, *euen* the
indignation of my wrath, saith the Lord, & I will
send the sworde after them till I haue consumed
them.
38 And I wil set my i throne in Elam, & I wil
destroy *both* the King & the princes from thēce,
saith the Lord: but k in the latter daies I wil bring
againe the captiuitie of Elam, saith the Lord.

CHAP. L.

He prophecieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

THe word that the Lord spake, concerning Ba-
bel, *and* concerning the land of the Caldeans
by the † ministerie of Ieremiah the Prophet.
2 Declare among the nations, and publish it,
and set vp a standart, proclaime it *and* conceale it
not: say, a Babel is taken, Bel is confounded;
b Merodach is broken downe: her idoles are con-
founded, *and* their images are burst in pieces.
3 For out of the North there c commeth vp
a nation against her, which shall make her lande
waste, and none shal dwel therein: they shal flee,
and depart, both man and beast.
4 In those dayes, and at that time, saith the
Lord, the children of Israel shal d come, they, and
the children of Iudah together, going, and e wee-
ping shal they go, and seeke the Lord their God.
5 They shal aske the way to Zion, with their
faces thitherward, *saying*, Come, and let vs cleaue
to the Lorde in *a* perpetuall couenant *that* shall
not be forgotten.
6 ¶ My people hath beene *as* lost sheepe:
their f shepheards haue caused them to go astray,
and haue turned them away to the mountaines:
they haue gone from g mountaine to hil, *and* for-
gotten their resting place.
7 Al that found them, haue deuoured them, &
their enemies said, We offend not, because they
haue sinned against the Lord, h the habitation of
iustice, euen the Lord the hope of their fathers.
8 i Flee from the middes of Babel, and depart
out of the land of the Caldeans, and be ye as the
hee goates k before the flocke.
9 For loe, I wil raise, and cause to come vp
against Babel a multitude of mightie nations frō
the North countrey, and they shal set themselues
in aray against her, whereby shee shal be taken:
their arrowes *shalbe* as of a strong man, which is
expert, *for* none shal returne in vaine.
10 And Caldea shal be a spoile: all that spoile
her,

g That is, Persia, so called of Elam the son of Shem.
h Because the Persians were good archers, he sheweth that the thing wherein they put their trust should not profite them.
i I wil place Nebuchad-nezzar there, and in these prophesies Ieremiah speaketh of those countries, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.
k This may be referred to the empire of the Persians, and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.
† Ebr. hand.
a After that God hath vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.
b These were two of their chiefe idoles.
c To wit, the Medes, and the Persians.
d When Cyrus shall take Babel.
e Reade Chap. 31. 9.
f Their gouernours and ministers by their examples had prouoked them to idolatrie.
g They haue committed idolatrie in euery place.
h For the Lord dwelt among thē in his Temple, and would haue maintained them by his iustice against their enemies.
i When God shal deliuer you by Cyrus.
k That is, most forward and without feare.

l Shalbe made rich thereby.

her, I shalbe satisfied, saith the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, & because ye are growen fatte, as the calues in the grasse, m and neyed like strong *horses*,

m For ioy of the victorie, that yee had against my people.

12 *Therefore* your mother shall bee sore confounded, and she that bare you, shal be ashamed: beholde, the vttermost of the nations *shalbe* a desert, a drie land, and a wildernesse.

13 Because of the wrath of the Lorde it shall not be inhabited, but shalbe wholy desolate: euery one that goeth by Babel, shall be astonished, n and hisse at al her plagues.

n In signe of contempt, & disdaine.

14 o Put your selues in aray against Babel round about: all yee that bend the bowe, shoote at her, spare no arrowes: for shee hath p sinned against the Lord.

o He speaketh to the enemies the Medes & Persians.

p Though the Lord called the Babylonians his seruants, and their worke his worke in punishing his people, yet because they did it not to glorifie God, but for their owne malice, and to profite themselues, it is here called sinne.

15 Crie against her round about: shee hath ‖ giuen her hand: her foundations are fallen, *and* her walles are destroied: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

‖ *Or, yeelded or made peace.*

16 Destroy the q sower from Babel, and him that handleth the sithe in the time of haruest: because of the sworde of the oppressour they shall turne euery one to his people, and they shal flee euery one to his owne land.

q Destroy her so that none be left to labour the ground or to take the fruit thereof.

17 Israel *is like* scattered sheepe: the lions haue dispersed them: first the king of r Asshur hath deuoured him, and last this Nebuchad-nezzar king of Babel hath broken s his bones.

r Meaning, Tiglath-pelezar who caried away the ten tribes.

s He caried away the rest, to wit, Iudah, and Beniamin.

18 Therefore thus saith the Lord of hosts the God of Israel, Behold, I wil visit ẏ king of Babel, and his land, as I haue visited the king of Asshur.

19 And I wil bring Israel againe to his habitation: he shal feede on Carmel and Bashan, and his soule shal be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saieth the Lorde, the iniquitie of Israel shal be sought for, & there shalbe none: and the sinnes of Iudah, and they shall not be found: for I wil be merciful vnto them, whome I reserue.

21 Go vp against the land of the t rebelles, *euen* against it, & against the inhabitants * of ‖ Pekod: destroy, and lay it waste after them, saith the Lord, and do according to all that I haue commanded thee.

t That is, Babylon: thus the Lord raiseth vp Cyrus.

* *Ezek. 23. 23.*

‖ *Or, of them that should be visited.*

22 A crie of battell *is* in the land, and of great destruction.

23 How is the u hammer of the whole worlde destroyed, and broken! howe is Babel become desolate among the nations!

u Nebuchad-nezzar, who had smitten downe all the princes & people of the world.

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, and hath brought foorth the weapons of his wrath: for this is the worke of the Lorde God of hostes in the land of the Caldeans.

26 Come against her † from the vtmost border: open her store houses: tread on her as on sheaues, & destroy her vtterly: let nothing of her be left.

† *Ebr. from the end.*

27 Destroy all her x bullockes: let them goe downe to the slaughter. Wo vnto them, for their day is come, *and* the time of their visitation.

x Her princes and mightie men.

28 The voice of them that y flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, *and* the vengeance of his Temple.

y Of the Iewes which should be deliuered by Cyrus.

29 Cal vp the archers against Babel: al ye that bend the bowe, besiege it round about: let none thereof escape: * recompence her according to her worke, *and* according to all that shee hath done, do vnto her: for she hath bin prowd against the Lord, *euen* against the holy one of Israel.

* *Reuel. 18, 6.*

30 Therefore shall her yoong men fall in the streetes, and al her men of warre shal be destroied in that day, saith the Lord.

31 Beholde, I *come* vnto thee, O proude *man*, saith the Lord God of hosts: for thy day is come, *euen* the time that I will visite thee.

32 And the proude shal stumble and fall, and none shal raise him vp: and I wil kindle a fire in his cities, & it shall deuoure all round about him.

33 Thus saith the Lord of hosts, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, *and* would not let them goe.

34 *But* their strong redeemer, whose Name *is* the Lord of hostes, he shal maintaine their cause, that he may giue rest to the lande, z and disquiet the inhabitants of Babel.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest.

35 A sworde *is* vpon the Caldeans, saieth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sword *is* vpon the † soothsaiers, and they shall dote: a sword *is* vpon her strong men, and they shalbe afraide.

† *Ebr. lyars.*

37 A sworde *is* vpon their horses, and vpon their charets, and vpon all the multitude that are in the middes of her, and they shalbe like women: a sworde *is* vpon her treasures, and they shall be spoiled.

38 A a drought *is* vpon her waters, and they shalbe dried vp: for it is the land of grauen images, and they dote vpon their idoles.

a For Cyrus did cut the riuer Euphrates and diuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing hee did by the counsel of two of Belshazzars captains, who conspired against their king, because hee had gelded the one of them in despite, and slaine the sonne of the other.

39 Therefore the b Ziims with the Iims shall dwel *there*, and † the ostriches shal dwel therein: for it shalbe no more inhabited, neither shal it be inhabited from generation vnto generation.

b Reade Isa. 13. 21

† *Ebr. sonnes of the ostriches, or yong.*

40 As God destroied * Sodom and Gomorah with the places thereof neere about, sayeth the Lord: *so* shall no man dwel there, neither shal the sonne of man remaine therein.

* *Genes. 19. 24. Isa. 13. 19.*

41 ¶ Beholde, a people shall come from the North, and a great nation, and many kings shall be raised vp from c the coasts of the earth.

c Meaning, that the Persians should gather their armie of many nations.

42 They shall hold the bowe and the buckeler: they are cruell and vnmercifull: their voice shall roare like the sea, and they shall ride vpon horses, *and* be put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, & his hands d waxed feeble: sorow came vpon him, *euen* sorowe as of a woman in trauaile.

d Which is meant of Belshazzar, Dan. 5. 6.

44 Behold, he * shal come vp like a lion from the swelling of Iorden vnto the strong habitation: for I wil make *Israel* to rest, and I wil make them to haste away from her: & who is a chosen mã that I may appoint against her? for who is like me, and who wil appoint mee the time? and who is the e shepheard that wil stand before me?

* *Chap. 49. 19.*

e Reade Chap. 49. 19.

45 Therefore heare the counsell of the Lorde that he hath deuised against Babel, and his purpose that he hath conceiued against the lande of the Caldeans: surely the least of the flocke shall

drawe

drawe them out:surely hee shall make *their* habi-
tation desolate with them.
46 At the noyse of ẏ winning of Babel ẏ earth
is moued,& the cry is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Ieremiah giueth his booke to Sheraiah.

THus sayth the Lord, Behold, I will rayse vp a-
gainst Babel,& against the inhabitants || that
lift vp *their* heart against me,a destroying a wind,
2 And will send vnto Babel fanners that shall
fanne her,& shal emptie her land for in the day of
trouble they shalbe against her on euery side.
3 Also to the bender that bendeth his bowe,
and to him that lifteth himselfe vp in his brigan-
dine, *will I say*, Spare not her yong men, but de-
stroy all her hoste.
4 Thus the slaine shall fall in the land of the
Caldeans,and they that are thrust through in her
streetes.

|| *Or, of the land that riseth vp.*
a The Medes and Persians,that shall destroy them as the winde doeth the chaffe.

5 For Israel hath bene no b widowe, nor Iu-
dah from his God, from the Lorde of hostes,
though their lande was filled with sinne against
the holy one of Israel.
6 ¶ c Flee out of the middes of Babel,and de-
liuer euery man his soule:be not destroyed in her
iniquitie: for this is the time of the Lordes ven-
geance: he will render vnto her a recompence.
7 Babel *hath bene as* a golden cuppe in the
d Lordes hand,that made all the earth drunken:
the nations haue drunken of her wine, therefore
doe the nations e rage.
7 *Babel is suddenly fallen, and destroyed:
howle for her,bring balme for her sore,if she may
be healed.
9 We would haue cured Babel, but she could
not be healed: forsake her, and let f vs goe euery
one to his owne countrey: for her iudgement is
come vp vnto heauen, & is lifted vp to ẏ cloudes.
10 The Lord hath brought forth our g righ-
teousnesse: come and let vs declare in Zion the
worke of the Lord our God.
11 Make bright the arrowes: || gather the
shieldes: the Lord hath raised vp the spirit of the
King of the Medes: for his purpose is against Ba-
bel to destroy it, because it is the h vengeance of
the Lord, *and* the vengeance of his Temple.
12 Set vp the standard vpon the walles of Ba-
bel, make the watch strong: set vp the watchmen:
prepare the skoutes:for the Lord hath both deui-
sed,and done that which he spake against the in-
habitants of Babel.

b Though they were forsaken for a time,yet they were not vtterly cast off as though their husband were dead.
c He sheweth that there remaineth nothing for them that abide in Babylon,but destruction, Chap.17.6. and 48.6.
d By whom the Lord powred out the drinke of his vengeance,to whō it pleased him.
e For the great afflictions that they haue felt by the Babylonians.
*Isa.21.9. reuel.14.8.
f Thus the people of God exhort one another to goe to Zion and prayse God,
g In approuing our cause & punishing our enemies.
|| *Or, fill, or, multiply.*
h For the wrong done to his people & to his Temple, Chap.50.28.

13 O thou that dwellest vpon many i waters,
abundant in treasures, thine ende is come, *euen*
the || ende of thy couetousnesse.
14 The Lord of hostes hath sworne by † him
*selfe, *saying*, Surely I will fill thee with men, as
with caterpillers,and they shall cry and shoute a-
gainst thee.
15 *He hath made the earth by his power,&
established the world by his wisedome, and hath
stretched out the heauen by his discretion.
16 He giueth by *his* voyce the multitude of
waters in the heauen,and hee causeth the cloudes
to ascend from the endes of the earth: he turneth
lightnings to raine, and bringeth forth the winde
out of his treasures.
17 Euery man is a beast by *his owne* k know-
ledge:euery founder is confounded by the grauen
image: for his melting is but falsehood,and there
is no breath therein.

i For the land of Caldea was full of riuers which ran into Euphrates.
|| *Or, measures.*
† *Ebr. his soule.*
*Amos.6.8.
*Chap.10.12.
k Reade Chap. 10.14.

18 They are vanitie, *and* the worke of errors:
in the time of their l visitation they shall perish.
19 The m portion of Iaakob *is* not like them:for
he is the maker of all things, & *Israel is* the rodde
of his inheritance:the Lord of hostes *is* his Name.
20 Thou art mine n hammer, *and* weapons of
warre: for with thee will I breake the nations,
and with thee will I destroy kingdomes,
21 And by thee will I breake horse and horse-
man, and by thee wil I breake the charet and him
that rideth therein.
22 By thee also wil I breake man and woman,
and by thee wil I breake old and yong,& by thee
will I breake the yong man and the mayde.
23 I will also breake by thee the shepheard
and his flocke,and by thee will I breake the hus-
bandman and his yoke of oxen,and by thee will I
breake the dukes and princes.

l When God shall execute his vengeance.
m That is,the true God of Israel is not like to these idoles: for he can helpe when all things are desperate.
n He meaneth the Medes & Persians, as he did before call the Babylonians,his hammer, Chap.50.23.

24 And I will render vnto Babel, and to all
the inhabitants of the Caldeans all their euil,that
they haue done in Zion, *euen* in your sight, sayth
the Lord.
25 Beholde,I *come* vnto thee, O destroying
o mountaine,sayth the Lord,which destroyest all
the earth: and I wil stretch out minde hand vpon
thee,and rolle thee downe from the p rockes,and
will make thee a burnt mountaine.
26 They shall not take of thee a stone for a
corner,nor a stone for foundations,but thou shalt
be destroyed for euer, sayth the Lord.
27 Set vp a standard in the lande: blowe the
trumpets among the nations: prepare the nations
against her: call vp the kingdomes of q Ararat,
Minni,and Ashchenaz against her: appoint the
prince against her: cause horses to come vp as the
rough caterpillars.
28 Prepare against her the nations with the
Kings of the Medes, the dukes thereof, and the
princes thereof,& all the land of his dominion.

o Not that Babylon stoode on a mountaine,but because it was strong and seemed inuincible.
p From thy strong holds & fortresses.
q By these three nations he meaneth Armenia the hier,and Armenia the lower,& Scythia: for Cyrus had gathered an armie of diuers nations.

29 And the land shall tremble and sorowe:for
the deuise of the Lorde shalbe performed against
Babel,to make the lande of Babel waste without
an inhabitant.
30 The strong men of Babel haue ceased to
fight: they haue remained in their holdes: their
strength hath fayled, *and* they were like women:
they haue burnt her dwelling places, *and* her
barres are broken.
31 A post shall runne to meete the post, and
a messenger to meete the messenger,to shewe the
King of Babel, that his citie is taken on a r side
thereof,
32 And that the passages are stopped,and the
reedes burnt with fire,& the mē of war troubled.
33 For thus sayth the Lord of hosts the God
of Israel, the daughter of Babel *is* like a threshing
floore:the time of her threshing *is come*: yet a litle
while,and the time of her haruest s shall come.
34 Nebuchad-nezzar the King of Babel hath
t deuoured me,and destroyed me: hee hath made
me an emptie vessell: he swallowed mee vp like a
dragon,and filled his belly with my delicates, *and*
hath cast me out.
35 The spoyle of me, and that which was left
of me, *is brought* vnto Babel, shall the inhabitant
of Zion say: and my blood vnto the inhabitants

r By turning the course of the riuer one side was made open,& the reedes that did growe in the water,were destroyed,which Cyrus did by the counsel of Gobria and Gabatha Belshazzars captaines.
s When she shalbe cut vp & threshed.
t This is spoken in the person of the Iewes, bewayling their state and the crueltie of the Babylonians.

of Caldea,shall Ierusalem say.
36 Therefore thus sayth the Lorde, Beholde,
I wil mainteine thy [u] cause,& take vengeance for
thee,& I wil drie vp the sea,& drie vp her springs.
37 And Babel shall be *as* heapes, a dwelling
place for dragons,an astonishment,& an hissing,
without an inhabitant.
38 They shal roare together like lions,and yell
as the lions whelpes.
39 In their [x] heate I wil make them feasts,and
I wil make them drunken,that they may reioyce,
and sleepe a perpetuall sleepe,and not wake, saith
the Lord.
49 I wil bring them downe like lambes to the
slaughter,*and* like rams and goates.
41 How is [y] Sheshach taken! and howe is the
glory of the whole earth taken! how is Babel be-
come an astonishment among the nations!
42 The [z] sea is come vp vpon Babel:she is co-
uered with the multitude of the waues thereof.
43 Her cities are desolate: the land is dry and
a wildernes,a land wherein no man dwelleth,nei-
ther doth the sonne of man passe thereby.
44 I wil also visite Bel in Babel,& I wil bring
out of his mouth,that which [a] he hath swallowed
vp,and the nations shal runne no more vnto him,
and the wall of Babel shall fall.
45 My people,go out of the middes of her, &
deliuer yee euery man his soule from the firece
wrath of the Lord,
46 Least your heart euen faint, & ye feare the
rumour,that shalbe heard in the land:the rumour
shall come *this* yeere,and after that in the *other*
[b] yere *shall come* a rumour,& crueltie in the land,
and ruler against ruler.
47 Therefore beholde,the dayes come,that I
will visite the images of Babel,& the whole land
shall be confounded,and all her slayne shall fal in
the middes of her.
48 Then the heauen and [c] the earth, and all
that is therein,shall reioyce for Babel: for the de-
stroyers shal come vnto her from the North, saith
the Lord.
49 As Babel caused the [d] slaine of Israel to fall,
so by Babel the slaine of all the earth did fall.
50 Ye that [e] haue escaped the sworde, goe a-
way, stand not stil: remember the Lord afarre off,
and let Ierusalem come into your minde.
51 Wee are [f] confounded because wee haue
heard reproch: shame hath couered our faces, for
strangers are come into the Sanctuaries of the
Lords House.
52 Wherefore behold,the dayes come, sayth
the Lord,that I will visite her grauen images,and
through all her land the wounded shall grone.
53 Though Babel should mount vp to [g] hea-
uen,and though she should defend her strength
on hie,*yet* from mee shall her destroyers come,
sayth the Lord.
54 A sound of a cry *commeth* from Babel,and
great destruction from the land of the Caldeans,
55 Because the Lorde hath layde Babel waste
and destroyed from her the great voyce, and her
waues shall roare like great waters, *and* a sounde
was made by their noyse:
56 Because the destroyer is come vpon her,
euen vpon Babel,and her strong men are taken,
their bowes are broken: for the Lorde God that
recompenceth,shall surely recompence.
57 And I will [h] make drunke her princes, and
her wise men,her dukes,and her nobles, and her
strong men: and they shall sleepe a perpetuall
sleepe,& not wake, sayth the King, whose Name
is the Lord of hostes.
58 Thus saith the Lord of hostes,The [i] thicke
wall of Babel shalbe broken,& her hie gates shall
be burnt with fire,and the people shall labour in
vaine,& the folke in ý fire,for they shalbe weary.
56 The worde which Ieremiah the Prophet
commanded Sheraiah the sonne of Neriiah, the
sonne of Maaseiah,when he went ẇ Zedekiah the
King of Iudah into Babel,in ý [k] fourth yere of his
reigne:and this Sheraiah was a peaceable prince.
60 So Ieremiah wrote in a booke all the euill
that should come vpõ Babel,*euen* al these things,
that are written against Babel.
61 And Ieremiah sayd to Sheraiah,Whẽ thou
commest vnto Babel,and shalt see,and shalt reade
all these words,
62 Then shalt thou say, O Lord,thou hast spo-
ken against this place, to destroy it, that none
should remaine in it,neyther man nor beast, but
that it should be desolate for euer.
63 And when thou hast made an ende of rea-
ding this booke,thou shalt binde a [l] stone to it,&
cast it in the middes of Euphrates,
64 And shalt say, Thus shal Babel be drowned,
and shall not rise from the euill, that I will bring
vpon her: and they shall [m] be weary. Thus farre
are the wordes of Ieremiah.

CHAP. LII.

4 Ierusalem is taken. 10 Zedekiahs sonnes are killed before his face,and his eyes put out. 13 The citie burned. 31 Iehoiachin is brought forth of prison,and fed like a King.

ZEdekiah * *was* one and twentie yeere olde
when he began to reigne,and he reigned ele-
uen yeeres in Ierusalem,& his mothers name *was*
Hamutal, the daughter of Ieremiah of Libnah.
2 And he did euill in the eyes of the Lord,ac-
cording to all that Iehoiakim had done.
3 [a] Doubtlesse because the wrath of the Lord
was against Ierusalem and Iudah, till hee had cast
them out from his presence, therefore Zedekiah
rebelled against the king of Babel.
4 *But in the ninth yere of his reigne, in the
tenth moneth the tenth *day* of the moneth came
Nebuchad-nezzar King of Babel,hee and all his
hoste against Ierusalem,& pitched against it, and
built fortes against it round about.
5 So the citie was besieged vnto the eleuenth
yeere of the King Zedekiah.
6 Now in the fourth moneth,the ninth *day* of
the month,the famine was sore in the city,so that
there was no more bread for ý people of the land.
7 Then the citie was broken vp and all the
men of warre fled, and went out of the citie by
night, by the [b] way of the gate betweene the two
walles,which was by the kings garden: (now the
Caldeans *were* by the citie round about)and they
went by the way of the wildernes.
8 But the army of the Caldeans pursued after
the king, and tooke Zedekiah in the desert of Ie-
richo,and all the hoste was scattered from him.
9 Then they tooke the King and carried him
vp vnto the king of Babel to Riblah in the lande
of Hamath, [c] where he gaue iudgemẽt vpon him.
10 And the king of Babel slew the sonnes of
Zedekiah before his eies:he slewe also all ý princes
of

u Thus the Lord esteemeth the iniurie done to his Church,as done to himselfe,because their cause is his.

x When they are inflamed with surfeting & drinking, I will feast with them,alluding to Belshazzars banket, Dan.5.2.

y Meaning Babel, as Chap.25.26.

z The great armie of the Medes and Persians.

a That is,his gifts & presents which he had receiued as part of the spoyle of other nations,& which the idolaters brought vnto him from all countreys.

b Meaning,that Babylon should not be destroyed all at once, but by litle & litle should be brought to nothing:for the first yeere came the tidings,the next yere the siege,and in the third yere it was taken: yet this is not that horrible destructiõ which ý Prophets threatned in many places: for that was after this whẽ they rebelled and Darius ouercame them by the policie of Zopyrus & hãged three thousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioyce and praise God for the destruction of Babylon ý great enemie of his Church.

d Babylon did not only destroy Israel, but many other nations.

e Ye that are now captiues in Babylon.

f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof.

g For the walles were two hundreth foote hie.

h I will so punish them by afflictions that they shall not know which way to turne them.

i The thickenes of the wall was fiftie foote thicke.

k This was not in the time of his captiuitie, but seuen yeeres before, when he went either to gratulate Nebuchad-nezzar, or to intreate of some matters.

l S.Iohn in his Reuelation alludeth to this place, when he sayth that the Angel tooke a milstone and cast it into the sea,signifying thereby the destruction of Babylon, Reue.18.21.

m They shall not be able to resist, but shall laboure in vaine.

* 2.King.24.18. 2.chro.36.11.

a So the Lord punished sinne by sinne,& gaue him vp to his rebellious heart till hee had brought the enemie vpon him to leade him away and his people.

* 2.King.25.1. and chap.39.1.

b Reade Chap. 39.4.

c Reade 2.Kin.25 6.& Chap.39.5.

of Iudah in Riblah.
11 Then he put out the eyes of Zedekiah, and
the king of Babel bound him in chaines, and car-
ried him to Babel, and put him in prison till the
day of his death.
12 Now in the fift moneth in the d [illegible]
of the moneth (which was the ninete[illegible]
ẏ King Nebuchad-nezzar King of B[illegible]
Nebuzar-adan chiefe steward *which* [illegible]
fore the King of Babel in Ierusalem,
13 And burnt the House of the Lord, and the
Kings House, and all the houses of Ierusalem, and
all the great houses burnt he with fire.
14 And al the armie of the Caldeans that were
with the chiefe steward brake downe all ẏ walles
of Ierusalem round about.
15 Then Nebuzar-adan the chiefe steward ca-
ried away captiue *certaine* of the poore of the peo-
ple, and the residue of the people that remai-
ned in the citie, & those that were fled, and fallen
to the king of Babel, ẇ the rest of the multitude.
16 But Nebuzar-adan the chiefe steward left
certaine of the poore of the lande, to dresse the
vines, and to till the land.
17 Also the f pillars of brasse that were in the
House of the Lord, and the bases, and the brasen
Sea, that was in the house of ẏ Lord, the Caldeans
brake, and caried all the brasse of them to Babel.
18 The pots also and the g besoms, and the in-
struments of musicke, and the basins, and the
incense dishes, and all the vessels of brasse where-
with they ministred, tooke they away.
19 And the bowles, and the ashpannes, & the
basins, and the pots, & the candlestickes, and the
incense dishes, and the cuppes, *and all* that was of
golde, and that was of siluer, tooke the chiefe ste-
ward away,
20 With the two pillars, one Sea, and twelue
brasen bulles, that were vnder the bases, which
King Salomon had made in ẏ house of ẏ Lord: the
brasse of all these vessels was without h weight.
21 And concerning the pillars, the height of
one pillar *was* eighteene cubites, and a threede of
twelue cubites did compasse it, and the thickenes
thereof *was* foure fingers: *it was* holow.
22 And a chapiter of brasse *was* vpon it, and
the height of one chapiter was fiue cubites with
networke, and pomegranates vpon the chapiters
round about, all of brasse: the second pillar also,
and the pomegranates *were* like vnto these.
23 And there were ninetie and sixe pomegra-
nates on a side: *and* all the pomegranates vpon
the networke *were* an i hundreth round about.
24 And the chiefe steward tooke Sheraiah the
chiefe Priest, and Zephaniah k the second Priest,
and the three keepers of the doore.
25 He tooke also out of the citie an Eunuch,
which had the ouersight of the men of warre,
and l seuen men that were in the Kings presence,
which were found in the citie, and Sopher cap-
taine of the hoste who mustered the people of
the land, and threescore men of the people of the
land, that were found in the middes of the citie.
26 Nebuzar-adan the chiefe stewarde tooke
them, and brought them to the king of Babel to
Riblah.
27 And the king of Babel smote them, and
slewe them in Riblah, in the lande of Hamath:
thus Iudah was caryed away captiue out of his
owne land.
28 ¶ This is the people, whome Nebuchad-
nezzar caryed away captiue, in the m seuenth
yeere, *euen* three thousand Iewes, and three and
twentie.
29 In the n eighteenth yeere of Nebuchad-nez-
zar he caryed away captiue from Ierusalem eight
hundreth thirtie and two † persons.
30 In the three and twentieth yeere of Nebu-
chad-nezzar, Nebuzar-adan the chiefe stewarde
caryed away captiue of the Iewes seuen hundreth
fourtie and fiue persons: al the persons *were* foure
thousand and sixe hundreth.
31 And in the seuen and thirtieth yeere of the
captiuitie of Iehoiachin King of Iudah, in the
twelfth moneth, in the fiue and twentieth *day* of
the moneth, Euil-merodach King of Babel, in
the *first* yeere of his reigne, o lifted vp the head
of Iehoiachin King of Iudah, and brought him
out of prison,
32 And spake kindly vnto him, and set his
throne aboue the throne of the Kings, that were
with him in Babel,
33 And changed his pryson p garments, and
he did continually eate breade before him all the
dayes of his life.
34 His portion *was* a q continuall portion gi-
uen him of the King of Babel, euery day a cer-
taine, all the dayes of his life vntill he died.

d In the 2 King. 25.8. it is called the seuenth day, because the fire began then, and so continued to the tenth.
e That is, which was his seruant, as 2 King. 25,8.
f Of these pillars reade 1 King. 7.15.
g Which were also made of brasse, as 1 King. 7.45.
h It was so much in quantitie
i But because of the roundnesse no more could bee seene but ninetie and sixe.
k Which serued in the high Priests stead, if he had any necessarie impediment.
l In the 2 King. 25 19. is read but of fiue: those were the most excellēt, and the other two, which were not so noble, are not there mencioned with them.
m Which was the latter ende of the seuenth yeere of his reigne and the beginning of the eight.
n In the latter end also of that yeere, and the beginning of the nineteenth.
† Ebr. soules.
o That is, restored him to libertie and honour.
p And gaue him princely apparel.
q That is, he had allowance in the court, and thus at length he had rest and quietnesse, because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, ẏ woulde not obey him.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, 5 And sheweth that they are plagued because of their sinnes. The first and seconde chapter begin euery verse according to the letters of the Ebrewe Alphabet. The thirde hath three verses for euery letter, and the fourth is as the first.

HOwe doeth a the citie remaine so-
litarie that was full of people? shee
is as a widowe: shee that was great
among the nations, *and* b prin-
cesse among the prouinces, is made
tributarie.
2 She weepeth continually in the c night, and
her teares *runne downe* by her cheekes among all
her d louers, she hath none to comfort her: all her
friendes haue dealt vnfaithfully with her, *and* are
her enemies.
3 Iudah is caried away captiue, because e of af-
fliction, and because of great seruitude: she dwel-
leth among the heathen, *and* findeth no rest: all
her persecuters tooke her in the straites.
4 The wayes of Zion lament, because no man
commeth f to the solemne feastes: al her gates are
desolate: her Priests sigh: her virgins are discom-
fited, and she is in † heauinesse.
5 Her aduersaries g are the chiefe, *and* her ene-
mies prosper: for the Lord hath afflicted her, for
the multitude of her transgressions, *and* her chil-
dren are gone into captiuitie before the enemie.
6 And from the daughter of Zion all her
beautie is departed: her princes are become

a The Prophet wondreth at the great iudgement of God, seeing Ierusalem, which was so strong and so ful of people, to be nowe destroyed and desolate.
b Which had chiefe rule ouer many prouinces and countries.
c So that shee taketh no rest.
d Meaning, the Egyptians and Assyrians, which promised helpe.
e For her crueltie towarde the poore and oppression of seruants, Iere. 34. 11.
f As they vsed to come vp with mirth and ioy, Psal. 42.4.
† Ebr. bitternesse.
g That is, haue rule ouer her, Deut. 98.44.

h As men pined away with sorowe and that haue no courage.

i In her miserie she considered the great benefites and commodities that she had lost.

k At her religion and seruing of God which was ẏ greatest griefe to the godly.

‖Or, *driuen away.*

l Shee is not asha med of her sinne, although it be manifest.

† *Ebr. hath magnified himselfe.*

m God forbiddeth that the Ammonites and Moabites should enter into the Congregation of the Lorde, and vnder them he cōprehendeth all enemies, Deut. 23.3.

n Thus Ierusalem lamenteth, mouing others to pitie her and to learne by her example.

o This declareth that we shoulde acknowledge God to be the author of al our afflictions, to the intent that we might seeke vnto him for remedy.

p Mine heauie sinnes are continually before his eyes, as he that tyeth a thing to his hand for a remembrance.

q Hee hath troden them vnder foote as they treade grapes in the winepresse.

* *Iere. 14.17. chap. 2.18.*

r Which because of her pollution was separate from her husband, Leui. 15.19. and was abhorred for the time.

† *Ebr. mouth.*

s That is, they dyed for hunger.

h like harts that finde no pasture, & they are gone
without strength before the pursuer.
7 Ierusalem remembred the dayes of her af-
fliction, and of her rebellion, *and* all her pleasant
thinges, that shee had in times past, when her peo-
ple i fell into the hand of the enemie, and none
did helpe her: the aduersarie sawe her, *and* did
mocke at her k Sabbaths.
8 Ierusalem hath grieuously sinned, therefore
she is ‖ in derision: all that honoured her, despise
her, because they haue seene her filthines: yea, she
sigheth and turneth backeward.
9 l Her filthinesse *is* in her skirts: shee remem-
bred not her last ende, therefore she came downe
wonderfully: shee had no comforter: O Lorde,
beholde mine affliction: for the enemie † is proud.
10 The enemie hath stretched out his hand
vpon al her pleasant things: for she hath seene the
heathen enter into her Sanctuarie, whome m thou
diddest commande, that they shoulde not enter
into thy Church.
11 All her people sigh and seeke *their* bread:
they haue giuen their pleasant thinges for meate
to refresh the soule: see, O Lord, and consider: for
I am become vile.
12 Haue ye no regarde, all yee that passe by
this way? behold and see, if there be any n sorowe
like vnto my sorowe, which is done vnto mee,
wherewith the Lorde hath afflicted *me* in the day
of his fierce wrath.
13 From aboue hath o hee sent fire into my
bones, which preuaile against them: he hath spred
a net for my feete, *and* turned me backe: he hath
made me desolate, *and* dayly in heauinesse.
14 The p yoke of my transgressions is bound
vpon his hand: they are wrapped, and come vp vp-
on my necke: hee hath made my strength to fal:
the Lord hath deliuered me into *their* hands, nei-
ther am I able to rise vp.
15 The Lorde hath troden vnder foote all my
valiant men in the middes of me: he hath called
an assembly against me to destroy my yong men:
the Lorde hath troden q the wine presse vpon the
virgine the daughter of Iudah.
16 * For these things I weepe: mine eye, *euen*
mine eye casteth out water, because the cōforter
that should refresh my soule, is farre from me: my
childrē are desolate, because ẏ enemie preuailed.
17 Zion stretcheth out her hands, and there
is none to comfort her: the Lord hath appoynted
the enemies of Iaakob rounde about him: Ieru-
salem is r as a menstruous woman in the middes
of them.
18 The Lorde is righteous: for I haue rebelled
against his † commandement: heare, I pray you,
al people, and beholde my sorowe: my virgins and
my yong men are gone into captiuitie.
19 I called for my louers, *but* they deceiued me:
my Priestes and mine Elders perished in the citie
while they s sought their meate to refresh their
soules.
20 Behold, O Lorde, howe I am troubled: my
bowels swell: mine heart is turned within me, for
I am full of heauines: the sword spoyleth abroad,
as death *doeth* at home.
21 They haue heard that I mourne, *but* there
is none to comfort mee: all mine enemies haue
heard of my trouble, *and* are glad, that thou hast
done it: thou wilt bring the day, that thou hast
pronounced, and they shalbe like vnto me.
22 t Let al their wickednes come before thee:
‖ do vnto them, as thou hast done vnto me, for all
my trāsgressions: for my sighes are many, & mine
heart is heauie.

CHAP. II.

HOwe hath the Lord a darkened the daughter
of Zion in his wrath! *and* hath cast downe
from b heauen vnto the earth the beautie of Isra-
el, and remembred not his c footestoole in the
day of his wrath!
2 The Lord hath destroyed all the habitations
of Iaakob, & not spared: he hath throwen downe
in his wrath ẏ strong holds of the daughter of Iu-
dah: he hath cast them downe to ẏ ground: he hath
polluted the kingdome and the princes thereof.
3 Hee hath cut off in his fierce wrath all the
d horne of Israel: he hath drawen backe his e right
hand from before the enemie, & there was kind-
led in Iaakob like a flame of fire, which deuoured
round about.
4 He f hath bent his bowe like an enemie: his
right hand was stretched vp as an aduersarie, and
slewe al that was pleasant to the eye in the taber-
nacle of the daughter of Zion: he powred out his
wrath like fire.
5 The Lord was an enemie: he hath deuoured
Israel, *&* consumed al his palaces: he hath destroi-
ed his strong holdes, and hath increased in the
daughter of Iudah lamentation and mourning.
6 For he hath destroyed his Tabernacle, as
a garden, hee hath destroyed his Congregation:
the Lorde hath caused the feastes and Sabbaths
to bee forgotten in Zion, and hath despised
in the indignation of his wrath the King and the
Priest.
7 The Lord hath forsakē his altar: he hath ab-
horred his Sanctuarie: he hath giuen into the hand
of the enemie the walles of her palaces: they haue
made a g noyse in the House of the Lorde, as in
the day of solemnitie.
8 The Lorde hath determined to destroye the
wall of the daughter of Zion: he stretched out a
line: hee hath not withdrawen his hande from
destroying: therefore hee made the rampart
h and the wall to lament: they were destroyed
together.
9 Her gates are sunke to the grounde: he hath
destroyed and broken her barres: her King and
her princes *are* among the Gentiles: the Lawe *is*
no more, neither can her Prophets ‖ receiue *any*
vision from the Lord.
10 The Elders of the daughter of Zion sit vp-
on the grounde, and keepe silence: they haue
cast vp dust vpon their heades: they haue gir-
ded them selues with sackecloth: the virgins
of Ierusalem hang downe their heades to the
grounde.
11 Mine eyes doe faile with teares: my bowels
swell: my liuer is powred vpon the earth, for the
destruction of the daughter of my people, because
the children and sucklings ‖ swoone in the streetes
of the citie.
12 They haue said to their mothers, Where is
† bread and drinke? when they swooned as the
wounded in the streetes of the citie, *and* whē they
† gaue vp the ghost in their mothers bosome.
13 i What thing shall I take to witnesse for
thee? What thing shall I compare to thee, O
daughter

t Of desiring vengeance against the enemie, reade Iere. 11.20. & 18.21.

‖ *Or, gather them like grapes.*

a That is, brought her from prosperitie to aduersitie.

b Hath giuen her a most sore fall.

c Alluding to the Temple or to the Arke of the couenant, which was called the footestoole of the Lord, because they should not set their mindes so lowe, but lift vp their hearts toward the heauens.

d Meaning, ẏ glory and strength, as 1. Sam. 2.1.

e That is, his succour which he was wont to send vs, when our enemies oppressed vs.

f Shewing ẏ there is no remedie but destruction, where God is the enemie.

g As the people were accustomed to praise God in ẏ solemne feastes with a loud voyce, so nowe the enemies blaspheme him with shouting and crying.

h This is a figuratiue speach, as that was, when he said, the wayes did lament, Chap. 1.4. meaning, that this sorowe was so great that the insensible things had their part thereof.

‖ *Or, finde.*

‖ *Or, faint.*

† *Ebr. wheate and wine.*

† *Ebr. powred out the soule.*

i Meaning, that her calamitie was so euident that it needed no witnesses.

daughter Ierusalem? what shal I liken to thee, that
I may comfort thee, O virgin daughter Zion? for
thy breach *is* great like ẏ sea: who can heale thee?
14 Thy Prophets haue k looked out vaine and
foolish things for thee, and they haue not disco-
uered thine iniquitie, to turne away thy captiui-
tie, but haue looked out for thee false || prophe-
sies, and causes of banishment.
15 Al that passe by the way, clap their handes
at thee: they hisse and wagge their head vpon the
daughter of Ierusalem, *saying*, Is this the citie that
men call, The perfection of beautie, *and* the ioye
of the whole earth?
16 All thine enemies haue opened their
mouth against thee: they hisse & gnash the teeth,
saying, Let vs deuoure it: certainely this is the day
that we looked for: we haue found *and* seene it.
17 * The Lord hath done that which he had
purposed: he hath fulfilled his word that hee had
determined of old time: he hath throwen downe,
and not spared: hee hath caused thine enemie to
reioyce ouer thee, and set vp the horne of thine
aduersaries.
18 Their heart * cried vnto the Lord, O wall
of the daughter Zion, let teares runne downe like
a riuer, day and night: take thee no rest, neither
let the apple of thine eie cease.
19 Arise, cry in the night: in the beginning of
the watches powre out thine heart like water be-
fore the face of the Lord: lift vp thine hands to-
ward him for the life of thy yong children, that
faint for hunger in the corners of all the streetes.
20 Beholde, O Lorde, and consider to whome
thou hast done thus: shall the women eate their
fruit, *and* children of a || spanne long? shall the
Priest and the Prophet be slaine in the Sanctuary
of the Lord?
21 The yong and the olde lie on the ground
in the streetes: my virgins and my yong men are
fallen by the sworde: thou hast slaine *them* in the
day of thy wrath: thou hast killed and not spared.
22 Thou hast called as in a solemne day my
|| terrours round about, so that in the day of the
Lordes wrath none escaped nor remained: those
that I haue nourished and brought vp, hath mine
enemie consumed.

k Because the false prophets called themselues seers, as the other were called, therefore he sheweth that they sawe amisse, because they did not reproue the peoples faults, but flattered them in their sinnes, which was the cause of their destruction.

|| Or, burdens.

* Leuit.26.15,25. deut.28.15,25.

* Iere.14.17. chap.1.16.

|| Or, brought vp in their owne hands.

|| Or, enemies, whom I feared.

CHAP. III.

I Am the man, that hath seene a affliction in the
rod of his indignation.
2 He hath ledde mee, and brought mee into
darkenes, but not to light.
3 Surely he is turned against me: he turneth
his hand *against me* all the day.
4 My flesh and my skinne hath he caused to
waxe olde, *and* he hath broken my bones.
5 Hee hath b builded against me, and com-
passed *me* with gall, and labour.
6 He hath set me in darke places, as they that
be dead for euer.
7 He hath hedged about mee, that I can not
get out: he hath made my chaines heauy.
8 Also when I cry and shoute, hee shutteth
out my c praier.
9 He hath d stopped vp my wayes with hew-
en stone, *and* turned away my paths.

a The prophet complaineth of the punishments & afflictions that endured by the false prophets and hypocrites, when hee declared the destruction of Ierusalem, as Iere.20.2.

b He speaketh this as one that felt Gods heauy iudgements, which he greatly feared, and therefore setteth them out with this diuersity of words.

c This is a great tentation to the godly, when they see not the fruit of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly and the oftner. d And keepeth mee in holde as a prisoner.

10 e He was vnto me *as* a beare lying in waite,
and as a Lion in secret places.
11 He hath stopped my wayes, and pulled me
in pieces: he hath made me desolate.
12 He hath bent his bow & made me a marke
for the arrowe.
13 He caused † the arrowes of his quiuer to
enter into my reines.
14 I was a derision to al my people, *and* their
song all the day.
15 He hath filled me with bitternes, & made
me drunken with f wormewood.
16 He hath also broken my teeth with stones,
and hath couered me with ashes.
17 Thus my soule was farre off from peace: I
forgate prosperitie,
18 And I said, My strength and mine hope g is
perished from the Lord,
19 Remembring mine affliction, & my mour-
ning, the wormewood and the gall.
20 My soule hath them in remembrance, and
is humbled h in me.
21 I consider this in mine heart: therfore haue
I hope.
22 It is the Lordes i mercies that we are not
consumed, because his compassions faile not.
23 *They are* renued k euery morning: great is
thy faithfulnesse.
24 The Lorde *is* my l portion, sayth my soule:
therefore will I hope in him.
25 The Lord is good vnto them, that trust in
him, *and* to the soule that seeketh him.
26 It is good both to trust, and to waite for the
saluation of the Lord.
27 It is good for a man that he beare the yoke
in his m youth.
28 He sitteth alone, n and keepeth silence, be-
cause he hath borne it vpon him.
29 He putteth his o mouth in the dust, if there
may be hope,
30 Hee giueth his cheeke to him that smiteth
him: he is filled full with reproches.
31 For the Lord will not forsake for euer.
32 But though he send affliction, yet wil he haue
cōpassion according to ẏ multitude of his mercies.
33 For he doeth not p punish † willingly, nor
afflict the children of men,
34 In stamping vnder his feete al the prisoners
of the earth,
35 In ouerthrowing the right of a man before
the face of the most High,
36 In subuerting a man in his cause: the Lord
q seeth it not.
37 Who is hee then that sayth, & it commeth
to passe, *and* the Lord r commandeth it not?
38 Out of the mouth of the most High pro-
ceedeth not f euill and good?
39 Wherefore *then* is the liuing t man sorowe-
full? man *suffereth* for his sinne.
40 Let vs search and try our wayes, and turne
againe to the Lord.
41 Let vs lift vp u our hearts with our handes
vnto God in the heauens.
42 We haue sinned, and haue rebelled, *there-
fore* thou hast not spared.
43 Thou hast couered *vs* with wrath, and per-
secuted vs: thou hast slaine *and* not spared.
44 Thou hast couered thy selfe with a cloude,
that *our* prayer should not passe through.

e He hath no pitie on me.

† Ebr. sonnes.

f With great anguish & sorow he hath made me to lose my sense.

g Thus with paine he was driuen to and fro betweene hope & despaire as ẏ godly ofttimes are, yet in the ende the Spirit getteth the victorie.

h He sheweth that God thus vseth to exercise his, to the intent that hereby they may knowe themselues & feele his mercies.

i Considering the wickednes of man, it is maruel ẏ any remaineth aliue: but only that God for his owne mercies sake & for his promise will euer haue his Church to remaine though they be neuer so fewe in number, Isa.1.9.

k We feele thy benefites dayly.

l The godly put their whole confidence in God, and therfore looke for none other inheritance, as Psal.16.5.

m He sheweth that we can neuer begin too timely to be exercised vnder the crosse, that when the afflictiō grow greater, our patience also by experience may be stronger.

n He murmureth not against God, but is patient.

o He humbleth himselfe as they that fall downe with their face to the ground and so with patiēce waiteth for succour.

p He taketh no pleasure in it, but doeth it of necessitie for our amēdement, when he suffreth ẏ wicked to oppresse ẏ poore.

† Ebr. with his heart.

q He doeth not consent therein.

r He sheweth that nothing is done without Gods prouidence.

f That is, aduersitie, & prosperitie, Amos 3.6.

t When God afflicteth him.

u That is, both hearts and handes, for els to lift vp the hands is but hypocrisie.

1.Cor.4.13.

45 Thou hast made vs *as* the * offscouring and
refuse in the middes of the people.
46 All our enemies haue opened their mouth
against vs.
47 Feare, and a snare is come vpon vs *with* de-
solation and destruction.
48 Mine eye casteth out riuers of water, for
the destruction of the daughter of my people.
49 Mine eie droppeth without stay and cea-
seth not,
50 Till the Lorde looke downe, and beholde
from heauen.
51 Mine eie x breaketh mine heart because of
all the daughters of my citie.

x I am ouercome with sore weeping for all my people.

52 Mine enemies chased me sore like a birde,
without cause.
53 They haue shut vp my life y in the dunge-
on, and cast a stone vpon me.

y Reade Iere.37.16. how he was in the miry dungeon.

54 Waters flowed ouer mine head, *then*
thought I, I am destroyed.
55 I called vpon thy Name, O Lorde, out of
the lowe dungeon.
56 Thou hast heard my voice: stop not thine
eare from my sigh *and* from my cry.
57 Thou drewest neere in the day that I cal-
led vpon thee: thou saidest, Feare not.
58 O Lord, thou hast maintained the cause of
my z soule, *and* hast redeemed my life.

z Meaning, the cause wherfore his life was in danger.

59 O Lord, thou hast seene my wrong, iudge
thou my cause.
60 Thou hast seene all their vengeance, *and*
all their deuises against me.
61 Thou hast heard their reproch, O Lorde,
and all their imaginations against me:
62 The lips *also* of those that rose against me,
and their whispering against me continually.
63 Behold, their sitting downe and their rising
vp, *how* I am their song.
64 *Giue them a recompence, O Lord, accor-
ding to the worke of their hands.

*Psalm.28.4.

65 Giue them ‖ sorow of heart, *euen* thy curse
to them.

‖ *Or, an obstinate heart.*

66 Persecute with wrath & destroy them from
vnder the heauen, O Lord.

CHAP. IIII.

HOw is the a gold become so ‖ dimme? *the* most
fine gold is chaged, & the stones of the Sanctu-
arie are scattered in the corner of euery streete.
2 The noble ‖ men of Zion coparable to fine
golde, howe are they esteemed as earthen b pit-
chers, *and* the worke of the hands of the potter!
3 Euen the dragons c drawe out the breastes,
and giue sucke to their yong: *but* the daughter of
my people *is become* cruell like the d ostriches in
the wildernesse.

a By the golde he meaneth the princes, as by the stones he vnderstandeth the Priestes.
‖ *Or, hid.*
‖ *Or, sonnes.*
b Which are of small estimation & haue none honour.
c Though the dragons be cruell, yet they pitie their yong and nourish them, which thing Ierusalem doeth not.
d The women forsake their children, as the ostrich doeth her egges, Iob.39.17.

4 The tongue of the sucking childe clea-
ueth to the roofe of his mouth for thirst: the
yong children aske bread, *but* no man breaketh
it vnto them.
5 They that did feede delicately, perish in the
streetes: they that were brought vp in skarlet em-
brace the dongue.
6 For the iniquitie of the daughter of my peo-
ple is become greater then the sinne of Sodom,
that was *destroyed as in a moment, & ‖ none pit-
ched campes against her.

*Gene.19.25.
‖ *Or, no strength was against her.*
*Numb.6.2.

7 Her * Nazarites were purer then the snow,
& whiter then the milke: they were more ruddie in
body, then the redde precious stones: they were
like polished saphir.
8 *Nowe* their e visage is blacker then a cole:
they cannot know them in the streetes: their skinne
cleaueth to their bones: it is withered like a stock.

e They that were before most in Gods fauour, are nowe in greatest abomination vnto him.

9 They that be slaine with the sword are bet-
ter then they that are killed with hunger: for
they fade away *as* they were stricken through for
the f fruites of the fielde.

f For lacke of foode they pine away, & consume.

10 The hands of the pitifull women haue sod-
den their owne children, *which* were their meate
in the destruction of the daughter of my people.
11 The Lord hath accomplished his indigna-
tion: he hath powred out his fierce wrath, he hath
kindled a fire in Zion, which hath deuoured the
foundations thereof.
12 The Kings of the earth, and all the inhabi-
tants of the world would not haue beleeued that
the aduersarie and the enemie should haue entred
into the gates of Ierusalem:
13 For the sinnes of her Prophets, *and* the ini-
quities of her Priests that haue shed the blood of
the iust in the middes of g her.

g He meaneth that these things are come to passe therefore, contrary to all mens expectation.

14 They haue wandred *as* blinde men h in the
streetes, and they were polluted with blood, so
that i they would not touch their garments.

h Some referre this to the blinde men, which as they went stumbled on the blood, whereof the citie was full.
i Meaning, the heathen, which came to destroy them, could not abide them.

15 *But* they cried vnto them, Depart, ye pol-
luted, depart, depart, touch not: therefore they
fled away, and wandered: they haue sayde among
the heathen, They shall no more dwell there.
16 The ‖ anger of the Lorde hath scattered
them, he will no more regard them: k they reue-
renced not the faces of the Priests, nor had com-
passion on the Elders.

‖ *Or, face.*
k That is, the enemies.

17 Whiles we waited for our vaine helpe, our
eyes failed: for in our waiting wee looked for l a
nation that could not saue vs.

l He sheweth two principall causes of their destruction: their crueltie, and their vaine confidence in man: for they trusted in the helpe of the Egyptians.

18 They hunt our steppes that we cannot goe
in our streetes: our ende is neere, our dayes are
fulfilled, for our ende is come.
19 Our persecuters are swifter then the egles
of the heauen: they pursued vs vpon the moun-
taines, and layde waite for vs in the wildernesse.
20 The m breath of our nostrels, the Anoyn-
ted of the Lord was taken in their nets, of whom
we sayde, Vnder his shadowe we shalbe preserued
aliue among the heathen.

m Our King Iosiah, in whom stood our hope of Gods fauor, & on whom depeded our state & life, was slaine, whom he calleth anointed, because he was a figure of Christ.

21 Reioyce and be glad, n O daughter Edom,
that dwellest in the land of Vz, the cuppe also
shall passe through vnto thee: thou shalt be drun-
ken ‖ and vomit.

n This is spoken by derision.
‖ *Or, shewe thy nakednesse.*

22 Thy punishment is accomplished, O daugh-
ter Zion: he o will no more carie thee away into
captiuitie, *but* hee will visite thine iniquitie, O
daughter Edom, he will discouer thy sinnes.

o He comforteth the Church by that after seuentie yeeres their sorowes shal haue an ende, whereas the wicked should be tormented for euer.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lorde, what is come vpon vs:
a consider, and behold our reproche.

a This prayer as is thought, was made when some of the people were caried away captiue, others, as the poorest remained, & some went into Egypt & other places for succour: albeit it seemeth that the prophet foreseeing their miseries to come, thus prayed.

2 Our inheritance is turned to the strangers,
our houses to the aliants.
3 We are fatherles, euen without father, *and*
our mothers are as widowes.
4 We haue drunken our b water for money,
and our wood is solde *vnto vs*.
5 Our neckes are vnder persecution: wee are
wearie, and haue no rest.
6 We haue giuen our c handes to the Egyp-
tians,

b Meaning their extreme seruitude and bondage. c Wee are ioyned in league and amitie with them, or haue submitted our selues vnto them.

tians, *and* to Asshur to be satisfied with bread.
7 Our fathers haue sinned, and are not, and we
haue borne their d iniquities.
8 Seruants haue ruled ouer vs, none would de-
liuer vs out of their hands.
9 Wee gate our breade with the *perill* of our
liues, because of the sword e of the wildernesse.
10 Our skinne was blacke like as an ouen be-
cause of the terrible famine.
11 They defiled the women in Zion, *and* the
maydes in the cities of Iudah.
12 The princes are hanged vp by f their
hande: the faces of the Elders were not had in ho-
nour.
13 They tooke the yong men to grinde, and
the children fell vnder g the wood.
14 The Elders haue ceased frõ the h gate *and*
the yong men from their songs.
15 The ioy of our heart is gone, our daunce is
turned into mourning.
16 The crowne of our head is fallen: wo now
vnto vs, that we haue sinned.
17 Therefore our heart is heauie for these
things, our i eyes are dimme,
18 Because of the mountaine of Zion which is
desolate: the foxes runne vpon it.
19 *But* thou, O Lord, remainest for k euer: thy
throne is from generation to generation.
20 Wherefore doest thou forget vs for euer,
and forsake vs so long time?
21 l Turne thou vs vnto thee, O Lord, and we
shall be turned: renue our dayes as of olde.
22 But thou hast vtterly reiected vs: thou art
exceedingly angry against vs.

d As our fathers haue bin punished for their sinnes, so we ẏ are culpable of the same sinnes, are punished.
e Because of the enemie ẏ came frõ the wildernes, and would not suffer vs to goe & seeke our neccessarie foode.
f That is, by the enemies hand.
g Their slauery was so great, that they were not able to abide it.
h There were no more lawes nor forme of common wealth.

i With weeping.
k And therefore thy couenant and mercies can neuer faile.
l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Iere. 31.18.

EZEKIEL.

THE ARGVMENT.

After that Iehoiachin by the counsel of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes & of the people, certaine began to repent and murmure that they had obeied the Prophets counsel, as though the things which they had prophecied should not come to passe, and therefore their estate should be stil miserable vnder the Caldeans. By reason whereof he confirmeth his former prophecies, declaring by newe visions and reuelations shewed vnto him, that the citie shoulde most certainly be destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, shoulde bee brought into cruell bondage. And lest the godly shoulde despaire in these great troubles, hee assureth them that God will deliuer his Church at his time appoynted, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one & the other should chiefly be performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophecied these things in Caldea at the same time that Ieremiah prophecied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP. I.

1 The time wherein Ezekiel prophecied and in what place. 3 His kindred. 5 The vision of the foure beastes. 26 The vision of the throne.

IT came to passe in the a thirteenth
yeere in the fourth *moneth*, *and* in
the fift *day* of the moneth (as I
was among the captiues by the
riuer b Chebar) that the heauens
were opened, and I sawe visions
of c GOD.
2 In the fift *day* of the moneth (which was the
fift yeere of King Ioiachins captiuitie)
3 The word of the Lorde came vnto Ezekiel
the Priest, the sonne of Buzi, in the lande of the
Caldeans, by the riuer Chebar, where the d hand
of the Lorde was vpon him.
4 And I looked, and beholde, e a whirlwinde
came out of the North, a great cloude and a fire
wrapped about it, and a brightnesse *was* about it,
and in the middes thereof, *to wit*, in the middes of
the fire *came out* the likenesse of || amber.
5 Also out of the middes thereof *came* the lik-
nesse of foure beastes, f and this was their forme:
they had the appearance of a man.
6 And euery one had foure faces, and euery
one had foure wings.
7 And their feete *were* streight feete, and the
sole of their feete *was* like the sole of a calues
foote, and they sparkled like the appearance of
bright brasse.
8 And the hands of a man *came out* from vn-
der their wings in the foure parts of them, & they
foure had their faces, and their wings.
9 They were g ioyned by their wings one to a-
nother, *and* when they went forth, they returned
not, *but* euery one went streigth forward.
10 And the similitude of their faces *was as*
h the face of a man: and they foure had the face of
a lyon on the right side, and they foure had the
face of a bullocke on the left side: they foure also
had the face of an egle.
11 Thus were their faces: but their wings *were*
spred out aboue: two *wings* of euery one were ioy-
ned one to another, & two couered their bodies.
12 And euery one went streight forward: they
went whither their † spirit lead them, *and* they re-
turned not when they went forth.
13 The similitude also of the beasts, *and* their
appearance *was* like burning coales of fire, & like
the appearance of lampes: *for the fire* ran among
the beastes, and the fire gaue a glister, and out of
the fire there went lightning.
14 And the beastes ranne, and i returned like
vnto lightning.
15 ¶ Nowe as I behelde the beastes, beholde
a wheele *appeared* vpon the earth by the beastes,
hauing foure faces.
16 The fashion of the wheeles and their worke
was like vnto a k chrysolite: and they foure had
one forme, and their fashion, and their worke *was*
as one wheele in *another* wheele.
17 Whẽ they went, they went vpon their foure
sides, *and* they returned not when they went.
18 They had also || rings, and height, and were
fearefull to beholde, and their rings were full of
eyes, round about them foure.

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twentie yeeres after this booke was found, Ieconiah was led away captiue with Ezekiel (and many of the people) who the first yeere after sawe these visions.
b Which was a part of Euphrates, so called.
c That is, notable, and excellent visions, so ẏ it might be knowen, it was no natural dreame, but came of God.
d That is, the Spirit of prophecie, as Chap. 3.22. & 37.1.
e By this diuersitie of words he signifieth the fearefull iudgmẽt of God, & ẏ great afflictions, ẏ should come vpon Ierusalem.
|| *Or, pale yellowe.*
f Which were the foure Cherubims ẏ represented ẏ glory of God, as Chap. 3.28.

g The wing of the one touched the wing of the othe
h Euery Cherubim had foure faces, the face a man, and of a lyon on the right side, and the face of a bullocke, and of an egle on the left side.
† *Ebr. Whither their spirit or will was to goe.*
i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.
k The Ebrewe worde is tarshish: meaning, that the colour was like the Cilician sea, or a precious stone so called.
|| *Or, the iron(?)*

THE VISION OF EZEKIEL.

A.The whirlewinde that came out of the North, or Aquilon.
B.The great cloude.
C.The fire wrapped about it.
D.The brightnesse about it.
E.The likenesse of Amber, or the pale colour.
F.The forme of the foure beastes.
G.Their feete like calues feete.
H.Handes comming out from vnder their wings.
J.K.L.M.The fashion of the foure faces of euery beast.
N.Their wings ioyned one to another.
O.Their two wings, which couered their bodies.
P.Fire running among the beasts.
Q.Wheeles hauing euery one foure faces.
R.The rings of the wheeles which were ful of eyes.
S.The firmament like vnto christal.
T.The throne, which was set vpon the firmament.
V.Where sate like the appearance of a man.
X.The appearance of amber aboue, & beneath the man.
Y.The fire about him.
Z.The brightnes of fire like the raine bow.

Midi, or the South.

19 And when the beastes went, the wheeles
went with them : & when the beasts were lift vp
from the earth, the wheeles were lift vp.
20 Whither the spirit led them, they went, *and*
thither did the spirite of the wheeles leade them;
and the wheeles were lifted vp besides them: for
the spirit of the beasts *was* in the wheeles.
21 When the *beasts* went, they went, & when
they stoode, they stoode, and when they were lifted vp from the earth, the wheeles were lifted vp
besides them : for the spirite of the beastes *was* in
the wheeles.
22 And the similitude of the firmament vpon
the heads of the beasts *was* wonderfull, like vnto
chrystall, spred ouer their heads aboue.
23 And vnder the firmament *were* their wings
streight, the one toward the other : euery one had
two, which couered them, & euery one had two,
which couered their bodies.
24 And when they went foorth, I heard the
noyse of their [l] wings, like the noyse of great waters, *and as* the voyce of the Almightie, *euen* the
voyce of speach, as the noyse of an host: *and* whē
they stood, they [m] let downe their wings.
25 And there was a voyce frō the firmanent,
that was ouer their heads, when they stoode, *and*
had let downe their wings.
26 And about the firmament that was ouer
their heads, *was* the fashion of a throne like vnto
a Saphir stone, and vpon the similitude of the
throne *was* by appearance, as the similitude of a
man aboue vpon it.
27 And I sawe as the appearance of amber,
and as the similitude of fire [n] round about within it to looke to, euen from his loynes vpward :
and to looke to, euen from his loynes downewarde, I sawe as a likenesse of fire, and brightnes
round about it.

l Which declared the swiftnesse, and the fearefulnesse of Gods iudgements.
m Which signified, that they had no power of themselues but onely waited to execute Gods commandement.
n Whereby was signified a terrible iudgement toward the earth.

28 As the likenesse of the bowe, that is in the
cloude in the day of raine, so *was* the appearance
of the light round about.
29 This was the appearance of the similitude
of the glorie of the Lorde: and when I sawe it, I
fel[a] vpon my face, and I heard a voyce of one that
spake.

a Considering the maiestie of God, and the weakenesse of flesh.

CHAP. II.

The Prophet is sent to call the people from their errour.

AND[a] he said vnto me,[b] Sonne of man, stand
vp vpon thy feet, and I wil speake vnto thee.
2 [c] And the Spirit entred into me, when hee
had spoken vnto me, and set me vpon my feete, so
that I heard him that spake vnto me.
3 And he said vnto me, Sonne of man, I sende
thee to the children of Israel, to a rebellious nati-
on that hath rebelled against me: *for* they & their
fathers haue rebelled against mee, euen vnto this
very day.
4 For *they are* † impudent children, and stiffe
hearted: I doe send thee vnto them, & thou shalt
say vnto them, Thus saith the Lord God.
5 But surely they will not heare, neither in
deede will they cease: for they are a rebellious
house: yet shall they know that[d] there hath bene
a Prophet among them.
6 And thou sonne of man,[e] feare them not,
neither be afraid of their words, although rebels,
& thornes *be* with thee, and thou remainest with
scorpions: feare not their words, nor be afraide at
their lookes, for they are a rebellious house.
7 Therefore thou shalt speake my words vn-
to them: *but* surely they will not heare, neither
will they indeede cease: for they are rebellious.
8 But thou sonne of man, heare what I say
vnto thee: be not thou rebellious, like *this* rebel-
lious house: open thy mouth, and[f] eate that I giue
thee.
9 And when I looked vp, beholde, an hande
was sent vnto me, and loe, a roule of a booke *was*
therein.
10 And he spred it before me, and it was writ-
ten within & without, & there was written ther-
in,[g] Lamentations, and mourning, and woe.

a That is, the Lord.
b Meaning man, which is but earth and ashes, which was to humble him, and cause him to consider his owne state, and Gods grace.
c So that hee could not abide Gods presence till Gods Spirit did enter into him.
† *Ebr. hard of face.*
d This declareth on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate: for the worde of God shall be eyther to their saluation or greater condemnation.
e Reade Ierem. 1. 17: he sheweth that for none afflictions they should cease to doe their dueties.
f He doeth not only exhort him to his duetie, but also giueth him the meanes wherewith he may be able to execute it.
g He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

CHAP. III.

1 The Prophet being fed with the word of God, & with the constant boldnesse of the spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

MOreouer he said vnto me, Sonne of man, eate
that thou findest:[a] eate this roule, and goe,
and speake vnto the house of Israel.
2 So I opened my mouth, and hee gaue mee
this roule to eate.
3 And he saide vnto me, Sonne of man, cause
thy belly to eate, and fill thy bowels with this
roule that I giue thee. Then did I eate it, & it was
in my mouth as sweete as honie.
4 And he said vnto me, Sonne of man, go, *and*
enter into the house of Israel, and declare them
my wordes.
5 For thou art not sent to a people of an vn-
knowen † tongue, or of an hard language, *but* to
the house of Israel,
6 Not to many people of an vnknown tongue,
or of an hard language, whose wordes thou canst
not vnderstand: yet if I should send thee to them,
they would obey thee.
7 But the house of Israel will not obey thee:
for they will not obey me: yea, all the house of Is-
rael are impudent and stiffe hearted.
8 Beholde, I haue made thy face[b] strong a-
gainst their faces, and thy forehead harde against
their foreheads.
9 I haue made thy forehead as the adamant,
and harder then the flint: feare them not therfore,
neither be afraid at their lookes: for they are a re-
bellious house.
10 He said moreouer vnto me, Sonne of man,
[c] receiue in thine heart all my words that I speak
vnto thee, and heare *them* with thine eares,
11 And goe *and* enter to them that are led a-
way captiues vnto the children of thy people, and
speake vnto them, and tell them, Thus saith the
Lord God: *but* surely they will not heare, neither
will they indeede cease.
12 Then the spirite tooke me vp, and I hearde
behinde mee a noyse of a great rushing, *saying*,
[d] Blessed *be* the glory of the Lord out of his place.
13 *I heard* also the noyse of the winges of the
beasts, that touched one another, and the ratling
of the wheeles that were by them, euen a noise of
a great rushing.
14 So the Spirit lift me vp, and tooke me away
& I[e] went in bitternes, *&* indignation of my spi-
rit, but the hand of the Lord was strong vpon me.
15 Then I came to them that were led away
captiues to[f] Tel-abib, that dwelt by the riuer
Chebar, and I sate where they sate, and remained
there astonished among them[g] seuen dayes.
16 And at the end of seuen dayes, the word of
the Lord came againe vnto me, saying,
17 Sonne of man, I haue made thee a[h] watch-
man vnto the house of Israel: therefore heare the
word at my mouth, and giue them warning from
me.
18 When I shall say vnto the wicked, Thou
shalt surely die, and thou giuest not him warning,
nor speakest to admonish the wicked of his wic-
ked way, that he may liue, the same wicked man
shal die in his iniquitie: but his blood wil I require
at thine hand.
19 Yea, if thou warne the wicked, and he turne
not from his wickednesse, nor from his wicked
way, he shal die in his iniquitie, but thou hast de-
liuered thy soule.
20 Likewise if a[i] righteous man turne from
his righteousnesse, and commit iniquitie, I wil lay
a[k] stumbling blocke before him, and he shal die,
because thou hast not giuen him warning: he shall
die in his sinne, and his[l] righteous deedes, which
he hath done, shall not bee remembred: but his
blood will I require at thine hand.
21 Neuerthelesse, if thou admonish that righ-
teous man, that the righteous sinne not, and that
he doeth not sinne, he shal liue because hee is ad-
monished: also thou hast deliuered thy soule.
22 And the[m] hand of the Lord was there vp-
on me, and he said vnto me, Arise, *and* go into the
‖ field, and I will there talke with thee.
23 So when I had risen vp, and gone forth in-
to the field, behold, the[n] glory of the Lord stood
there, as the glory which I saw by the riuer Che-
bar, and I fell downe vpon my face.
24 Then the Spirit entred into me, which[o] set
me

a Whereby is meant, that none is meete to be Gods messenger before hee haue receiued the word of God in his heart, as verse 10. and haue a zeale thereunto, and delite therein, as Iere. 15. 16. reuel. 10. 10.
† *Ebr. deepe lippes.*
b God promiseth his assistance to his ministers, and that he will giue them boldnes and constancie in their vocation, Isa. 50. 7. iere. 1. 18. mich. 3. 8.
c Hee sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing as of themselues, but that onely, which they haue receiued of the Lorde.
d Whereby he signifieth, that Gods glorie should not bee diminished, although he departed out of his Temple: for this declared, that the citie, and Temple shoulde be destroyed.
e This sheweth that there is euer an infirmitie of the flesh which can neuer be readie to render full obedience to God, and also Gods grace, whoeuer assisteth his, and ouercommeth their rebellious affections.
f VVhich was a place by Euphrates, where the Iewes were prisoners.
g Declaring hereby that Gods ministers must with aduisement, and deliberation vtter his iudgements.
h Of this reade Chap. 33. 2.
i If he that hath bene instructed in the right way turne backe.
k I wil giue him vp into a reprobate minde, Rom. 1. 28.
l VVhich seemed to haue bene done in faith, and were not.
m That is, the Spirite of prophecie.
‖ *Or, valley.*
n Meaning, the vision of the Cherubims, and the wheeles.
o Reade Chap. 2. 2.

me vp vpon my feete, and spake vnto mee, and saide to me, Come, and [p] shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 And I wil make thy tongue [q] cleaue to the roofe of thy mouth, that thou shalt be dumme, & shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, & thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueth off,* let him leaue: for they are a rebellious house.

p Signifying, that not onely he should not profit, but they should grieuously trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God stoppeth the mouthes of his ministers, and that all such are the rods of his vengeance that doe it.

* *Reuel.*22.11.

CHAP IIII.

1 The besieging of the citie of Jerusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophesied to come.

Thou also sonne of man, take thee a bricke, & lay it before thee, and pourtray vpon it the citie, *euen* Ierusalem.

2 And lay siege against it, and build a fort against it, & cast a mount against it, set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an [a] yron pan, and set it for a wall of yron betweene thee and the citie, & direct thy face toward it, and it shalbe besieged, & thou shalt lay siege against it: this shalbe a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the [b] house of Israel vpon it: *according* to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue layde vpon thee the yeeres of their iniquitie, according to the number of the dayes, *euen* three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy [c] right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, *euen* a day for a yeere.

7 Therfore thou shalt direct thy face toward the siege of Ierusalem, and thine [d] arme *shall be* vncouered, and thou shalt prophesie against it.

8 And behold, I will lay [e] bands vpon thee, & thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley, and beanes, and lentiles, and millet, [f] and fitches, and put them in one vessel, & make thee bread thereof *according* to the number of the dayes, that thou shalt sleepe vpon thy side: *euen* [g] three hundreth and ninetie daies shalt thou eate thereof.

10 And the meate, whereof thou shalt eate, *shalbe* by weight, *euen* [h] twenty shekels a day: *and* from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, *euen* the sixt part of [i] an Hin: from time to time shalt thou drinke.

12 And thou shalt eate it *as* barley cakes, and thou shalt bake it [k] in the dongue that commeth out of man, in their sight.

13 And the Lord said, So shall the children of

a Which signified the stubburnesse and hardnes of their heart.

b Hereby he represented the idolatrie and sinne of the ten tribes (for Samaria was on his left hand fro Babylon) and how they had remained therein three hundreth and ninetie yeeres.

c Which declared Iudah, who had nowe from the time of Iosiah slept in their sinnes fourtie yeeres.

d In token of a speedie vengeance.

e The people should so straitly be besieged, that they should not be able to turne them.

f Meaning, that the famine should be so great, that they should bee glad to eate whatsoeuer they could get.

g Which were fourteene monethes that the citie was besieged and this was as many dayes as Israel sinned yeeres.

h Which make a pound.

i Reade Exod. 29.40.

k Signifying hereby the great scarcitie of fuel, and matter to burne.

Israel eate their defiled bread among the Gentiles, whither I will cast them.

14 Then said I, Ah, Lord God, beholde, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any [l] vncleane flesh in my mouth.

15 Then he said vnto mee, Loe, I haue giuen thee bullockes [m] dongue for mans tongue, and thou shalt prepare thy bread therewith.

16 Moreouer, he said vnto me, Sonne of man, beholde, I will breake [n] the staffe of bread in Ierusalem, and they shall eate bread by weight, and with care, and they shal drinke water by measure, and with astonishment.

17 Because that bread and water shall fayle, they shalbe astonied one with another, and shall consume away for their iniquitie.

l Much lesse such vile corruption.

m To be as fire to bake thy bread with.

n That is, the force and strength wherewith it should nourish, Isa.3.1. chap.5.17. and 14.13.

CHAP. V.

The signe of the haires, whereby is signified the destruction of the people.

And thou sonne of man, take thee a sharpe knife, *or* take thee a barbours rasor, & cause it [a] to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and diuide the *haire.*

2 Thou shalt burne with fire the third part in the middes of [b] the citie, when the daies of the siege are fulfilled, and thou shalt take the *other* third part, and smite about it with a knife, & the *last* third part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and binde them in thy [c] lappe.

4 Then take of them againe and cast them into the middes of the fire, and burne them in the fire: [d] *for* thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lorde God, This is Ierusalem: I haue set it in the middes of the nations and countries, *that* are round about her.

6 And she hath changed my [e] iudgements into wickednesse more then the nations, & my statutes more then the countries, that are round about her: for they haue refused my iudgements & my statutes, *&* they haue not walked in them.

7 Therefore thus sayth the Lorde God, Because your [f] multitude is greater then the nations that are round about you, and yee haue not walked in my statutes, neither haue yee kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lorde God, Beholde, I, euen I *come* against thee, and will execute iudgement in the middes of thee, *euen* in the sight of the nations.

9 And I will doe in thee, that I neuer did *before*, neither will do any more the like, because of all thine abominations.

10 For in the middes of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, & I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I liue, saith the Lord God, Surely because thou hast defiled my sanctuarie with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee,

neither

a To shaue thine head & thy beard.

b To wit, of that citie which he had pourtrayed vpon the bricke, Chap. 4.1. By the fire and pestilence he meaneth the famine, wherewith one part perished during the siege of Nebuchad-nezzar. By the sworde, those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde those that fled into Egypt, and into other partes after the citie was taken.

c Meaning, that a very fewe should be left, which the Lord would preserue among all these stormes, but not without troubles and tryall.

d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel.

e My worde and lawe into idolatrie and superstitions.

f Because your idoles are in greater number, and your superstitions moe then among the professed idolaters, reade Isa.65.11. or hee condemneth their ingratitude in respect of his benefites.

* *Leuit.*26.29. *deut.*28.53. 2.*king* 6.29. *lament.*4.10. *baruch* 2.3.

neither shall mine eie spare *thee*, neither will I
haue any pitie.
12 The third part of thee shall die with the
pestilence, and with famine shall they be consu-
med in the middes of thee: and *another* third part
shal fall by the sword round about thee: and I wil
scatter the *last* third part into all winds, and I wil
drawe out a sword after them.
13 Thus shall mine anger bee accomplished,
and I will cause my wrath to cease in them, and I
will be g comforted: and they shall know, that I
the Lord haue spoken it in my zeale, when I haue
accomplished my wrath in them.

g That is, I will not be pacified, till I be reuenged, Isa. 1.24.

14 Moreouer, I will make thee waste, and ab-
horred among the nations, that are round about
thee, *and* in the sight of all that passe by.
15 So thou shalt bee a reproche and shame, a
chastisement and an astonishment vnto the nati-
ons, that are round about thee, when I shal exe-
cute iudgements in thee, in anger & in wrath, and
in sharpe rebukes: I the Lord haue spoken it.
16 When I shall send vpon them the || euill
b arrowes of famine, which shall be for *their* de-
struction, *and* which I will send to destroy you:
and I will encrease the famine vpon you, and will
breake your staffe of bread.
17 *So wil I send vpon you famine, and euill
beastes, and they shall spoyle thee, and pestilence
and blood shall passe through thee, and I will
bring the sworde vpon thee: I the Lorde haue
spoken it.

|| Or, dangerous.
b Which were the grashoppers, mildew, & whatsoeuer were occasions of famine.
*Chap. 14.13.

CHAP. VI.

He sheweth that Ierusalem shal be destroyed for their idolatrie.
8 Hee prophecieth the repentance of the remnant of the peo-
ple, and their deliuerance.

AGaine the word of the Lord came vnto me,
saying,
2 Sonne of man, Set thy face towards the
* mountaines of Israel, and prophecie against
them,
3 And say, Ye mountaines of Israel, heare the
worde of the Lorde God: thus saieth the Lorde
God to the a mountaines and to the hils, to the
riuers and to the valleis, Beholde, I, *euen* I will
bring a sword vpon you, and I will destroy your
hie places:
4 And your altars shal bee desolate, and your
images of the b Sunne shalbe broken: and I wil
cast downe your slaine men before your idoles.
5 And I will lay the dead carkeises of the
children of Israel before their c idoles, and I will
scatter your bones round about your altars.
6 In all your dwelling places the cities shalbe
desolate, and the hie places shalbe laied waste, so
that your altars shalbe made waste and desolate,
and your idoles shalbe broken, and cease, & your
images of the Sunne shal be cut in pieces, & your
workes shalbe abolished.
7 And the slaine shall fall in the middes of
you, and ye shal know that I am the Lord.

*Chap. 36.1.
a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.
b Read 2. King. 23.11.
c In contempt of their power and force, which shal neither be able to deliuer you nor themselues, 2. King. 23.20.

8 Yet wil I leaue a remnant, d that you may
haue *some* that shall escape the sword among the
nations, when you shalbe scattered through the
countries.
9 And they that escape of you, shall remem-
ber me among the nations, where they shalbe in
captiuitie, because I am grieued for their whorish
hearts, which haue departed from mee, and for
their eies, which haue gone a whoring after their
idoles, and they e shalbe displeased in themselues
for the euils, which they haue committed in all
their abominations.
10 And they shal know that I am the Lord,
and that I haue not said in vaine, that I would do
this euil vnto them.

d He sheweth that in all dangers God wil preserue a few, which shall be as the seed of his Church, & call vpon his Name.
e They shalbe ashamed to see that their hope in idoles was but vaine, and so shall repent.

11 Thus saieth the Lord God, f Smite with
thine hand, and stretch foorth with thy foote, and
say, Alas, for all the wicked abominations of the
house of Israel: for they shal fall by the sworde,
by the famine, and by the pestilence.
12 He that is farre off, shal die of the pesti-
lence, and he that is neere, shal fall by the sword,
and hee that remaineth and is besieged, shal die
by the famine: thus will I accomplish my wrath
vpon them.
13 Then g ye shal know, that I am the Lord,
when their slaine men shalbe among their idoles
round about their altars, vpon euery hie hil in all
the toppes of the mountaines, and vnder euery
greene tree, and vnder euery thicke oke, *which is*
the place where they did offer sweete sauour to
all their idoles.
14 So will I * stretch mine hand vpon them,
and make the land waste, and desolate h from the
wildernesse vnto Diblath in all their habitations,
and they shal know, that I am the Lord.

f By these signes he would that the Prophet should signifie the great destruction to come.
g That is, all nations when you shal see my iudgements.
*Chap. 5.14.
h Some reade, more desolate then the wildernesse of Diblath, which was in Syria, and bordered vpon Israel, or from the wildernesse, which was South vnto Diblath, which was North: meaning, the whole countrey.

CHAP. VII.

The end of all the land of Israel shall suddenly come.

MOreouer the worde of the Lord came vnto
me, saying,
2 Also thou sonne of man, thus saith the Lord
God, An end *is* come vnto the land of Israel: the
ende is come vpon the foure corners of the land.
3 Now *is* the end *come* vpon thee, and I wil
send my wrath vpon thee, and will iudge thee
according to thy wayes, and will lay vpon thee
all a thine abominations.
4 Neither shall mine eie spare thee, neither
will I haue pitie: but I will lay thy wayes vpon
thee: and thine abomination shall bee in the
middes of thee, and ye shall know that I am the
Lord.
5 Thus saieth the Lord God, || Beholde, one
euil, *euen one* euil is come.
6 An end is come, the end is come, it b wat-
ched for thee: behold, it is come.
7 The c morning is come vnto thee, that
dwellest in the land: the time is come, the day of
trouble is neere, and not the d sounding againe of
the mountaines.
8 Now I wil shortly powre out my wrath vp-
on thee, and fulfill mine anger vpon thee: I will
iudge thee according to thy wayes, and will laie
vpon thee all thine abominations.
9 Neither shal mine eie spare *thee*, neither wil
I haue pitie, *but* I will lay vpon thee according to
thy wayes, and thine abominations shal be in the
middes of thee, and yee shall know that I am the
Lord that smiteth.
10 Beholde, the day, beholde, it is come: the
morning is gone forth, the e rod florisheth: f pride
hath budded.
11 g Crueltie is risen vp into a rod of wicked-
nesse: none of them *shall remaine*, nor of their ri-
ches, nor of any of theirs, neither shall there bee
h lamentation for them.
12 The time is come, the day draweth neere:
let not the buier i reioice, nor let him that selleth,
k mourne:

a I will punish thee as thou hast deserued for thine idolatrie.
|| Or, behold, euill commeth after euil.
b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delaieth till there be no more hope of repentance.
c The beginning of his punishments is already come.
d Which was a voyce of ioy, and mirth.
e The scourge is in a readinesse.
f That is, the proud tyrant Nebuchad-nezzar hath gathered his force & is ready.
g This cruell enemie shall be a sharpe scourge for their wickednesse.
h Their owne affliction shalbe so great, that they shall haue no regard to lament for others.
i For the present profite.

k mourne:for the wrath is vpon all the multitude
thereof.
13 For hee that selleth, shall not l returne to
that which is sold, although they were yet aliue:
for the m vision was vnto all the multitude there-
of, *and* they returned not, n neither doeth any en-
courage himselfe in the punishment of his life.
14 o They haue blowen the trumpet, and pre-
pared all, but none goeth to the battell: for my
wrath is vpon all the multitude thereof.
15 The sword *is* without, and the pestilence,
and the famine within: he that is in the field, shal
die with the sword, and hee that is in the citie, fa-
mine and pestilence shal deuoure him.
16 But they that flee away from them, shall
escape, and shall be in the mountaines, like the
doues of the vallies: all they shal mourne, euery
one for his iniquitie.
17 *All handes shall bee weake, and all knees
shall fall away *as* water.
18 *They shall also girde themselues with
sackecloth, and feare shal couer them, and shame
shalbe vpon all faces, & baldnes vpon their heads.
19 They shall cast their siluer in the streetes,
and their gold shalbe *cast* farre off: their *siluer
and their gold cannot deliuer them in the day of
the wrath of the Lord: they shal not satisfie their
soules, neither fil their bowels: for *this* ruine is for
their iniquitie.
20 Hee had also set the beautie of his p orna-
ment in maiestie: but they made images of their
abominations, *and* of their idoles therein: therfore
haue I set it farre from them.
21 And I will giue it into the handes of the
q strangers to be spoiled, and to the wicked of the
earth to be robbed, and they shal pollute it.
22 My face will I turne also from them, and
they shal pollute my r secrete place: for the de-
stroyers shall enter into it, and defile it.
23 ¶ Make a s chaine: for the land is ful of the
t iudgement of blood, & the citie is ful of crueltie.
24 Wherefore I wil bring the most wicked of
the heathen, and they shall possesse their houses:
I will also make the pompe of the mightie to
cease, and their u holy places shalbe defiled.
25 When destruction commeth, they shall
seeke peace, and shal not *haue* it.
26 Calamitie shall come vpon calamitie, and
rumour shall bee vpon rumour: then shall they
seeke a vision of the Prophet: but the Lawe shall
perish from the Priest, and counsell from the An-
cient.
27 The King shal mourne, and the prince shall
be clothed with desolation, and the hands of the
people in the land shalbe troubled: I wil do vnto
them according to their wayes, and according to
their iudgements wil I iudge them, and they shal
know that I am the Lord.

k For he shall lose nothing.
l In the yeere of the Iubile, meaning that none should enioy the priuiledge of the lawe. Leuit.25.13. for they should all be caried away captiues.
m This vision signified, that all should be caried away, and none should returne for the Iubile.
n No man for all this, indeuoureth himselfe or taketh heart to repent for his euill life. Some reade, for none shalbe strengthened in his iniquitie of his life: meaning, that they should gaine nothing by flattering themselues in euil.
o The Israelites made a brag, but their hearts fayled them.
*Isa.13.7. iere.6.24.
*Isa.15.3. iere.48.37.
*Prou.11.4. zephan.1.18. eccles.5.8.
p Meaning, the Sanctuarie.
q That is, of the Babylonians.
r Which signifieth the most holy place, where into none might enter but the hie Priest.
s Signifying, that they should bee bound and led away captiues.
t That is, of sinnes that deserue death.
u Which was the Temple, that was deuided into three partes, Psal.68.35.

CHAP. VIII.

1 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the spirit. 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

AND in the a sixt yeere, in the b sixt *moneth, and*
in the fift *day* of the moneth, as I sate in mine
house, and the Elders of Iudah sate before me, the
hand of the Lord God fel there vpon me.
2 Then I beheld, and lo, *there was* a likenesse,
as the appearance of c fire, to looke to, from his
loines downeward, & from his loines vpward, as
the appearance of brightnesse, & like vnto amber.
3 And he stretched out the likenes of an hand,
and tooke mee by an heire locke of mine head,
and the Spirit lift me vp betweene the earth, and
the heauen, and brought me † by a Diuine d visi-
on to Ierusalem, into the entrie of ye inner e gate
that lieth toward the North, where remained the
idole of f indignation, which prouoked indigna-
tion.
4 And behold, the glory of the God of Israel
was there according to the vision, that I sawe g in
the field.
5 Then said hee vnto me, Sonne of man, lift
vp thine eies nowe toward the North. So I lift vp
mine eies toward the North, and beholde, North-
ward, at the gate of the h altar, this idole of indig-
nation *was* in the entrie.
6 He said furthermore vnto me, Sonne of man,
seest thou not what they doe? *euen* the great abo
minations that the house of Israel committeth
here to cause *me* to depart from i my Sanctuarie?
but yet turne thee *and* thou shalt see greater abo-
minations.
7 And he caused me to enter at the gate of the
court: and when I looked, behold, an hole *was* in
the wall.
8 Then said he vnto me, Sonne of man, digge
now in the wall. And when I had digged in the
wall, behold, *there was* a doore.
9 And he said vnto me, Goe in, and beholde
the wicked abominations that they doe here.
10 So I went in, and sawe, and beholde, *there
was* euery similitude of creeping things and k a-
bominable beastes and all the idoles of the house
of Israel painted vpon the wall round about.
11 And there stoode before them seuentie
l men of the Ancients of the house of Israel, & in
the middes of them stood Iaazaniah, the sonne of
Shaphan, with euery man his censor in his hand; &
the vapor of the incense went vp *like* m a cloud.
12 Then saide hee vnto mee, Sonne of man,
hast thou seene what the Ancients of the house of
Israel n do in the darke, euery one in the chamber
of his imagerie? for they say, The Lorde seeth vs
not, the Lord hath forsaken the earth.
13 Againe hee said also vnto me, Turne thee
againe, *and* thou shalt see greater abominations
that they doe.
14 And he caused me to enter into the entrie
of the gate of the Lords house, which was toward
the North: and beholde there sate women mour-
ning for o Tammuz.
15 Then said he vnto me, Hast thou seene *this*,
O sonne of man? Turne thee again, *and* thou shalt
see greater abominations then these.
16 And hee caused me to enter into the inner
court of the Lordes house, and beholde, at the
doore of the Temple of the Lord, betweene the
porche and the altar *were* about fiue and twentie
men with their backes toward the Temple of the
Lorde, and their faces toward the East, and they
worshipped the sunne, toward the East.
17 Then he said vnto me, Hast thou seene *this*,
O sonne of man? Is it a smal thing to the house of
Iudah to commit these abominations which they
doe here? for they haue filled the land with cru-
eltie, and haue returned to prouoke me: and loe,
they haue cast out p stinke before their noses.
18 Therefore will I also execute *my* wrath:
mine

a Of the captiuitie of Ieconiah.
b Which conteined part of August, and part of September.
c As Chap.1.27.
† *Ebr. in the visions of God.*
d Meaning, that he was thus caried in spirit, and not in body.
e Which was the porch or the court where the people assembled.
f So called because it prouoked Gods indignation, which was the idole of Baal.
g Reade Chap.3.22.
h That is, in the court where the people had made an altar to Baal.
i For God will not bee where idoles are.
k Which were forbidden in the Law, Leui.11.4.
l Thus they that should haue kept all the rest in the feare, and true seruice of God, were the ringleaders to all abominati-on, and by their example pulled others from God.
m It was in such abundance.
n For besides their common idolatrie, they had particular seruice, which they had in secret chambers.
o The Iewes write that this was a Prophet of the idoles, who after his death was once a yere mourned for in ye night.
p Declaring that the censings and seruice of the idolaters, are but infection & vilenie before God.

mine eye shal not spare them, neither will I haue
pitie, & * though they crie in mine eares with a
loude voyce, yet wil I not heare them.

CHAP. IX.

1 The destruction of the citie. 4 They that shall be saued, are marked 8 A complaint of the Prophet for the destruction of the people.

HEe cried also with a loud voice in mine eares,
saying, The visitations of a the citie drawe
neere, and euery man hath a weapon in his hand
to destroy it.
2 And behold, sixe b men came by the way of
the hie gate, which lieth toward the c North, and
euery man a weapon in his hand to destroy it: and
one man among thē was clothed with linen, with
a writers d ynkehorne by his side, and they went
in and stood beside the brasen altar.
3 And ẏ glory of the God of Israel was e gone
vp from the Cherub, wherupon he was *and stood*
on the || doore of the house, and he called to the
man clothed with linen, which had the writers
ynkhorne by his side.
4 And the Lord saide vnto him, Goe through
the mids of the citie, *euen* through the mids of Ie-
rusalem, and || set a marke vpon the foreheads of
them that f mourne, and cry for all the abomina-
tions that be done in the mids thereof.
5 And to the other he said, that I might heare,
Goe ye after him through the citie, and smite: let
your eye spare none, neither haue pitie.
6 Destroy vtterly the old, *and* the young, and
the maides, and the children, and the women, but
touch no man, vpon whom *is* the g marke, and be-
gin at my Sanctuary. Then they began at the h an-
cient men, which were before the house.
7 And he said vnto them, Defile the house, &
fill the courts with the slaine, *then* goe forth: and
they went out, and slew *them* in the citie.
8 Nowe when they had slaine them, and I
had escaped, I fel downe vpon my face, and cried,
saying i Ah Lord God, wilt thou destroy all the
residue of Israel, in powring out thy wrath vpon
Ierusalem?
9 Then said he vnto me, The iniquity of the
house of Israel, and Iudah *is* exceeding great: so
that the land is k full of blood, and the citie ful of
corrupt iudgement: for they say, The Lord hath
forsaken the earth, and the Lord seeth *vs* not.
10 As touching me also, mine eye shall not
spare *them*, neither wil I haue pitie, *but* wil recom-
pence their wayes vpon their heads.
11 And beholde, the man clothed with linen
which had the ynkhorne by his side, made report,
and saide, Lorde, I haue done as thou hast com-
manded me.

* Prou. 1.28. isa. 4.6.7. ierem. 11.11. mich. 3.4
a The time to take vengeance.
b Which were Angels in the similitude of men.
c Signifying, that the Babylonians should come from the North to destroy the citie and the Temple.
d To marke them that should be saued.
e Which declared, that hee was not bound thereunto, neither would remaine any longer, then there was hope that they would returne frō their wickednes, and worship him aright.
|| Or, threshold.
|| Or, marke with Thau.
f Hee sheweth what is the maner of Gods children, whom he marketh to saluation: to wit, to mourne, and crie out against the wickednes, which they see committed against Gods glorie.
g Thus in all his plagues the Lord preserueth his smal number, which hee marketh, as Exod. 12.22. reuel. 7.3. but the chiefe marke is the Spirit of adoption, wherwith the heart is sealed vp to life euerlasting.
h VVhich were the chiefe occasion of all these euils, as Chap. 8.11.
i This declareth, that the seruants of God haue a cōpassion, when they see his iudgemēts executed.
k That is, with all kind of wickednesse, read Isa. 1.15.

CHAP. X.

1 Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearsall of the vision of the wheeles, of the beasts, and of the Cherubims.

ANd as I looked, beholde, in the * firmament
that was aboue the head of the a Cherubims
there appeared vpon thē like vnto the similitude
of a throne, as *it were* a saphir stone.
2 And hee spake vnto the man clothed with
linen, and said, Go in betweene the wheeles, *euen*
vnder the Cherub, & fill thine hands with coales
of fire from betweene the Cherubims, and scatter
them ouer b the city. And he went in in my sight.
3 Now the Cherubims stood vpon the right
side of the house, when the man went in, and the
cloude filled the inner court.
4 Then the glory of the Lorde c went vp from
the Cherub, *and stood* ouer the doore of the house,
& the house was filled with ẏ cloud, & the court
was filled with the brightnes of the Lords glory.
5 And the d sounde of the Cherubims winges
was heard into the vtter court, as the voyce of the
Almightie God, when he speaketh.
6 And when hee had commaunded the man
clothed with linen, saying, Take fire frō between
the wheeles, *and* from betweene the Cherubims,
then he went in and stood beside the wheele.
7 And one Cherub stretched foorth his hand
from betweene the Cherubims vnto the fire, that
was betweene the Cherubims, and tooke *thereof*,
and put it into the hands of him that was clothed
with linen: who tooke it and went out.
8 And there appeared in the Cherubims, the
likenesse of a mans hand vnder their wings.
9 And when I looked vp, beholde, foure
wheeles *were* beside the Cherubims, one wheele
by one Cherub, and another wheele by another
Cherub, & the appearance of the wheeles *was* as
the colour of a e Chrysolite stone.
10 And their appearance (*for* they were *all*
foure of one facion) was as if one wheele had bin
in *another* wheele.
11 When they went foorth, they went vpon
their foure sides, and they returned not as they
went: but to the place whither the first went,
they went after it, *and* they f turned not as they
went.
12 And their whole bodie, and their || rings,
and their hands, and their wings, and the wheeles
were full of eyes rounde about, *euen* in the same
foure wheeles.
13 And *the Cherub* cryed to these wheeles in
mine hearing, *saying*, O wheele.
14 And euery *beast* had foure faces: the first
face *was* the face of a Cherub, & the second face
was the face of a man, and the third the face of a
lyon, and the fourth the face of an Eagle.
15 And the Cherubims were lifted vp: * this
is the beast that I saw at the riuer Chebar.
16 And when ẏ Cherubims went, the wheeles
went by them: and when the Cherubims lift vp
their wings to mount vp from the earth, the same
wheeles also turned not from beside them.
17 When the *Cherubims* stood, they stood: and
when they were lifted vp, they lifted themselues
vp *also*: for the g spirite of the beast *was* in them.
18 h Then the glorie of the Lorde departed
from aboue the doore of the house, and stood vp-
on the Cherubims.
19 And the Cherubims lift vp their wings and
mounted vp from the earth in my sight: whē they
went out, the wheeles also *were* besides them: and
euery one stoode at the entrie of the gate of the
Lords House at the East side, and the glory of the
God of Israel *was* vpon them on hie.
20 * This is the i beast that I sawe vnder the
God of Israel by the riuer Chebar, and I knewe
that they were the Cherubims.
21 Euery one had foure faces, and euery one
foure wings, and the likenesse of mans hands *was*
vnder their wings.
22 And the likenesse of their faces *was* the self
same faces, which I sawe by the riuer Chebar,
and

* Chap. 1.22.
a VVhich in the first Chap ver. 5. he called the foure beastes.
b This signified, that the citie should be burnt.
c Meaning, that the glory of God should depart from the Temple.
d Reade Chap. 1.24
e Reade Chap. 1.16
f Vntil they had executed Gods iudgements.
|| *Or, strents.*
* *Chap. 1.5.*
g There was one consent betweene the Cherubims and the wheeles.
h Reade Chap 9.3.
* *Chap. 1.19.* i That is, the whole body of the foure beasts or Cherubims.

and the appearance of the *Cherubims was* the self same, *and* they went euery one straight forward.

CHAP. XI.

1 Who they were that seduced the people of Israel. 5 Against these he prophecieth, shewing them howe they shalbe dispersed abroad. 19 The renewing of the heart commeth of God. 21 He threatneth them that leane vnto their owne counsels.

MOreouer, the Spirite lift me vp, and brought me vnto the East gate of the Lordes house, which lyeth Eastward, & behold, at the entrie of the gate *were* fiue & twentie men: among whome I saw Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then said he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsell in this citie.

3 *For* they say, [a] It is not neere, let vs builde houses: this *citie* is the [b] caldron, and we be the flesh.

4 Therefore prophecie against them, sonne of man, prophecie.

5 And the Spirit of the Lord fel vpon me, and sayde vnto me, Speake, Thus saith the Lorde, O ye house of Israel, this haue ye said, and I know that which riseth vp of your mindes.

6 Many haue ye murthered in this citie, and ye haue filled the streetes thereof with the slaine.

7 Therefore thus saith the Lorde God, They that ye haue slaine, and haue laid in the middes of it, they are [c] the flesh, and this *citie* is the caldron, but I will bring you forth of the mids of it.

8 Ye haue feared the sword, and I wil bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the [d] handes of strangers, and will execute iudgements among you.

10 Ye shal fall by the sworde, *and* I wil iudge you in the border of [e] Israel, & ye shal know that I am the Lord.

11 This *citie* shal not be your caldron, neither shal ye be the flesh in the middes thereof, *but* I wil iudge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen, that are round about you.

13 ¶ And when I prophecied, Pelatiah the sonne of [f] Benaiah died: then fell I downe vpon my face, and cryed with a loude voyce, and sayd, Ah Lorde God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lorde came vnto me, saying,

15 Sonne of man, thy [g] brethren, *euen* thy brethren, the men of thy kinred, and all the house of Israel, wholy *are they* vnto whom the inhabitants of Ierusalem haue said, Depart ye farre from the Lord: *for* the land is giuen vs in possession.

16 Therefore say, Thus saith the Lorde God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreis, yet wil I be to them as a litle [h] Sanctuary in ẏ countreis where they shal come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, & assemble you out of the countreyes where ye haue bin scattered, and I will giue you the land of Israel.

18 And they shal come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

a Thus the wicked derided the Prophets, as though they preached but errors, and therefore gaue themselues still to their pleasures.
b We shall not be pulled out of Ierusalem, till the houre of our death come, as the flesh is not taken out of the caldron till it be sodde.
c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murthered therein, and so lie as flesh in the caldron.
d That is, of the Caldeans.
e That is, in Riblah, reade 2. King. 25, 6.
f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God towarde the rest of the people.
g They that remained still at Ierusalem thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God.
h They shall be yet a litle Church: shewing that the Lord will euer haue some to call vpon his Name, whome hee will preserue and restore, though they be for a time afflicted.

19 * And I wil giue them one heart, and I wil put a new spirit within their bowels & I wil take the [i] stonie heart out of their bodies, and wil giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, and execute them: & they shalbe my people, and I wil be their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles besides them, & the glory of the God of Israel *was* vpon them on hie.

23 And the glory of the Lord went vp frō the mids of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterwarde the Spirite tooke mee vp, and brought me in a vision by the Spirite of God into Caldea to them that were ledde away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were [k] led away captiues, all the thinges that the Lorde had shewed me.

CHAP. XII.

1 The parable of the captiuitie. 18 Another parable whereby the distresse of hunger and thirst is signified.

THe worde of the Lorde also came vnto mee, saying,

2 Sonne of man, thou dwellest in the middes of a rebellious house, which haue eyes to see, and see [a] not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, † prepare thy stuffe to goe into captiuitie, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring foorth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt go forth at euen in their sight, as they that goe forth into captiuitie.

5 Digge thou through the wall in their sight, and cary out thereby.

6 In their sight shalt thou beare it vpon *thy* shoulders, *&* cary it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee *as* a [b] signe vnto the house of Israel.

7 And as I was cōmanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuity: & by night I digged through the wall with mine hand, and brought it forth in the dark, *&* I bare it vpō *my* shoulder in their sight.

8 And in the morning came the worde of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, said vnto thee, What [c] doest thou?

10 *But* say thou vnto them, Thus sayeth the Lord God, This || burden *concerneth* the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall goe into bondage *and* captiuitie.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall

goe

* Iere. 32. 39. chap. 36. 26.
i Meaning, the heart wherein nothing can enter, and regenerate them anewe, so that their heart may be soft, and ready to receiue my graces.
k When Ieconiah was led away captiue.
a That is, they receiue not the fruite of that which they see and heare.
† Ebr. make thee vessels to goe into captiuitie.
b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plagues and punishment.
c Doe not they deride thy doings?
|| Or, prophecie.

goe foorth: they shall digge through the wall, to
carie out thereby: he shal couer his face, that he
see not the ground with *his* eyes.
13 My net also will I spread vpon [d] him, and
he shall be taken in my net, and I will bring him
to Babel to the land of the Caldeans, yet shall he
not see it, though he shal die there.
14 And I will scatter toward euery winde all
that are about him to helpe him, and all his gari-
sons, and I wil draw out the sword after them.
15 And they shall know that I am the Lorde,
when I shall scatter them among the nations, and
disperse them in the countreis.
16 But I will leaue a [e] litle nomber of them
from the sworde, from the famine, and from the
pestilence, that they may declare all these abomi-
nations among the heathen, where they come, &
they shal know, that I am the Lord.
17 ¶ Moreouer, the worde of the Lord came
vnto me, saying,
18 Sonne of man, eate thy bread wt trembling,
& drinke thy water wt trouble, & with carefulnes,
19 And say vnto the people of the land, Thus
saieth the Lorde God of the inhabitants of Ieru-
salem, *and* of the lande of Israel, They shal eate
their bread with carefulnesse, & drinke their wa-
ter with desolation: for the land shalbe desolate
frō her abundance because of the crueltie of them
that dwel therein.
20 And the cities that are inhabited, shall bee
left voyd, and the land shalbe desolate, and ye shal
know that I am the Lord.
21 ¶ And the worde of the Lorde came vnto
me, saying,
22 Sonne of man, what is that prouerbe that
you haue in the land of Israel, saying, The dayes
[f] are prolonged and all visions ‖ faile?
23 Tell them therefore, Thus saieth the Lord
God, I wil make this prouerbe to cease, and they
shall no more vse it as a prouerbe in Israel: but say
vnto them, The dayes are at hand and the effect
of euery vision.
24 For no vision shalbe any more in vaine,
neither *shall there bee* any flattering diuination
within the house of Israel.
25 For I am the Lord: I wil speake, *and* that
thing that I shall speake, shall come to passe: it
shalbe no more prolonged: for in your dayes, O
rebellious house, wil I say the thing, and will per-
forme it, saieth the Lord God.
26 Againe the worde of the Lord came vnto
me, saying,
27 Sonne of man, beholde, they of the house
of Israel say, The vision that he seeth, is for [g] ma-
ny dayes *to come*, and he prophecieth of the times
that are farre off.
28 Therefore say vnto them, Thus saieth the
Lord God, All my wordes shal no longer be de-
laied, but that thing which I haue spoken, shall
be done, saieth the Lord God.

d When the king shall thinke to escape by fleeing, I wil take him in my net, as Chap. 17.20. and 32.3.

e Which should beare his Name, and should be his Church, read Chap. 11.16.

f Because they did not immediately see the prophecies accomplished, they contemned them as though they should neuer be fulfilled.

‖ Or, take none effect.

g That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience & benignitie.

CHAP. XIII.

2 The worde of the Lord against false prophets, which teach the people the counsels of their owne hearts.

AND ye word of ye Lord came vnto me, saying,
2 Sonne of man, prophecie against the
prophets of *Israel, that prophecie, and say thou
vnto them, that prophecie out of their [a] owne
hearts, Heare the word of the Lord.
3 Thus saieth the Lord God, Woe vnto the
foolish Prophetes that follow their owne spirite,
and haue seene nothing.
4 O Israel, thy Prophets are like the foxes [b] in
the waste places.
5 [c] Ye haue not risen vp in the gaps, neither
made vp the hedge for ye house of Israel, to stand
in the battel in the day of the Lord.
6 They haue seene vanitie, and lying diuinati-
on, saying, The Lord saieth it, and the Lorde hath
not sent them: and they haue made *others* to hope
ye they would cōfirme the word *of their prophecie*.
7 Haue ye not seene a vaine vision? and haue
ye not spoken a lying diuination? [d] yee say, The
Lord saieth it, albeit I haue not spoken.
8 Therefore thus saieth the Lord God, Because
ye haue spoken vanitie & haue seene lies, therfore
behold, I am against you, saieth the Lord God,
9 And mine hand shalbe vpon the Prophetes
that see vanitie, and diuine lies: they shall not be
in the assemblie of my people, neither shall they
be written in the [e] writing of the house of Israel,
neither shal they enter into the land of Israel: and
ye shal know that I am the Lord God.
10 And therefore, because they haue deceiued
my people, saying, [f] Peace, & there was no peace:
and one built vp a [g] wall, and beholde, the others
daubed it with vntempered *morter*,
11 Say vnto them which daube it with vn-
tempered *morter*, that it shall fall: *for* there shal
come a great showre, and I wil send hailestones,
which shal cause it to fall, and a stormie wind shal
breake it.
12 Lo, when the wall is fallen, shall it not bee
sayd vnto you, Where is the daubing wherewith
ye haue daubed it?
13 Therefore thus saieth the Lord God, I will
cause a stormie wind to breake forth in my wrath,
and a great shower shalbe in mine anger, & haile-
stones in *mine* indignation to consume it.
14 So I wil destroy the wall that ye haue dau-
bed with vntempered *morter*, and bring it downe
to the ground, so that the foundation thereof
shalbe discouered, and it shall fall, and ye shalbe
consumed in the mids thereof, and ye shal know,
that I am the Lord.
15 Thus will I accomplish my wrath vpon
the wall, and vpon them that haue daubed it with
[h] vntempered *morter*, and wil say vnto you, The
wall is no more, neither the daubers thereof,
16 *To wit*, the Prophets of Israel, which pro-
phecie vpon Ierusalem, and see visions of peace
for it, and there is no peace, saith the Lord God.
17 Likewise thou sonne of man, set thy face a-
gainst the daughters of thy people, which pro
phecie out of their owne heart: and prophecie
thou against them, and say.
18 Thus saieth the Lord God, Woe vnto the
women that sowe [i] pillowes vnder all arme holes,
and make vailes vpon the head of euery one that
standeth vp, to hunt soules: wil ye hunt the soules
of my people, & wil ye giue life to the soules that
come vnto you?
19 And wil yee pollute me among my people
for handfuls of [k] barly, and for pieces of bread to
slay the soules of them that should not dye, and
[l] to giue life to the soules that should not liue in
lying to my people, that heare *your* lies?
20 Wherefore thus saieth the Lord God, Be-
hold, I wil *haue to doe* with your pillowes, where-
with

*Chap. 14.9.

a After their owne fantasie, and not as hauing the reuelation of the Lord, Iere. 23.16.

b Watching to destroy the vineyard.

c He speaketh to the gouernours and true ministers that should haue resisted them.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest, that ye are false prophets.

e That is, in the booke of life, wherein the true Israelites are written.

f Read Iere. 6.14.

g Whereas the true Prophets prophecied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary & flattered them in their vanities, so that what one false prophet sayd, (which is here called ye building of the wall) an other false prophet would affirme, though he had neither occasion nor good ground to beare him.

h Whereby is meant whatsoeuer man of himselfe setteth forth vnder the autoritie of Gods word.

i These superstitious women for lucre would prophecie and tell euery man his fortune, giuing them pillowes to leane vpon, & kerchiefs to couer their heads to the intent they might the more allure them and bewitch them.

k Will ye make my word to serue your bellies?

l These sorcerers made the people beleeue that they could preserue life or destroy it, and that it should come to euery one according as they prophecied.

with yee hunt the [m] soules to make them to flie,
and I will teare them from your armes, and will
let the soules goe, *euen* the soules, that ye hunt to
make them to flie.
21 Your vailes also will I teare, and deliuer
my people out of your hand, and they shall bee
no more in your hands to be hunted, and ye shall
know that I am the Lord.
22 Because with *your* lies yee haue made the
heart of the [n] righteous sadde, whome I haue not
made sad, and strengthened the hands of the wic-
ked, that hee should not returne from his wicked
way, by promising him life,
23 Therefore ye shal see no more vanitie, nor
diuine diuinations: for I wil deliuer my people out
of your hand, & ye shal know that I am the Lord.

m That is, to cause them to perish, and that they should depart from the body.

n By threatning them that were godly, and vpholding the wicked.

CHAP. XIIII.

4 The Lorde sendeth false Prophetes for the ingratitude of the people. 22 He reserueth a small portion for his Church.

THen came certaine of the Elders of Israel vn-
to me, and [a] sate before me.
2 And the word of the Lord came vnto me,
saying,
3 Sonne of man, these men haue set vp their
idoles in their [b] heart, and put the stumbling
blocke of their iniquitie before their face: should
I, being required, answere them?
4 Therefore speake vnto them, and say vnto
them, Thus saieth the Lord God, Euery man of
the house of Israel that setteth vp his idoles in his
heart, and putteth the stumbling blocke of his
iniquitie before his face, and commeth to the
[c] Prophet, I the Lord will answere him that com-
meth, according to the multitude [d] of his idoles:
5 That [e] I may take the house of Israel in
their owne heart, because they are all departed
from me through their idoles.
6 Therefore say vnto the house of Israel, Thus
saith the Lord God, Returne, and withdraw your
selues, and turne your faces from your idoles, and
turne your faces from all your abominations.
7 For euery one of the house of Israel, or of
the stranger that soiourneth in Israel, which de-
parteth from me, and setteth vp his idoles in his
heart, and putteth the stumbling blocke of his
iniquitie before his face, and commeth to a Pro-
phet, for to inquire of him for me, I the Lord will
answere him ‖ for my selfe,
8 And I wil set my face against that man, and
will make him an example and prouerbe, and I
will cut him off from the middes of my people, &
ye shal know that I am the Lord.
9 And if the Prophet be [f] deceiued, when he
hath spoken a thing, I the Lorde haue deceiued
that Prophet, and I wil stretch out mine hand vp-
on him, and will destroy him from the middes of
my people of Israel.
10 And they shal beare their punishment: the
punishment of the Prophet shall bee euen as the
punishment of him that asketh,
11 That þ house of [g] Israel may go no more a-
stray frō me, neither bee polluted any more ẇ all
their transgressions, but þ they may bee my peo-
ple, & I may be their God, saieth the Lord God.
12 ¶ The word of the Lord came againe vnto
me, saying,
13 Sonne of man, when þ land sinneth against
me by committing a trespasse, then wil I stretch
out mine hand vpon it, [h] & wil breake the staffe
of the bread thereof, and will send famine vpon
it, and I wil destroy man and beast forth of it.
14 Though these three men, [i] Noah, Daniel,
and Iob were among them, they should deliuer
but their owne soules by their [k] righteousnes, saith
the Lord God.
15 If I bring noisome beastes into the land &
they spoile it, so that it bee desolate, that no man
may passe through, because of beasts,
16 *Though* these three men were in the mids
thereof, As I liue, saieth the Lord God, they shall
saue neither sonnes nor daughters: they onely
shalbe deliuered, but the land shall be waste.
17 Or *if* I bring a sworde vpon this land, and
say, Sword, go through the land, so that I destroy
man and beast out of it,
18 Though these three men were in the mids
thereof, As I liue, saieth the Lorde God, they shall
deliuer neither sonnes nor daughters, but they
onely shalbe deliuered themselues.
19 Or *if* I send pestilence into this land, and
powre out my wrath vpon it in blood, to destroy
out of it man and beast,
20 And *though* Noah, Daniel and Iob *were in*
the mids of it, As I liue, saith þ Lord God, they shal
deliuer neither sonne nor daughter: they shall *but*
deliuer their owne soules by their righteousnesse.
21 For thus saieth the Lorde God, How much
more when I send my * foure sore iudgements
vpon Ierusalem, *euen* the sworde, and famine, and
the noisome beast, and pestilence, to destroy man
and beast out of it?
22 Yet beholde, therein shall bee left a [l] rem-
nant of them that shal be caried away *both* sonnes
and daughters: behold, they shal come forth vnto
you, & ye shal see their way, and their enterprises:
and ye shalbe comforted, concerning the euil that
I haue brought vpon Ierusalem, *euen* concerning
all that I haue brought vpon it.
23 And they shal comfort you, when yee see
their way and their enterprises: & ye shal knowe,
that I haue not done without cause al that I haue
done in it, saieth the Lord God.

a He sheweth the hypocrisie of the idolaters, who wil dissemble to heare the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meanes or other, God doeth discouer them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which leade them in blindnesse, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, read Iere. 10. 15.

c To inquire of things which the Lord hath appointed to come to passe.

d As his abomination hath deserued: that is, he shall be led with lies according as he delited therein, 2. Thes. 2. 10.

e That is, conuince them by their owne conscience.

‖ Or, by my selfe.

f The Prophet declareth that God for mans ingratitude raiseth vp false Prophets to seduce them that delite in lies rather then in the trueth of God, and thus he punisheth sinne by sinne, 1. King 22. 20, 22. & destroieth aswell those Prophets as þ people.

g Thus Gods iudgements against the wicked, are admonitions to the godly, to cleaue vnto the Lord, and not to defile themselues with like abominations.

h Read Chap. 4. 16. & 5. 17. Isa. 3. 1.

i Though Noah & Iob were now aliue, which in their time were most godly men (for at this time Daniel was in captiuitie with Ezekiel) and so these three together should pray for this wicked people, yet would I not heare them, read Iere. 15. 1.

k Meaning, that a very few (which he calleth the remnant, vers. 22.) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousnes is a signe that they are the Church of God, whom he would preserue for his owne sake.

* Chap. 5. 17.

l Read Chap. 5. 3.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

ANd þ word of the Lord came vnto me, saying,
2 Sonne of man, what commeth of the
vine tree aboue all *other* trees? and of the vine
branch, which is among the [a] trees of the forest?
3 Shall wood bee taken thereof to doe any
worke? or will men take a pin of it to hang any
vessel thereon?
4 Behold, it is cast in the fire to be consumed:
the fire consumeth both the endes of it, and the
mids of it is burnt. Is it meete for *any* worke?
5 Behold, when it was whole, it was meete for
no worke: how much lesse shall it be meete for
any worke, when the fire hath consumed it, and
it is burnt?
6 Therefore thus saieth the Lord God, As the
vine tree, *that is* among the trees of the forrest,
which I haue giuen to the fire to be consumed, so
wil I giue the inhabitants of Ierusalem.
7 And I will set my face against them: they
shal goe out from *one* [b] fire, and *another* fire shall
consumē them: and ye shall know, that I am the
Lord,

a Which bringeth foorth no fruit, no more then the other trees of the forest doe: meaning, that if Ierusalem which bare the name of his Church, did not bring forth fruite, it should be vtterly destroyed.

b Though they escape one danger, yet another shall take them.

Lord, when I set my face against them,
8 And *when* I make the land waste, because
they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God towarde Ierusalem. 15 Their vnkindnesse. 46 He iustifieth the wickednesse of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fell. 60 Mercie is promised to the repentant.

AGaine, the word of the Lord came vnto me,
saying,
2 Sonne of man, cause Ierusalem to knowe
her abominations,
3 And say, Thus saith the Lord God vnto Ie-
rusalem, Thine habitation and thy kindred is of
the land [a] of Canaan: thy father was an Amorite,
and thy mother an Hittite.
4 And in thy natiuitie whē thou wast [b] borne,
thy nauell was not cut: thou wast not washed in
water to soften *thee*: thou wast not salted with
salt, nor swadled in cloutes.
5 None eye pitied thee to do any of these vn-
to thee, for to haue compassion vpon thee, but
thou wast cast out in the open fielde to the con-
tempt of thy person in the day ẏ thou wast borne.
6 And when I passed by thee, I saw thee pol-
luted in thine [c] owne blood, and I said vnto thee,
whē thou wast in thy blood, Thou shalt liue: euen
when thou wast in thy blood, I sayde vnto thee,
Thou shalt liue.
7 I haue caused thee to multiplie as the bud
of the fielde, and thou hast encreased and waxen
great, and thou hast gotten excellent ornaments:
thy breastes are fashioned, thine haire is growen,
whereas thou wast naked and bare.
8 Nowe when I passed by thee, and looked
vpon thee, beholde, thy time *was as* the time of
loue, and I spred my skirts ouer thee, and couered
[d] thy filthines: yea, I sware vnto thee, and entred
into a couenant with [e] thee, saith the Lord God,
and thou becamest mine.
9 Then washed I thee with [f] water: yea, I
washed away thy blood from thee, and I [g] anoin-
ted thee with oyle.
10 I clothed thee also ẇ broydred worke, and
shod thee with badgers skin: and I girded thee a-
bout with fine linen, & I couered thee with silke.
11 I decked thee also with ornaments, & I put
bracelets vpō thine hāds, & a chaine on thy neck.
12 And I put a frontlet vpon thy face, and
earerings in thine eares, and a beautifull [h] crowne
vpon thine head.
13 Thus wast thou deckt with gold and siluer,
and thy raiment was of fine linen, and silke, and
broydred worke: thou diddest eat fine floure, and
hony and oyle, and thou wast very beautifull, and
thou diddest grow vp into a kingdome.
14 And thy name was spred among the hea-
then for thy beautie: for it was perfite through
my [i] beautie which I had set vpon thee, sayth the
Lord God.
15 Nowe thou didest [k] trust in thine owne
beautie, and playedst ẏ harlot, because of thy re-
nowme, and hast powred out [l] thy fornications
on euery one that passed by, *thy desire* was to him.
16 And thou didest take thy garments, & dec-
kedst thine hie places with diuers colours, [m] and
playedst the harlot thereupon: the like thinges

a Thou boastest to be of ẏ seede of Abrahā, but thou art degenerate & followest the abominations of ẏ wicked Canaanites, as children doe the maners of their fathers, Isa. 1.4. and 57.3.
b When I first brought thee out of Egypt, & planted thee in this lande to be my Church.
c Being thus in thy filthines and forsaken of all men, I tooke thee & gaue thee life: whereby is meant that before God wash his Church, and giue life, there is nothing but filthines and death.
d These words, as blood, pollution, nakednes, & filthines are ofttimes repeated, to beate downe their pride, and to cause them to consider what they were before God receiued thē to mercy, fauoured them and couered their shame.
e That thou shouldest be a chaste wife vnto me, and that I should maintaine thee & endue thee ẇ all graces.
f I washed away thy sinnes.
g I sanctified thee with mine holy Spirit.
h Hereby he sheweth how he saued his Church, enriched it, and gaue it power and dominion to reigne.
i Hee declareth wherin the dignity of Ierusalē stood: to wit, in that that the Lord gaue thē of his beautie and excellencie.
k In abusing my giftes & in putting thy confidence in thine own wisdom and dignitie, which were the occasions of thine idolatrie.
l There was none idolatrie so vile wherewith thou didest not pollute thy selfe.
m This declareth how the idolaters put their chiefe delight in those things, which please the eyes and outward senses.

shall not come, neither hath any done so.
17 Thou hast also taken thy faire iewels *made*
of my golde and of my siluer, which I had giuen
thee, and [n] madest to thy selfe images of men, &
didest commit whoredome with them,
18 And tookest thy broydred garments, and
coueredst them: and thou hast set mine oyle and
my perfume before them.
19 My meate also, which I gaue thee, *as* fine
floure, oyle, and honie, *wherewith* I fedde thee,
thou hast euen set it before them for a sweete sa-
uour: thus it was, saith the Lord God.
20 Moreouer thou hast taken thy sonnes and
thy daughters, whom thou hast borne vnto mee,
and these hast thou sacrificed vnto them, to [o] be
deuoured: is *this* thy whoredome a small matter?
21 That thou hast slaine my childrē, & deliue-
red thē to cause them to passe *through fire* for thē?
22 And in all thine abominations and whore-
domes thou hast not remembred the dayes of thy
youth, when thou wast naked and bare, *and* wast
polluted in thy blood.
23 And beside all thy wickednes (wo, wo vn-
to thee, sayth the Lord God)
24 Thou hast also built vnto thee an hie place,
and hast made thee an hie place in euery streete.
25 Thou hast built thine hie place at euery
‖ corner of the way, and hast made thy beautie to
be abhorred: thou hast opened thy feete to euery
one that passed by, & multiplied thy whoredome.
26 Thou hast also committed fornication with
the [p] Egyptians thy neighbours, which haue great
members, and hast encreased thy whoredome, to
prouoke me.
27 Beholde, therefore I did stretch out mine
hand ouer thee, and wil diminish thine ordinarie,
and deliuer thee vnto the will of them that hate
thee, *euen* to the ‖ daughters of the Philistims,
which are ashamed of thy wicked way.
28 Thou hast played the whore also with the
Assyrians, because thou wast insatiable: yea, thou
hast played the harlot with them, and yet couldest
not be satisfied.
29 Thou hast moreouer multiplied thy forni-
cation from the lande of Canaan vnto Caldea,
and yet thou wast not satisfied herewith.
30 How weake is thine heart, sayth the Lord
God, seeing thou doest all these things, *euen* the
worke of a ‖ presumptuous whorish woman?
31 In that thou buildest thine hie place in the
corner of euery way, and makest thine hie place
in euery streete, and hast not bene as an harlot
[q] that despiseth a reward,
32 But *as* a wife that playeth the harlot, *and*
taketh others for her husband:
33 They giue giftes to all *other* whores, but
thou giuest giftes vnto all thy louers, and rewar-
dest them, that they may come vnto thee on eue-
ry side for thy fornication.
34 And the contrary is in thee from *other* wo-
men in thy fornications, neither *the like* fornica-
tion *shalbe* after thee: for in that thou giuest a re-
ward, and no reward is giuen vnto thee, therefore
thou art contrary.
35 Wherefore, O harlot, heare the worde of
the Lord.
36 Thus sayth the Lorde God, Because thy
‖ shame was powred out, and thy filthinesse disco-
uered through thy fornications with thy louers,

n Thou hast conuerted my vessels and instruments, which I gaue thee to serue mee with, to the vse of thine idoles.
o Meaning, by fire, reade Leuit. 18, 21, 2.King. 23.10.
‖ Or, head.
p He noteth the great impietie of this people, who first falling from God to seeke helpe at strange nations, did also at length embrace their idolatrie, thinking thereby to make their amitie more strong.
‖ Or, cities.
‖ Or, that will beare rule.
q Meaning, that some harlots contemne small rewards, but no louers gaue a reward to Israel, but they gaue to all others signifying, that the idolaters bestow all their substance, which they receiue of God for his glorie, to serue their vile abominations.
‖ Or, nether partis.

and with all the idoles of thine abominations, and
by the blood of thy children, which thou diddest
offer vnto them,
37 Behold, therefore I will gather all [e] thy lo-
uers, with whom thou hast taken pleasure, and all
them that thou hast loued, with al them that thou
hast hated: I will euen gather them round about
against thee, and wil discouer thy filthinesse vnto
them, that they may see all thy filthines.
38 And I will iudge thee *after* ỹ maner of them
that are [f] harlots, and of them that shead blood,
and I wil giue thee the blood of wrath & ielousie.
39 I wil also giue thee into their handes, and
they shal destroy thine hie place, and shal breake
downe thine hie places: they shal strippe thee al-
so out of thy clothes, and shal take thy faire iew-
els, and leaue thee naked and bare.
40 They shal also bring vp a company against
thee, and they shall stone thee with stones, and
thrust thee through with their swordes.
41 And they *shal burne vp thine houses with
fire, and execute iudgementes vpon thee in the
sight of many women: and I will cause thee to
cease from playing the harlot, and thou shalt giue
no reward any more.
42 So will I make my wrath towarde thee to
rest, and my [t] ielousie shall depart from thee, and
I will cease and be no more angry.
43 Because thou hast not remembred the daies
of thy youth, but hast prouoked me with all these
things, behold, therfore I also haue [u] brought thy
way vpon thy head, saith ỹ Lord God: yet hast not
thou had consideration of al thine abominations.
44 Behold, all that vse prouerbes, shall vse *this*
prouerbe against thee, saying, As *is* the mother, [x] *so*
is her daughter.
45 Thou art thy mothers daughter, that hath
cast off her husband and her children, and thou
art the sister of thy [y] sisters, which forsooke their
husbands and their children: your mother is an
Hittite, and your father an Amorite.
46 And thine elder sister is Samaria, and her
[z] daughters, that dwell at thy left hand, and † thy
yong sister, that dwelleth at thy right hand, *is* So-
dom, and her daughters.
47 Yet hast thou [a] not walked after their
wayes, not done after their abominations: but as it
had bene a very litle *thing*, thou wast corrupted
more then they in all thy wayes.
48 As I liue, saith the Lord God, Sodom thy
sister hath not done, *neither* shee nor her daugh-
ters, as thou hast done and thy daughters.
49 Behold, this was ỹ iniquitie of thy sister So-
dom, [b] Pride, fulnesse of bread, and aboundance of
idlenes was in her, & in her daughters: neither did
she strengthen the hand of the poore and needie.
50 But they were hautie, and committed abo-
mination before mee: therefore I tooke them a-
way, as pleased me.
51 Neither [c] hath Samaria committed halfe of
thy sinnes, but thou hast exceeded them in thine
abominations, and hast [d] iustified thy sisters in all
thine abominations, which thou hast done.
52 Therefore thou which hast iustified thy
sisters, beare thine owne shame for thy sinnes, that
thou hast committed more abominable then they
which are more righteous then thou art: be thou
therefore confounded also, and beare thy shame,
seeing that thou hast iustified thy sisters.
53 Therefore I will bring againe [e] their capti-
uitie with the captiuitie of Sodom, and her daugh-
ters, and with the captiuitie of Samaria, and her
daughters: euen the captiuitie of thy captiues in
the middes of them,
54 That thou maiest beare thine owne shame,
and mayest be confounded in all that thou hast
done, in that thou hast [f] comforted them.
55 And thy sister Sodom and her daughters
shal returne to their former state: Samaria also and
her daughters shall returne to their former state,
[g] when thou and thy daughters shall returne to
your former state.
56 For thy sister Sodom † was not heard of
[h] by thy report in the day of thy pride.
57 Before thy wickednes was [i] discouered, as in
the same time of the reproch of the daughters of
Aram, and of all the daughters of the Philistims
round about [k] her which despise thee on all sides.
58 Thou hast borne *therefore* thy wickednesse
and thine abomination, sayth the Lord.
59 For thus saith the Lord God, I might euen
deale with thee, as thou hast done: when thou
didest despise the [l] othe, in breaking the couenant.
60 Neuerthelesse, I wil [m] remember my coue-
nant *made* with thee in the daies of thy youth, &
I wil confirme vnto thee an euerlasting couenant.
61 Then thou shalt remember thy wayes, and
be ashamed, when thou shalt receiue [n] thy sisters,
both thy elder & thy yonger, and I will giue them
vnto thee for daughters, but not [o] by thy couenāt.
62 And I wil establish my couenant with thee,
and thou shalt know that I am the Lord,
63 That thou mayest remember, & be [p] asha-
med, & neuer open thy mouth any more: because
of thy shame when I am pacified toward thee, for
all that thou hast done, sayth the Lord God.

CHAP. XVII.

The parable of the two Egles.

AND the word of the Lorde came vnto mee,
saying,
2 Sonne of man, put foorth a parable and
speake a prouerbe vnto the house of Israel,
3 And say, Thus sayth the Lorde God, The
great [a] egle with great wings, *and* long wings, *and*
ful of fethers, which had diuers colours, came vnto
Lebanon, & tooke the hiest branch of the cedar,
4 And brake off the toppe of his twigge, *and*
caried it into the land [b] of Marchants, *and* set it in
a citie of marchants.
5 He tooke also of the [c] seede of the lande,
and planted it in a fruitfull ground: he placed it
by great waters, and set it *as* a willow tree.
6 And it budded vp, and was [d] like a sprea-
ding vine of [e] low stature, whose branches turned
toward it, and the rootes thereof were vnder it: so
it became a vine, and it brought foorth branches,
and shot foorth buds.
7 There was also [f] another great egle with
great wings and many fethers, and beholde, this
vine did turne her rootes toward it, & spred forth
her branches toward it, that she might water it by
the trenches of her plantation.
8 It was planted in a good soyle by great
[g] waters, that it should bring forth branches, and
beare

e Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23.9.

f I wil iudge thee to death, as the adulterers and murtherers.

* 2. Kings 25.9.

t I will vtterly destroy thee, and so my ielousie shal cease.

u I haue punished thy faultes, but thou wouldest not repent.

x As were the Canaanites, and the Hittites & others your predecessours, so are you their successours.

y That is, of Samaria and Sodom.

z That is, her cities.

† *Ebr. thy sister yonger then thou.*

a But done farre worse.

b He alledgeth these foure vices, pride, excesse, idlenesse & contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gene. 19.14.

c Which worshipped the calues in Beth-el and Dan.

d Thou art so wicked, that in respect of thee Sodom & Samaria were iust.

e This he speaketh in comparison, saying, that he woulde restore Ierusalem when Sodom should be restored, that is, neuer: and this is ment of the greatest part of the Iewes.

f In that thou hast shewed thy selfe worse then they, & yet thoughtest to escape punishment.

g Meaning, that it should neuer come to passe.

† *Ebr. was not a rumour in thy mouth.*

h Thou wouldest not cal her punishment to minde when thou wast aloft, to learne by her example to feare my iudgements.

i That is, till thou wast brought vnder by the Syrians and Philistims, 2. Chron. 28.19.

k Which ioyned with the Syrians, or compassed about Ierusalem.

l When thou brakest the couenant, which was made betwene thee and me, as verse 8.

m That is, of mercie and loue I will pitie thee, and so stand to my couenant, though thou hast deserued the contrary.

n Whereby he sheweth that among the most wicked he had euer some seede of his Church which he would cause to fructifie in due time: and here he declareth how he will call the Gentiles.

o But of my free mercie.

p This declareth what fruites Gods mercies worke in his, to wit, sorow and repentance for their former life.

a That is, Nebuchad-nezzar, who hath great power, riches, and many countreyes vnder him, shall come to Ierusalē and take away Ieconiah the King, as verse 12.

b Meaning, to Babylon.

c That is, Zedekiah, who was of the Kings blood, and was left at Ierusalem, & made king in stead of Ieconiah, 2. Kings 24.17. iere. 37.1.

d This was Zedekiahs kingdome.

e That it might not haue power to rebel against Babylon, as verse 14.

f Meaning, the King of Egypt, of whom Zedekiah sought succour against Nebuchadnezzar.

g They thought to be moistned by the waters of Nilus.

beare fruite, and be an excellent vine.
9 Say thou, Thus sayth the Lord God, Shall it
prosper? shall [h] he not pull vp the rootes thereof,
and destroy the fruite thereof, and cause them to
drie? all the leaues of her bud shall wither with-
out great power, or many people, to plucke it vp
by the rootes thereof.

h Shall not Nebuchad-nezzar destroy it?

10 Beholde, it was planted: but shal it prosper?
shall it not be dried vp, and wither? [i] when the
East winde shall touch it, it shall wither in the
trenches, where it grewe.

i By this drie winde, he meaneth the Babylonians.

11 Moreouer, the worde of the Lord came vn-
to me, saying,
12 Say now to this rebellious house, Know ye
not, what these things *meane*? tell them, Beholde,
the King of Babel is come to Ierusalem, and hath
taken [k] the king thereof, and the princes thereof,
and led them with him to Babel,

k That is, Ieconiah, 2.King.24.15.

13 And hath taken *one* of the Kings seede, and
made a couenant with him, & hath taken [l] an othe
of him: he hath also taken the princes of the land,

l For his subiection & obedience.

14 That the kingdome might be in subiection,
and not lift it selfe vp, *but* keepe their couenant,
and stand to it.
15 But he rebelled against him, and sent his
ambassadours into Egypt, that they might giue
him horses, and much people: shall hee prosper?
shall he escape, that doeth such things? or shall he
breake the couenant, and be deliuered?
16 As I liue, saith the Lord God, he shall die
in the middes of Babel, in the place of the King,
that had made him King, whose othe he despised,
and whose couenant *made* with him, he brake.
17 Neither shall Pharaoh with *his* mightie
hoste, and great multitude of people, mainteine
him in ẏ warre, when they haue cast vp mounts,
and builded ramparts to destroy many persons.
18 For he hath despised the othe, & broken the
couenant (yet lo, he had giuen [m] his hand) because
he hath done all these things, he shall not escape.
19 Therefore, thus sayth the Lorde God, As I
liue, I wil surely bring mine othe that he hath de-
spised, and my couenant that he hath broken vp-
on his owne head.
20 * And I wil spread my net vpon him, & he
shalbe taken in my net, & I will bring him to Ba-
bel, and will enter into iudgement with him there
for his trespasse that he hath cōmitted against me.

m Because hee tooke the Name of God in vaine, & brake his othe which he had confirmed by giuing his hand, therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishmēt.
* *Chap*.12.13.*and* 32.3.

21 And all that flee from him with all his hoste,
shall fall by the sword, and they that remaine,
shalbe scattered towarde all the windes: and yee
shall know that I the Lord haue spoken it.
22 Thus sayth the Lorde God, I wil also take
off the top [n] of this hie cedar, and wil set it, and
cut off the [o] top of the tender plant thereof, and I
wil plant it vpon an hie mountaine and great.
23 *Euen* in the hie mountaine of Israel will I
plant it: and it shall bring forth boughes & beare
fruite, and be an excellent cedar, and vnder it shall
remaine all birds, and euery [p] foule shall dwell in
the shadow of the branches thereof.
24 And all the [q] trees of the fielde shal knowe
that I the Lord haue brought downe the hie tree,
and exalted the lowe tree: that I haue dried vp the
greene tree, & made the drie tree to florish: I the
Lord haue spoken it, and haue done it.

n This promes is made to ẏ Church which shalbe as a smal remnant, & as the top of a tree.
o I will trimme it and dresse it.
p Both the Iewes & Gentiles shalbe gathered into it.
q All the world shall know that I haue pluckt downe the proude enemies, & set vp my Church which was lowe and contemned.

CHAP. XVIII.

2 He sheweth that euery man shall beare his owne sinne. 21 To him that amendeth, is saluation promised. 24 Death is prophecied to the righteous, which turneth backe from the right way.

THe worde of the Lord came vnto me againe,
saying,
2 What meane yee that yee speake this pro-
uerbe, concerning the land of Israel, saying, [a] The
fathers haue eaten sowre grapes, and the childrens
teeth are set on edge?
3 As I liue, sayth the Lord God, yee shall vse
this prouerbe no more in Israel.
4 Beholde, all soules are mine, both the soule
of the father, and also the soule of the sonne are
mine: the soule that sinneth, it shall die.
5 But if a man be iust, and doe that which is
lawfull, and right,

a The people murmured at the chastisings of the Lord, & therefore vsed this prouerbe, meaning that their fathers had sinned, and their children were punished for their transgressions, reade Iere. 31.29.

6 *And* hath not eaten [b] vpon the mountaines,
neither hath lift vp his eyes to ẏ idols of the house
of Israel, neither hath defiled his neighbours wife,
neither hath † lien with a * menstruous woman,
7 Neither hath oppressed any, *but* hath resto-
red the pledge to his dettour: he that hath spoy-
led none by violence, * *but* hath giuen his bread
to the hungry, and hath couered the naked with
a garment,
8 And hath not giuen foorth vpon * vsurie,
neither hath taken any increase, *but* hath with-
drawen his hand from iniquitie, and hath execu-
ted true iudgement betweene man and man,
9 And hath walked in my statutes, and hath
kept my iudgements to deale truely, he is iust, he
shall surely liue, sayth the Lord God.

b If hee hath not eaten of the flesh that hath bene offred vp to idols, to honour them thereby.
* *Leuit*.18.20.
† *Ebr. come neere.*
* *Leuit*.20.18.
* *Isa*.58.7.*matt*. 25.35.
* *Exod*.22.25. *leuit*.25.37. *deut*.23.19. *psal*.15.5.

10 ¶ If he beget a sonne, that is ‖ a thiefe, *or* a
sheader of blood, if he do any one of these things,
11 Though hee doe not all these things, but
either hath eaten vpon the mountaines, or defiled
his neighbours wife,

‖ *Or, a cruell man.*

12 *Or* hath oppressed the poore and needy, *or*
hath spoyled by violence, *or* hath not restored the
pledge, or hath lift vp his eyes vnto the idoles, *or*
hath committed abomination,
13 *Or* hath giuen forth vpon vsurie, or hath ta-
ken increase, shal he liue? he shall not liue: seeing
he hath done all these abominations, [c] he shal die
the death, *and* his blood shall be vpon him.
14 ¶ But if he beget a sonne, that seeth all his
fathers sinnes, which he hath done, and feareth,
neither doeth such like,
15 That hath not eaten vpon the mountaines,
neither hath lift vp his eyes to ẏ idols of the house
of Israel, nor hath defiled his neighbours wife,

c Hee sheweth how the sonne is punished for his fathers faulte: that is, If he be wicked as his father was, and doeth not repent, he shalbe punished as his father was, or els not.

16 Neither hath oppressed any, nor hath with-
holden the pledge, neither hath spoyled by vio-
lence, *but* hath giuen his bread to the hungry, and
hath couered the naked with a garment,
17 *Neither* hath withdrawen his hand from
the afflicted, nor receiued vsurie nor increase, *but*
hath executed my iudgements, *and* hath walked
in my statutes, he shall not die in the iniquitie of
his father, *but* he shall surely liue.
18 His father, because hee cruelly oppressed
and spoyled his brother by violence, and hath not
done good among his people, loe, euen he dyeth
in his iniquitie.
19 Yet say ye, Wherefore shall not the sonne
beare the iniquitie of the father? because ẏ sonne
hath executed iudgement & iustice, *and* hath kept
all my statutes, & done them, he shall surely liue.
20 * The same soule that sinneth, shall die: the
sonne shall not beare the iniquitie of the father,
neither shall the father beare the iniquitie of the
sonne, *but* the righteousnes of the righteous shall
be

* *Deut*.24.16. 2.*kings* 14.6. 2.*chro*.25.4.

be vpon him, and the wickednesse of the wicked
shall be vpon him selfe.
21 But if the wicked will returne from all his
sinnes that he hath committed, and keepe all my
d statutes, and doe that which is lawfull & right,
he shall surely liue, *and* shall not die.
22 All his transgressions that he hath commit-
ted, they shal not be ‖ mentioned vnto him, *but* in
his e righteousnes that he hath done, he shall liue.
23 f Haue I any desire that the wicked should
die, sayth the Lord God? ‖or shall hee not liue, if
he returne from his wayes?
24 But if the righteous turne away from his
righteousnes, & commit iniquitie, *and* doe accor-
ding to all ẏ abominations, that the wicked man
doeth, shall he liue? all his g righteousnes that hee
hath done, shall not be mentioned: *but* in his
transgression that he hath committed, and in his
sinne that he hath sinned, in them shall he die.
25 Yet ye say, The way of the Lorde is not
h equall: heare now, O house of Israel. Is not my
way equall? *or* are not your wayes vnequall?
26 *For* when a righteous man turneth away
from his righteousnes, and committeth iniquitie,
he shall euen die for the same, he shall *euen* die for
his iniquitie, that he hath done.
27 Againe when ẏ wicked turneth away from
his wickednes ẏ he hath committed, & doeth that
which is lawful & right, he shal saue his soule aliue.
28 Because he considereth, and turneth away
from all his transgressions that he hath commit-
ted, he shall surely liue *and* not die.
29 Yet saith ẏ house of Israel, The way of the
Lord is not equall. O house of Israel, are not my
wayes equall? *or* are not your wayes vnequall?
30 Therefore I will iudge you, O house of Is-
rael, euery one according to his wayes, sayth the
Lord God: returne *therefore* and cause *others* to
turne away from all your transgressions: so ini-
quitie shall not be your destruction.
31 Cast away from you all your transgressi-
ons, whereby ye haue transgressed, & make i you
a newe heart and a new spirit: for why wil ye die,
O house of Israel?
32 For I desire not the death of him that dy-
eth, sayth the Lord God: cause therefore *one an-
other* to returne, and liue ye.

d He ioyneth the obseruation of the commandements with repentance: for none can repent in deede except he labour to keepe the Lawe.
‖ *Or, not layde to his charge.*
e That is, in the fruites of his faith which declare that God doeth accept him.
f He speaketh this to commend Gods mercy to poore sinners, who rather is ready to pardon, then to punish, as his long suffering declareth, Chap. 33.11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doeth not approoue sinne, therefore it is here sayd that he would haue them to turne away from it that they might liue.
‖ *Or, rather that he may returne from his wayes and liue.*
g That is, the false opinion that the hypocrites haue of their righteousnes.
h In punishing the father with the children.
i He sheweth that man can not forsake his wickednes till his heart be changed, which is onely the worke of God.

CHAP. XIX.

1 The captiuitie of the Kings of Iudah signified by the lyons whelpes, and by the lyon. 10 The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.

THou also, take vp a lamentation for the
a princes of Israel,
2 And say, Wherefore lay thy b mother *as* a
lyonesse among the lyons? shee nourished her
yong ones among the lyons whelps,
3 And shee brought vp one of her whelps,
and it became a lyon, and it learned to catch the
praye, *and* it deuoured men.
4 The c nations also heard of him, *and* he was
taken in their nets, and they brought him in
chaines vnto the land of Egypt.
5 Nowe when shee sawe, that shee had waited
and her hope was lost, she tooke another of her
d whelps, and made him a lyon.
6 Which went among the lyons, *and* became
a lyon, and learned to catch the praye, *and* he de-
uoured e men.
7 And he knew their widowes, & he destroy-
ed their cities, and the land was wasted, and all
that was therein by the noyse of his roaring.
8 Then the f nations set against him on euery
side of the countreys, and laide their nets for him:
so he was taken in their pit.
9 And they put him in prison *and* in chaines,
and brought him to the King of Babel, *and* they
put him in holdes, that his voyce should no more
be heard vpon the mountaines of Israel.
10 Thy g mother *is* like a vine in thy blood,
planted by the waters: she brought foorth fruite
and branches by the abundant waters,
11 And she had strong rods for the scepters of
them that beare rule, and her stature was exalted
among the branches, and shee appeared in her
height with the multitude of her branches.
12 But she was plucked vp in wrath: she was cast
downe to the ground, & the h East winde dried vp
her fruite: *her branches* were broken, & withereed:
as for the rod of her strength, the fire consumed it.
13 And now she is planted in the wildernes in
a drie and thirstie ground.
14 And fire is gone out i of a rod of her bran-
ches, which hath deuoured her fruite, so that she
hath no strong rod *to be* a scepter to rule: this is a
lamentation and shalbe for a lamentation.

a That is, Iehohaz and Iehoiakim, Iosiahs sonnes, who for their pride and crueltie are compared vnto lyons.
b To wit, Iehohaz mother, or Ierusalem.
c By Pharaoh Necho king of Egypt, 2.King. 23.33.
d Which was Iehoiakim.
e He slewe of the Prophets, & them that feared God, and rauished their wiues.
f Nebuchad-nezzar with his great armie which was gathered of diuers nations.
g Hee speaketh this in the reproch of this wicked King, in whose blood, that is, in the race of his predecessours, Ierusalem should haue bene blessed, according to Gods promes, and florished as a fruitfull vine.
h Meaning, that the Caldeans should destroy them as the East winde doeth the fruite of the vine.
i Destruction is come by Zedekiah who was the occasion of this rebellion.

CHAP. XX.

3 The Lord denieth that he will answere them when they pray, because of their vnkindnes. 33 Hee promiseth that his people shall returne from captiuitie. 46 By the forest that should be burnt, is signified the burning of Ierusalem.

AND in ẏ a seuenth yere, in ẏ fift *moneth*, ẏ tenth
day of ẏ moneth, came certaine of the elders
of Israel to enquire of the Lord, & sate before me.
2 Then came the worde of the Lorde vnto
me, saying,
3 Sonne of man, speake vnto the Elders of Is-
rael, & say vnto them, Thus saith the Lord God,
Are ye come to enquire of me? as I liue, sayth the
Lord God, when I am asked, I wil not answer you.
4 Wilt thou iudge them, sonne of man? wilt
thou iudge *them*? cause b them to vnderstand the
abominations of their fathers,
5 And say vnto them, Thus sayth the Lorde
God, In the day when I chose Israel, and c lift vp
mine hand vnto the seede of the house of Iaakob,
and made my selfe knowen vnto them in the land
of Egypt, when I lift vp mine hand vnto them,
and sayd, I am the Lord your God,
6 In the day ẏ I lift vp mine hand vnto them
to bring them forth of the land of Egypt, into a
land that I had prouided for them, flowing with
milke & hony, which is pleasant among all lands,
7 Then sayd I vnto them, Let euery man cast
away the abominations of his eyes, d and defile
not your selues with the idoles of Egypt: *for* I am
the Lord your God.
8 But they rebelled against me, & would not
heare me: *for* none cast away the abominations of
e their eyes, neither did they forsake the idoles of
Egypt: then I thought to powre out mine indig-
nation vpon them, & to accomplish my wrath a-
gainst them in the midst of the land of Egypt.
9 But I had respect to my f Name, that it
should not be polluted before the heathen, a-
mong whome they were, & in whose sight I made
my selfe knowen vnto them in bringing them
forth of the land of Egypt.

a Of the captiuitie of Ieconiah.
b This declareth the great lenitie and patience of God which calleth sinners to repentance before hee condemne them.
c I sware that I would be their God, which maner of othe was obserued from all antiquitie, where they vsed to lift vp their hands toward the heauen, acknowledging God to be the authour of trueth, & the defender thereof, and also ẏ iudge of the heart, wishing that he should take vengeance, if they cōcealed any thing which they knew to be trueth.
d God had forbidden them to make mention of the idols, Exod. 23.13. Psal. 16.4.
e Which thing declareth ẏ wickednes of mans heart which iudge Gods seruice by their eies & outward senses.
f God had euer this respect to his glory, ẏ he would not haue his Name euil spoken of among the Gentiles for the punishment that his people deserued, in confidence whereof the godly euer prayed, as Exod. 32.12. Num. 14.13.

10 Nowe I caried them out of the land of E-
gypt, and brought them into the wildernesse.
11 And I gaue them my statutes, and declared
my iudgements vnto them, * which if a man do,
he shall liue in them.
12 Moreouer I gaue them also my * Sabbaths
to be a signe betwene me & them, that they might
knowe that I am the Lord, that sanctifie them.
13 But the house of Israel rebelled against me
in the wildernes: they walked not in my statutes,
and they cast away my iudgements, which if a
man doe, he shall liue in them, and my Sabbaths
haue they greatly polluted: then I thought to
powre out mine indignation vpon them * in the
wildernesse to consume them,
14 But I had respect to my Name, that it
shoulde not bee polluted before the g heathen in
whose sight I brought them out.
15 Yet neuerthelesse, I lift vp mine hand vnto
them in the wildernesse that I woulde not bring
them into the lande, which I had giuen them,
flowing with milke and honie, which was pleasant
aboue all lands,
16 Because they cast away my iudgements, and
walked not in my statutes, but haue polluted my
h Sabbaths: for their heart went after their idoles.
17 Neuerthelesse, mine eye spared them, that I
would not destroy them, neither woulde I con-
sume them in the wildernesse.
18 But I said vnto their children in the wilder-
nes, Walke ye not in the ordinances of your i fa-
thers, neither obserue their maners, nor defile
your selues with their idoles.
19 I am the Lord your God: walke in my sta-
tutes, and keepe my iudgements and doe them,
20 And sanctifie my Sabbaths, and they shall
bee a signe betweene mee and you, that ye may
know that I am the Lord your God.
21 Notwithstanding the children rebelled a-
gainst me: they walked not in my statutes, nor
kept my iudgements to doe them, which if a man
doe, hee shall liue in them, *but* they polluted my
Sabbaths: then I thought to powre out mine in-
dignation vpon them, *and* to accomplish my
wrath against them in the wildernesse.
22 Neuerthelesse I withdrewe mine hand and
had respect to my Name that it shoulde not bee
polluted before the heathen, in whose sight I
brought them foorth.
23 Yet I lift vp mine hand vnto them in the
wildernes, that I would scatter them among the
heathen, and disperse them through the countreys,
24 Because they had not executed my iudge-
ments, but had cast away my statutes, and had
polluted my Sabbaths, and their eyes were after
k their fathers idoles.
25 Wherefore I l gaue them also statutes that
were not good, and iudgements, wherein they
should not liue.
26 And I polluted them in their owne m giftes
in that they caused to passe *by the fire* all that *first*
openeth ẏ wombe, that I might destroy them, to
the ende, that they might know that I am ẏ Lord.
27 Therefore, sonne of man, speake vnto the
house of Israel, and say vnto them, Thus saith the
Lord God, Yet in this your fathers haue blasphe-
med me, though they had *before* grieuously trans-
gressed against me.
28 n For when I had brought them into the
land, for the which I lifted vp mine hand to giue
it to them, then they saw euery hie hill, and al the
thicke trees, and they offred there their sacrifices,
and there they presented their offering of prouo-
cation: there also they made their sweete sauour,
and powred out there their drinke offrings.
29 Then I sayde vnto them, What is the hie
place whereunto ye goe? And the name thereof
was called o Bamah vnto this day.
30 Wherefore, say vnto the house of Israel,
Thus saith the Lord God, Are yee not polluted
† after the maner of your fathers? and commit ye
not whoredome after their abominations?
31 For when you offer your giftes, and make
your sonnes to passe through the fire, you pollute
your selues with al your idoles vnto this day: shal
I answere you when I am asked, O house of Is-
rael? As I liue, saith the Lord God, p I will not
answere you when I am asked.
32 Neither shall that bee done that commeth
into your minde: for ye say, We wil be as the hea-
then, and as the families of the countreys, and
serue wood, and q stone.
33 As I liue, saith the Lord God, I will surely
rule you with a mighty hand, and with a stretched
out arme, and in *my* wrath powred out,
34 And will bring you from the people, and
will gather you out of the countreys, wherein ye
are scattered, with a mightie hand, & with a stret-
ched out arme, and in *my* wrath powred out,
35 And I wil bring you into ẏ r wildernes of the
people, & there wil I plead with you face to face.
36 Like as I pleaded with your fathers in the
wildernesse of the land of Egypt, so will I pleade
with you, saith the Lord God.
37 And I wil cause you to passe vnder the rod,
and wil bring you into the bond of the couenant.
38 And I wil s chuse out from among you the
rebels, and them that transgresse against mee: I
will bring them out of the land where they dwel,
and they shall not enter into the land of Israel,
and ye shall know that I am the Lord.
39 As for you, O house of Israel, thus saith the
Lorde God, t Goe you, and serue euery one his
idole, seeing that ye will not obey me, and pollute
mine holy Name no more with your giftes and
with your idoles.
40 For in mine holy mountaine, *euen* in the
hie mountaine of Israel, saith the Lord God, there
shall all the house of Israel, and all in the lande,
serue me: there will I accept them, and there will
I require your offrings and the first frutes of your
oblations, with all your holy things.
41 I will accept your sweete sauour, when I
bring you from the people, and gather you out of
the countreys, wherin ye haue bene scattered, that
I may be sanctified in you before the heathen.
42 And ye shall knowe, that I am the Lorde,
when I shall bring you into the land of Israel, into
the land, for the which I lifted vp mine hand to
giue it to your fathers.
43 And there shall ye remember your wayes,
and all your works, wherein ye haue bene defiled,
and ye u shall iudge your selues worthy to be cut
off, for all your euils, that ye haue committed.
44 And ye shall knowe, that I am the Lord,
when I haue respect vnto you for my Names
sake, *and* not after your wicked wayes, nor accor-
ding to your corrupt workes, O yee house of
Israel,

* Leuit. 18. 5. rom. 10. 5. gala. 3. 12.
* Exod. 20. 8. and 31. 13. deut. 5. 12.
* Numb. 14. 28, 29. and 26. 65.
g Who might thereby take an occasion to blaspheme my Name and to accuse me of lacke of abilitie, or else that I had sought a meanes to destroy them more commodiously.
h That is, my true religion, which I had commanded them, and gaue themselues to serue me according to their owne fantasies.
i Whereby the holy Ghost confuteth them that say that they will follow the religion and example of their fathers, and not measure their doings by Gods word, whether they be approueable thereby or no.
k Meaning, that they set their delite vpon them.
l Because they would not obey my lawes, I gaue them vp to themselues, that they should obey their owne fantasies, as verse 39. Rom. 1. 21, 24.
m I condemned those things, and counted them as abominable which they thought had bene excellent, and to haue declared most zeale, Luk. 16. 15. for that which God required as most excellent, that gaue they to their idoles.
n Not onely in the wildernesse, when I brought them out of Egypt, but since I placed them in this land: which declareth howe prompt mans heart is to idolatry, seeing that by no admonitions he can be drawen backe.
o Which signifieth an hie place, declaring that they vaunted themselues of their idolatrie, and were not ashamed thereof; though God had commanded them expresly, that they shoulde haue no altar lifted vp on hie by staires, Exo. 20. 26.
† Ebr. in the way.
p He sheweth, that the ingratitude of the people deserueth, that God should cut them off, and that they should not haue the comfort of his word.
q He declareth that man of nature is wholly enemie vnto God and to his owne saluation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercie in forgiuing his rebellion, and wickednesse.
r I will bring you among strange nations as into a wildernesse, and there will visite you, and so call you to repentance, and then bring the godly home againe, Isa. 65. 9.
s Signifying, that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his.
t This is spoken to the hypocrites.
u Your owne consciences shall conuict you after that you haue felt my mercies.

Iſrael, ſaith the Lord God.
45 ¶ Moreouer, the worde of the Lord came
vnto me, ſaying,
46 Sonne of man, Set thy face toward the way
of Teman, and drop *thy word* towarde [x] the
South, and prophecie towarde the foreſt of the
fielde of the South,
47 And ſay to the foreſt of the South, Heare
the word of the Lord: thus ſaith the Lord God,
Beholde, I will kindle a fire in thee, and it ſhall
deuoure all the [y] greene wood in thee, and all the
drie wood: the continual flame ſhall not be quen-
ched, and euery face from the South to the North
ſhalbe burnt therein.
48 And all fleſh ſhal ſee, that I the Lord haue
kindled it, *and* it ſhall not be quenched. Then
ſaid I, Ah Lord God, they ſay of me, Doeth not
he ſpeake [z] parables?

CHAP. XXI.

3 He threatneth the ſworde, and deſtruction to Ieruſalem. 25 He ſheweth the fall of King Zedekiah. 28 He is commaunded to prophecie the deſtruction of the children of Ammon. 30 The Lord threatneth to deſtroy Nebuchad-nezzar.

The word of ẏ Lord came to me againe, ſaying,
2 Sonne of man, ſet thy face toward Ie-
ruſalem, [a] and drop *thy word* toward the holy pla-
ces, and prophecie againſt the land of Iſrael,
3 And ſay to the land of Iſrael, Thus ſaith the
Lord, Behold, I *come* againſt thee, and will draw
my ſword out of his ſheath, and cut off from thee
both the [b] righteous and the wicked.
4 Seeing then that I will cut off from thee
both the righteous and wicked, therefore ſhal my
ſworde goe out of his ſheath againſt al fleſh from
the South to the [c] North,
5 That all fleſh may knowe that I the Lorde
haue drawen my ſworde out of his ſheath, *and* it
ſhall not returne any more.
6 Mourne therefore, thou ſonne of man, *as*
in the paine of *thy* [d] reines, and mourne bitterly
before them.
7 And if they ſay vnto thee, Wherefore mour-
neſt thou? then anſwere, Becauſe [e] of the bruite:
for it commeth, and euery heart ſhall melt, and al
handes ſhall be weake, and all mindes ſhall faint,
and all knees ſhall fall away, *as* water: behold, it
commeth, and ſhall be done, ſaith the Lord God.
8 ¶ Againe, the word of the Lord came vnto
me, ſaying,
9 Sonne of man, prophecie, and ſay, Thus
ſaith the Lord God, ſay, A ſworde, a ſworde both
ſharpe and fourbiſhed.
10 It is ſharpened to make a ſore ſlaughter, *and*
it is fourbiſhed that it may [f] glitter: how ſhal we
reioyce? *for* it contemneth the [g] rod of my ſonne,
as [h] all *other* trees.
11 And he hath giuen it to be fourbiſhed, that
he may handle it: this ſword is ſharpe, & is fourbi-
ſhed, that he may giue it into ẏ hand of the [i] ſlaier.
12 Cry, and houle, ſonne of man: for this ſhall
come to my people, *and* it ſhall come vnto al the
princes of Iſrael: the terrours of the ſword ſhalbe
vpon my people: [k] ſmite therefore vpō thy thigh.
13 For *it is* a triall, [l] and what ſhall this be, if
the ſworde contemne euen the rodde? It ſhall be
no more, ſaith the Lord God.
14 Thou therefore, ſonne of man, prophecie,
and ſmite [m] hand to hand, and let the ſword be
doubled: let the ſworde that hath killed, *returne*
the third time: it is the ſword of the great ſlaugh-
ter entring into their priuie chambers.
15 I haue brought the feare of the ſword into
all their gates to make *their* heart to faint, and to
multiplie *their* ruines. Ah, it is made bright, *and* it
is dreſſed for the ſlaughter.
16 Get thee [n] alone: goe to the right hand, *or*
get thy ſelfe to the left hand, whitherſoeuer thy
face turneth.
17 I wil alſo ſmite mine hands together, & wil
cauſe my wrath to ceaſe. I the Lord haue ſaid it.
18 ¶ The word of the Lord came vnto mee
againe, ſaying,
19 Alſo thou ſonne of man, appoint thee [o] two
wayes, that the ſword of the King of Babel may
come: both twaine ſhall come out of one lande,
and chuſe a place, and chuſe it in the corner of
the way of the citie.
20 Appoint a way, that the ſworde may come
to Rabbath of the Ammonites, and [p] to Iudah in
Ieruſalem the ſtrong *citie*.
21 And ẏ King of Babel ſtood at the [q] parting
of the way, at the head of the two wayes, conſul-
ting by diuination, *and* made his arrowes bright:
he conſulted with idoles, *and* looked in [r] the liuer.
22 At his right hand was the diuination for Ie-
ruſalem to appoint captaines, to open *their* mouth
in the ſlaughter, and to lift vp *their* voyce with
ſhouting, to lay engins of warre againſt the gates,
to caſt a mount, *and* to builde a fortreſſe.
23 And it ſhalbe vnto them [ſ] as a falſe diuina-
tion in their ſight for the othes made vnto them:
[t] but he will call to remembrance *their* iniquitie,
to the intent they ſhould be taken.
24 Therfore thus ſaith the Lord God, Becauſe
ye haue made your iniquitie to be remembred in
diſcouering your rebellion, that in all your works
your ſinnes might appeare: becauſe *I ſay*, that ye
are come to remembrance, ye ſhall be taken with
the hand.
25 And thou [u] prince of Iſrael polluted, *and*
wicked, whoſe day is come, when iniquitie *ſhall
haue* an ende,
26 Thus ſaith the Lord God, I will take away
the [x] diademe, and take off the crowne: this ſhall
be no more the ſame: I wil exalt the humble, and
will abaſe him that is hie.
27 I will ouerturne, ouerturne, ouerturne it,
and it ſhall bee no more vntill hee [y] come, whoſe
right it is, and I will giue it him.
28 ¶ And thou, ſonne of man, prophecie, & ſay,
Thus ſaith Lord God to the children of Ammon,
and to their blaſphemie: ſay thou, I ſay, The ſword,
the ſword is drawen foorth, *and* fourbiſhed to the
ſlaughter, to conſume, becauſe of the glittering:
29 Whiles they ſee [z] vanitie vnto thee, and
prophecied a lie vnto thee to bring thee vpon the
neckes of the wicked that are ſlaine, whoſe day is
come, when their iniquitie *ſhall haue* an ende.
30 Shall I cauſe it to returne into his ſheath?
I will iudge thee in the place where thou waſt
created, *euen* in the land of thine habitation.
31 And I wil powre out mine indignation vp-
on thee, and will blowe againſt thee in the fire of
my wrath, & deliuer thee into the hand of beaſt-
ly men, *and* ſkilfull to deſtroy.
32 Thou ſhalt bee in the fire to be deuoured:
thy blood ſhall be in the middes of the land, *and*
thou ſhalt be no more remembred: for I the Lord
haue ſpoken it.

CHAP.

x For Iudah ſtood South from Babylon.
y Both ſtrong and weake in Ieruſalem.
z The people ſaid that the Prophet ſpake darkely: therefore he deſireth the Lord to giue them a plaine declaration hereof.
a Speake ſenſibly, that all may vnderſtand.
b That is, ſuch which ſeeme to haue an outward ſhewe of righteouſneſſe, by obſeruation of the ceremonies of the Lawe.
c Meaning, thorow all the land.
d As though thou were in extreme anguiſh.
e Becauſe of the great noyſe of the armie of the Caldeans.
f And ſo cauſe a feare.
g Meaning, the ſcepter: ſhewing, that it will not ſpare the king who ſhould be as the ſonne of God, and in his place.
h That is, the reſt of the people.
i To wit, vnto the armie of the Caldeans.
k Reade Ier. 31. 19.
l Ezekiel moued with compaſsion, thus complaineth, fearing the deſtruction of the kingdome which God had confirmed to Dauid, and his poſteritie by promes: which promes God performed, although here it ſeemed to mans eye that it ſhould vtterly periſh.
m That is, encourage the ſword.
n Prouide for thy ſelfe: for thou ſhalt ſee Gods plagues of all partes on this countrey.
o This was ſpoken, becauſe that when Nebuchadnezzar came againſt Iudah, his purpoſe was alſo to goe againſt the Ammonites: but doubting in the way, which enterpriſe to vndertake firſt, he conſulted with his ſoothſayers, and ſo went againſt Iudah.
p That is, to the tribe of Iudah that kept themſelues in Ieruſalem.
q To know whether he ſhould goe againſt the Ammonites or them of Ieruſalem.
r He vſed coniuring and ſorcerie.
ſ Becauſe there was a league betweene the Iewes, and the Babylonians, they of Ieruſalem ſhal thinke nothing leſſe thē that this thing ſhould come to paſſe.
t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and ſo come vpon them.
u Meaning, Zedekiah, who practiſed with the Egyptiās to make himſelfe hie, & able to reſiſt the Babylonians.
x Some referre this to the Prieſtes attire: for Iehozadek the Prieſt went into captiuitie with the King.
y That is, vnto the comming of Meſsiah: for though the Iewes had ſome ſigne of gouernement afterward vnder ẏ Perſians, Greekes and Romanes, yet this reſtitution was not till Chriſtes comming, & at length ſhould be accōpliſhed, as was promiſed, Gen. 49. 10.
z Though the Iewes and Ammonites would not beleeue that thou, to wit, the ſword, ſhouldeſt come vpon them, and ſaid that the Prophets, which threatned, ſpake lyes, yet thou ſhalt as ſurely come, as though thou wereſt alreadie vpon their neckes.

CHAP. XXII.

1 Ierusalem is reprooued for crueltie. 25 Of the wicked doctrine of the false prophets and Priests, and of their vnsatiable couetousnesse. 27 The tyrannie of rulers. 29 The wickednesse of the people.

Moreouer, the worde of the Lorde came vnto me, saying,

2 Now thou sonne of man, wilt thou [a] iudge, wilt thou iudge this bloody citie? wilt thou shewe her all her abominations?

3 Then say, Thus sayth the Lorde God, The citie sheddeth blood in the middes of it, that her [b] time may come, and maketh idoles [c] against her selfe to pollute her selfe.

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem, that murdereth the Prophets, and them that are godly?
b That is, the time of her destruction.
c To her owne vndoing.

4 Thou hast offended in thy blood, that thou hast shed, & hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy dayes to draw neere, & art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, *which art* vile in [d] name *and* sore in affliction.

d Whose very name al men hate.

6 Beholde, the princes of Israel euery one in thee was *ready* to his power, to shed blood.

7 In thee haue they despised father and mother: in the middes of thee [e] haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widowe.

e Hee meaneth hereby that there was no kinde of wickednes which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that cary tales to shed blood: in thee *are they* that eate vpon the mountaines: in ẏ mids of thee they cōmit abomination.

10 * In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in *her* floures.

* Leuit. 20.11,18.

11 And euery one * hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in lawe, and in thee hath euery man forced his owne sister, *euen* his fathers daughter.

* Iere. 5.8.

12 In thee haue they taken giftes to shed blood: thou hast taken vsurie and the increase, and thou hast defrauded thy neighbours by extortion, & hast forgotten me, saith the Lord God.

13 Beholde, therefore I haue [f] smitten mine handes vpon thy couetousnesse, that thou hast vsed, and vpon the blood, which hath bene in the middes of thee.

f In token of my wrath and vengeance.

14 Can thine heart endure, or can thine hands [g] be strong, in the dayes that I shall haue to doe with thee? I the Lorde haue spoken it, and will doe it.

g That is, able to defende thy selfe.

15 And I wil scatter thee among the heathen, and disperse thee in the countreys, and will cause thy [h] filthines to cease from thee.

16 And thou shalt take thine [i] inheritance in thy selfe in the sight of the heathen, & thou shalt knowe that I am the Lord.

h I wil thus take away the occasion of thy wickednes.
i Thou shalt be no more the inheritance of the Lord, but forsaken.

17 ¶ And the worde of the Lorde came vnto me, saying,

18 Sonne of man, the house of Israel is vnto me as [k] drosse: all they are brasse, and tinne, and yron, and leade in the mids of the fornace: they are *euen* the drosse of siluer.

k Which before was most precious.

19 Therefore, thus sayth the Lorde God, Because ye are all as drosse, beholde, therefore I will gather you in the middes of Ierusalem.

20 As they gather siluer and brasse, and yron, and leade, and tinne into the middes of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and wil put you *there* [l] and melt you.

l Meaning hereby, that the godly should be tried and the wicked destroyed.

21 I wil gather you, I say, and blowe the fire of my wrath vpon you, and you shalbe melted in the middes thereof.

22 As siluer is melted in the midst of the fornace, so shal ye be melted in the mids thereof, and ye shall knowe, that I the Lorde haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land, that is vncleane, [m] *and* not rained vpon in the day of wrath.

m Thou art like a barren land which the Lord plagueth with drought.

25 *There is* a conspiracie [n] of her prophets in the mids thereof like a roaring lyon, rauening the praye: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

n The false prophets haue conspired together to make their doctrine more probable.

26 Her Priestes haue broken my Lawe, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither discerned betweene the vncleane, and the cleane, and haue hid their [o] eyes from my Sabbaths, and I am prophaned among them.

o They haue neglected my seruice.

27 Her princes in * the mids thereof *are* like woolues, rauening the praye to shed blood, *and* to destroy soules for their owne couetous lucre.

* Mich. 3.11. zepha. 3.3.

28 And her [p] prophets haue dawbed them with vntempered *morter*, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

p They which should haue reproued them, flattered them in these vices and couered their doings with lyes, Chap. 13.10.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue vexed the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should [q] make vp the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

q Which would shew himselfe zealous in my cause by resisting vice, Isa. 59.16 and 63.5. and also pray vnto me to withholde my plagues, Psal. 106.23.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendred vpon their heads, sayth the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

The worde of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

a Meaning, Israel and Iudah, which came both out of one familie.

3 And they committed fornication in [b] Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teates of their virginitie.

b They became idolaters after the maner of the Egyptians.

4 And ẏ names of [c] them *were* Aholah the elder, & Aholibah her sister: and they were mine, & they bare sonnes and daughters: thus *were* their names. Samaria *is* Aholah, & Ierusalem Aholibah.

c Aholah signifieth a mansion or dwelling in her selfe, meaning Samaria which was the royall citie of Israel: and Aholibah signifieth my mansion in her, whereby is meant Ierusalem where Gods Temple was.

5 And Aholah played the harlot † when [d] she was mine, and she was set on fire with her louers, *to wit*, with the Assyrians *her* neighbours,

6 Which were clothed with blewe silke, *both* captaines and princes: they were all pleasant yong men, *and* horsemen riding vpon horses.

† Ebr. vnder me. d When the Israelites were named the people of God, they became idolaters, and forsooke God and put their trust in the Assyrians.

7 Thus she committed her whoredome with
them, *euen* with all them that were the chosen
men of Ashur, and with all on whom she doted,
and defiled her selfe with all their idoles.
8 Neither left she her fornications, *learned* of
the Egyptians: for in her youth they [e] lay with
her, and they bruised the breasts of her virginitie,
and powred their whoredome vpon her.
9 Wherefore I deliuered her into the handes
of her louers, *euen* into the handes of the Assyri-
ans, vpon whome she doted.
10 These discouered her shame: they tooke a-
way her sonnes & her daughters, & slewe her with
the sword, and she had an *euill* name among wo-
men: for [f] they had executed iudgement vpon her.
11 And when her sister Aholibah sawe this,
she marred her selfe with inordinate loue, more
then she, and with her fornications more then her
sister with *her* fornications.
12 She doted vpon the Assyrians *her* neigh-
bours, *both* captaines and princes clothed with
diuers sutes, horsemen riding vpon horses: they
were all pleasant yong men.
13 Then I sawe that she was defiled, *and* that
they were both after one sort,
14 And that she increased her fornications: for
when she sawe men [g] painted vpon the wall, the
images of the Caldeans painted with vermillion,
15 And girded with girdles vpon their loynes,
and with dyed attire vpon their heads (looking
all like princes after the maner of the Babyloni-
ans in Caldea, the land of their natiuitie)
16 Assoone, I say, as she saw them, shee doted
vpon them, and sent messengers vnto them, into
Caldea.
17 Nowe when the Babylonians came to her
into the bed of loue, they defiled her with their
fornication, and she was polluted with them, and
her lust departed from them.
18 So she discouered her fornication, and dis-
closed her shame: then mine heart forsooke her,
like as mine heart had forsaken her sister.
19 Yet she increased her whoredome more, &
called to remembrance ỹ daies of her youth where-
in she had played the harlot in the land of Egypt.
20 For shee doted vpon their seruants whose
members are *as* the members of asses, and whose
yssue is *like* the yssue of horses.
21 Thou calledst to remembrãce the wicked-
nes of thy youth, whẽ thy teates were bruised by ỹ
Egyptians: therefore ỹ paps of thy youth *are thus*.
22 Therefore, O Aholibah, thus sayeth the
Lorde God, Beholde, I will raise vp thy louers a-
gainst thee, from whome thine heart is departed,
and I wil bring them against thee on euery side,
23 *To wit*, the Babylonians, and all the Cal-
deans, [h] Peked, and Shoah, and Koa, *and* all the
Assyrians with them: they were all pleasant yong
men, captaines and princes: all they were valiant
and renoumed, riding vpon horses.
24 Euen these shall come against thee ẘ cha-
rets, waggons, and wheeles, and with a multitude
of people, *which* shall set against thee buckler
and shield, and helmet round about: and † I will
leaue the punishment vnto them, and they shall
iudge thee according to their ‖ iudgements.
25 And I wil lay mine indignation vpon thee,
and they shall deale cruelly with thee: they shall
cut off thy [i] nose and thine eares, and thy rem-

e The holy Ghost vseth these termes which seeme strãge to chaste eares, to cause this wicked vice of idolatrie so to be abhorred that vnneth any should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declareth that no wordes are able sufficiently to expresse the rage of idolaters, and therefore the holy Ghost here compareth them to those which in their raging loue and filthie lustes dote vpon the images and paintings of them after whome they lust.

h These were the names of certaine princes and captaines vnder Nebuchad-nezzar.

† Ebr. I will giue iudgement before them.

‖ Or, lawes.

i They shall destroy thy princes and Priests with the rest of thy people.

nant shall fall by the sword: they shall cary away
thy sonnes and thy daughters, and thy residue
shall be deuoured by the fire.
26 They shal also strip thee out of thy clothes,
and take away thy faire iewels.
27 Thus wil I make thy wickednesse to cease
from thee and thy fornication out of the land of
Egypt: so that thou shalt not lift vp thine eyes
vnto them, nor remember Egypt any more.
28 For thus saith the Lord God, Behold, I wil
deliuer thee into the hand of them, whome thou
hatest: *euen* into the hands of them from whome
thine heart is departed.
29 And they shall handle thee despitefully,
and shall take away all thy [k] labour, and shall
leaue thee naked and bare, and the shame of thy
fornications [l] shalbe discouered, both thy wic-
kednesse, and thy whoredome.
30 I wil doe these things vnto thee, because
thou hast gone a whoring after the heathen, *and*
because thou art polluted with their idoles.
31 Thou hast walked in the way of thy sister:
therefore wil I giue her [m] cup into thine hand.
32 Thus saith ỹ Lord God, Thou shalt drinke
of thy sisters cup, deepe and large: thou shalt be
laughed to scorne and had in derision, because it
containeth much.
33 Thou shalt be filled with [n] drunkennes and
sorow, *euen* with the cup of destruction, and deso-
lation, with the cup of thy sister Samaria.
34 Thou shalt euen drinke it, and wring it out
to the dregges, and thou shalt breake the sheards
thereof, and teare thine owne breastes: for I haue
spoken it, sayth the Lorde God.
35 Therefore thus sayth the Lorde God, Be-
cause thou hast forgotten mee, and cast mee be-
hinde thy backe, therefore thou shalt also beare
thy wickednes and thy whoredome.
36 ¶ The Lord said moreouer vnto me, Sonne
of man, wilt thou iudge Aholah & Aholibah? and
wilt thou declare to them their abominations?
37 For they haue played the whores, and
blood *is* in their hands, and with their idoles haue
they committed adulterie, and haue also caused
their sonnes, whome they bare vnto me, to passe
by the fire to be their [o] meate.
38 Moreouer, thus haue they done vnto mee:
they haue defiled my Sanctuarie in the same day,
and haue prophaned my Sabbaths.
39 For when they had slaine their children to
their idoles, they came the same day into my
Sanctuarie to defile it: and loe, thus haue they
done in the middes of mine house.
40 And howe much more *is it* that they sent
for men to come from [p] farre vnto whom a mes-
senger was sent, and loe, they came? for whome
thou diddest wash thy selfe, and paintedst thine
eyes, and deckedst thee with ornaments,
41 And satest [q] vpon a costly bed, and a table
prepared before it, whereupon thou hast set mine
incense and mine oyle.
42 And a voyce of a multitude being at ease,
was with her: and with the men to make the com-
pany great were brought men of [r] Saba from the
wildernes, which put bracelets vpon their hands,
and beautifull crownes vpon their heads.
43 Then I sayd vnto her that was olde in ad-
ulteries, Now shall she and her fornications come
to an end.

k All thy treasures and riches which thou hast gotten by labour.

l All the worlde shall see thy shamefull forsaking of God to serue idoles.

m I wil execute the same iudgements and vengeance against thee, and that with greater seueritie.

n Meaning, that the afflictions should be so great that they should cause them to lose their senses, and reason.

o That is, to be sacrifices to their idols, reade Chap. 16.20.

p They sent into other countreys to haue such as should teach the seruice of their idoles.

q He meaneth the altar, that was prepared for the idoles.

r Which should teach the maner of worshipping their gods.

44 And

44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shal iudge thẽ, after the maner of [f] harlots, and after the maner of murtherers: for they are harlots, and blood *is* in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult, and to the spoyle,

47 And the multitude shall stone them with stones, and cut them with their swordes: they shal slay their sonnes, and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednes to cease out of the land, that all [t] women may be taught not to doe after your wickednesse.

49 And they shall lay your wickednesse vpon you, and ye shall beare the sinnes of your idoles, and ye shal know that I am the Lord God.

f That is, worthy death, reade Chap. 16.38.
t Meaning all other cities and countreys.

CHAP. XXIIII.

He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

AGaine in the [a] ninth yeere, in the tenth moneth, in the tenth *day* of the [b] moneth, came the word of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, *euen* of this same day: *for* the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a [c] pot, prepare it, and also power water into it.

4 Gather the [d] pieces thereof into it, *euen* euery good piece, *as* the thigh and the shoulder, *and* fill it with the chiefe bones.

5 Take one of the best sheepe, and || burne also the [e] bones vnder it, *and* make it boyle wel, and seeth the bones of it therein,

6 Because the Lord God saith thus, Woe to the bloody citie, *euen* to the pot, [f] whose skumme is therein, & whose skumme is not gone out of it: bring it out [g] piece by piece: let no [h] lot fal vpon it.

7 For her blood is in the middes of her: shee set it vpon an high [i] rocke, *and* powred it not vpon the ground to couer it with dust,

8 That it might cause wrath to arise, and take vengeance: *euen* I haue set her blood vpon an high rocke that it should not be couered.

9 Therefore thus saith the Lord God, *Woe to the bloody city, for I wil make || the burning great.

10 Heape on much wood: [k] kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it emptie vpon the coles thereof, that || the brasse of it may be hot, and may burne, and that the filthinesse of it may be molten in it, *and* that the skumme of it may be consumed.

12 [l] She hath wearied her selfe with lyes, and her great skumme went not out of her: *therefore* her skumme *shalbe consumed* with fire.

13 *Thou remainest* in thy filthinesse *and* wickednesse: because I woulde [m] haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I wil doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy wayes, & according to thy workes shal [n] they iudge thee, saith the Lord God.

15 ¶ Also the word of the Lorde came vnto me, saying,

16 Sonne of man, beholde, I take away from thee the [o] pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shal thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, *and* binde the tyre of thine head vpon thee, [p] and put on thy shooes vpon thy feete, *and* couer not thy lips, & eate [q] not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did in [r] the morning, as I was commanded.

19 And the people said vnto me, Wilt thou not tel vs what these things meane towarde vs that thou doest so?

20 Then I answered them, The worde of the Lorde came vnto me saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, behold, I wil [s] pollute my Sanctuarie, *euen* the [t] pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom ye haue left, shall fall by the sword.

22 And ye shal doe as I haue done: ye shal not couer your lips, neither shal ye eate ẏ bread of mẽ.

23 And your tyre *shalbe* vpon your heads, and your shooes vpon your feete: ye shal not mourne nor weepe, but ye shal pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shal do: and when this commeth, ye shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, ẏ ioy of their honor, ẏ pleasure of their eyes, & the † desire of their heart, their sonnes & their daughters?

26 That he that escapeth in that day, shal come vnto thee *to tell thee* that which he hath hearde with *his* eares?

27 In that day shall thy mouth bee opened to him which is escaped, and thou shalt speake, & be no more dumme, and thou shalt be a signe vnto them, and they shall know that I am the Lord.

a Of Ieconiahs captiuitie, and of the reigne of Zedekiah, 2.Kin.25.1.
b Called Tebeth, which conteineth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezar besieged Ierusalem.
c Whereby was meant Ierusalem.
d That is, the citizens, & the chiefe men thereof.
|| Or, heape.
e Meaning of the innocents, whome they had slaine, who were the cause of the kindling of Gods wrath against them.
f Whose iniquities, and wicked citizens there yet remaine.
g Signifying that they should not be destroyed all at once, but by litle and litle.
h Spare none estate or condition.
i The citie shewed her crueltie to all the world, and was not ashamed thereof, neither yet hid it.
* Nah.3.1. habak.2.12.
|| Or, an heape of wood.
k Meaning that the citie should be vtterly destroyed, and that he would giue the enemies an appetite thereunto.
|| Or, bottome.
l The citie hath flattered her selfe in vaine.
m I laboured by sending my Prophets to call thee to repentance, but thou wouldest not.
n That is, the Babylonians.
o Meaning, his wife in whome he delited, as verse 18.
p For in mourning they went bare headed and bare footed, and also couered their lippes.
q That is, which the neighbours sent to them that mourned.
r Meaning, the morning following.
s By sending the Caldeans to destroy it, as Chap. 7.22.
t Wherein you boast and delite.
† Ebr. lifting vp of their soules.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea, and the Philistims.

THe worde of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophecie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saydest, [a] Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Beholde, therefore I will deliuer thee to the [b] men of the East for a possession, and they shall set their [c] palaces in thee, & make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke.

5 And I wil make [d] Rabbah a dwelling place for camels, and the Ammonites a sheepecote, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, & stamped with the feete, and

a Because ye reioyced when the enemie destroyed my citie and Temple.
b That is, to the Babylonians.
c They shall chase thee away and take thy gorgeous houses to dwell in.
d Called also Philadelphia, which was the chiefe citie of the Ammonites, and full of conduites, 2.Sam. 12.27.

and reioyced in heart with all thy despite against
the land of Israel,
7 Beholde, therefore I will stretch out mine
hand vpon thee, and will deliuer thee to be spoy-
led of the heathen, and I will roote thee out from
the people, and I will cause thee to be destroyed
out of the countreys, *and* I will destroy thee, and
thou shalt know that I am the Lorde.
8 Thus sayth the Lord God, Because that Mo-
ab and Seir doe say, Behold, the house of Iudah is
like vnto all the heathen,
9 Therefore, beholde, I will open the side of
Moab, *euen* of the cities [e] of his cities, *I say*, in his
frontiers with the pleasant countrey, Beth-ieshi-
moth, Baal-meon, and Kariathaim.
10 *I will call* the men of the East against the
Ammonites, and will giue them in possession, so
that the Ammonites shall no more be remembred
among the nations,
11 And I will execute iudgements vpon Mo-
ab, and they shall know that I am the Lord.
12 ¶ Thus saith the Lorde God, Because that
Edom hath done *euill* by taking vengeance vpon
the house of Iudah, and hath committed great of-
fence, and reuenged himselfe vpon them,
13 Therefore thus saith ye Lord God, I wil also
stretch out mine hand vpon Edom, and destroy
man and beast out of it, & I wil make it desolate
frō Teman, & they of Dedan shal fall by ye sword.
14 And I will execute my vengeance vpon E-
dom by the hand of my people Israel, & they shal
doe in Edom according to mine anger, and accor-
ding to mine indignation, and they shall know my
vengeance, saith the Lord God.
15 Thus saith the Lord God, Because the Phi-
listims haue executed vengeance, and reuenged
themselues with a despitefull heart, to destroy it
for the olde hatred,
16 Therefore thus saith the Lorde God, Be-
hold, I will stretch out mine hand vpon the Phi-
listims, and I will cut off the [f] Cherubims, and de-
stroy the remnant of the sea coast.
17 And I will execute great vengeance vpon
them with rebukes of mine indignation, and they
shal know that I am the Lord, when I shal lay my
vengeance vpon them.

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garrisons of Philistims, whereby they oft times molested the Iewes, of the Cherethims Dauid also had a gard, 2.Sam.8.18.

CHAP. XXVI.

1 He prophecieth that Tyrus shall be ouerthrowen because it reioyced at the destruction of Ierusalem. 15 The wondring and astonishment of the marchants for the destruction of Tyrus.

AND in the [a] eleuenth yeere, in the first *day* of
the moneth, the worde of the Lord came vn-
to me, saying,
2 Sonne of man, because that Tyrus hath said
against Ierusalem, Aha, the [b] gate of the people is
broken: it is turned vnto me: *for* seeing she is de-
solate: I shalbe [c] replenished,
3 Therefore thus saith the Lord God, Behold,
I come against thee, O Tyrus, and I will bring vp
many nations against thee, as the sea mounteth
vp with his waues.
4 And they shall destroy the walles of Tyrus
and breake down her towres: I will also scrape her
dust from her, & make her like the top of a rocke.
5 Thou shalt be for the spreading of nettes in
the mids of the sea: for I haue spoken it, saith the
Lord God, and it shall be a spoyle to the nations.
6 And her [d] daughters which are in the fielde,
shalbe slaine by the sworde, and they shall knowe
that I am the Lord.
7 For thus saith the Lord God, Behold, I will
bring vpon Tyrus Nebuchad-nezzar King of Ba-
bel, a King of Kings from the North, with horses
and with charets, and with horsemen, with a mul-
titude and much people.
8 He shall slay with the sworde thy daughters
in the fielde, and he shal make a fort against thee,
and cast a mount against thee, & lift vp the buck-
ler against thee.
9 He shall set engins of warre before him a-
gainst thy walles, and with his weapons breake
downe thy towres.
10 The dust of his horses shall couer thee, for
their multitude: thy walles shal shake at the noise
of the horsemen, and of the wheeles, and of the
charets, when he shal enter into thy gates as into
the entrie of a citie that is broken downe.
11 With the hooues of his horses shal he tread
downe all thy streetes: he shal slay thy people by
the sword, and the [e] pillars of thy strength shal fal
downe to the ground.
12 And they shall robbe thy riches, and spoyle
thy marchandise, and they shal breake downe thy
walles, and destroy thy pleasant houses, and they
shal cast thy stones and thy timber and thy dust
into the mids of the water.
13 * Thus will I cause the sound of thy songs
to cease, and the sound of thine harpes shall be no
more heard.
14 I wil lay thee like the top of a rocke: [f] thou
shalt be for a spreading of nets: thou shalt be built
no more: for I the Lord haue spoken it, saith the
Lord God.
15 Thus saith the Lord God to Tyrus, Shal not
the yles tremble at the sound of thy fal? and at the
crie of the wounded, when they shal be slaine and
murthered in the mids of thee?
16 Then all the princes of the [g] sea shal come
downe frō their thrones: they shal lay away their
robes, and put off their broydered garments, and
shall clothe themselues with astonishment: they
shal sit vpon the ground and be astonied at *euery*
moment, and be amased at thee.
17 And they shall take vp a lamentation for
thee, and say to thee, Howe art thou destroyed,
that wast inhabited [h] of the sea *men*, the renou-
med citie which was strong in the sea, *both* she and
her inhabitants, which cause their feare to be on
all that haunt therein!
18 Now shal the yles be astonished in the day
of thy fall: yea, the yles that are in the sea, shall
be troubled at thy departure.
19 For thus saith the Lord God, when I shall
make thee a desolate citie, like the cities that are
not inhabited, and when I shall bring the deepe
vpon thee, and great waters shall couer thee,
20 When I shall cast thee downe with them
that descend into the pit, with the people [i] of olde
time, & shal set thee in ye low parts of ye earth, like
the old ruines, with them, *I say*, which goe downe
to the pit, so that thou shalt not be inhabited, and
I shall shewe my glory in the land of the [k] liuing,
21 I wil || bring thee to nothing, and thou shalt
be no *more*: though thou be sought for, yet shalt
thou neuer be found againe, saith the Lord God.

a Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shal increase: thus the wicked reioyce at their fall by whom they may haue any profite or aduantage.

d The townes that belonged vnto her.

e For Tyrus was much built by art and by labour of men was wonne out of the Sea. Some referre this vnto the images of the noble men which they had erected vp for their glory and renoume.

* Jerem.7.34.

f I will make thee so bare that thou shalt haue nothing to couer thee.

g The gouernours and rulers of other countreys that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the worlde should heare thereof and be afraid.

h Meaning, marchants which by their traffique did enrich her wonderfully and increase her power.

i Which are dead long agoe.

k Meaning in Iudea, when it shalbe restored.

|| Or, make thee a terrour.

CHAP. XXVII.

The Prophet bewayleth the desolation of Tyrus, shewing what were the riches, power and authoritie thereof in time past.

The

THe word of the Lord came againe vnto mee,
saying,
2 Son of mã, take vp a lamẽtation for Tyrus,
3 And say vnto Tyrus, that is situate at the
entrie of the sea, which is the marte [a] of the peo-
ple for many yles, Thus saieth the Lord God, O
Tyrus, thou hast said, I am of perfite beautie.
4 Thy borders are in the † middes of the sea,
and thy builders haue made thee of perfit beauty.
5 They haue made all thy *shippe* boardes of
firre trees of [b] Shenir: they haue brought cedars
from Lebanon, to make mastes for thee.
6 Of the okes of Bashan haue they made thine
ores: the company of the Assyriãs haue made thy
banks of yuory, *brought* out of ẏ iles of [c] Chittim.
7 Fine linen with broidred worke, *brought*
from Egypt, was spread ouer thee to be thy saile,
blue silke and purple, *brought* from the yles of E-
lishah, was thy couering.
8 The inhabitants of Zidon, and Aruad were
thy mariners, O Tyrus: thy wise men that were in
thee, they were thy ‖ pilots.
9 The ancients of Gebal, and the wise men
thereof were in thee thy [d] calkers, all the shippes
of the sea with their mariners were in thee to oc-
cupie thy marchandise.
10 They of Persia, & of Lud & of Phut were in
thine army: thy men of war they hanged ẏ shield
and helmet in thee: they set forth thy beautie.
11 The men of Aruad with thine armie *were*
vpon thy walles round about, and the [e] Gamma-
dims were in thy towers: they hanged their shields
vpon thy walles round about: they haue made
thy beautie perfite.
12 They of Tarshish *were* thy marchants for
the multitude of all riches, for siluer, yron, tynne,
and lead, *which* they brought to thy faires.
13 They of [f] Iauan, Tubal and Meshech were
thy marchants, [g] concerning the liues of men, &
they brought vessels of brasse for thy marchãdise.
14 They of the house of [h] Togarmah brought
to thy faires horses, and horsemen, and mules.
15 The men of Dedan *were* thy marchantes:
and the marchandise of many yles *were* in thine
hands: they brought thee for a present [i] hornes,
teeth, and peacockes.
16 They of Aram *were* thy marchants for the
multitude of thy ‖ wares: they occupied in thy
faires with ‖ emerauds, purple, & broidred worke,
and ‖ fine linen, and corall, and pearle.
17 They of Iudah and of the land of Israel
were thy marchants: they brought for thy mar-
chandise wheat of [k] Minnith, and Pannag, and
honie and oyle, and ‖ balme.
18 They of Damascus *were* thy marchants in
the multitude of thy wares, for ẏ multitude of all
riches, *as* in the wine of Helbon & white wooll.
19 They of Dan also and of Iauan, going to
and fro, occupied in thy faires: yron worke, cassia
and calamus were among thy marchandise.
20 They of Dedan *were* thy marchants in pre-
cious clothes for the charets.
21 They of Arabia, and all the princes of Ke-
dar ‖ occupied with thee, in lambes, and rammes
and goates: in these were they thy marchants.
22 The marchants of Sheba, & Raamah were
thy marchants: they occupied in thy faires with ẏ
chief of al spices, & with al pretious stones & gold.
23 They of Haram and Canneh and Eden, the

a Which serueth al the world with thy marchandise.
† Ebr. heart.
b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3. 9.
c Which is taken for Grecia and Italie.
‖ Or, shipmasters.
d Meaning, that they built the walles of the citie, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. King. 5. 18.
e That is, they of Cappadocia, or Pigmies and dwarfes, which were so called, because that out of the hie towers they seemed little.
f Of Grecia, Italie and Cappadocia.
g By selling slaues.
h Which are taken for a people of Asia minor.
i Meaning, Vnicornes hornes, and Elephants teeth.
‖ Or, workes.
‖ Or, carbuncle.
‖ Or, silke.
k Where the best wheate growed.
‖ Or, turpentine, or triacle.
‖ Or, were marchants whose marchandise passed through thine hands.

marchants of Sheba, Asshur *and* Chilmad *were*
thy marchants.
24 These were thy marchants in all sortes *of*
things, in raiment of blewe silke, and of broidred
worke, and in coffers for the rich apparell, which
were bound with cordes: chains also *were* among
thy marchandise.
25 The shippes of Tarshish ‖ were thy chiefe
in thy marchandise, and thou wast replenished
and made very glorious in the middes of the sea.
26 Thy ‖ robbers haue brought thee into
great waters: the [l] East wind hath broken thee in
the middes of the sea.
27 Thy riches & thy faires, thy marchandise,
thy mariners and pilotes, thy calkers, and the oc-
cupiers of thy marchandise & all thy men of war
that are in thee, and all thy multitude which is in
the middes of thee, shall fall in the middes of the
sea in the day of thy ruine.
28 The [m] suburbs shall shake at the sound of
the crie of thy pilotes.
29 And all that handle the oare, the mariners
and al the pilots of the sea shal come down from
their ships, *and* shal stand vpon the land,
30 And shall cause their voyce to be heard a-
gainst thee, and shal crie bitterly, & shall cast dust
vpon their heads, & wallow thẽselues in ẏ ashes.
31 They shal plucke off their haire for thee and
gird them with a sackecloth, and they shal weepe
for thee with sorow of heart & bitter mourning.
32 And in their mourning, they shall take vp
a lamentation for thee, *saying*, What *citie* is like
Tyrus, so destroyed in the middes of the sea!
33 When thy wares went foorth of the seas,
thou filledst many people, & thou diddest enrich
the Kings of the earth with the multitude of thy
riches and of thy marchandise.
34 When thou shalt be broken by ẏ seas in the
depths of the waters, thy marchandise and all thy
multitude, which was in ẏ mids of thee, shall fall.
35 Al the inhabitants of the yles shal be asto-
nished at thee, and all their Kings shall be sore a-
fraid *and* troubled in their countenance.
36 The marchants among the people shall
hisse at thee: thou shalt be a terrour, and neuer
shalt be [n] any more.

‖ Or, came in company toward thee.
‖ Or, rowers.
l That is, Nebuchad-nezzar.
m That is, the cities ne ere about thee, as was Zidon, Aruad and others.
n Whereby is meant a long time: for it was prophecied to be destroyed but seuentie yeeres, as Isa. 23. 15.

CHAP. XXVIII.

2 The word of God against the King of Tyrus for his pride. 21 The word of the Lorde against Zidon. 25 The Lorde promiseth that he will gather together the children of Israel.

THe word of the Lord came againe vnto mee,
saying,
2 Son of man, say vnto the prince of Tyrus,
Thus saieth the Lord God, Because thine heart is
exalted, & thou hast said, [a] I am a god, I sit in the
seate of God in ẏ mids of ẏ sea, yet thou art but a
man & not God, & † though thou diddest thinke
in thine heart, that thou wast equall with God,
3 Behold, thou art wiser then [b] Daniel: there
is no secrete, that they can hide from thee.
4 With thy wisedome and thine vnderstan-
ding thou hast gotten thee riches, and hast got-
ten golde and siluer into thy treasures.
5 By thy great wisedome *and* by thine occu-
pying hast thou encreased thy riches, and thine
heart is lifted vp because of thy riches.
6 Therefore thus saieth the Lorde God, Be-
cause thou diddest thinke in thine heart, that
thou wast equall with God,

a I am safe that none can come to hurt me, as God is in the heauen.
† Though thou set thine heart as the heart of God.
b Thus he speaketh by derision: for Daniel had declared notable signes of his wisedome in Babylon, when Ezekiel wrote this.

7 Behold,

7 Behold, therefore I wil bring strangers vp-
on thee, *euen* the terrible nations; and they shall
drawe their swordes against the beautie of thy
wisdome, and they shall defile thy brightnesse.
8 They shall cast thee downe to the pit, and
thou shalt die the death of them, that are slaine
in the middes of the sea.
9 Wilt thou say *then* before him, that slayeth
thee, I am a god? but thou shalt be a man, and no
god, in the hands of him that slayeth thee.
10 Thou shalt die the death of the [c] vncir-
cumcised by the hands of strangers: for I haue
spoken it, saith the Lord God.
11 ¶ Moreouer the word of the Lord came
vnto me, saying,
12 Sonne of man, take vp a lamentation vpon
the king of Tyrus, and say vnto him, Thus saieth
the Lord God, Thou sealest vp the summe, *and*
art full of [d] wisedome and perfite in beautie.
13 Thou hast bin in Eden the garden of God:
euery precious stone *was* in thy garment, the ru-
bie, the topaze & the || diamond, the chrysolite,
the onyx, and the iasper, the saphir, ||emeraude, &
the carbuncle and golde: the workemanship of
thy timbrels, and of thy pipes was prepared in
thee in the day that thou wast created.
14 Thou art [e] the anointed Cherub, that co-
uereth, and I haue set thee [f] *in honour:* thou wast
vpon the holy mountaine of God: thou hast wal-
ked in the middes of the [g] stones of fire.
15 Thou wast perfite in thy waies from the
day that thou wast [h] created, till iniquitie was
found in thee.
16 By the multitude of thy marchandise, they
haue filled the mids of thee with crueltie, & thou
hast sinned: therefore I wil cast thee as prophane
out of ỳ [i] mountain of God: & I wil destroy thee,
O couering Cherub frō ỳ mids of ỳ stones of fire.
17 Thine heart was lifted vp because of thy
beauty, *and* thou hast corrupted thy wisdome by
reason of thy brightnesse: I will cast thee to the
ground: I wil lay thee before kings that they may
beholde thee.
18 Thou hast defiled thy [k] sanctification by
the multitude of thine iniquities, *&* by ỳ iniqui-
tie of thy marchandise: therfore wil I bring forth
a fire from the mids of thee, which shall deuoure
thee: and I wil bring thee to ashes vpon the earth,
in the sight of all them that behold thee.
19 All they that know thee among the peo-
ple, shalbe astonished at thee: thou shalt be ||a ter-
rour, and neuer shalt thou be any more.
20 ¶ Againe, the word of the Lord came vn-
to me, saying,
21 Sonne of man, set thy face against Zidon,
and prophecie against it,
22 And say, Thus saith the Lord God, behold,
I *come* against thee, O Zidon, and I will be [l] glo-
rified in the mids of thee: & they shall know that
I am the Lord, when I shal haue executed iudge-
ments in her, and shalbe sanctified in her.
23 For I wil send into her pestilence, & blood
into her streetes, and the slaine shall fall in the
mids of her: [m] *the enemie shall come* against her
with the sword on euery side, and they shal know
that I am the Lord.
24 And they shalbe no more a pricking thorne
vnto the house of Israel, nor *any* grieuous thorne
of al that are round about them, & despised them,

c Like the rest of the heathen and infidels, which are Gods enemies.

d He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures.

|| Or, iasper.

|| Or, carbuncle.

e He meaneth the royall state of Tyrus, which for the excellencie and glory thereof he compareth to the Cherubims which couered the Arke: and by this word *anointed* he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

g To wit, among my people Israel, which shined as precious stones.

h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people.

k That is, the honour, whereunto I called them.

|| Or, brought to nothing.

l By executing my iudgements against thy wickednes.

m That is, Nebuchad nezzar.

and they shal know that I am the Lord God.
25 Thus saith the Lord God, When I shal haue
gathered ỳ house of Israel frō the people where
they are scattered, and shalbe [n] sanctified in them
in the sight of the heathen, then shal they dwel in
the land, that I haue giuen to my seruant Iaakob.
26 And they shall dwell safely therein, & shal
build houses, and plant vineyardes: yea, they shal
dwel safely, when I haue executed iudgements
vpon all round about them that despise them, and
they shal know that I am the Lord their God.

CHAP. XXIX.

He prophecieth against Pharaoh & Egypt. 13 The Lorde promiseth that he will restore Egypt after fourtie yeeres. 18 Egypt is the reward of King Nebuchad nezzar for the labour, which he tooke against Tyrus.

IN the [a] tenth yeere, *and* in the tenth moneth in
the twelfth *day* of the moneth, the word of the
Lord came vnto me, saying,
2 Sonne of man, set thy face against Pharaoh
the king of Egypt, and prophecie against him,
and against all Egypt.
3 Speake, and say, Thus saith the Lord God,
Beholde, I *come* against thee, Pharaoh king of E-
gypt, the great [b] dragon, that lieth in the middes
of his riuers, which hath said, The riuer is mine,
and I haue made it for my selfe.
4 But I wil put [c] hookes in thy chawes, and
I will cause the fish of thy riuers to sticke vnto
thy scales, and I wil drawe thee out of the middes
of thy riuers, and all the fish of thy riuers shall
sticke vnto thy scales.
5 And I wil leaue thee in the wildernes, *both*
thee & al the fish of thy riuers: thou shalt fal vpō
ỳ open field: thou shalt not be brought together,
nor gathered: *for* I haue giuen thee for meate to
the beasts of the field, & to ỳ foules of ỳ heauen.
6 And al the inhabitants of Egypt shal know
that I am the Lord, because they haue bin a staffe
of [d] reede to the house of Israel.
7 When they tooke holde of thee with their
hand, thou diddest breake, & rent al their shoul-
der: & when they leaned vpon thee, thou brakest
and madest al their loynes to || stand [e] vpright.
8 Therefore thus saieth the Lorde God, Be-
holde, I wil bring a sword vpon thee, and destroy
man and beast out of thee,
9 And the land of Egypt shalbe desolate, &
waste, & they shal know ỳ I am the Lord: because
he hath said, [f] The riuer is mine, & I haue made it,
10 Behold, therfore I *come* vpon thee, & vp-
on thy riuers, & I wil make the land of Egypt vt-
terly waste and desolate from the towre of Seue-
neh, euen vnto ỳ borders of the † blacke Moores.
11 No foote of man shal passe by it, nor foote
of beast shal passe by it, neither shal it be inhabi-
ted fourtie yeeres.
12 And I wil make the land of Egypt desolate
in the middes of the countries, that are desolate,
and her cities shall bee desolate among the cities
that are desolate, for fourtie yeeres: and I wil scat-
ter the Egyptians among the nations, and wil dis-
perse them through the countries.
13 Yet thus saith the Lord God, * At the end
of fourtie yeeres wil I gather the Egyptians from
the people, where they were scattered,
14 And I wil bring againe the captiuitie of E-
gypt, and wil cause them to returne into the land
of Pathros, into the land of their habitation, and
they shalbe there a [g] small kingdome,

n He sheweth for what cause God wil assemble his Church, and preserue it stil though he destroy his enemies: to wit, that they should praise him, & giue thanks for his great mercies.

a To wit, of the captiuitie of Ieconiah, or of the reigne of Zedekiah. Of the order of these prophecies and how the former sometimes standeth after the latter, reade Iere. 27.1.

b He compareth Pharaoh to a dragon which hideth himselfe in the riuer Nilus, as Isa. 51.9.

c I wil send enemies against thee, which shall plucke thee, and thy people which trust in thee, out of thy sure places.

d Reade 2.King.18.21. Isa.36.6.

|| Or, shake.

e When they felt their hurt, they would stay no more vpon thee, but stoode vpon their feete, and put their trust in others.

f Thus God can not suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

† Ebr. Cush, or Ethiopia.

* Iere.46.26.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians and Romans, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

15 It

15 It shalbe the smallest of the kingdomes, nei-
ther shall it exalt it selfe any more aboue the na-
tions: for I will diminish them, that they shall no
more rule the nations.
16 And it shall bee no more the confidence
of the house of Israel, to bring *their* h iniquitie to
remembrance by looking after them, so shal they
know that I am the Lord God.

h Least I should by this meanes punish their sines.

17 ¶ In the i seuen and twentieth yeere also
in the first *moneth*, *and* in the first *day* of the mo-
neth, came the word of the Lord vnto me, saying,

i Counting from the captiuitie of Iechoniah.

18 Sonne of man, Nebuchad-nezzar King of
Babel caused his armie to serue a great k seruice a-
gainst Tyrus: euery head was made balde, and e-
uery shoulder was made bare: yet had he no wages,
l nor his armie for Tyrus, for the seruice that hee
serued against it.

k He tooke great paines at the siege of Tyrus and his armie was sore handled.

l Signifying, that Nebuchad-nezzar had more paines then profite, by the taking of Tyrus.

19 Therefore thus saith the Lorde God, Be-
holde, I will giue the land of Egypt vnto Nebu-
chad-nezzar the King of Babel, and he shall take
her multitude, and spoyle her spoyle, and take her
pray, and it shalbe the wages for his armie.
20 I haue giuen him the land of Egypt for his
labour, that he serued || against it, because they
wrought || for me, saith the Lord God.

|| Or, in it.
|| Or, euill against me.

21 In that day wil I cause ỹ horne of the house
of Israel to growe, and I will giue thee an open
mouth in the mids of them, and they shall knowe
that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

THe word of the Lorde came againe vnto me,
saying,
2 Sonne of man, prophecie, and say, Thus
saith the Lord God, Howle *and crie*, Wo *be* vnto
this day.
3 For the day is neere, and the day of the Lord
is at hand, a cloudie day, *and* it shal be the time of
the heathen.
4 And the sword shall come vpon Egypt, and
feare shal be in Ethiopia, when ỹ slaine shal fall in
Egypt, when they shall take away her multitude,
and *when* her foundations shalbe broken downe.
5 a Ethiopia and Phut, and Lud, and all the
common people, & Cub, and the men of the land,
that is in league, shal fall with them by the sword.

a By Phut and Lud are meant Aphrica and Libya.

6 Thus saith ỹ Lord, They also that mainteine
Egypt, shall fal, and the pride of her power shall
come downe: from the towre of b Seueneh shall
they fall by the sword, saith the Lord God.

b Which was a strong citie of Egypt, Chap. 29.10.

7 And they shall be desolate in the mids of the
countries that are desolate, and her cities shalbe
in the mids of the cities that are wasted.
8 And they shall knowe that I am the Lorde,
when I haue set a fire in Egypt, *and when* all her
helpers shall be destroyed.
9 In that day shall there messengers goe forth
from me in ships, to make the carelesse Moores a-
fraid, and feare shall come vpon them, as in the
day of Egypt: for loe, it commeth.
10 Thus saith the Lord God, I will also make
the multitude of Egypt to cease by the hand of
Nebuchad nezzar King of Babel.
11 For he and his people with him, *euen* the
terrible nations shall be brought to destroy the
land: and they shall drawe their swordes against
Egypt, and fill the land with the slaine.
12 And I will make the riuers drye, and sel the
land into the hands of the wicked, & I will make
the land waste, and al that therein is by the hands
of strangers: I the Lord haue spoken it.
13 Thus saith the Lord God, I will also destroy
the idoles, and I will cause their idoles to cease out
of || Noph, and there shall be no more a prince of
the land of Egypt, and I will send a feare in the
land of Egypt.

|| Or, Memphis, or Alkaira.

14 And I will make Pathros desolate, and will
set fire in || Zoan, and I will execute iudgement
in No.

|| Or, Tanis.

15 And I wil powre my wrath vpon || Sin, *which
is* the strength of Egypt: and I will destroy the
multitude of || No.

|| Or, Pelusium.
|| Or, Alexandria.

16 And I will set fire in Egypt: Sin shal haue
great sorowe, and No shalbe destroyed, and Noph
shall haue sorowes dayly.
17 The yong men of || Auen, and of || Phibeseth
shal fall by the sword: and these *cities* shall go in-
to captiuitie.

|| Or, Heliopolis.
|| Or, Pubastum.

18 At Tehaphnehes the day c shal restraine *his
light*, when I shall breake there the d barres of E-
gypt: and when the pompe of her power shall
cease in her, the cloude shall couer her, and her
daughters shall goe into captiuitie.

c Meaning, that there shall be great sorow and affliction.
d That is, the strength and force.

19 Thus will I execute iudgements in Egypt,
and they shall know that I am the Lord.
20 ¶ And in the e eleuenth yeere, in the first
moneth, *and* in the seuenth *day* of the moneth, the
word of the Lord came vnto me, saying,

e Of the captiuitie of Iechoniah or of Zedekiahs reigne.

21 Sonne of man, f I haue broken the arme of
Pharaoh King of Egypt: & lo, it shal not be boũd
vp to be healed, neither shall they put a roule to
binde it, and *so* make it strong, to hold the sword.

f For Nebuchad-nezzar destroyed Pharaoh Necho at Charchemish, Ierem. 46.2.6.

22 Therefore thus saith the Lord God, Behold,
I *come* against Pharaoh King of Egypt, and will
breake g his arme that was strong, but is broken,
and I will cause the sworde to fall out of his hand.

g His force and power.

23 And I wil scatter the Egyptians among the
nations, and will disperse them through the
countries.
24 And I wil strengthen the arme of the King
of Babel, and put my sword in his hand but I will
breake Pharaohs armes, and he shal cast out sigh-
ings, as the sighings of him, that is wounded be-
fore him.
25 But I wil strengthen the armes of the king
of Babel, and the armes of Pharaoh shall fall
downe, and they shall knowe, that I am the Lord,
h when I shal put my sword into the hand of the
King of Babel, and he shal stretch it out vpon the
land of Egypt.

h Whereby we see that tyrants haue no power of themselues, neither can doe any more harme then God appointeth, and when he will they must cease.

26 And I wil scatter the Egyptians among the
nations, and disperse them among the countries,
and they shall know, that I am the Lord.

CHAP. XXXI.

*2 A comparison of the prosperitie of Pharaoh with the prospe-
ritie of the Assyrians. 10 He prophesieth a like destruction
to them both.*

ANd in the a eleuenth yere, in the third *moneth
and* in the first *day* of the moneth the word of
the Lord came vnto me, saying,

a Of Zedekiahs reigne or of Iechoniahs captiuitie.

2 Sonne of man, speake vnto Pharaoh King
of Egypt, and to his multitude, Whom art thou
b like in thy greatnesse?

b Meaning, that he was not like in strength to the King of the Assyrians, whom the Babylonians ouercame.

3 Beholde, Asshur *was like* a cedar in Leba-
non with faire branches, and with thicke shadow-
ing boughes, and shot vp very hie, and his toppe
was among the thicke boughes.
4 The waters nourished him, and the deepe
exalted

exalted him on hie with her riuers running round
about his plants, and ſent out her [c] litle riuers vn-
to all the trees of the ‖ fielde.

c Many other nations were vnder their dominion.
‖ Or, countrey.

5 Therefore his height was exalted aboue all
the trees of the fielde, and his boughes were mul-
tiplied, and his branches were long, becauſe of the
multitude of the waters, which *the deepe* ſent out.
6 All the foules of the heauen made their neſtes
in his boughes, and vnder his branches did all the
beaſtes of the fielde bring foorth their yong, and
vnder his ſhadowe dwelt all mighty nations.
7 Thus was he faire in his greatneſſe, *and* in
the length of his branches: for his roote was neere
great waters.
8 The cedars in the garden [d] of God coulde
not hide him: no firre tree was like his branches:
and the cheſſenut trees were not like his boughes:
all the trees in the garden of God were not like
vnto him in his beautie.

d Signifying, that there was no greater power in the worlde then his was.

9 I made him faire by the multitude of his
branches: ſo that all the trees of Eden, that were
in the garden of God, enuied him.
10 Therefore thus ſaith the Lord God, Becauſe
‖ he is lift vp on high, and hath ſhot vp his toppe
among the thicke boughes, and his heart is lift
vp in his height,

‖ Or, thou waſt lift vp.

11 I haue therefore deliuered him into the
handes of the [e] mightieſt among the heathen: he
ſhall handle him, *for* I haue caſt him away for his
wickedneſſe.

e That is, of Nebuchad nezzar, who afterwarde was the monarche and onely ruler of the worlde.

12 And the ſtrangers haue deſtroyed him, *euen*
the terrible nations, and they haue left him vpon
the mountaines, and in all the valleys his bran-
ches are fallen, and his boughes are [f] broken by
all the riuers of the land: and all the people of the
earth are departed from his ſhadowe, and haue
forſaken him.

f Hereby is ſignified ẏ deſtruction of the power of the Aſſyrians by the Babylonians.

13 Vpon his ruine ſhal al the foules of the hea-
uen remaine, and all the beaſtes of the fielde ſhall
be vpon his branches,
14 So that none of all the trees by the waters
ſhalbe exalted by their height, neither ſhal ſhoote
vp their toppe among the thicke boughes, nei-
ther ſhall their leaues ſtand vp in their height,
which drinke ſo much water: for they are all de-
liuered vnto death in the nether partes of the
earth in the mids of the childen of men among
them that goe downe to the pit.
15 Thus ſaith the Lord God, In the day when
he went downe to hell, I cauſed them to mourne,
and I [g] couered the deepe for him, and I did re-
ſtreine ẏ floods thereof, & the great waters were
ſtayed: I cauſed Lebanon to mourne for him, and
all the trees of the fielde fainted.

g The deepe waters that cauſed him to mount ſo hie (meaning his great abundance and pompe) ſhall nowe lament as though they were couered with ſackecloth.

16 I made the nations to ſhake at the ſounde
of his fall, when I caſt him downe to hell, with
them that deſcend into the pit, and all the excel-
lent trees of Eden, and the beſt of Lebanon: *euen*
all that are nouriſhed with waters, ſhal [h] be com-
forted in the nether partes of the earth.

h To cauſe this deſtruction of the King of Aſſyria to ſeeme more horrible, he ſetteth forth other kings & princes which are dead, as though they reioyced at the fall of ſuch a tyrant.

17 They alſo went downe to hel with him vn-
them that be ſlaine with the ſword, and his arme,
and they that dwelt vnder his ſhadow in the mids
of the heathen.
18 To whom [i] art thou thus like in glory & in
greatnes among the trees of Eden? yet thou ſhalt
be caſt downe with the trees of Eden vnto ẏ ne-
ther partes of the earth: thou ſhalt ſleepe in ẏ mids
of the vncircumciſed, with them that be ſlaine
by the ſword: this is Pharaoh and al his multitude,
ſaith the Lord God.

i Meaning, that Pharaohs power was nothing ſo great as his was.
k Reade Chap. 28.10.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 He prophecieth that deſtruction ſhall come vnto Egypt through the King of Babylon.

AND in the [a] twelfth yeere in the twelfth mo-
neth, *and* in the firſt *day* of the moneth, the
word of the Lord came vnto me, ſaying,
2 Sonne of man, take vp a lamentation for
Pharaoh King of Egypt, and ſay vnto him, Thou
art like a [b] lyon of the nations and art as a ‖ dra-
gon in the ſea: thou caſtedſt out thy riuers [c] and
troubledſt the waters with thy feete, and ſtam-
pedſt in the riuers.

a Which was the firſt yeere of the generall captiuitie vnder Zedekiah.
b Thus the ſcriptures compare tyrants to cruell and huge beaſts which deuoure all that be weaker then they, and ſuch as they may ouercome.
‖ Or, whale.
c Thou preparedſt great armies.

3 Thus ſaith the Lord God, * I will therefore
ſpread my net ouer thee with a great multitude of
people, and they ſhall make thee come vp into
my net.

* Chap. 12.13. and 17.20.

4 Then will I leaue thee vpon the land, *and* I
wil caſt thee vpon the open field, and I will cauſe
all the foules of the heauen to remaine vpon thee,
and I will fill all the beaſtes of the filde with thee.
5 And I wil lay thy fleſh vpon the mountaines,
and fill the valleys [d] with thine height.
6 I will alſo water with thy blood the lande
wherein thou [e] ſwimmeſt, *euen* to the mountaines,
and the riuers ſhall be full of thee.

d With heapes of the carkaſes of thine armie.
e As Nilus ouerfloweth Egypt, ſo will I make the blood of thine hoſte to ouerflowe it.

7 And when I ſhall [f] put thee out, I will couer
the heauen, and make the ſtarres thereof darke:
* I will couer the ſunne with a cloude, and the
moone ſhall not giue her light.
8 All the lightes of heauen will I make darke
for thee, and bring [g] darkenes vpon thy land, ſaith
the Lord God.

f The word ſignifieth to be put out as a candle is put out.
* Iſa. 13.10. ioel. 2. 31. and 3.15. math. 24.29.
g By this maner of ſpeach is meant the great ſorow that ſhall be for the ſlaughter of the King and his people.

9 I wil alſo trouble the hearts of many people,
when I ſhall bring thy deſtruction among the na-
tions, *and* vpon the countries which thou haſt not
knowen.
10 Yea, I will make many people amaſed at
thee, and their Kings ſhalbe aſtoniſhed with feare
for thee, when I ſhall make my ſword to glitter a-
gainſt their faces, and they ſhal be afraid at euery
moment: euery man for his owne life in the day
of thy fall.
11 For thus ſaith the Lord God, The ſword of
the King of Babel ſhall come vpon thee.
12 By the ſwords of the mightie wil I cauſe thy
multitude to fal: they all ſhall be terrible nations,
and they ſhal deſtroy the [h] pompe of Egypt, and
all the multitude thereof ſhalbe conſumed.

h This came to paſſe in leſſe then foure yeeres after this prophecie.

13 I wil deſtroy alſo the beaſtes thereof from
the great waterſides, neither ſhal ẏ foote of man
trouble them any more, nor the hooues of beaſt
trouble them.
14 Then wil I make [i] their waters deepe, and
cauſe their riuers to runne like oyle, ſaith the Lord
God.

i To wit, of the Caldeans thine enemies, which ſhal quietly enioy all thy commodities.

15 When I ſhall make the land of Egypt deſo-
late, and the countrey with all that is therein, ſhal
be laid waſte: when I ſhal ſmite al thē which dwel
therein, then ſhal they know that I am the Lord.
16 This is the mourning wherewith they ſhal
lament her: the daughters of the nations ſhall la-
ment her: they ſhal lament for Egypt, and for all
her multitude, ſaith the Lord God.
17 ¶ In the twelfth yeere alſo in the fifteenth
day of the moneth, came the worde of the Lorde
vnto me, ſaying,
18 Sonne of man, lament for the multitude of
Egypt,

Egypt, and [k] cast them downe, *euen* them and the
daughters of the mighty nations vnto the nether
partes of the earth, with them that go downe in-
to the pit.
19 Whome doest thou passe [l] in beautie? goe
downe and sleepe with the vncircumcised.
20 They shall fall in the middes of them that
are slaine by the sword: [m] she is deliuered to the
sword: draw her downe, and all her multitude.
21 The most mighty & strong shal speake to
[n] him out of the mids of hel with them that helpe
her: they are gone downe *and* sleepe with the
vncircumcised that be slaine by the sword.
22 Asshur is there and al his companie: their
graues are about him: all they are slaine *and* fal-
len by the sword.
23 Whose graues are made in the side of the
pit, and his multitude are round about his graue:
all they are slaine *and* fallen by the sword, which
caused feare *to be* in the land of the liuing.
24 There *is* [o] Elam and al his multitude round
about his graue: al they are slaine & fallen by the
sword, which are gone down with the vncircum-
cised into ẏ nether parts of the earth, which cau-
sed themselues to be feared in the land of the [p] li-
uing, yet haue they borne their shame with them
that are gone downe to the pit.
25 They haue made his bed in the mids of the
slaine with al his multitude: their graues *are* round
about him: al these vncircũcised are slaine by the
sword: though they haue caused their feare in the
land of ẏ liuing, yet haue they borne their shame
with them that go downe to the pit: they are laid
in the middes of them, that be slaine.
26 There *is* [q] Meshech, Tubal, & al their mul-
titude: their graues *are* round about them: al these
vncircumcised were slaine by the sword, though
they caused their feare *to be* in ẏ land of ẏ liuing.
27 And they shal not lie ẇ the valiant [r] of the
vncircumcised, ẏ are fallen, which are gone down
to the graue, with their weapons of war, & haue
laid their swords vnder their heads, but their ini-
quitie shalbe vpon their bones: because *they were*
the feare of the mighty in the land of the liuing.
28 Yea, thou shalt be broken in the middes of
the vncircumcised, and lie with them that are
slaine by the sword.
29 There *is* Edom, his kings, and all his prin-
ces, which with their strength are laied by them
that were slaine by the sworde: they shall sleepe
with the vncircumcised, and with them that goe
downe to the pit.
30 There *be* al the princes of the [s] North, with
al the Zidonians, which are gone downe with the
slaine, with their feare: they are ashamed of their
strength, and the vncircumcised sleep with them
that be slaine by the sword, and beare their shame
with them that go downe to the pit.
31 Pharaoh shal see thẽ, & he shalbe [t] comfor-
ted ouer al his multitude: Pharaoh, and all his ar-
my *shal be* slaine by the sword, saith ẏ Lord God.
32 For I haue caused my [u] feare *to be* in the
land of the liuing: and he shalbe laide in the mids
of the vncircumcised with them, that are slaine
by the sword, *euen* Pharaoh and all his multitude,
saith the Lord God.

k That is, prophecie, that they shall be cast downe: thus the Lord giueth his Prophets power both to plant and to destroy by his word, reade Iere. 1.10.
l Haue not other kingdomes, more beautifull then thou perished?
m That is, Egypt.
n To make the matter more sensible, he bringeth in Pharaoh whome the dead shal meet an marvaile at him, reade Isa. 14.9.
o Meaning, the Persians.
p Whom in this life all the world feared.
q That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth.
r Which died not by cruell death, but by the course of nature, and are honorably buried with their coate armour and signes of honour.
s The kings of Babylon.
t As the wicked reioyce when they see others partakers of their miseries.
u I will make the Egyptians afraide of me, as they caused others to feare them.

CHAP. XXXIII.

2 The office of the gouernours and ministers. 14 He strengtheneth them that despaire, and boldeneth them with the promes of mercie. 30 The words of the Lorde against the mockers of the Prophet.

AGaine, the word of the Lord came vnto me,
saying,
2 Sonne of man, speake to the children of
thy people, and say vnto them, When I bring the
sworde vpon a lande, if the people of the lande
take a man ‖ from among them, and make him
their [a] watchman,
3 If when he seeth the sword come vpon the
land, he blow the trumpet, & warne the people,
4 Then hee that heareth the sounde of the
trumpet, and wil not be warned, if the sworde
come, and take him away, his blood shal be vp-
on his owne head.
5 For he heard the sound of the trumpet, and
woulde not be admonished: *therefore* his blood
shalbe vpon him: but he that receiueth warning,
shal saue his life.
6 But if the watchman see the sword come, &
blow not ẏ trumpet, & the people be not warned:
if the sword come, & take any person from amõg
them, he is taken away for his [b] iniquitie, but his
blood will I require at the watchmans hand.
7 * So thou, O sonne of man, I haue made
thee a watchman vnto the house of Israel: there-
fore thou shalt heare the worde at my [c] mouth,
and admonish them from me.
8 When I shall say vnto the wicked, O wic-
ked man, thou shalt die the death, if thou doest
not speake, and admonish the wicked of his way,
that wicked man shal die for his iniquitie, but his
blood will I [d] require at thine hand.
9 Neuerthelesse, If thou warne the wicked of
his way, to turne from it, if he do not turne from
his way, he shal die for his inquitie, but thou hast
deliuered thy soule.
10 Therefore, O thou sonne of man, speake
vnto the house of Israel, Thus ye speake and say,
If our transgressions and our sinnes *be* vpon vs,
and we are consumed because of them, [e] howe
should we then liue?
11 Say vnto them, As I liue, saieth the Lorde
God, [f] I desire not the death of the wicked, but
that the wicked turne from his way and liue:
turne you, turne you from your euill wayes, for
why will ye die, O ye house of Israel?
12 Therefore thou sonne of man, say vnto
the children of thy people, The [g] righteousnesse
of the righteous shall not deliuer him in the day
of his transgression, nor the wickednesse of the
wicked *shal cause* him to fall therein, in the day
that he returneth from his wickednesse, neither
shal the righteous liue for *his righteousnesse* in the
day that he sinneth.
13 When I shal say vnto the righteous, that he
shall surely liue, if he trust to his owne righteous-
nes, and commit iniquitie, al his righteousnes shal
be no more remembred, but for his iniquitie that
he hath committed, he shall die for the same.
14 Againe when I shall say vnto the wicked,
thou shalt die the death, if he turne from his sin,
and do that which is lawfull and [h] right,
15 *To wit*, if the wicked restore the pledge,
and giue againe that he had robbed, *and* walke in
the statutes of life, without committing iniquity,
he shall surely liue, *and* not die.
16 None of his sinnes that he hath cõmitted,
shalbe mentioned vnto him: *because* he hath done
that,

‖ *Or, of their coasts.*
a He sheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.
b Signifying, that the wicked shal not escape punishment though the watchman be negligent: but if the watchman blowe the trumpet, and then he will not obey, he shall deserue double punishment.
* *Chap. 3.17.*
c Which teacheth that he that receiueth not his charge at the Lords mouth, is a spie, and not a true watchman.
d The watchman must answere for ẏ blood of all that perish through his negligence.
e Thus the wicked when they heare Gods iudgements for their sinnes, despaire of his mercies and murmure.
f Reade Chap. 18.23.
g Reade of this righteousnesse, Chap. 18.22,24.
h Hereby he condemneth all them of hypocrisie, which pretend to forsake wickednes, & yet declare not themselues such by their fruits, that is, in obeying Gods commandements and by godly life.

that, which is lawfull, & right, he shal surely liue.

17 Yet the children of thy people say, * The way of the Lorde is not equall: but their owne way is vnequall.

18 When the righteous turneth from his righteousnesse, and committeth iniquitie, he shall euen die thereby.

19 But if the wicked returne from his wickednesse, and do that which is lawfull and right, hee shal liue thereby.

20 Yet ye say, The way of the Lorde is not equall. O ye house of Israel, I will iudge you euery one after his wayes.

21 Also in the twelfth yeere of i our captiuitie, in the tenth *moneth*, *and* in the fift *day* of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The citie is smitten.

22 Now the k hand of the Lord had bin vpon me in the euening afore hee that had escaped, came, and had opened my mouth vntill he came to me in the morning: and when he had opened my l mouth, I was no more dumme.

23 Againe the word of the Lorde came vnto me, and said,

24 Sonne of man, these that dwel in the desolate places of the land of Israel, talke and say, m Abraham was but one, and hee possessed the land: but we are many, *therefore* the land shall be giuen vs in possession.

25 Wherefore say vnto them, Thus saith the Lorde God, Yee eate with the n blood, and lift vp your eies toward your idoles, and sheade blood: should ye then possesse the land?

26 Ye leane vpon your o swordes: yee worke abomination, and ye defile euery one his neighbours wife: should ye then possesse the land?

27 Say thus vnto them, Thus saith the Lorde God, As I liue, so surely they that are in the desolate places, shal fall by the sword: and him that is in the open field, wil I giue vnto the beasts to be deuoured: and they that be in the fortes and in the caues, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the * pompe of her strength shall cease: and the mountains of Israel shalbe desolate, and none shal passe through.

29 Then shall they know that I am the Lord, when I haue laid ỹ land desolate & waste, bicause of al their abominations, ỹ they haue committed.

30 Also thou sonne of man, the children of thy people that p talke of thee by the walles & in the dores of houses, and speake one to another, euery one to his brother, saying, Come, I pray you, and heare what is the word that cōmeth from ỹ Lord.

31 For they come vnto thee, as the people *vseth* to come: and my people sit before thee, and heare thy wordes, but they will not do them: for with their mouthes they make q iestes, *and* their heart goeth after their couetousnesse.

32 And lo, thou art vnto them, as a iesting song of one that hath a pleasant voice, & can sing wel: for they heare thy words, but they do them not.

33 And when this commeth to passe (*for loe, it wil come*) then shal they know, that a Prophet hath bene among them.

* Chap. 18.25.

i When the Prophet was led away captiue with Ieconiah.

k I was indued with the Spirite of prophecie, Chap. 8.2.

l Whereby is signified that the ministers of God cannot speake til God giue them courage and open their mouthes, Chap. 24.27. & 29.21. Eph. 6.19.

m Thus the wicked thinke themselues more worthy to enioy Gods promises then the Saints of God, to whom they were made: and would binde God to be subiect to them, though they would not be bound to him.

n Contrary to the Law, Leuit. 17.14.

o As they that are ready still to shead blood.

* Chap. 7.24. and 24.21. and 30.6,7.

p In derision.

q This declareth that we ought to heare Gods worde with such zeale & affection, that we should in al points obey it, els we abuse the word to our own condemnation & make of his ministers as though they were iests to serue mens foolish fantasies.

‖ Or, pleasant, and loue song.

CHAP. XXXIIII.

2 Against the shepheards that despised the flocke of Christ, and seeke their owne gaines. 7 The Lord saith that he wil visite his dispersed flocke, and gather them together. 23 He promiseth the true shepheard Christ, and with him peace.

And the word of the Lord came vnto mee, saying,

2 Sonne of man, prophecie against the shepheards of Israel, prophecie & say vnto them, Thus saith the Lord God vnto the shepheards, * Wo *be* vnto the a shepheards of Israel, that feede them selues: should not the shepheards feed the flocks?

3 Yee eate the b fat, and yee clothe you with the wooll: ye kil them that are fed, but ye feede not the sheepe.

4 The c weake haue ye not strengthened, the sicke haue ye not healed, neither haue yee bound vp the brokē, nor brought againe that which was driuen away, neither haue yee sought that which was lost, but with crueltie, and with rigour haue ye ruled them.

5 And they were scattered without a shepheard: and when they were dispersed, they were d deuoured of all the beasts of the field.

6 My sheep wandred through al the mountaines, and vpon euery hie hil: yea, my flocke was scattered through all the earth, and none did seeke or search *after them*.

7 Therefore ye shepherds, heare the word of the Lord.

8 As I liue, saieth the Lorde God, surely because my flocke was spoiled, and my sheepe were deuoured of all the beasts of the field, hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fedde themselues, and fedde not my sheepe,

9 Therefore, heare ye the word of the Lord, O ye shepheards.

10 Thus saith the Lord God, Behold, I *come* against the shepheards, and will require my sheep at their hands, and cause them to cease from feeding the sheepe: neither shal the shepheards feed themselues any more: for I wil deliuer my sheep from e their mouthes, and they shall no more deuoure them.

11 For thus saieth the Lorde God, Beholde, I wil search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe and wil deliuer them out of all places, where they haue bin scattered in f the cloudie and darke day,

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the countrey.

14 I wil feed them in a good pasture, and vpō ỹ hie mountaines of Israel shal their fold be: there shal they lie in a good fold, and in fat pasture shal they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I wil seeke that which was lost, and bring againe that which was driuen away, and wil bind vp that which was broken, and will strengthen the weake, but I will destroy the fat and the g strong, *and* I wil feede them with h iudgement.

17 Also you my sheepe, Thus saith the Lord God, behold, I iudge betweene sheep, and sheep, *betweene* the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good i pasture, but ye must treade down with your feet the residue of your pasture?

* Iere. 23.1.

a By the shepheards he meaneth the king, the magistrates, Priests, and Prophets.

b Ye seeke to enrich your selues by their commodities, and so spoile their riches and substance.

c He describeth the office & dutie of a good pastor, who ought to loue and succour his flocke and not to be cruel toward them.

d For lacke of good gouernment and doctrine they perished.

e By destroying the couetous hirelings and restoring true shepheards, whereof we haue a signe so oft as God sendeth true preachers who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his worde.

f In the day of their affliction and miserie: and this promes is to comfort the Church in all dangers.

g Meaning, such as lift vp themselues aboue their brethren, & thinke they haue no need to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and so giue to either, as they deserue.

i By good pasture and deepe waters is meant the pure word of God and the administration of iustice, which they did not distribute to the poore till they had corrupted it.

and to haue drunke of the deepe waters, but yee
must trouble the residue with your feete?
19 And my sheepe eate that which yee haue
troden with your feete, and drinke that which ye
haue troubled with your feete.
20 Therefore thus saieth the Lord God vnto
them, Behold, I, *euen* I will iudge betweene the
fat sheepe and the leane sheepe.
21 Because ye haue thrust with side and with
shoulder, & pushe all the weake with your hornes,
till ye haue scattered them abroade,
22 Therefore will I helpe my sheepe, & they
shall no more be spoyled, & I wil iudge betweene
sheepe and sheepe.
23 And I will set vp a shepheard ouer them, &
he shall feede them, *euen* my seruant [k] Dauid, hee
shall feede them, and he shalbe their shepheard.
24 And I the Lord will be their God, and my
seruaunt Dauid *shalbe* the prince among them. I
the Lord haue spoken it.
25 And will make with them a couenant of
peace, and will cause the euil beastes to cease out
of the land : and they shall [l] dwell safely in the
wildernesse, and sleepe in the woodes.
26 And I will set them, *as* a blessing, euen
round about my mountaine: and I will cause raine
to come downe in due season, and there shalbe
raine of blessing.
27 And the [m] tree of the field shall yeeld her
fruite, and the earth shall gaue her fruit, and they
shalbe safe in their land, and shall know that I am
the Lord, when I haue broken the cordes of their
yoke, & deliuered them out of the hands of those
that serued themselues of them.
28 And they shal no more be spoyled of the
heathen, neither shall the beastes of the land de-
uoure them, but they shall dwell safely and none
shall make them afraid.
29 And I will raise vp for them a [n] plant of re-
noume, and they shalbe no more consumed with
hunger in the land, neither beare the reproche of
the heathen any more.
30 Thus shall they vnderstande, that I the
Lorde their God am with them, and that they,
euen the house of Israel, are my people, sayth the
Lord God.
31 And ye my sheepe, the sheep of my pasture
are men, *and* I am your God, saith the Lord God.

k Meaning, Christ, of whom Dauid was a figure, Iere. 30.9. hose. 3.5.

l This declareth, that vnder Christ the flocke should be truely deliuered from sinne, and hell, & so be safely preserued in the church where they should neuer perish.

m The fruites of Gods grace shall appeare in great abundance in his Church.

n That is, the rod that shal come out of the roote of Ishai, Isa. 11.1.

CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

MOreouer the worde of the Lord came vnto
me, saying,
2 Sonne of man, Set thy face against mount
[a] Seir, and prophecie against it,
3 And say vnto it, Thus saith the Lord God,
Behold, O mount Seir, I *come* against thee, and I
will stretch out mine hand against thee, and I wil
make thee desolate and *waste*.
4 I will lay the cities waste, and thou shalt be
desolate, & thou shalt know that I am the Lord,
5 Because thou hast had a perpetuall hatred
and hast put the children of Israel to flight by the
force of the sword in the time of their calamitie,
when *their* [b] iniquitie had an ende,
6 Therefore as I liue, saith the Lord God, I
will prepare thee vnto bloud, and bloud shall pur-
sue thee: except thou [c] hate bloud, euen bloud
shall pursue thee.
7 Thus will I make mount Seir desolate and
waste, and cut off from it him that passeth out
and him that returneth.
8 And I will fill his mountaines with his slaine
men: in thine hilles, and in thy valleys and in all
riuers shall they fall, that are slain with the sword.
9 I will make thee perpetuall desolations, and
thy cities shall not [d] returne, and ye shall knowe
that I am the Lord.
10 Because thou hast said, [e] These two nations,
and these two countreies shalbe mine, and we wil
possesse them (seeing the Lord was [f] there)
11 Therefore as I liue, saith the Lord God, I
will euen do according to thy [g] wrath, & accor-
ding to thine indignation which thou hast vsed
in thine hatred against thē: and I wil make my self
knowen among [h] them, when I haue iudged thee.
12 And thou shalt know, that I the Lord haue
heard all thy blasphemies which thou hast spoken
against the mountaines of Israel, saying, They lye
waste, they are giuen vs to be deuoured.
13 Thus with your mouthes ye haue boasted
against me, & haue multiplied your words against
me: I haue heard *them*.
14 Thus saith the Lord God, So shall all the
world reioyce *when* I shall make thee desolate.
15 As thou diddest reioyce at the inheritance
of the house of Israel, because it was desolate, so
will I doe vnto thee: thou shalt be desolate, O
mount Seir, and all Idumea wholly, and they shall
know, that I am the Lord.

a Where the Idumeans dwelt.

b When by their punishment I called them from their iniquitie.

c Except thou repent thy former crueltie.

d To wit, to their former estate.

e Meaning Israel and Iudah.

f And so by fighting against Gods people, they should go about to put him out of his own possession

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them, & so prayse his Name and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

CHAP. XXXVI.

8 Hee promiseth to deliuer Israel from the Gentiles. 22 The benefites done vnto the Iewes, are to be ascribed to the mercie of God, and not vnto their deseruings. 26 God reneweth our heartes, that we may walke in his commandementes.

ALso thou sonne of man, prophecie vnto the
[*] mountaines of Israel, & say, Ye mountaines
of Israel, heare the worde of the Lord.
2 Thus saith the Lord God, because the [a] ene-
mie hath saide against you, Aha, euen the [b] hye
places of the world are ours in possession,
3 Therefore prophecie, & say, Thus saith the
Lord God, Because that they haue made you de-
solate, & swallowed you vp on euery side, that ye
might be a possession vnto the residue of the hea-
then, and ye are come vnto the lips and [c] tongues
of men, and vnto the reproch of the people,
4 Therefore yee mountaines of Israel, heare
the worde of the Lord God, Thus saith the Lord
God to the mountaines & to the hilles, to the ri-
uers, and to the valleys, and to the waste, *and* de-
solate places, and to the cities that are forsaken:
which are spoyled and had in derision of the resi-
due of the heathen that are round about.
5 Therefore thus saith the Lorde God, Surely
in the fire of mine indignation haue I spoken a-
gainst the residue of the heathen, and against all
Idumea, which [d] haue taken my lande for their
possession, with the ioy of al *their* heart, *and* with
despitefull mindes to cast it out for a pray.
6 Prophecie therfore vpon the land of Israel,
and say vnto the mountaines, and to the hilles, to
the riuers, & to the valleys, Thus sayth the Lorde
God, Behold, I haue spoken in mine indignation,
and in my wrath, because yee haue suffered the
[e] shame of the heathen,
7 Therefore thus saith the Lorde God, I haue
[f] lifted vp mine hand, surely the heathen that are

* Chap. 6.2.

a That is, the Idumean.

b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

c Ye are made a matter of talke & derision to all the world.

d They appointed with themselues to haue it, & therefore came with Nebuchad-nezzar against Ierusalem for this purpose.

e Because you haue bene a laughing stocke vnto them.

f By making a solemne othe, reade Chap. 20.5.

about you shall beare their shame.

g God declareth his mercies and goodnes toward his Church, who stil preserueth his, euen when he destroyeth his enemies.

8 But you, O mountains of Israel, ye shal g shoote
forth your branches, & bring forth your fruite to
my people of Israel: for they are readie to come.
9 For behold, I *come* vnto you, and I wil turne
vnto you, and ye shalbe tilled and sowen.
10 And I wil multiply the men vpon you, *euen*
all the house of Israel wholly, and the cities shalbe
inhabited, and the desolate places shalbe builded.
11 And I wil multiplie vpon you man & beast,
and they shall encrease, and bring fruite, and I wil
cause you to dwell after your olde estate, & I will
bestow benefits vpon you more then h at the first,
and ye shall know that I am the Lord.
12 Yea, I wil cause men to walke vpon i you,
euen my people Israel, and they shal possesse ‖ you,
and yee shalbe their inheritance, and yee shall no
more henceforth depriue them *of men*.
13 Thus saith the Lord God, Because they say
vnto you, Thou k *land* deuourest vp men, and hast
bene a waster of thy people,
14 Therfore thou shalt deuoure men no more,
neither waste thy people henceforth, saith the
Lord God,
15 Neither wil I cause men to heare in thee the
shame of the heathen any more, neither shalt thou
beare the reproch of the people any more, neither
shalt cause thy folke to fall any more, saith the
Lord God.
16 ¶ Moreouer the worde of the Lorde came
vnto me, saying,
17 Sonne of man, when the house of Israel
dwelt in their owne land, they defiled it by their
owne wayes, and by their deedes: their way was
before me as the filthines of the menstruous.
18 Wherfore I powred my wrath vpon them,
for the blood that they had shed in the land; and
for their idoles, *wherewith* they had polluted it.
19 And I scattered them among the heathen,
and they were dispersed through the countreis: *for*
according to their wayes, and according to their
deedes, I iudged them.
20 * And when they entred vnto the heathen,
whither they went, they polluted mine holy
Name, when they sayde of them, These are the
people of the Lord, and are gone out of his land.
21 But I fauoured mine holy l Name which
the house of Israel had polluted among the hea-
then, whither they went.
22 Therfore say vnto ẏ house of Israel, Thus saith
the Lord God, I do not this for your sakes, O house
of Israel, but for mine m holy Names sake which
ye polluted among the heathen whither ye went.
23 And I wil sanctifie my great Name, which
was polluted among the heathen, among whome
you haue polluted it, and the heathen shall know
that I am the Lord, sayeth the Lord God, when I
shalbe sanctified in you before ‖ their eyes.
24 For I will take you from among the hea-
then, and gather you out of all countreys, and wil
bring you into your owne land.
25 Then wil I powre cleane n water vpō you,
and ye shalbe cleane: *yea*, from all your filthines,
and from all your idoles wil I clense you.
26 * A newe heart also will I giue you, and a
newe spirit will I put within you, and I wil take a-
way the stony heart out of your body, and I will
giue you an heart of flesh.
27 And I will put my spirite within you, and

h Which was accomplished vnder Christ, to whom al these temporall deliuerances did direct them.

i That is, vpon the mountaines of Ierusalem.

‖ *Or, thee.*

k This the enemies imputed as the reproch of the land, which God did for the sinnes of the people according to his iust iudgements.

* *Isa.52.5. rom.2.24.*

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffred my Church to perish.

m This excludeth from man all dignitie, and meane to deserue any thing by, seeing that God referreth ẏ whole to himselfe, and that onely for the glory of his holy name.

‖ *Or, your.*

n That is, his Spirit whereby he reformeth the heart and regenerateth his, Isa.44.3.

* *Iere.32.39. chap.11.19.*

cause you to walke in my statutes, and yee shall
keepe my iudgements, and doe them.
28 And ye shall dwell in the land, that I gaue
to your fathers, and ye shalbe my people, and I wil
be your God.
29 I will also deliuer you from all your filthi-
nesse, and I wil call for o corne, and wil increase it,
and lay no famine vpon you.
30 For I will multiplie the fruite of the trees,
and the increase of the field, that ye shal beare no
more the reproch of famine among the heathen.
31 Then shal ye remember your owne wicked
wayes, & your deedes that were not good, & shal
iudge your selues worthy to haue bene p destroy-
ed for your iniquities, and for your abominations.
32 Bee it knowen vnto you that I doe not this
for your sakes, saith the Lord God: *therefore*, O ye
house of Israel, bee ashamed, and confounded for
your owne wayes.
33 Thus saith the Lorde God, What time as I
shall haue clensed you from all your iniquities, I
will cause *you* to dwell in the cities, and the deso-
late places shalbe builded.
34 And the desolate land shalbe tilled, where-
as it lay waste in the sight of all that passed by.
35 For they said, This waste land was like the
garden of Eden, and these waste and desolate and
ruinous cities were strong, *and* were inhabited.
36 Then the residue of the heathen that are
left round about you, shall q know that I the Lord
builde the ruinous places, *and* plant the desolate
places: I the Lord haue spoken it, and wil doe it.
37 Thus saith the Lord God, I wil yet for this
be sought of ẏ house of Israel, to performe it vnto
them: I wil encrease them with men like a flocke.
38 As the holy flocke, as the flocke of Ierusa-
lem in their solemne feastes, so shall the desolate
cities be filled with flockes of men, and they shal
know, that I am the Lord.

o Vnder the abundance of Temporall benefites he concludeth the spirituall graces.

p Ye shal come to true repentance, & thinke your selues vnworthy to be of the number of Gods creatures for your ingratitude against him.

q He declareth that it ought not to be referred to the soyle or plentifulnesse of the earth that any countrey is so rich, and abundant, but onely to Gods mercies, as his plagues and curses declare, when he maketh it barren.

CHAP. XXXVII.

1 He prophecieth the bringing againe of the people, being in captiuitie. 16 He sheweth the vnion of the ten tribes with the two.

THe hand of the Lorde was vpon me, & caried
me out in ẏ spirit of the Lord, & set me downe
in ẏ mids of the ‖ fielde, which was full of a bones.
2 And hee led me round about by them, and
beholde, there *were* very many in the open fielde,
and loe, *they were* very drie.
3 And he sayde vnto mee, Sonne of man, can
these bones liue? And I answered, O Lorde God,
thou knowest.
4 Againe hee sayde vnto mee, Prophecie vpon
these bones and say vnto them, O yee drie bones,
heare the word of the Lord.
5 Thus saith the Lord God vnto these bones,
Beholde, I wil cause breath to enter into you, and
ye shal liue.
6 And I will lay sinewes vpon you, and make
flesh grow vpon you, and couer you with skinne,
and put breath in you, that yee may liue, and yee
shall know that I am the Lord.
7 So I prophecied, as I was commaunded: and
as I prophecied, there was a noyse, and beholde,
there was a shaking, & the bones came together,
bone to his bone.
8 And when I beheld, loe, the sinewes, and the
flesh grewe vpon them, and aboue, the skinne co-
uered them, but there was no breath in them.
9 Then sayde he vnto me, Prophecie vnto the
winde:

‖ *Or, valley.*

a He sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones, and bodies, and raise them vp againe.

windes prophecie, sonne of man, and say to the
winde, Thus sayth the Lord God, Come from the
foure b windes, O breath, and breathe vpon these
slaine, that they may liue.
10 So I prophecied as he had commanded me:
and the breath came into them, and they liued,
and stood vp vpon their feete, an exceeding great
armie.
11 Then he said vnto me, Sonne of man, these
bones are the whole house of Israel. Behold, they
say, Our bones are dried, and our hope is gone,
and we are cleane cut off.
12 Therefore prophecie, and say vnto them,
Thus sayth the Lord God, Beholde, my people, I
will open your graues, and cause you to come vp
out of your sepulchres, and bring you into the
land of Israel,
13 And ye shall knowe that I am the Lorde,
c when I haue opened your graues, O my people,
and brought you vp out of your sepulchres,
14 And shal put my Spirit in you, and ye shal
liue, and I shal place you in your owne land: then
yee shall knowe that I the Lorde haue spoken it,
and performed it, sayth the Lord.
15 ¶ The worde of the Lord came againe vn-
to me, saying,
16 Moreouer thou sonne of man, take thee a
piece of wood, & write vpon it, Vnto Iudah, and
to ẏ children of Israel his companions: then take
d another *piece* of wood, and write vpon it, Vnto
Ioseph the tree of Ephraim, and to all the house
of Israel his companions.
17 And thou shalt ioyne them one to another
into one tree, & they shalbe as one in thine hand.
18 And when the children of thy people shall
speake vnto thee, saying, Wilt thou not shewe vs
what thou meanest by these?
19 Thou shalt answere them, Thus sayth the
Lord God, Behold, I wil take the tree e of Ioseph,
which is in the hand of Ephraim, and the tribes
of Israel his fellowes, and wil put them with him,
euen with the tree of Iudah, and make them one
tree, and they shall be one in mine hand.
20 And the *pieces* of wood, whereon thou
writest, shalbe in thine hand, in their sight.
21 And say vnto them, Thus sayth the Lorde
God, Beholde, I will take the children of Israel
from among the heathen, whither they be gone,
and will gather them on euery side, & bring them
into their owne land:
22 And I will make them one people in the
land, vpon the mountaines of Israel, * and one
king shalbe king to them all: and they shall be no
more two peoples, neither be diuided any more
henceforth into two kingdomes.
23 Neither shall they be polluted any more
with their idols, nor with their abominations, nor
with any of their transgressions; but I will saue
them out of all their dwelling places, wherein
they haue sinned, & will clense them: so shal they
be my people, and I will be their God.
24 And Dauid my * seruant *shalbe* king ouer
them, and they all shall haue one shepheard: they
shall also walke in my iudgements, and obserue
my statutes, and doe them.
25 And they shall dwell in the f land, that I
haue giuen vnto Iaakob my seruant, where your
fathers haue dwelt, and they shall dwell therein,
euen they, & their sonnes, and their sonnes sonnes

b Signifying, all parts whereas the Israelites were scattered: that is, the faithful shalbe broght to ẏ same vnitie of spirit, and doctrine, wheresoeuer they are scattered through the world.

c That is, when I haue brought you out of those places, and townes where you are captiues.

d Which signifieth the ioyning together of ẏ two houses of Israel, and Iudah.

e That is, the house of Israel.

* John 10,16.

* Isa.40,11. iere.23. 5.chap.34.23.dan. 9,24.

f Meaning, that the elect by Christ shall dwell in the heauenly Ierusalem, which is meant by the land of Canaan.

for euer, and my seruant Dauid *shall be* their
prince for euer.
26 Moreouer, I will make * a couenant of
peace with them: it shall be an euerlasting coue-
nant with them, and I will place them, and mul-
tiplie them, and will set my Sanctuarie among
them for euermore.
27 My tabernacle also shalbe with them: yea,
I will be their God, and they shall be my people.
28 Thus the heathen shall knowe, that I the
Lord doe sanctifie Israel, when my Sanctuary shal
be among them for euermore.

CHAP. XXXVIII.

2 He prophecieth that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

AND the worde of the Lorde came vnto mee,
saying,
2 Sonne of man, set thy face against a Gog, *and*
against the land of Magog, the chiefe prince of
Meshech & Tubal, and prophecie against him,
3 And say, Thus sayth the Lord God, Behold,
I *come* against thee, O Gog the chiefe prince of
Meshech and Tubal.
4 And I wil destroy thee, & put hookes in thy
chawes, and I will bring thee foorth, and all thine
hoste *both* horses, & horsmen, all clothed with all
sortes of *armour*, *euen* a great multitude with
bucklers, and shieldes, all b handling swordes.
5 They of c Paras, of Cush, & Phut with them,
euen all they *that beare* shielde and helmet.
6 d Gomer and all his bands, *and* the house of
Togarmah of the North quarters, & al his bands,
and much people with thee.
7 Prepare thy selfe, & e make thee ready, *both*
thou, and al thy multitude, that are assembled vn-
to thee, and be thou their safegard.
8 After many dayes thou shalt be visited: *for*
in the latter yeeres thou shalt come into the land,
that hath bene destroyed with the sworde, and is
gathered out of many people vpon the moun-
taines of Israel, which haue long lien waste: yet
|| they haue bene brought out of the people, and
they shall dwell all safe.
9 Thou shalt ascend and come vp like a tem-
pest, *and* shalt be like a cloude to couer the land,
both thou, and all thy bandes, and many people
with thee.
10 Thus sayth the Lord God, Euen at ẏ same
time shall *many* things come into thy minde, and
thou shalt thinke f euill thoughts.
11 And thou shalt say, I will go vp to the land
that hath no walled towres: g I will goe to them
that are at rest, & dwell in safetie, which dwell all
without walles, & haue neither barres nor gates,
12 *Thinking* to spoyle the praye, and to take a
bootie, to turne thine hand vpon the desolate
places that are *nowe* inhabited, and vpon the peo-
ple, that are gathered out of the nations which
haue gotten cattell and goods, and dwell in the
middes of the land.
13 Sheba and Dedan, and the marchants of
Tarshish with all the lyons thereof shall say vnto
thee, h Art thou come to spoyle the praye? hast
thou gathered thy multitude to take a booty? to
cary away siluer and golde, to take away cattell
and goods, *and* to spoyle a great praye?
14 Therefore, sonne of man, prophecie, and
say vnto Gog, Thus sayeth the Lorde God, In
that day when my people of Israel i dweleth safe,
shalt

* Psal.109.4.and 116.2.

a Which was a people that came of Magog ẏ sonne of Iaphet, Gen.10. 2. Magog also here signifieth a certaine countrey, so that by these two countreys, which had the gouernment of Grecia & Italie, he meaneth the principal enemies of ẏ Church, Rom.20.8.

b He sheweth that ẏ enemies should bend themselues against the Church, but it should be to their owne destruction.

c The Persians, Ethiopians, and men of Aphrica.

d Gomer was Iaphets sonne & Togarmah the sonne of Gomer, and are thought to be they that inhabite Asia minor.

e Signifying, that all the people of the world should assemble themselues against the Church & Christ their head.

|| Or, it, meaning, the land of Israel.

f That is, to molest and destroy the Church.

g Meaning, Israel which had nowe bene destroyed & was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not so much to fortifie themselues by outward force, as to depend on ẏ prouidence and goodnesse of God.

h One enemie shal enuie another because euery one shal thinke to haue the spoyle of the Church.

i Shalt not thou spie thine occasions to come against my Church, when they suspect nothing?

shalt thou not knowe it?
15 And come from thy place out of the North
partes, thou and much people with thee? all *shall*
ride vpon horses, *euen* a great multitude and a
mightie armie.
16 And thou shalt come vp against my people
of Israel, as a cloude to couer the land: thou shalt
be in the [k] latter daies, & I wil bring thee vpõ my
land, that ỹ heathen may know me, when I[l] shal
be sanctified in thee, O Gog before their eyes.
17 Thus saith the Lord God, Art not thou he,
of whome I haue spoken in olde time, [m] by the
hand of my seruants the Prophets of Israel which
prophecied in those dayes & yeeres, that I would
bring thee vpon them?
18 At ỹ same time also when Gog shall come
against the land of Israel, saith the Lord God, my
wrath shall arise in mine anger.
19 For in mine indignation *and* in the fire of
my wrath haue I spoken it: and at that time
there shalbe a great shaking in the land of Israel,
20 So that the fishes of the sea, and the foules
of the heauen, & the beasts of the field & all that
moue & creepe vpon ỹ earth, & all the men ỹ are
vpon the earth, shal tremble at my presence, & the
mountaines shalbe ouerthrowen, and the [n] staires
shall fall, and euery wall shall fall to the ground.
21 For I will call for a sworde against him
[o] throughout all my mountaines, sayth the Lorde
God: euery mans sword shalbe against his brother.
22 And I will pleade against him with pesti-
lence, and with blood, and I will cause to raine
vpon him and vpon his bands, and vpon the great
people, that are with him, a sore raine, and haile-
stones, fire, and brimstone.
23 Thus will I be * magnified, and sanctified,
and knowen in the eyes of many nations, & they
shall knowe, that I am the Lord.

k Meaning, in the last age, and from the comming of Christ vnto the end of the world.
l Signifying, that God wil be sanctified by mainteining his Church, and destroying his enemies, as Chap. 36.23. and 37.28.
m Hereby he declareth that none affliction can come to the Church, whereof they haue not bene aduertised aforetime, to teach them to indure all things with more patience when they knowe that God hath so ordeined.
n All meanes whereby man should thinke to saue himselfe shall faile, the affliction in those dayes shall be so great, and the enemies destruction shalbe so terrible.
o Against the people of Gog and Magog.
* Chap. 36.23. and 37.28.

CHAP. XXXIX.

1 Hee sheweth the destruction of Gog, and Magog. 11 The graues of Gog and his hoste. 17 They shalbe deuoured of birds and beastes. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

THerefore, thou sonne of man, prophecie a-
gainst Gog, and say, Thus sayeth the Lorde
God, Beholde, I *come* against thee, O Gog, the
chiefe prince of Meshech and Tubal.
2 And I wil destroy thee [a] and leaue but the
sixt part of thee, and will cause thee to come vp
from the North partes and will bring thee vpon
the mountaines of Israel:
3 And I will smite thy bowe out of thy left
hand, and I wil cause thine arrowes to fall out of
thy right hand.
4 Thou [b] shalt fal vpon the mountaines of Is-
rael, and all thy bands and the people, that is with
thee: *for* I will giue thee vnto the birdes *and* to
euery feathered foule and beast of the fielde to be
deuoured.
5 Thou shalt fall vpon the open fielde: for I
haue spoken it, sayth the Lord God.
6 And I will send a fire on Magog, and a-
mong them that dwell safely in the [c] yles, and
they shall knowe that I am the Lord.
7 So wil I make mine holy Name knowen in
the middes of my people Israel, and I wil not suf-
fer them to pollute mine holy Name any more,
and the heathen shall know that I am the Lord,
the holy one of Israel.

a Or, destroy thee with sixe plagues, as Chap. 38.22.
b Meaning, that by the vertue of Gods worde the enemie shalbe destroyed wheresoeuer he assailleth his Church.
c That is among all nations where the enemies of my people dwell, seeme they neuer so farre separate.

8 Beholde, [d] it is come, & it is done, saith the
Lord God: this is the day whereof I haue spoken.
9 And they that dwell in the cities of Israel,
shall [e] goe forth, and shall burne & set fire vpon
the weapons, and on the shieldes, and bucklers,
vpon the bowes, and vpon the arrowes, and vpon
the staues *in their* handes, and vpon the speares,
and they shall burne them with fire seuen yeeres.
10 So that they shall bring no wood out of
the fielde, neither cut downe *any* out of the fo-
restes: for they shall burne the weapons with fire,
and they shall robbe those that robbed them, and
spoyle those that spoyled them, sayth the Lorde
God.
11 And at the same time will I giue vnto Gog
[f] a place there for a buriall in Israel, *euen* the val-
ley whereby men goe toward the East part of the
sea: and it shal cause them that passe by, to stoppe
their [g] noses, and there shall they bury Gog with
all his multitude: and they shall call it the valley
of || Hamon-Gog.
12 [h] And seuen moneths long shall the house
of Israel be burying of them, that they may clense
the land.
13 Yea, all the people of the land shall burie
them, and they shall haue a name when I shall be
glorified, sayth the Lord God.
14 And they shall chuse out men to goe con-
tinually through the [i] land with them that tra-
uaile, to bury those that remaine vpon ỹ ground,
and clense it: they shall search to the ende of se-
uen moneths.
15 And the trauailers that passe through the
land, if *any* see a mans bone, then shall he set vp a
signe by it, till the buriers haue buried it, in the
valley of Hamon-Gog.
16 And also the name of the citie *shalbe* || Ha-
monah: thus shall they clense the land.
17 And thou sonne of man, thus sayth the
Lorde God, Speake vnto euery feathered foule,
and to all the beastes of the fielde, Assemble your
selues, and come: [k] gather your selues on euery
side to my sacrifice: for I do sacrifice a great sacri-
fice for you vpon the mountaines of Israel, that
ye may eate flesh, and drinke blood.
18 Ye shall eate the flesh of the valiant, and
drinke the blood of the princes of the earth, of the
weathers, of the lambes, and of the goates, *and* of
bullockes, *euen* of all fat beastes of Bashan.
19 And ye shall eate fat till you be full, and
drinke blood, till yee be drunken of my sacrifice,
which I haue sacrificed for you.
20 Thus you shall be filled at my table with
horses and chariots, with valiant men, and with
all men of warre, sayth the Lord God.
21 And I wil set my glory among ỹ heathen,
and all the heathen shall see my iudgement, that
I haue executed, and mine hand, which I haue
layed vpon them.
22 So the house of Israel shall knowe, that I
am the Lord their God frõ that day and so forth.
23 And the heathen shal know, that the house
of Israel went into captiuitie for [l] their iniquitie,
because they trespassed against me: therefore hid
I my face from them, & gaue them into the hand
of their enemies: so fell they all by the sword.
24 According to their vncleannes, and accor-
ding to their transgressions haue I done vnto
them, and hid my face from them.

d That is, this plague is fully determined in my counsel & cannot be changed.
e After this destruction ỹ Church shall haue great peace and tranquilitie, and burne all their weapons because they shall no more feare the enemie: and this is chiefly ment of the accomplishment of Christs kingdome, when by their head Christ all enemies shalbe ouercome.
f Which declareth that the enemies shall haue an horrible fall.
g For the stinke of the carkeises.
|| Or, of the multitude of Gog.
h Meaning, a long time.
i Partly that the holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.
|| Or, multitude.
k Whereby hee signifieth the horrible destruction that should come vpon the enemies of his Church.
l The heathē shall knowe that they ouercame not my people by their strength, neither yet by the weaknes of mine arme, but that this was for my peoples sinnes.

25 There-

25 Therefore thus saith the Lord God, Nowe
will I bring againe the captiuitie of Iaakob, and
haue compassion vpon the whole house of Israel,
and will be ielous for mine holy Name,
26 After that they haue borne their shame, &
all their transgression, whereby they haue trans-
gressed against me, when they dwelt safely in their
land, and without feare of any.
27 When I haue brought them againe from
the people, and gathered them out of their ene-
mies landes, and am * sanctified in them in the
sight of many nations,
28 Then shall they knowe, that I am the Lord
their God, which caused them to be led into cap-
tiuitie among the heathen: but I haue gathered
them vnto their owne land, and haue left none of
them any more there,
29 Neither will I hide my face any more from
them: for I haue powred out my Spirit vpon the
house of Israel, sayth the Lord God.

* Chap. 36. 23.

CHAP. XL.

The restoring of the citie and the Temple.

IN the fiue and twentieth yeere of our being in
captiuitie, in the a beginning of the yeere, in
the tenth *day* of the moneth, in the fourteenth
yeere after that the citie was smitten, in the selfe
same day, the hand of the Lord was vpon mee,
brought me thither.
2 Into the land of Israel brought hee mee by
‖ a diuine vision, & set me vpon a very hie moun-
taine, whereupon *was* as the building of a citie,
toward the South.
3 And he brought me thither, & behold, there
was a b man, whose similitude was to looke to, like
brasse, with a linnen thread in his hand, and a reede
to measure with: and he stoode at the gate.
4 And the man sayd vnto me, Sonne of man,
beholde with thine eyes, and heare with thine
eares, and set thine heart vpon all that I shal shew
thee: for to the intent, that they might be shewed
thee, art thou brought hither: declare all that thou
seest, vnto the house of Israel.
5 And beholde, *I sawe* a wall on the outside
of the house round about: and in the mans hand
was a reede to measure with, of sixe cubites long,
by the cubite, and an hand breadth: so he measu-
red the breadth of the building with one reede,
and the height with one reede.
6 Then came he vnto the gate, which looketh
toward the East, and went vp the stayres thereof,
and measured the ‖ poste of the gate, *which was*
one reede broade, and ‖ the other poste of the
gate, *which was* one reede broade.
7 And *euery* chamber was one reede long, and
one reede broade, and betweene the chambers
were fiue cubites: and the poste of the gate by the
porch of the gate within *was* one reede.
8 Hee measured also the porch of the gate
within with one reede.
9 Then measured he the porch of the gate of
eight cubites, and the ‖ postes thereof, of two cu-
bites, and the porch of the gate *was* inward.

a The Iewes counted the beginning of the yeere after two sortes: for their feasts they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

‖ Or, visions of God.

b Which was an Angel in forme of a man, that came to measure out this building.

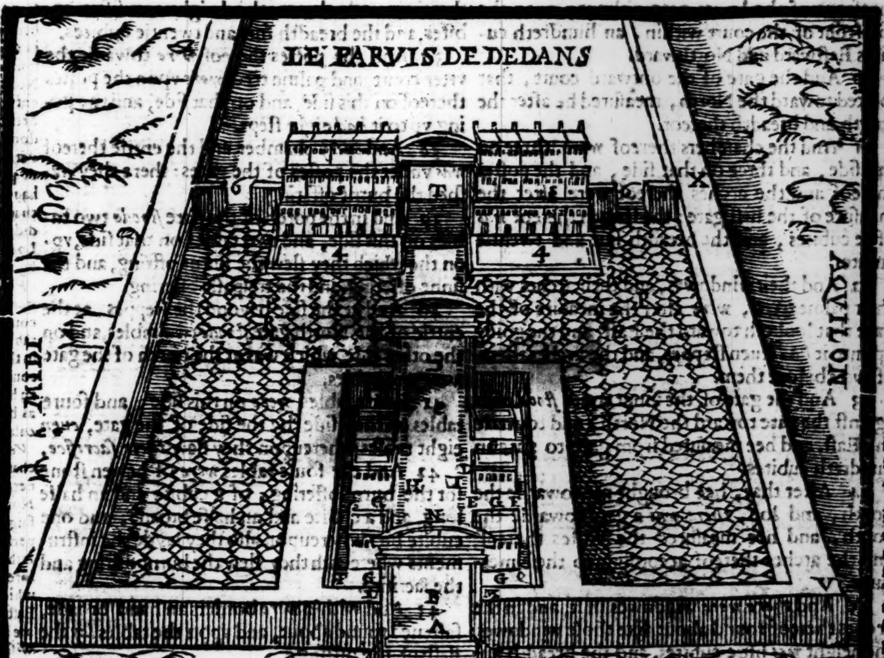
‖ Or, threshold.

‖ Or, Vpper post.

‖ Or, pentises.

THE DESCRIPTION OF THE FIGVRE
which beginneth, verse 5.

Le Parvis dedans: or, The inner court.



verse 5. The wall that compasseth about the Temple and the courts as appeareth in the second and in the great figure.
A B. The thicknesse of the wall was sixe cubites: for so long the reede was.
A C. The height of the wall, which was also sixe cubites, that is, on the East side 500.
C H. And on the North side 500.
H I. As much on the South side.
C K And 500 on the West side.
I K. This wall did separate the Temple from the citie, Chap. 42. 20.
verse 6. This gate in the great figure is marked with D. vnto the which appertaine seuen steppes. E. Thence they goe into the porch where are sixe chambers F, which porch was closed with a wall G.
verse 7. E F G. The length. The breadth E O G. The space of fiue cubites betweene the chambers, and so much space was on this side, and beyond the chambers G. From the thresholde inward to the porch was fiue cubites A B. B C. The porch. *verse 9.* C D. The vpper postes. H I The breadth of the alley of the porch. B C The length of the porch, which was inward.

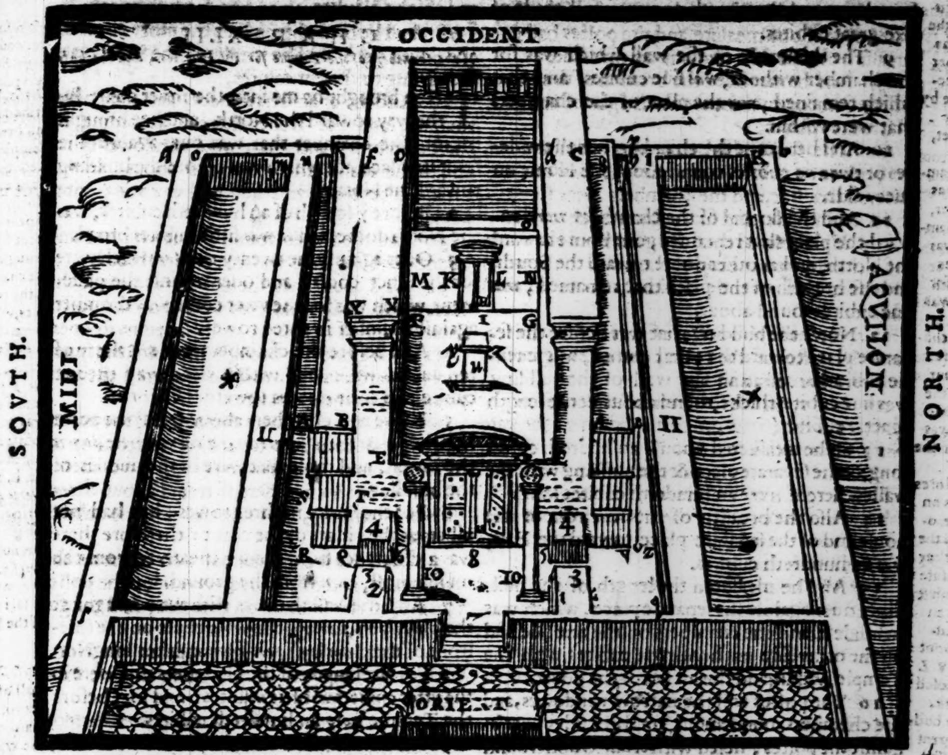
10 And

*Vers.*11. L M. the breadth of ẏ gate, & the height A N.
*Vers.*12. The space before ẏ chambers as a litle gallery O.
*Vers.*13. The breadth of the whole porch from the vtmost chamber to the gate 25. cubites P Q.
In the 14. *verse* he speaketh of the vpper postes, or pentises which in al were 60. cubits: for euery chamber had sixe, and the threshold, & lintel of the doore, either 12. K figures.
*Vers.*15. A D. The fiftie cubites.
*Vers.*17. The outward court R. so called, because it was the outward court in respect of the Temple, as appeareth in ẏ great figure N. but it is the inner court in respect of ẏ porch which hath bene described. S. The thirtie chambers, fifteene on a side. The two little gates 6 which are by ẏ great gate T.
Vers. 19. The lower gate A. which had seuen steps, and the gate within eight. T betweene A T were 100. cubites, and had as much from South to North V X
*Vers.*20. This must be considered in the great figure. The outward court in respect of the Temple M R. the North side. The porch. S. The court without T. The length of the porch with the chambers, as in the East side. V X. The breadth 25. cubites Y Z.
Verse 23. The gate of the inner court B. over against the gate of the outward court R. and toward the East C an hundreth cubites R B.
*Vers.*24. The South gate in the great figure d. The outward court e.
*Vers.*27. The inner court gate. f An hundreth cubites d f, which was the length of ẏ court, and his chambers.

10 And the chambers of the gate Eastward,
were three on this side, & three on that side: they
three *were* of one measure, and the postes had one
measure on this side, and one on that side.
11 And he measured the breadth of the entrie
of the gate ten cubites, *and* the height of the gate
thirteene cubites.
12 The space also before the chambers *was*
one cubite *on this side*, and the space *was* one cu-
bite on that side, and the chambers *were* sixe cu-
bites on this side, and sixe cubites on that side.
13 He measured then the gate from the rouse
of a chamber to the top of the *gate*: the breadth
was fiue and twentie cubites, doore against
doore.
14 He made also postes of threescore cubites,
and the postes of the court, *and* of the gate *had*
one measure round about.
15 And vpon the forefront of the entrie of the
gate vnto the forefront of the porch of the gate
within *were* fiftie cubites.
16 And *there were* narrowe windowes in the
chambers, & in their postes within the gate round
about, and likewise to the arches: and the win-
dowes *went* rounde about within: and vpon the
postes *were* palme trees.
17 ¶ Then brought he me into the outward
court, and loe, *there were* chambers, and a paue-
ment made for the court round about, *and* thirtie
chambers *were* vpon the pauement.
18 And the pauement *was* by the side of the
gates ouer against the length of the gates, *and* the
pauement *was* beneath.
19 Then hee measured the breadth from the
forefront of the lower gate without, vnto the
forefront of the court within, an hundreth cu-
bites Eastward and Northward.
20 And the gate of the outward court, that
looked toward the North, measured he after the
length and breadth thereof.
21 *And the chambers thereof *were* three on
this side, and three on that side, and the postes
thereof and the arches thereof were after the
measure of the first gate: the length thereof *was*
fiftie cubites, and the breadth fiue and twentie
cubites.
22 And their windowes, and their arches with
their palme trees, *were* after the measure of the
gate that looketh toward the East, and the going
vp vnto it *had* seuen steppes, and the arches there-
of *were* before them.
23 And the gate of the inner court *stood* ouer
against the gate toward the North, and towarde
the East, and hee measured from gate to gate an
hundreth cubites.
24 After that, hee brought me towarde the
South, and loe, *there was* a gate towarde the
South, and hee measured the postes thereof,
and the arches thereof according to these mea-
sures.
25 And *there were* windowes in it, and in the
arches thereof round about, like those windowes:
the height *was* fiftie cubites, and the breadth fiue
and twentie cubites.
26 And there were seuen steps to goe vp to it,
and the arches thereof *were* before them: and it
had palme trees, one on this side, and another on
that side vpon the post thereof.
27 ¶ And *there was* a gate in the inner court
toward the South, and hee measured from gate to
gate toward the South an hundreth cubites.
28 And he brought me into the inner court by
the South gate, and he measured the South gate
according to these measures,
29 And the chambers thereof, and the postes
thereof, and the arches thereof according to
these measures, and *there were* windowes in it,
and in the arches thereof round about, *it was*
fiftie cubites long, and fiue and twentie cubites
broade.
30 And the arches round about *were* fiue and
twentie cubites long, and fiue cubites broad.
31 And the arches thereof *were* towarde the
vtter court, and palme trees *were* vpon the postes
thereof, and the going vp to it *had* eight steppes.
32 ¶ Againe hee brought mee into the inner
court toward the East, and he measured the gate
according to these measures.
33 And the chambers thereof, and the postes
thereof, and the arches thereof were according to
these measures, and *there were* windowes there-
in, and in the arches thereof round about *it was*
fiftie cubites long, and fiue and twentie cubites
broade.
34 And the arches thereof *were* towarde the
vtter court, and palme trees *were* vpon the postes
thereof, on this side and on that side, and the go-
ing vp to it *had* eight steppes.
35 ¶ After hee brought mee to the North
gate, and measured it, according to these mea-
sures,
36 The chambers thereof, the postes thereof,
and the arches thereof, and *there were* windowes
therein round about: the height *was* fiftie cu-
bites, and the breadth fiue and twentie cubites.
37 And the postes thereof *were* towarde the
vtter court, and palme trees *were* vpon the postes
thereof on this side, and on that side, and the go-
ing vp to it *had* eight steps.
38 And *euery* chamber, and the entrie thereof
was vnder the postes of the gates: there they wa-
shed the burnt offering.
39 And in the porch of the gate *stoode* two ta-
bles on this side, and two tables on that side, vp-
on the which they slew the burnt offring, and the
sinne offering, and the trespasse offering.
40 And at the side beyond the steppes, at the
entrie of the North gate *stoode* two tables, and on
the other side, which was at the porch of the gate
were two tables.
41 Foure tables *were* on this side, and foure
tables on that side by the side of the gate, *euen*
eight tables whereupon they slew *their sacrifice*,
42 And the foure tables *were* of hewen stone
for the burnt offering, of a cubite and an halfe
long, and a cubite and an halfe broade, and one
cubite hie: whereupon also they layde the instru-
ments wherewith they slew the burnt offring and
the sacrifice.
43 And within *were* borders an hand broade,
fastened round about, and vpon the tables *lay* the
flesh of the offring.
44 And without the inner gate *were* the cham-
bers of the singers in the inner Court, which was
at the side of the North gate: and their prospect
was towarde the South, *and* one *was* at the side
of the East gate, hauing the prospect towarde the
North.

*Vers.*28. The inner court g. the eight steps are hid with the building, but they are like them of the East gate Q. for all the courtes were of one measure, quantitie and fashion.
*Vers.*32. The inner court on the East side N. And so in all he maketh sixe courtes, two on the East side, two on the North, and two on the South side. Looke in the great figure.
*Vers.*38. He speaketh of sixe chambers, which were in the porch of the inner court on the Northside i The entry of the chambers, that is, the doores, were vnder ẏ vpper postes or pentises, which hanged ouer the chambers, as also did ouer the gate. Looke in the great figure.
*Vers.*39. In the porch of *the inner* court were foure tables K & as many in the outward court S. a cubite & an halfe long, and as broad, and one cubite high.
*Vers.*44. The chambers in ẏ inner porch on the North side for the singers L. but the perspectiue hindereth ẏ sight, therefore behold them which are in the East court for they are all alike: likewise on the South side. The Prophet was now in ẏ East court, where hee saw the altar measured, & describeth one row of chambers, which was for the Priests.

THE VISION OF THE TEMPLE.



Verſ.45. He ſpeaketh of the two rowes of chambers, which were in the inner court N. whereof they on the North ſide were for ẏ Prieſts that ſacrificed O. and they on the South ſide for the that kept the Temple N. which chambers were Eaſt and by South, as the other O were Eaſt & by North. Theſe muſt be ſeene in the great figure. Verſ.47. The altar p. Verſ.48. He entred by the gate Q to come into the porch of the Temple R The which Temple is here deſcribed more at large, becauſe the things here mentioned might the better be vnderſtood. Verſ.48. By the poſtes of the porch he meaneth the wall which was fiue cubites thicke on either ſide of the alley or porch 1 2. The two litle gates in the ſide of the porch 3 4. which were to goe to the Prieſts chambers that were by the Temple, A B. Verſ.49. The length of the porch 20. cubites 5.6. And the breadth eleuen 7.8. The ſteps whereby the Prophet came into the porch of the Temple 9.7. The two pillars 10.

45 And he ſaid vnto me, This chamber whoſe
proſpect is toward the South, *is* for the Prieſtes
that haue charge to keepe the houſe.
46 And the chamber whoſe proſpect is toward
the North, *is* for the Prieſtes that haue the charge
to keepe the altar: theſe are the ſonnes of Zadok
among the ſonnes of Leui which may come neere
to the Lord to miniſter vnto him.
47 So he meaſured the court, an hundreth cu-
bits long, & an hundreth cubits broad, *euen* foure
ſquare: likewiſe the altar *that was* before ẏ houſe.
48 And he brought me to the porch of the
houſe, and meaſured the poſtes of the porch, fiue
cubites on this ſide, and fiue cubites of that ſide:
and the breadth of the gate *was* three cubites on
this ſide, and three cubites on that ſide.
49 The length of the porch *was* twentie cu-
bites, & the breadth eleuen cubites, & *he brought*
me by the ſteps whereby they went vp to it, and
there were pillars by the poſtes, one on this ſide,
and another on that ſide.

CHAP. XLI.

1 *The diſpoſition and order of the building of the Temple and the other things thereto belonging.*

Verſ.1. The vpper poſtes or pentiſes, meaning the tops of the chambers on the ſides of the Temple. A B The ſecond chamber G goeth out more then the firſt B, and the third A more then the ſecond.

AFterward, he brought mee to the Temple,
and meaſured the poſtes, ſixe cubites broade
on the one ſide, and ſixe cubites broad on the
other ſide, *which was* the breadth of the Taber-
nacle.
2 And the breadth of the entrie *was* ten cu-
bites, and the ſides of the entrie *were* fiue cubites
on the one ſide, and fiue cubites on the other ſide,
and hee meaſured the length thereof fourtie cu-
bites, and the breadth twentie cubites.
3 Then went he in, and meaſured the poſtes of
the entrie two cubites, and the entrie ſixe cubites,
and the breadth of the entrie ſeuen cubites.
4 So he meaſured the length thereof twentie
cubites, and the breadth twentie cubites before
the Temple. And he ſayd vnto mee, This is the
moſt holy place.
5 After, hee meaſured the wall of the houſe,
ſixe cubites, and the breadth of *euery* chamber
foure cubites round about the houſe, on euery
ſide.
6 And the chambers *were* chamber vpon chã-
ber, three and thirtie foote *high*, and they entred
into the wall made for the chambers which was
round about the houſe, that *the poſtes* might be
faſtened *therein*, and not be faſtened in the wall
of the houſe.
7 And it was large and went round moun-
ting vpward to the chambers: for the ſtaire of
the houſe was mounting vpwarde, round about
the houſe: therefore the houſe was larger vpward:
ſo they went vp from the loweſt *chamber* to the
hieſt by the middes.

Verſe 2. The breadth of the entrie or gate ten cubites. C D Fiue cubites from the Temple wall to the gate on either ſide B C D F. The length of fourtie cubites from the Temple gate to the moſt holy place 8. 1. The breadth of the Temple 20. cubites E F, or G. p He ſpeaketh not here of the height: therefore it is made of 30. cubites according to Salomons Verſ.3. The Angel went into the moſt holy place. The poſt of the entrie, that is, the threſholde, or thickneſſe of the wall. H I. The gate 6. cubites. K L The breadth on either ſide the gate 7. cubites, M K. and L N. which make in all 20. cubites. Verſ.4. The length 20. cubites G O. ſo it was ſquare. Verſe 5. The firſt chamber was 4. cubites. Q R. The ſecond fiue, S T. and the third ſixe A B There were three heights or ſtages of chambers. R S A. The turning ſtayre cannot be ſhewed in the figure, but may eaſily be conceiued.

Verse 8. The foundations of sixe cubites, meaning the hie chamber was so, and the nether from thence seemed so likewise by a perpendicular line or plommet, B Z.

8 I sawe also the house hie round about: the
foundations of the chambers *were* a full reede of
sixe great cubites.
9 The thicknesse of the wall which was for
the chamber without, *was* fiue cubites, and that
which remained, *was* the place of the chambers
that were within.
10 And betweene the chambers was the widenes
of twentie cubites round about the House on
euery side.
11 And the doores of the chambers *were* toward
the place that remained, one doore toward
the North, and another doore toward the South,
and the breadth of the place that remained, *was*
fiue cubites round about.
12 Nowe the building that was before the separate
place toward the West corner, *was* seuentie
cubites broad, and the wall of the building
was fiue cubites thicke, round about, & the length
ninetie cubites.
13 So he measuered ẏ house an hūdreth cubits
long, & the separate place & the building with the
walles thereof *were* an hundreth cubites long.
14 Also the breadth of the forefront of the
house and of the separate place toward the East,
was an hundreth cubites.
15 And he measured the length of the building,
ouer against the separate place, which was
behinde it, and the chambers on the one side and
on the other side an hundreth cubites with the
Temple within, and the arches of the court.
16 The postes and the narrow windowes, and
the chambers round about, on three sides ouer against
the postes, sieled with *cedar* wood round
about, and from the ground vp to the windowes,
and the windowes were sieled.
17 And from aboue the doore vnto the inner
house and without, and by all the wall round about
within and without it was *sieled according* to
the measure.
18 And it was made ẇ Cherubims and palme
trees, so that a palme tree *was* betweene a Cherub
and a Cherub: and *euery* Cherub had two faces.
19 So that the face of a man *was* towarde the
palme tree on the one side, and the face of a lyon
toward the palme tree on the other side: *thus* was
it made through all the house round about.
20 From the ground vnto aboue the doore
were Cherubims and palme trees made as in the
wall of the Temple.
21 The postes of the Temple were squared, &
thus to looke vnto *was* the similitude *and* forme
of the Sanctuarie.
22 The altar of wood *was* three cubites hie,
and the length thereof two cubites, and the corners
thereof and the length thereof and the sides
thereof *were* of wood. And he sayd vnto me, This
is the table that shalbe before the Lord.
23 And the Temple and the Sanctuarie had
two doores.
24 And the doores had two wickets, *euen* two
turning wickets, two wickets for one doore, and
two wickets for another doore.
25 And vpon the doores of the Temple there
were made Cherubims and palme trees, like as
was made vpon the walles, and *there were* thicke
plankes vpon the forefront of the porch without.
26 And *there were* narow windowes & palme
trees on the one side, and on the other side, by the
sides of the porch, & *vpon* the sides of the house,
and thicke plankes.

Vers. 9. The chamber without was the hie chamber, and frō that chamber the wall was but fiue cubites thicke B X Y: for downward it was fixe Q 6.

Verse 10. The chābers on the one side were distant from them on the other side 20 cubites, which was the breadth of the Temple.

Vers. 11. The dores of the chābers on the Northside, opened toward the North V and they on the Southside toward ẏ South R for there was an alley of fiue cubits round about the Temple V Z and was so closed with a wall 11.

Verse 12. The building, or the great place compassed with a wall of fiue cubites thicke and was farther off the Temple then the alley, or separate place,* and this is more plainely set forth in the great figure.

Verse 16. He declareth that whatsoeuer was of stone worke from the bottome to top, was couered with wood on the East, South, and North side.

Verse 22. The altar V. which was three cubites high Y X and two cubites long Y Z.

CHAP. XLII.

Of the chambers of the Temple for the Priestes, and the holy things.

Then brought he me into the inner court by
the way toward the North, and hee brought
me into the chamber that was ouer against the
separate place, & which was before the building
toward the North.
2 Before ẏ length of an hundreth cubites, *was*
the North doore, and *it was* fiftie cubites broad.
3 Ouer against the twenty *cubites* which were
for the inner court, and ouer against the pauement,
which was for the vtter court, was chamber
against chamber in three rowes.
4 And before the chambers *was* a gallery of
ten cubites wide, *and* within *was* a way of one
cubite, and their doores toward the North.
5 Nowe the chambers aboue were narrower:
for those chambers *seemed* to eate vp these, *to wit*
the lower, and those that were in the middes of
the building.
6 For they were in three rowes, but had not
pillars as the pillars of the court: therefore there
was a difference from them beneath & from the
middlemost, *euen* from the ground.
7 And the wall that was without ouer against
the chambers, toward the vtter court on the forefront
of the chambers, *was* fiftie cubites long.
8 For the length of the chambers that were in
the vtter court, *was* fiftie cubites: and loe, before
the Temple *were* an hundreth cubites.
9 And vnder these chambers *was* the entrie,
on the East side, as one goeth into them from the
outward court.
10 The chambers *were* in the thicknes of the
wall of the court toward ẏ East, ouer against the
separate place, and ouer against the building.
11 And the way before them *was* after the
maner of the chambers, which were toward the
North, as long as they, *and* as broad as they: and
all their entries were like, both according to
their facions, and according to their doores.
12 And according to ẏ doores of ẏ chambers
that were toward the South, *was* a doore in the
corner of the way, *euen* the way directly before
the wall toward the East, as one entreth.
13 Then said he vnto me, The North chambers
and ẏ South chambers which are before ẏ separate
place, they be holy chambers, wherein the Priests
that approch vnto ẏ Lord, shal eat the most holy
things: there shall they lay the most holy things,
and the meate offering, and the sinne offering,
and the trespasse offering: for the place *is* holy.
14 When the Priestes enter therein, they shall
not go out of the holy place into the vtter court,
but there they shall lay their garments wherein
they minister: for they are holy, *and* shall put on
other garments, and so shall approch to those
things, which are for the people.
15 Nowe when he had made an ende of measuring
the inner house, he brought me foorth toward
the gate whose prospect is toward the East,
and measured it round about.
16 He measured the East side with the measuring
rod, fiue hundreth reedes, *euen* with the measuring
round about.
17 He measured *also* the Northside, fiue hundreth

Vers. 1. Hauing described the length and bredth of the Temple, he commeth to the outward court on the Northside. T. This appeareth in the great figure. He brought me into the chamber: that is, the rowe of chābers, which were toward the separate place Westward t.

Verse 2. He meaneth that ẏ North was an hundreth cubites long x.y. and in breadth fiftie. b. X.

Verse 4. This gallerie appeareth in the great figure by this number 12.

Vers. 5. These chābers were contrary facioned to the of the Temple.

Verse 8. So that the wall of the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundreth.

Vers 9. Vnder these chambers were entries, or doores to passe frō one place to another, which are noted euer by z in the great figure.

Verse 10.11. The chambers p of the East court M were like to the chambers of the North court.

Verse 13. Which chambers were in the East gate toward the North and South 3 and toward the separate place or backe building 4 which chambers are called holy, because they were by the Temple.

dreth reedes, *euen* with the measuring reede
round about.
‖Or, winde. 18 And he measured the South ‖ side fiue hun-
dreth reedes with the measuring reede.
19 He turned about *also* to the West side, *and*
measured fiue hundreth reedes with the measuring
reede.
20 He measured it by the foure sides: it had a
wall round about, fiue hundreth *reedes* long, and
fiue hundreth broad to make a separation be-
tweene the Sanctuarie, and the prophane place.

CHAP. XLIII.

2 He seeth the glorie of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel, for the which they were consumed and brought to nought. 9 He is commanded to call them againe to repentance.

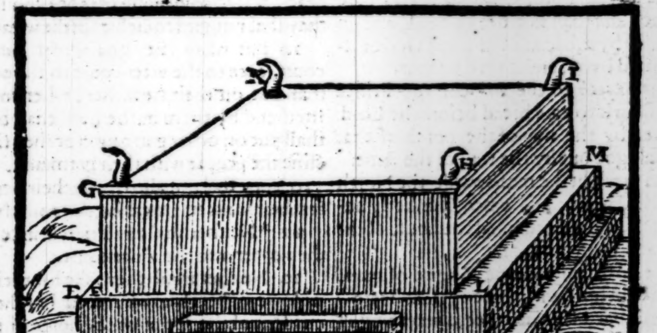
AFterward he brought me to the gate *euen* the
gate that turneth toward the East.
2 And behold, the glory of the God of Israel
came from out of the East, whose voyce was like
a noise of great waters, and the earth was made
light with his glory.
3 And the vision which I saw *was* * like the
vision, *euen* as the vision that I saw a whe I came
to destroy the citie: and the visions *were* like the
vision that I sawe by the riuer Chebar: *and* I fell
vpon my face.
4 And the b glory of the Lord came into the
house by the way of the gate, whose prospect is
toward the East.
5 So the Spirite tooke me vp and brought me
into the inner court, and beholde, the glory of
the Lord filled the house.
6 And I heard one speaking vnto me out of
the house: and there stoode a man by me,

*Chap. 9.3.
a When I prophecied the destruction of the citie by the Caldeans.
b Which was departed afore, Chap. 10.4. and 11.31.

7 Which saide vnto me, Sonne of man, *this*
place is my throne, & the place of the soles of my
feete, whereas I will dwell among the children of
Israel for euer, & the house of Israel shall no more
c defile mine holy Name, neither they, nor their
Kings by their fornication, nor by the carkeises of
d their Kings *in* their high places.
8 Albeit they set their thresholds by my thre-
sholdes, and their postes by my postes (for there
was but a wall betweene me and them) yet haue
they defiled mine holy Name with their abomi-
nations, that they haue committed: wherefore I
consumed them in my wrath.
9 Now *therefore* let them put away their for-
nication, and the carkeises of their Kings farre
from me, and I will dwell among them for euer.
10 ¶ Thou sonne of man, shew this House to
the house of Israel, that they may be ashamed of
their wickednes, & let them measure the paterne.
11 And if they be ashamed of al that they haue
done, shew them the forme of the House, and the
paterne thereof, & the going out thereof, and the
comming in thereof, & the whole fashiō thereof,
and all the ordinances thereof, and all the figures
thereof, and all the lawes thereof: and write it in
their sight, that they may keepe the whole fashiō
thereof, & all the ordinances thereof, and do thē.
12 This is the † description of the house, *It*
shalbe vpon the top of the mount: all the limites
thereof round about shalbe most holy. Beholde,
this is the description of the house.
13 And these are the measures of the Altar, af-
ter the cubites, the cubite *is* a cubite, and an hand
breadth, euen the bottome *shalbe* a cubite, and the
breadth a cubite, and the border thereof by the

c By their idolatries.
d He alludeth to Ammon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.
† Ebr. Lawe.
Vers. 13. The mids or bottome A. which was a cubite hie B C. and a cubite broad B D.

THE FIGVRE OF THE ALTAR.



edge thereof round about *shalbe* a spanne and this
shalbe the height of the altar.
14 And from the bottome *which toucheth* the
ground to the lower piece *shalbe* two cubites: and
the breadth one cubite, and from the litle piece
to the great piece *shalbe* foure cubites, and the
breadth one cubite.
15 So the altar *shalbe* foure cubites, and from
the altar vpward *shalbe* foure hornes.
16 And the altar *shalbe* twelue *cubites* long,
and twelue broade, *and* foure square in the foure
corners thereof.
17 And the frame *shalbe* foureteene *cubites* lōg,
and foureteene broade in the foure square corners
thereof, and the border about it *shalbe* halfe a cu-
bite, & the bottom thereof *shalbe* a cubite aboute,
& the steps thereof *shalbe* turned toward the East.
18 ¶ And he said vnto me, Sonne of man, thus
saith ẏ Lord God, These are ẏ ordinances of ẏ al-
tar in the day when they shall make it to offer the
burnt offring thereō, & to sprinkle blood thereon,
19 And thou shalt giue to the Priestes, *and* to
the

Vers. 14. The lowest piece which standeth on ẏ bottom and is the middlemost piece and vnder the hiest, is two cubites, D.E. The breadth one cubite: E.F. From the litle piece, which was the second to the hiest foure cubites F.G.
Verse. 15. Foure cubites, meaning the hier part of the altar F.G.
Vers. 16. Length and breadth G H I K. Which note also the 4. hornes of the altar.
Vers. 17. The frame whereupon the hiest piece stood, is fourteene cubites: for on euery side it is longer by a cubite then the vppermost E I. L M.

the Leuites, that be of the seede of Zadok, which
approch vnto me, to minister vnto me, saieth the
Lord God, a yong bullocke for a sinne offring.
20 And thou shalt take of the blood thereof,
& put it on the foure hornes of it, & on the foure
corners of the frame, and vpon the border round
about: thus shalt thou cleanse it, and reconcile it.
21 Thou shalt take the bullocke also of the
sinne offring, and burne it in the appointed place
of the house without the Sanctuary.
22 But the second day thou shalt offer an hee
goat w/out blemish for a sinne offring, & they shal
clense ỹ altar, as they did cleanse it w/ the bullocke.
23 When thou hast made an ende of clensing
it, thou shalt offer a yong bullocke without ble-
mish, and a ram out of ỹ flocke without blemish.
24 And thou shalt offer them before ỹ Lorde,
and the Priestes shall cast salt vpon them, & they
shal offer them for a burnt offring vnto the Lord.
25 Seuen dayes shalt thou prepare euery day
an hee goate for a sinne offering: they shall also
prepare a yong bullocke and a ramme out of the
flocke, without blemish.
26 Thus shall they seuen dayes purifie the al-
tar, and clense it, and † consecrate it.

† Ebr. fill his hand.

27 And when these dayes are expired, vpon the
eight day and so forth, the Priests shal make your
burnt offrings vpon the altar, and your peace of-
frings, and I will accept you, saith the Lord God.

CHAP. XLIIII.

He reproueth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

Verse 1. The East gate D. in the great figure.

THen he brought me towarde the gate of the
outward Sanctuarie, which turneth towarde
the East, and it was shut.
2 Then saide the Lorde vnto me, This gate
shalbe a shut, *and* shall not bee opened, and no
man shall enter by it, because the Lord God of Is-
rael hath entred by it, and it shall be shut.

a Meaning, from the common people, but not from the Priestes, nor the prince, reade Chap. 46.8,9.

3 *It apperteineth* to the Prince: the Prince
himself shal sit in it to eate bread before the Lord:
he shall enter by the way of the porch of that
gate, and shall goe out by the way of the same.
4 ¶ Then brought he me towarde the North
gate before the House: and when I looked, be-
hold the glory of the Lord filled the house of the
Lord, and I fell vpon my face.
5 And the Lord said vnto me, Sonne of man,
† marke wel, & behold with thine eyes, & heare w/
thine eares, all that I say vnto thee, concerning all
the ordinances of the house of the Lord, & all the
lawes thereof, & marke well the entring in of the
house with euery going forth of the Sanctuarie.

† Ebr. set thine heart.

6 And thou shalt say to the rebellious, *euen* to
ỹ house of Israel, Thus saith ỹ Lord God, O house
of Israel, ye haue ynough of al your abominatiōs,
7 Seeing that yee haue brought into my San-
ctuarie b strangers, vncircumcised in heart, & vn-
circumcised in flesh, to be in my Sanctuarie, to
pollute mine house, when ye offer my bread, *euen*
fat, and blood: and they haue broken my coue-
nant, because of all your abominations.
8 For yee haue not kept the c ordinances of
mine holy thinges: but you your selues haue set
other to take the charge of my Sanctuarie.
9 Thus saith the Lord God, No stranger vn-
circumcised in heart, nor vncircumcised in flesh,
shall enter into my Sanctuarie, of any stranger

b For they had brought idolaters which were of other countreies, to teach them their idolatrie, Chap. 23.40.

c Ye haue not offred vnto me according to my Lawe.

that is among the children of Israel,
10 Neither yet the d Leuites that are gone backe
from me, when Israel went astray, which went a-
stray from mee after their idoles, but they shall
beare their iniquitie.
11 And they shall serue in my Sanctuarie, and
keepe the gates of the House, and minister in the
House: they shall slay the burnt offering and the
sacrifice for the people: and they shall stand be-
fore them to serue them.
12 Because they serued before their idoles, and
caused ỹ house of Israel to fall into iniquitie, ther-
fore haue I lift vp mine hand against them, saieth
the Lord God, and they shal beare their iniquity,

d The Leuites which had committed idolatrie, were put from their dignitie and could not be receiued into the Priestes office, although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, reade 2.King 23.9.

13 And they shall not come neere vnto me to
do ỹ office of ỹ Priest vnto me, neyther shall they
come neere vnto any of mine holy things in the
most holy place, but they shall beare their shame
& their abominatiōs, which they haue cōmitted.
14 And I wil make them keepers of the watch
of the House, for all the seruice thereof, and for all
that shall be done therein.
15 But the Priestes of the Leuites, the sonnes
of Zadok, that e kepe the charge of my Sanctua-
rie, when the children of Israel went astray from
me, they shall come neere to me to serue me, and
they shall stand before me to offer me the fat and
the blood, saith the Lord God.

e Which obserued the Lawe of God, and fell not to idolatrie.

16 They shall enter into my Sanctuarie, and
shall come neere to my table, to serue me, and
they shall keepe my charge.
17 And whē they shal enter in at the gates of
the inner court, they shalbe clothed with linnen
garments, & no wool shall come vpon them while
they serue in ỹ gates of the inner court, & within.
18 They shall haue linnen bonets vpon their
heads, & shal haue linnē breches vpō their loines:
they shal not gird thēselues in the sweating *places*.
19 But when they goe foorth into the vtter
court, *euen* to the vtter court to the people, they
shall put off their garments, wherein they mini-
stred, and lay them in the holy chambers, & they
shall put on other garments for they shal not san-
ctifie the people with their garments.
20 They shal not also f shaue their heads, nor suf-
fer their locks to grow long, *but* round their heads.

f As did the infidels and heathen.

21 *Neither shal any Priest drinke wine when
they enter into the inner court.

*Leuit. 10.9.

22 Neither shall they take for their * wiues a
widowe, or her that is diuorced: but they shal take
maidens of the seede of the house of Israel, or a
widow that hath bene the widow of a Priest.

*Leuit. 21.13,14.

23 And they shal teach my people *the difference*
betweene the holy and prophane, and cause them
to discerne betweene the vncleane & the cleane.
24 And in controuersie they shall stande to
iudge, and they shall iudge it according to my
iudgements: and they shall keepe my lawes and
my statutes in all mine assemblies, and they shall
sanctifie my Sabbaths.
25 *And they shal come at no dead person to
defile thēselues, except at *their* father, or mother,
or sonne, or daughter, brother or sister, ỹ hath had
yet none husband: *in these* may they g be defiled.

*Leuit. 21.1,2,11.

26 And when he is clensed, they shall reckon
vnto him seuen dayes.
27 And when he goeth into the Sanctuary, vn-
to the inner court to minister in the Sanctuary, he
shall offer his sinne offring, saith the Lord God.

g They may be at their buriall, which was a defiling.

28 * And

*Deut.18 1. numb.18.20.
28 * And the *Priesthood* shall be their inheri-
tance, *yea*, I am their inheritance: therefore shall
ye giue them no possession in Israel, *for* I am their
possession.
29 They shall eate the meate offring, and the
sinne offring, and the trespasse offring, and euery
dedicate thing in Israel shalbe theirs.
*Exod.13.2 & 22. 29. and 34.19. numb.3.13.
30 * And all the first of all the first borne, and
euery oblation, *euen* all of euery sort of your ob-
lations shall be the Priestes. Ye shall also giue vn-
to the Priest the first of your dough, that he may
cause the blessing to rest in thine house.
31 The Priests shal not eate of any thing, that
is * dead, or torne, whether it be foule or beast.
*Exod.22.31. leuit.22.8.

CHAP. XLV.

1 Out of the land of promise are there separate foure portions, of which the first is giuen to the Priestes & to the Temple, the second to the Leuites, the third to the citie, the fourth to the prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures, 13 Of the first fruits, &c.

1 Moreouer when yee shall diuide the land for
inheritance, ye shall offer an oblation vnto
the Lord an a holy portion of the land, fiue and
twentie thousand reedes long, and ten thousande
broad: this shalbe holy in all the borders thereof
round about.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priestes, for the citie and for the prince.

2 Of this there shalbe for the Sanctuarie fiue
hundreth *in length*, with fiue hundreth *in breadth*,
all square round about, and fiftie cubites round a-
bout for the suburbes thereof.
3 And of this measure shalt thou measure the
length of fiue and twentie thousand, and the
breadth of tenne thousand: and in it shall be the
Sanctuarie, *and* the most holy place.
4 The holy portion of ẏ land shalbe ẏ Priestes,
which minister in the Sanctuarie, which came
neere to serue the Lord: and it shall be a place for
their houses, & an holy place for the Sanctuarie.
5 And *in* the fiue and twentie thousand of
length, and the ten thousand of breadth shall the
Leuites that minister in the house, haue their pos-
session for twentie chambers.
6 Also ye shall appoynt the possession of the
citie, fiue thousand broade, and fiue and twentie
thousand long ouer against ẏ oblation of the holy
portion: it shalbe for the whole house of Israel.
7 And *a portion shalbe* for the prince on ẏ one
side, and on that side of the oblation of the holy
portion, and of the possession of the citie, *euen* be-
fore the oblation of the holy portion, and before
the possession of the citie from the West corner
Westward, and from the East corner Eastwarde,
and the length *shalbe* by one of ẏ portions from
the West border vnto the East border.
8 In this land shalbe his possession in Israel:
and my princes shall no more oppresse my peo-
ple, and *the rest* of the land shall they giue to the
house of Israel, according to their tribes.
9 Thus sayth the Lorde God, Let it b suffice
you, O princes of Israel: leaue off crueltie and
oppression, and execute judgement and iustice:
take away your exactions from my people, sayth
the Lord God.
10 Ye shall haue iust balances, and a true c E-
phah, and a true Bath.
11 The Ephah and the Bath shalbe equall: a
Bath shall conteine the tenth part of an Homer,
and an Ephah the tenth part of an Homer; the e-
qualitie thereof shalbe after the Homer.
12 * And the shekel *shalbe* twentie gerahs,

b The Prophet sheweth that the heads must be first reformed afore any good order can be established among the people.
c Ephah & Bath were both of one quantitie, saue that Ephah conteined in dry things, that which Bath did in licour. Leuit.5.11. 1.kings.5.11.
*Exod.30.13. leuit.27.25. numb.3.47.

and twentie shekels, *and* d fiue and twentie she-
kels and fifteene shekels shalbe your Maneh.

d That is, three score shekels make a weight called Minai for he ioyneth these three parts to a Mina.

13 ¶ This is the oblation that ye shal offer, the
sixt part of an Ephah of an Homer of wheate, and
ye shall giue the sixt part of an Ephah of an Ho-
mer of barley.
14 Concerning the ordinance of the oile, *euen*
of the Bath of oyle, *ye shall offer* the tenth part of
a Bath out of the Cor (ten Baths *are* an Homer:
for ten Baths *fill* an Homer)
15 And one lambe of two hundreth sheepe
out of the fat pastures of Israel for a meat offring,
and for a burnt offring and for peace offrings, to
make reconciliation for them, sayeth the Lorde
God.
16 All the people of the land shall *giue* this
oblation for the prince in Israel.
17 And it shall be ẏ princes part to giue burnt
offrings, and meate offrings, and drinke offerings
in the solemne feastes & in the new moones, and
in the Sabbaths, *and* in all the hie feastes of the
house of Israel: he shall prepare the sinne offring,
and the meate offring, and the burnt offring, and
the peace offrings to make reconciliation for the
house of Israel.
18 ¶ Thus saieth the Lorde God, In the first
moneth, in the first *day* of e the moneth, thou
shalt take a yong bullocke without blemish and
clense the Sanctuarie.

e Which was Nisan, conteining part of March and part of Aprill.

19 And the Priest shall take of the blood of
the sinne offring, and put it vpon the posts of the
house, and vpon the foure ‖ corners of the frame
of the altar, and vpon the posts of the gate of the
inner court.

‖ Or, court.

20 And so shalt thou do the seuenth *day* of ẏ
moneth, for euery one that hath erred & for him
that is deceiued: so shall you reconcile the house.
21 * In the first *moneth* in the fourteenth day
of the moneth, ye shal haue the Passeouer, a feast
of seuen daies, *and* ye shal eate vnleauened bread.

*Exod.12.18. leuit.23.5.

22 And vpon that day, shal the prince prepare
for himselfe, and for all the people of the lande, a
bullocke for a sinne offring.
23 And in the seuen daies of the feast he shall
make a burnt offring to the Lorde, *euen* of seuen
bullockes, and seuen rammes without blemish
daily for seuen dayes, and an hee goate daily for
a sinne offring.
24 And he shall prepare a meate offring of an
Ephah for a bullocke, an Ephah for a ramme, and
an f Hin of oyle for an Ephah.

f Reade Exod. 29.40.

25 In the seuenth *moneth*, in the fifteenth day
of the moneth, shall he doe the like in the feast for
seuen dayes, according to the sinne offring, ac-
cording to the burnt offring, and according to
the meate offring, and according to the oyle.

CHAP. XLVI.

1 The sacrifice of the Sabbath and of the newe moones. 8 Thorowe which doores they must goe in, or come out of the Temple, &c.

1 Thus saieth the Lorde God, The gate of the in-
ner court, that turneth toward the East, shall
be shut the sixe working dayes: but on the Sab-
bath it shal be opened, and in the day of the newe
moone it shall be opened.

Vers.1. The inner court gate. Q. whereunto they went vp by eight steppes, as appeareth in the great figure.

8 And the prince shall enter by the way of the
porche of that gate without, and shall stande
by the post of the gate, and the Priests shall make
his burnt offring, and his peace offrings, and hee
shall

shall worship at the threshold of the gate: after,
he shall goe foorth, but the gate shall not be shut
till the euening.
3 Likewise the people of the land shall wor-
shippe at the entrie of this gate before the Lorde
on the Sabbaths, and in the newe moones.
4 And the burnt offring that the prince shall
offer vnto the Lord on the Sabbath day, *shalbe*
sixe lambes without blemish, and a ram without
blemish.
5 And the meate offring *shalbe* an Ephah for
a ram: and the meate offring for the lambes [a] a
gift of his hand, and an Hin of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the newe moone *it shall*
be a yong bullocke without blemish, and sixe
lambes and a ram: they shalbe without blemish.
7 And he shall prepare a meat offring, *euen* an
Ephah for a bullocke, and an Ephah for a ramme,
and for the lambes [b] according as his hand shall
bring, and an Hin of oyle to an Ephah.

b Meaning, as he shall thinke good.

8 And when the prince shall enter, hee shall
goe in by the way of the porch of that gate, and
he shall goe foorth by the way thereof.
9 But when the people of the land shall come
before the Lord in the solemne feastes, he that en-
treth in by the way of the North gate to worship,
shall go out by the way of the South gate: and he
that entreth by the way of the South gate, shal go
foorth by the way of the North gate: he shall not
returne by the way of the gate whereby he came
in, but they shall goe foorth ouer against it.

Vers.9. He that entreth in by the North gate R. shall goe out by the South gate D. and contrary, and in going forward they worshipped in the middes M.

10 And the prince shall bee in the middes of
them: he shall goe in when they goe in, and when
they goe forth, they shall goe forth *together*.
11 And in the feastes, and in the solemnities
the meate offring shalbe an Ephah to a bullocke,
and an Ephah to a ramme, and to the lambes, the
gift of his hand, and an Hin of oyle to an Ephah.
12 Nowe when the prince shall make a free
burnt offering or peace offrings freely vnto the
Lord, one shall then open him the gate, that tur-
neth toward the East, and he shall make his burnt
offering and his peace offerings, as he did on the
Sabbath day: after, he shall goe foorth, and when
he is gone forth, one shall shut the gate.
13 Thou shalt daily make a burnt offring vn-
to the Lord of a lambe of one yeere without ble-
mish: thou shalt doe it euery morning.
14 And thou shalt prepare a meate offering
for it euery morning, the sixt part of an Ephah, &
the third part of an Hin of oyle, to mingle with
the fine floure: *this* meate offering shalbe conti-
nually by a perpetuall ordinance vnto the Lord.
15 Thus shall they prepare the lambe, and the
meate offering and the oyle euery morning, for a
continuall burnt offering.
16 ¶ Thus sayth the Lord God, If the prince
giue a gift of his inheritance vnto any of his
sonnes, it shalbe his sonnes, *and* it shall be their
possession by inheritance.
17 But if hee giue a gift of his inheritance to
one of his seruants, then it shall be his to the
[c] yeere of libertie: after, it shal returne to ỹ prince,
but his inheritance shal remaine to his sonnes for
them.
18 Moreouer the prince shal not [d] take of the
peoples inheritance, nor thrust them out of their
possession: *but* he shall cause his sonnes to inherit
of his owne possession, that my people be not

c Which was at the Iubile, Leuit. 25.9.

d But be content with that portion that God hath assigned him, as Chap.45.8.

scattered euery man from his possession.
19 ¶ After, he brought me through the en-
trie, which was at the side of the gate, into the
holy chambers of the Priestes, which stoode to-
ward the North: and beholde, there was a place
at the West side of them.
20 Then sayd he vnto me, This is the place
where the Priests shall seethe the trespasse offring
and the sinne offering, where they shall bake the
meate offering, that they should not beare them
into the vtter court, [e] to sanctifie the people.
21 Then he brought me foorth into the vtter
court, and caused mee to goe by the foure corners
of the court: and beholde, in euery corner of the
court there *was* a court.
22 In the foure corners of the court there
were courts ioyned of fourty *cubits* long, & thirty
broade: these foure corners were of one measure.
23 And there *went* a wall about them, *euen*
about those foure, and kitchins were made vnder
the walles round about.
24 Then sayd he vnto me, This is the kitchin
where the ministers of the house shall seethe the
sacrifice of the people.

Vers.19. He describeth the priestes chambers, which were at the side of the Temple toward the North and so commeth to the place, which was on the West side S which verse 21. is called the vtter court in respect of the inner court, as also where the people were, was the vtter court in respect of this inner.

e That the people should not haue to doe with those things which apperteine to the Lord, and thinke it lawfull for them to eate them.

Verse 21. The litle court in euery corner, was fourty cubites long 7.8. and thirtie broad 8, 9. & 7, 9. *Verse 23.* About the walles of these litle courts, which were as kitchins, were litle chambers for the cookes 10.

CHAP. XLVII.

1 The vision of the waters that came out of the Temple. 13 The coasts of the land of promes, and the diuision thereof by tribes.

AFterward he brought mee vnto the doore of
the house: and behold, [a] waters issued out
from vnder the threshold of the house Eastward:
for the forefront of the house *stoode* towarde the
East, and the waters ranne downe from vnder the
right side of the house, at the southside of ỹ altar.
2 Then brought he me out toward the north
gate, and led me about by the way without vnto
the vtter gate, by the way that turneth Eastward:
& behold, there came forth waters on ỹ right side.
3 And when the man that had the line in his
hand, went foorth Eastward, he measured a thou-
sand cubites, and he brought me through the wa-
ters: the waters *were* to the ancles.
4 Againe hee measured a thousand, and
brought me through the waters: the waters *were*
to the knees: againe he measured a thousand, and
brought me through the waters *were* to ỹ loynes.
5 Afterwarde hee measured a thousand, *and it*
was a [b] riuer, that I could not passe ouer: for the
waters were risen, *and* the waters did flowe, *as* a
riuer that could not be passed ouer.
6 And he said vnto me, Sonne of man, hast
thou seene this? Then he brought me, and caused
me to returne to the brinke of the riuer.
7 Now when I returned, behold, at the brinke
of the riuer *were* very many [c] trees on the one side,
and one the other.
8 Then sayde he vnto me, These waters issue
out toward the East countrey, and runne downe
into the plaine, and shall goe into *one* [d] sea: they
shall runne into *another sea*, and the [e] waters shal-
be wholesome.
9 And euery thing that liueth, which mo-
ueth, wheresoeuer the riuers shall come, shal liue,
and there shalbe a very great multitude of fish,
because these waters shall come thither: for they
shall be wholesome, and euery thing shall liue
whither the riuer commeth.

Vers.1. The doore of the Temple R and from vnder the threshholde issued out waters, which came out of the Southside, and ranne toward the East, Looke in the great figure II.

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the kingdom of Christ.

b Signifying that the graces of God shoulde neuer decrease but euer abound in his Church.

c Meaning, the multitude of them that shoulde bee refreshed by the spirituall waters.

d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian Sea, of Genezareth, and the Sea called Mediterraneum, Zech.14.8.

e The waters which of nature are salt and vnholesome shalbe made sweete and comfortable.

f Signifying that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.
g Which were cities at the corners of the salt or dead sea.
h They shall be fish of all sorts, and in as great abundance as in the great Ocean where they are bred.
i That is, the wicked and reprobate.
‖Or, tree for meate.
‖Or, for bruises and sores.
*Gene.48.22.
*Gen.12.7. and 13.15,& 15. 18.and 26.4.
k By the land of promes he signifieth the spirituall land whereof this was a figure.

10 And then the f fishers shall stand vpon it,
and from En-gedi euen vnto g En-eglaim, they
shal spread out their nets: *for* their fish shalbe ac-
cording to their kindes, as the fish of h the maine
sea, exceeding many.
11 But i the mirie places thereof, and the ma-
rises thereof shall not be wholesome: they shall
be made salt pits.
12 And by this riuer vpon the brinke thereof,
on this side, and on that side shal grow all ‖ fruit-
full trees, whose leafe shal not fade, neither shal ẏ
fruit thereof faile: it shal bring forth new fruit ac-
cording to his moneths, because their waters run
out of the Sanctuary: and the fruit thereof shalbe
meate, and the leafe thereof shalbe for ‖ medicine.
13 ¶ Thus saith the Lord God, This shalbe the
border, whereby ye shall inherite the land accor-
ding to the twelue tribes * of Israel: Ioseph shall
haue *two* portions.
14 And ye shall inherite it, one as well as ano-
ther: * concerning the which I lift vp mine hand
to giue it vnto your fathers, and this land shal fall
vnto you for inheritance.
15 And this shalbe the border k of the lande
towarde the North side, from the maine sea to-
ward Hethlon as men goe to Zedadah:
16 Hamath, Berothah, Sibraim, which is be-
tweene the border of Damascus, and the border
of Hamath, *and* Hazar, Hatticon, which is by
the coast of Hauran.
17 And the border from the sea shalbe Hazar,
Enan, *and* the border of Damascus, and the resi-
due of the North, Northwarde, and the border of
Hamath: so *shalbe* the North part.
18 But the East side shall ye measure frõ Hau-
ran, and from Damascus, and from Gilead, and
from the land of Israel by Iorden, *and* from the
border vnto the East sea: and so *shalbe* ẏ East part.
19 And the Southside *shalbe* towarde Teman
from Tamar to ẏ waters of ‖ Meriboth *in* Kadesh,
and the riuer to the maine sea: so *shalbe* the South
part toward Teman.

‖Or, strife.

20 The West part also *shalbe* the great sea from
the border, till a man come ouer against Hamath:
this shalbe the West part.
21 So shal ye deuide this land vnto you, accor-
ding to the tribes of Israel.
22 And you shall diuide it by lot for an inhe-
ritance vnto you, and to the strangers that dwell
among you, which shal beget childrẽ among you,
& they shalbe vnto you, as borne in the countrey
among the children of Israel, l they shall part in-
heritance with you in the middes of the tribes of
Israel.
23 And in what tribe the stranger dwelleth,
there shall ye giue him his inheritance, saieth the
Lord God.

l Meaning, that in this spirituall kingdome there should be no difference betweene Iewe nor Gentile, but that all should be partakers of the inheritance in their head Christ.

CHAP. XLVIII.

The lottes of the tribes. 9 The partes of the possession of the Priestes, of the Temple, of the Leuites, of the citie and of the Prince are rehearsed.

NOwe these are the names of the a tribes.
From the North side, to the coast towarde
Hethlon, as one goeth to Hamath, Hazar, Enan,
and the border of Damascus, Northwarde the
coast of Hamath, euen *from* the East side to the
West shall be a *portion* for Dan.
2 And by the border of Dan from the East
side vnto the West side, a *portion* for Asher.

a The tribes after that they entred into the lande vnder Iosua, diuided the lande somewhat otherwise then it is here set forth by this vision.

3 And by the border of Asher from the East
parte euen vnto the West parte, a *portion* for
Naphtali.
4 And by the border of Naphtali from the
East quarter vnto the West side, a *portion* for
Manasseh.
5 And by the border of Manasseh, from the
East side vnto the West side a *portion* for E-
phraim.
6 And by the border of Ephraim, from the
East part euen vnto the West part, a *portion* for
Reuben.
7 And by the border of Reuben, from the East
quarter vnto ẏ West quarter, a *portion* for Iudah.
8 And by the border of Iudah from the East
part vnto the West part b shalbe the offring which
they shall offer of fiue and twentie thousande
reedes broade, and of length as one of the *other*
parts, from the East side vnto the West side, & the
Sanctuarie shalbe in the middes of it.

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be diuided into three partes, for the Priests, for the Prince, and for the citie.

9 The oblation that yee shall offer vnto the
Lord, *shalbe* of fiue and twentie thousande long,
and of ten thousand the breadth.
10 And for them, *euen* for the Priestes shalbe
this holy oblation, towarde the North fiue and
twentie thousand *long*, and toward the West, ten
thousand broad, and toward the East ten thousand
broade, and towarde the South fiue and twentie
thousand long, and the Sanctuarie of the Lorde
shalbe in the mids thereof.
11 *It shalbe* for the Priestes that are sanctified
of the sonnes of * Zadok, which haue kept my
charge, which went not astray when the children
of Israel went astray, as the Leuites went astray.

*Chap.44.15.

12 Therefore *this* oblation of the land that is
offered, shalbe theirs, *as* a thing most holy by the
border of the Leuites.
13 And ouer against the border of the Priests
the Leuites *shall haue* fiue and twentie thousande
long, and ten thousand broad: all the length *shal-
be* fiue & twentie thousand, and the breadth tenne
thousand.
14 And they shal not sell of it, neither change
it, nor abalienate the first fruites of the lande: for
it is holy vnto the Lord.
15 And the fiue thousande that are left in the
breadth ouer against the fiue and twentie thou-
sand, shalbe a prophane place for the citie, for
housing, and for suburbes, and the citie shalbe in
the mids thereof.
16 And these shalbe the measures thereof, the
North part fiue hundreth and foure thousand, and
the South part c fiue hundreth and foue thousand,
and the East part fiue hundseth and foure thou-
sand, and the West part fiue hundreth and foure
thousand.

c Meaning, that it should be square.

17 And the suburbes of the citie shalbe toward
the North two hundreth and fiftie, & toward the
South two hundreth and fiftie, and towarde the
East two hundreth and fiftie, and towarde the
West, two hundreth and fiftie.
18 And the residue in length ouer against the
oblation of the holy portion *shalbe* ten thousande
Eastward, and tenne thousand Westward: and it
shalbe ouer against the oblation of the holy por-
tion, and the increase thereof shall be for foode
vnto them that serue in the citie.
19 And they that serue in the citie, *shalbe* of
all the tribes of Israel that shall serue therein.

20 All

20 All the oblation *shal be* fiue and twentie
thousand with [d] fiue and twentie thousande: you
shall offer this oblation foure square for the San-
ctuarie, and for the possession of the citie.
21 And the residue *shalbe* for the prince on the
one side and on the other of the oblation of the
Sanctuarie, and of the possession of the citie, ouer
against the fiue and twentie thousand of the obla-
tion toward the East border, and Westward ouer
against the fiue and twentie thousand toward the
West border, ouer against *shalbe* for the portion
of the prince: this shalbe the holy oblation, and
the house of the Sanctuarie *shalbe* in the middes
thereof.
22 Moreouer, from the possession of the Le-
uites, and from the possession of the citie, that
which is in the mids shal be the princes: betweene
the border [e] of Iudah, and betweene the border
of Beniamin shall be the princes.
23 And the rest of the tribes *shalbe thus*: from
the East part vnto the West part Beniamin *shalbe*
a portion.
24 And by the border of Beniamin, from the
East side vnto the West side Simeon *a portion.*
25 And by the border of Simeon from the East
part vnto the West part, Isshachar *a portion.*
26 And by the border of Isshachar, from the
East side vnto the West, Zebulun *a portion.*
27 And by the border of Zebulun from the
East part vnto the West part, Gad *a portion.*
28 And by the border of Gad at the South
side, towarde [f] Temah, the border shalbe euen
from [g] Tamar, *vnto* the waters of Meribath *in* Ka-
desh, *and* to the [h] riuer, *that runneth* into the
maine sea.
29 This is the lande, which ye shall distribute
vnto the tribes of Israel for inheritance, and these
are their portion, saith the Lord God.
30 And these are the boundes of the citie, on
the North side fiue hundreth, and foure thousand
measures.
31 And the gates of the citie *shalbe* after the
names of the tribes of Israel, the gates North-
ward, one gate of Reuben, one gate of Iudah, *and*
one gate of Leui.
32 And at the East side fiue hundreth & foure
thousand, and three gates, and one gate of Ioseph,
one gate of Beniamin, *and* one gate of Dan.
33 And at the South side, fiue hundreth and
foure thousand measures, and three portes, one
gate of Simeon, one gate of Isshachar, *and* one
gate of Zebulun.
34 At the West side, fiue hundreth and foure
thousand, *with* their three gates, one gate of Gad,
one gate of Asher, *and* one gate of Naphtali.
35 *It was* round about eighteene thousande
measures, and the name of the citie from that day
shalbe, † The Lord is there.

d Euery way it shall be fiue and twentie thousand.

e So that Iudah was on the North side of the Princes and Leuites portions, and Beniamin on the Southside.

f Which is taken for Idumea.
g Which is Iericho the citie of palme trees.
h Meaning Nilus that runneth into the Sea, called Mediterraneum.

† Ebr. Iehouah shammah.

DANIEL.

THE ARGVMENT.

THE great prouidence of God, and his singular mercie towarde his Church are most liuely here set foorth, who neuer leaueth his destitute, but nowe in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whome hee adorned with such graces of his holy spirite, that Daniel aboue all other had most speciall reuelations of such thinges as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the worlde, and to the generall resurrection, as of the foure Monarchies and Empires of the worlde, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certaine nomber of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreouer he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Iehoiakim King of Iudah. 4 The King chuseth certaine yong men of the Iewes to learne his lawe. 5 They haue the Kings ordinarie appointed, 8 But they absteine from it.

1 IN the [a] third yeere of the reigne
of Iehoiakim king of Iudah, came
Nebuchad-nezzar King of Babel
vnto Ierusalem and besieged it.
2 And the Lord gaue Iehoia-
kim king of Iudah into his hand,
with part of the vessels of the house of God, which
he carried into the land of [b] Shinar, to the house
of his god, & he brought the vessels into his gods
treasurie.
3 And the King spake vnto [c] Ashpenaz the
master of his [d] Eunuches, that he should bring *cer-*
teine of the children of Israel, of the [e] Kings seede,
and of the princes:
4 Children in whom was no blemish, but well
fauoured, and instruct in all wisedome, and well
seene in knowledge, and able to vtter knowledge,
& such as were able to stand in the kings palace,
and whome they might teach the [g] learning, and
the tongue of the Caldeans.
5 And the king appointed them prouision e-
uery day of a [h] portion of the Kings meate, and of
the wine, which hee dranke, so nourishing them
[i] three yeere, that at the end thereof, they might
stand [k] before the King.
6 Now among these were *certeine* of the chil-
dren of Iudah, Daniel, Hananiah, Mishael and A-
zariah.

a Reade 2.King. 24.1. & iere. 25.1.
b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.
c Who was as master of the wardes.
d He calleth them Eunuches whome the King nourished and brought vp to be rulers of other countreis afterward.
e His purpose was to keepe them as hostages, and that he might shew himselfe victorious, & also by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, and so to be able to serue him as gouernors in their land: moreouer by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noblemen.

f The King required three things, that they shoulde be of noble birth, that they should be wittie and learned, and that they should be of a strong and comely nature, that they might doe him better seruice: this he did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this he is worthie praise, that he esteemed learning, and knewe that it was a necessary meane to gouerne by. g That they might forget their owne religion, and countrey facions, to serue him the better to his purpose: yet it is not to be thought ỷ Daniel did learne any knowledge that was vngodly: in all points he refused the abuse of things & superstition, insomuch that he would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things. h That by their good entertainement they might learne to forget the mediocritie of their owne people. i To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue. k Aswell to serue at the table, as in other offices.

7 Vnto

7 Vnto whome the chiefe of the Eunuches
l gaue *other* names: for hee called Daniel, Belte-
shazzar, and Hananiah, Shadrach, and Mishael,
Meshach, and Azariah, Abednego.
8 ¶ But Daniel had determined in his heart,
that hee woulde not [m] defile himselfe with the
portion of the Kings meate, nor with the wine
which he dranke: therefore he required the chiefe
of the Eunuches that he might not defile himself.
9 (Nowe God hath brought Daniel into fa-
uour, and tender loue with the chiefe of the Eu-
nuches)
10 And the chiefe of the Eunuches saide vnto
Daniel, [n] I feare my lord the king, who hath ap-
pointed your meate and your drinke: therefore if
he see your faces worse liking then the *other* chil-
dren, which are of your sort, then shall you make
me lose mine head vnto the king.
11 Then saide Daniel to Melzar, whome the
chiefe of the Eunuches had set ouer Daniel, Ha-
naniah, Mishael, and Azariah,
12 Prooue thy seruants, I beseech thee, [o] ten
dayes, and let them giue vs [p] pulse to eate, and
water to drinke.
13 Then let our countenaunces bee looked
vpon before thee, and the countenaunces of
the children that eate of the portion of the
Kings meate: and as thou seest, deale with thy
seruants.
14 So hee consented to them in this matter,
and prooued them ten dayes.
15 And at the ende of ten daies, their [q] coun-
tenances appeared fairer, and in † better liking
then all the childrens, which did eate the portion
of the kings meate.
16 Thus Melzar tooke away the portion of
their meate, and the wine that they should drink,
and gaue them pulse.
17 As for these foure children, God gaue them
knowledge, and vnderstanding in all learning
[r] and wisedome: also he gaue Daniel vnderstan-
ding of all [s] visions and dreames.
18 Nowe when the time [t] was expired, that
the king had appointed to bring them in, the
chiefe of the Eunuches brought them before Ne-
buchad-nezzar.
19 And the king communed with them: and
among them all was found none like Daniel, Ha-
naniah, Mishael, and Azariah: therefore stoode
they before the King.
20 And in all matters of wisedome, *and* vn-
derstanding that the King enquired of them,
hee found them tenne times better then all the
inchanters *and* astrologians, that were in all his
realme.
21 And Daniel was vnto [u] the first yeere of
king Cyrus.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great tentation & a signe of seruitude which they were not able to resist.
m Not that hee thought any religion to be in the meate or drinke (for afterward he did eate) but because ÿ king should not entise him by this sweet poyson to forget his religiō & accustomed sobrietie, & that in his meate & drinke he might dailie remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.
n He supposed they did this for their religion, which was contrarie to the Babylonians, and therefore herein he representeth them, which are of no religion: for neither hee would condemne theirs nor maintaine his owne.
o Meaning, that within this space he might haue the triall, and that no man shoulde be able to discerne it: and thus hee spake, being moued by the Spirit of God.
p Not that it was a thing abominable to eate deintie meates, and to drinke wine, as both before and after they did but if they should haue hereby bene wonne to the King and haue refused their owne religion, that meate and drinke had bene accursed. q This bare feeding and that also of Moses when he fled from the court of Egypt, declareth that wee must liue in such sobrietie as God dueth call vs vnto, seeing he will make it more profitable vnto vs, then all deinties: for his blessing onely sufficeth. † *Ebr. fatter in flesh.* r Meaning, in the liberall sciences, and naturall knowledge, & not in the magicall artes which are forbidden, Deut. 18.11. s So that he onely was a Prophet, & none of ÿ other: for by dreames & visions God appeared to his Prophets, Num. 12.6. t Of the three yeeres aboue mentioned vers. 5. u That is, he was esteemed in Babylon as a Prophet so long as that common wealth stoode.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The King commaundeth all the wise men of Babylon to be slaine because they could not interprete his dreame. 16 Daniel requireth time to solue the question. 24 Daniel is brought vnto the King and sheweth him his dreame and the interpretation thereof. 44 Of the euerlasting kingdome of Christ.

AND in the [a] second yeere of the reigne of
Nebuchad-nezzar, Nebuchad-nezzar drea-
med [b] dreames wherewith his spirit was [c] trou-
bled, and his [d] sleepe was vpon him.
2 Then the King commanded to call the in-
chanters, and the astrologians and the sorcerers,
and the [e] Caldeans for to shewe the King his
dreames; so they came and stoode before the
King.
3 And the King sayd vnto them, I haue drea-
med a dreame, and my spirit was troubled to
knowe the dreame.
4 Then spake the Caldeans to the King in the
[f] Aramites language, O King, liue for euer: shewe
thy seruants the dreame, and wee shall shewe the
interpretation.
5 *And* the King answered & said to the Cal-
deans, The thing is gone from me. If yee will not
make me vnderstand the dreame with the inter-
pretation thereof, ye [g] shall be drawen in pieces,
and your houses shalbe made a iakes.
6 But if yee declare the dreame and the inter-
pretation thereof, ye shall receiue of me gifts and
rewardes, and great honour: therefore shewe me
the dreame and the interpretation of it.
7 They answered againe, and saide, Let the
King shewe [h] his seruants the dreame, and we wil
declare the interpretation thereof.
8 *Then* the King answered, and said, I know
certainly that ye † would gaine the time, because
ye see the thing is gone from me.
9 But if yee will not declare me the dreame,
there is but one iudgement for you: for ye haue
prepared lying and corrupt wordes, to speake be-
fore me till the time bee changed: therefore tell
me the dreame, that I may knowe, if yee can de-
clare me the interpretation thereof.
10 *Then* the Caldeans answered before the
King, and saide, There is no man vpon earth that
can declare the Kings matter: yea, there is nei-
ther King nor Prince nor Lorde that asked such
things at an inchanter or astrologian or Caldean.
11 For it is a rare thing that the King requi-
reth, and there is none other that can declare it
before the King, except the gods whose dwel-
ling is not with flesh.
12 For this cause the King was angrie and in
great furie, and commaunded to destroy all the
wise men of Babel.
13 ¶ And when sentence was giuen, the wise
men were slaine: and they [i] sought Daniel and
his fellowes to be put to death.
14 Then Daniel answered with counsell and
wisedome to Arioch the Kings ‖ chiefe stewarde,
which was gone foorth to put to death the wise
men of Babel.
15 *Yea*, hee answered and saide vnto Arioch
the kings captaine, why is the sentence so hastie
from the king? Then Arioch declared the thing
to Daniel.
16 So Daniel went and desired the King that
hee would giue him leasure, and that he woulde
shewe the King the interpretation thereof.

a The father and the sonne were both called by this name: so that this is ment of ÿ sonne, when he reigned alone: for he reigned also after a sort with his father.
b Not that hee had many dreames, but because manie matters were conteined in this dreame.
c Because it was so rare & strange a dreame that he had not had the like.
d He was so heauy with sleepe that he began to sleepe againe. Some read, and his sleepe was broken from him.
e For all these Astrologers and sorcerers called them selues by this name of honor as though al the wisdome & knowledge of the countrey depended vpon them, & that al other countries were voyd of the same.
f That is, in ÿ Syrian tongue which differed not much from the Caldean, saue it seemed to be more eloquent, and therefore the learned vsed to speake it: as the Iewish writers do to this day.
g This is a iust reward of their arrogancie (which vaunted of them) lies that they had the knowledge of all things that they should be prooued fooles, and that to their perpetuall shame and confusion.
h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, and so as deluders of the people, they were worthie to die.
† *Ebr. redeeme the time.*
i Which declareth that God would not haue his seruant ioyned in the companie of these sorcerers, and Astrologers, whose artes were wicked, and therefore iustly ought to dye, though the king did it vpon a rage, and no zeale. ‖ *Or, the captaine of the garde.*

17 ¶ Then Daniel went to his house, and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secrete, that Daniel and his fellowes shoulde not perish with the rest of the wise men of Babel.

19 Then was the secrete reuelled vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and sayde, * The Name of God bee praysed for euer and euer: for wisedome and strength are his,

21 And he changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisedome vnto the wise, and vnderstanding to those that vnderstand.

22 Hee discouereth the deepe and secrete things: he knoweth what is in the darkenes, and the [k] light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my [l] fathers, that thou hast giuen me wisdome and [m] strength, and hast shewed me nowe the thing that we desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whome the King had ordeyned to destroy the wise men of Babel: hee went and sayde thus vnto him, Destroy not [n] the wise men of Babel, *but* bring me before the King, and I will declare vnto the King the interpretation.

25 Then Arioch brought Daniel before the King in all haste, and sayd thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the King the interpretation.

26 Then answered the King, and sayde vnto Daniel, whose name was Belteshazzar, Art thou able to shewe me the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in ẏ presence of the King, and sayd, The secret which ẏ King hath demaunded, can neither the wise, the astrologians, the inchanters, *nor* ẏ southsayers declare vnto the King.

28 But there is a God in [o] heauen that reueileth secrets, and sheweth the King Nebuchadnezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bedde, thoughts came into thy *minde*, what should come to passe hereafter, and hee that reueileth secrets, telleth thee, what shall come.

30 As [p] for me, this secret is not shewed me for any wisedome that I haue, more then any other liuing, but onely to shewe the King the interpretation, and that thou mightest knowe the thoughts of thine heart.

31 O King, thou sawest, and beholde, there *was* a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof *was* terrible.

32 This images head was of fine [q] golde, his breast and his armes of siluer, his belly and his thighs of brasse,

33 His legges of yron, *and* his feete *were* part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without hands, which smote the image vpon his feete, that were of yron & clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer and the golde broken all together, and became like the chaffe of the sommer floures, and the winde caried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we wil declare before the King the interpretation thereof.

37 ¶ O King, thou art a King of Kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glory.

38 And in all *places* where the children of men dwell, the beasts of the fielde, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art [r] this head of golde.

38 And after thee shal rise another kingdome [s] inferiour to thee, *of siluer*, and another [t] third kingdome *shalbe* of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shall be strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron bruiseth all these things, *so* shall it breake in [u] pieces, and bruise *all*.

41 Where as thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shalbe [x] diuided, but there shalbe in it of the strength of the yron, as thou sawest the yron mixt with the clay, *and* earth.

42 And *as* the toes of the feete *were* part of yron, and part of clay, *so* shall the kingdome bee partly strong, and partly broken.

43 And where as thou sawest yron mixt with clay *and* earth, they shal mingle themselues with [y] the seede of men: but they shall not ioyne one with an other, as yron cannot bee mixed with clay.

44 And in the dayes of these Kings, shall the God of heauen set vp a kingdome, which [z] shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake, and destroy all these kingdomes, and it shall stand for euer.

45 Where as thou sawest, that the [a] stone was cut off the mountaine without handes, and that it brake in pieces the yron, the brasse, the clay, the siluer, and the golde: *so* the great God hath shewed the King, what shall come to passe hereafter, and the dreame *is* true, and the interpretation thereof *is* sure.

46 ¶ Then the King Nebuchad-nezzar fell vpon his face, and [b] bowed himselfe vnto Daniel, and commaunded that they shoulde offer meate offrings, and sweete odours vnto him.

47 *Also* the King answered vnto Daniel, and

* *Psal.113.2. and 115.18.*

k He sheweth that man hath neither wisdome nor knowledge, but very darke blindenesse, & ignorance of himselfe: for it commeth onely of God, that man vnderstandeth any thing.

l To whome thou madest thy promise, and who liued in thy feare: whereby he excludeth al other gods.

m Meaning power to interprete it.

n Whereby appeareth that many were slaine, as vers. 13. and the rest at Daniels offer were preserued on condition: not that Daniel fanoured their wicked profession, but that he had respect to equitie because the King proceeded according to his wicked affection, & not considering if their science were lawful or no.

o He affirmeth that man by reason & arte is not able to atteine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth ẏ king with a certaine feare & reuerence of God, that he might be the more apt to receiue the hie misteries, that should be reueiled.

p Because he had said that God onely must reueale the significatiō of this dreame, the King might haue asked, why Daniel did enterprise to interprete it, and therefore he sheweth, that he was but Gods minister, and had no giftes, but such as God had giuen him to set forth his glory.

q By golde, siluer, brasse and yron, are ment the Caldean, Persian, Macedonian, and Romane kingdome, which should successiuely rule all the worlde till Christ (which is here called the stone) come himselfe, and destroy the last: and this was to assure the Iewes, that their afflictions should not ende with the empire of the Caldeans, but that they should patiently abide the comming of Messiah, which should be at the ende of this fourth monarchie.

r Daniel leaueth out the kingdome of the Assyrians, which was before the Babylonians, both because it was not a monarchie and generall empire, and also because he would declare the things that were to come, to the comming of Christ, for the comfort of the elect among these wonderful alterations: and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, & yet was of it selfe wicked and cruell.

s Meaning ẏ Persians, which were not inferiour in dignitie, power, & riches, but were worse touching ambition, crueltie, and all kinde of vice: shewing that the worlde should grow worse and worse, til it was restored by Christ.

t That is, of the Macedonians shal be of brasse, not alluding to the hardenesse thereof, but to the vilenes in respect of siluer.

u That is, the Romane empire shall subdue all these other aforenamed, which after Alexander were diuided into the Macedonians, Grecians, Syrians and Egyptians.

x They shall haue ciuill wars & continual discordes among themselues.

y They shall by mariages, and alliaunces thinke to make themselues strong: yet shall they neuer be ioyned in heartes.

z His purpose is to shewe, that all the kingdomes of the worlde are transitorie, & that the kingdome of Christ shall onely remaine for euer.

a Meaning, Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning shoulde be small and without beautie to mans iudgement, but should at length growe and fill the whole earth, which he calleth a great mountaine, as verse 35. And this kingdome, which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shalbe eternall: for the spirit that is in them, is life eternall, Rom.8.10.

b Though this humbling of the King seemed to deserue commendation, yet because hee ioyned Gods honour with the Prophets, it is to be reprooued, and Daniel herein erred, if hee suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it.

said, *I know* of a trueth that your [c] God is a God
of gods, and the Lord of Kings, and the reueiler
of secrets, seeing thou couldest open this secret.
48 So ẏ King made Daniel a great man, & gaue
him many & great [d] giftes. He made him gouer-
nour ouer the whole prouince of Babel, & chiefe
of the rulers, *and* aboue al the wise men of Babel.
49 Then Daniel [e] made request to the King,
and he set Shadrach, Meshach, and Abednego o-
uer the charge of the prouince of Babel: but Da-
niel *sate* in the [f] gate of the King.

CHAP. III.

1 The King setteth vp a golden image. 8 Certaine are accused because they despised the Kings commandement, and are put into a burning ouen. 25 By beliefe in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power of God, after the sight of the miracle.

NEbuchad-nezzar the King made [a] an image
of gold, whose height *was* threescore cubites,
and the breadth thereof sixe cubites: he set it vp
in the plaine of Dura, in the prouince of Babel.
2 Then Nebuchad-nezzar the King sent forth
to gather together the nobles, the princes and the
dukes, the iudges, the receiuers, the counsellers,
the officers, and al the gouernours of the prouin-
ces, that they should come to the [b] dedication of
the image, which Nebuchad-nezzar the [c] King
had set vp.
3 So the nobles, princes and dukes, the iudges,
the receiuers, the counsellers, the officers, and all
the gouernours of the prouinces were assembled
vnto the dedicating of the image, that Nebuchad-
nezzar the King had set vp: and they stood before
the image, which Nebuchad-nezzar had set vp.
4 Then an herald cried aloude, Be it knowen
to you, O people, [d] nations, and languages,
5 That when yee heare the sound of the cor-
net, trumpet, harpe, sackebut, psalterie, dulcimer,
and all instruments of musike, ye fall downe and
worship the golden image, that Nebuchad-nezzar
the King hath set vp,
6 And whosoeuer falleth not downe & wor-
shippeth, shall the same houre bee cast into the
middes of an hote firie fornace.
7 Therefore assoone as all the people heard
the sound of the cornet, trumpet, harpe, sackebut,
psalterie, and all instruments of musike, all the
people, nations, and languages fell downe, and
worshipped the golden image, that Nebuchad-
nezzar the King had set vp.
8 ¶ By reason whereof at that same time
came men of the Caldeans, and grieuously accu-
sed the Iewes.
9 *For* they spake and said to the King Nebu-
chad-nezzar, O King, liue for euer.
10 Thou O King, hast made a decree, that
euery man that shall heare the sound of the cor-
net, trumpet, harpe, sackebut, psalterie, and dul-
cimer, and all instruments of musicke, shall fall
downe and worship the golden image,
11 And whosoeuer falleth not downe, and
worshippeth, that he should be cast into the mids
of an hote fierie fornace.
12 There are certaine Iewes whom thou hast
set ouer the charge of the prouince of Babel,
[e] Shadrach, Meshach, and Abednego: these men,
O King, haue not regarded thy commandement,
neither will they serue thy gods, nor worship the
golden image, that thou hast set vp.
13 ¶ Then Nebuchad-nezzar in *his* anger and
wrath commanded that they should bring Sha-
drach, Meshach, and Abednego: so these men
were brought before the King.
14 *And* Nebuchad-nezzar spake, and said vn-
to them, What disorder? will not you, Shadrach,
Meshach, and Abednego serue my god, nor wor-
ship the golden image, that I haue set vp?
15 [f] Now therefore are ye readie when ye heare
the sound of the cornet, trumpet, harpe, sackebut,
psalterie, and dulcimer, and al instruments of mu-
sike, to fall downe, and worship the image, which
I haue made? for if ye worship it not ye shall be
cast immediatly into the middes of an hote fierie
fornace: for who is that God, that can deliuer you
out of mine hands?
16 Shadrach, Meshach, and Abednego answe-
red and said to the King, O Nebuchad-nezzar, we
[g] are not carefull to answere thee in this matter.
17 Behold, our God whom we serue, is [h] able
to deliuer vs from the hote fierie fornace, and hee
will deliuer vs out of thine hand, O King.
18 But if not, be it knowen to thee, O King,
that we will not serue thy gods, nor worship the
golden image, which thou hast set vp.
19 ¶ Then was Nebuchad-nezzar full of rage,
and the forme of his visage was changed against
Shadrach, Meshach, and Abednego: *therefore* hee
charged and commanded that they should heate
the fornace at once seuen [i] times more then it was
wont to be heat.
20 And hee charged the most valiant men of
warre that were in his armie, to binde Shadrach,
Meshach, and Abednego, *and* to cast them into
the hote fierie fornace.
21 So these men were bounde in their coates,
their hosen, and their clokes, with their *other* gar-
ments, and cast into the middes of the hote fierie
fornace.
22 Therfore, because the Kings comandement
was straite, that the fornace should be exceeding
hote, the flame of the fire slewe those men that
brought forth Shadrach, Meshach & Abednego.
23 And these three men Shadrach, Meshach,
and Abednego fell downe bound into the middes
of the hote fierie fornace.
24 ¶ Then Nebuchad-nezzar the King was
astonied and rose vp in haste, *and* spake, and saide
vnto his counsellers, Did not we cast three men
bound into the middes of the fire? Who answe-
red and said vnto the King, It is true, O King.
25 *And* he answered, and said, Loe, I see foure
men loose, walking in the middes of the fire, and
they haue no hurt, and the forme of the fourth is
like the [k] sonne of God.
26 Then the King Nebuchad-nezzar came
neere to the mouth of the hote fierie fornace, *and*
spake and said, Shadrach, Meshach, & Abednego,

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 28. but his heart was not touched, as appeared soone afterward. d Not that the Prophet was desirous of giftes or honour, but because by this meanes he might relieue his poore brethren which were grieuously oppressed in this their captiuitie, and also he receiued them, lest he should offend this cruell King, which willingly gaue them. e He did not this for their priuate profite, but that the whole Church which was then there in affliction, might haue some release and ease, by this benefite. f Meaning, that either he was a iudge, or that he had the whole authoritie, so that none could be admitted to the Kings presence, but by him.

a Vnder pretence of religion, & holinesse in making an image to his idol Bel, he sought his owne ambition and vaine glorie: and this declareth that he was not touched with the true feare of God before, but that he confessed him on a sudden motion, as the wicked when they are ouercome with the greatnes of his works. The Greeke interpreters write, that this was done eighteen yeeres after the dreame, and as may appeare, the King feared lest the Iewes by their religion should haue altered the state of his common wealth, and therefore he ment to bring all to one kinde of religion, and so rather sought his owne quietnesse, then Gods glorie. b Shewing, that the idole is not knowen for an idole so long as he is with the workeman: but when the ceremonies and customes are recited and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient with the wicked at all times to approoue their religion, if the Kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods word did permit. d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude and the crueltie of the punishment: for though some feared God, yet the multitude, which consented to the wickednesse, astonied them: and here the King required not an inward consent, but an outward gesture, that the Iewes might by litle and litle learne to forget their true religion.

e It seemeth, that they named not Daniel because he was greatly in the Kings fauour, thinking if these three had bin destroyed, they might haue had better occasion to accuse daniel: and this declareth that this policie of erecting this image was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude. f Signifying, that he would receiue them to grace, if they would nowe at the length obey his decree. g For they should haue done iniurie to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolued to die for Gods cause. h They ground on two points first on the power, and prouidence of God ouer them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatrie. i This declareth that the more that tyrants rage, and the more wittie they shew themselues in inuenting strange and cruell punishments, the more is God glorified by his seruants to whom he giueth patience and constancie to abide the crueltie of their punishment; for either he deliuereth them from death, or els for this life giueth them a better. k For the Angels were called the sonnes of God, because of their excellencie: therfore the King called this Angel, whom God sent to comfort his in these great torments, the sonne of God.

the

the seruants of the hie God, goe foorth and come
hither: so Shadrach, Meshach & Abednego [l] came
foorth of the middes of the fire.
27 Then the nobles, princes and dukes, and
the Kings counsellers came together to see these
men, because the fire had no power ouer their
bodies: for not an haire of their head was burnt,
neither were their coates changed, nor any smell
of fire came vpon them.
28 *Wherefore* Nebuchad-nezzar spake and
said, [m] Blessed *be* the God of Shadrach, Meshach
and Abednego, who hath sent his Angel, and de-
liuered his seruants, that put their trust in him,
and haue changed the Kings commandement, and
yeelded their bodies rather then they would serue
or worship any god, saue their owne God.
29 Therefore I make a decree, that euery peo-
ple, nation, and language, which speake any [n] blas-
phemie against the God of Shadrach, Meshach
and Abednego, shalbe drawen in pieces, and their
houses shall be made a iakes, because there is no
god that can deliuer after this sort.
30 Then the King promoted Shadrach, Me-
shach and Abednego in the prouince of Babel.
31 Nebuchad-nezzar King vnto all people,
nations and languages, that dwell in all the
[o] world, Peace be multiplied vnto you:
32 I thought it good to declare the signes and
wonders, ẏ the hie God hath wrought toward me.
33 How great are his signes, and howe mightie
are his wonders! [p] his kingdome *is* an euerlasting
kingdome, and his dominion *is* from generation
to generation.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this fornace, till the time was appoynted, as Noah remained in the Arke till the Lord called him forth.
m He was moued by the greatnesse of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine most chiefly be adioyned without the which there can be no faith.
n If this heathen King mooued by Gods Spirit would not see blasphemie vnpunished, but made a lawe and set a punishment to such transgressours, much more ought all they that professe religion, take order that such impietie reigne not, lest according as their knowledge and charge is greater, so they suffer double punishment.
o Meaning, so farre as his dominion extended.
p Reade Chap. 2. 44.

CHAP. IIII.

2 Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth howe of a proude King hee should become a beast. 31 After, hee confesseth the power of God, and is restored to his former dignitie.

I Nebuchad-nezzar being at [a] rest in mine
house, and flourishing in my palace,
2 Sawe a [b] dreame, which made me afraid, and
the thoughtes vpon my bed, and the visions of
mine head troubled me.
3 Therefore made I a decree, that they should
bring all the wise men of Babel before mee, that
they might declare vnto me the interpretation of
the dreame.
4 So came the inchanters, the astrologians,
the Caldeans & the soothsayers, to whom I tolde
the dreame, but [c] they could not shew me the in-
terpretation thereof,
5 Till at the last Daniel came before mee,
(whose name *was* [d] Belteshazzar, according to
the name of my god, which hath the spirite of the
holy gods in him) and before him I tolde the
dreame, *saying*,
6 O Belteshazzar, [e] chiefe of the inchanters,
because I know, that the spirit of the holy gods is
in thee, and no secret troubleth thee, tell me the
visions of my dreame, that I haue seene, and the
interpretation thereof.
7 Then *were* the visions of mine head in my
bed, And beholde, I saw a [f] tree in the middes of
the earth, and the height thereof *was* great:
8 A great tree and strong, and the height
thereof reached vnto heauen, and the sight there-
of to the endes of all the earth.
9 The boughes thereof *were* faire, and the
fruite thereof much, and in it was meate for all:
it made a shadowe vnder it for the beastes of the
fielde, and the foules of the heauen dwelt in the
boughes thereof, and all flesh fed of it.
10 I sawe in the visions of mine head vpon my
bed, and beholde, a [g] watchman and an holy one
came downe from heauen,
11 And cried aloud, and said thus, Hew downe
the tree, & breake off his branches: shake off his
leaues, & scatter his fruite, that the beasts may flee
from vnder it, and the foules from his branches.
12 Neuerthelesse leaue the stumpe of his
rootes in the earth, and with a band of yron and
brasse *binde it* among the grasse of the fielde, and
let it be wet with the dewe of heauen, and let his
portion *be* with the beastes among the grasse of
the field.
13 [h] Let his heart be changed from mans *na-
ture*, and let a beasts heart be giuen vnto him, and
let seuen times be passed ouer him.
14 [i] The sentence *is* according to the decree of
the watchmen, and according to the word of the
holy ones: the demaunde *was answered*, to the in-
tent that liuing men may knowe, that the most
High hath power ouer the kingdome of men, and
giueth it to whomsoeuer he will, and appoynteth
ouer it the most abiect among men.
15 This is the dreame, *that* I King Nebuchad-
nezzar haue seene: therefore thou, O Belteshaz-
zar, declare the interpretation thereof: for all the
wisemen of my kingdome are not able to shewe
me the interpretation: but thou art able, for the
spirit of the holy gods *is* in thee.
16 ¶ Then Daniel (whose name *was* Belte-
shazzar) helde his [k] peace by the space of one
houre, and his thoughts troubled him, *and* the
King spake and said, Belteshazzar, let neither the
dreame, nor the interpretation thereof trouble
thee. Belteshazzar answered and saide, My lord,
the dreame *be* to them that hate thee, and the in-
terpretation thereof to thine enemies.
17 The tree that thou sawest, which was great
and mightie, whose height reached vnto the hea-
uen, and the sight thereof through all the world,
18 Whose leaues *were* faire, & the fruit there-
of much, and in it was meate for all, vnder the
which the beastes of the fielde dwelt, and vpon
whose branches the foules of the heauen did sit,
19 It is thou, O King, that art great and migh-
tie: for thy greatnesse is growen, and reacheth
vnto heauen, and thy dominion to the endes of
the earth.
20 Where as the King sawe a watchman, and
an holy one, that came downe from heauen, and
said, Hew downe the tree and destroy it, yet leaue
the stumpe of the rootes thereof in the earth, and
with a band of yron and brasse *binde it* among
the grasse of the fielde, and let it be wette with
the dewe of heauen, and let his portion be with
the beastes of the field, [l] till seuen times passe o-
uer him,
21 This *is* the interpretation, O King, and it is
the decree of the most High, which is come vpon
my lord the King,

a There was no trouble that might cause mee to dreame, and therefore it came onely of God.
b This was another dreame besides that which he sawe of the foure empires: for Daniel both declared what that dreame was, and what it meant; and here he onely expoundeth the dreame.
c In that that he sent abroade to others, whose ignorance in times past he had experimented and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessitie, and then they spare no flatterings.
d This no doubt was a great griefe to Daniel not only to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget the true religion of God.
e Which also was a great griefe to the Prophet to be numbred among the sorcerers and men whose practises were wicked and contrary to Gods word.
f By the tree, is signified the dignitie of a King, whom God ordeineth to be a defence for all kinde of men, and whose state is profitable for mankinde.
g Meaning, the Angel of God, which neither eateth nor sleepeth, but is euer readie to do Gods will, and is not infect with mans corruption, but is euer holy: and in that that he commandeth to cut downe this tree, he knewe that it should not be cut downe by man but by God.
h Hereby he meaneth that Nebuchad-nezzar should not onely for a time lose his kingdome, but be like a beast.
i God hath decreed this iudgement, and the whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against al them that lift vp themselues against God.
k He was troubled for the great iudgement of God which he sawe ordeined against the King: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pitie.
l Whereby hee meaneth a long space, as seuen yeeres. Some interprete seuen moneths, and others seuen weeks but it seemeth he meant of yeeres.

22 That they shall driue thee from men, and
thy dwelling shalbe with the beasts of the fielde:
they shal make thee to eate grasse as the [m] oxen,
and they shal wet thee with the dewe of heauen:
and seuen times shall passe ouer thee, till thou
knowe, that [n] the most High beareth rule ouer
the kingdome of men, and giueth it to whome so
euer he will.
23 Where as they sayd, that one should leaue
the stumpe of the tree rootes, thy kingdome shall
remaine vnto thee: after that, thou shalt knowe,
that the heauens haue the rule.
24 Wherefore, O King, let my counsell be
acceptable vnto thee: and [o] breake off thy sinnes
by righteousnes, & thine iniquities by mercy to-
ward the poore: lo, let there be a [p] healing of
thine errour.
25 All these things shal come vpon the King
Nebuchad-nezzar.
26 ¶ At the end of twelue [q] moneths, he wal-
ked in the royall palace of Babel.
27 *And* the King spake, and sayd, Is not this
great Babel, that I haue built for the house of the
kingdome by the might of my power, and for the
honour of my maiestie?
28 While the word *was* in the Kings mouth,
a voyce came downe from heauen, *saying*, O king
Nebuchad-nezzar, to thee be it spoken, Thy king-
dome is departed from thee,
29 And they shall driue thee from men, and
thy dwelling *shalbe* with the beastes of the fielde:
they shall make thee to eate grasse, as the oxen,
and seuen times shall passe ouer thee, vntill thou
knowest, that the most High beareth rule ouer
the kingdome of men, and giueth it vnto whom-
soeuer he will.
30 The very same houre was the thing fulfil-
led vpon Nebuchad-nezzar, and hee was driuen
from men, and did eate grasse as the oxen, and his
body was wet with the dewe of heauen, till his
haires were growen as egles *feathers*, & his nailes
like birds *clawes*.
31 And at the end of *these* [r] dayes I Nebu-
chad-nezzar lift vp mine eyes vnto heauen, and
mine vnderstanding was restored vnto me, and I
gaue thankes vnto the most High, and I praysed
and honoured him, that liueth for euer, * whose
power *is* an euerlasting power, and his kingdome
is from generation to generation.
32 And all the inhabitants of the earth are re-
puted as nothing: and according to his [s] will hee
worketh in the armie of heauen, and in the inha-
bitants of the earth: and none can stay his hand,
nor say vnto him, What doest thou?
33 At the same time was mine vnderstanding
restored vnto mee, and *I returned* to the honour
of my kingdome: my glory and my beautie was
restored vnto mee, and my counsellours [t] and my
princes sought vnto me, and I was established in
my kingdome, and my glory was augmented to-
ward me.
34 Now *therefore* I Nebuchad-nezzar [u] praise,
and extoll & magnifie the King of heauen, whose
workes are al trueth, & his wayes iudgement, and
those that walke in pride, he is able to abase.

m Not that his shape or forme was changed into a beast, but that he was either striken mad, and so auoyded mans company, or was cast out for his tyrannie and so wandred among the beastes and ate herbes and grasse.

n Daniel sheweth the cause, why God thus punished him.

o Cease from prouoking God to anger any longer by thy sinnes, that he may mittigate his punishment, if thou shewe by thine vpright life that thou hast true faith and repentance.

p Suffer the errors of thy former life to be redressed.

q After that Daniel had declared this vision: and this his pride declareth that it is not in man to conuert to God except his Spirit moue him, seeing that these terrible threatnings could not moue him to repent.

r When the terme of these seuen yeeres were accomplished.

* Chap.7.14. mich 4.17. luke 1.33.

s He confesseth Gods will to be the rule of all iustice and a most perfite law whereby hee gouerneth both man and Angels & deuils, so ỳ none ought to murmure, or aske a reason of his doings, but onely to stand content therewith & giue him the glory.

t By whom it seemeth that hee had bene put from his kingdome before.

u He doeth not onely prayse God for his deliuerãce, but also confesseth his fault that God may onely haue the glory and man the shame, and that he may be exalted and man cast downe.

C H A P. V.

5 Belshazzar King of Babylon seeth an hand writing on the wall. 8 The soothsayers called of the King, cannot expound the writing. 25 Daniel readeth it, and interpreteth it also. 30 The King is slaine. 31 Darius enioyeth the kingdome.

KIng [a] Belshazzar made a great feast to a thou-
sand of his princes, and dranke wine [b] before
the thousand.
2 *And* Belshazzar ‖ whiles he tasted ỳ wine,
commaunded to bring him the golden and siluer
vessels, which his [c] father Nebuchad-nezzar had
brought from the Temple in Ierusalem, that the
King and his princes, his wiues, and his concu-
bines might drinke therein.
3 Then were brought the golden vessels, that
were taken out of the Temple of the Lords house
at Ierusalem, and the King and his princes, his
wiues and his concubines drauke in them.
4 They drunke wine and praysed the [d] gods
of golde, and of siluer, of brasse, of yron, of wood
and of stone.
5 At the same houre appeared fingers of a
mans hand, which wrote ouer [e] against the can-
dlesticke vpon the plaister of the wall of ỳ Kings
palace, and the King sawe the palme of the hand
that wrote.
6 Then the Kings countenance was changed,
and his thoughts troubled him, so that the ioynts
of his loynes were loosed, and his [f] knees smote
one against the other.
7 *Wherefore* the King cryed loude, that they
should bring [g] the astrologians, the Caldeans and
the soothsayers. And the King spake, and sayd to
the wise men of Babel, Whosoeuer can reade this
writing, and declare me the interpretation there-
of, shalbe clothed with purple, and *shall haue* a
chaine of golde about his necke, and shall be the
third ruler in the kingdome.
8 Then came all the Kings wise men, but they
could neither reade the writing, nor shewe the
King the interpretation.
9 Then was King Belshazzar greatly trou-
bled, and his countenance was changed in him,
and his princes were astonied.
10 *Nowe* the [h] Queene by reason of the talke
of the King and his princes came into the banket
house, *and* the Queene spake, and sayde, O King,
liue for euer: let not thy thoughtes trouble thee,
nor let thy countenance be changed.
11 There is a man in thy kingdome, in whome
is the spirit of the holy gods, and in the dayes of
thy father, light and vnderstanding and wisdome
like the wisdome of the gods, was found in him:
whom the king Nebuchad-nezzar thy father, the
King, *I say*, thy father, made chiefe of the [i] en-
chanters, astrologians, Caldeans, *and* soothsayers,
12 Because a more excellent spirit, and know-
ledge, and vnderstanding (*for* hee did expound
dreames, & declare hard sentences, and dissolued
doubtes) were found in him, *euen* in Daniel, whom
the King named Beltesshazzar: now let Daniel be
called, and he will declare the interpretation.
13 ¶ Then was Daniel brought before the
King, *and* the King spake and sayd vnto Daniel,
Art thou that Daniel, which art of the children
of the captiuitie of Iudah, whome my father the
King brought out of Iewrie?
14 Now I haue heard of thee, that [k] the spirit
of the holy gods *is* in thee, and that light and vn-
derstanding

a Daniel reciteth this historie of King Belshazzar Euilmerodachs sonne, to shewe Gods iudgements against the wicked for the deliuerãce of his Church and how the prophecie of Ieremiah was true, that they should be deliuered after seuentie yeeres.

b The King of the East parts then vsed to sit alone commonly, & disdained that any should sit in their company: and now to shew his power, & how litle he set by his enemie, which then besieged Babylon, he made a solemne banket, & vsed excesse in their company which is meant here by drinking wine: thus the wicked are most dissolute, and negligent whe their destruction is at hand.

‖ *Or, overcome with wine.*

c Meaning, his grandfather.

d In contempt of the true God they praysed their idols, not that they thought, that the gold or siluer were gods, but that there was a certaine vertue, and power in them to doe them good, which is also the opinion of idolaters.

e That it might the better be seene.

f So hee that before contemned God, was moued by this sight to tremble for feare of Gods iudgments.

g Thus the wicked in their troubles seeke many meanes, who draw them from God, because they seeke not to him who is the onely comfort in all afflictions.

h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

i Reade Chap.4.6. and this declareth, that both this name was odious vnto him, and also that he did not vse these vile practises, because hee was not among them when all were called.

k For the idolaters thought the Angels had power as God, & therefore had them in like estimation as they had God, thinking that the spirite of prophecie, and vnderstanding came of them.

derstanding & excellent wisdome is found in thee.
15 Now therefore, wisemen *and* astrologians
haue bene brought before mee, that they should
reade this writing, and shewe mee the interpreta-
tion thereof: but they could not declare the in-
terpretation of the thing.
16 Then heard I of thee, that thou couldest
shewe interpretations, and dissolue doutes: nowe
if thou canst reade the writing, and shewe me the
interpretation thereof, thou shalt be clothed with
purple, and *shalt haue* a chaine of gold about thy
necke, & shalt be the third ruler in the kingdome.
17 Then Daniel answered, and said before the
King, Keepe thy rewards to thy selfe, and giue thy
giftes to another: yet I wil reade the writing vnto
the King, and shew him the interpretation.
18 O King, *heare* thou, The most high God
gaue vnto [l] Nebuchad-nezzar thy father a king-
dome, and maiestie, and honour, and glory.
19 And for the maiestie that he gaue him, all
people, nations, and languages trembled, and fea-
red before him: he put to death whome he would:
he smote whome he would: whome he would he
set vp, and whome he would he put downe.
20 But when his heart was puft vp, and his
minde hardened in pride, hee was deposed from
his kingly throne, and they tooke his honour
from him.
21 And hee was driuen from the sonnes of
men, and his heart was made like the beastes, and
his dwelling was with the wilde asses: they fed
him with grasse like oxen, and his body was wet
with the dewe of the heauen, till he knewe, that
the most high God bare rule ouer the kingdome
of men, and that hee appointeth ouer it, whom-
soeuer he pleaseth.
22 And thou his sonne, O Belshazzar, hast
not humbled thine heart, though thou knewest
all these things,
23 But hast lift thy selfe vp against the Lorde
of heauen, and they haue brought the vessels of
his House before thee, and thou and thy princes,
thy wiues and thy concubines haue drunke wine
in them, and thou hast praysed the gods of siluer
and golde, and brasse, yron, wood & stone, which
neither see, neither heare, nor vnderstand: and the
God in whose hand thy breath is and all thy
wayes, him hast thou not glorified.
24 [m] Then was the palme of the hand sent
from him, and hath written this writing.
25 And this is the writing that he hath writ-
ten, [n] MENE, MENE, TEKEL VPHAR-
SIN.
26 This is the interpretation of the thing,
MENE, God hath numbred thy kingdome, and
hath finished it.
27 TEKEL, thou art weyed in the balance,
and art found ‖ too light.
28 PERES, thy kingdome is diuided, and
giuen to the Medes and Persians.
29 Then at the commaundement of Belshaz-
zar they clothed Daniel with purple, and *put* a
chaine of golde about his necke, and made a pro-
clamation concerning him that hee should be the
third ruler in the kingdome.
30 The same night was Belshazzar the King
of the Caldeans slaine.
31 And Darius [o] of the Medes tooke the king-
dome, being threescore and two yeeres olde.

l Before he reade the writing, hee declareth to the King his great ingratitude toward God, who could not be mooued to giue him the glory, considering his wonderfull worke toward his grandfather, & so sheweth, that he doeth not sinne of ignorance, but of malice.

m After that God had so long time deferred his anger, and patiently waited for thine amendement.

n This worde is twise written for the certaintie of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdoms, and that a miserable ende shall come on all that raise themselues against him.

‖ Or, wanting.

o Cyrus his sonne in lawe gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An act against Daniel. 16 He is put into a denne of lyons by the commandement of the King. 23 Hee is deliuered by faith in God. 24 Daniels accusers are put vnto the lyons. 25 Darius by a decree magnifieth the God of Daniel.

IT pleased Darius to set ouer the kingdome [a] an
hundreth and twenty gouernours, which should
be ouer the whole kingdome.
2 And ouer these, three rulers (of whome
Daniel was one) that the gouernours might giue
accompts vnto them, and the King should ‖ haue
no domage.
3 Now this Daniel [b] was preferred aboue the
rulers and gouernours, because the spirit was ex-
cellent in him, and the King thought to set him
ouer the whole realme.
4 ¶ Wherefore the rulers and the gouernours
[c] sought an occasion against Daniel concerning
the kingdome: but they could finde none occa-
sion nor fault: for hee was so faithfull that there
was no blame nor fault found in him.
5 Then sayde these men, We shall not finde
an occasion against this Daniel, except we finde
it against him concerning the Lawe of his God.
6 Therefore the rulers and these gouernours
went together to the King, and sayd thus vnto
him, King Darius, liue for euer.
7 All the rulers of thy kingdome, the officers
and gouernours, the counsellers, and dukes haue
consulted together to make a decree for ye King
and to establish a statute, that whosoeuer shall
aske a petition of any god or man for thirtie
dayes saue of thee, O King, he shalbe cast into
the denne of lyons.
8 Nowe, O King, confirme the decree, and
seale the writing, that it be not changed, accor-
ding to the law of the Medes and Persians, which
altereth not.
9 Wherefore King Darius [d] sealed the wri-
ting and the decree.
10 ¶ Nowe when Daniel vnderstood that hee
had sealed the writing, hee went into his house,
and his [e] window being open in his chamber to-
ward Ierusalem, he kneeled vpon his knees three
times a day, and prayed & praysed his God, as he
did aforetime.
11 Then these men assembled, & found Daniel
praying, and making supplication vnto his God.
12 So they came, & spake vnto the King con-
cerning the Kings decree, Hast thou not sealed
the decree that euery man that shall make a re-
quest to any God or man within thirtie dayes,
saue to thee, O King, shalbe cast into the denne of
lyons? The King answered, and sayde, The thing
is true, according to the Lawe of the Medes and
Persians, which altereth not.
13 Then answered they, and sayde vnto the
King, This Daniel which is of the children of the
captiuitie of Iudah, regardeth not thee, O King,
nor the decree, that thou hast sealed, but maketh
his petition three times a day.
14 When the King heard these wordes, hee
was sore displeased with himselfe, and set his heart
on Daniel, to deliuer him: and hee laboured till
the sunne went downe, to deliuer him.
15 Then these men assembled vnto the King,
and sayde vnto the King, Vnderstand, O King,
that the lawe of the Medes and Persians *is*,
that no decree nor statute which the King confir-
meth,

a Reade Ester, Chap. 1.1.

‖ Or, not be troubled.

b This heathen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked can not abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedie then to walke vprightly in the feare of God, & to haue a good conscience.

d Herein is condemned the wickednesse of the King, who would be set vp as a god, and passed not what wicked lawes he approued for the maintenance of the same.

e Because hee would not by his silence shew that he consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people when they should pray toward the Temple, and also that others might see, that he would neither consent in heart nor deede for these fewe dayes to any thing that was contrary to Gods glory.

meth, may be f altered.
16 ¶ Then the king commaunded, and they
brought Daniel, and cast him into the denne of
lyons: *now* the king spake, and saide vnto Daniel;
Thy God, whom thou alway seruest, *euen* he will
deliuer thee.
17 And a stone was brought, and laied vpon
the mouth of the denne, and the King sealed it
with his owne signet, and with the signet of his
princes, that the purpose might not be changed,
concerning Daniel.
18 Then ẏ king went vnto his palace, & remai-
ned fasting, neither were ẏ instruments of musike
brought before him, & his sleepe went from him.
19 ¶ Then the King arose earely in the mor-
ning, & went in all haste vnto the denne of lions.
20 And when he came to the denne, he cried
with a lamentable voyce vnto Daniel: and the
king spake, and said to Daniel, O Daniel, the ser-
uant of ẏ liuing God, is not thy God (whom thou
alway seruest) g able to deliuer thee from ẏ lions?
21 Then said Daniel vnto the King, O King,
liue for euer.
22 My God hath sent his Angel and hath shut
the lions mouthes, that they haue not hurt mee:
for h my iustice was found out before him: and
vnto thee, O King, I haue done i no hurt.
23 Then was the King exceeding glad for him,
& commanded that they should take Daniel out
of the denne: so Daniel was brought out of the
denne, and no manner of hurt was found vpon
him, because he k beleeued in his God.
24 And by the commaundement of the King
these mē which had accused Daniel, were broght,
and were l cast into the denne of lions, *euen* they,
their children, and their wiues: and the lions had
the mastrie of them, & brake al their bones apie-
ces, or euer they came at the ground of the denne.
25 ¶ Afterward king Darius wrote, Vnto all
people, nations and languages, that dwel in al the
world: Peace be multiplied vnto you.
26 I make a decree that in all the dominion of
my kingdome, men tremble and feare m before
the God of Daniel: for he is the n liuing God, and
remaineth for euer: and his kingdome shall not
perish, and his dominion *shalbe* euerlasting.
27 He rescueth and deliuereth, and hee wor-
keth signes & wonders in heauen & in earth: who
hath deliuered Daniel frō the power of the lions.
28 So this Daniel prospered in the reigne of
Darius and in the reigne of Cyrus of Persia.

f Thus the wicked mainteine euil lawes by constancie, and authoritie, which in most times either lightnes, or stubbernes, when as the innocents thereby perish: and therefore gouernors neither ought to feare nor be ashamed to breake such.
g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.
h My iust cause & vprightnes in this thing, wherein I was charged, is approoued of God.
i For he did disobey the kings wicked commandemēt to obey God, and so did no iniurie to ẏ King, who ought to cōmaund nothing whereby God should be dishonoured.
k Because he committed himselfe wholy vnto God whose cause he did defend, he was assured, that nothing but good could come vnto him: wherein we see the power of faith, as Ebrew. 11.33.
l This is a terrible example against al the wicked, which doe against their conscience make cruel lawes to destroy the children of God, and also admonisheth Princes how to punish such, when their wickednesis come to light: though not in euery point or with like circumstances, yet to execute true iustice vpon them.
m This prooueth not that Darius did worship God aright, or els was conuerted: for then he would haue destroyed all superstition and idolatrie, and not onely giuen God the chiefe place, but also haue set him vp, and caused him to bee honoured according to his word: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderfull miracle. n Which hath not onely life in himselfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

CHAP. VII.

3 A vision of foure beastes is shewed vnto Daniel. 8 The ten hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

IN the first yeere of Belshazzar King of Babel,
Daniel sawe a dreame, and there *were* visions in
his head, vpon his bed: a then hee wrote the
dreame, *and* declared the summe of the matter.

a Whereas the people of Israel looked for a continuall quietnesse after these seuentie yeres, as Ieremiah had declared, he sheweth that this rest shal not be a deliuerance from all troubles but a beginning, and therefore incouraged them to looke for a continuall affliction till the Messiah be vttered & reueiled, by whom they should haue a spirituall deliuerance, and all the promises fulfilled: whereof they shoulde haue a certaine token in the destruction of the Babylonicall kingdome.

2 Daniel spake and saide, I sawe in my vision
by night, and behold, the foure winds of the hea-
uen stroue vpon b the great sea:
3 And foure great beastes came vp from the
sea one diuers from another.
4 The first *was* as a c lion, & had egles wings:
I beheld, till the wings thereof were pluckt off, &
it was lifted vp from the earth, and set vpon *his*
feete as a man, and a mans heart was giuen him.
5 And behold, another beast *which was* the
second, was like a d beare & stood vpon the e one
side: and he had three ribbes in his f mouth be-
tweene his teeth, g and they saide thus vnto him,
Arise *and* deuoure much flesh.
6 After this I behelde, and loe, there *was* an
other like a h leopard, which had vpon his backe
i foure wings of a fowle: the beast had also foure
heads, and k dominion was giuen him.
7 After this I saw in the visions by night, and
behold, the l fourth beast *was* fearefull and terri-
ble and very strong. It had m great yron teeth: it
deuoured and brake in pieces and stamped n the
residue vnder his feete: and it was vnlike to the
beasts that were before it: for it had o ten horns.
8 As I considered the hornes, beholde, there
came vp among them another little p horne, be-
fore whome there were q three of the first hornes
pluckt away: & behold, in this horne *were* r eies
like the eies of man, and a mouth speaking pre-
sumptuous things.
9 I beheld, till the s thrones were set vp, and
the t Ancient of dayes did sit, whose garment was
white as snowe, and the haire of his head like the
pure wooll: his throne *was like* the firie flame, *and*
his wheeles, *as* burning fire.
10 A firie streame issued, and came foorth
from before him: thousand thousandes ministred
vnto him, and tenne thousand u thousands stoode
before him: the iudgement was set, and the
x bookes opened.

b Which signified that there should be horrible troubles and afflictions in the world in all corners of the world and at sundrie times.
c Meaning, the Assyrian and Caldean empire, which was most strong and fierce in power, and most soone come to their authoritie as though they had had wings to flie: yet their wings were pulled by the Persians, and they went on their feete, and were made like other men, which is here meant by mans heart.
d Meaning the Persians, which were barbarous and cruel.
e They were smal in the beginning and were shut vp in their moūtaines and had no bruite.
f That is, destroied many kingdomes, and was insatiable.
g To wit, the Angels by Gods commandement, who by this meanes punished the ingratitude of the world.
h Meaning, Alexander the King of Macedonie.
i That is his foure chiefe captaines, which had the empire among them after his death. Seleucus had Asia the great, Antigonus, the lesse, Cassander and after him Antipater was King of Macedonia, and Ptolemeus had Egypt. k It was not of himselfe nor of his owne power that he gate all these countries: for his armie conteined but thirtie thousand men, and hee ouercame in one battell Darius, which had tenne hundreth thousand, when he was so heauie with sleepe that his eyes were scarse open, as the stories report: therefore this power was giuen him of God. l That is, the Romane empire which was as a monster & could not be compared to any beast, because the nature of none was able to expresse it. m Signifying the tyrannie and greedinesse of the Romanes. n That which the Romanes could not quietly inioy in other countries, they would giue it to other Kings and rulers, that at all times when they would, they might take it againe: which liberalitie is heere called the stamping of the rest vnder the feete. o That is, sundrie and diuers prouinces which were gouerned by the deputies and proconsuls, wherof euery one might be compared to a King. p Which is meant of Iulius Cæsar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as Kings in effect, but because they coulde not rule, but by the consent of the Senate, their power is compared to a litle horne. For Mahomet came not of the Romane empire, and the Pope hath no vocation of gouernement: therefore this cannot be applied vnto them, and also in this prophesie the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist. q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the libertie of choosing the deputies to send into the prouinces, and tooke the gouernement of certaine countries to himselfe. r These Romane Emperours at the first vsed a certaine humanitie and gentlenesse, and were content that others, as the Consuls and Senate, should beare the name of dignitie, so that they might haue the profite, and therefore in elections and counsels woulde behaue themselues according as did other Senatours: yet against their enemies and those that would resist them, they were fierce and cruell, which is here meant by the proud mouth. s Meaning the places where God and his Angels should come to iudge these Monarchies, which iudgement should beginne at the first comming of Christ. t That is, God which was before all times, and is heere described as mans nature is able to comprehend some portion of his glorie. u That is, an infinite number of Angels, which were readie to execute his commandement. x This is meant of the first comming of Christ, when as the will of God was plainely reueiled by his Gospel.

11 Then I behelde, ỹ because of the voyce of
the presumptuous words, which the horne spake:
I behelde, euen till the beast was slaine, and his
body destroyed, and giuen to the burning fire.
12 As [z] concerning the other beasts, they had
taken away their dominion: yet their liues were
prolonged for a certaine time and season.
13 ¶ As I behelde in visions by night, beholde,
[a] one like the sonne of man came in the cloudes
of heauen, and [b] approched vnto the Ancient of
dayes, and they brought him before him.
14 And he gaue him [c] dominion, and honour,
and a kingdome, that all people, nations and lan-
guages should serue him: his dominion *is* an euer-
lasting dominion, which shall neuer bee taken a-
way: and his kingdome shall neuer be destroyed.
15 ¶ I Daniel was [d] troubled in my spirit, in
the middes of my body, and the visions of mine
head made me afraid.
16 Therefore I came vnto [e] one of them that
stoode by, and asked him the trueth of all this: so
he tolde me, and shewed me the interpretation of
these things.
17 These great beastes which are foure, *are*
foure Kings, which shall arise out of the earth,
18 And they shall take the [f] kingdome of the
Saints of the [g] most High, which shall possesse the
kingdome for euer, euen for euer and euer.
19 ¶ After this, I would *knowe* the trueth of
the fourth beast, which was so [h] vnlike to all the
others, very fearefull, whose teeth were of yron,
and his nailes of brasse: *which* deuoured, brake in
pieces, and stamped the [i] residue vnder his feete.
20 Also *to know* of the ten hornes that were in
his head, and of the other which came vp, before
whom three fell, and of the horne that had eyes,
and of ỹ mouth that spake presumptuous things,
whose [k] looke was more stoute then his fellowes.
21 I beheld, and the same [l] horne made battell
against the Saints, yea, & preuailed against them,
22 Vntill [m] the Ancient of dayes came, and
iudgement was giuen to the Saintes of the most
High: and the time approched, that the Saintes
possessed the kingdome.
23 Then he said, The fourth beast shall be the
fourth kingdome in the earth, which shall be vn-
like to all the kingdomes, and shall deuoure the
whole earth, and shall treade it downe and breake
it in pieces.
24 And the ten hornes out of this kingdome
are tenne Kings that shall rise: and an other shall
rise after them, and he shall be vnlike to the first,
and he shall subdue [n] three Kings,
25 And shall speake words against [o] the most
High, and shall consume the Saintes of the most
High, and thinke that he may [p] change times and
lawes, and they shalbe giuen into his hand, vntil a
[q] time, and times, and the diuiding of time.
26 But the [r] iudgement shall sit, and they shal
take away his dominion, to consume and destroy
it vnto the ende.
27 And the [s] kingdome, and dominion, and
the greatnesse of the kingdome vnder the whole
heauen shalbe giuen to ỹ holy people of the most
High, whose kingdome *is* an euerlasting king-
dome and all [t] powers shall serue and obey him.
28 Euen this is the ende of the matter, I Da-
niel had many [u] cogitations *which* troubled mee,
and my countenance changed in me: but I kept
the matter in mine heart.

y Meaning, that he was astonied, when he saw these Emperours in such dignitie, and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchie was subiect to men of other nations.
z As the three former Monarchies had an ende at the time that God appointed, although they florished for a time, so shall this fourth haue, and they that patiently abide Gods appointment, shal enioy the promises.
a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinitie.
b To wit, when he ascended into the heauens, and his diuine maiestie appeared, and all power was giuen vnto him in respect of that that he was our Mediatour.
c This is ment of the beginning of Christs kingdome when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that he should gouerne here his Church in earth continually till the time that he brought them to eternall life.
d Through the strangenesse of the vision.
e Meaning, of the Angels, as verse 10.
f Because Abraham was appointed heire of all the worlde, Rom. 4. 13. and in him all the faithfull, therefore the kingdome therof is theirs by right, which these foure beasts or tyrants should inuade, & vsurpe vntil the world were restored by Christ: & this was to confirme them that were in troubles, that their afflictions should haue an end at length.
g That is, of the most high things, because God hath chosen them out of this world, that they should looke vp to the heauens, whereon all their hope dependeth.
h For the other three Monarchies were gouerned by a King, & the Romane empire by Consuls: the Romanes changed their gouernours yerely, & the other Monarchies reteined them for terme of life: also the Romanes were the strongest of all the other, and were neuer quiet among themselues.
i Reade vers. 7.
k This is ment of the fourth beast, which was more terrible then the other.
l Meaning the Romane Emperours, who were most cruel against ỹ Church of God both of the Iewes & of the Gentiles.
m Til God shewed his power in the person of Christ, & by the preaching of the Gospel gaue vnto his some rest, and so obteined a famous name in the world, and were called the Church of God, or the kingdome of God.
n Reade ỹ exposition hereof, vers. 8.
o That is shal make wicked decrees and proclamations against Gods word, and send throughout all their dominion, to destroy all that did professe it.
p These Emperoures shal not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.
q God shall suffer them thus to rage against his Saintes for a long time, which is meant by the time & times, but at length will asswage these troubles and shorten the times for his elects sake, Matth. 24. 22. which is here meant by the diuiding of time.
r God by his power shall restore things that were out of order, and so destroy this little horne, that it shal neuer rise vp againe.
s He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they do not fully enioy here, yet they haue it in hope and by the preaching of the Gospel enioy the beginning thereof, which is meant by these wordes, *vnder the heauens*: and therefore he heere speaketh of the beginning of Christes kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head.
t That is, some of euery sort that beare rule.
u Though he had many motions in his heart which mooued him to and fro to seeke out this matter curiously: yet he was content with that which God reueiled, and kept it in memorie, and wrote it for the vse of the Church.

CHAP. VIII.

A vision of a battell betweene a ramme and a goate. 20 The vnderstanding of the vision.

IN the third yeere of the reigne of King Bel-
shazzar, a vision appeared vnto mee, *euen* vnto
me Daniel, [a] after that *which* appeared vnto mee
at the first.
2 And I saw in a vision, and when I sawe it, I
was in the palace of Shushan, which is in the pro-
uince [b] of Elam, and in a vision me thought I
was by the riuer of Vlai.
3 Then I looked vp and sawe, and beholde,
there stoode before the riuer a [c] ramme, which
had two hornes: and these two hornes *were* hie:
but one was [d] hier then another, and the highest
came vp last.
4 I saw the ramme pusshing against the West,
and against the North, and against the South: so
that no [e] beastes might stand before him, nor
could deliuer out of his hand, but he did what he
listed, and became great.
5 And as I considered, beholde, [f] a goate
came from the West ouer the whole earth, and
touched not the grounde: and this goate *had* an
[g] horne that appeared betweene his eyes.
6 And he came vnto the ramme that had the
two hornes, whome I had seene standing by the
riuer, and ranne vnto him in his fierce rage.
7 And I sawe him come vnto the ramme, and
being moued against him, he [h] smote the ramme,
and brake his two hornes: and there was no
power in the ramme to stand against him, but he
cast him downe to the ground, and stamped vpon
him, and there was none that coulde deliuer the
ramme out of his power.
8 Therefore the goate waxed exceeding
great, and when he was at the strongest, his great
[i] horne was broken: and for it came vp foure that

a After the generall vision, he commeth to certaine particular visions as touching the destruction of the Monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.
b That is, of Persia.
c Which represented the kingdome of the Persians and Medes, which were ioyned together.
d Meaning Cyrus, which after grewe greater in power then Darius his vncle and father in lawe.
e That is, no kings or nations.
f Meaning Alexander that came from Grecia with great speede and expedition.
g Though he came in the name of all Grecia, yet hee bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is meant by this horne.
h Alexander ouercame Darius in two sundrie battels, and so had the two kingdomes of the Medes and Persians.
i Alexanders great power was broken: for when he had ouercome all the East, hee thought to returne toward Grecia to subdue them that there had rebelled, and so died by the way.

k appeared

appeared toward ŷ foure windes of the heauen.
9 And out of one of them came foorth [l] a
litle horne, which waxed very great towarde the
[m] South, and toward the [n] East, and towarde the
[o] pleasant *land.*
10 Yea, it grewe vp vnto the [p] hoste of hea-
uen, and it cast downe *some* of the hoste, & of the
starres to the ground, and trode vpon them,
11 And extolled himselfe against the [q] prince
of the hoste from whome the [r] dayly *sacrifice* was
taken away, and the place of his Sanctuarie was
cast downe.
12 And [s] a time shall be giuen *him* ouer the
dayly *sacrifice* for the iniquitie: and it shall [t] cast
downe the trueth to the ground, and thus shall it
doe, and prosper.
13 Then I heard one of the [u] Saints speaking,
and one of the Saints spake vnto a certaine one,
saying, Howe long *shall endure* the vision of the
dayly *sacrifice*, and the iniquitie of the [x] desolati-
on to treade both the Sanctuarie and the [y] armie
vnder foote?
14 And [z] he answered me, Vnto the [a] euening
and the morning, two thousand and three hun-
dreth: then shall the Sanctuarie be clensed.
15 ¶ Nowe when I Daniel had seene the visi-
on, and sought for the meaning, beholde, there
stoode before me [b] like the similitude of a man.
16 And I heard a mans voyce betweene *the
bankes* of Vlai, which called, and sayde, Gabriel,
[c] make this man to vnderstand the vision.
17 So he came where I stood: and when hee
came, I was afraide, and fell vpon my face: but he
sayd vnto me, Vnderstand, O sonne of man; for
[d] in the last time *shallbe* the vision.
18 Nowe as he was speaking vnto mee, I be-
ing asleepe *fell* on my face to the grounde: but he
touched me, and set me vp in my place.
19 And hee sayd, Beholde, I will shewe thee
what shalbe in the last [e] wrath: for in the end of
the time appointed *it shall come.*
20 The ramme which thou sawest hauing two
hornes, *are* the Kings of the Medes and Persians.
21 And the goate *is* the King of Grecia, and
the great horne that is betweene his eyes, is the
first King.
22 And that that is broken, and foure stoode
vp for it, *are* foure kingdomes, which shall stand
vp [f] of that nation, but not [g] in his strength.
23 And in the end of their kingdome, when
the rebellious shalbe consumed, a King of [h] fierce
countenance, and vnderstanding darke sentences,
shall stand vp.
24 And his power shalbe mightie, but not [i] in
his strength: and hee shall destroy wonderfully,
and shall prosper, and practise, and shall destroy
the [k] mightie, and the holy people.
25 And through his [l] pollicie also, he shall
cause craft to prosper in his hand, and he shall ex-
toll himselfe in his heart, and by [m] peace shal de-
stroy many: hee shall also stand vp against the
[n] prince of princes, but he shalbe broken downe
[o] without hand.
26 And the vision of the [p] euening and the
morning, which is declared, is true: therefore
seale thou vp the vision, for it *shall be* after ma-
ny dayes.
27 And I Daniel was stricken and sicke [q] *cer-
taine* dayes: but when I rose vp, I did the kings
businesse, and I was astonished at the vision, but
none vnderstood it.

k That is, which were famous: for almost in the space of fifteene yeere there were fifteene diuers successours before this monarchie was diuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemeus Egypt.
l Which was Antiochus Epiphanes, who was of a seruile and flattering nature, and also there were other betweene him and the kingdome, and therefore is here called the litle horne, because neither princely conditions, nor any other thing was in him, why he should obteine this kingdome.
m That is, toward Egypt.
n Whereby hee meaneth Ptolemais.
o That is, Iudea.
p Antiochus raged against the elect of God, and trode his precious starres vnder feete, which are so called, because they are separated from the world.
q That is, God, who gouerneth and maintaineth his Church.
r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner from all the rest of the world to haue his Name there truely called vpon.
s He sheweth that their sinnes are the cause of these horrible afflictions: & yet comforteth them, in that hee appointeth this tyrant a time, whome he would not suffer vtterly to abolish his religion.
t This horne shal abolish for a time the true doctrine & so corrupt Gods seruice.
u Meaning, ŷ he heard one of the Angels asking this question of Christ, whome he calleth a certaine one or a secret one, or a marueilous one.
x That is, the Iewes sinnes, which were cause of this destruction.
y That is, which suppresseth Gods religion, and his people.
z Christ answered me for the comfort of the Church.
a That is, vntill so many natural daies be past, which make sixe yeeres three moneths & an halfe: for so long vnder Antiochus was the Temple prophaned.
b Which was Christ, who in this maner declared himselfe to the olde fathers how he would be God manifested in flesh.
c This power to cōmand the Angel, declared ŷ he was God.
d The effect of this vision shal not yet appeare, but a long time after.
e Meaning ŷ great rage which Antiochus should shew against ŷ Church.
f That is, out of Grecia.
g They shal not haue like power as had Alexander.
h Noting ŷ this Antiochus was impudent & cruell, & also craftie ŷ he could not be deceiued.
i That is, not like Alexanders strength.
k Both the Gentiles that dwell about him, & also the Iewes.

l Whatsoeuer he goeth about by his craft, he shal bring it to passe.
m That is, vnder pretence of peace, or as it were in sport.
n Meaning, against God.
o For God would destroy him with a notable plague, & so comfort his Church, 2. Mac. 6. 9.
p Reade vers. 14.
q For feare and astonishment.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which hee had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuentie weekes. 24 The anointing of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

IN the first yeere of Darius the sonne of [a] Aha-
shuerosh, of the seede of the Medes, which was
made King ouer the [b] realme of the Caldeans,
2 *Euen* in the first yeere of his reigne, I Da-
niel vnderstood by [c] bookes the number of the
yeeres, whereof the Lord had spoken vnto Iere-
miah the Prophet, that he would accomplish se-
uentie yeeres in the desolation of Ierusalem.
3 And I turned my face vnto the Lord God,
and [d] sought by prayer and supplications with fa-
sting and sackcloth and ashes.
4 And I prayed vnto the Lord my God, and
made my confession, saying, Oh Lord God, *which
art* [e] great and fearefull, & keepest couenant and
mercy toward them which loue † thee, and to-
ward them that keepe thy commandements,
5 We haue sinned, and haue committed ini-
quitie and haue done wickedly, yea, we haue re-
belled, and haue departed from thy precepts, and
from thy iudgements.
6 For wee would not obey thy seruants the
Prophets, which spake in thy Name to our kings,
to our princes, and to our fathers, and to all the
people of the land.
7 O Lord, [f] righteousnes *belongeth* vnto thee,
and vnto vs † open shame, as *appeareth* this day
vnto euery man of Iudah, and to the inhabitants
of Ierusalem: yea, vnto all Israel, *both* neere and
farre off, through all the countreys, whither thou
hast driuen them, because of their offences, that
they haue committed against thee.
8 O Lorde, vnto vs *apperteineth* open shame,
to our [g] Kings, to our princes, and to our fathers,
because we haue sinned against thee.
9 *Yet* compassion and forgiuenesse *is* in the
Lorde our God, albeit wee haue rebelled a-
gainst him.
10 For we haue not obeyed the [h] voyce of the
Lorde our God, to walke in his lawes, which hee
had layde before vs by the ministerie of his ser-
uants the Prophets.
11 Yea, all Israel haue transgressed thy lawe,
and are turned backe, and haue not heard thy
voyce: therefore the [i] curse is powred vpon vs,
and the othe that is written in the Law of Moses

a Who was also called Astyages.
b For Cyrus led with ambition, went about warres in other countreys, & therefore Darius had the title of the kingdom, though Cyrus was King in effect.
c For though he was an excellent Prophet, yet hee dayly increased in knowledge by reading of the Scriptures.
d Hee speaketh not of that ordinarie prayer, which hee vsed in his house thrise a day, but of a rare & vehement prayer, lest their sinnes should cause God to delay the time of their deliuerance prophecied by Ieremiah.
e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art riche in mercie to comfort them which obey thy worde and loue thee.
† Ebr. him.
f Hee sheweth that whensoeuer God punisheth, hee doeth it for iust cause; and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in them selues there is iust cause why he should so intreate them.

† Ebr. confusion of face.
g He doeth not excuse the Kings because of their authoritie, but prayeth chiefly for them as the chiefe occasion of these great plagues.
h He sheweth that they rebell against God, which serue him not according to his commandement & worde.
i As Deut. 27. 15. or the curse confirmed by an othe.

the seruant of God, because wee haue sinned a-
gainst him.
12 And he hath confirmed his wordes, which
he spake against vs, and against our iudges that
‖ iudged vs, by bringing vpon vs a great plague:
for vnder the whole heauen hath not bene the
like, as hath bene brought vpon Ierusalem.
13 All this plague is come vpon vs, as it is writ-
ten in ẏ Law of Moses: yet made we not our pray-
er before the Lord our God, that we might turne
from our iniquities and vnderstand thy trueth.
14 Therefore hath the Lord † made ready the
plague, and brought it vpon vs: for the Lord our
God is righteous in all his workes which hee
doeth: for we would not heare his voyce.
15 * And nowe, O Lorde our God, that hast
brought thy people out of the land of Egypt with
a mightie hand, and hast gotten thee renoume, as
appeareth this day, we haue sinned, we haue done
wickedly.
16 O Lorde, according to all thy [k] righteous-
nes, I beseech thee, let thine anger and thy wrath
be turned away from thy citie Ierusalem thine
holy Mountaine: for because of our sinnes, & for
the iniquities of our fathers, Ierusalem and thy
people *are* a reproche to all *that are* about vs.
17 Nowe therefore, O our God, heare the
prayer of thy seruant, and his supplications, and
cause thy face to [l] shine vpon thy Sanctuarie, that
lyeth waste for the [m] Lords sake.
18 O my God, encline thine eare and heare:
open thine eyes, and beholde our desolations, and
the citie whereupon thy Name is called: for we
doe not present our supplications before thee for
our owne [n] righteousnes, but for thy great tender
mercies.
19 O Lorde heare, O Lorde forgiue, O Lorde
[o] consider, and doe it: deferre not, for thine owne
sake, O my God: for thy Name is called vpon thy
citie, and vpon thy people.
20 ¶ And whiles I was speaking and praying,
and confessing my sinne, and the sinne of my
people Israel, and did present my supplication be-
fore the Lorde my God, for the holy Mountaine
of my God,
21 Yea, while I was speaking in prayer, euen
the man * Gabriel, whome I had seene before in
the vision, came flying, and touched mee about
the time of the euening oblation.
22 And he informed *me*, and talked with me,
and sayd, O Daniel, I am now come forth to giue
thee knowledge *and* vnderstanding.
23 At the beginning of thy supplications the
commandement came foorth, and I am come to
shewe *thee*, for thou art greatly beloued: there-
fore vnderstand the matter and consider the
vision.
24 Seuentie [p] weekes are determined vpon
[q] thy people, and vpon thine holy citie, to finish
the wickednes, and to seale vp the [r] sinnes, and to
reconcile the iniquitie, & to bring in euerlasting
righteousnes, and to seale vp the vision and pro-
phecie, and to anoynt the most Holy.
25 Knowe therefore and vnderstand, that
from [s] the going foorth of the commaundement
to bring againe *the people*, and to builde Ieru-
salem, vnto Messiah the prince, *shall be* seuen
[t] weekes and [u] threescore & two weekes, *and* the

‖ Or, gouerned vs.
† Ebr. watched vp on the euil.
* Exod. 14.28. baruc. 2.11.
k That is, according to all thy mercifull promises and the performance thereof.
l Shew thy selfe fauourable.
m That is, for thy Christes sake in whom thou wilt accept all our prayers.
n Declaring, that the godly flee only vnto Gods mercies and renounce their owne works when they seeke for remission of their sinnes.
o Thus he could not content himselfe with any vehemencie of wordes: for he was so led with a feruent zeale considering Gods promise made to the citie in respect of his Church, and for the aduancemēt of Gods glory.
* Chap. 8.16.
p He alludeth to Ieremiahs prophecie, who prophecied that their captiuitie should be seuentie yeeres: but now Gods mercie should seuen fold exceed his iudgement, which should be foure hundred & ninetie yeeres, euen to the comming of Christ, & so then it should continue for euer.
q Meaning, Daniels nation, ouer whom he was carefull.
r To shew mercy & to put sinne out of remembrance.
s That is, from the time that Cyrus gaue them leaue to depart.
t These weekes make fourtie nine yeere, whereof 46. are referred to the time of the building of the Temple, and three to the laying of the foundation.
u Counting from the sixt yeere of Darius who gaue the second commandement for the building of the Temple, are 62. weekes, which make 439. yeeres, which comprehende the time from the building of the Temple vnto the Baptisme of Christ.

streete shalbe built againe, and the wall euen in a
† troublous time.
26 And after threescore & two [x] weekes, shal
Messiah be slaine, and shall [y] haue nothing, and
the people of [z] the prince that shall come, shall
destroy the citie and the Sanctuarie, and the ende
thereof *shalbe* with a flood: and vnto the ende of
the battell it shalbe destroyed by desolations.
27 And he [a] shall confirme the couenant with
many for one weeke: and in the middes of the
weeke he shall cause the sacrifice and the oblati-
on to [b] cease, [c] and for the ouerspreading of the
abominations, he shall make it desolate, euen vn-
till the consummation determined shalbe powred
vpon the desolate.

† Ebr. in straights of time.
x In this last weeke of the seuentie shal Christ come and preach and suffer death.
y He shall seeme to haue no beautie, not to be of any estimation, as Isa. 53.2.
z Meaning Titus Vespasianus sonne, who should come and destroy both the Temple and the people without all hope of recouerie.
a By the preaching of the Gospel hee confirmed his promes, first, to the Iewes, and after to the Gentiles.
b Christ accomplished this by his death & resurrection.
c Meaning, that Ierusalem and the Sanctuarie should be vtterly destroyed for their rebellion against God, and their idolatry: or as some reade, that the plagues shalbe so great, that they shall all be astonied at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linnen, 11 Which sheweth him wherefore he is sent.

IN the [a] third yeere of Cyrus King of Persia, a
thing was reueiled vnto Daniel (whose name
was called Belteshazzar) & the word *was* true, but
the time appointed *was* [b] long, and he vnderstood
the thing, and had vnderstanding of the vision.
2 At the same time I Daniel was in heauines
for three weekes of dayes.
3 I ate no pleasant bread, neither came flesh
nor wine in my mouth, neither did I anoint my
selfe at all, till three weekes of dayes were fulfilled.
4 And in the foure and twentieth day of the
[c] first moneth, as I [d] was by the side of that great
riuer, euen Hiddekel,
5 And I lift vp mine eyes, and looked, and
beholde, there *was* a man [e] clothed in linnen,
whose loynes were girded with fine golde of
* Vphaz.
6 His body also *was* like the Chrysolite, and
his face (to looke vpon) like the lightning, & his
eyes as lamps of fire, and his armes and his feete
were like in colour to polished brasse, & the voyce
of his wordes *was* like the voyce of a multitude.
7 And I Daniel alone sawe the vision: for the
men that were with me, sawe not the vision: but
a great feare fell vpon them, so that they fled a-
way and hid themselues.
8 Therefore I was left alone, and sawe this
great vision, and there remained no strength in
me: for [f] my strength was turned in me into cor-
ruption, and I reteined no power.
9 Yet heard I the voyce of his wordes: and
when I heard the voyce of his wordes, I slept on
my face: and my face *was* toward the ground.
10 And behold, an hand [g] touched me, which
set me vp vpon my knees and vpon the palmes of
mine hands.
11 And he sayd vnto mee, O Daniel, a man
greatly beloued, vnderstand the wordes that I
speake vnto thee, and stand in thy place: for vn-
to thee am I nowe sent. And when hee had sayd
this worde vnto me, I stood trembling.
12 Then sayd he vnto me, Feare not, Daniel:
for from the first day that thou diddest set thine
heart to vnderstand, and to humble thy selfe be-
fore thy God, thy wordes were heard, and I am
come for thy wordes.

a He noteth this third yere, because at this time the building of the Temple began to be hindered by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to ẏ godly and a great feare to Daniel.
b Which is to declare that the godly should not haste too much but patiently to abide the yssue of Gods promes.
c Called Abib, which conteineth part of March and part of April.
d Being caried by the Spirit of prophecie to haue the sight of this riuer Tygris.
e This was the Angel of God, which was sent to assure Daniel in this prophecie that followeth.
* Iere. 10.9.
f The worde also signifieth comelines, or beautie, so that for feare he was like a dead man for deformitie.
g Which declareth that when we are stricken downe with the maiestie of God, we cannot rise except he also lift vs vp with his hand, which is his power.

13 But the h prince of the kingdome of Persia
withstoode me one and twentie dayes : but loe,
i Michael one of the chiefe princes, came to help
me, and I remained there by the Kings of Persia.
14 Nowe I am come to shewe thee what shall
come to thy people in the latter dayes: for yet the
k vision *is* for *many* dayes.
15 And when he spake these words vnto me,
I set my face toward the ground, and held my
tongue.
16 And behold, l one like the similitude of the
sonnes of man touched my lippes: then I opened
my mouth, & spake, and said vnto him that stood
before me, O my Lord, m by the vision my so-
rowes are returned vpon me, and I haue reteined
no strength.
17 For howe can the seruant of this my Lord
talke with my Lord *being* such one? for as for me,
straightway there remained no strength in me,
neither is there breath left in me.
18 Then there came againe and touched me
one like the appearance of a man, and he streng-
thened me,
19 And saide, O man, greatly beloued, feare
not: n peace *be* vnto thee: be strong and of good
courage. And when he had spoken vnto me, I
o was strengthened, and said, Let my Lord speake:
for thou hast strengthened me.
20 Then saide he, Knowest thou wherefore I
am come vnto thee? but nowe will I returne to
fight with the Prince of Persia : and when I am
gone forth, loe, the p prince of Grecia shal come.
21 But I will shew thee ỹ which is decreed in
the Scripture of truth: q& there is none ỹ holdeth
with me in these things, but Michael your prince.

h Meaning Cambyses who reigned in his fathers absence, and did not only for this space hinder ỹ building of the Temple, but would haue farther raged, if God had not sent me to resist him, and therefore haue I stayed for the profite of the Church.
i Though God could by one Angel destroy all the world, yet to assure his children of his loue, he sendeth foorth double power, euen Michael, that is, Christ Iesus the head of Angels.
k For though the Prophet Daniel shoulde ende and cease, yet this doctrine should continue till the comming of Christ, for the comfort of his Church.
l This was the same Angel that spake with him before in the similitude of a man.
m I was ouercome with feare and sorowe, when I sawe the vision.
n He declareth hereby that God would be mercifull vnto the people of Israel. o Which declareth that when God smiteth downe his children, he doeth not immediatly lift thẽ vp at once (for now ỹ Angel had touched him twise) but by litle and litle. p Meaning that he would not onely himselfe bridle the rage of Cambyses, but also the other Kinges of Persia by Alexander the King of Macedonia. q For this Angel was appointed for the defence of the Church vnder Christ, who is ỹ head therof.

CHAP. XI.

A prophecie of the kingdomes, which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 of Syria, 36 And of the Romanes.

ALso I, in ỹ first yere of Darius of ỹ Medes, *euẽ*
I a stood to incourage & to strengthen him.
2 And now will I shew thee ỹ trueth. Behold,
there shall stand vp yet b three Kings in Persia, &
the fourth shalbe farre richer then they all : and
by his strength, *and* by his riches hee shall stirre
vp c all against the realme of Grecia.
3 But a d mightie King shall stand vp, that
shall rule with great dominon, and do according
to his pleasure.
4 And when he shall stand vp, e his kingdome
shalbe broken, f and shall be deuided toward the
g foure windes of heauen : and not to his h po-
steritie, nor according to i his dominion, which
he ruled : for his kingdome shalbe pluckt vp, euen
to be for others besides k those.

a The Angel assureth Daniel that God hath giuen him power to performe these things, seeing he appointed him to assist Darius, when he ouercame the Caldeans.
b Whereof Cambyses that nowe reigned, was the first, the second Smerdes, the third, Darius the sonne of Hystaspis, and the fourth Xerxes, which all were enemies to the people of God and stood against thẽ.
c For he raysed vp all the East countries to fight against the Grecians: and albeit he had in his armie nine hundred thousand men, yet in foure battels he was discomfited and fled away with shame. d That is, Alexander the great. e For when his estate was most flourishing, he ouercame himselfe with drinke, and so fell into a disease: or as some write, was poysoned by Cassander. f For his twelue chiefe princes first deuided his kingdome among themselues. g After this his Monarchie was deuided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt. h Thus God reuenged Alexanders ambition and crueltie in causing his posteritie to be murthered, partly of the fathers chiefe friendes, and partly one of another. i None of these foure shalbe able to be compared to the power of Alexander. k That is his posteritie hauing no part thereof.

5 And ỹ l king of ỹ South shalbe mightie, and
one of m his princes, and shal preuaile against him,
& beare rule: his dominiō *shalbe* a great dominiō.
6 And in the ende of yeeres they shalbe ioyned
together: for the Kinges n daughter of the South
shall come to the King of the North to make an
agreement, but she shal not retaine the power of
the o arme, neither shal p hee continue, nor his
q arme: but she shall be deliuered *to death*, and
they that brought her, and he r that begate her,
and he that comforted her in these times.
7 But out of the bud of her s rootes shall one
stand vp in his stead, t which shall come with an
armie, and shall enter into the fortresse of the
King of the North, and doe with them *as he list*,
and shall preuaile,
8 And shal also carie captiues into Egypt their
gods with their molten images, *and* with their
precious vessels of siluer and of gold, and he shall
continue u mo yeres then the king of the North.
9 So the king of the South shall come into *his*
kingdome, and shall returne into his owne land.
10 Wherefore his x sonnes shall be stirred vp,
and shall assemble a mightie great armie: and *one*
y shal come, and ouerflowe, & passe through: then
shal he z returne, & be stirred vp at his fortresse.
11 And the King of the South shall be angrie,
and shall come forth, and fight with him, *euen*
with the king of the North: for he shall set forth
a great a multitude, and the multitude shal be gi-
uen into his hand.
12 Then the multitude shall be proude, and
their heart shall be lifted vp : for hee shall cast
downe thousands: but he shall not *still* preuaile.
13 For the king of the North b shall returne,
and shal set forth a greater multitude then afore,
and shall come foorth (after certaine yeeres) with
a mightie armie, and great riches.
14 And at the same time there shall c manie
stand vp against the King of the South: also the
rebellious children of thy d people shal exalt thẽ-
selues to establish the vision, but they shall fall.
15 So the King of the North shal come, & cast
vp a mount, & take the strong citie: and the armes
of ỹ South shal e not resist, neither his chosen peo-
ple, neither *shal* there *be* any strẽgth to withstād.
16 But he that shall come, shall doe vnto him
as he list, and none shall stand against him : & he
shall stand in the f pleasant land, which by his
hand shalbe consumed.
17 Againe he shall g set his face to enter with
the power of his whole kingdome, & his confe-
derates with him: thus shall he doe, & he shal giue
him ỹ h daughter of women, to destroy i her: but

l To wit, Ptolemeus king of Egypt.
m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mightie: for he should haue both Asia & Syria.
n That is, Berenice the daughter of Ptolemeus Philadelphus shall be giuen in mariage to Antiochus Theos, thinking by this affinitie that Syria and Egypt should haue a continuall peace together.
o That force and strength shall not continue: for soone after Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.
p Neither Ptolemeus nor Antiochus.
q Some read, seed, meaning the child begotten of Berenice.
r Some read, she that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this mariage, were destroyed.
s Meaning, that Ptolemeus Euergetes after the death of his father Philadelphus should succeed in ỹ kingdome being of the same stocke that Berenice was.
t To reuenge his sisters death against Antiochus Calinicus king of Syria.
u For this Ptolemeus reigned sixe and fourtie yeeres.
x Meaning Seleucus and Antiochus the Great, the sonnes of Calinicus shall make warre against Ptolemeus Philopater the sonne of Philadelphus. y For his elder brother Seleucus died, or was slaine while the warres were preparing. z That is, Philopater when he shall see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt. a For Antiochus had sixe thousand horsemen and three score thousand footemen. b After the death of Ptolomeus Philopater, who left Ptolemeus Epiphanes his heire. c For not onely Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with them. d For vnder Onias which falsely alleaged that place of Isa. 19. 19. certaine of the Iewes retyred with him into Egypt to fulfil this prophesie : also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God. e The Egyptians were not able to resist Stopas Antiochus captaine. f He sheweth that he shall not onely afflict the Egyptians, but also the Iewes, & shal enter into their countrey, whereof he admonisheth thẽ before, that they may know that all these things come by Gods prouidence. g This was ỹ second battell that Antiochus fought against Ptolemeus Epiphanes. h To wit, a beautifull woman, which was Cleopatra Antiochus daughter. i For he regarded not the life of his daughter in respect of the kingdom of Egypt.

k she

k She ſhall not agree to his wicked counſell, but ſhal loue her huſband, as her duetie requireth, and not ſeeke his deſtruction.
l That is, toward Aſia, Grecia, and thoſe yles which are in the Sea called Mediterraneum: for the Iewes called al countries yles which were deuided frō them by Sea.
m For whereas Antiochus was wont to contemne the Romanes, and put their ambaſſadours to ſhame in all places, Attilius the Conſull, or Lucius Scipio put him to flight, and cauſed his ſhame to turne on his owne head.
n By his wicked life and obeying of fooliſh counſel.
o For feare of the Romanes he ſhal flee to his holdes.
p For when as vnder the pretence of pouertie he would haue robbed the Temple of Iupiter Dodoneus, the countrey men ſlew him.
q That is, Seleucus ſhall ſucceed his father Antiochus.
r Not by forreine enemies, or battel, but by treaſon.
ſ Which was Antiochus Epiphanes, who as is thought, was the occaſion of Seleucus his brothers death, and was of a vile, cruel and flattering nature, and defrauded his brothers ſonne of the kingdome, and vſurped the kingdome without the conſent of the people.

k ſhe ſhal not ſtand on his ſide, neither be for him.
18 After this ſhall he turne his face vnto the
l yles, and ſhal take many, but a prince m ſhal cauſe
his ſhame to light vpon him, beſide that he ſhall
cauſe his owne ſhame to turne vpon n himſelfe.
19 For he ſhal turne his face toward the forces
of o his owne land: but he ſhall be ouerthrowen
and fall, and be no more p found.
20 ¶ Then ſhal ſtand vp in his place in the glo-
rie of the kingdome, one that ſhal raiſe taxes: but
after fewe dayes he ſhall be deſtroyed, neither in
r wrath, nor in battell.
21 And in his place ſhall ſtand vp a ſ vile per-
ſon, to whom they ſhall not giue the honour of
the kingdome: but hee ſhall come in peaceablie,
and obteine the kingdome by flatteries.
22 And the t armes ſhal be ouerthrowen with
a flood before him, and ſhall be broken: and alſo
the prince of the u couenant.
23 And after x the league *made* with him, hee
ſhall worke deceitfully: for he ſhal come vp, and
ouercome with a y ſmall people.
24 He ſhall enter into the quiet and plentifull
prouince, and he ſhall doe that which his fathers
z haue not done, nor his fathers fathers: he ſhal de-
uide among them the praie and the ſpoile, and the
ſubſtance, yea, and he ſhall forecaſt his deuiſes a-
gainſt the ſtrong holdes, euen for a a time.
25 Alſo he ſhal ſtirre vp his power & his cou-
rage againſt yͤ King of the South with a great ar-
mie, and the King of the South ſhall be ſtirred vp
to battel with a very great & mightie armie: but
he ſhall not b ſtand: for they ſhall forecaſt and
practiſe againſt him.
26 Yea, they that feede of the portion of c his
meate, ſhall deſtroy him: & his armie d ſhall ouer-
flow: and many ſhall fall, and be ſlaine.
27 And both theſe Kings hearts *ſhalbe* to doe
e miſchiefe, and they ſhall talke of deceit at one
table: but it ſhall not auaile: for f yet the ende
ſhall be at the time appointed.
28 Then ſhall hee returne into his land with
great g ſubſtance: for his heart ſhall bee againſt
the holy couenant: ſo ſhall he doe and returne to
his owne land.
29 At the time appointed he ſhall returne, &
come toward the South: but the laſt ſhall not be
as the firſt.
30 For the ſhips h of Chittim ſhall come a-
gainſt him: therefore he ſhalbe ſory and returne,
and fret againſt the holy couenant: ſo ſhall hee
doe, hee ſhal euen returne i and haue intelligence
with them that forſake the holy couenant.
31 And armes k ſhal ſtand on his part, & they
ſhall pollute the Sanctuarie l of ſtrength, and ſhal
take away the daily *ſacrifice*, and they ſhall ſet vp
the abominable deſolation.
32 And ſuch as wickedly m breake yͤ couenant,
ſhal he cauſe to ſinne by flatterie: but the people
that do know their God, ſhal preuaile & proſper.
33 And they yͭ vnderſtand among n the people,
ſhall inſtruct many: o yet they ſhal fall by ſword,
& by flame, by captiuitie & by ſpoile many daies.
34 Now when they ſhal fal, they ſhall be hol-
pen with a p litle helpe: but many ſhal cleaue vn-
to them q fainedly.
35 And ſome of r thē of vnderſtanding ſhal fal
to trie them, & to purge, & to make them white,
til the time be out: for there *is* a time appointed.
36 And the ſ king ſhall doe what him liſt: he
ſhall exalt himſelfe, and magnifie himſelf againſt
all, *that is* God, & ſhall ſpeake marueilous things
againſt yͤ God of gods, & ſhall proſper, til yͤ wrath
t be accompliſhed: for the determination is made.
37 Neither ſhal he regard the u God of his fa-
thers, nor the deſires x of women, nor care for any
God: for he ſhal magnifie himſelfe aboue all.
38 But in his place ſhall he honour the y god
Mauzzim, and the god whom his fathers knewe
not, ſhall he honour with z gold and with ſiluer,
and with precious ſtones, and pleaſant things.
39 Thus ſhal he do in a the holdes of Mauzzim
with a ſtrange god whom he ſhall acknowledge:
he ſhal increaſe *his* glory, and ſhal cauſe them to
rule ouer many, and ſhall deuide yͤ land for gaine.
40 And at yͤ end of time ſhall the King of the
b South puſh at him, & the King of the North ſhal
come againſt him like a whirlewind wͭ charets, &
with horſmen, and wͭ many ſhips, & he ſhal enter
into yͤ countries, & ſhal ouerflow & paſſe through.
41 He ſhal enter alſo into the c pleaſant land,
and many *countries* ſhalbe ouerthrowen: but theſe
ſhal eſcape out of his hand, *euen* Edom & Moab,
and the chiefe of the children of Ammon.
42 He ſhall ſtretch foorth his hands alſo vpon
yͤ countries, & the land of Egypt ſhal not eſcape.
43 But he ſhall haue power ouer the treaſures
of golde and of ſiluer, and ouer all the precious
things of Egypt, and of the Libyans, and of the
blacke Mores where he ſhall paſſe.

i With the Iewes which ſhal forſake the couenant of the Lord: for firſt he was called againſt the Iewes by Iaſon the high prieſt, & this ſecond time by Menelaus.
k A great faction of the wicked Iewes ſhall hold with Antiochus.
l So called, becauſe the power of God was nothing diminiſhed, although this tyrant ſet vp in the Temple the image of Iupiter Olympius, and ſo began to corrupt yͤ pure ſeruice of God.
m Meaning ſuch as bare the name of Iewes, but indeed were nothing leſſe: for they ſold their ſoules, and betraied their brethren for gaine.
n They that remaine conſtant among the people ſhall teach others by their example, and edifie many in the true religion.
o Whereby he exhorteth yͤ godly to conſtancie, although they ſhould periſh a thouſand times, and though their miſeries endure neuer ſo long.
p As God wil not leaue his Church deſtitute, yet wil he not deliuer it all at once, but ſo helpe, as they may ſtil ſeeme to fight vnder the croſſe, as he did in the time of the Maccabees whereof he here prophecieth.
q That is, there ſhall be euen of this ſmall number many hypocrites.

t Hee ſheweth that great forreine powers ſhal come to helpe the yong ſonne of Seleucus againſt his vncle Antiochus, and yet ſhall bee ouerthrowen. u Meaning Ptolemeus Philometor Philopaters ſonne, who was this childes couſin germane, and is here called the prince of the couenant, becauſe he was the chiefe, and all other followed his conducte. x For after the battel Philometor and his vncle Antiochus made a league. y For he came vpon him at vnwares, and when hee ſuſpected his vncle Antiochus nothing. z Meaning, in Egypt. a He will content himſelfe with the ſmall holdes for a time, but euer labour by craft to attaine to the chiefeſt. b He ſhall be ouercome with treaſon. c Signifying his princes and the chiefe about him. d Declaring that his ſouldiours ſhall braſt out and venture their life to ſlay and to bee ſlaine for the ſauegard of their prince. e The vncle and the nephew ſhall take truce, and banket together, yet in their hearts they ſhall imagine miſchiefe one againſt another. f Signifying, that it ſtandeth not in the counſell of men to bring things to paſſe, but in the prouidence of God, who ruleth the Kings by a ſecret bridle, that they cannot doe what they liſt themſelues. g Which he ſhall take of the Iewes in ſpoiling Ieruſalem and the Temple, and this is told them before to mooue them to patience, knowing that all things are done by Gods prouidence. h That is, the Romane power ſhall come againſt him: for P. Popilius the Ambaſſadour appointed him to depart in the Romanes name, to which thing he obeied, although with griefe, and to reuenge his rage he came againſt the people of God the ſecond time.

r To wit, of them that feare God and will loſe their life for the defence of true religion, ſignifying alſo that the Church muſt continually be tried and purged, and ought to looke for one perſecution after another: for God hath appointed the time: therefore we muſt obey. ſ Becauſe the Angel is purpoſed to ſhew the whole courſe of the perſecutions of the Iewes vnto the comming of Chriſt, he now ſpeaketh of the Monarchie of the Romanes which he noteth by the name of a King, who were without all religion and contemned the true God. t So long the tyrants ſhall preuaile as God hath appointed to puniſh his people: but he ſheweth that it is but for a time. u The Romanes ſhall obſerue no certaine fourme of religion as other nations but ſhall change their gods at their pleaſures, yea, contemne them and preferre themſelues to their gods. x Signifying that they ſhould be without all humanitie: for the loue of women is taken for ſingular or great loue, as 2.Sam. 1.26. y That is, the god of power and riches: they ſhal eſteeme their owne power aboue all their gods and worſhip it. z Vnder pretence of worſhipping the gods, they ſhal enrich their citie with the moſt precious iewels of all the world, becauſe that hereby all men ſhould haue them in admiration for their power & riches. a Although in their hearts they had no religiō, yet they did acknowledge the gods, & worſhipped them in their temples, leaſt they ſhould haue bin deſpiſed as Atheiſts: but this was to increaſe their fame & riches: and when they gate any countrey, they ſo made others the rulers thereof, that the profite euer came to the Romanes. b That is, both the Egyptians and the Syrians ſhall at length fight againſt the Romanes, but they ſhal be ouercome. c The Angel forewarneth the Iewes that when they ſhould ſee the Romanes inuade them, and that the wicked ſhould eſcape their hands, then they ſhould not thinke but that all this was done by Gods prouidence, foraſmuch as he warned them of it ſo long afore, and therefore he would ſtill preſerue them.

d Hearing that Crassus was slaine and Antonius discomfited.
e For Augustus ouercame the Parthians, and recouered that which Antonius had lost.

44 But the tidings out of the East & the North
shall d trouble him: therefore he shall goe foorth
e with great wrath to destroy & roote out many.
45 And he shall plant the tabernacles f of his
palace betwene the seas in the glorious *and* holie
mountaine, yet he shal come to his end, and none
shall helpe him.

f The Romanes after this reigned quietly through all countries and from sea to sea, and in Iudea: but at length for their crueltie God shall destroy them.

CHAP. XII.

1 *Of the deliuerance of the Church by Christ.*

a The Angel here noteth two things: first that ẏ Church shalbe in great affliction & trouble at Christs cōming, & next ẏ God wil send his Angel to deliuer it, whome here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel.
b Meaning, al shal rise at the generall resurrection, which thing he here nameth, because the faithful should haue euer their respect to that: for in the earth there shalbe no sure comfort. c Who haue kept ẏ true feare of God & his religion. d He chiefly meaneth the ministers of Gods word, & next all the faithful which instruct the ignorant, and bring them to the true knowledge of God. e Though the most part despise this prophesie, yet keepe thou it sure & esteeme it as a treasure. f Till the time that God hath appointed for the ful reuelation of these things: and then many shal runne to and fro to search the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.

AND at ẏ a time shal Michael stand vp, ẏ great
prince, which standeth for the childrē of thy
people, and there shalbe a time of trouble, such as
neuer was since there began to be a nation vnto
ẏ same time: and at ẏ time thy people shalbe deli-
uered, euery one ẏ shalbe foūd written in ẏ book.
2 And many b of them that sleepe in the dust
of the earth, shall awake, some to euerlasting life,
and some to shame and perpetuall contempt.
3 And they ẏ be c wise, shal shine, as ẏ brightnes
of ẏ firmament: & they ẏ d turne many to righ-
teousnes, *shal shine* as the stars, for euer and euer.
4 But thou, O Daniel, e shut vp the words, &
seale the booke f til the end of ẏ time: many shal
run to and fro, and knowledge shal be increased.
5 ¶ Thē I Daniel loked, & behold, there stood
other two, ẏ one on this side of ẏ brinke of ẏ g ri-
uer, & the other on ẏ side of ẏ brink of the riuer.
6 And *one* saide vnto the man clothed in li-
nen, which was vpon the waters of the riuer,
When *shalbe* the end of these wonders?
7 And I heard the man clothed in linen which
was vpon the waters of the riuer, whē he held vp
his h right hand, and his left hand vnto heauen, &
sware by him that liueth for euer, that *it shall ta-*
rie for a i time, two times & an halfe: and whē he
shal haue accomplished k to scatter the power of
the holy people, all these things shal be finished.
8 Thē I heard it, but I vnderstood it not: thē said
I, O my Lord, what shalbe ẏ end of these things?
9 And he said, Go thy way, Daniel: for ẏ words
are closed vp, and sealed, till the end of the time.
10 Many shalbe purified, made white, & tried:
but the wicked shall doe wickedly, and none of
the wicked shall haue vnderstanding: but the
wise shal vnderstand.
11 And frō ẏ time ẏ the l daily *sacrifice* shalbe
takē away, & ẏ abominable desolatiō set vp, there
m *shalbe* a thousand, two hundred & ninety days.
12 Blessed *is he* that waiteth & commeth to ẏ
thousand, three hundreth & n fiue & thirty daies.
13 But go o thou thy way til ẏ end *be*: for thou
shalt rest & stand vp in thy lot, at ẏ end of ẏ days.

g Which was Tygris.
h Which was as it were a double oth and did the more cōfirme the thing.
i Meaning, a long time, a longer time, and at length a short time, signifying that their troubles should haue an end.
k When ẏ Church shalbe scattred and diminished in such sort as it shal seem to haue no power.
l From the time that Christ by his sacrifice shal take away the sacrifice and ceremonies of the Lawe.
m Signifying that the time shal be long of Christes second comming, and yet the children of God ought not to be discouraged, though it be deferred.
n In this number he addeth a month and an halfe to the former number, signifying that it is not in man to appoint the time of Christes comming, but that they are blessed that patiently abide his appearing. o The Angell warneth the Prophet patiently to bide, till the time appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

HOSEA.

THE ARGVMENT.

AFter that the ten tribes had fallen away frō God by the wicked & subtile counsel of Ierobo̅a the son of Nebat, & in stead of his true seruice cōmāded by his word, worshipped him according to their own fātasies & traditiōs of mē, giuing thēselues to most vile idolatry & superstitiō, the Lord frō time to time sent the Prophets to call thē to repentance: but they grew euer worse & worse, & stil abused Gods benefits. Therfore now when their prosperity was at the highest vnder Ierobo̅a the son of Ioash, God sent Hosea & Amos to the Israelites (as he did at the same time Isaiah & Micah to them of Iudah) to condemne thē of their ingratitude: & whereas they thought thēselues to be greatly in the fauor of God, & to be his people, the Prophet calleth thē bastards & children borne in adultery: & therfore sheweth thē that God would take away their kingdom, & giue thē to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuenty yeres, thogh they remained stil in their vices & wickednes, & derided the prophets, & contēned Gods iudgements. And because they should neither be discouraged with threatnings only, nor yet flatter thēselues by the sweetnes of Gods promises, he setteth before thē the two principal parts of the Law, which are the promes of saluation, & the doctrine of life: for the first part he directeth the faithful to Messiah, by whō only they should haue true deliuerāce: and for the second, he vseth threatnings & menaces to bring them frō their wicked maners & vices, & this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or else by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe containe these two points, yet the Prophets moreouer note peculiarly both the time of Gods iudgements & the maner.

CHAP. I.

1 *The time wherein Hosea prophecied.* 2 *The idolatrie of the people.* 10 *The calling of the Gentiles.* 11 *Christ is the head of all people.*

a Called also Azariah, who being a leper was deposed from his kingdom.
b So that it may be gathered by the reigne of these foure kings, that he preached aboue threescore yeeres.
c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he sawe this in a vision, or else was commanded by God to set foorth vnder this parable or figure the idolatrie of the Synagogue, and of the people her children.

THE worde of the Lorde that came
vnto Hosea the sonne of Beeri, in
the daies a of Vzziah, Iotham, A-
haz, *and* Hezekiah b kings of Iu-
dah, and in the dayes of Ieroboam
the sonne of Ioash king of Israel.
2 At the beginning the Lord spake by Ho-
sea, and the Lord said vnto Hosea, Go, c take vnto
thee a wife of fornications, and children of for-
nications: for the land hath committed great
whoredome, *departing* from the Lord.
3 So he went, & tooke d Gomer, ẏ daughter
of Diblaim, which cōceiued & bare him a sonne.
4 And the Lord said vnto him, Call his name
e Izreel: for yet a litle, and I will visite the blood
of Izreel vpon the house f of Iehu, and wil cause
to cease the kingdome of the house of Israel.
5 And at that g day will I also breake the
bowe of Israel in the valley of Izreel.
6 She conceiued yet againe, & bare a daugh-
ter, and *God* said vnto him, Call her name h Lo-

d Gomer signifieth a consumption or corruption, & Diblaim clusters of figs, declaring that they were al corrupt like rotten figs.
e Meaning, ẏ they should be no more called Israelites of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was ẏ chiefe city of the ten tribes vnder Ahab where Iehu shed so much blood, 2 Kin. 10.8 f I wil be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his own ambition, and not for the glory of God, as the end declared: for he built vp that idolatrie, which he had destroyed. g When the measure of their iniquity is ful, and I shall take vengeance and destroy all their policie and force. h That is, not obtaining mercy: whereby he signifieth, that Gods fauor was departed from the

i For the Israelites neuer returned after that they were taken captiues by the Assyrians.
k For after their captiuitie he restored them miraculously by ẏ means of Cyrus, Ezr.1.1.
l That is, not my people.
m Because they thought that God could not haue bin true in his promes except he had preserued them, he declareth, that though they were destroied, yet the true Israelites, which are ẏ sonnes of ẏ promes should be without nūber, which stand both of the Iewes, and the Gentiles, Rom.9.26.

ruhamah: for I wil no more haue pitie vpon the
house of Israel: but I will vtterly i take thē away.
7 Yet I will haue mercie vpon the house of
Iudah, and will k saue them by the Lorde their
God, and will not saue them by bowe, nor by
sword nor by battell, by horses, nor by horsemen.
8 Now when she had wained Lo-ruhamah,
she conceiued, and bare a sonne.
9 Thē said God, Call his name l Lo ammi: for
yee are not my people: therefore will I not bee
yours.
10 Yet the number of the m children of Israel
shalbe as the sand of the sea, which can not bee
measured nor told: and in the place where it was
said vnto them, Ye are not my people, it shall
be saide vnto them, *Ye are* the sonnes of the li-
uing God.
11 Then shall the children of Iudah, and the
children of Israel be n gathered together, and ap-
point themselues one head, & they shall come vp
out of the land: for great *is* the o day of Izreel.

n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles. o The calamitie and destruction of Izreel shall be so great, that to restore them shall be as a miracle.

CHAP. II.

1 The people is called to repentance. 5 He sheweth their idolatrie and threatneth them except they repent.

a Seeing ẏ I haue promised you deliuerance, it remaineth that you incourage one another to embrace the same, considering that ye are my people on whome I will haue mercy.
b God sheweth that the fault was not in him but in their Synagogue, & their idolatries, that he forsooke them, Isa.50.1.
c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek.16.25.
d For though this people were as an harlot for their idolatries, yet he had left them with their apparell and dowrie & certaine signes of his fauor, but if they stil continued, he would vtterly destroy them.
e When I brought her out of Egypt, Ezek.16.4.
f That is, bastards and begotten in adulterie.
g Meaning, the idoles which they serued & by whom they thought they had wealth & abundance.

Say vnto your a brethren, Ammi, and to your
sisters, Ruhamah,
2 Pleade with your b mother: plead *with her*:
for she is not my wife, neither am I her husband:
but let her take away her fornications out of her
sight, & her adulteries c frō betwene her breasts,
3 d Lest I strip her naked, & set her as in the
day that she was borne, e & make her as a wilder-
nes, and leaue her like a dry land, and slay her for
thirst.
4 And I wil haue no pitie vpon her children:
for they be the f children of fornications.
5 For their mother hath played the harlot:
she that conceiued them, hath done shamefully:
for she said, I will goe after my g louers that giue
me my bread and my water, my wooll and my
flaxe, mine oyle and my drinke.
6 Therefore beholde, I will stoppe h thy way
with thornes, and make an hedge, that shee shall
not finde her paths.
7 Though she followe after her louers, yet
shall shee not come at them: though shee seeke
them, yet shall she not finde *them*: then shall she
say, i I will go and returne to my first husband:
for at that time was I better then now.
8 Now shee did not knowe that I k gaue her
corne, and wine, and oyle, and multiplied her sil-
uer and gold, *which* they bestowed vpon Baal.
9 Therefore will I returne, and take away
l my corne in the time thereof, and my wine in
the season thereof, and wil recouer my wooll and
my flaxe *lent*, to couer her shame.
10 And now will I discouer her m lewdnesse
in the sight of her louers, and no man shal deliuer
her out of mine hand.

h I wil punish thee that then thou maiest trie whether thine idoles can help thee, and bring thee into such streightnesse, that thou shalt haue no lust to play the wanton. i This he speaketh of ẏ faithful, which are truely conuerted, and also sheweth the vse and profite of Gods rods. k This declareth that idolaters defraude God of his honour when they attribute his benefites to their idoles. l Signifying that God wil take away his benefits when man by his ingratitude doth abuse them. m That is, all her seruice, ceremonies and inuentions whereby she worshipped her idoles.

11 I will also cause all her mirth to cease, her
feast dayes, her newe moones, and her Sabbaths,
and all her solemne feasts.
12 And I will destroy her vines & her figtrees,
whereof she hath said, These are my rewards that
my louers haue giuen me: and I will make them
as a forest, and the wilde beasts shal eate them.
13 And I wil visit vpon her the daies of n Baa-
lim, wherein she burnt incense to them: and shee
decked her selfe with her o earings & her iewels,
and she followed her louers, and forgate me, saith
the Lord.
14 Therefore behold, I will p allure her, and
bring her into the wildernesse, and speake friend-
ly vnto her.
15 And I will giue her her vineyardes from
thence, and the valley q of Achor for the doore
of hope, and she shall r sing there as in the dayes
of her youth, and as in the dayes when she came
vp out of the land of Egypt.
16 And at that day, saith the Lord, thou shalt
call me s Ishi, and shalt call me no more t Baali.
17 For I will take away the names of Baalim
out of her mouth, and they shall be no more re-
membred by their u names.
18 And in that day wil I make a couenant for
them, with the x wild beasts, and with the foules
of the heauen, and with that that creepeth vpon
the earth: and I will breake the bowe, and the
sworde and the battell out of the earth, and will
make them to sleepe safely.
19 And I will marry thee vnto me for euer:
yea, I will marry thee vnto me in righteousnes, &
in iudgement, and in mercy and in compassion.
20 I will euen marry thee vnto me in ẏ faith-
fulnesse, and thou shalt know the Lord.
21 And in that day I wil heare, saith the Lord,
I will *euen* heare z the heauens, and they shall
heare the earth,
22 And the earth shal heare the corne, and the
wine, and the oile, and they shall heare Izreel.
23 And I will sowe her vnto me in the earth,
and I will haue mercie vpon her, that was not pi-
tied, and I will say to them which were not my
people, * Thou art my people. And they shal say,
Thou art my God.

n I wil punish her for her idolatrie.
o By shewing how harlots trim themselues to please others, he declareth how the superstitious idolaters set a great part of their religiō in decking themselues on their holidaies.
p By my benefites in offring hir grace & mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort.
q Which was a plentiful valley, and wherein they had great comfort when they came out of the wildernes, as Iosh 7.26. and is called the doore of hope, because it was a departing frō death, and an entrie into life.
r She shal then praise God as she did when she was deliuered out of Egypt.
s That is, mine husband, knowing ẏ I am ioyned to thee by an inuiolable couenant.
t That is, my master: which name was applied to their idoles.
u No idolatrie shall once come into their mouth, but they shal serue me purely according to my word.
x Meaning, that he will so blesse them, that all creatures shall fauour them. y With a couenant that neuer shall be broken. z Then shall the heauen desire raine for the earth which shall bring foorth for the vse of man. * Rom.9.25. 1 pet.2.10.

CHAP. III.

1 The Iewes shalbe cast off for their idolatry. 5 Afterward they shall returne to the Lord.

Then said the Lord to me, a Go yet, *and* loue
a woman (beloued of *her* husband, and was
an harlot) according to the loue of the Lord to-
ward the children of Israel: yet they looked to o-
ther gods, and b loued the wine bottels.
2 So c I bought her to me for fifteene *pieces*
of siluer, and for an homer of barlie and an halfe
homer of barlie.
3 And I said vnto her, Thou shalt abide with
d me many daies: thou shalt not play the harlot,
and thou shalt be to none *other* man, and I wil be
so vnto thee.
4 For the children of Israel shall e remaine

a Herein the Prophet representeth the person of God, which loued his Church before he called her, and did not withdraw the same whē she gaue her selfe to idoles.
b That is, gaue themselues wholy to pleasures, and could not take vp, as they that are giuen to drunkennesse.
c Yet I loued her and payed a small portion for her, lest shee perceiuing the greatnes of my loue, should haue abused mee and not beene vnder duetie: for fifteene pieces of siluer were but halfe the price of a slaue, Exodus 21.32. d I will trie thee a long time as in thy widowhoode whether thou wilt be mine or no. e Meaning not onely all the time of their captiuitie, but also vnto Christ.

many

many dayes without a King & without a f prince,
and without an offering, and without an image,
and without an Ephod, and without Teraphim.
5 Afterward shall the children of Israel con-
uert, and seeke the Lord their God, and g Dauid
their King, and shal feare the Lord, and his good-
nes in the latter dayes.

f That is, they should neither haue policie nor religion, and their idoles also wherein they put their confidence, should be destroyed.
g This is ment of Christes kingdom, which was promised vnto Dauid to be eternall, Psalm. 72, 17.

CHAP. IIII.

A complaint against the people, and the Priests of Israel.

Heare the word of the Lord, ye children of Is-
rael: for the Lord a hath a controuersie with
the inhabitants of the land, because there *is* no
trueth nor mercie nor knowledge of God in the
land.
2 By swearing, and lying, and killing, & stea-
ling, and whoring they breake out, and b blood
toucheth blood.
3 Therefore shall the land mourne, and eue-
ry one that dwelleth therein, shall be cut off, with
the beasts of the field, and with the foules of the
heauen, and also the fishes of the sea shal be taken
away.
4 Yet c let none rebuke, nor reproue another:
for thy people *are* as they that rebuke the Priest.
5 Therefore shalt thou fall in the d day, and
the Prophet shall fall with thee in the night, and
I will destroy thy e mother.
6 My people are destroyed for lacke of know-
ledge: because f thou hast refused knowledge, I
wil also refuse thee, that thou shalt be no Priest to
me: and seeing g thou hast forgotten the Law of
thy God, I will also forget thy children.
7 As they were h increased, so they sinned a-
gainst me: *therefore* will I change their glory in-
to shame.
8 i They eate vp the sinnes of my people, and
lift vp their mindes in their iniquitie.
9 And there shall be like people, like k Priest:
for I wil visite their wayes vpon them, & reward
them their deeds.
10 For they shall eate, and not haue ynough:
they shal l commit adulterie, & shal not increase,
because they haue left off to take heed to ẏ Lord.
11 m Whoredome, and wine, and newe wine
take away *their* heart.
12 My n people aske counsell at their stocks,
and their staffe teacheth them o for the o spirit of
fornications hath caused *them* to erre, and they
haue gone a whoring from vnder their God.
13 They sacrifice vpon the tops of the moun-
taines, and burne incense vpon the hils vnder the
okes, and the poplar tree, and the elme, because
the shadow thereof is good: therfore your daugh-
ters shall be p harlots, and your spouses shall be
whores.
14 I wil not q visite your daughters when they
are harlots: nor your spouses, whē they are whores:
for they themselues are separated with harlots, and
sacrifice with whores: therefore the people that
doeth not vnderstand, shall fall.

a Because the people would not obey the admonitions of the Prophet, he citeth them before the judgement seat of God, against whō they chiefly offended, Isa. 7. 13. Zecha. 12. 10. mich. 6. 1, 2.
b In euery place appeareth a libertie to most haynous vices, so that one followeth in the necke of another.
c As though he would say that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets & priests whose office it is chiefly to rebuke them.
d Ye shall perish altogether: the one, because he would not obey, and the other because he would not admonish.
e That is, the Synagogue wherein thou boastest.
f That is, the Priests shall be cast off, because that for lacke of knowledge, they are not able to execute their charge, & instruct others, Deut. 33. 3. Mal. 2. 7.
g Meaning, the whole body of the people, which were wearie with hearing the word of God.
h The more I was beneficiall vnto them.
i To wit, ẏ Priests seeke to eate the peoples offerings and flatter them in their sinnes.
k Signifying, that as they haue sinned together, so shall they be punished together.
l Shewing, that their wickednesse shall be punished on all sortes: for though they thinke by the multitude of wiues to haue many children, yet they shal be deceiued of their hope.
m In giuing themselues to pleasures, they become like bruite beasts.
n Thus he speaketh by derision in calling them his people, which nowe for their sinnes they were not: for they sought helpe of stockes and stickes.
o They are caried away with a rage.
p Because they take away Gods honour, and giue it to idoles, therefore hee will giue them vp to their lustes, that they shall dishonour their owne bodies, Rom. 1. 28.
q I will not correct your shame to bring you to amendment, but let you runne headlong to your owne damnation.

15 Though thou, Israel, play the harlot, *yet* r let
not Judah sinne: come not ye vnto s Gilgal, nei-
ther goe yee vp to t Beth-auen, nor sweare, The
Lord liueth.
16 For Israel is rebellious as an vnruly heifer.
Nowe the Lord will feede them as a u lambe in a
large place.
17 Ephraim *is* ioyned to idoles: let him alone.
18 Their drunkennes stinketh: they haue com-
mitteth whoredome: their rulers loue *to say* with
shame, x Bring ye.
19 The winde hath y bound them vp in her
wings, & they shalbe ashamed of their sacrifices.

r God complaineth that Judah is infected, and willeth thē to learne by their example to returne in time.
s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatrie, he would not that his people should resort thither.
t He calleth Beth-el, that is, the house of God, Beth-auen, that is, ẏ house of iniquitie, because of their abominations set vp there, signifying that no place is holy where God is not purely worshipped.
u God will so disperse them that they shall not remaine in any certaine place.
x They are so impudent in receiuing bribes, that they will command men to bring them vnto them.
y To cary them suddenly away.

CHAP. V.

1 Against the Priestes and rulers of Israel. 13 The helpe of man is in vaine.

O Ye Priestes, heare this, and hearken ye, O
house of Israel, and giue ye eare, O house of
the King: for iudgement *is* toward you, because
you haue bene a a snare on Mizpah, and a net
spred vpon Tabor.
2 Yet they were profound, to decline to b slaugh-
ter, though I haue bene a c rebuker of them all.
3 I know d Ephraim, and Israel is not hid frō
me: for nowe, O Ephraim thou art become an
harlot, *and* Israel is defiled.
4 They will not giue their mindes to turne
vnto their God: for the spirite of fornication *is* in
the mids of them, and they haue not knowen the
Lord.
5 And the e pride of Israel doeth testifie to his
face: therefore shal Israel and Ephraim fal in their
iniquitie: Judah also shall fall with them.
6 They shall goe with their sheepe, and with
their bullockes to seeke the Lord: but they shall
not finde him: *for* he hath withdrawen himselfe
from them.
7 They haue transgressed against the Lord:
for they haue begotten f strange childrē: now shal
g a moneth deuoure them with their portions.
8 Blowe yee the trumpet in Gibeah, *and* the
shaume in Ramah: crie out at Beth-auē, after thee,
O h Beniamin.
9 Ephraim shall bee desolate in the day of re-
buke: among the tribes of Israel haue I caused to
i know the trueth.
10 The princes of Judah were like them that
k remooue the bound: *therefore* will I powre out
my wrath vpon them like water.
11 Ephraim is oppressed, & broken in judge-
mēt, because he willingly walked after the l com-
mandement.
12 Therfore wil I be vnto Ephraim as a moth,
and to the house of Judah as a rottennesse.
13 When Ephraim sawe his sicknesse, and Iu-
dah his wound, thē went Ephraim vnto m Asshur,
and sent vnto King n Iareb: yet could hee not
heale you, nor cure you of your wound.
14 For I wil bee vnto Ephraim as a Lion, and
as a lions whelpe to the house of Judah: I, *euen* I
will spoyle, and goe away: I will take away, and
none shall rescue it.
15 I will goe, & returne to my place, till they
acknowledge their faute, & seeke me: in their af-
fliction they will seeke me diligently.

a The Priests and princes catched the poore people in their snares as the foulers did the birds, in these two high mountains.
b Notwithstanding they seemed to be giuen altogether to holines and to sacrifices, which here he calleth slaughter in contempt.
c Though I had admonished them continually by my Prophets.
d They boasted themselues not onely to be Israelites, but also Ephraimites, because their King Ieroboam came of that tribe.
e Meaning their contemning of all admonitions.
f That is, their children are degenerate, so ẏ there is no hope in them.
g Their destruction is not farre off.
h That is, all Israel comprehended vnder this part, signifying that the Lordes plagues should pursue thē from place to place till they were destroyed.
i By the successe they shall know that I haue surely determined this.
k They haue turned vpside downe all political order, and all maner of religion.
l To wit, after King Ieroboams commandement and did not rather follow God.
m In stead of seeking for remedie at Gods hand.
n Who was king of the Assyrians.

CHAP.

CHAP. VI.

1 *Affliction causeth a man to turne to God.* 9 *The wickednesse of the Priests.*

1 Come, and let vs [a]returne to the Lord: for he hath spoiled, and he will heale vs: hee hath wounded vs, and he will binde vs vp.

2 After two dayes will [b]he reuiue vs, *and* in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shal we haue knowledge, & indeuour our selues to know the Lord: his going foorth is prepared as the morning, & he shal come vnto vs as the raine, *&* as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I intreate thee? for [c]your goodnesse *is* as a morning cloud, and as the morning dewe it goeth away.

5 Therefore haue I [d]cut downe by the Prophets: I haue slaine them by the wordes of my mouth, and thy [e]iudgements *were as* the light that goeth foorth.

6 For I desired [f]mercy, and not sacrifice, and the knowledge of God more then burnt offrings.

7 But they [g]like men haue transgressed the couenant: there haue they trespassed against me.

8 [h]Gilead *is* a citie of them that worke iniquitie, *and is* polluted with blood.

9 And as theeues waite for a man, *so* the companie of Priestes murther in the way by consent: for they worke mischiefe.

10 I haue seene vilenie in the house of Israel: there *is* ẏ whoredom of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a [i]plant for thee, whiles I would returne the captiuitie of my people.

a He sheweth the people how they ought to turne to the Lord, that he might call backe his plagues.
b Though he correct vs from time to time, yet his helpe will not be farre off, if we returne to him.
c You seeme to haue a certaine holinesse and repentance, but it is vpō the sudden, & as a morning cloud.
d I haue still laboured by my prophets, and as it were framed you to bring you to amendment, but all was in vaine: for my word was not meate to feed them, but a sword to slay them.
e My doctrine which I taught thee, was most euident.
f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice.
g That is, like light and weake persons.
h Which was the place where the Priests dwelt, & which should haue bene best instructed in my word.
i That is, doeth imitate thine idolatrie, & hath taken graffes of thy trees.

CHAP. VII.

1 *Of the vices and wantonnesse of the people.* 12 *Of their punishment.*

1 When I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednesse of Samaria: for they haue dealt falsly: and [a]the thiefe commeth in, and the robber spoileth without.

2 And they consider not in their hearts, *that* I remember all their wickednes: now their owne inuentions haue beset them about: they are in my sight.

3 They make the [b]King glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, *and* as a very [c]ouen heated by the baker, which ceaseth frō raising vp, *&* from kneading ẏ dough vntil it be leauened.

5 *This is* the [d]day of our King: the princes haue made him sicke with flagons of wine: hee stretcheth out his hand to scorners.

6 For they haue made readie their heart like an ouen whiles they lie in waite: their baker sleepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue [e]deuoured their Iudges: all their Kings are fallē: there is none among them that calleth vnto me.

8 Ephraim hath [f]mixt himselfe among ẏ people. Ephraim is as a cake on ẏ hearth not turned.

9 Strangers haue deuoured his strength, and he knoweth it not: yea, [g]gray haires are here and there vpon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceiued, without [h]heart: they call to Egypt: they go to Asshur.

12 *But* when they shal goe, I wil spred my net vpon them, *and* drawe them downe as the foules of the heauen: I will chastise them as their [i]congregation hath heard.

13 Wo vnto them: for they haue fled away from me: destruction *shalbe* vnto them, because they haue transgressed against me: though I haue [k]redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto mee with their hearts, [l]when they howled vpon their beds: [m]they assemble themselues for corne, and wine, *and* they rebell against me.

15 Though I haue bond *&* strengthened their arme, yet doe they imagine mischiefe against me.

16 They returne, *but* not to the most high: they are like a deceitfull bowe: their princes shall fall by the sword, for the rage [n]of their tongues: this shall be their derision in the land of Egypt.

a Meaning, that there was no one kind of vice among them, but that they were subiect to all wickednesse, both secret and open.
b They esteeme their wicked king Ieroboam aboue God, and seeke but how to flatter and please him.
c He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leauened and raised.
d They vsed all riot and excesse in their feasts and solemnities, wherby their King was ouercome with surfet, & brought into diseases, & delited in flatteries.
e By their occasion God hath depriued them of all good rulers.
f That is, he counterfaited the religion of the Gentiles, yet is but as a cake baked on the one side and rawe on the other, that is, neither through hote, nor through cold, but partly a Iew, and partly a Gentile.
g Which are a token of his manifold afflictions.
h That is, without all iudgement, as they that cannot tell whether it is better to cleaue onely to God, or to seeke the helpe of man.
i According to my curses made to the whole congregation of Israel.
k That is, diuers times redeemed them, and deliuered them from death.
l When they were in affliction and cried out for paine, they sought not vnto me for helpe.
m They onely seeke their owne commoditie and wealth, and passe not for me their God.
n Because they boast of their owne strength, and passe not what they speake against me & my seruants, Psalm. 73.9.

CHAP. VIII.

1 *The destruction of Iudah & Israel, because of their idolatrie.*

1 Set the trumpet to thy [a]mouth: *he shall come* as an egle against the House of the Lord, because they haue transgressed my couenant, & trespassed against my Lawe.

2 Israel shall [b]crie vnto me, My God, wee know thee.

3 Israel hath cast off the thing that is good: the enemie shall pursue him.

4 They haue set vp a [c]King, but not by mee: they haue made princes, & I knew it not: of their siluer and their gold haue they made them idoles: therefore shall they be destroied.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: howe long will they be without [d]innocencie?

6 [e]For it came euen from Israel: the workeman made it, therefore is it not God: but the calfe of Samaria shalbe *broken* in pieces.

7 For they haue [f]sowen the winde, and they shall reape the whirlewind: it hath no stalke: the bud shal bring foorth no meale: if so be it bring foorth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessell wherein *is* no pleasure.

9 For they are gone vp to Asshur: *they are as* a [g]wilde asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among ẏ nations, now wil I gather them, & they shall sorow a litle, for the [h]burden of the King *&* the princes.

11 Because Ephraim hath made many altars to sinne, his altars *shalbe* to sinne.

12 I haue written to thē the great things of my Law: *but* they were counted as a [i]strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eate it: *but* the [k]Lord accepteth them not: now will he remember their iniquitie, and visite their sinnes: they shal returne to Egypt.

a God encourageth the Prophet to signifie ẏ speedie comming of the enemy against Israel, which was once the people of God.
b They shall crie like hypocrites, but not from the heart, as their deeds declare.
c That is, Ieroboam, by whom they sought their owne libertie, and not to obey my will.
d That is, vpright iudgement and godly life.
e Meaning, the calfe was inuented by themselues, and of their fathers in the wildernesse.
f Shewing ẏ their religion hath but a shew, and in it selfe is but vanitie.
g They neuer cease but run to & fro to seeke helpe.
h That is, for the tribute which the King and the princes shall lay vpon them: which meanes the Lord vseth to bring them to repentance.
i Thus the idolaters count the word of God as strange in respect of their owne inuentions.
k Saying that they offer it to ẏ Lord, but he accepteth no seruice, which he himselfe hath not appointed.

14 For

[illegible]

14 For Israel hath forgotten his maker, and
buildeth temples, & Iudah hath increased strong
cities: but I will send a fire vpon his cities, and it
shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

Reioyce not, O Israel for ioy [a] as *other* people:
for thou hast gone a whoring from thy God:
thou hast loued [b] a reward vpõ euery corne floore.
2 [c] The floore, and the wine presse shall not
feede them, and the new wine shal faile in her.
3 They will not dwell in the Lords land, but
Ephraim will returne to Egypt, and they wil eate
vncleane things in Asshur.
4 They shall not offer [d] wine to the Lorde,
neither shal their sacrifices be pleasant vnto him:
but they shal be vnto them as the bread of mour-
ners: all that eate thereof, shal be polluted: for
their bread [e] for their soules shall not come into
the house of the Lord.
5 What wil ye do [f] then in the solemne day,
and in the day of the feast of the Lord?
6 For loe, they are gone from [g] destruction:
but Egypt shal gather them vp, and Memphis shal
burie them: the nettle shall possesse the pleasant
places of their siluer, *and* the throne *shal be* in
their tabernacles.
7 The dayes of visitation are come: the dayes
of recompence are come: Israel shall knowe it:
[h] the Prophet *is* a foole: the spirituall man *is* mad,
for the multitude of thine iniquity: therefore the
hatred is great.
8 The watchman of Ephraim [i] *shoulde be*
with my God: *but* the Prophet *is* the snare of a
fouler in all his wayes, *and* hatred in the House
of his God.
9 They [k] are deepely set: they are corrupt as
in the daies of Gibeah: *therefore* he will remem-
ber their iniquitie, he wil visite their sinnes.
10 I found Israel like [l] grapes in the wildernes:
I sawe your fathers as the first ripe in the fig tree
at her first time: *but* they went to Baal-Peor, and
separated themselues vnto that shame, and *their*
abominations were according to [m] their louers.
11 Ephraim their glorie shall flee away like a
birde: from the birth [n] and from the wombe, and
from the conception.
12 Though they bring vp their children, yet I
wil depriue them from being men: yea, woe to
them, when I depart from them.
13 Ephraim, as I sawe, *is as a tree* [o] in Tyrus
planted in a cottage: but Ephraim shall bring
foorth his children to the murtherer.
14 O Lorde, giue them: what wilt thou giue
them? giue them a [p] barren wombe and drie
breasts.
15 All their wickednesse *is* in [q] Gilgal: for
there do I hate them: for the wickednes of their
inuentions, I wil cast them out of mine House:
I will loue them no more: all their princes are
rebels.
16 Ephraim is smitten, their roote is dried vp,
they can bring no fruite: yea, though they bring
forth, yet wil I slay euen ŷ dearest of their bodie.
17 My God wil cast them away, because they
did not obey him: and they shall wander among
the nations.

a For though all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatry in hope of reward, & to haue thy barnes filled, Iere. 44. 17. as an harlot that had rather liue by playing the whore then to be interteined of her own husband.
c These outward things that thou seekest, shal be taken from thee.
d Al their doings both touching policie and religion, shalbe reiected as things polluted.
e The meat offring which they offred for themselues.
f When the Lorde shall take away all the occasions of seruing him, which shal be the most grieuous point of your captiuitie, when ye shall see your selues cut off from God.
g Though they thinke to escape by fleeing the destruction that is at hand, yet shal they be destroied in the place whither they flee for succour.
h Then they shall know that they were deluded by them who chalenged to themselues to be their prophets and spiritual men.
i The Prophets duety is to bring men to God, & not to be a snare to pul them from God.
k This people is so rooted in their wickednesse, that Gibeah which was like to Sodom, was neuer more corrupt, Iud. 19. 22.
l Meaning, that he so esteemed them and delited in them.
m They were as abominable vnto me, as their louers the idoles.
n Signifying, that God would destroy their children by these sundry meanes, and so consume them by little and little.
o As they kept tender plants in their houses in Tyrus to preserue them from the cold aire of the Sea, so was Ephraim at the first vnto mee, but nowe I will giue him to the slaughter.
p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children.
q The chiefe cause of their destruction is that they commit idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

1 Against Israel and his idoles. 14 His destruction for the same.

Israel *is* an [a] emptie vine, *yet* hath it brought
foorth fruit vnto it selfe, *and* according to the
multitude of the fruit thereof hee hath increased
the altars: according to the [b] goodnesse of their
land they haue made faire images.
2 Their heart is [c] diuided: now shall they be
found faultie: he shal breake downe their altars:
he shall destroy their images.
3 For now they shal say, We haue no [d] King
because we feared not the Lord: and what should
a King do to vs?
4 They haue spoken wordes, swearing falsely
in making [e] a couenant: thus [f] iudgement gro-
weth as wormewood in the furrowes of the field.
5 The inhabitants of Samaria shall [g] feare
because of the calfe of Beth-auen: for the people
thereof shall mourne ouer it, and the [h] Chema-
rims thereof, that reioyced on it for the glorie
thereof, because it is departed from it.
6 It shall be also brought to Asshur, for a
present vnto King Iareb: Ephraim shall receiue
shame, and Israel shall be ashamed of his owne
counsel.
7 Of Samaria, the king thereof is destroyed,
as the fome vpon the water.
8 The high places also of [i] Auen shal be de-
stroyed, *euen* the sinne of Israel: the thorne and
the thistle shal growe vpon their altars, and they
shal say to the mountaines, * Couer vs, and to the
hils, Fall vpon vs.
9 O Israel, thou hast [k] sinned from the daies
of Gibeah: there they [l] stoode: the battel in Gi-
beah against the children of iniquitie did not
[m] touch them.
10 It is my desire [n] that I shoulde chastice
them, and the people shal be gathered against
them, when they shall gather themselues in their
two [o] furrowes.
11 And Ephraim *is as* an heifer vsed to delite
in [p] threshing: but I will passe by her [q] faire
necke: I wil make Ephraim to ride: Iudah shall
plow, *and* Iaakob shal breake his cloddes.
12 Sowe to your selues in righteousnes: reape
after the measure of mercie: [r] breake vp your fal-
low ground: for *it is* time to seeke the Lorde, till
he come and raine righteousnesse vpon vs.
13 *But* you haue plowed wickednesse: yee
haue reaped iniquitie: you haue eaten the fruit of
lies: because thou didded trust in thine owne
wayes, *and* in the multitude of thy strong men,
14 Therefore shall a tumult arise among thy
people, and all thy munitions shall be destroied,
as [s] Salman destroyed Beth-arbel in the day

a Wherof though the grapes were gathered, yet euer as it gathered new strength, it increased new wickednesse, so that the correction which shoulde haue brought them to obedience, did but vtter their stubbernesse.
b As they were rich and had abundance.
c To wit, from God.
d The day shall come that God shall take away their King, and then they shall feele the fruit of their sinnes, and how they trusted in him in vaine, 2. King 17. 4, 7.
e In promising to be faithfull toward God.
f Thus their integritie and fidelitie which they pretended, was nothing but bitternes and griefe.
g When the calfe shalbe caried away.
h Chemarims were certaine idolatrous priestes, which did weare blacke apparell in their sacrifices and cried with a loude voyce: which superstition Eliah derided, 1. King. 18. 27. reade 2. Kin. 23. 5.
i This he speaketh in contempt of Beth-el, reade Chap. 4. 15.
* Isa. 2. 19. luke 23. 30. reuel. 6. 16. and 9. 6.
k In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not bee good in executing Gods iudgements, seeing thine owne deedes were as wicked as theirs.
l To wit, to fight, or the Israelites remained in that stubbernnesse from that time.
m The Israelites were not mooued by their example to cease from their sinnes.
n Because they are so desperate, I will delight to destroy them.
o That is, when they haue gathered all their strength together.
p Wherein is pleasure, as in plowing is labour and paine.
q I will lay my yoke vpon her fat necke.
r Reade Ieremie 4. 4.
s That is, Shalmanazaar in the destruction of that citie spared neither kinde nor age.

of battell: the mother with the children was da-
shed in pieces.
15 So shall Beth-el doe vnto you, because of
your malicious wickednes: in a morning shal the
King of Israel be destroied.

CHAP. XI.

1 *The benefites of the Lord toward Israel.* 5 *Their ingra-
titude against him.*

WHen Israel [a] *was* a childe, then I loued
him, and called my sonne out of Egypt.
2 They called them, *but* they [b] went thus
from them: they sacrificed vnto Baalim, and burnt
incense to images.
3 I ledde Ephraim also, *as one* should beare
them in his armes: but they knew not that I hea-
led them.
4 I led them with cordes [c] of a man, *euen*
with bandes of loue, and I was to them, as he that
taketh off the yoke from their iawes, and I layed
the meate vnto them.
5 He shall no more returne into the land of
Egypt: but Asshur shall be his [d] King, because
they refused to conuert.
6 And the sword shall fall on his cities, and
shall consume his barres, and deuoure them, be-
cause of their owne counsels.
7 And my people are bent to rebellion a-
gainst me: though [e] they called them to the most
hie, *yet* none at all would exalt *him*.
8 [f] How shall I giue thee vp, Ephraim? *how*
shall I deliuer thee, Israel? how shall I make thee,
as [g] Admah? *how* shal I set thee, as Zeboim? mine
heart is turned within mee: [h] my repentings are
rouled together.
9 I will not execute the fiercenesse of my
wrath: I wil not returne to destroy Ephraim: for
I am God, and not man, the holy one in the mids
of thee, and I wil not [i] enter into the citie.
10 They shal walke after the Lord: hee shall
roare like a lyon: when he shall roare, then the
children of the West shall feare.
11 [k] They shal feare as a sparow out of Egypt,
and as a doue of the land of Asshur, and I will
place them in their houses, saith the Lord.
12 Ephraim compasseth me about with lies, and
the house of Israel with deceit: but Iudah yet ru-
leth with [l] God, and is faithfull with the Saints.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the prophets called them to repentance.
c That is, friendly: and not as beasts or slaues.
d Seeing they contemne al this kindnesse, they shall be led captiue into Assyria.
e To wit, the Prophets.
f God considereth with himselfe, and that with a certaine griefe howe to punish them.
g Which were two of the cities ẏ were destroyed w Sodom, deu. 29. 23.
h Meaning that his loue wherwith he first loued thē, made him betweene doubt and assurance what to do: and herein appeareth his fatherly affectiō, that his mercy toward his shal ouercome his iudgements, as he declareth in the next verse.
i To cōsume thee, but will cause thee to yeeld and so receiue thee to mercie: and this is meant of the smal number who shall walke after the Lord. k The Egyptians and Assyrians shall be afraide when the Lord maintaineth his people. l Gouerneth their state according to Gods word, and doeth not degenerate.

CHAP. XII.

*He admonisheth by Iaakobs example to trust in God, and not in
man.*

EPhraim is fed [a] with the wind, and followeth
after the East winde: he increaseth daily lies
and destruction, and they doe make a couenant
with Asshur, and [b] oile is carried into Egypt.
2 The Lorde hath also a controuersie with
[c] Iudah, and will visite Iaakob, according to his
wayes: according to his workes, wil he recom-
pence him.
3 Hee tooke his brother by the heele in the
wombe, and by his strength hee had [d] power
with God,
4 And had [e] power ouer the Angel, and pre-
uailed: he wept and praied vnto him: [f] he found
him in Beth-el, and there he spake with vs.
5 Yea, the Lord God of hostes, the Lorde *is*
himselfe his memoriall.
6 Therefore turne thee to thy God: keepe
mercy and iudgement, and hope still in thy God.
7 *He is* [g] Canaan: the balances of deceit *are*
in his hand: he loueth to oppresse.
8 And Ephraim saide, Notwithstanding I am
rich, I haue found me out riches in al my labours:
they shall finde none iniquitie in me, [h] that were
wickednesse.
9 Though I am the Lord thy God, from the
land of Egypt, yet wil I make thee to dwel in the
tabernacles, as in [i] the daies of the solemne feast.
10 I haue also spoken by the Prophets, and I
haue multiplied visions, and vsed similitudes by
the ministerie of the Prophets.
11 Is there [k] iniquity in Gilead? surely they are
vanitie: they sacrifice bullocks in Gilgal, & their
altars *are* as heapes in the furrowes of the field.
12 [l] And Iaakob fled into the countrey of A-
ram, and Israel serued for a wife, and for a wife he
kept *sheepe*.
13 And by a [m] Prophet ẏ Lord brought Isra-
el out of Egypt, & by a Prophet was he reserued.
14 *But* Ephraim prouoked him with hie pla-
ces: therfore shal his blood be powred vpon him,
and his reproch shall his Lord reward him.

a That is, flattereth himselfe with vaine confidence.
b Meaning, presents to get friendship.
c Which in these pointes was like to Ephraim, but not in idolatries.
d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.
e Reade Ge. 32. 31.
f God found Iaakob as he lay sleeping in Bethel, Gene. 28. 12. and so spake with him there, that the fruite of that speach appertained to the whole bodie of the people, whereof we are.

g As for Ephraim he is more like the wicked Canaanites thē godly Abraham or Iaakob.
h Thus the wicked measure Gods fauour by outward prosperitie, & like hypocrites can not abide that any should reproue their doings.
i Seeing thou wilt not acknowledge my benefits, I will bring thee againe to dwel in tents as in the feast of the Tabernacles, which thou doest now contemne.
k The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet sayeth, that all their religion was but vanitie. l If you boast of your riches and nobilitie, yee seeme to reproch your father who was a poore fugitiue and seruant. m Meaning Moses, whereby appeareth, that whatsoeuer they haue, it commeth of Gods free goodnesse.

CHAP. XIII.

1 *The abomination of Israel,* 9 *And the cause of their de-
struction.*

WHen Ephraim spake, there *was* [a] trem-
bling: he [b] exalted himselfe in Israel, but
he hath sinned in Baal, [c] and is dead.
2 And now they sinne more and more, and
haue made them molten images of their siluer,
and idoles according to their owne vnderstan-
ding: they were all the worke of the craftsmen:
they say one to an other whiles they sacrifice a
[d] man, Let them kisse the calues.
3 Therefore they shall bee as the morning
cloude, and as the morning dewe that passeth a-
way, as the chaffe that is driuen with a whirle-
winde out of the floore, and as the smoke that
goeth out of the chimney.
4 Yet I am the Lorde thy God [e] from the
land of Egypt, and thou shalt know no God but
me: for there *is* no Sauiour beside me.
5 I did knowe thee in the wildernesse, in the
land of drought.
6 As in their pastures, so were they filled:
they were filled, and their heart was exalted:
therefore haue they forgotten me.
7 And I wil be vnto them as a very lion, *and*
as a leopard in the way of Asshur.
8 I will meete them, as a beare that is rob-
bed of her whelpes, and I will breake the kall of
their heart, and there will I deuoure them like a
lion: the wilde beast shal teare them.
9 O Israel, one [f] hath destroyed thee, but in
me *is* thine helpe.
10 [g] I am: where is thy King, that should
helpe thee in all thy cities? and thy iudges, of
whom thou saidest, Giue me a King, and princes?
11 I gaue thee a King in mine anger, and I
tooke him away in my wrath.

a He sheweth the excellencie, and authoritie that this tribe had aboue all the rest.
b He made a king of his tribe.
c The Ephraimites are not farre from destructiō, & haue lost their authoritie.
d The false prophets perswaded ẏ idolaters to offer their childrē after ẏ exāple of Abraham, and he sheweth howe they would exhort one another to the same, and to kisse and worship these calues which were their idoles.
e He calleth them to repentance and reprooueth their ingratitude.
f Thy destruction is certaine, and my benefits toward thee declare that it commeth not of me: therfore thine owne malice, idolatrie & vaine confidence in men must needes be the cause thereof.
g I am all one. Iames 1. 17.

12 The

h It is surely layd vp to be punished, as Iere.17.1.
i But would come out of the wombe, that is, out of this danger wherein he is, and not tary to be stifeled.
k Meaning, that no power shall resist God when he wil deliuer his, but euen in death will he giue them life.
l Because they wil not turne to me, I will not change my purpose.

12 The iniquitie of Ephraim *is* bound vp: his
sinne *is* hid.
13 The sorowes of a trauelling woman shall
come vpon him: he is an vnwise sonne, els would
he not stand still at the time, *euen* at the [i] brea-
king forth of the children.
14 I will redeeme them from the power of the
graue: I will deliuer them from death: O [k] death,
I will be thy death: O graue, I will be thy destru-
ction: [l] repentance is hid from mine eyes.
15 Though he grewe vp among *his* brethren,
an East winde shall come, *euen* the winde of the
Lord shall come vp from the wildernesse, and drie
vp his veine, and his fountaine shalbe dried vp: he
shall spoyle the treasure of all pleasant vessels.

CHAP. XIIII.

1 The destruction of Samaria. 2 He exhorteth Israel to returne to God, who requireth praise and thanks.

a He exhorteth them to repentance, to auoyde all these plagues, willing them to declare by wordes their obedience and repentance.
b He sheweth them how they ought to confesse their sinnes.

Samaria shalbe desolate: for she hath rebelled
against her God: they shall fall by the sword:
their infants shalbe dashed in pieces, and their
women with childe shalbe ript.
2 O Israel, [a] returne vnto the Lord thy God:
for thou hast fallen by thine iniquitie.
3 Take vnto you words, & turne to the Lord,
and say vnto him, [b] Take away all iniquitie, and
receiue *vs* graciously: so will we render the calues
of our [c] lippes.
4 Asshur shal [d] not saue vs, neither will we ride
vpon horses, neither will we say any more to the
worke of our handes, *Ye are* our gods: for in thee
the fatherlesse findeth mercie.
5 [e] I wil heale their rebellion: I wil loue them
freely: for mine anger is turned away from him.
6 I will bee as the dewe vnto Israel: hee shall
grow as the lilie and fasten his rootes, as *the trees*
of Lebanon.
7 His branches shall spread, and his beautie
shalbe as the oliue tree, and his smell as Lebanon.
8 They that dwell vnder his [f] shadow, shall re-
turne: they shall reuiue *as* the corne, and florish
as the vine: the sent thereof *shalbe* as the wine of
Lebanon.
9 Ephraim *shall say*, What haue I to doe any
more with idoles? I [g] haue heard him, and looked
vpon him: I am like a greene firre tree: vpon me
is thy fruite found.
10 Who is [h] wise, and he shall vnderstand
these things? *and* prudent, and hee shall knowe
them? for the wayes of the Lord *are* righteous,
and the iust shall walke in them: but the wicked
shall fall therein.

c Declaring, that this is the true sacrifice, that the faithfull can offer, euen thanks and praise, Heb.13.15.
d He will leaue off all vaine confidence and pride.
e Hee declareth how ready God is to receiue them that doe repent.
f Whosoeuer ioyne themselues to this people, shalbe blessed.
g God sheweth how prompt he is to heare his, when they repent, and to offer himselfe, as a protection, & safegard vnto them as a most sufficient fruite and profite.
h Signifying, that the true wisedome & knowledge consisteth in this, euen to rest vpon God.

IOEL.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly he threatneth greater plagues, because they grew dayly to a more hardnesse of heart, and rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart because they had grieuously offended God. And so doing, he promiseth that God wil be merciful, & not forget his couenant that he made with their fathers: but wil send his Christ who shal gather the scattered sheepe, and restore them to life and libertie, though they seemed to be dead.

CHAP. I.

1 A prophecie against the Iewes. 2 He exhorteth the people to prayer, and fasting for the miserie that was at hand.

a Signifying, the Princes, the priests, & the gouernours.
b He calleth the Iewes to the consideration of Gods iudgements, who had now plagued the fruites of the ground for the space of foure yeere, which was for their sinnes, and to call them to repentance.
c Meaning, that the occasion of their excesse & drunkennes was taken away.
d This was another plague wherewith God had punished them, when he stirred vp the Assyrians against them.
e Mourne grieuously as a woman, which hath lost her husband, to whom she hath bene maried in her youth.
f The tokens of Gods wrath did appeare in his Temple, insomuch as Gods seruice was left off.

THe word of the Lord that came to
Ioel the sonne of Pethuel.
2 Heare ye this, O [a] Elders, and
hearken yee all inhabitants of the
land, whether [b] such a thing hath
beene in your dayes, or yet in the
dayes of your fathers.
3 Tell you your children of it, and let your
children *shew* to their children, and their children
to another generation.
4 That which is left of the palmer worme, hath
the grashopper eaten, & the residue of the grashop-
per hath the canker worme eaten, and the residue
of the canker worme hath the caterpiller eaten.
5 Awake ye [c] drunkards, and weepe, & howle
all ye drinkers of wine, because of the new wine:
for it shalbe pulled from your mouth.
6 Yea, [d] a nation commeth vpon my lande,
mightie, & without number, whose teeth *are like*
the teeth of a lyon, and hee hath the iawes of a
great lion.
7 He maketh my vine waste, & pulleth off the
barke of my figge tree: he maketh it bare, and ca-
steth it down: the branches thereof are made white.
8 Mourne like a virgine girded with sackcloth
for the [e] husband of her youth.
9 The meate offring, & the drinke offring is
[f] cut off from the House of the Lord: the Priests
the Lords ministers mourne.
10 The fielde is wasted: the land mourneth:
for the corne is destroyed: [g] the new wine is dried
vp, *and* the oyle is decayed.
11 Be ye ashamed, O husband men: howle, O
ye vine dressers for the wheate, and for the barley,
because the haruest of the field is perished.
12 The vine is dried vp, and the figge tree is
decayed: the pomegranate tree & the palme tree,
and the apple tree, *euen* all the trees of the fielde
are withered: surely the ioy is withered away from
the sonnes of men.
13 [h] Girde your selues and lament, ye Priests:
howle ye ministers of the altar: come, *and* lie all
night in sackecloth, ye ministers of my God: for
the meate offring, and the drinke offring is taken
away from the house of your God.
14 Sanctifie you a fast: call a solemne assem-
bly: gather the Elders, *and* all the inhabitants of
the lande into the House of the Lorde your God,
and crie vnto the Lord,
15 Alas: for the day, for the [i] day of the Lord
is at hand, and it commeth as a destruction from
the Almightie.
16 Is not the meate cut off before our eyes? *and*
ioy, and gladnesse from the house of our God?
17 The seede is rotten vnder their clods: the
garners are destroyed: the barnes are broken
downe, for the corne is withered.
18 How did the beasts mourne! the herdes of
cattell pine away, because they haue no pasture,
and the flockes of sheepe are destroyed.
19 O Lord, to thee wil I cry: for the fire hath

g All comfort & substance for nourishment is taken away.
h He sheweth that the onely meanes to auoyde Gods wrath, and to haue all things restored, is vnfeined repentance.
i We see by these great plagues that vtter destruction is at hand.

deuoured the pastures of the wildernesse, and the
flame hath burnt vp all the trees of the field.
20 The beasts of the fielde cry also vnto thee:
for the riuers of waters are dried vp, and the [k] fire
hath deuoured the pastures of the wildernesse.

CHAP. II.

He prophecieth of the comming and crueltie of their enemies. 13 An exhortation to moone them to conuert. 18 The loue of God toward his people.

BLowe [a] the trumpet in Zion, and shoute in
mine holy mountaine: let all the inhabitants
of the land tremble: for the day of the Lord is
come: for it *is* at hand.
2 A [b] day of darkenesse, and of blackenesse, a
day of clouds, and obscuritie, as the morning spred
vpon the mountaines, *so is* there a [c] great people,
and a mightie: there was none like it from the
beginning, neither shalbe any more after it, vnto
the yeeres of many generations.
3 A fire deuoureth before him, and behinde
him a flame burneth vp: the land *is* as the garden
of [d] Eden before him, and behinde him a desolate
wildernesse, so that nothing shall escape him.
4 The beholding of him *is* like the sight of
horses, and like the horsemen, so shall they runne.
5 Like the noyse of charrets in the toppes of
the mountaines shall they leape, like the noise of
a flame of fire that deuoureth the stubble, *and* as
a mightie people prepared to the battell.
6 Before his face shall the people tremble: all
faces [e] shall gather blackenesse.
7 They shall runne like strong men, and goe
vp to the wall like men of warre, and euery man
shall goe forward in his wayes, and they shall not
stay in their paths.
8 Neither shall one [f] thrust another, *but* euery
one shall walke in his path: and when they fall
vpon the sword, they shall not be wounded.
9 They shall runne to & fro in the citie: they
shal runne vpon the wall: they shal clime vp vpon
the houses, & enter in at ye windowes like ye thiefe.
10 The earth shall tremble before him, the hea-
uens shall shake, the [g] sunne & the moone shalbe
darke, and the starres shal withdraw their shining,
11 And the Lord shall [h] vtter his voyce before
his hoste: for his hoste is very great: for *he is* strong
that doeth his word: * for the day of the Lord is
great and very terrible, and who can abide it?
12 Therefore also now the Lord saith, Turne
you vnto me with all your heart, & with fasting,
and with weeping, and with mourning,
13 And [i] rent your heart, & not your clothes:
and turne vnto the Lord your God, for he is gra-
cious, and mercifull, slowe to anger, and of great
kindnesse, and repenteth him of the euill.
14 Who knoweth, *if* he wil [k] returne & repent
& leaue a blessing behinde him, *euen* a meate of-
fring, & a drinke offring vnto ye Lord your God?
15 Blowe the trumpet in Zion, sanctifie a fast,
call a solemne assemblie.
16 Gather the people: sanctifie the congrega-
tion: gather the elders: assemble the [l] children,
and those that sucke the breastes: let the bride-
grome goe foorth of his chamber, and the bride
out of her bride chamber.
17 Let the Priestes, the ministers of the Lord
weepe betweene the porch and the altar, and let
them say, Spare thy people, O Lord, and giue not
thine heritage into reproch that the heathen
should rule ouer them. * Wherefore should they
say among the people, Where is their God?
18 Then will the Lord bee [m] ielous ouer his
land, and spare his people.
19 Yea, the Lord will answere and say vnto his
people, Beholde, I will send you corne, and wine,
and oyle, and you shalbe satisfied therewith: and
I will no more make you a reproch among the
heathen,
20 But I will remooue farre off from you the
[n] Northren *armie*, and I wil driue him into a land,
barren & desolate with his face toward the [o] East
sea, and his ende to the vtmost sea, and his stinke
shall come vp, and his corruption shall ascend, be-
cause he hath exalted himselfe to doe *this*.
21 Feare not, O land, *but* be glad, and reioyce:
For the Lord will doe great things.
22 Be not afraid, ye beastes of the fielde: for
the pastures of the wildernesse are greene: for the
tree beareth her fruite: the figge tree and the vine
doe giue their force.
23 Be glad then, ye children of Zion, and re-
ioyce in the Lord your God: for hee hath giuen
you the raine of [p] righteousnesse, * & he wil cause
to come downe for you the raine, *euen* the *first*
raine, and the latter raine in the first *moneth*.
24 And the barnes shall be full of wheate, and
the presses shall abound with wine and oyle.
25 And I will render you the yeeres that the
grashopper hath eaten, the canker worme and the
caterpiller and the palmer worme, my great hoste
which I sent among you.
26 So you shall eate and be satisfied and praise
the Name of the Lord your God, that hath dealt
maruellously with you: and my people shal neuer
be ashamed.
27 Ye shall also know, that I am in the middes
of Israel, and that I am the Lord your God and
none other, & my people shall neuer be ashamed.
28 And afterward will I powre [q] out my Spi-
rit vpon all flesh: and your sonnes & your daugh-
ters shall prophecie: your olde men shall dreame
[r] dreames, *and* your yong men shall see visions,
29 And also vpon the seruants, and vpon the
maydes in those dayes will I powre my Spirit.
30 And I will shewe [s] wonders in the heauens
and in the earth: blood & fire, & pillars of smoke.
31 The [t] sunne shalbe turned into darkenesse,
and the moone into blood, before the great and
terrible day of the Lord come.
32 But whosoeuer shall call [u] on the Name of
the Lord, shalbe saued: for in mount Zion, & in Ie-
rusalem shalbe deliuerance, as the Lord hath said,
and in the [x] remnant, whom the Lord shall call.

k That is, drought.
a He shewe the great iudgements of God, which are at hand, except they repent.
b Of affliction and trouble.
c Meaning, the Assyrians.
d The enemie destroyeth our plentiful countrey wheresoeuer he commeth.
e They shalbe pale and blacke for feare, Nahum 2.10.
f For none shalbe able to resist them.
g Reade verses 2, 31. & Isa. 13.10. ezek. 32.7. chap. 3. 15. matt. 24.29.
h The Lord shall stirre vp the Assyrians to execute his iudgements.
* Iere. 30.7. amos 5. 18. zeph. 1.15.
i Mortifie your affections & serue God with purenes of heart, and not with ceremonies.
k He speaketh this to stirre vp their slouthfulnesse, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Ier. 18.8.
l That as all haue sinned, so all may shew forth signes of their repentance, that men seeing the children, which are not free frõ Gods wrath, might be the more liuely touched with the consideration of their owne sinnes.
* Psal. 79.10.
m If they repent, he sheweth that God will preserue and defend them with a most ardent affection.
n That is, the Assyrians your enemies.
o Called the salt sea, or Persian sea: meaning, that though his armie were so great, that it filled all from this sea to the sea called Mediterraneum, yet he would scatter them.
p That is, such as should come by iust measure, and as was wont to be sent when God was reconciled with them.
* Leuit. 26.4. deut. 11.14.
q That is, in greater abundance and more generally then in times past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was abundantly giuen to the Church, Isa 44.3. act. 2.17. ioh. 7.38, 39.
r As they had visions and dreames in olde time, so shall they nowe haue clearer reuelations.
s He warneth the faithfull what terrible things should come, to the intent that they should not looke for continuall quietnesse in this world, and yet in all these troubles he would preserue them.
t The order of nature shall seeme to be changed for the horrible afflictions that shalbe in the world, Isa. 13.10. ezek. 32.7. chap. 3. 15. matt. 24.29.
u Gods iudgements are for the destruction of the infidels, & to mooue the godly to call vpon the Name of God, who will giue them saluation.
x Meaning hereby the Gentiles, Rom. 10.13.

CHAP. III.

Of the iudgement of God against the enemies of his people.

FOr beholde, in [a] those dayes and in that time,
when I shall bring againe the captiuitie of Iu-
dah and Ierusalem,
2 I will also gather all nations, and will bring
them downe into [b] the valley of Iehoshaphat, and
will pleade with them there for my people, and
for mine heritage Israel, whom they haue scatte-
red among the nations, and parted my land.
3 And they haue cast lottes for my people,

a When I shal deliuer my Church, which standeth of the Iewes, and of the Gentiles.
b It appeareth that he alludeth to that great victorie of Iehoshaphat, when as God without mans helpe destroyed the enemies, 2. Chron. 20.26. also he hath respect to this word Iehoshaphat, which signifieth pleading, or iudgement, because God would iudge the enemies of his Church as he did there.

and

and haue giuen the childe [c] for the harlot,& solde
the girle for wine, that they might drinke.
4 Yea, and [d] what haue you to doe with me, O
Tyrus and Zidon and all the coastes of Palestina?
wil ye render me [e] a recompence? and if yee re-
compence me, swiftly *and* speedily wil I render
your recompence vpon your head:
5 For ye haue taken my siluer and my golde,
and haue caried into your temples my goodly *and*
pleasant things.
6 The children also of Iudah and the children
of Ierusalem haue you solde vnto the Grecians,
that ye might send them farre from their border.
7 Beholde, I will raise them out of the place
where ye haue solde them, & wil render your re-
ward vpon your owne head,
8 And I wil sell your sonnes and your daugh-
ters into the hand of the children of Iudah, and
they [f] shall sell them to the Sabeans, to a people
farre off: for the Lorde hath spoken it.
9 Publish this among the Gentiles: prepare
warre, wake vp the mightie men: let all the men
of warre drawe neere *and* come vp.
10 [g] Breake your plowshares into swords, and
your sithes into speares: let the weake say, I am
strong.
11 Assemble your selues, and come all ye hea-
then & gather your selues together round about:
there shal the Lord cast downe the mightie men.
12 Let the heathen be wakened, & come vp
to the valley of Iehoshaphat: for there wil I sit to
iudge all the heathen round about.

c That which the enemie gate for the sale of my people, he bestowed vpon harlots and drinke.
d He taketh the cause of his Church in hand against the enemie, as though the iniurie were done to himselfe.
e Haue I done you wrong, that ye wil render me the like?
f For afteward God solde them by Nebuchad-nezzar, and Alexander the great, for the loue he bare to his people, & thereby they were comforted as though the price had bene theirs.
g When I shall execute my iudgements against mine enemies, I will cause euery one to be ready, and to prepare their weapons to destroy one another, for my Churches sake.

13 Put in your [h] sithes, for the haruest is ripe:
come, get you downe, for the winepresse is full:
yea, the winepresses runne ouer, for their wicked-
nesse is great.
14 O multitude, O multitude, *come* into the
valley of threshing: for the day of the Lorde *is*
neere in the valley of threshing.
15 The sunne and moone shalbe darkened, and
the starres shal withdraw their light.
16 The Lord also shal roare out of Zion, and
vtter his voyce from Ierusalem, and the heauens
and the earth shall shake, but the Lord wil be the
[i] hope of his people, and the strength of the chil-
dren of Israel.
17 So shall ye know that I am the Lord your
God dwelling in Zion, mine holy Mountaine:
then shall Ierusalem be holy, and there shall no
stranger go [k] thorowe her any more.
18 And in that day shal the mountaines [l] drop
downe newe wine, and the hilles shall flowe with
milke, and all the riuers of Iudah shal runne with
waters, and a fountaine shal come foorth of the
House of the Lorde, and shall water the valley of
Shittim.
19 [m] Egypt shalbe waste, and Edom shall be a
desolate wildernesse, for the iniuries of the chil-
dren of Iudah, because they haue shed innocent
blood in their land.
20 But Iudah shal dwel for euer, and Ierusalem
from generation to generation.
21 For I wil [n] clense their blood, that I haue
not clensed, and the Lord wil dwell in Zion.

h Thus he shal encourage y^e enemies whē their wickednesse is full ripe to destroy one another, which he calleth the valley of Gods iudgement.
i God assureth his against al troubles, that when he destroyeth his enemies, his children shalbe deliuered.
k The strāgers shal no more destroy his Church: which if they doe, it is the people which by their sinnes make the breach for the enemie.
l He promiseth to his Church abundance of graces, reade Ezek. 47. 1. which should water & comfort the most barren places, Amos 9. 13.
m The malicious enemies shall haue no part of this grace.
n He had suffered his Church hitherto to lie in their filthinesse, but now he promiseth to clense them and to make them pure vnto him.

AMOS.

THE ARGVMENT.

AMong many other Prophets that God raised vp to admonish the Israelites of his plagues for their wickednes and idolatrie, he stirred vp Amos, who was an heardman or shepheard of a poore towne, and gaue him both knowledge & constancie to reproue all estates and degrees, & to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes wil punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by vnfained repentance. And finally, he comforteth the godly with hope of the comming of the Messiah, by whome they should haue perfite deliuerance and saluation.

CHAP. I.

1 The time of the prophecie of Amos. 3 The worde of the Lord against Damascus, 6 The Philistims, Tyrus, Idumea and Ammon.

THe wordes of Amos, who was a-
mong the heardmen at [a] Tecoa,
which he sawe vpon Israel, in the
dayes of Vzziah King of Iudah,
and in the dayes of [b] Ieroboam
the sonne of Ioash King of Israel, two yeere be-
fore the [c] earthquake.
2 And he sayd, The Lord shall roare from Zi-
on, and vtter his voyce from Ierusalem, and the
dwelling places of the shepheards shal perish, and
the top of [d] Carmel shall wither.
3 ¶ Thus saith the Lord, For [e] three transgressi-
ons of Damascus, and for foure, I wil not turne to
it, because they haue [f] threshed Gilead with thre-
shing instruments of yron.
4 Therefore wil I send a fire into the house of
Hazael, and it shall deuoure the [g] palaces of
Ben-hadad.
5 I will breake also the barres of Damascus,
and cut off the inhabitant of Bikeath-auen: and
him that holdeth the scepter out of Beth-eden,
and the people of Aram shall goe into captiuitie
vnto [h] Kir, sayth the Lorde.
6 Thus sayth the Lorde, For three transgressi-
ons of Azzah, and for foure, I wil not turne to it,
because they [i] caried away prisoners the whole
captiuitie to shut them vp in Edom.
7 Therefore will I send a fire vpon the walles
of Azzah, and it shall deuoure the palaces
thereof.
8 And I will cut off the inhabitant from Ash-
dod, and him that holdeth the scepter from Ash-
kelon, and turne mine hand to Ekron, and the
remnant of the Philistims shall perish, sayth the
Lorde God.
9 ¶ Thus sayth the Lord, For three transgres-
sions of Tyrus, and for foure, I will not turne to

a Which was a towne sixe miles from Ierusalem in Iudea, but he prophecied in Israel.
b In his dayes the kingdome of Israel did most florish.
c Which as Iosephus writeth, was whē Vzziah would haue vsurped the Priests office, and therfore was smitten w^t the leprosie.
d Whatsoeuer is fruitfull and pleasant in Israel shall shortly perish.
e He sheweth first that al the people round about should be destroyed for their manifolde sinnes: which are meant by three & foure which make seuen, because the Israelites should the more deepely consider Gods iudgements toward them.
f If the Syrians shall not be spared for committing this crueltie against one citie, it is not possible that Israel should escape punishment which hath committed so many and grieuous sinnes against God and man.
g The antiquitie of their buildings shall not auoyde my iudgements, reade Iere. 49. 27.
h Tiglath Pileser led the Syrians captiue, & brought them to Cyrene, which he calleth here Kir.
i They ioyned themselues with the Edomites their enemies, which caried them away captiues.

it, becauſe they ſhut the whole captiuitie in E-
dom, and haue not remembred the [k] brotherly
couenant.
10 Therefore wil I ſend a fire vpon the walles
of Tyrus, and it ſhall deuoure the palaces thereof.
11 ¶ Thus ſaith the Lord, For three tranſgreſſi-
ons of Edom, & for foure, I wil not turne to it, be-
cauſe he did purſue his brother with the ſword, &
did † caſt off all pitie, and his anger ſpoyled him
euermore, & his wrath watched him [l] alway.
12 Therefore will I ſend a fire vpon Teman,
and it ſhall deuoure the palaces of Bozrah.
13 ¶ Thus ſaith ỹ Lord, For three tranſgreſſi-
ons of the children of Ammon, and for foure, I
will not turne to it, becauſe they [m] haue ript vp
the women with child of Gilead, that they might
enlarge their border.
14 Therefore wil I kindle a fire in the wall of
Rabbah, and it ſhal deuoure the palaces thereof,
with ſhouting in the day of battell, *and* with a
tempeſt in the day of the whirlewinde.
15 And their King ſhall go into captiuitie, he
and his princes together, ſayth the Lorde.

k For Eſau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admoniſhed them of their brotherly friendſhip, and not to haue prouoked them to hatred.
† *Ebr. corrupt his compaſsions.*
l He was a continuall enemie vnto him.
m He noteth the great crueltie of the Ammonites that ſpared not the women, but moſt tyrannouſly tormented them, and yet the Ammonites came of Lot who was of the houſholde of Abraham.

CHAP. II.

Againſt Moab, Iudah, and Iſrael.

THus ſayth the Lord, For three tranſgreſſions
of Moab, and for foure, I will not turne to it,
becauſe it burnt the [a] bones of the King of E-
dom into lime.
2 Therefore wil I ſend a fire vpon Moab, and
it ſhall deuoure the palaces of Kerioth, and Moab
ſhall die with tumult, with ſhouting, *and* with the
ſound of a trumpet.
3 And I wil cut off the iudge out of the mids
thereof, and will ſlay all the princes thereof with
him, ſayth the Lord.
4 ¶ Thus ſayth the Lord, For three tranſgreſſi-
ons of Iudah, and for foure, [b] I will not turne to
it, becauſe they haue caſt away the Lawe of the
Lorde, and haue not kept his commaundements,
and their lies cauſed them to erre after the which
their fathers haue walked.
5 Therefore will I ſend a fire vpon Iudah, and
it ſhall deuoure the palaces of Ieruſalem.
6 ¶ Thus ſayth the Lord, For three tranſgreſſi-
ons of [c] Iſrael, and for foure, I will not turne to
it, becauſe they ſolde the righteous for ſiluer and
the poore for [d] ſhooes.
7 They gape ouer the head of the poore, in the
[e] duſt of the earth, and peruert the wayes of the
meeke: and a man and his father will goe in to a
mayde to diſhonour mine holy Name.
8 And they lye downe vpon clothes layde to
pledge [f] by euery altar: and they [g] drinke the
wine of the condemned in the houſe of their
God.
9 Yet deſtroyed I the [h] Amorite before them,
whoſe height was like the height of the cedars,
and he was ſtrong as the okes: notwithſtanding
I deſtroyed his fruite from aboue, and his roote
from beneath.
10 Alſo I brought you vp from the land of E-
gypt, and led you fourtie yeeres thorowe the wil-
derneſſe, to poſſeſſe the land of the Amorite.
11 And I raiſed vp of your ſonnes for Pro-
phets, and [i] of your yong men for Nazarites. Is it
not euen thus, O ye children of Iſrael, ſaith the
Lord?
12 But ye gaue the Nazarites wine to drinke,
and commanded the Prophets, ſaying, Prophe-
cie not.
13 Behold, I am [k] preſſed vnder you as a cart
is preſſed that is full of ſheaues.
14 Therefore the flight ſhall periſh from the
[l] ſwift, and the ſtrong ſhall not ſtrengthen his
force, neither ſhall the mightie ſaue his life.
15 Nor he that handleth the bowe, ſhal ſtand,
and he that is ſwift of foote, ſhall not eſcape, nei-
ther ſhall he that rideth the horſe, ſaue his life.
16 And he that is of a mightie courage among
the ſtrong men, ſhal flee away naked in that day,
ſaith the Lord.

a For the Moabites were ſo cruell againſt the King of Edom that they burnt his bones after that hee was dead: which declared their barbarous rage, ſeeing they would reuenge themſelues of the dead.
b Seeing the Gentiles that had not ſo farre knowledge were thus puniſhed, Iudah which was ſo fully inſtructed of the Lords will, might not thinke to eſcape.
c If he ſpare not Iudah vnto whom his promiſes were made, much more he wil not ſpare this degenerate kingdome.
d They eſteemed moſt vile bribes more then mens liues.
e When they haue ſpoyled him and throwen him to the ground, they gape for his life.
f Thinking by theſe ceremonies, that by ſacrificing, and being neere mine altar, they may excuſe all their other wickedneſſe.
g They ſpoyle others and offer thereof vnto God, thinking that hee will diſpence with them, when hee is made partaker of their iniquitie.
h The deſtruction of their enemies and his mercy towarde them ſhould haue cauſed their heartes to melt for loue towarde him.
i Ye contemned my benefites, and abuſed my graces, and craftily went about to ſtoppe the mouthes of my Prophets.
k You haue wearied me with your ſinnes, Iſa. 1.14.
l None ſhall be deliuered by any meanes.

CHAP. III.

Hee reproueth the houſe of Iſrael of ingratitude. 11 For the which God will puniſh them.

HEare this word that the Lord pronounceth
againſt you, O children of Iſrael, *euen* a-
gainſt the whole famile which I brought vp from
the land of Egypt, ſaying,
2 You [a] onely haue I knowen of all the fami-
lies of the earth: therefore I will viſite you for all
your iniquities.
3 Can two walke together except they bee
[b] agreed?
4 Will a [c] lion roare in the foreſt, when hee
hath no pray? or will a lyons whelpe cry out of
his den, if he haue taken nothing?
5 [d] Can a bird fall in a ſnare vpon the earth,
where no fouler is? or will he take vp the [e] ſnare
from the earth, and haue taken nothing at all?
6 Or [f] ſhall a trumpet be blowen in the citie,
and the people be not afraide? or ſhall there [g] be
euill in a citie, and the Lord hath not done it?
7 Surely the Lord God will doe nothing, but
he [h] reueileth his ſecrete vnto his ſeruants the
Prophets.
8 The lyon hath roared: who will not bee a-
fraid? the Lord God hath ſpoken: who can but
[i] prophecie?
9 Proclaime in the palaces at [k] Aſhdod, and in
the palaces in the land of Egypt, & ſay, Aſſemble
your ſelues vpon the mountaines of Samaria: ſo
beholde the great tumultes in the middes therof,
and the oppreſſed in the middes thereof.
10 For they know not to doe right, ſaith the
Lord: they ſtore vp violence, and robbery [l] in
their palaces.
11 Therefore thus ſaith the Lord God, An
aduerſarie *ſhall come* euen round about the coun-
trey, and ſhall bring downe thy ſtrength from
thee, and thy palaces ſhalbe ſpoyled.
12 Thus ſaith the Lord, As the ſhepheard
taketh [m] out of the mouth of the lyon two
legges, or a piece of an eare: ſo ſhall the children
of Iſrael bee taken out that dwell in Samaria in
the corner of a bed, and in [n] Damaſcus *as in a*
couche.
13 Heare, and teſtifie in the houſe of Iaakob,
ſaith the Lord God, the God of hoſtes.

a I haue onely choſen you to be mine among all other people, and yet you haue forſaken me.
b Hereby the Prophet ſignifieth that he ſpeaketh not of himſelfe, but as God guideth and moueth him, which is called the agreement betweene God and his Prophets.
c Wil God threaten by his Prophets, except there be ſome great occaſion?
d Can any thing come without Gods prouidence?
e Shall his threatnings be in vaine?
f Shall the Prophets threaten Gods iudgements and the people not be afraide?
g Doeth any aduerſitie come without Gods appoyntment? Iſa. 45.7.
h God dealeth not with the Iſraelites as he doeth with other people: for he euer warneth them before of his plagues by his Prophets.
i Becauſe the people euer murmured againſt the Prophets, he ſheweth that the Spirit mooued them ſo to ſpeake as they did.
k He calleth the ſtrangers, as the Philiſtims and Egyptians to be witneſſes of Gods iudgements againſt the Iſraelites for their crueltie and oppreſsion.
l The crueltie & theft appeareth by their great riches, which they haue in their houſes.
m When the Lyon hath ſaciate his hunger, the ſhepheard findeth a legge or a tippe of an eare to ſhewe that the ſheepe hath bene woried.
n When they thought to haue had a ſure holde, and to haue bene in ſafetie.

14 Surely in the day that I shall visit the transgressions of Israel vpon him, I will also visite the altars of Beth-el, and the hornes of the altar shal be broken off, and fall to the ground.

15 And I will smite the winter house with the summer house, & the houses of yuorie shal perish, and the great houses shalbe cōsumed, saith ẏ Lord.

CHAP. IIII.

Against the gouernours of Samaria.

Heare this worde, ye [a] kine of Bashan that are in the mountaine of Samaria, which oppresse the poore, *and* destroy the needie, and they say to their masters, [b] Bring, and let vs drinke.

2 The Lord God hath sworne by his holines, that loe, the dayes shall come vpon you, that hee wil take you away with [c] thornes, and your posteritie with fish hookes.

3 And yee shall goe out at the breaches euery *kowe* forward: and ye shall cast your selues out of the palace, saith the Lord.

4 Come to [d] Beth-el, & transgresse: to Gilgal, & multiply transgression, & bring your sacrifices in the morning, *&* your tithes after three [e] yeres.

5 And offer a thansgiuing [f] of leauen, publish *and* proclame the free offerings: for this [g] liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you [h] cleannes of teeth in all your cities, and scarcenesse of bread in all your places, yet haue yee not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there *were* yet three [i] moneths to the haruest, & I caused it to raine vpon one citie, and haue not caused it to raine vpon another city: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandred vnto one citie to drinke water, but they were [k] not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, and mildewe: your great gardens and your vineyards, and your figtrees, and your oliue trees did the palmer worme deuoure: yet haue yee not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of [l] Egypt: your yong men haue I slaine with the sword, and haue taken away your horses: and I haue made the stinke of your tents to come vp euen into your nostrels: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrowē you, as God ouerthrew Sodom & Gomorah: and ye were as a [m] firebrand pluckt out of the burning: yet haue ẏe not returned vnto me, saith the Lord.

12 Therefore, thus will I do vnto thee, O Israel: and because I will doe this vnto thee, prepare to [n] meete thy God, O Israel.

13 For loe, hee that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darknesse, and walketh vpon the hie places of the earth, the Lord God of hostes *is* his Name.

a Thus he calleth the princes & gouernours, which being ouerwhelmed with the great abundance of Gods benefites, forgate God, and therefore he calleth them by the name of beastes and not of men.
b They incourage such as haue authoritie ouer the people, to powle them, so that they may haue profite by it.
c He alludeth to fishers which catch fish by hookes and thornes.
d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intention had bene sufficient to haue bound God vnto them.
e Reade Deut. 14. 28.
f As Leuit. 7. 13.
g You onely delite in these outward ceremonies and haue none other respect.
h That is lacke of bread and meate.
i I stayed the raine till the fruites of the earth were destroied ẘ drought, and yet you would not consider it to returne to me by repentance.
k They could not find water ynough where they had heard say it had rained.
l As I plagued the Egyptians, Exod. 9. 10.
m You were almost al consumed, and a fewe of you wonderfully preserued, 2. kin. 14. 26.
n Turne to him by repentance.

CHAP. V.

A lamentation for the captiuitie of Israel.

Heare ye this word, which I lift vp vpon you, *euen* a lamentation of the house of Israel.

2 The [a] virgine Israel is fallen, *and* shall no more rise: shee is left vpon her lande, *and* there *is* none to raise her vp.

a He so calleth them, because they so boasted of them selues, or because they were giuen to wantonnesse and deintinesse.

3 For thus saith ẏ Lord God, The citie which went out by a thousand, shall leaue an [b] hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.

4 For thus saith the Lorde vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into [c] Gilgal, and go not to Beer-sheba: for Gilgal shall go into captiuitie, and Beth-el shall come to nought.

6 Seeke the Lorde, and yee shall liue, least he breake out like fire in the house of Ioseph and deuoure it, & there *be* none to quench it in Beth-el.

7 They turne [d] iudgement to wormewood, and leaue off righteousnesse in the earth.

8 Hee [e] maketh Pleiades, and Orion, and hee turneth the shadowe of death into the morning, and he maketh the day darke as night: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord *is* his Name.

9 Hee strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortresse.

10 They haue hated him, [f] that rebuked in the gate: & they abhorred him ẏ speaketh vprightly.

11 Forasmuch then as your treading *is* vpon the poore, & [g] ye take frō him burdens of wheat, ye haue built houses of hewen stone, but yee shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I know your manifolde transgressions, and your mightie sinnes: they afflict the iust, they take rewards, & they oppresse ẏ poore in the gate.

13 Therefore [h] the prudent shal keepe silence in that time, for it is an euil time.

14 Seeke good and not euil, that ye may liue: and the Lord God of hostes shall bee with you, as you haue spoken.

15 Hate the euill, and loue the good, and establish iudgement in the gate: it may bee that the Lord God of hostes wil be merciful vnto the remnant of Ioseph.

16 Therfore the Lord God of hosts, the Lord saith thus, Mourning *shalbe* in all streets: and they shal say in all the hie wayes, Alas, alas: & they shal cal the [i] husbandman to lamentation, and such as can mourne, to mourning.

17 And in all the vines *shalbe* lamentation: for I will passe through thee, saith the Lord.

18 Woe vnto you, that [k] desire the day of the Lorde: what haue you to doe with it? the day of the Lord *is* darkenesse and not light.

19 As if a man did flee from a lyon, & a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord be darknes, and not light? euen darkenes and no light in it?

21 I hate *and* abhorre your feast dayes, and I will not smell in your solemne assemblies.

22 Though ye offer me burnt offrings & meat offrings, [l] I will not accept them: neither wil I regard the peace offerings of your fat beastes.

23 Take thou away from mee the multitude of thy songs (for I will not heare the melodie of thy violes)

24 And let iudgement runne downe as [m] waters, and righteousnesse as a mightie riuer.

25 Haue ye offered vnto me sacrifices and offrings in the wildernesse fourtie yeeres, O house of Israel?

b Meaning, that the tenth part should scarcely be saued.
c In these places they worshipped new idoles, which afore time serued for the true honor of God: therefore he saith that these shal not saue them.
d In steade of iudgement and equitie they execute crueltie and oppression.
e He describeth the power of God, Iob 9. 9.
f They hate the Prophets, which reprooue them in the open assemblies.
g Ye take both his money & also his foode wherewith he should liue.
h God will so plague them, that they shal not suffer the godly once to open their mouths to admonish them of their faultes.
i So that all degrees shall haue matter of lamentation for the great plagues.
k Thus he speaketh because the wicked and hypocrites sayde they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere. 30. 7. ioel 2. 2, 11. zeph. 1. 15.
l Because ye haue corrupt my true seruice & remaine obstinate in your vices, Isa. 1. 11. iere. 6. 20.
m Do your duetie to God & to your neighbour, & so ye shal feele his grace plentifully, if you shew your abundant affections according to Gods word.

26 But you haue borne n Siccuth your King,
and Chiun your images, *and* the starre of your
gods, which ye made to your selues.
27 Therefore wil I cause you to goe into cap-
tiuitie beyond Damascus, saith the Lorde, whose
Name *is* the God of hostes.

n That idole which you esteemed as your king, and caried about, as you did Chiun, in the which images you thought that there was a certaine diuinitie.

CHAP. VI.

Against the princes of Israel liuing in pleasures.

WOe to a them that are at ease in Zion and
trust in ye mountaine of Samaria, b which
were famous at the beginning of the nations:
and the house of Israel came to them.
2 Goe you vnto Calneh, and see: and from
thence goe you to Hamath the great: then goe
downe to Gath of the Philistims: be c they bet-
ter then these kingdomes? or the border of their
land greater then your border,
3 Ye that put farre away the d euill day, and
approch to the seate of iniquitie?
4 They lie vpon beddes of yuorie, and stretch
themselues vpon their beddes, & eate the lambes
of the flocke, and the calues out of the stall.
5 They sing to the sounde of the viole: they
inuent to themselues instruments of musike like
e Dauid.
6 They drinke wine in bowles, and anoynt
themselues with the chiefe ointments, but no man
is f sorie for the affliction of Ioseph.
7 Therefore nowe shall they go captiue with
the first that go captiue, and g the sorow of them
that stretched themselues, is at hand.
8 h The Lorde God hath sworne by himselfe,
saith the Lord God of hostes, I abhorre i the ex-
cellencie of Iaakob, & hate his palaces: therefore
will I deliuer vp the citie with all that is therein.
9 And if there remaine ten men in one house,
they shall die.
10 And his vncle k shall take him vp & burne
him to cary out the bones out of the house, and
shall say vnto him, that is by the l sides of the
house, Is there yet any with thee? And he shall
say, None. Then shall he say, m Hold thy tongue:
for we may not remember the Name of the Lord.
11 For behold, the Lord commandeth, and he
will smite the great house with breaches, and the
litle house with clefts.
12 Shall horses n runne vpon the rocke? or wil
one plowe *there* with oxen? for yee haue turned
iudgement into gall, and the fruite of righteous-
nesse into o wormewood.
13 Ye reioyce in a thing of nought: yee say,
Haue not wee gotten vs p hornes by our owne
strength?
14 But behold, I will raise vp against you a na-
tion, O house of Israel, sayeth the Lord God of
hosts: and they shall afflict you from the entring
in of q Hamath vnto the riuer of the wildernesse.

a The Prophet threatneth ye wealthie, which regarded not Gods plagues nor menaces by his Prophets.
b These two cities were famous by their first inhabitants the Canaanites: and seeing before time they did nothing auaile them that were here borne, why should you looke that they should saue you which were brought in to dwell in other mens possessions?
c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistims, and hath brought their wide borders into a greater streightnesse, then yours yet are, thinke you to be better or to escape?
d Ye that continue still in your wickednesse & thinke that Gods plagues are not at hand but giue your selues to all idlenesse, wantonnesse and riot.
e As he caused diuers kindes of instruments to be made to serue Gods glorie, so these did contend to inuent as many to serue their wanton affections and lustes.
f They pitied not their brethren, whereof now many were slaine and caried away captiue.
g Some reade, the ioy of them that stretch themselues, shall depart. h Reade Iere. 51.14. i That is, the riches & pompe. k The destruction shalbe so great, that none shall almost be left to burie the dead: and therfore they shall burne them at home, to cary out the burnt ashes with more ease. l That is, to some neighbour, that dwelleth round about. m They shall be so astonished at this destruction, that they shall boast no more of the Name of God, and that they are his people: but they shalbe dumme when they heare Gods Name, and abhorre it, as they that are desperate or reprobate. n He compareth them to barren rockes whereupon it is in vaine to bestow labour: shewing that Gods benefites can haue no place among them. o Reade Chap. 5.7. p That is, power and glorie. q From one corner of the countrey to another.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 *The false accusation of Amaziah.* 12 *His craftie counsell.*

THus hath the Lorde God shewed vnto mee,
and beholde, he formed a grashoppers in the
beginning of the shooting vp of the latter grouth:
and loe, *it was* in the latter grouth b after the
Kings mowing.
2 And when they had made an end of eating
the grasse of the land, then I sayd, O Lorde God,
spare, I beseech thee: who shall raise vp Iaakob?
for he is small.
3 *So* the Lord c repented for this. It shall not
be, sayth the Lorde.
4 ¶ Thus *also* hath the Lord God shewed vn-
to me, and behold, the Lord God called to iudge-
ment by fire, d and it deuoured the great deepe,
and did eate vp a part.
5 Then said I, O Lorde God, cease, I beseech
thee: who shall raise vp Iaakob? for he is small.
6 *So* the Lord repented for this. This also shal
not be, sayth the Lord God.
7 ¶ Thus *againe* he shewed me, and beholde,
the Lorde stoode vpon a wall made by line e with
a line in his hand.
8 And the Lorde sayd vnto me, Amos, what
seest thou? And I said, A line. Then said the Lord,
Beholde, I will set a line in the middes of my peo-
ple Israel, and will passe by them no more.
9 And the hie places of Ishak shall be deso-
late, and the temples of Israel shall be destroyed:
and I wil rise against the house of Ieroboam with
the sword.
10 ¶ f Then Amaziah the Priest of Beth-el sent
to Ieroboam King of Israel, saying, Amos hath
conspired against thee in the mids of the house of
Israel: the land is not able to beare all his wordes.
11 For thus Amos saith, Ieroboam shall die by
the sword, and Israel shalbe led away captiue out
of their owne land.
12 Also g Amaziah sayd vnto Amos, O thou
the Seer, goe, flee thou away into the land of Iu-
dah, and there eate *thy* bread & prophecie there.
13 But prophecie no more at Beth-el: for it is
the Kings chapel, and it is the Kings court.
14 Then answered Amos, & said to Amaziah, I
was no h Prophet, neither was I a prophets sonne,
but I was an heardman, & a gatherer of wilde figs.
15 And the Lord tooke mee as I followed the
flocke, and the Lord said vnto me, Goe, prophecie
vnto my people Israel.
16 Now therefore heare thou the word of the
Lorde. Thou sayest, Prophecie not against Israel,
and speake nothing against the house of Ishak.
17 Therefore thus sayth the Lord, i Thy wife
shalbe an harlot in the citie, and thy sonnes and
thy daughters shal fall by the sword, and thy land
shall be diuided by line: and thou shalt die in a
polluted land, and Israel shal surely go into capti-
uitie forth of his land.

a To deuoure the land: & he alludeth to the inuading of the enemies.
b After the publike cōmandement for mowing was giuen: or as some reade, when the Kings sheepe were shorne.
c That is, stayed this plague at my prayer.
d Meaning, that Gods indignation was inflamed against the stubbernnes of this people.
e Signifying, that this should be the last measuring of the people, & that he would deferre his iudgement no longer.
f That is, when Amos had prophecied that the King should be destroyed: for this wicked Priest more for hatred he bare to the Prophet then for loue toward the King, thought this accusation sufficient to condemne him, whereas none other could take place.
g When this instrument of Satan was not able to compasse his purpose by the King, he assayed by another practise: yt was to feare the Prophet, that he might depart, & not reprooue their idolatrie there openly, & so hinder his profit.
h Thus he sheweth by his extraordinary vocation, yt God had giuen him a charge which he must needes execute.
i Thus God vsed to approoue the authoritie of his Prophets by his plagues & iudgements against them, which were malicious enemies, Iere. 28.12. and 29.21,25. as this day he doeth against them that persecute the ministers of his Gospell.

CHAP. VIII.

1 *Against the rulers of Israel.* 7 *The Lord sweareth.* 11 *The famine of the worde of God.*

THus hath the Lorde God shewed vnto mee,
and beholde, a basket of sommer fruite.
2 And he said, Amos, what seest thou? And I
sayd, A basket of sommer a fruite. Then sayd the
Lord vnto mee, The ende is come vpon my peo-
ple of Israel, I will passe by them no more.
3 And the songs of the Temple shalbe how-
lings in that day, saith the Lord God: many dead
bodies

a Which signified the ripenesse of their sinnes & the readines of Gods iudgements.

bodies *shalbe* in euery place: they shall cast them foorth with [b] silence.

4 Heare this, O yee that [c] swallowe vp the poore, that yee may make the needy of the land to fayle,

5 Saying, When will the [d] newe moneth be gone, that we may sell corne? and the Sabbath, that we may set foorth wheate, and make [e] the Ephah small, and the shekel great, and falsifie the weights by deceit?

6 That we may buy the poore for siluer, and the needy for shooes: yea, and sell the refuse of the wheate.

7 The Lorde hath sworne by the excellencie of Iaakob, Surely I will neuer forget any of their workes.

8 Shall not the land tremble for this, & euery one mourne, that dwelleth therein? and it shall rise vp wholy as a flood, and it shall be cast out, and [f] drowned as by the flood of Egypt.

9 And in that day, sayth the Lord God, I will euen cause the [g] sunne to go downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackcloth vpon all loynes, and baldnes vpon euery head: and I wil make it as the mourning of an onely sonne, and the ende thereof as a bitter day.

11 Beholde, the dayes come, sayth the Lorde God, that I wil send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the worde of the Lorde.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they run to and fro to seeke the [h] worde of the Lorde, and shall not finde it.

13 In that day shall the faire virgines and the yong men perish for thirst.

14 They that sweare by the sinne of [i] Samaria, and that say, Thy God, O Dan, liueth, and [k] the maner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

b There shall be none left to mourne for them.
c By staying the sale of foode and necessarie things which you haue gotten into your owne hands, and so cause the poore to spend quickly that litle that they haue, and at length for necessitie to become your slaues.
d When yͤ dearth was once come, they were so greedy of gaine, that they thought the holy day to be an hinderance vnto them.
e That is, the measure small, and the price great.
f That is, the inhabitants of the land shalbe drowned, as Nilus drowneth many when it ouerfloweth.
g In the middes of their prosperitie, I will sende great affliction.
h Whereby hee sheweth that they shall not onely perish in body, but also in soule for lacke of Gods worde, which is the foode thereof.
i For the idolaters did vse to sweare by their idoles: which here he calleth their sinne, as the papists yet doe by theirs.
k That is, the common maner of worshipping and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple, 2 And against Israel. 11 The restoring of the Church.

I Sawe the Lorde standing vpon the [a] altar, and he sayde, Smite the lintel of the doore, that the postes may shake: and cut them in pieces, *euen* the [b] heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shall not flee away: and he that escapeth of them, shall not be deliuered.

2 Though they digge into the hel, thence shal mine hand take them: though they clime vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I commaund the [c] serpent, and he shall bite them.

4 And though they go into captiuitie before their enemies, thence wil I commaund the sword, and it shall slay them: and I wil set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hostes shal touch the land, and it shal melt away, & all that dwell therein shall mourne, and it shall rise vp wholy like a flood, and shall be drowned as by the flood of Egypt.

6 He buildeth his [d] spheres in the heauen, and hath layde the foundation of his globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord *is* his Name.

7 Are ye not as the Ethiopians [e] vnto mee, O children of Israel, sayth the Lorde? haue not I brought vp Israel out of the land of Egypt? and the Philistims from [f] Caphtor, & Aram from Kir?

8 Beholde, the eyes of the Lord God *are* vpon the sinfull kingdome, and I will destroy it cleane out of the earth. Neuerthelesse I will not vtterly [g] destroy the house of Iaakob, sayth the Lord.

9 For loe, I will commaund and I will sift the house of Israel among all nations, like as *corne* is sifted in a sieue: yet shall not the [h] least stone fall vpon the earth.

10 *But* all the sinners of my people shall dye by the sword, which say, The euill shal not come, nor hasten for vs.

11 In that day will I raise vp the [i] tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I wil raise vp his ruines, and I wil build it, as in the dayes of olde,

12 That they may possesse the remnant of [k] Edom, and of all the heathen, because my Name is called vpon them, sayth the Lorde, that doeth this.

13 Behold, the dayes come, saith the Lord, that the plowman shall [l] touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall [m] drop sweete wine, and all the hilles shall melt.

14 [n] And I will bring againe the captiuitie of my people of Israel: and they shal build the waste cities, and inhabite them, & they shall plant vineyardes, and drinke the wine thereof: they shall also make gardens, and eate the fruites of them.

15 And I wil plant them vpon their land, and they shall no more be pulled vp againe out of their land, which I haue giuen them, sayth the Lorde thy God.

a Which was at Ierusalem: for hee appeared not in the idolatrous places of Israel.
b Both the chiefe of them and also the common people.
c Hee sheweth that God wil declare himselfe enemie vnto them in all places, and that his elements and all creatures shall be enemies to destroy them.
d He declareth by the wonderfull power of God by the making of the heauens and the elements that it is not possible for man to escape his iudgements when he punisheth.
e Am I more bound to you then to the Ethiopians or Blackmoores? yet haue I bestowed vpon you greater benefites.
f Reade Iere. 47.4.
g Though he destroy the rebellious multitude, yet he will euer reserue the remnant his Church to call vpon his Name.
h Meaning, that none of his should perish in his wrath.
i I wil send the Messiah promised and restore by him the spirituall Israel, Act. 15.16.
k Meaning, that the very enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie and body, whereof Christ should be the head.
l Signifying that there shall bee great plentie of all things, so that when one kinde of fruite is ripe, another shoulde followe and euery one in course, Leuit. 26.5.
m Reade Ioel 3. 18.
n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once graffed therein.

OBADIAH.

THE ARGVMENT.

THe Idumeans which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundry kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were nowe in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had nowe determined to destroy their aduersaries, which did so sore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

 The

THe vision of Obadiah. Thus sayth the Lorde God against Edom, a We haue heard a rumour frõ the Lorde, and an ambassadour is sent among the heathen: arise, and b let vs rise vp against her to battel.
2 Beholde, I haue made thee small among the heathen: thou art vtterly despised.
3 The c pride of thine heart hath deceiued thee: thou ẏ dwellest in the clefts of the rockes, whose habitation *is* hie, that saith in his heart, Who shall bring me downe to the ground?
4 Though thou exalt thy selfe as the eagle, and make thy nest among the starres, thence will I bring thee downe, sayth the Lorde.
5 d Came theeues to thee or robbers by night? howe wast thou brought to silence? would they not haue stolen, till they had ynough? if the grape gatherers came to thee, would they not leaue *some* grapes?
6 Howe are the things of Esau sought vp, *and* his treasures searched?
7 All the men of thy confederacie e haue driuen thee to ẏ borders: the men that were at peace ẇ thee, haue deceiued thee, *and* preuailed against thee: *they that eate* thy f bread, haue laid a wound vnder thee: there is none vnderstanding in him.
8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?
9 And thy strong men, O Teman, shall be afraide, because euery one of the mount of Esau shalbe cut off by slaughter.
10 For thy crueltie against thy g brother Iaakob, shame shall couer thee, & thou shalt be cut off for euer.
11 When thou stoodest h on the other side, in the day ẏ the strangers caried away his substance, and strangers entred into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.
12 But thou shouldest not haue beholden the day of thy brother, in the day that hee was made i a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the day of affliction.
13 Thou shouldest not haue entred into the gate of my people, in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layde hands on their substance in the day of their destruction.
14 Neither shouldest thou haue stood in the crosse wayes to cut off them, that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.
15 For the day k of the Lorde *is* neere, vpon all the heathen: as thou hast done, it shall bee done to thee: thy reward shal returne vpon thine head.
16 For as yee haue l drunke vpon mine holy Mountaine, *so* shall all the heathen drinke continually: yea, they shal drinke and swallow vp, and they shall be m as though they had not bene.
17 But vpon mount Zion shalbe deliuerance, and it shalbe holy, and the house of Iaakob shall possesse their possessions,
18 And the house of Iaakob shalbe n fire, and the house of Ioseph a flame, and the house of Esau *as* stubble, and they shall kindle in them and deuoure them: and there shall be no remnant of the house of Esau: for the Lord hath spoken it.
19 And they shall possesse the South side of the o mount of Esau, and the plaine of the Philistims: and they shall possesse the fieldes of Ephraim, and the fieldes of Samaria, and Beniamin *shall haue* Gilead.
20 And the captiuitie of this hoste of the children of Israel, which were among the p Canaanites, *shall possesse* vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.
21 And they q that shall saue, shall come vp to mount Zion to iudge the mount of Esau, and the kingdome shalbe the Lords.

a God hath certainely reueiled to his Prophets that he wil raise vp the heathen to destroy ẏ Edomites, whereof the rumour is now published, Iere.49.14.
b Thus the heathē encourage themselues to rise against Edom.
c Which despisest al others in respect of thy selfe, & yet are but an handfull in comparison of others, & art shut vp among ẏ hilles as separate frõ the rest of the world.
d God will so destroy them that he will leaue none, though theeues when they come, take but till they haue inough, and they that gather grapes, euer leaue some behinde thē, Iere.49.9.
e They in whome thou diddest trust, for to haue helpe and friendship of them, shalbe thine enemies and destroy thee.
f That is, thy familiar friends and ghestes haue by secret practises destroyed thee.
g He sheweth the cause why the Edomites were so sharpely punished: to wit, because they were enemies to his Church, whome now he comforteth by punishing their enemies.
h When Nebuchad-nezzar came against Ierusalem, thou ioynedst with him, & hadst part of the spoyle, and so didst reioyce when my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied & holpen thy brother.
i When the Lord depriued them of their former dignitie & gaue them to be caried into captiuitie.
k When he will summon all ẏ heathen, & send them to destroy thee.
l That is, reioyced and triumphed.
m The Edomites shalbe vtterly destroyed, and yet in despite of all the enemies I wil reserue my Church and restore it.
n God attributeth this power, to consume his enemies, to his Church, which power is onely proper to himselfe, as Isa.10.17. deut.4.24. heb.12.29.
o He describeth howe the Church shalbe enlarged & haue great possessions, but this chiefly is accomplished vnder Christ when as the faithfull are made heires and lordes of all things by him which is their head.
p By the Canaanites the Iewes meane ẏ Dutchmē, and by Zarephath, Fraunce, & by Sepharad, Spaine.
q Meaning, ẏ God wil raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Mesiah, whome the Prophet calleth here the Lord and head of this kingdome.

IONAH.

THE ARGVMENT.

WHen Ionah had long prophecied in Israel and had litle profited, God gaue him expresse charge to goe, and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mightie power of his word, & that within three dayes preaching, that Israel might see howe horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets and so diligent preaching. He prophecied vnder Ioash, and Ieroboam, as 2. Kings 14.25.

CHAP. I.

3 Ionah fled when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

THe worde of the Lorde came a also vnto Ionah the sonne of Amittai, saying,
2 Arise, *and* goe to b Nineueh, that c great citie, and crye against it: for their wickednesse is come vp before mee.
3 But Ionah rose vp to d flee into Tarshish frõ the presence of the Lord, and went downe to e Iapho: and he found a ship going to Tarshish: so he payed the fare thereof, and went downe into it, that he might go with them vnto Tarshish, from the f presence of the Lord.
4 But the Lorde sent out a great winde into

a After that hee had preached a long time in Israel: and so Ezekiel, after that for a time he had prophecied in Iuda, he had visions in Babylon, Ezek.1.1.
b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe citie of the Assyrians.
c For as authours write, it conteined in circuit about eight and fourty miles, and had a thousand and fiue hundreth towres, and at this time there were an hundreth & twenty thousand children therein, Chap.4.11.
d Whereby hee declared his weakenesse, that woulde not promptly follow the Lords calling, but gaue place to his owne reason, which perswaded him that he should nothing at all profite there, seeing he had done so small good among his owne people, Chap.4.2.
e Which was the hauen, and porte to take shipping thither, called also Ioppe.
f From that vocation whereunto God had called him, and wherein he would haue assisted him.

UMI

the sea, and there was a mightie tempest in the
sea, so that the shippe was like to be broken.
5 Then the mariners were afraide, and cryed
euery man vnto his God, and cast the wares that
were in the ship, into the sea to lighten it of them:
but Ionah was gone downe [g] into the sides of the
ship, and he lay downe, and was fast asleepe.
6 So the shipmaster came to him, and sayde
vnto him, What meanest thou, O sleeper? Arise,
call vpon thy [h] God, if so be that God will thinke
vpon vs, that we perish not.
7 And they saide euery one to his fellowe,
Come, and let vs cast [i] lottes, that we may knowe,
for whose cause this euill *is* vpon vs. So they cast
lottes, and the lot fell vpon Ionah.
8 Then said they vnto him, Tell vs for whose
cause this euill *is* vpon vs? What is thine occupa-
tion? and whence commest thou? which is thy
countrey? and of what people art thou?
9 And he answered them, I am an Ebrewe,
and I feare the Lord God of heauen, which hath
made the sea, and the dry land.
10 Then were the men exceedingly afraide,
and said vnto him, Why hast thou done this? (for
the men knew, that he fled from the presence of
the Lord, because he had tolde them)
11 Then said they vnto him, What shall wee
doe vnto thee, that the sea may be calme vnto vs?
(for the sea wrought and was troublous)
12 And he said vnto them, Take me, and cast
me into the sea: so shall the sea bee calme vnto
you: for I knowe that for my sake this great tem-
pest *is* vpon you.
13 Neuerthelesse, the men rowed to bring it
to the lande, but they coulde not: for the sea
wrought, and was troublous against them.
14 Wherefore they cryed vnto the Lord, and
said, [k] We beseech thee, O Lord we beseech thee,
let vs not perish for this mans life, and lay not
vpon vs innocent blood: for thou, O Lord, hast
done as it pleased thee.
15 So they tooke vp Ionah, and cast him into
the sea, and the sea ceased from her raging.
16 Then ẏ men [l] feared the Lord exceedingly,
& offered a sacrifice vnto ẏ Lord, & made vowes.
17 Nowe the Lorde had prepared a great fish
to swallowe vp Ionah: and Ionah was in the [m] bel-
ly of the fish three dayes, and three nights.

g As one that would haue cast off this care and sollicitude, by seeking rest and quietnesse.
h As they had called on their idoles, which declareth that idolaters haue no stay nor certeintie, but in their troubles seeke, they can not tell to whome.
i Which declareth that the matter was in great extremitie, and doubt, which thing was Gods motion in them for the triall of the cause: and this may not be done but in matters of great importance.
k This declareth that ẏ very wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they knowe no manifest signe of wickednes.
l They were touched with a certaine repentance of their life past, and began to worship the true God, by whome they sawe themselues so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neither according to Gods worde.
m Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was inioyned him.

CHAP. II.

1 Ionah is in the fishes bellie. 2 His prayer. 10 He is deliuered.

THen Ionah prayed vnto the Lorde his God
[a] out of the fishes belly,
2 And said, I cryed in mine affliction vnto the
Lorde, and he heard me: out of the bellie [b] of hell
cryed I, *and* thou heardest my voyce.
3 For thou haddest cast me into the bottome
in the middest of the sea, and the floods compas-
sed me about: all thy surges, and all thy waues
passed ouer me.
4 Then I saide, I am [c] cast away out of thy
sight: yet will I looke againe toward thine holy
Temple.
5 The waters compassed me about vnto the
soule: the depth closed me rounde about, and
the weedes were wrapt about mine head.
6 I went downe to the bottome of the moun-
taines: the earth with her barres was about me
for euer, yet hast thou brought vp my [d] life from
the pit, O Lord my God.
7 When my soule fainted within me, I re-
membred the Lorde: and my prayer came vnto
thee, into thine holy Temple.
8 They that waite vpon lying [e] vanities, for-
sake their owne [f] mercie.
9 But I will sacrifice vnto thee with the voyce
of thankesgiuing, and will pay that that I haue
vowed: saluation *is* of the Lord.
10 And the Lorde spake vnto the fish, and it
cast out Ionah vpon the dry land.

a Being nowe swallowed vp of death, and seeing no remedie to escape, his faith brast out vnto the Lord, knowing that out of the very hell he was able to deliuer him.
b For he was nowe in the fishes bellie as in a graue or place of darknes.
c This declareth what his prayer was, and how he laboured betweene hope and despaire, considering the neglect of his vocation and Gods iudgements for the same: but yet in the ende faith gate the victorie.
d Thou hast deliuered me from the [illegible] of the fish and [illegible] these dangers, as it were raising me from death to life.
e They that depend vpon any thing saue on God alone.
f They refuse their owne felicitie, and that goodnes which they should els receiue of God.

CHAP. III.

1 Ionah is sent againe to Nineueh. 5 The repentance of the King of Nineueh.

ANd the word of the Lorde came vnto [a] Io-
nah the second time, saying,
2 Arise, goe vnto Nineueh that great citie, &
preach vnto it the preaching, which I bid thee.
3 So Ionah arose and went to Nineueh accor-
ding to the word of ẏ Lord: now Nineueh was a
[b] great & excellent citie of three dayes iourney.
4 And Ionah began to enter into the citie a
daies [c] iourney, and he cryed, and said, Yet fourty
dayes, and Nineueh shalbe ouerthrowen.
5 So the people of Nineueh [d] beleeued God,
and proclaimed a fast, and put on sackcloth from
the greatest of them euen to the least of them.
6 For worde came vnto the King of Nine-
ueh, and he arose from his throne, and he layed
his robe from him, and couered him with sacke-
cloth, and sate in ashes.
7 And he proclaimed and said through Nine-
ueh, (by the counsell of ẏ king & his nobles) say-
ing, Let neither mã, nor [e] beast, bullock nor sheep
tast any thing, neither feede, nor drinke water.
8 But let man and beast put on sackecloth,
and [f] crie mightily vnto God: yea, let euery man
turne from his euill way, and from the wicked-
nesse that is in their handes.
9 [g] Who can tell *if* God will turne, and re-
pent and turne away from his fierce wrath, that
we perish not?
10 And God sawe their [h] workes that they
turned from their euill wayes: and [i] God repen-
ted of the euill that he had said that hee woulde
doe vnto them, and he did it not.

a This is a great declaration of Gods mercie, that he receiueth him againe and sendeth him forth as his Prophet, which had before shewed so great infirmitie.
b Reade Chap. 1. 2
c He went forwarde one day in the citie, and preached, and so he continued till the citie was conuerted.
d For he declared that he was a Prophet sent to them from God to denounce his iudgments against them.
e Not that the dumbe beasts had sinned or could repent, but that by their example man might be astonished, considering that for his sinne the anger of God hanged ouer all creatures.
f He willed, that the men should earnestly call vnto God for mercie.
g For partly by threatning of the Prophet, and partly by the motion of his owne conscience, he doubted whether God would shew them mercie.
h That is, the fruites of their repentance, which did proceede of faith which God had planted by the ministerie of his Prophet.
i Reade Ierem. 18. 8.

CHAP. IIII.

The great goodnes of God toward his creatures.

THerefore it displeased [a] Ionah exceedingly,
and he was angrie.
2 And he prayed vnto the Lord, and saide, I
pray thee, O Lord, was not this my saying, when
I was yet in my countrey? therefore I preuented
it to flee vnto [b] Tarshish: for I knewe that thou
art a gracious God, & merciful, slow to anger, and
of great kindnes, and repentest thee of the euill.
3 Therefore nowe O Lorde, take, I beseech
thee, my life [c] from me: for it is better for me to
die then to liue.
4 Then saide the Lorde, Doest thou well to

a Because hereby he shoulde be taken as a false prophet, and so the Name of God, which he preached, should be blasphemed.
b Reade Chap. 1. 3.
c Thus he prayed of griefe, fearing least Gods Name by this forgiuenesse might be blasphemed as though he sent his Prophets foorth to denounce his iudgements in vaine.

be

be [d] angry?
5 So Ionah went out of the citie and sate on
the East side of the citie, and there made him a
boothe, and sate vnder it in the shadowe [e] till he
might see what should be done in the citie.
6 And the Lorde God prepared a [f] gourde,
and made it to come vp ouer Ionah, that it
might bee a shadowe ouer his head and deliuer
him from his griefe. So Ionah was exceeding
glad of the gourde.
7 But God prepared a worme when the mor-
ning rose the next day, and it smote the gourde,
that it withered.
8 And when the sunne did arise, God prepa-
red also a feruent East winde: and the sunne
beat vpon the head of Ionah, that he fainted, and
wished in his heart to die, and said, It is better for
me to die then to liue.
9 And God said vnto Ionah, Doest thou well
to be angrie for the gourde? And he sayde, I doe
well to be [g] angrie vnto the death.
10 Then saide the Lorde, Thou hast had pitie
on the gourde for the which thou hast not labou-
red, neither madest it growe, which came vp in a
night, and perished in a night,
11 And shoulde [h] not I spare Nineueh that
great citie, wherein are sixe score thousande per-
sons, that [i] cannot discerne betweene their right
hand, and their left hand, and *also* much cattell?

d Wilt thou be iudge when I doe thing: for my glorie, [...] when I doe not?
e For he doubted as yet whether God would shew them mercie or no: and therefore after fourtie dayes he departed out of the citie, looking what issue God would sende.
f Which was a further meanes, to couer him from the heate of the sunne, as he remained in his boothe.
g This declareth the great inconueniences wherinto Gods seruants do fal when they giue place to their own affections, and do not in all things willingly submit themselues to God.
h Thus God mercifully reproueth him, which would pitie himselfe, and this gourde, and yet would restraine God to shewe his compassion to so many thousande people.
i Meaning, that they were children and infants.

MICAH.

THE ARGVMENT.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lord, concerning Iudah and Israel at the least thirtie yeeres: at what time Isaiah prophecied. He declareth the destruction, first of the one kingdome, and then of the other, because of their manifolde wickednesse, but chiefly for their idolatrie. And to this end he noteth the wickednesse of the people, the crueltie of the princes and gouernours, and the permission of the false prophets, and the delighting in thē. Then he setteth foorth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which resisted Ahab, and all his false proppets, as 1. King. 22. 8. but another of the same name.

CHAP. I.

1 *The destruction of Iudah and Israel because of their idolatrie.*

THe worde of the Lorde, that came
vnto Micah the [a] Morashite in
the dayes of Iotham, Ahaz, *and*
Hezekiah Kings of Iudah, which
he sawe concerning Samaria, and
Ierusalem.
2 Heare, [b] al ye people: hearken thou, O earth,
& all that therein is, & let the Lorde God be wit-
nes against you, *euen* ye Lord from his holy Tēple.
3 For beholde, the Lorde commeth out of
his place, and will come [c] downe, and tread vpon
the hie places of the earth.
4 And the mountaines shall melt vnder him
(so shall the valleyes cleaue) as waxe before the
fire, *and* as ye waters that are powred downeward.
5 For the wickednes of Iaakob *is* all this, and
for the sinnes of the house of Israel: what is the
wickednes of Iaakob? Is not [d] Samaria? & which
are the hie [e] places of Iudah? Is not Ierusalem?
6 Therefore I will make Samaria as an heape
of the fielde, *and* for the planting of a vineyard,
and I will cause the stones thereof to tumble
downe into the valley, and I will discouer the
foundations thereof.
7 And all the grauen images thereof shall be
broken, and all the [f] giftes thereof shall be burnt
with the fire, and all the idoles thereof will I de-
stroy: for she gathered it of the hire of an harlot,
and they shal returne [g] to the wages of an harlot.
8 Therefore I will mourne and howle: I will
goe without clothes, and naked: I will make la-
mentation like the dragons, and mourning as the
ostriches.
9 For her plagues are grieuous: for it is come
into Iudah: *the enemie* is come vnto the gate of
my people, vnto Ierusalem.
10 Declare ye it not at [h] Gath, neither weepe
ye: for the house of [i] Aphrah roule thy selfe in
the dust.
11 Thou ye dwellest at [k] Shaphir, goe together
naked with shame: she that dwelleth at Zaanan,
shal not come forth in ye mourning of Beth-ezel:
the enemie shall [l] receiue of you for his standing.
12 For the inhabitant of Maroth wayted for
good, but euill came from the Lorde vnto the
[m] gate of Ierusalem.
13 O thou inhabitant of Lachish, binde the
charet to the *beastes* [n] of price: she [o] is the begin-
ning of the sinne to the daughter of Zion: for the
transgressions of Israel were found in thee.
14 Therefore shalt thou giue presents to Mo-
resheth [p] Gath: the houses of Achzib *shalbe* as a
lye to the Kings of Israel.
15 Yet will I bring an [q] heire vnto thee, O
inhabitant of Mareshah, hee shall come vnto A-
dullam, [r] the glorie of Israel.
16 Make thee balde: and shaue thee for thy
delicate children: enlarge thy baldnesse as the
eagle, for they are gone into captiuitie from thee.

a Borne in Mareshah a citie of Iudah.
b Because of the malice, & obstinacie of the people whom he had so oft exhorted to repentance, he summoneth them to Gods iudgements, taking all creatures, and God himselfe to witnes, that the preaching of the Prophets, which they haue abused, shalbe reuenged.
c Meaning hereby, that God will come to iudgement against the strong cities and holdes.
d Samaria, which should haue bene an example to all Israel of true religion and iustice, was the puddle, and stewes of all idolatrie and corruption, & boasted themselues of their father Iaakob.
e That is, the idolatrie and infection.
f Which they gathered by euill practises, and thought that their idoles had enriched them therewith for their seruice vnto them.
g The gaine that came by their idoles, shall be consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.
h Lest the Philistims our enemies reioyce at our destruction.
i Which was a citie neere to Ierusalem, Ioshu. 18. 23. there called Ophrah, & signifieth dust: therefore he willeth them to mourne, and roule themselues in the dust, for their dustie citie.
k These were cities whereby the enemie should passe as he came to Iudah.
l He shall not depart before he hath ouercome you, and so you shall pay for his tarying.
m For Rabshakeh had shut vp Ierusalem, that they could not send to succour them.
n To flee away: for Saneherib laid siege first to that citie, and remained therein when hee sent his captaines and armie against Ierusalem.
o Thou first receiuedst the idolatrie of Ieroboam, and so diddest infect Ierusalem.
p Thou shalt bribe the Philistims thy neighbours, but they shall deceiue thee, as well as they of Ierusalem.
q He prophecieth against his owne citie, and because it signified an heritage, hee saieth that God would send an heire to possesse it.
r For so they thought themselues for the strength of their citie.

CHAP. II.

1 *Threatnings against the wanton and deintie people.* 6 *They would teach the Prophets to preach.*

WO vnto them that imagine iniquitie, and
worke wickednesse vpon their beddes:
[a] when the morning is light they practise it be-
cause their hand † hath power.

a Assoone as they rise, they execute their wicked deuises of the night, and according to their power hurt others.
† Ebr. Is in power.

2 And

2 And they couet fieldes, and take them by
violence, and houses, and take them away: so they
oppresse a man and his house, *euen* man and his
heritage.
3 Therefore thus saith the Lorde, Beholde, a-
gainst this family haue I deuised a plague, where-
out ye shall not plucke your neckes, and ye shall
not go *so* proudly, for this time is euill.
4 In that day shall they take vp a parable a-
gainst you, and lament with a dolefull lamenta-
tion, and say, [b] We be vtterly wasted: hee hath
changed the portion of my people: how hath he
taken it away to restore it vnto me? hee hath di-
uided our fields.
5 Therefore thou shalt haue none that shall
cast a corde by lot in [c] the congregation of the
Lord.
6 [d] They that prophecied, prophecie ye not.
[e] They shal not prophecie to them, neither shall
they take shame.
7 O thou that art named of the house of Iaa-
kob, is the Spirite of the Lorde shortened? [f] are
these his workes? are not my words good vnto
him [g] that walketh vprightly?
8 But he that was [h] yesterday my people, is
risen vp on the other side, *as* against an enemie:
they spoile the [i] beautifull garment from them
that passe by peaceably, as though they returned
from the warre.
9 The women of my people haue ye cast out
from their pleasant houses, *and* from their childrē
haue ye taken away [k] my glorie continually.
10 Arise and depart, for this is not *your* [l] rest:
because it is polluted, it shall destroy *you*, euen
with a sore destruction.
11 If a man [m] walke in the Spirit, and woulde
lie falsely, *saying*, [n] I wil prophecie vnto thee of
wine, and of strong drinke, hee shall euen be the
prophet of this people.
12 I will surely gather [o] thee wholy, O Iaa-
kob: I wil surely gather the remnant of Israel: I
will put them together as the sheepe of Bozrah,
euen as the flocke in the mids of their folde: *the
cities* shalbe full of brute of the men.
13 The [p] breaker vp shall come vp before
them: they shall breake out, and passe by ẏ gate,
and goe out by it, and their King shal goe before
them, and the Lord *shalbe* [q] vpon their heads.

b Thus the Iewes lament & say that there is no hope of restitution, seeing their possessions are diuided among the enimies.
c Ye shal haue no more lands to deuide, as you had in times past, and as you vsed to measure them in the Iubile.
d Thus the people warne ẏ prophets that they speake to them no more: for they cannot abide their threatnings.
e God saith that they shall not prophecie, nor receiue no more of their rebukes nor tauts.
f Are these your workes according to his Law?
g Do not the godly find my words comfortable?
h That is, afore time.
i The poore can haue no commoditie by them, but they spoile them, as though they were enemies.
k That is, their substance and liuing, which is Gods blessing, and as it were, parte of his glorie.
l Ierusalem shall not be your safegard: but the cause of your destructiō.
m That is, shew himselfe to be a Prophet.
n He sheweth what Prophets they delite in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities.
o To destroy thee.
p The enemie shall breake their gates and walles & leade them into Caldea.
q To driue them forward, and to helpe their enemies.

CHAP. III.

1 *Against the tyrannie of princes and false prophets.*

AND I said, Heare, I pray you, O heads of Iaa-
kob, and yee princes of the house of Israel:
should not ye know [a] iudgement?
2 *But* they hate the good, and loue the euil:
they plucke off their skinnes from them, & their
flesh from their bones.
3 And they eate also the [b] flesh of my peo-
ple, and flay off their skinne from them, and they
breake their bones, and chop them in pieces, as
for the pot, and as flesh within the caldron.
4 Then [c] shall they crie vnto the Lorde, but
he will not heare them: he wil euen hide his face
from them at that time, because they haue done
wickedly in their workes.
5 Thus saith the Lord, Concerning the pro-
phets that deceiue my people, and [d] bite them
with their teeth, and crie peace, but if a man put
not into their mouthes, they prepare warre a-
gainst him.
6 Therefore [e] night shalbe vnto you for a vi-
sion, and darkenes *shal be* vnto you for a diuinati-
on, and the sunne shall go downe ouer the pro-
phets, and the day shalbe darke ouer them.
7 Thē shal the Seers be ashamed, & the south-
sayers confounded: yea, they shall al couer [f] their
lips, for they haue none answere of God.
8 Yet notwithstanding I am full [g] of power
by the Spirit of the Lord, and of iudgement, and
of strength to declare vnto Iaakob his transgres-
sion, and to Israel his sinne.
9 Heare this, I pray you, ye heads of ẏ house
of Iaakob, and princes of the house of Israel: they
abhorre iudgement, and peruert all equitie.
10 They build vp Zion with [h] blood, and Ie-
rusalem with iniquitie.
11 The heads thereof iudge for rewards, and
the Priests thereof teach for hyre, and the pro-
phets thereof prophecie for money: yet wil they
[i] leane vpon the Lord, and say, Is not the Lorde
among vs? no euil can come vpon vs.
12 Therefore shall Zion for your sake bee
[k] plowed as a field, & Ierusalem shal be an heape,
and the mountaine of the house, as the hie places
of the forest.

a That thing which is iust and lawful, both to gouerne my people aright, and also to discharge your owne conscience?
b The Prophet cōdemneth ẏ wicked gouerners not only of couetousnesse, theft & murther, but compareth them to wolues lions, and most cruel beasts.
c That is, when I shal visite their wickednes: for though I heare the godly before they crie, Isa. 65.24. yet I wil not heare these though they crie, Isai. 1.15. and Ezek. 8.18. iam. 2.12. 1. pet. 3.11, 12.
d They deuoure all their substance, & then flatter thē, promising that all shal go well: but if one restraine from their bellies, then they inuent all waies to mischief.
e As you haue loued to walke in darkenesse, and to prophecie lies, so God shall reward you with grosse blindnesse, and ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blinde men grope as in the night.
f When God shal discouer them to the world, they shalbe afraide to speake: for all shall knowe that they were but false prophets, and did belie the worde of God.
g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God both gaue him gifts, abilitie and knowledge, to discerne betweene good and euill, and also constancie to reprooue the sinnes of the people, and not to flatter them.
h They builde them houses by briberie, which he calleth blood & iniquitie.
i They will say, that they are the people of God, and abuse his Name as a pretence to cloke their hypocrisie.
k Reade Ierem. 26.18.

CHAP. IIII.

1 *Of the kingdome of Christ, and felicitie of his Church.*

BVt in the [a] last dayes it shall come to passe,
that the mountaine of the House of the Lord
shalbe prepared in the toppe of the mountaines,
and it shalbe exalted aboue the [b] hilles, and peo-
ple shall flowe vnto it.
2 Yea, many nations shal come & say, Come,
and let vs goe vp to the Mountaine of the Lord,
and to the House of the God of Iaakob, and hee
will [c] teach vs his wayes, and we wil walke in his
paths: for the Lawe shall goe forth of Zion, and
the word of the Lord from Ierusalem.
3 And he shal iudge among many people, &
[d] rebuke mightie nations afarre off, & they shall
breake their swordes into mattockes, and their
speares into [e] siethes: nation shall not lift vp a
sword against nation, neither shall they [f] learne
to fight any more.
4 But they shal sit euery man vnder his vine,
and vnder his figge tree, and none shall make
them afraid: for the mouth of the Lord of hosts
hath spoken it.
5 For al people wil walke [g] euery one in the
name of his God, & we wil walke in the Name of
the Lord our God, for euer and euer.
6 At the same day, saith the Lorde, will I ga
ther her that halteth, and I will gather her that
is cast out, and her that I haue afflicted.
7 And I will make her that halted, [h] a rem-
nant, and her that was cast farre off, a mightie
nation: and the Lorde shall reigne ouer them in

a When Christ shall come, and the Temple shalbe destroyed.
b Reade Isa. 2.2.
c He sheweth that there is no true Church but where as the people are taught by Gods pure word.
d By his corrections & threatnings he will bring the people into subiection which are in the vtmost corners of the world.
e They shal abstaine from all euil doing, and exercise themselues in godlinesse and in well doing to others.
f Reade Isa. 2.4.
g He sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue themselues to their superstition and idolatrie.
h I will cause that Israel, which is now as one lame and halting, and so almost destroyed, shal liue againe and growe into a great people.

Mount

Mount Zion, from hence forth euen for euer.
8 And thou, O ⁱ towre of the flocke, the
strong holde of the daughter Zion, vnto thee
shall it come, euen ᵏ the first dominion, *and* king-
dome shall come to the daughter Ierusalem.
9 Now why doest thou crie out with lamen-
tation? *is* ˡ there no king in thee? is thy counseller
perished? for sorow hath taken thee, as a woman
in trauaile.
10 Sorow and mourne, O daughter Zion, like
a woman in trauaile: for now shalt thou go forth
of the citie, and dwel in the field, and shalt go in-
to Babel, *but* there shalt thou be deliuered: there
the Lorde shall redeeme thee from the hande of
thine enemies.
11 Nowe also many nations are gathered a-
gainst thee, saying, Zion shal be condemned and
our eie shall looke vpon Zion.
12 But they ᵐ knowe not the thoughts of the
Lord: they vnderstand not his counsel, for he shal
gather them as the sheaues in the barne.
13 Arise, and thresh, ⁿ O daughter Zion: for
I will make thine horne yron, and I will make
thine hooues brasse, and thou shalt breake in pie-
ces many people: and I wil consecrate their riches
vnto the Lord, and their substance vnto the ruler
of the whole world.

i Meaning Ierusalem, where ẏ Lords flocke was gathered. k The florishing state of the kingdome as it was vnder Dauid and Salomon, which thing was accomplished to the church by the comming o Christ. l In the meane season he sheweth that they should endure great troubles and tentations when they sawe themselues neither to haue king nor counsel. m He sheweth that the faithfull ought not to measure Gods iudgements by ẏ brags and threatnings of the wicked, but thereby are admonished to lift vp their harts to God to call for deliuerance. n God giueth his Church this victorie, so oft as shee ouercommeth their enemies: but the accomplishment hereof shal be at the last comming of Christ.

CHAP. V.

1 The destructiō of Ierusalem. 2 The excellency of Beth leem.

NOw assemble thy garisons, O daughter ᵃ of ga-
risons: he hath laid siege against vs: they shall
smite the iudge of Israel with a rod vpon ẏ cheek.
2 And thou Beth leem Ephrathah art ᵇ litle
to be among the thousands of Iudah, *yet* out of
thee shall he come forth vnto me, that shalbe the
ruler in Israel: whose ᶜ goings forth *haue bin* from
the beginning *and* from euerlasting.
3 Therefore will he giue them vp, vntill the
time that ᵈ she which shall beare, shall trauaile:
then the remnant of their brethren shall returne
vnto the children of Israel.
4 And he shal ᵉ stand, & feed in the strength
of the Lord, *and* in the maiestie of the Name of
the Lord his God, & they shal dwel still: for now
shal he be magnified vnto the ends of the world.
5 And he ᶠ shall be *our* peace when Asshur
shall come into our land: when he shal treade in
our palaces, then shall we raise against him seuen
shepheards, and eight principall men.
6 And they shall destroy ᵍ Asshur with the
sword, & the land of Nimrod with their swords:
thus shal he ʰ deliuer *vs* from Asshur, when hee
commeth into our land, and when he shall tread
within our borders.
7 And the ⁱ remnant of Iaakob shalbe amōg
many people, as a dew from the Lord, *and* as the
showres vpon the grasse, that waiteth not for mā,
nor hopeth in the sonnes of Adam.
8 And the remnant of Iaakob shalbe among
the Gentiles in the middes of many people, as the
lion among the beastes of the forest, *and* as the
lyons whelpe among the flockes of sheepe, who
when he goeth thorow, treadeth downe and tea-
reth in pieces, and none can deliuer.
9 Thine hand shal be lift vp vpon thine ad-
uersaries, and all thine enemies shalbe cut off.
10 And it shal come to passe in that day, saith
the Lord, that I will cut off thine ᵏ horses out of
the middes of thee, and I wil destroy thy charets.
11 And I wil cut off the cities of thy land, and
ouerthrowe all thy strong holdes.
12 And I will cut off thine enchanters out of
thine hand: and thou shalt haue no more south-
sayers.
13 Thine idoles also will I cut off, and thine
images out of the mids of thee: and thou shalt
no more worship the worke of thine hands.
14 And I wil plucke vp thy groues out of the
middes of thee: so wil I destroy thine enemies.
15 And I wil execute a vengeance in *my* wrath
and indignation vpon the heathen, ˡ which they
haue not heard.

a He forewarneth them of the dangers ẏ shall come before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vexe her, & that her Rulers should be smitten on ẏ face most contemptuously. b For so ẏ Iewes diuided their coūtrey, that for euery thousād there was a chiefe captaine: and because Bethleem was not able to make a thousand, he calleth it little, but yet God will raise vp his captaine & gouernour therein: and thus it is not the least by reason of this benefite, as Matth. 2.6. c He sheweth that the comming of Christ and all his wayes were appointed of God from all eternitie. d Hee compareth the Iewes to womē with child, who for a time should haue great sorowes, but at length they should haue a comfortable deliuerance, Ioh. 16. 21. e That is, Christs kingdome shalbe stable and euerlasting, and his people, aswell the Gentiles as the Iewes shal dwel in safetie. f This Messiah shalbe a sufficient safegard for vs, and though the enemie inuade vs for a time, yet shall God stir vp many which shalbe able to deliuer vs. g These whom God shal raise vp for the deliuerance of his Church, shal destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians which were the chiefe at that time. h By these gouernours will God deliuer vs when the enemie commeth into our land. i This remnant or Church which God shal deliuer, shall onely depend on Gods power and defence, as doth the grasse of the field, and not on the hope of man.

k I wil destroy all things wherein thou puttest thy confidence, as thy vaine confidence and idolatrie, and so wil helpe thee. l It shalbe so terrible that ẏ like hath not bin heard of.

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement against Israel being vnkind. 6 What manner of sacrifices do please God.

HEarken yee now what the Lorde saieth, Arise
thou, *and* contend *before* the ᵃ mountaines,
and let the hilles heare thy voyce.
2 Heare ye, O mountaines, the Lordes qua-
rel, and ye mightie foundations of the earth: for
the Lord hath a quarel against his people, and he
wil pleade with Israel.
3 O my people, what haue I done vnto thee?
or wherin haue I grieued thee? testifie against me.
4 Surely I ᵇ brought thee vp out of the land
of Egypt, and redeemed thee out of the house of
seruants, and I haue sent before thee, Moses, Aa-
ron, and Miriam.
5 O my people, remember now what Balak
king of Moab had deuised, & what Balaam ẏ son
of Beor answered him, frō ᶜ Shittim vnto Gilgal,
that ye may know the ᵈ righteousnes of ẏ Lord.
6 Wherewith ᵉ shal I come before the Lord,
and bowe my selfe before the hie God? Shall I
come before him with burnt offerings, *and* with
calues of a yeere olde?
7 Wil the Lord be pleased with thousands of
rams, or with ten thousand riuers of oyle? Shall I
giue my ᶠ first borne for my transgression, *euen*
the fruit of my body, for the sinne of my soule?
8 Hee hath shewed thee, O man, what is
good, and what the Lord requireth of thee: ᵍ sure-
ly to do iustly, and to loue mercy, and to humble
thy selfe, to walke with thy God.
9 The Lordes voyce crieth vnto the ʰ citie,
and the man of wisedome shall see thy name:
Heare the rodde, and who hath appointed it.
10 Are yet the treasures of wickednesse in the
house of the wicked, and the scant measure, that
is abominable?

a He taketh ẏ hie mountains & hard rocks to witnes against the obstinacie of his people. b I haue not but thee, but bestowed infinite benefites vpon thee. c That is, remember my benefites frō the beginning how I deliuered you from Balaams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised. d That is, ẏ trueth of his promes and his manifold benefites toward you. e Thus the people by hypocrisie aske how to please God, and are content to offer sacrifices, but will not change their liues. f There is nothing so deare to man, but the hypocrites will offer it vnto God, if they think thereby to auoyde his anger: but they will neuer be brought to mortifie their owne affections & to giue themselues willingly to serue God as he commandeth. g The Prophet in fewe wordes calleth them to the obseruation of the second table, to know if they will obey God aright or no, saying that God hath prescribed them to doe this. h Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his maiestie, and consider not the mortall man that bringeth the threatning, but God that sendeth it.

11 Shall

11 Shall I iustifie the wicked balances, and the
bag of deceitfull weightes?
12 For the rich men [i] therefore are full of cru-
eltie, & the inhabitants thereof haue spoken lies,
and their tongue *is* deceitfull in their mouth.
13 Therefore also will I make thee sicke in
smiting thee, *and* in making *thee* desolate, because
of thy sinnes.
14 Thou shalt eate and not be satisfied, and
[k] thy casting downe *shall be* in the mids of thee:
and thou [l] shalt take holde, but shalt not deliuer:
and that which thou deliuerest, will I giue [illegible]
the sworde.
15 Thou shalt sowe, but not reape: thou shalt
treade the oliues, but thou shalt not anoint thee
with oyle, and *make* sweete wine, but shalt not
drinke wine.
16 For the [m] statutes of Omri are kept, & all
the maner of the house of Ahab, and ye walke in
their counsels, that I should make thee waste, and
the inhabitanas thereof an hissing: therefore ye
shall beare the reproche of my people.

i That is, of Ierusalem.
k Thou shalt be consumed with inwarde griefe and euils.
l Meaning, that the citie shoulde goe about to saue her men, as they that lay holde on that which they would preserue.
m You haue receiued all the corruption and idolatrie, wherewith the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the Kings authoritie by his statutes, and also wisedome and policie in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke 12.47.

CHAP. VII.

1 *A complaint for the small nomber of the righteous. 4 The wickednesse of those times. 14 The prosperitie of the Church.*

WO is me, for I am as [a] the sommer gathe-
rings, *and* as the grapes of the vintage:
there *is* no cluster to eate: my soule desired the
first ripe fruites.
2 The good man is perished out of the earth,
and there *is* none righteous among men: [b] they
all lye in waite for blood: euery man hunteth
his brother with a net.
3 To make good for the euil of *their* hands,
the prince asked, and the iudge *iudgeth* for a re-
ward: therefore the [c] great man he speaketh out
the corruption of his soule: so [d] they wrapt it vp.
4 The best of them *is* as [e] a brier, and the
most righteous of them *is sharper* then a thorne
hedge: the daye of [f] thy watchmen *and* thy visi-
tation commeth: then shall be their confusion.
5 Trust ye not in a friend, neither put ye con-
fidence in a counseller: keepe the doores of thy
mouth from her that lyeth in thy bosome.
6 For the sonne reuileth the father: ẏ daugh-
ter riseth vp against her mother· the daughter in
lawe against her mother in lawe, *and* a mans e-
nemies *are* the men of his owne house.
7 Therefore [g] I will looke vnto the Lorde:
I will waite for God my Sauiour: my God will
heare me.
8 Reioyce not against me, [h] O mine enemie:
though I fall, I shall arise: when I shal sit in dark-
nesse, the Lord *shalbe* a light vnto me.
9 I will beare the wrath of the Lorde, because
I haue sinned against him, vntill he pleade my
cause and execute iudgement for me: *then* will
he bring me foorth to the light, *and* I shall see
his righteousnesse.
10 Then she that is mine enemie, shall looke
vpon it, and shame shall couer her, which said vn-
to me, Where is the Lorde thy God? Mine eyes
shall behold her: now shal she be troden downe
as the mire of the streetes.
11 *This is* [i] ẏ day, that thy walles shalbe built:
this day shall driue farre away [k] the decree.
12 In this day also they shall come vnto thee
from [l] Asshur, and *from* the strong cities, and
from the strong holdes euen vnto the riuer, and
from Sea to Sea, and *from* mountaine to moun-
taine.
13 Notwithstanding, the land shall be deso-
late because of them that dwell therein, *and* for
the fruites of [m] their inuentions.
14 [n] Feede thy people with thy rod, the flocke
of thine heritage (which dwell solitarie in the
wood) *as* in the middes of Carmel: let them feede
in Bashan and Gilead, as in olde time.
15 [o] According to the dayes of thy comming
out of the lande of Egypt, will I shewe vnto him
marueilous things.
16 The nations shall see, and bee confounded
for all their power: they shall [p] lay their hande
vpon their mouth: [q] their eares shall be deafe.
17 They shall [r] licke the dust like a serpent:
they shall mooue out of their holes like wormes:
they shalbe afraide of the Lord our God, and shal
feare because of thee.
18 Who is a God like vnto thee, that taketh
away iniquitie, and [f] passeth by the transgres-
sion of the remnant of his heritage! He retei-
neth not his wrath for euer, because mercie plea-
seth him.
19 He will turne againe, *and* haue compassion
vpon vs: he will subdue our iniquities, and cast
all [t] their sinnes into the bottome of the sea.
20 Thou wilt persourme *thy* [u] trueth to Iaa-
kob, *and* mercy to Abraham, as thou hast sworne
vnto our fathers in olde time.

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruites are gone, so that none is left: that is, that there is no godly man remaining: for all are giuen to crueltie and deceite, so that none spareth his owne brother.
b He sheweth that the prince, the iudge and the rich man are linked together, all to doe euill and to cloke ẏ doings one of another.
c That is, the rich man that is able to giue money, abstaineth from no wickednesse nor iniurie.
d These men agree among themselues and conspire with one consent to doe euill.
e They that are of most estimation and are counted most honest among them, are but thornes and briers to pricke.
f Meaning, of the Prophets and gouernours.
g The Prophet sheweth ẏ the onely remedy for ẏ godly in desperate euils is to flee vnto God for succour.
h This is spoken in the person of the Church, which calleth the malignant Church her enemie.
i To wit, when God shall shewe himselfe a deliuerer of his Church and a destroyer of his enemies.
k Meaning, the cruel empire of the Babylonians.
l When the Church shall be restored, they that were enemies afore, shall come out of all the corners of the worlde vnto her, so that neither holdes, riuers, seas nor mountaines shall be able to let them.
m After this grace [illegible] he sheweth [illegible] grieuously [illegible] hypocrites themselues shall be punished, seeing that the earth it selfe, which can not sinne, shalbe made waste because of their wickednesse.
n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroade as in solitarie places in Babylon, and to be beneficiall vnto them as in time past.
o God promiseth to be fauourable to his people as he had bene afore time.
p They shall be as dumme men and dare bragge no more.
q They shalbe astonished, & afraid to heare men speake, least they should heare of their destruction.
r They shall fall flat on the grounde for feare.
f As though he would not see it, but winke at it.
t Meaning, of his elect.
u The Church is assured, that God will declare in effect the trueth of his mercifull promes, which he had made of olde to Abraham, and to all that shoulde apprehende the promise by faith.

NAHVM.

THE ARGVMENT.

AS they of Nineueh shewed themselues prompt and readie to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to worldly meanes to encrease their dominion, then seeking to continue in the feare of God, and trade wherein they had begunne, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophecied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

THe a burden of Nineueh. b The booke
of the vision of Nahum the c Elke-
shite.
2 God *is* d ielous, and the Lord re-
uengeth: the Lorde reuengeth: euen the Lorde
e of anger, the Lord will take vengeance on his
aduersaries, & he reserueth *wrath* for his enemies.
3 The f Lord *is* slow to anger, but *he is* great
in power, and will not surely cleare *the wicked:*
the Lord *hath* his way in ẏ whirlewinde, & in the
storme, & the cloudes *are* the dust of his feete.
4 He rebuketh the sea, and dryeth it, and he
dryeth vp all the riuers: Bashan is wasted and
Carmel, and the floure of Lebanon is wasted.
5 The mountaines tremble for him, and the
hilles melt, and the earth is burnt at his sight, yea,
the worlde, and all that dwell therein.
6 g Who can stand before his wrath? or who
can abide in the fiercenesse of his wrath? his
wrath is powred out like fire, and the rockes are
broken by him.
7 The Lord is good h *and* as a strong holde
in the day of trouble, and he knoweth them that
trust in him.
8 But passing ouer *as* with a flood, he will vt-
terly destroy the i place thereof, and darkenesse
shall pursue his enemies.
9 What doe ye k imagine against the Lorde?
he will make an vtter destruction: affliction shall
not rise vp the second time.
10 For *he shall come as* vnto l thornes folden
one in another, and as vnto drunkardes in their
drunkennesse: they shall be deuoured as stubble
fully dryed.
11 There m commeth one out of thee that i-
magineth euill against the Lorde, *euen* a wicked
counsellour.
12 Thus saith the Lorde, Though they bee
n quiet, and so many, yet thus shall they be cut
off when he shall passe by: though I haue affli-
cted thee, I will afflict thee no more.
13 For now I will breake his yoke from thee,
and will burst thy bondes in sunder.
14 And the Lorde hath giuen a commaunde-
ment concerning thee, that no more of thy
name be o sowen: out of the house of thy gods
will I cut off the grauen, and the molten i-
mage: I will make it thy graue for thee, for thou
art vile.
15 * Beholde vpon the mountaines the feete
of him that declareth, and publisheth p peace: O
Iudah, keepe thy solemne feastes, perfourme thy
vowes: for the wicked shall no more passe tho-
rowe thee: he is vtterly cut off.

a Reade Isa.13.1.
b The vision or reuelation, which God commanded Nahum to write concerning the Nineuites.
c That is, borne in a poore village in the tribe of Simeon.
d Meaning, of his glory.
e With his he is but angrie for a time, but his anger neuer asswageth toward the reprobate, though for a time he deferre it.
f Thus the wicked would make Gods mercy an occasion to sinne, but the prophet willeth them to consider his force and iustice.
g If all creatures be at Gods commandement and none is able to resist his wrath, shall man flatter himselfe, and thinke by any meanes to escape when he prouoketh his God to anger?
h Lest the faith shoulde be discouraged by hearing the power of God, he sheweth them that his mercies appertaine vnto them, and that he hath care ouer them.
i Signifying, that God will suddenly destroy Nineueh, and the Assyrians, in such sort as they shall lie in perpetuall darkenesse, and neuer recouer their strength againe.
k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore he would so destroy them at once, that he should not neede to returne the second time.
l Though the Assyrians thinke them selues like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him.
m Which may be vnderstood either of Saneherib or of the whole body of the people of Nineueh.
n Though they thinke themselues in most safetie, and of greatest strength, yet when God shall passe by, he will destroy them: notwithstanding he comforteth his Church, and promiseth to make an ende of punishing them by the Assyrians.
o Meaning Saneherib, who should haue no more children, but be slaine in the house of his gods, 2.*Kin.* 19.36,37. **Isa*.52.7. *romans* 10.15.
p Which peace the Iewes should enioy by the death of Saneherib.

CHAP. II.

He describeth the victories of the Caldeans against the Assyrians.

THe a destroyer is come before thy face: keepe
the munition: looke to the way: make *thy*
loynes strong: increase *thy* strength mightily.
2 For the Lord hath b turned away the glorie
of Iaakob, as the glorie of Israel: for the emptiers
haue emptied them out, and c marred their vine
branches.
3 The shielde of his mightie men is made red:
d the valiant men are in skarlet: the charets *shal*
be as in the fire *and* flames in the day of his pre-
paration, and e the firre trees shall tremble.
4 The charets shall rage in the streetes: they
shall runne to and fro in the hie wayes: they
shall seeme like lampes: they shall shoote like the
lightning.
5 f He shal remember his strong men: they shal
stumble as they goe: they shall make haste to ẏ
walles thereof, and the defence shall be prepared.
6 The gates of the riuers shall be opened, and
the place shal melt.
7 And Huzzab *the Queene* shall be led away
captiue, and her maides shall leade *her* as with the
voyce of doues, smiting vpon their breastes.
8 But Nineueh is g of olde like a poole of wa-
ter: yet they shall flee away. Stande, stande, *shall*
they crie: but none shall looke backe.
9 h Spoyle ye the siluer, spoyle the golde: for
there is none ende of the store, *and* glory of all
the pleasant vessels.
10 i She is emptie and voyde and waste, and
the heart melteth, and the knees smite together,
and sorowe is in all loynes, and the faces k of them
all gather blackenesse.
11 Where is the l dwelling of the lyons, and
the pasture of the lyons whelpes? where the lyon,
and the lyonesse walked, *and* the lyons whelpe, &
none made them afraide.
12 The lyon did teare in pieces ynough for his
whelpes, and woryed for his lyonesse, and filled
his holes with praye, and his dennes with spoyle.
13 Beholde, I *come* vnto thee, saith the Lorde
of hostes, and I will burne her charets in the
m smoke, and the sworde shall deuoure thy yong
lyons, and I will cut off thy spoyle from the earth,
and the voyce of thy n messengers shall no more
be heard.

a That is, Nebuchad-nezzar is in a readinesse to destroy the Assyrians: and the Prophet derideth the enterprises of the Assyrians which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whome he scourgeth them, reade Isa.10 12.
c Signifying that the Israelites were vtterly destroyed.
d Both to feare the enemie, and also that they them selues shoulde not so soone espie blood one of another to discourage them.
e Meaning, their speares shoulde shake and crash together.
f Then the Assyrians shall seeke by al meanes to gather their power, but all things shall faile them.
g The Assyrians will scatter them selues and say, that Nineueh is so ancient that it can neuer perish, and is as a fish poole, whose waters they that walke on the bankes can not touch, but they shal be scattered, & shal not looke backe though men would call them.
h God commandeth the enemies to spoyle Nineueh, and promiseth them infinite riches and treasures.
i That is, Nineueh, and the men thereof shalbe after this sort.
k Reade Ioel.2.6.
l Meaning Nineueh, whose inhabitants are cruel lyke the Lyons, and giuen to all oppression, and spared no violence or tyrannie to prouide for their wiues and children.
m That is assoone as my wrath beginneth to kindle.
n Signifying the heraldes, which were accustomed to proclaime warre. Some reade of thy gumme teeth wherewith Nineueh was wont to bruise the bones of ẏ poore.

CHAP. III.

1 *Of the fall of Nineueh.* 8 *No power can escape the hande of God.*

O Bloodie citie, it is all full of lyes, *and* robe-
rie: a the pray departeth not:
2 The noyse of the whippe, b and the noyse
of the mouing of the wheeles, and the beating of
the horses, and the leaping of the charets.
3 The horseman lifteth vp both the bright
sword, and the glittering speare, and a multitude
is slaine, and the dead bodies *are* many: there *is*
none ende of the corpses: they stumble vpon
their corpses,
4 Because of the multitude of the fornicati-
ons of the c harlot that is beautiful, and is a mi-
stresse of witchcraft, & selleth the people thorow

a It neuer ceaseth to spoyle and robbe.
b He sheweth howe the Caldeans shall haste, and how couragious their horses shall be in beating the grounde when they come against the Assyrians.
c He compareth Nineueh to an harlot, which by her beautie and subtiltie entiseth yong men, and bringeth them to destruction.

her whoredome, and the nations through her
witchcrafts.
5 Beholde, I *come* vpon thee, ſaith the Lord
of hoſtes,and will diſcouer thy skirtes vpon thy
face,and wil ſhew the nations thy filthineſſe,and
the kingdomes thy ſhame.
6 And I wil caſt filth vpon thee , and make
thee vile,and will ſet thee as a gaſing ſtocke.
7 And it ſhal come to paſſe,that al they that
looke vpon thee , ſhall flee from thee, and ſay,
Nineueh is deſtroyed, who will haue pitiẽ vpon
her? where ſhall I ſeeke comforters for thee?
8 Art thou better then [d] No, *which was* full
of people? that lay in the riuers, and *had* the wa-
ters round about it? whoſe ditch was the ſea, *and*
her wall *was* from the ſea?
9 Ethiopia and Egypt *were* her ſtrength,and
there *was* none ende: Put and Lubim were || her
helpers.
10 Yet was ſhee carried away, *and* went into
captiuitie: her young children alſo were daſhed
in pieces at the head of all the ſtreetes: and they
caſt lottes for her noble men,and all her mightie
men were bound in chaines.
11 Alſo thou ſhalt be drunken:thou ſhalt hide
thy ſelfe,& ſhalt ſeeke help becauſe of ẏ enemie.
12 Al thy ſtrong cities *ſhal be like* figge trees
with the firſt ripe figs: for if they be ſhaken,they
fall into the mouth of the eater.
13 Beholde, thy people within thee *are* wo-
men: the gates of thy lande ſhall be opened vnto
thine enimies,& the fire ſhal deuoure thy barres.
14 Drawe thee waters for the ſiege: fortifie
thy ſtrong holdes: goe into the clay, and temper
the morter: make ſtrong bricke.
15 There ſhal the fire deuoure thee: the ſword
ſhall cut thee off: it ſhall eate thee vp like the
[e] locuſtes, *though* thou be multiplied like the lo-
cuſtes, *and* multiplied like the graſhopper.
16 Thou haſt multiplied thy marchantes a-
boue the ſtarres of heauen: the locuſt ſpoyleth
and flieth away.
17 Thy princes *are* as the graſhoppers,and thy
captains as the great graſhoppers which remaine
in the hedges in the colde day: *but* when the
ſunne ariſeth, they flee away and their place is
not knowen where they are.
18 Thy [f] ſhepherds do ſleep, O king of Aſſhur:
thy ſtrong men lie downe: thy people is ſcattered
vpon the mountains,& no man gathereth *them*.
19 There is no healing of thy wounde: thy
plague is grieuous: all that heare the brute of
thee, ſhall clap the handes ouer thee: for vpon
[g] whom hath not thy malice paſſed continually?

d Meaning, Alexandria, which was in league with ſo many nations,and yet was now deſtroyed.
|| Or, thine.
e Signifying, that Gods iudgements ſhould ſuddenly deſtroy the Aſſyrians,as theſe vermine are with raine or change of weather.
f Thy princes and counſellers.
g Meaning, that there was no people,to whom the Aſſyrians had not done hurt.

HABAKKVK.

THE ARGVMENT.

THe Prophet complaineth vnto God,conſidering the great felicitie of the wicked,and the miſerable oppreſsion of the godly,which indure all kind of affliction and crueltie, and yet can ſee none ende. Therefore he had this reuelation ſhewed him of God,that the Caldeans ſhould come & take them away captiues,ſo that they could looke for none end of their troubles as yet, becauſe of their ſtubbernneſſe and rebellion againſt the Lord. And leſt the godly ſhould deſpaire,ſeeing this horrible confuſion, hee comforteth them by this that God wil puniſh the Caldeans their enemies, when their pride and crueltie ſhal be at height: wherefore he exhorteth the faithful to patience by his owne example,and ſheweth them a forme of praier,wherewith they ſhould comfort themſelues.

CHAP. I.

2 *A complaint againſt the wicked that perſecute the iuſt.*

THE burden, which Habakkuk the
Prophet did ſee.
2 O Lorde, howe long ſhall I
crie,and thou wilt not heare! *euen*
crie out vnto thee [a] for violence,
and thou wilt not helpe!
3 Why doeſt thou ſhew mee iniquitie, and
cauſe me to behold ſorowe? for ſpoyling, and vi-
olence *are* before me: and there are that raiſe vp
ſtrife and contention.
4 Therefore the Law is diſſolued, and iudge-
ment doth neuer goe forth: for the wicked doth
[b] compaſſe about the righteous: therfore [c] wrong
iudgement proceedeth.
5 Beholde among the heathen,and regarde,
and wonder, *and* maruaile: for I will worke a
worke in your dayes: [d] yee will not beleeue it,
though it be tolde you.
6 For lo,I raiſe vp the Caldeans, that bitter
and furious nation, which ſhall goe vpon the
breadth of the land to poſſeſſe the dwelling pla-
ces, *that are* not theirs.
7 They are terrible & fearefull: [e] their iudge-
ment & their dignitie ſhal proceed of themſelues.
8 Their horſes alſo are ſwifter then the Leo-
pards,and are more fierce then the wolues in the
*euening: and their horſemen are many: and
their horſemen ſhal come from farre: they ſhall
flie as the eagle haſting to meate.
9 They come all to ſpoyle: before their fa-
ces *ſhal be* an [f] Eaſtwinde, and they ſhall gather
the captiuitie, [g] as the ſand.
10 And they ſhall mocke the kings, and the
princes *ſhal be* a skorne vnto them: they ſhall de-
ride euery ſtrong holde: for they ſhall gather
[h] duſt, and take it.
11 Then ſhal they [i] take a courage, and tranſ-
greſſe and do wickedly, *imputing* this their pow-
er vnto their god.
12 Art thou not of olde, O Lorde my God,
mine holy one? we ſhall [k] not die: O Lord, thou
haſt ordained them for iudgement, and O God,
thou haſt eſtabliſhed them for correction.
13 *Thou art* of pure eyes, and canſt not ſee
euil: thou canſt not beholde wickedneſſe: where-
fore doeſt thou looke vpon the tranſgreſſors, *and*
holdeſt thy tongue when the wicked deuoureth
the man,that is more righteous then he?
14 And makeſt men as the [l] fiſhes of the ſea,
and as the creeping things, that haue no ruler o-
uer them.

a The Prophet complaineth vnto God & bewaileth that among the Iewes is left none equitie nor brotherly loue: but inſtead hereof reigneth cruelty,theft, contention and ſtriſe.
b To ſuppreſſe him if any ſhoulde ſhew himſelfe zealous of Gods cauſe.
c Becauſe the iudges which ſhould redreſſe this exceſſe, are as euill as the reſt.
d As in times paſt you would not beleeue Gods word,ſo ſhall ye not now beleeue ẏ ſtrange plagues which are at hand.
e They thẽſelues ſhalbe your iudges in this cauſe, and none ſhall haue authoritie ouer them to controll them.
* Zeph.3.3.
f For the Iewes moſt feared this winde,becauſe it deſtroyed their fruites.
g They ſhalbe ſo many in number.
h They ſhall caſt vp mounts againſt it.
i The Prophet comforteth the faithfull that God will alſo deſtroy the Babylonians, becauſe they ſhall abuſe this victorie & become prowd and inſolent, attributing the praiſe hereof to their idoles.
k He aſſureth the godly of Gods protection,ſhewing that the enemie can doe no more then God hath appointed, and alſo that their ſinnes required ſuch a ſharpe rod.
l So that the great deuoureth the ſmall,and the Caldeans deſtroy al the world.

15 They take vp all with the angle:they catch
it in their net,and gather it in their yarne,where-
of they reioyce and are glad.
16 Therefore they sacrifice vnto their [m] net,
and burne incense vnto their yarne, because by
them their portion *is* fat & their meat plenteous.
17 Shall they therefore stretch out their net
and not spare continually to slay [n] the nations?

m Meaning, that yͤ enimies flatter thẽ-selues,& glorie in their owne force, power and wit.
n Meaning,that they should not.

CHAP. II.

2 *A vision,* 5 *Against pride, couetousnesse, drunkennesse, and idolatrie.*

I Will stand vpon my [a] watch, and set me vpon
the towre,and wil looke & see what he woulde
say vnto mee, and what I shall answere to him
that rebuketh me.
2 And the Lorde answered mee, and saide,
Write the vision,and make it plaine vpon tables,
that he may runne [b] that readeth it.
3 For the vision *is* yet for an appointed time,
but at the [c] last it shal speake,and not lie:though
it tarie, waite: for it shall surely come, *and* shall
not stay.
4 Beholde, [d] hee that lifteth vp himselfe, his
minde is not vpright in him, but the iust shall liue
by his faith,
5 Yea,indeede the proude man *is as* [e] he that
transgresseth by wine: therefore shall he not en-
dure, because he hath enlarged his desire as the
hell,and is as death, and can not be satisfied, but
gathereth vnto him all nations,and heapeth vnto
him all people.
6 Shall not al these take vp a parable against
him,and a tanting prouerbe against him,and say,
Ho,he that increaseth *that which is* not his? [f] how
long? and he yͭ ladeth himselfe with thicke clay?
7 Shall [g] they not rise vp suddenly,that shall
bite thee? and awake, that shall stirre thee? and
thou shalt be their pray?
8 Because thou hast spoiled many nations,
all the remnant of the people shall spoyle thee,
because of mens blood, and for the wrong *done*
in the land, in the citie, and vnto all that dwell
therein.
9 Ho, he that coueteth an euill couetousnes
to his house, that hee may set his nest on hie, to
escape from the power of euill.
10 Thou [h] hast consulted shame to thine
own house, by destroying many people,and hast
sinned against thine owne soule.
11 For the [i] stone shall crie out of the wall,
and the beame out of the timber shall answere it.
12 Woe vnto him that buildeth a towne with
blood,and erecteth a citie by iniquitie.
13 Beholde, is it not of the [k] Lorde of hostes
that the people shal labour in yͤ very fire? the peo-
ple shal euen weary themselues for very vanitie.
14 For the earth shall [l] bee filled with the
knowledge of the glory of the Lorde,as the wa-
ters couer the sea.
15 Wo vnto him that giueth his neighbour
[m] drinke: thou ioynest thine heate,& makest *him*
drunken also, that thou maiest see their priuities.
16 Thou art filled with shame [n] for glorie:
drinke thou also, and be made naked: the cup of
the Lords right hand shall be turned vnto thee,
and shamefull spuing *shalbe* for thy glorie.
17 For the [o] crueltie of Lebanon shall couer
thee: so shall the spoile of the beastes, which
made them afraide, because of mens blood, and
for the wrong *done* in the land, in the citie, and
vnto all that dwell therein.
18 What profiteth the [p] image? for the ma-
ker thereof hath made it an image, and a teacher
of lies, though he that made it, trust therein,
when hee maketh dum idoles.
19 Wo vnto him that saith to the wood A-
wake, *and* to the dumme stone, Rise vp, it shall
teach thee: [q] beholde, it is laide ouer with golde
and siluer, and there *is* no breath in it.
20 But the Lord *is* in his holy Temple: let al
the earth keepe silence before him.

a I wil renounce mine owne iudgement, & onely depẽd on God to be instructed what I shal answere them yͭ abuse my preaching, & to be armed against al tẽtatiõs.
b Write it in great letters, that he that runneth, may reade it.
c Which conteined the destructiõ of the enemie, and the comfort of the Church: which thing though God execute not according to mans hasty affections,yet the issue of both is certaine at his time appointed.
d To trust in himselfe, or in any worldly thing,is neuer to be quiet: for the onely rest is to stay vpon God by faith,Rom. 1.17.gala.3.11.heb. 10.38.
e He compareth the proude,and couetous man to a drunkard that is without reason & sense,whõ God will punish, and make him a laughing stocke to all yͤ world: and this he speaketh for the comfort of the godly,& against the Caldeans.
f Signifying,that al the world shall wish the destruction of tyrants,and that by their oppression and couetousnesse, they heape but vpon themselues more heauie burdens: for the more they get,the more are they troubled.
g That is, the Medes and Persians,that should destroy the Babylonians? h Signifying, that the couetous man is the ruine of his owne house, when as he thinketh to enrich it by crueltie and oppression. i The stones of the house shall crie,and say that they are built of blood, and the wood shal answere and say the same of it selfe. k Meaning,that God wil not deferre his vengeance long, but will come and destroy all their labours,as though they were consumed with fire. l In the destruction of the Babylonians his glorie shall appeare through all the world. m Hee reprocheth thus the king of Babylon,who as he was drunken with couetousnes and crueltie, so he prouoked others to the same,and inflamed them by his rage, and so in the end brought them to shame.

n Whereas thou thoughtest to haue glorie of these thy doings,they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.
o Because the Babylonians were cruel not only against other nations, but also against the people of God,which is meant by Lebanõ, & the beasts therein,he sheweth that the like crueltie shalbe executed against them.
p He sheweth that the Babylonians gods could nothing auaile them: for they were but blockes or stones,reade Iere.10.8. q If thou wilt consider what it is,and how that it hath neither breath nor life, but is a dead thing.

CHAP. III.

2 *A prayer for the faithfull.*

A Prayer of Habakkuk the Prophet for the [a] ig-
norances.
2 [b] O Lord, I haue heard thy voyce, *and* was
afraide: O Lord, reuiue thy [c] worke in the mids
of the people, in the mids of the yeeres make it
knowen: in wrath remember mercie.
3 God commeth from [d] Teman, & the holie
one from mount Paran,Selah. His glory couereth
the heauens,and the earth is full of his praise,
4 And *his* brightnesse was as the light: [e] he
had hornes *comming* out of his handes, and there
was the hiding of his power.
5 Before him went the pestilence, and bur-
ning coales went forth before his feete.
6 He stoode and measured the earth: he be-
helde and dissolued the nations and the euerla-
sting mountaines were broken, *and* the ancient
hilles did bowe: his [f] wayes *are* euerlasting.
7 [g] For *his* iniquitie I saw the tents of Cushan,
& the curtaines of the land of Midian did trẽble.
8 Was the Lord angry against the [h] riuers?
or was thine anger against the floods? or was thy
wrath against the sea, that thou diddest ride [i] vp-
on thine horses? thy charets brought saluation.
9 Thy [k] bowe was manifestly reueiled, *and*
the [l] othes of the tribes *were* a sure worde, Selah.
thou [m] diddest cleaue the earth with riuers.
10 The mountaines sawe thee, & they trem-
bled: the streame of the water [n] passed by: the
deepe made a noyse,and lift vp his hand on hie.
11 The [o] sunne *and* moone stood stil in *their*
habitation: [p] at the light of thine arrowes they
went, *and* at the bright shining of the speares.
12 Thou trodest downe the lande in anger,

a The Prophet instructeth his people to pray vnto God not onelie for their great sins, but also for such as they had committed of ignorance.
b Thus the people were afraide when they heard Gods threatnings, and prayed.
c That is,the state of thy Church which is now readie to perish,before it come to halfe a perfect age, which should be vnder Christ.
d Teman and Paran were neere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.
e Whereby is meant a power yͭ was ioyned wͭ his brightnes,which was hid to the rest of the world, but was reueiled in mount Sinai to his people,Psal.31.16.
f Signifying,that God hath wonderful meanes,and euer had a maruelous power when he would deliuer his Church. g The iniquitie of this King of Syria in vexing thy people was made manifest by thy iudgement,to the comfort of thy Church,Iudg 3.10.and also of the Midianites,which destroyed themselues,Iudg.7 22. h Meaning,that God was not angry with the waters,but that by this meanes hee woulde destroy his enemies and deliuer his Church. i And so didst vse all the elements as instruments for the destruction of thine enemies. k That is,thy power. l For he had not onely made a couenant with Abraham, but renued it with his posteritie. m Reade Num 20.11. n He alludeth to the red sea and Iorden,which gaue passage to Gods people,and shewed signes of their obedience, as it were by lifting vp of their hands. o As appeareth,Iosh.10.12. p According to thy commaundement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

and diddest thresh the heathen in displeasure.
13 Thou wentest foorth for the saluation of
thy people, *euen* for saluation with thine q Anoin-
ted: thou hast wounded the head of the house of
the wicked, and discoueredst the foundations vn-
to the r necke, Selah.
14 Thou diddest s strike thorow with his owne
staues the heads of the villages: they came out as
a whirle winde to scatter me: their reioycing *was*
as to deuoure the poore secretly.
15 Thou diddest walke in the sea with thine
horses vpon the heape of great waters.
16 When I t heard, my bellie trembled: my
lippes shooke at the voyce: rottennesse entred in-
to my bones, and I trembled in my selfe, that I
might rest in u the day of trouble: *for* when he cō-
meth vp x vnto the people, he shall destroy them.
17 For the fig tree shall not flourish, neither
shall fruite *be* in the vines: the labour of the oliue
shall faile, and the fieldes shall yeelde no meate:
the sheepe shall be cut off from the folde, and
there shalbe no bullocke in the stalles.
18 But I will reioyce in the Lorde: I will ioy
y in the God of my saluation.
19 The Lorde God *is* my strength: hee will
make my feete like hindes *feete*, and he will make
me to walke vpon mine hie places. z To the chiefe
singer on Neginothai.

q Signifying that there is no saluation, but by Christ.
r From the toppe to the toe thou hast destroyed the enemies.
s God destroyed his enemies both great and small with their owne weapons though they were neuer so fierce against his Church.
t He returneth to which he spake in the second verse, and sheweth howe he was afraid of Gods iudgements.
u He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.
x That is, the enemie: but the godly shall be quiet, knowing that all things shall turne to good vnto them.
y He declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great affliction prepared. z The chiefe singer vpon the instruments of musicke shall haue occasion to praise God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGVMENT.

Seeing the great rebellion of the people, & that there was now no hope of amēdement, he denounceth the great iudgement of God, which was at hand, shewing that their coūtry should be vtterly destroied, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull he prophecied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians, & others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to find mercie by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shewe them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP. I.

4 *Threatnings against Iudah and Ierusalem, because of their idolatrie.*

THe word of the Lord, which came
vnto Zephaniah ỷ sonne of Cushi,
the sonne of Gedaliah, the sonne
of Amariah, the sonne of Hizkiah,
in the dayes of * Iosiah, the sonne
of * Amon King of Iudah.
2 I will surely destroy al things from off the
land, saith the Lord.
3 I will destroy man and beast: I will destroy
the a foules of the heauen, and the fishes of the
sea, and ruines *shalbe* to the wicked, and I will cut
off man from off the land, saith the Lord.
4 I will also stretch out mine hand vpon Iu-
dah, and vpon all the inhabitants of Ierusalem, &
I wil cut off the remnant of Baal from this place,
and the name of the b Chemarims with ỷ Priestes,
5 And them that worship the hoste of hea-
uen vpon the house tops, and them that worship
and sweare by the Lord, and sweare by c Malcham,
6 And them that are turned backe from the
Lord, and those that haue not sought the Lorde,
nor inquired for him.
7 Be still at the presence of the Lord God: for
the day of the Lord is at hand: for the Lord hath
prepared a sacrifice, *and* hath sanctified his ghests.
8 And it shalbe in the day of ỷ Lords sacrifice,
that I wil visite the princes & the Kings children,
and all such as are clothed with d strange apparell.
9 In the same day also will I visite all those
that e dance vpon the threshold so proudly, which
fill their masters houses by crueltie and deceite.
10 And in that day, saith the Lord, there *shall*
be a noise, *and* cry from the f fishgate, and an how-
ling from the second *gate*, and a great destruction
from the hilles.
11 Howle ye inhabitants of g the low place:
for the company of the merchants is destroyed:
all they that beare siluer, are cut off.
12 And at that time will I searche Ierusalem
with h lightes, and visite the men that are frosen
i in their dregges, & say in their hearts, The Lord
will neither doe good nor doe euill.
13 Therefore their goods shalbe spoyled, and
their houses waste: * they shall also build houses,
but not inhabite *them*, and they shal plant vine-
yards, but not drinke the wine thereof.
14 The great day of ỷ Lord *is* neere: *it is* neere,
and hasteth greatly, *euen* the voyce of the day of
the Lord: k the strong man shal cry there bitterly.
15 * That day *is* a day of wrath, a day of trou-
ble and heauinesse, a day of destruction and deso-
lation, a day of obscuritie and darkenesse, a day of
cloudes and blackenesse,
16 A day of the trumpet and alarme against
the strong cities, and against the hie towres.
17 And I will bring distresse vpon men, that
they shal walke like blind men, because they haue
sinned against the Lorde, and their blood shall be
powred out as dust, and their flesh as the doung.
18 * Neither their siluer nor their gold shalbe
able to deliuer them in the day of ỷ Lords wrath,
but the * whole land shalbe deuoured by the fire
of his ielousie: for hee shall make euen a speedie
riddance of all them that dwell in the land.

* 2.King.22.1.
* 2.King.21.19.
a Not that God was angrie with these dumme creatures, but because man was so wicked for whose cause they were created, God maketh them to take part of the punishment with him.
b Which were an order of superstitious Priestes appointed to minister in the seruice of Baal, and were as his peculiar chaplens, reade 2. King.23.5. Hosea 10.5.
c He alludeth to their idole Molech, which was forbidden, Leuit. 20.2. yet they called him their King and made him as a god: therefore he here noteth them that will both say they worship God, and yet wil sweare by idoles and serue them: which halting is here condemned as Ezekiel 20.39. 1.King.18.21. 2.King.17.33. d Meaning, the courtiers, which did imitate the strange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek.23.14. e He meaneth the seruants of the rulers which inuade others mens houses, and reioyce and leape for ioy when they can get any pray to please their master withall.
f Signifying that all the corners of the citie of Ierusalem should be full of trouble.
g This is meant of the streete of the merchants which was lower then the rest of the place about it.
h So that nothing shall escape me.
i By their prosperitie they are hardened in their wickednes.
* Deut.28.30. amos.5.11.
k They that trusted in their owne strength and contemned the Prophets of God.
* Iere.30.7. ioel.2.11. amos 5.18.
* Ezek.7.19.
* Chap.3.8.

CHAP. II.

1 *He mooueth to returne to God,* 5 *Prophecying destruction against the Philistims, Moabites, and others.*

GAther a your selues, euen gather you, O nati-
on not worthy to be loued,
2 Before the decree come foorth, *and ye be* as

a He exhorteth them to repentance, and willeth them to descend into themselues and gather themselues together, least they be scattered like chaffe.

 chaffe

chaffe that passeth in a day, *and* before the fierce
wrath of the Lord come vpon you, *and* before the
day of the Lords anger come vpon you.
3 Seeke yee the Lorde all the meeke of the
earth, which [b] haue wrought his iudgement: seeke
righteousnesse, seeke lowlinesse, if so be that yee
may be hid in the day of the Lords wrath.
4 For [c] Azzah shall be forsaken, and Ashke-
lon desolate: they shall driue out Ashdod at the
noone day, and Ekron shalbe rooted vp.
5 Wo vnto the inhabitants of the sea [d] coast:
the nation of the Cherethims, the worde of the
Lorde *is* against you: O Canaan, the land of the
Philistims, I will euen destroy thee without an in-
habitant.
6 And the sea coast shal be dwellings *and* co-
tages for shepheards and sheepefoldes.
7 And *that* coast shall be for the [e] remnant
of the house of Iudah, to feede thereupon: in the
houses of Ashkelon shal they lodge toward night
for the Lorde their God shall visite them, and
turne away their captiuitie.
8 I haue heard the reproch of Moab, and the
rebukes of the children of Ammon, whereby they
vpbraided my people, and [f] magnified themselues
against their borders.
9 Therefore, as I liue, saith the Lord of hosts,
the God of Israel, Surely Moab shall bee as So-
dom, and the children of Ammon as Gomorah,
euen the breeding of nettles and salt pittes, and a
perpetuall desolation: the residue of my folke shal
spoyle them, and the remnant of my people shall
possesse them.
10 This shal they haue for their pride, because
they haue reproched, and magnified themselues
against the Lord of hostes people.
11 The Lord *will be* terrible vnto them: [g] for
he will consume al the gods of the earth, and eue-
ry man shall worship him from his place, *euen* all
the yles of the heathen.
12 Ye Morians also shalbe slaine by my sword
with them.
13 And he will stretch out his hand against the
North, and destroy Asshur, and will make Nine-
ueh desolate, *and* waste like a wildernesse.
14 And flockes shall lie in the middes of her,
and all the beastes of the nations, and the [h] peli-
cane and the || owle shall abide in the vpper posts
of it: the voyce *of birdes* shall sing in the win-
dowes, *and* desolations *shalbe* vpon the postes: for
the cedars are vncouered.
15 This is the [i] reioycing citie that dwelt care-
lesse, that said in her heart, I am, and there *is* none
besides me: how is she made waste, and the lod-
ging of the beasts! euery one that passeth by her,
shall hisse and wagge his hand.

b That is, which haue liued vprightly and godly according as he prescribeth by his word.
c He comforteth the faithful in that, that God would change his punishments from them vnto the Philistims their enemies and other nations.
d That is Galilea: by these nations he meaneth the people that dwelt neere to the Iewes and in steade of friendship were their enemies: therefore he calleth them Canaanites whom the Lord appointed to be slaine.
e He sheweth why God should destroy their enemies, because their countrey might be a resting place for his Church.
f These nations presumed to take from the Iewes that coũtrey which the Lorde had giuen them.
g When he shall deliuer his people and destroy their enemies and idols, his glory shall shine throughout all the world.
h Reade Isa. 34. 11.
|| Or, hedgehog.
i Meaning Nineueh, which reioycing so much of her strength and prosperitie, should be thus made waste and Gods people deliuered.

CHAP. III.

4 *Against the gouernours of Ierusalem* 8 *Of the calling of all the Gentiles.* 13 *A comfort to the residue of Israel.*

Woe to her that is filthie and polluted, to
the robbing [a] citie.
2 She heard not the voyce: she receiued not
correction: she trusted not in the Lord: she drew
not neere to her God.
3 Her princes within her *are* as roaring * ly-
ons: her iudges *are* as * wolues in the euening,
which [b] leaue not the bones till the morow.
4 Her prophets are light, *and* wicked persons:
her priest haue polluted the Sanctuarie: they haue
wrested the Law.
5 The [c] iust Lord *is* in the middes thereof: he
will doe none iniquitie: euery morning doth he
bring his iudgement to light, he faileth not: but
the wicked will not learne to be ashamed.
6 I haue [d] cut off the nations: their towres
are desolate: I haue made their streets waste, that
none shal passe by: their cities are destroied with-
out man *and* without inhabitant.
7 I said, Surely thou wilt feare me: thou wilt
receiue instruction: so their dwelling shoulde not
be destroyed howsoeuer I visited them, but [e] they
rose earely *and* corrupted al their works.
8 Therfore [f] wait ye vpon me, saith the Lord,
vntill the day that I rise vp to the pray: for I am
determined to gather the nations, and that I will
assemble the kingdomes to powre vpon them
mine indignation, *euen* all my fierce wrath: for al
the earth shal be deuoured with the fire of my ie-
lousie.
9 Surely [g] then will I turne to the people a
pure language, that they may all call vpon the
Name of the Lord, to serue him † with one cõsent.
10 From beyond the riuers of Ethiopia, the
[h] daughter of my dispersed, praying vnto me, shal
bring me an offering.
11 In that day shalt thou not be ashamed for
[i] all thy workes, wherein thou hast transgressed a-
gainst me: for then I will take away out of the
middes of thee them that reioyce of thy pride, and
thou shalt no more bee proude of mine holie
Mountaine.
12 Then wil I leaue in the middes of thee an
humble and poore people: and they shall trust in
the Name of the Lord.
13 The remnant of Israel shal do none iniqui-
tie, nor speake lies: neither shal a deceitful tongue
be found in their mouth: for they shalbe fed, and
lie downe, and none shal make them afraid.
14 Reioyce, O daughter Zion: be yee ioyfull,
O Israel: be glad and reioyce with al *thine* heart,
O daughter Ierusalem.
15 The Lorde hath taken away thy [k] iudge-
ments: he hath cast out thine [l] enemy: the king
of Israel, *euen* the Lord *is* in the middes of [m] thee:
thou shalt see no more euill.
16 In that day it shalbe said to Ierusalem, Feare
thou not, O Zion: let not thine hands be faint.
17 The Lord thy God in the middes of thee *is*
mightie: hee will saue, he wil reioyce ouer thee
with ioy: he will quiet himselfe in [n] his loue: he
will reioyce ouer thee with ioy.
18 After a certaine time will I gather the af-
flicted that were of thee, *and* them that bare the
reproch for [o] it.
19 Beholde, at that time I will bruise all that
afflict thee, and I will [p] saue her that halteth, and
gather her that was cast out, and I wil get them
praise and fame in all the [q] landes of their shame.
20 At ÿ time will I bring you againe & then wil
I gather you: for I wil giue you a name & a praise
among al people of the earth, when I turne backe
your captiuitie before your eyes, saith the Lord.

a That is, Ierusalem.
* Ezek. 22. 25, 27. mich. 3. 11.
* Habak. 1 8.
b They are so greedie that they eate vp bones and all.
c The wicked thus boasted that God was euer among them, but the Prophet answereth that that can not excuse their wickednes: for God wil not beare with their sinnes: yet that he did paciently abide and sent his Prophets continually to call them to repentance, but he profited nothing.
d By the destruction of other nations he sheweth that the Iewes should haue learned to feare God.
e They were most earnest and ready to do wickedly.
f Seeing ye will not repent, you shall looke for my vengeance aswell as other nations.
g Least any should thinke then that Gods glory should haue perished when Iudah was destroied, he sheweth that he will publish his grace through all the world.
† *Ebr. with one shoulder, as Hos. 6. 9*
h That is, ÿ Iewes shall come as well as the Gentiles: which is to be vnderstood vnder the time of the Gospel.
i For they shall haue ful remission of their sinnes: and the hypocrites which boasted of the Temple, which was also thy pride in times past, shalbe taken from thee.
k That is, the punishment for thy sinne.
l As the Assyrians, Caldeans, Egyptians, and other nations.
m To defend thee as by thy sinnes thou hast put him away and left thy selfe naked, as Exod 32. 25.
n Signifying, that God deliteth to shew his loue and great affection toward his Church.
o That is, them that were had in hatred and reuiled for the Church and because of their religion.
p I will deliuer the Church which now is afflicted, as Mica. 4 6
q As among the Assyrians and Caldeans which did mocke them & put them to shame.

HAGGAI.

HAGGAI.

THE ARGVMENT.

VVHen the time of the seuentie yeeres captiuitie prophecied by Ieremiah, was expired, God raised vp Haggai, Zechariah, & Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God sent then among them, was a iust rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lorde, with the promes of greater felicitie, forasmuch as the Lord will finish the worke that he hath begun, and send Christ whome he had promised, and by whome they should attaine to perfite ioy and glory.

CHAP. I.

1 The time of the prophecie of Haggai. 8 An exhortation to build the Temple againe.

IN the second yeere of King [a] Dari-
us, in the sixt moneth, the first day
of the moneth, came the worde of
the Lord (by the ministerie of the
Prophet Haggai) vnto [b] Zerub-
babel the sonne of Shealtiel, a
prince of Iudah, and to Iehoshua the sonne of Ie-
hozadak the hie Preist, saying,
2 Thus speaketh the Lorde of hostes, saying,
This people say, The time is not yet come, [c] that
the Lords House should be builded.
3 Then came the worde of the Lorde by the
ministerie of the Prophet Haggai, saying,
4 Is it time for your selues to dwell in your
[d] sieled houses, and this House lie waste?
5 Now therefore thus saith the Lord of hostes,
Consider your owne wayes in your hearts.
6 [e] Yee haue sowen much, and bring in litle:
ye eate, but ye haue not ynough: ye drinke but
ye are not filled: yee clothe you, but ye be not
warme: and he that earneth wages, putteth the
wages into a broken bagge.
7 Thus sayeth the Lorde of hostes, Consider
your owne wayes in your hearts.
8 Goe [f] vp to the mountaine, & bring wood,
and build this House, and [g] I wil be fauourable in
it, and I will [h] be glorified, sayth the Lorde.
9 Yee looked for much, and lo, *it came* to
litle: and when ye brought it home, I did blowe
[i] vpon it. And why, sayth the Lord of hostes? Be-
cause of mine House that is waste, and ye runne
euery man vnto his owne house.
10 Therefore the heauen ouer you stayed it
selfe from dewe, and the earth stayed her fruit.
11 And I called for a drought vpon the land,
and vpon the mountaines, and vpon the corne, &
vpon the wine, and vpon the oyle, vpon *all* that
the ground bringeth foorth: both vpon men and
vpon cattel, and vpon all the labour of the hands.
12 Whē Zerubbabel the sonne of Shealtiel, &
Iehoshua the sonne of Iehozadak the hie Priest
with al the remnant of the people, heard ỹ [k] voice
of the Lord their God, and the words of the Pro-
phet Haggai (as the Lord their God had sent him)
then the people did feare before the Lord.
13 Then spake Haggai the Lords messenger
in the Lords message vnto the people, saying, I am
with you, sayth the Lord.
14 And the Lord stirred vp [l] the spirite of Ze-
rubbabel, the sonne of Shealtiel a prince of Iu-
dah, and the spirit of Iehoshua the sonne of Ieho-
zadak the hie Priest, and the spirite of al the rem-
nant of the people, and they came, and did the
worke in the House of the Lorde of hostes their
God.

a Who was the sonne of Hystaspis and the third King of the Persians, as somethinke.
b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had neede to be stirred vp & admonished of their dueties, what shall we think of other gouernours, whose doings are either against God, or very colde in his cause?
c Not that they condemned the building thereof, but they preferred policie and priuate profite to religion, being content with small beginnings.
d Shewing that they sought not onely their necessities, but their very pleasures before Gods honour.
e Consider the plagues of God vpon you for preferring your policies to his religiō, and because ye seeke not him first of all.
f Meaning, that they should leaue off their owne commodities, and go forwarde in the building of Gods Temple, and in the setting forth of his religion.
g That is, I will heare your prayers according to my promes, 1. King 8.21,29.
h That is, my glorie shall be set forth by you.
i And so bring it to nothing.
k This declared that God was the authour of the doctrine, & that he was but the minister, as Exod. 14.31. iudg 7.20. acts 15.28.
l Which declareth that men are vnapt and dull to serue the Lorde, neither can they obey his worde or his messengers before God reforme their hearts and giue them new spirits, Iohn 6.44.

CHAP. II.

Hee sheweth that the glorie of the seconde Temple shall exceede the first.

IN the foure and twentieth day of the sixt mo-
neth, in the second yeere of King Darius,
2 In the seuenth *moneth*, in the one & twen-
tieth *day* of the moneth, came the worde of the
Lord by ỹ ministery of ỹ Prophet Haggai, saying,
3 Speake nowe to Zerubbabel the sonne of
Shealtiel prince of Iudah, and to Iehoshua the
sonne of Iehozadak the hie Priest, and to the re-
sidue of the people, saying,
4 Who is left among you, that sawe this
[a] House in her first glory, and how doe you see it
nowe? is it not in your eyes, in comparison of it
as nothing?
5 Yet nowe bee of good courage, O Zerub-
babel, sayth the Lord, and be of good comfort, O
Iehoshua, sonne of Iehozadak the hie Priest: and
be strong, al ye people of the land, saith the Lord,
& [b] do it: for I am ŵ you, saith the Lord of hostes,
6 *According* to the worde that I couenanted
with you, when ye came out of Egypt: so my Spi-
rite shall remaine among you, feare ye not.
7 For thus sayth the Lorde of hostes, [c] Yet a
litle while, and I will shake the heauens and the
earth, and the sea, and the dry land:
8 And I will moue all nations, and [d] the de-
sire of all nations shall come, and I will fil this
House with glory, sayeth the Lord of hostes.
9 The [e] siluer *is* mine, and the golde *is* mine,
sayth the Lorde of hostes.
10 The glorie of this last House shall be grea-
ter then the first, sayth the Lorde of hostes: and
in this place will I giue [f] peace, sayeth the Lord
of hostes.
11 ¶ In the foure and twentieth *day* of the
ninth moneth, in the second yeere of Darius,
came the worde of the Lorde vnto the Prophet
Haggai, saying,
12 Thus sayth the Lord of hostes, Aske now
the Priests *concerning* the Lawe, and say,
13 If one beare [g] holy flesh in the skirt of his
garment, & with his skirt doe touch the bread, or
the potage, or the wine, or oyle, or any meate, shal
it be holy? And the Priests answered and said, No.
14 Then saide Haggai, If a polluted person
touch any of these, shall it be vncleane? And the

a For the people, according as Isa. 30 11. and Ezek. 41. had prophecied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the spirituall Temple, the Church of Christ.
b That is, go forward in building the Temple.
c He exhorteth them to patience though they see not as yet this Tēple so glorious as the Prophets had declared: for this should be accomplished in Christ by whom al things should be renued.
d Meaning, Christ whome all ought to looke for and desire: or by desire, he may signifie al precious things, as riches & such like.
e Therefore when his time commeth, he can make all the treasures of the world to serue his purpose: but the glory of this second Tēple doeth not stand in material things, neither can be built
f Meaning, all spirituall blessings and felicitie purchased by Christ, Phil. 4.7.
g That is, the flesh of the sacrifices: whereby he signifieth that that thing, which of it selfe is good, cannot make an other thing so: and therefore they ought not to iustifie themselues by their sacrifices and ceremonies: but contrary he that is vncleane and not pure of heart, doeth corrupt those things and make them detestable vnto God, which els are good and godly.

Priestes answered and saide, It shall be vncleane.
15 Then answered Haggai, and said, So is this
people, and so is this nation before me, sayth the
Lord: and so *are* all the workes of their hands,
and that which they offer, is vncleane.
16 And nowe, I pray you, consider in your
mindes: from this [h] day, and afore, *euen* afore a
stone was laide vpon a stone in the Temple of the
Lord:
17 [i] Before these things were, when one came
to an heape of twentie *measures*, there were but
ten: when one came to the wine presse, for to
drawe out fiftie *vessels* out of the presse, there
were but twentie.
18 I smote you with blasting, and with mil
dewe, and with haile, in all the labours of your
hands: yet you *turned* not to me, saith the Lord.
19 Consider, I pray you in your mindes, from
[k] this day, and afore from the foure & twentieth
day of the ninth *moneth*, *euen* from the day that
the foundation of the Lordes Temple was laide:
consider it in your mindes.
20 Is the [l] seede yet in the barne? as yet the
vine, and the figtree, and the pomegranate, and
the oliue tree hath not brought forth: from this
day will I blesse *you*.
21 And againe the worde of the Lorde came
vnto Haggai in the foure & twentieth *day* of the
moneth, saying,
22 Speake to Zerubbabel the prince of Iudah,
and say, I [m] wil shake the heauenes and the earth,
23 And I wil ouerthrowe the throne of king-
domes, & I wil destroy the strength of the [n] king-
domes of the heathen, and I will ouerthrowe the
charets, and those that ride in them, and the horse
and the riders shal come downe, euery one by the
sword of his brother.
24 In that day, saith the Lord of hostes, will
I take thee, O Zerubbabel my seruant, the sonne
of Shealtiel, sayth the Lord, and I will make thee
as a [o] signet: for I haue chosen thee, sayth the
Lord of hostes.

h Consider howe God did plague you with famine afore you began to build the Temple.
i That is, before the building was begun.
k From the time they began to build the Temple, he promiseth that God would blesse them: and albeit as yet the fruite was not come forth, yet in the gathering they should haue plentie.
l He exhorteth them to pacience and to abide till the haruest came, & thē they should see Gods blessings.
m I will make a change and renue al things in Christ, of whome Zerubbabel here is a figure,
n Hereby hee sheweth that there shalbe no let or hinderance when God wil make this wonderful restitution of his Church.
o Signifying that his dignitie should be most excellent, which thing was accomplished in Christ.

ZECHARIAH.

THE ARGVMENT.

Two moneths after that Haggai had begunne to prophecie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore hee putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue, from death and sinne by Christ. But because they still remained in their wickednesse, and coldnes to set forth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharpely: yet for the comfort of the repentant, hee euer mixeth the promes of grace, that they might by this meanes be prepared to receiue Christ, in whome all should be sanctified to the Lorde.

CHAP. I.

2 Hee exhorteth the people to returne to the Lorde, and to eschewe the wickednesse of their fathers. 16 Hee signifieth the restitution of Ierusalem and the Temple.

IN the eight moneth of the second
yeere of [a] Darius, came the worde
of the Lorde vnto [b] Zechariah
the sonne of Berechiah, the sonne
of Iddo, the Prophet, saying,
2 The Lorde hath bene [c] sore displeased with
your fathers.
3 Therefore say thou vnto them, Thus sayth
the Lord of hostes, [d] Turne ye vnto me, saith the
Lord of hostes, and I will turne vnto you, sayth
the Lord of hostes.
4 Be ye not as your fathers, vnto whome the
former * prophets haue cryed, saying, Thus sayth
the Lord of hostes, Turne you nowe from your
euill wayes, and from your wicked workes: but
they would not heare, nor hearken vnto me, saith
the Lord.
5 Your fathers, where [e] are they? and doe the
Prophets liue for euer?
6 But did not my wordes and my statutes,
which I commanded by my seruants ẏ Prophets,
take holde of [f] your fathers? and [g] they returned,
and said, As the Lord of hostes hath determined
to doe vnto vs, according to our owne wayes,
and according to our workes, so hath hee dealt
with vs.
7 Vpon the foure and twentieth day of the
eleuenth moneth, which is the moneth [h] Shebat,
in the second yeere of Darius, came the worde of
ẏ Lord vnto Zechariah the sonne of Berechiah,
the sonne of Iddo the Prophet, saying,
8 I [i] saw by night, and behold [k] a man riding
vpon a red horse, and hee stood among the mirre
trees, that were in a bottome, and behinde him
were there [l] red horses speckled and white.
9 Then sayd I, O my Lorde, what are these?
And the Angel that talked with mee, sayde vnto
me, I will shew thee what these be.
10 And the man that stood among the mirre
trees, answered and sayde, These are they whome
the Lord hath sent to go through the world.
11 And they answered the Angel of the Lord,
that stood among the mirre trees, and said, We
haue gone thorowe the world: and beholde, all
the world sitteth still, and is at rest.
12 Then the [m] Angel of the Lorde answered
and sayd, O Lorde of hostes, how long wilt thou
be vnmercifull to Ierusalem, and to the cities of
Iudah, with whom thou hast bene displeased now
these threescore and ten yeeres?
13 And the Lorde answered the Angel that
talked with me, with good wordes *and* comforta-
ble wordes.
14 So the Angell that communed with mee,
said vnto me, Crie thou, & speake Thus saith the

a Who was the sonne of Histaspis.
b This was not that Zechariah, whereof is mention 2.Chro.24.20. but had the same name, and is called the sonne of Berechiah as he was, because he came of those progenitours, as of Ioiada or Berechiah and Iddo.
c He speaketh this to feare them with Gods iudgements that they should not prouoke him as their fathers had done, whome he so grieuously punished.
d Let your fruites declare that you are Gods people, and that he hath wrought in you by his spirite and mortified you: for els man hath no power to returne to God, but God must conuert him, as Ierem.31.18. lamen.5.21. Isai.21.8. and 31.6. and 45.21. * Iere.3.12. ezek.18.30. hos.14.2. ioel.2.12. e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes; and though the Prophets be dead, yet their doctrine remaineth for euer, 2.Pet.1.15. f Seeing ye sawe the force of my doctrine in punishing your fathers, why do not ye feare the threatnings conteined in the same and declared by my Prophets? g As men astonished with my iudgements, and not that they were touched with true repentance.

h Which conteineth part of Ianuarie and part of Februarie.
i This vision signifieth the restauration of the Church, but as yet it should not appeare to mans eies which is here ment by the night, by the bottome, and by the mirre trees which are blacke, and giue a darke shadowe: yet he compareth God to a King, who hath his postes and messengers abroad by whome he still worketh his purpose and bringeth his matters to passe.
k Who was the cheife among the rest of ẏ horsemen.
l These signified the diuers offices of Gods angels by whome God somtime punisheth, & sometime comforteth and bringeth forth his workes in diuers sortes.
m That is, Christ the Mediatour praieth for the saluation of his Church, which was now troubled when al the countries about them were at rest.

n Though for a time God deferre his helpe and comfort from his Church, yet this declareth that he loueth them still most dearely, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready.
o In destroying the reprobate I shewed my selfe but a litle angry toward my Church, but the enemie would haue destroyed them also, and considered not the ende of my chastisements.
p To measure out the buildings.
q The abundance shalbe so great that the places of store shall not be able to conteine these

Lorde of hostes, I am n ielous ouer Ierusalem and
Zion with a great zeale,
15 And am greatly angrie against the carelesse
heathen: for I was angrie but o a litle, and they
helped forward the affliction.
16 Therefore thus saith the Lord, I will returne
vnto Ierusalem with tender mercie: mine house
shall be builded in it, saith the Lord of hostes, and
a line p shall be stretched vpon Ierusalem.
17 Cry yet, and speake, Thus saith the Lord of
hostes, My cities shal yet q be broken with plen-
tie: the Lord shal yet comfort Zion, and shall yet
chuse Ierusalem.
18 Then lift I vp mine eyes and sawe, and be-
holde, r foure hornes.
19 And I said vnto the Angel that talked with
me, What be these? And he answered me, These
are the hornes which haue scattered Iudah, Israel,
and Ierusalem.
20 And the Lord shewed me foure s carpenters.
21 Then sayd I, What come these to doe? And
he answered, and said, These are the hornes, which
haue scattered Iudah, so that a man durst not lift
vp his head: but these are come to fray them, and
to cast out the hornes of the Gentiles, which lift
vp their horn ouer the land of Iudah, to scatter it.

blessings that God will send, but shal euen breake for fulnesse. r Which signified all the enemies of the Church, East, West, North, South. s These Carpenters or Smithes are Gods instruments, which with their mallets and hammers breake these hard and strong hornes, which would ouerthrow the Church, & declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

a That is, the Angel who was Christ: for in respect of his office he is oftimes called an Angel, but in respect of his eternall essence, is God and so called.
b Meaning, himselfe Zechariah.
c Signifying the spirituall Ierusalem and Church vnder Christ, which should be extended by the Gospel through all the world, and should neede no materiall walles, nor trust in any worldly strength, but should be safely preserued and dwell in peace among all their enemies.
d To defend my Church, to feare the enemies, and to destroy them if they approch nere.
e In me they shall haue their full felicitie and glory.

I Lift vp mine eyes againe & looked, and behold,
a a man with a measuring line in his hand.
2 Then saide I, Whither goest thou? And he
saide vnto me, To measure Ierusalem, that I may
see what is the breadth thereof, and what is the
length thereof.
3 And beholde, the Angel that talked with
me, went foorth: and another Angel went out to
meete him,
4 And sayd vnto him, Runne, speake to this
b yong man, and say, c Ierusalem shalbe inhabited
without walles, for the multitude of men and cat-
tell therein.
5 For I, saith the Lord, will be vnto her a wall
of d fire round about, and wil e be the glory in the
middes of her.
6 Ho, ho, *come f forth*, & flee from the land of
the North, saith the Lord: for I haue scattered you
into the foure g winds of the heauen, saith ŷ Lord.
7 h Saue thy selfe, O Zion, that dwellest with
the daughter of Babel.
8 For thus saith the Lord of hostes, After *this*
i glory hath he sent me vnto the nations, which
spoyled you: for he that toucheth you, toucheth
the k apple of his eye.
9 For beholde, I will lift vp mine hand l vp-
on them: and m they shalbe a spoyle to those that
serued them, and ye shall knowe, that the Lord of

f Hee calleth to them which partly for feare, and partly for their owne ease, remayned stil in captiuitie, and so preferred their owne priuate commodities to the benefites of God promised in his Church. g As it was I that scattered you, so haue I power to restore you. h By flying from Babylon and comming to the Church. i Seeing that God hath begunne to shewe his grace among you by deliuering you, he continueth the same stil towarde you, and therefore sendeth mee his Angell and his Christ to defende you from your enemies, that they shall not hurt you, neither by the way nor at home. k Yee are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psalme 17 8. l Vpon the heathen your enemies. m They shall bee your seruants as you haue bene theirs.

n This must necessarily be vnderstande of Christ, who being God equall with his Father, was sent as he was Mediatour to dwel in his church, and to gouerne them.

hostes hath n sent me.
10 Reioyce, and be glad, O daughter Zion: for
loe, I come, and will dwell in the middes of thee,
saith the Lord.
11 And many nations shalbe ioyned to the
Lord in that day, and shalbe my people: and I will
dwell in the middes of thee, and thou shalt knowe
that the Lord of hostes hath sent me vnto thee.
12 And ŷ Lord shall inherite Iudah his portion
in the holy land, & shall chuse Ierusalem againe.
13 Let all flesh be still before the Lord: for he
is raised vp out of his holy place.

CHAP. III.

A prophesie of Christ and of his kingdome.

a Hee prayed to Christ the Mediatour for the state of the Church.
b Which declareth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesses, Ephes. 6. 12.
c That is, Christ speaketh to God as the Mediatour of his Church that he would rebuke Satan: and here he sheweth himselfe to be the continuall preseruer of his Church.
d Meaning that Iehoshua was wonderfully preserued in the captiuitie, and now Satan sought to afflict and trouble him when he was doing his office.
e In respect of the glorious garments, & precious stones that the priestes did weare before the captiuitie: and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church.

A Nd hee shewed me Iehoshua the hie Priest,
a standing before the Angel of the Lord, and
b Satan stood at his right hand to resist him.
2 And the c Lord said vnto Satan, the Lorde
reprooue thee, O Satan: euen the Lord that hath
chosen Ierusalem, reproue thee. Is not this a
d brand taken out of the fire?
3 Nowe Iehoshua was clothed with filthie
garments, and stood before the Angel.
4 And he answered and spake vnto those that
stoode before him, saying, Take away the e filthie
garments from him. And vnto him he sayde, Be-
hold, I haue caused thine iniquitie to depart from
thee, & I will cloth thee with change of raiment.
5 And I sayde, Let them g set a faire diademe
vpon his head. So they set a faire diademe vpon
his head, and clothed him with garments, and the
Angel of the Lord stood by.
6 And the Angel of the Lorde testified vnto
Iehoshua, saying,
7 Thus saith the Lord of hostes, If thou wilt
walke in my wayes, and keepe my watch, thou
shalt also h iudge mine House, and shalt also keepe
my i courtes, and I will giue thee place among
k these that stand by.
8 Heare now, O Iehoshua the hie Priest, thou
and thy felowes that sit before thee: for they l are
monstrous persons: but behold, I will bring forth
the m Branch my seruant.
9 For loe, the n stone that I haue laid before
Iehoshua: vpon one stone shalbe seuen eyes: be-
holde, I will o cut out the grauing thereof, sayth
the Lord of hostes, and I will take p away the ini-
quitie of this land in one day.
10 In that day, saith the Lord of hostes, shall
ye call euery man his neighbour vnder the q vine,
and vnder the figge tree.

f Hee sheweth of what apparell hee speaketh, which is when our filthie sinnes are taken away and we are clad with Gods mercies, which is meant of the spirituall restitution. g The Prophet prayeth that besides the rayment, the Priest might also haue tire for his head accordingly, that is, that the dignitie of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselues with any meane reformation in religiō seeing the Prophet desireth the perfection, and obteineth it. h That is, haue rule and gouernment in my Church, as thy predecessours haue had. i Whereby he meaneth to haue the whole charge and ministerie of the Church. k That is, the Angels who represented the whole number of the faithfull: signifying that all the godly shoulde willingly receiue him. l Because they followe my worde, they are contemned in the worlde, and esteemed as monsters, Isa. 8. 18. m That is, Christ, who did so humble himselfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort although in the world they were contemned, Isa. 11. 1. iere. 23. 5 and 33. 14, 15. n Hee sheweth that the ministers can not build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap. 4. 10. o That is, I will make it perfect in all pointes as a thing wrought by the hand of God. p Though I haue punished this land for a time, yet I will euen now be pacified, and visite their sinnes no more. q Ye shall then liue in peace and quietnesse, that is, in the kingdome of Christ, Isa. 2. 2. micah 4. 4. haggai 2. 10.

CHAP IIII.

The vision of the golden candlesticke, and the exposition thereof.

AND the Angel that talked with me, came a-
gaine and waked me, as a man that is raysed
out of his sleepe,
2 And said vnto me, What seest thou? And
I said, I haue looked, and behold, a [a] candlesticke
al of gold with a bowle vpon the toppe of it, and
his seuen lampes therein, and seuen [b] pipes to the
lampes, which were vpon the toppe thereof.
3 And two oliue trees ouer it, one vpon the
right side of the bowle, and the other vpon the
left side thereof.
4 So I answered, and spake to the Angel that
talked with me, saying, What are these, my Lord?
5 Then the Angel that talked with mee, an-
swered and said vnto me, Knowest thou not what
these be? And I said, No, my Lord.
6 Then he answered and spake vnto me, say-
ing, This is the word of the Lord vnto [c] Zerub-
babel, saying, Neither by [d] an armie nor strength,
but by my spirit, saith the Lord of hosts.
7 Who art thou, O [e] great mountaine, before
Zerubbabel? *thou shalt be* a plaine, and [f] hee shall
bring foorth the head stone thereof, with shou-
tings, *crying*, Grace, grace vnto it.
8 Moreouer, the word of the Lord came vn-
to me, saying,
9 The handes of Zerubbabel haue layed the
foundation of this house: his handes shall also fi-
nish it, and [g] thou shalt know that the Lorde of
hosts hath sent me vnto you.
10 For who hath despised the day of the
[h] small things? but they shall reioyce, and shall
see the stone of [i] tinne in the hand of Zerubba-
bel: [k] these seuen are the eies of the Lord, which
goe thorow the whole world.
11 Then answered I, and said vnto him, What
are these two oliue trees vpon the right and vpon
the left side thereof?
12 And I spake moreouer, and said vnto him,
What be these two oliue branches, which tho-
rowe the two golden pipes emptie themselues in-
to the golde?
13 And he answered mee, and saide, Knowest
thou not what these bee? And I saide, No, my
Lord.
14 Then said he, These are ẏ two [l] oliue bran-
ches, that stand with the ruler of the whole earth.

a Which was euer in the mids of the Temple, signifying that the graces of Gods spirit should shine there in most abundance, and in all perfection.
b Which conueyed the oyle that dropped from the trees into the lamps, so that the light neuer failed: and this vision was to confirme the faithful that God had sufficient power in himselfe to continue his graces, & to bring his promes to passe, though he had no helpe of man.
c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members.
d He sheweth that Gods power only is sufficient to preserue his Church, though he vse not mans helpe thereunto.
e He compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whō the enemies daily labour to let in the building of his spirituall Temple, but all in vaine.
f Though the enemies thinke to stay this building, yet Zerubbabel shal lay the highest stone thereof, and being it to perfection, so that all the godly shall reioyce, and pray vnto God that hee woulde continue his grace and fauour towarde the Temple. g Meaning, the Prophet, that I am Christ sent of my Father for the building and preseruation of my spirituall Temple. h Signifying that al were discouraged at the small & poore beginnings of the Temple. i Whereby he signifieth the plūmet and line, that is, Zerubbabel which represented Christ, shoulde goe forward with his building to the ioy and comfort of the godly, though the worlde bee against him, and though his for a while be discouraged, because they see not things pleasant to the eie. k That is, God hath seuen eyes: meaning, a continual prouidence, so that neither Satan nor any power in the world can go about or bring any thing to passe to hinder his worke, Chap.3.9. l Which were euer greene and full of oyle, so that still they powred foorth oyle into the lampes: signifying, that God will continually mainteine and preserue his Church, and indue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of theeues, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Judahs afflictions into Babylon.

THen I turned me, and lifted vp mine eies and
looked, and beholde, a flying booke.
2 And he said vnto me, What seest thou? And
I answered, I see a flying [a] booke: the length there-
of *is* twentie cubites, and the breadth thereof ten
cubites.
3 Then sayd he vnto me, This is the curse that
goeth foorth ouer the whole earth: for euery one
that [b] stealeth, shalbe cut off *aswell* on this [c] side,
as on that: and euery one that [d] sweareth, shall be
cut off *aswell* on this side, as on that.
4 I wil bring it forth, saith the Lord of hosts,
and it shall enter into the house of the thiefe, and
into the house of him, that falsely sweareth by my
Name: and it shall remaine in the middes of his
house, and shal consume it, with the timber there-
of, and stones thereof.
5 Then the Angel that talked with me, went
foorth, and said vnto me, Lift vp now thine eyes,
and see what is this that goeth foorth.
6 And I saide, What is it? And hee sayde,
This is an [e] Ephah that goeth foorth. He sayde
moreouer, This is the [f] sight of them through all
the earth.
7 And beholde, there was lift vp a [g] talent of
lead: and this is a [h] woman that sitteth in the
middes of the Ephah.
8 And he said, This is [i] wickednes, and he cast
it into the middes of the Ephah, and hee cast the
weight of lead vpon the mouth thereof.
9 Then lift I vp mine eyes, and looked: and
beholde, there came out two [k] women, and the
winde *was* in their wings (for they had wings like
the wings of a storke) and they lift vp the Ephah
betweene the earth and the heauen.
10 Then saide I to the Angel that talked with
me, Whither doe these beare the Ephah?
11 And hee sayde vnto mee, [l] To builde it an
house in the land of Shinar, and it shall be esta-
blished and set there vpon her owne place.

a Because ẏ Iewes had prouoked Gods plagues by contemning his word, and casting off all iudgement and equitie, hee shewed that Gods curses written in this booke had iustly light both on them, and their fathers: but now if they would repent, God would sende the same among the Caldeans their former enemies.
b That is, vseth any iniury toward his neighbour.
c Meaning, wheresoeuer he be in the world.
d He that transgresseth the first table, and serueth not God aright, but abuseth Gods Name.
e Which was a measure in drie things conteining about tenne pottels.
f That is, all the wickednesse of the vngodly is in Gods sight, which he keepeth in a measure and can shut it or open it at his pleasure.
g To couer the measure.
h Which representeth iniquitie, as in the next verse. i Signifying, that Satan shoulde not haue such power against the Iewes to tempt them, as he had in time past, but that God would shut vp iniquitie in a measure as in a prison. k Which declared that God would execute his iudgements by the meanes of weake & infirme meanes. l To remoue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure monarchies.

AGaine I turned and lift vp mine eyes, and
looked: and beholde, there came foure
[a] charets out from betweene [b] two mountaines,
and the mountaines were mountaines of brasse.
2 In the first charet *were* [c] red horses, and in
the second charet [d] blacke horses,
3 And in the third charet [e] white horses, and
in the fourth charet, horses of [f] diuers colours, and
reddish.
4 Then I answered, and saide vnto the An-
gell that talked with mee, What are these, my
Lord?
5 And the Angel answered, and sayde vnto
mee, These are the [g] foure spirites of the heauen,
which goe foorth from standing with the Lord of
all the earth.
6 That with the blacke horse went forth in-

a By charets here, as by horses afore, he meaneth the swift messengers of God to execute and declare his will.
b By the brasen mountaines hee meaneth the eternall counsell and prouidence of God, wherby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter. c Which signified the great crueltie and persecutions that the Church had endured vnder diuers enemies. d Signifying that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians which restored them to libertie. f Which signified that God woulde sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nineueh and Babylon, and other their enemies. g Meaning all the actions and motions of Gods Spirit, which according to his inchangeable counsell he causeth to appeare through all the world.

to the

h That is, toward Egypt, and other countreys there about.
i That is, they of diuers colours, which aske leaue, to signifie that Satan hath no power to hurt or afflict til God giue it him, Iob 1.12.
k By punishing the Caldeans mine anger ceased, and you were deliuered.
l To receiue of him and the other three, money to make the two crownes: which were men of great authoritie among the Iewes, and doubted of the restitution of the kingdome and of the priesthood, & hurt others by their example.
m Because this could not be attributed to any one according to the Lawe, therfore it followeth that Iehoshua must represent the Messiah who was both Priest and King.
n Meaning, Christ, of whom Iehoshua was the figure: for in Greeke they were both called Iesus.
o That is, of himselfe without the helpe of man.

to the land of the North, and the white went out
after them, and they of diuers colours went forth
toward the [h] South countrey.
7 And the [i] reddish went out, and required
to go, and passe through the worlde, and he sayd,
Goe passe through the worlde. So they went
thorowout the world.
8 Then cryed hee vpon mee, and spake vnto
me, saying, Beholde, these that goe towarde the
North countrey, haue pacified my [k] spirit in the
North countrey.
9 Aud the worde of the Lorde came vnto me,
saying,
10 Take of thē of the captiuitie, *euen* of Hel-
dai, and of Tobijah, and Iedaiah, which are come
from Babel, and come thou the same day, and
goe vnto the house [l] of Iosiah, the sonne of Ze-
phaniah.
11 Take euen siluer, and golde, and make
crownes, and set *them* vpon the [m] heade of Ieho-
shua, the sonne of Iehozadak the hie Priest,
12 And speake vnto him, saying, Thus spea-
keth the Lord of hostes, & saith, Behold the man
whose name is the [n] Baruch, and he shall growe
[o] vp out of his place, & he shal [p] build the Tem-
ple of the Lord.
13 Euen hee shall builde the Temple of the
Lord, and hee shall beare the [q] glory, and shall sit
and rule vpon his throne, and hee shalbe a Priest
vpon his throne, and the counsell of peace shall
be betweene [r] them both.
14 And the crownes shall be to [s] Helem, and
to Tobiiah, & to Iedaiah, and to [t] Hen the sonne
of Zephaniah, for a [u] memoriall in the Temple
of the Lord.
15 And they that are [x] farre off, shal come and
build in the Temple of ẏ Lord, & ye shal knowe,
that the Lord of hostes hath sent mee vnto you.
And this shal come to passe, if ye will [y] obey the
voyce of the Lord your God.

p Which declareth that none could build this Temple, whereof Haggai speaketh, but only Christ: & therefore it was spirituall, and not materiall, Hag. 2. 10. q Whereof Iehoshua had but a shadow. r The two offices of the kingdom, and Priesthood shalbe so ioined together, that they shal no more be disseuered. s Who was also called Heldai. t He was also called Iosiah. u That they may acknowledge their infirmitie, which looked ẏ all things should haue bin restored incontinently: & of this their infidelitie these two crownes shal remain as tokens, Act. 1.6. x That is, the Gentiles by ẏ preaching of the Gospel shal help toward ẏ building of this spiritual Temple. y If ye wil beleeue & remain in ẏ obediēce of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

a Which conteined part of Nouember, and part of December.
b That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these feasts were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other when Gedaliah was slaine, Iere. 41.2.

AND in the fourth yeere of King Darius, the
worde of the Lorde came vnto Zechariah in
the fourth *day* of the ninth moueth, euen in
[a] Chisleu,
2 For [b] they had sent vnto the House of God
Sharezer, and Regem-melech and their men to
pray before the Lord,
3 *And* to speake vnto the Priests, which were
in the house of the Lorde of hostes, and to the
Prophets, saying, Should I [c] weepe in the fift mo-
neth, and [d] separate my selfe as I haue done these
so many [e] yeeres?
4 Then came the word of the Lord of hostes
vnto me, saying,
5 Speake vnto al the people of the land, and
to the [f] Priests, and say, When ye fasted, & mour-
ned in the fift & seuēth moneth, euen these seuen-
tie yeeres, did ye fast vnto me? [g] doe I *approue* it?
6 And when yee did eate, and when yee did
drinke, did ye not eate [h] for your selues, and drink
for your selues?
7 Should ye not *heare* the wordes, which the
Lord [i] hath cried by the ministerie of the former
Prophets when Ierusalem *was* inhabited, and in
prosperitie, & the cities thereof round about her,
when the South and the plaine was inhabited?
8 And the worde of the Lord came vnto Ze-
chariah, saying,
9 Thus speaketh the Lorde of hostes, saying,
[k] Execute true iudgement, and shewe mercy and
compassion, euery man to his brother,
10 And oppresse not the widowe, nor the fa-
therles, the stranger nor the poore, & let none of
you imagin euil against his brother in your heart.
11 But they refused to hearken, and [l] pulled
away the shoulder, and stopped their eares, that
they should not heare.
12 Yea, they made their hearts as an adamant
stone, least they should heare the Lawe and the
wordes which the Lord of hostes sent in his [m] spi-
rit by the ministerie of ẏ former Prophets: there-
fore came a great wrath from the Lord of hostes.
13 Therfore it is come to passe, that as he cri-
ed, and they would not heare, so they cried, and I
would not heare, saith the Lord of hostes.
14 But I scattered them among al the nations,
whom they knew not: thus the land was desolate
[n] after them, that no man passed through nor re-
turned: for they layde the pleasant land [o] waste.

c By weeping and mourning appeare what exercises they vsed in their fasting. d That is, prepare my selfe with all deuotion to this fast. e Which was now since the time the Temple was destroyed.

f For there were both of the people, and of the Priestes, which doubted as touching this controuersie, besides them which as yet remained in Caldea, and reasoned of it, as of one of the chiefe poyntes of their religion.
g For they thought they had deserued towards God because of this fast, which they intended of themselues: and though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reprooued.
h Did ye not eate, & drinke for your owne commoditie and necessitie? and so likewise ye did absteine according to your owne fantasies, and not after the prescript of my Law.
i Hereby he condemneth their hypocrisie, which thought by their fasting to please God and by such things as they inuented, & in the meane season would not serue him as he had commanded. k He sheweth, that they did not fast with a syncere heart, but for an hypocrisie, and that it was not done of a pure religion, because that they lacked their offices of charitie, which shoulde haue declared that they were godly, Mat. 23.23. l And would not cary the Lordes burthen, which was sweete & easie, but would beare their owne, which was heauie and grieuous to the flesh, thinking to merite thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehe. 9.29. m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them. n That is, after they were caried captiue. o By their sins wherby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

a I loued my citie with a singular loue, so that I could not abide that any should doe her any iniurie.
b Because she shall be faithfull, and loyall toward me her husband.
c Though their enemies did greatly molest & trouble them, yet God would come and dwel amōg them, and so preserue them so long as nature would suffer them to liue, and encrease their children in great abundance.
d He sheweth wherin our faith standeth, that is, to beleeue that God can performe that which hee hath promised though it seeme neuer so vnpossible to man, Rom. 4.20. Gen. 18.4.

AGaine the worde of the Lord of hostes came
to me, saying,
2 Thus saith the Lord of hostes, I was [a] ielous
for Zion with great ielousie, and I was ielous for
her with great wrath,
3 Thus saith the Lord, I will returne vnto Zi-
on, & wil dwel in the mids of Ierusalem: & Ierusa-
lem shalbe called a [b] citie of truth, & the Moun-
taine of the Lord of hostes, the holy Mountaine.
4 Thus saith the Lord of hostes, There shall
yet olde [c] men and olde women dwell in the
streetes of Ierusalem, & euery man with his staffe
in his hand for very age.
5 Aud the streetes of the citie shall be full of
boyes and girles, playing in the streetes thereof.
6 Thus saith the Lord of hostes, Though it be
[d] vnpossible in the eyes of the remnant of this
people in these dayes, should it therefore be vn-
possible in my sight, saith the Lord of hostes?
7 Thus saith the Lord of hostes, Beholde, I
will deliuer my people from the East countrey
and from the West countrey.

e So that their returne shall not be in vaine : for God will accomplish his promise, and their prosperitie shalbe sure and stable.
f Let neither respect of your priuate commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which incourage you thereunto.
g For God cursed your worke, so that neither man nor beast had profite of their labours.

h Reade Ezek. 18. 20.
i Which declareth, that man can not turne to God til he change mans heart by his Spirit, and so begin to do well, which is to pardon his sinnes and to giue him his graces.
k Which fast was appoynted when the citie was besieged, and was the first fast of these foure : and here the Prophet sheweth, that if the Iewes will repent, and turne wholy to God, they shall haue no more occasion to fast, or to shew signes of heauines: for God wil send them ioy and gladnesse.
l He declareth the great zeale that God should giue the Gentiles to come to his Church and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ.
*Isa. 2. 2. mich. 4. 1.

8 And I wil bring them, & they shal e dwel in
the mids of Ierusalem, & they shal be my people,
& I will be their God in truth, & in righteousnes.
9 Thus saith the Lorde of hostes, Let your
f handes be strong, yee that heare in these dayes
these words by the month of the Prophets, which
were in the day, that the foundatiō of the House
of the Lorde of hostes was laide, that the Temple
might be builded.
10 For before these dayes there was no hire
for g man nor any hire for beast, neither was there
any peace to him that went out or came in because
of the affliction: for I set all men, euery one
against his neighbour.
11 But now, I will not *intreate* the residue of
this people as aforetime, saith the Lord of hostes.
12 For the seede *shall be* prosperous : the vine
shall giue her frute, and the ground shal giue her
increase, and the heauens shall giue their dewe,
and I will cause the remnant of this people to
possesse all these things.
13 And it shal come to passe, that as ye were a
curse among the heathen, O House of Iudah, and
house of Israel, so wil I deliuer you, & ye shalbe a
blessing : feare not, *but* let your hands be strong.
14 For thus sayth the Lorde of hostes, As I
thought to punish h you, when your fathers prouoked
me vnto wrath, saith the Lord of hostes,
and repented not,
15 So againe haue I determined in these daies
i to doe well vnto Ierusalem, and to the house of
Iudah: feare ye not.
16 These are the things that ye shal do. Speake
ye euery man the trueth vnto his neighbour: execute
iudgement truely & vprightly in your gates,
17 And let none of you imagine euill in your
hearts against his neighbour, & loue no false othe:
for al these are the things ẏ I hate, saith the Lord.
18 And the word of the Lord of hostes came
vnto me, saying,
19 Thus sayth the Lord of hostes, The fast of
the fourth *moneth*, and the fast of the fift, and the
fast of the seuenth, & the fast of the k tenth, shall
be to ẏ house of Iudah ioy & gladnes & prosperous
hie feastes: therefore loue the truth & peace.
20 Thus saith the Lord of hostes, That there
shall yet come l people, and the inhabitants of
great cities,
21 And they that dwell in one *citie*, shal go to
another, saying, * Vp, let vs go, & pray before the
Lord, and seeke the Lord of hostes : I wil go also.
22 Yea, great people and mightie nations shal
come to seeke the Lorde of hostes in Ierusalem,
and to pray before the Lord.
23 Thus sayth the Lorde of hostes, In those
dayes shall ten men take holde out of al languages
of the nations, *euen* take holde of the skirt of
him that is a Iewe, and say, We will go with you:
for we haue heard, that God is with you.

CHAP. IX.

1 *The threatning of the Gentiles.* 9 *The comming of Christ.*

a Whereby hee meaneth Syria.
b Gods anger shal abide vpon their chiefe citie, & not spare so much as that.

THe burthen of the worde of the Lorde in the
land of a Hadrach : and Damascus *shalbe* his
b rest: when the c eyes of man, *euen* of all the
tribes of Israel *shalbe* toward the Lord.
2 And Hamath also shall border d thereby:
Tyrus also and Zidon, though *they be* e very wise.
3 For Tyrus did build her selfe a strong holde,
and heaped vp siluer as the dust, and golde as the
myre of the streetes.
4 Behold, the Lord wil spoyle her, and he wil
smite her f power in the Sea, and she shal be deuoured
with fire.
5 Ashkelon shall see it, and feare, and Azzah
also shall be very sorowfull, and Ekron: for her
countenance shalbe ashamed, & the king shal perish
frō Azzah, & Ashkelō shal not be inhabited.
6 And the g stranger shall dwell in Ashdod,
and I will cut off the pride of the Philistims.
7 And I will take away his blood out of his
mouth, and his abominations from betweene his
h teeth: but he that remaineth, euen he shalbe for
our God, and he shal be as a prince in Iudah, but
i Ekron *shalbe* as a Iebusite.
8 And I will campe about k mine House against
the armie, against him that passeth by, and
against him that returneth, and no oppressour
shall come vpon them any more : for now l haue
I seene with mine eyes.
9 Reioyce greatly O daughter of Zion: shoute
for ioy, O daughter Ierusalem : behold, thy King
commeth vnto thee : m he is iust and saued himselfe,
poore and riding vpon an n asse, and vpon a
colt the foale of an asse.
10 And I wil cut off the o charets from Ephraim,
and the horse from Ierusalem: the bowe of the
battel shalbe broken, & he shal speak peace vnto
the heathen, & his dominion *shalbe* from p sea vnto
sea, & from the q Riuer to the end of the land.
11 r Thou also *shalt bee saued* through the
blood of thy couenant. I haue loosed thy s prisoners
out of the pit wherein *is* no water.
12 Turne you to the t strong holde, ye u prisoners
of hope: euen to day doe I declare, that I
will render the x double vnto thee.
13 For Iudah haue I y bent as a bowe for me:
Ephraims hand haue I filled, and I haue raised vp
thy sonnes, O Zion, against thy sonnes, O Grecia,
and haue made thee as a gyants sword.
14 And the Lord shalbe seene ouer them, and
his arrowe shal go forth as the lightning: and the
Lord God shal blowe the trumpet, and shal come
forth with the whirlewinds of the South.
15 The Lorde of hostes shall defend them, &
they shal deuoure them, z and subdue them, with
sling stones, and they shall drinke, *and* make a
noyse as thorowe wine, and they shalbe filled like
bowles, *and* as the hornes of the altar.
16 And the Lord their God shal deliuer them
in that day as the flocke of his people : for *they*

e Hee secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtiltie, which they cloked with this name of wisdome.
f Though they of Tyrus think themselues inuincible by reason of the sea, that cōpasseth them round about, yet they shall not escape Gods iudgements.
g Meaning, that all should be destroyed saue a very few, that should remaine as strangers.
h He promiseth to deliuer the Iewes when he shall take vengeāce on their enemies, for their crueltie, & wrongs done to them.
i As the Iebusites had bin destroyed, so should Ekron & all the Philistims.
k He sheweth that Gods power only shal be sufficient to defend his Church against all aduersaries be they neuer so cruell, or assemble their power neuer so often.
l That is, God hath nowe seene the great iniuries and afflictions wherewith they haue bene afflicted by their enemies.
m That is, he hath righteousnes, and saluation in himselfe for the vse & commoditie of his Church.
n Which declareth that they should not looke for such a King as should be glorious in the eyes of man, but should be poore, and yet it himselfe haue all power to deliuer his: and this is meant of Christ, as Mat. 21. 5.

c When the Iewes shall conuert and repent, then God will destroy their enemies. d That is, by Damascus : meaning that Hamath or Antiochia should be vnder the same rod and plague.

o No power of man or creature shalbe able to let this kingdome of Christ, and hee shall peaceably gouerne them by his worde. p That is, from the red sea to the sea called Syriacum: and by these places which the Iewes knew, he meant an infinite space and compasse ouer the whole worlde. q That is, from Euphrates. r Meaning, Iernsalem or the Church, which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church & left it with them for the loue that he bare vnto them. s God sheweth that he wil deliuer his Church out of al dangers, seeme they neuer so great. t That is, into the holy lande where the citie and the Temple are, where God will defende you. u Meaning, the faithful which semed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie. x That is double benefites, and prosperitie in respect of that which your fathers inioyed from Dauids time to the captiuitie. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians. z He promiseth that the Iewes shall destroy their enemies and haue abundance, and excesse of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobrietie, and a thankefull remembrance of Gods great liberalitie.

shall

shalbe as the a stones of his crowne lifted vp vp-
on his land.
17 For how great is his goodnesse! and howe
great is his beautie! corne shall make the young
men cheereful, and newe wine the maides.

a The faithfull shalbe preserued, and reuerenced of all, that the very enemies shall be compelled to esteeme them: for Gods glorie shal shine in them, as Iosephus declareth of Alexander the great when he met Iadi the high Priest.

CHAP. X.

2 The vanitie of idolatrie. 3 The Lorde promiseth to visite and comfort the house of Israel.

ASke you of the a Lord rain in the time of the
latter raine: *so* shall the Lorde make white
cloudes, and giue you showres of raine, *and* to e-
uery one grasse in the field.
2 Surely b the idoles haue spoken vanitie, and
the southsayers haue seene a lie, and the dreamers
haue told a vaine thing: they comfort in vaine:
therefore c they went away as sheepe: they were
troubled, because there was no shepheard.
3 My wrath was kindeled against the shep-
herdes, and I did visite the d goates: but the Lorde
of hosts will visite his flocke the house of Iudah,
and will make them as e his beautifull horse in
the battell.
4 Out f of him shall the corner come foorth:
out of him the naile, out of him ẏ bowe of battel,
and out of him euery g appointer of tribute also.
5 And they shalbe as the mightie men, which
treade downe *their enemies* in the myre of the
streetes in the battel, and they shal fight, because
the Lorde *is* with them, and the riders on horses
shalbe confounded.
6 And I will strengthen the house of Iudah,
and I will preserue the house h of Ioseph, & I wil
bring them againe, for I pitie them: and they shall
be as though I had not cast them off: for I am the
Lord their God, and wil heare them.
7 And they of Ephraim shall bee as a gyant:
and their heart shall reioyce thorowe wine: yea,
their children shall see it, and be glad: *and* their
heart shal reioyce in the Lord.
8 I wil i hisse for them, and gather them: for
I haue redeemed them: and they shal encrease, as
they haue increased.
9 And I wil k sow them among the people, &
they shal remember me in farre countreis: & they
shal liue with their children and l turne againe.
10 I will bring them againe also out of the
land of Egypt, & gather them out of Asshur: and
I wil bring them into the land of Gilead, and Le-
banon, and *place* shal not be found for them.
11 And he m shall goe into the sea with affli-
ction, and shall smite the waues in the sea, and all
the depthes of the riuer shal dry vp: and the pride
of Asshur shall be cast downe, and the scepter of
Egypt shal depart away.
12 And I will strengthen them in the Lord,
and they shall walke in his Name, saith the Lord.

a The prophet reproueth the Iewes because by their owne infidelitie they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoyde this plague he willeth them to turne to God, and to pray in faith to him, and so he will giue them abundance.
b He calleth to remembrance Gods punishments in times past because they trusted not in him, but in their idoles and sorcerers who euer deceiued them.
c That is, the Iewes went into captiuitie.
d Meaning the cruel gouernours which did oppresse the poore sheepe, Ezek 34.16, 17.
e He wil be merciful to his Church and cherish them as a King or Prince doth his best horse which shalbe for his owne vse in the warre.
f Out of Iudah shall the chiefe gouernour proceede, who shalbe as a corner to vphold the building, & as a naile to fasten it together.
g Ouer their enemies.
h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.
i Whereby he declareth the power of God who needeth no great preparation when he will deliuer his: for with a beck or hisse hee can cal them from al places suddenly.
k Though they shall yet be scattered and seeme to be lost, yet it shall be profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospel, among whom it was first preached.
l Not that they should returne into their countrey, but bee gathered and ioyned in one faith by the doctrine of the Gospel.
m He alludeth to the deliuerance of the people out of Egypt, where as the Angel smote the floods and riuers.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithfull is committed to Christ. 7 A grieuous vision against Ierusalem and Iudah.

OPen thy doores, O a Lebanon, and the fire
shall deuoure thy cedars.
2 Houle, b firre trees: for the cedar is fallen,
because all the mighty are destroyed: houle ye, O
okes of Bashā, for ẏ c defensed forest is cut down.
3 There *is* the voyce of the houling of the
shepheardes: for their d glorie is destroyed: the
voyce of the roaring of lyons whelpes: for the
pride of Iorden is destroyed.
4 Thus saieth the Lorde my God, Feede the
sheepe of the e slaughter.
5 They that possesse them, slay them f and
sinne not: and they that sell them, say, g Blessed
be the Lord: for I am rich, and their owne shep-
heards spare them not.
6 Surely I wil no more spare those that dwell
in the land, saith the Lord: but loe, h I will deliuer
the men euery one into his neighbours hand, and
into the hand of his i king: and they shal smite the
land, & out of their hands I wil not deliuer *them*.
7 For I fed the sheepe of slaughter, euen the
k poore of the flocke, and I tooke vnto me l two
staues: the one I called Beautie, and the other I
called Bands, and I fed the sheepe.
8 m Three shepherds also I cut off in one mo-
neth, and my soule lothed n them, and their soule
abhorred me.
9 Then said I, I will not feede you: that that
dieth, let it die: and that that perisheth, let it pe-
rish: and let the remnant eate, euery one the flesh
of his neighbour.
10 And I tooke my staffe, *euen* Beautie, and
brake it, that I might disanul my couenant, which
I had made with all people.
11 And it was broken in that day: and so the
o poore of the sheep that waited vpon me, knew
that it was the word of the Lord.
12 And I sayd vnto them, If ye think it good,
giue *me* my p wages: and if no, leaue off: so they
weighed for my wages thirtie *pieces* of siluer.
13 And the Lord said vnto me, Cast it vnto the
q potter: a goodly price, that I was valued at of
them. And I tooke the thirtie *pieces* of siluer, and
cast them to the potter in the house of the Lorde.
14 Then brake I mine other staffe, *euen* the
Bands, that I might dissolue the brotherhood be-
tweene Iudah and Israel.
15 And the Lorde said vnto me, Take to thee
yet r the instruments of a foolish shepheard.
16 For lo, I wil raise vp a shepheard in ẏ land,
which shal not look for the thing, that is lost, nor
seeke the tender lambes, nor heale that ẏ is hurt,
nor feede that that s standeth vp: but he shall eate
the flesh of the fat, & teare their clawes in pieces.
17 O idole shepheard that leaueth the flocke:
the sword *shalbe* vpon his t arme, & vpon his right

a Because ẏ Iewes thought theselues so strong by reason of this mountaine, that no enemie coulde come to hurt them, the Prophet sheweth, that when God sendeth the enemies, it shal shewe it selfe ready to receiue them.
b Shewing that if the strong men were destroyed, the weaker were not able to resist.
c Seeing that Lebanon was destroyed, which was the strōgest munition, the weaker places could not thinke to hold out.
d That is, the renoume of Iudah and Israel should perish.
e Which being nowe destinate to be slaine, were deliuered as out of the lyons mouth.
f Their gouernours destroy them without anie remorse of conscience, or yet thinking that they doe euill.
g He noteth the hypocrites, which euer haue the Name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods blessing, which commeth of the spoyle of their brethren.
h I will cause one to destroy another.
i Their gouernours shall execute crueltie ouer the.
k That is, the small remnant, whom he thought worthie to shew mercie vnto.
l God sheweth his great benefites toward his people to conuince them of greater ingratitude, which would neither be ruled by his most beautifull order of gouernement, neither continue in the bandes of brotherly vnitie, and therefore hee breaketh both the one and the other. Some reade, for Bandes Destroyers, but in the 14. verse the first reading is confirmed.
m Wherby he sheweth his care and diligence that he would suffer them to haue no euill rulers, because they should consider his great loue.
n Meaning, the people because they would not acknowledge these great benefites of God.
o He sheweth that the least part euer profite by Gods iudgements.
p Besides their ingratitude God accuseth them of malice and wickednesse, which did not onely forget his benefites, but esteemed them as things of nought.
q Shewing that it was too litle to pay his wages, which could scarce suffice to make a fewe tyles for to couer the Temple.
r Signifying, that they should haue a certaine kinde of regiment, and outward shewe of gouernement: but in effect it should bee nothing: for they shoulde be wolues, and deuouring beasts in stead of shepheardes.
s And is in health and sound.
t By the arme he signifieth strength, as he doeth wisedome and iudgement by the eye: that is, the plague of God shall take away both thy strength and iudgement.

eye. His arme shall bee cleane dryed vp, and his
right eye shalbe vtterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the worde of the Lorde vpon
[a] Israel, saith the Lorde, which spred the hea-
uens, and laid the foundation of the earth, & for-
med the spirit of man within him.
2 Behold, I will make Ierusalem a [b] cuppe of
poyson vnto all the people round about: and also
with Iudah wil he be, in ẏ siege against Ierusalem.
3 And in that day will I make Ierusalem an
heauie stone for all people: all that lift it vp, shall
be torne, though all the people of the earth bee
gathered together against it.
4 In that day, saieth the Lorde, I will smite e-
uery horse with astonishment, and his rider with
madnesse, and I will open mine eyes vpon the
house of Iudah, and will smite euery horse of the
people with blindnesse.
5 And the princes of Iudah shall say in their
hearts, The [c] inhabitants of Ierusalem *shalbe* my
strength in the Lord of hostes their God.
6 In that day will I make the princes of Iu-
dah like coles of fire among the wood, and like a
fire brand in the sheafe, and they shall deuoure all
the people round about on the right hand, and on
the left: and Ierusalem shall be inhabited againe
in her owne place, *euen* in Ierusalem.
7 The Lorde also shall preserue the [d] tents of
Iudah, *as* afore time: therefore the glory of the
house of Dauid shall not boast, nor the glorie of
the inhabitants of Ierusalem against Iudah.
8 In that day shall the Lord defende the in-
habitants of Ierusalem, & he that is feeble among
them, in that day shall be as Dauid: and the house
of Dauid *shalbe* as Gods *house*, *and* as the Angel
of the Lord before them.
9 And in that day will I seeke to destroy all
the nations that come against Ierusalem.
10 And I will powre vpon the house of Dauid,
& vpon the inhabitants of Ierusalem the Spirit of
[e] grace & of compassion, and they shal look vpō
me, whom they haue [f] pearced, & they shal lamēt
for [g] him, as one mourneth for *his* onely *sonne*, &
be sorie for him as one is sory for *his* first borne.
11 In that day shal there be a great mourning
in Ierusalem, as the [h] mourning of [i] Hadadrim-
mon in the valley of Megiddon.
12 And the [k] land shal bewayle euerie familie
[l] apart, the familie of the [m] house of Dauid apart,
and their wiues apart: and familie of the house of
Nathan apart, and their wiues apart:
13 The familie of the house of Leui apart, and
their wiues apart: the familie of [n] Shemei apart,
and their wiues apart:
14 All the families that [o] remaine, euery fa-
milie apart, and their wiues apart.

a That is, the ten tribes, which neglected Gods benefit, in deliuering their brethren, and had rather remaine in captiuitie, then to returne home, when God called them.
b Ierusalem shall be defended against all her enemies: so shal God defend all Iudah also, and shal destroy the enemies.
c Euery captaine, that had many vnder him afore, shall nowe thinke that the small power of Ierusalem shall be sufficient to defend them against all enemies, because the Lord is among them.
d The people which are nowe as it were dispersed by the fieldes, and lie open to their enemies, shall be no lesse preserued by my power, then if they were vnder their Kings, (which is meant by the house of Dauid) or in their defensed cities.
e They shall haue the feeling of my grace by faith, and know that I haue compassion on thē.
f That is, whom they haue continually vexed with their obstinacie, and grieued my Spirit, Iohn 19.37. where it is referred to Christs body, which here is referred to the Spirit of God.
g They shall turne to God by true repentance, whom before they had so grieuously offended by their ingratitude.
h They shall lament and repent exceedingly for their offences against God. i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine. 2. Chro. 35. 22. k That is, in al places where the Iewes shall remaine. l Signifying that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefe shall lament. m Vnder these certaine families he conteineth all the tribes, and sheweth that both the Kings and the Priests had by their sinnes perced Christ. n Called also Simeon. o To wit, which were elect by grace, and preserued from the common destruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godly against false prophets.

IN that day there [a] shall be a fountaine opened
to the house of Dauid, and to the inhabitants of
Ierusalem, for sinne and for vncleannesse.
2 And in that day, saith the Lord of hostes, I
will cut off the [b] names of the idoles out of the
land: and they shall no more be remembred: and
I will cause the [c] prophets, and the vncleane spirit
to depart out of the land.
3 And when any shall yet [d] prophecie, his fa-
ther and his mother that begate him, shall say vn-
to him, Thou shalt not liue: for thou speakest lies
in the name of the Lorde: and his father and his
mother that begat him, [e] shal thrust him through,
when he prophecieth.
4 And in that day shall the prophetes [f] bee a-
shamed euery one of his vision, when he hath pro-
phecied: neither shall they weare a rough gar-
ment to deceiue.
5 But hee shall say, I am no [g] Prophet: I am
an husbandman: for man taught mee to be an
heardman from my youth vp.
6 And one shal say vnto him, What are these
[h] woundes in thine hands? Then he shal answere,
Thus was I wounded in the house of my friends.
7 ¶ Arise, O sword, vpon my [i] shepheard, and
vpon the man, *that is* my fellow, saith the Lord of
hostes: smite the shepheard, and the sheepe shall
be scattered: and I wil turne mine hand vpon the
litle ones.
8 And in all the land, sayeth the Lorde, [k] two
partes therein shall be cut off, *and* die: but the
third shalbe left therein.
9 And I will bring that third part thorow the
fire, & wil fine them as the siluer is fined, and will
trie thē as gold is tried: they shal cal on my name,
and I will heare them: I will say, It is my people,
and they shal say, The Lord *is* my God.

a He sheweth what shall be the fruite of their repentance, to wit, remissiō of sinnes by the blood of Christ, which shall be a continual running fountaine, and purge them from all vncleannesse.
b He promiseth that God will also purge them from all superstition, and that their religion shalbe pure.
c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.
d That is, when they shall prophecie lies, and make God, who is the authour of trueth, a cloake thereunto.
e Hee sheweth what zeale the godly shal haue vnder the kingdome of Christ, Deut 13.6.9.
f God shall make them ashamed of their errours and lies, and bring them to repentance, and they shall no more weare Prophets apparel to make their doctrine seeme more holy. g They shall confesse their former ignorance, and be content to labour for their liuing. h Here by hee sheweth that though their parentes and friendes dealt more gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the markes and signes shoulde remaine for euer. i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should bee an horrible dissipation among the people: for their gouernours and pastours shoulde be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Matth. 26. 31. k The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shalbe tryed which great afflictions, so that it shalbe known that onely Gods power and his mercies doe preserue them.

CHAP. XIIII.

8 Of the destruction that shall proceed out of the Church, and of the restauration thereof.

BEholde, the day of the Lorde commeth, and
thy spoyle shalbe [a] diuided in the middes of
thee.
2 For I wil gather all nations against Ierusa-
lem to battell, and the citie shalbe taken, and the
houses spoyled, and the women defiled, and halfe
of the citie shall goe into captiuitie, and the resi-
due of the people shal not be cut off from ẏ citie.
3 Then shall the Lorde goe foorth, and fight
against those nations, as when [b] he fought in the
day of battel.
4 And his feete shall stande in that day vpon
the [c] mount of oliues, which is before Ierusalem
on the Eastside, & the mount of oliues shal cleaue
in the middes thereof: toward the East & toward
the West there *shalbe* a very great [d] valley, & halfe

a Hee armeth the godly against the great tentations that should come, before they enioyed this prosperous estate promised vnder Christ, that when these dangers should come, they might knowe ẏ they were warned of them afore.
b As your fathers, and you haue had experience both at the red sea, and at all other times.
c By this maner of speech the Prophet sheweth Gods power & care ouer his Church, and howe hee will as it were by miracle saue it. d So that out of all the parts of the world, they shal see Ierusalem, which was before hid with this mountain: & this he meaneth of the spiritual Ierusalē ẏ Church.

of the mountaine shal remoue toward the North,
and halfe of the mountaine toward the South.
5 And yee shall flee vnto the e valley of the
mountaines: for the valley of the mountains shal
reach vnto Azal: yea, ye shall flee like as yee fled
from the f earthquake in ÿ daies of Vzziah King
of Iudah: and the Lord g my God shall come, and
all the Saints with thee.
6 And in that day shall there bee no cleare
light, but darke.
7 And there shall bee a day (it is knowen to
the Lord) h neither day nor night, but about the
euening time it shall be light.
8 And in that day shal there i waters of life go
out from Ierusalem, halfe of them toward the East
sea, and halfe of them toward the vttermost sea,
and shall be, both in sommer and winter.
9 And the Lord shall bee King ouer all the
earth: in that day shall there be one k Lord, and
his Name shalbe one.
10 All the land shall bee turned l as a plaine
from Geba to Rimmon, toward the South of Ie-
rusalem, and it shall be lifted vp, and inhabited in
her place: from Beniamins gate vnto the place of
the first gate, vnto the corner gate, and from the
towre of Hananiel, vnto the Kings wine presses.
11 And men shall dwell in it, and there shall
be no more destruction, but Ierusalem shalbe safe-
ly inhabited.
12 And this shall bee the plague, wherewith
the Lord will smite all people, that haue fought
against Ierusalem: their flesh shal consume away,
though they stand vpon their feete, and their eies
shal consume in their holes, and their tongue shall
consume in their mouth.

e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into all places, where they might hide them among the mountaines.
f Read Amos 1.1.
g Because they did not credit the Prophets words he turneth to God, and comforteth himselfe in that that he knew that these things should come, and saieth, Thou, O God, with thine Angels wilt come to performe this great thing.
h Signifying, that there should be great troubles in the Church, & that the time hereof is in the Lords hands, yet at legth (which is here meant by the euening) God would send comfort.
i That is, the spiritual graces of God, which should euer continue in most abundance.
k All idolatry and superstition shall be abolished, and there shalbe one God, one faith, and one religion.
l This new Ierusalem shall be seene through all the world, and shall excell the first in excellencie, wealth and greatnesse.

13 But in that day m a great tumult of ÿ Lord
shall be among them, and euery one shall take
n the hand of his neighbour, and his hand shal rise
vp against the hand of his neighbour.
14 And Iudah shall fight also against Ierusa-
lem, and the arme of all the heathen shall be ga-
thered round about, with o gold and siluer, and
great abundance of apparell.
15 Yet this shal be the plague of the horse, of
the mule, of the camell and of the asse and of all
the beasts that be in these tents as this p plague.
16 But it shall come to passe that euery one
that is left of all the nations, which came against
Ierusalem, shal go vp from yeere to yeere to wor-
ship the King the Lord of hostes, & to keepe the
feast of Tabernacles.
17 And who so wil not come vp of *all* the fa-
milies of the earth vnto Ierusalem to worship the
King the Lorde of hostes, euen vpon them shall
come no raine.
18 And if the familie of q Egypt goe not vp,
and come not, it shall not *raine* vpon them. *This*
shall be the plague wherewith the Lord wil smite
all the heathen, that come not vp to keepe the
feast of Tabernacles.
19 This shal be the punishment of Egypt, and
the punishment of all the nations that come not
vp to keepe the feast of Tabernacles.
20 In that day shal there be *written* vpon the
r bridles of the horses, The holinesse vnto the
Lord, and the s pots in the Lordes house shall bee
like the bowles before the altar.
21 Yea, euery pot in Ierusalem & Iudah shall
be holy vnto the Lord of hostes, & all they that
sacrifice, shall come and take of them, and seeth
therein: and in that day there shalbe no more the
t Canaanite in the House of the Lord of hostes.

m God will not onely raise vp warre without, but sedition at home to trie them.
n To hurt and oppresse him.
o The enemies are rich, and therefore shall not come for a praie, but to destroy and shed blood.
p As the men should be destroyed, verse 12.
q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.
r Signifying, that to what seruice they were put now (whether to labour, or to serue in warre) they were now holy, because the Lord had sanctified them.
s As precious the one as the other, because they shal be sanctified.
t But all shall be pure, and cleane, and there shal neither be hypocrites, nor any that shall corrupt the true seruice of God.

MALACHI.

THE ARGVMENT.

THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, & after him there was no more vntil Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires looke for the comming of Messiah. He confirmeth the same doctrine, that the two former do, but chiefly he reprooueth the Priests for their couetousnesse, and for that they serued God after their own fantasies, & not according to the prescript of his word. He also noteth certaine peculiar sinnes, which were then among them, as marying of idolatrous and many wiues, murmurings against God, impatiencie, and such like. Notwithstanding, for the comfort of the godly, hee declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the couenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel and chiefly the Priests.

THe a burden of the worde of the
Lord to Israel by the ministerie of
Malachi.
2 I haue loued you, saieth the
Lord: yet ye say, b Wherein hast
thou loued vs? Was not Esau Iaa-
kobs brother, saith the Lord? yet I loued Iaakob,
3 And I c hated Esau, and made his mountains
waste, and his heritage a wildernes for dragons.
4 Though Edom say, Wee are impouerished,
but we will returne and build the desolate places,
yet saieth the Lord of hostes, They shal build, but
I wil destroy it, and they shal call them, The bor-
der of wickednes, and the people, with whom the
Lord is angry for euer.
5 And your eyes shall see it, and ye shall say,
The Lord will bee magnified vpon the border of
Israel.
6 A sonne honoureth *his* father, and a seruant
his master. If then I be a father, where is mine ho-
nour? and if I be a master, where is my feare, saith
the Lord of hostes vnto you, d O Priests, that de-
spise my Name? and yee say, e Wherein haue wee
despised thy Name?

a Read Isa. 13.1.
b Which declareth their great ingratitude that did not acknowledge this loue, which was so euident, in that he chose Abraham from out of all the world, & next chose Iaakob the yonger brother of whom they came, and left Esau the elder.
c For besides that the signes of mine hatred appeared euen when hee was made seruaunt vnto his yonger brother, being yet in his mothers bellie, and also afterward in that hee was put from his birthright, yet euen now before your eies the signes hereof are euident, in that that his countrey lieth waste, and he shall neuer returne to inhabite it, whereas ye my people, whom the enemie hated more then them, are by my grace and loue toward you deliuered, read Rom. 9.13.
d Besides the rest of the people he condemneth the Priests chiefly, because they should haue reprooued others for their hypocrisie, and obstinacie against God, and not haue hardened them by their example to greater euils.
e He noteth their grosse hypocrisie, which would not see their faults, but most impudently couered them, & so were blind guides.

f Ye receiue all maner offrings for your owne griedines, and doe not examine whether they be according to my Law or no.
g Not that they said thus, but by their doings they declared no lesse.
h You make it no fault: whereby he condemneth them, that thinke it sufficient to serue God partly as he hath commanded, and partly after mans fantasie, & so come not to that purenesse of religion, which he requireth, and therefore in reproch he sheweth them that a mortal man would not be content to be so serued.
i Hee derideth the Priests who bare the people in hand, that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.
k Will God consider your office and state, seeing you are so couetous, and wicked?
l Because the Leuites, who kept the doores, did not

7 Yee offer f vncleane bread vpon mine altar,
and you say, Wherein haue we polluted thee? In
that ye say the table of the Lord is not g to be regarded.
8 And if yee offer the blind for sacrifice, it is
h not euil: and if yee offer the lame and sicke, it is
not euil: offer it now vnto thy prince: will he bee
content with thee, or accept thy person, saieth the
Lord of hostes?
9 And nowe, I pray you, i pray before God,
that he may haue mercy vpon vs: this hath bene
by your meanes: will hee regard k your persons,
saieth the Lord of hostes?
10 Who is there euen among you, l that would
shut the doores, and kindle not *fire* on mine altar
in vaine? I haue no pleasure in you, saieth the Lord
of hostes, neither will I accept an offering at your
hand.
11 For from the rising of the sunne vnto the
going downe of the same, my Name is m great among
the Gentiles, and in euery place incense
shalbe offred vnto my Name, and a pure offring:
for my Name is great among the heathen, saieth
the Lord of hostes.
12 But ye haue polluted it, in that ye say, The
table of the Lord is n polluted and the fruit thereof,
euen his meate is not to be regarded.
13 Ye said also, Behold, *it is* a o wearinesse, and
ye haue snuffed at it, saith the Lord of hostes, and
ye offred that which was torne, and the lame and
the sicke: thus yee offred an offring: should I accept
this of your hand, saith the Lord?
14 But cursed be the deceiuer, which hath in
his flocke p a male, & voweth, and sacrificeth vnto
the Lord a corrupt thing: for I am a great King,
saieth the Lord of hostes, and my Name is terrible
among the heathen.

trie whether the sacrifices that came in, were according to the Lawe, God wisheth that they would rather shut the doores, then to receiue such as were not perfite. m God sheweth that their ingratitude, and neglect of his true seruice shal be the cause of the calling of the Gentiles: and heere the Prophet that was vnder the Law framed his wordes to the capacitie of the people, and by the altar and sacrifice he meaneth the spirituall seruice of God, which should be vnder the Gospell, when an ende should bee made to all these legall ceremonies by Christes onely sacrifice. n Both the Priestes and the people were infected with this errour, that they passed not what they offred: for they thought that God was as well content with the leane as with the fatte: but in the meane season they shewed not that obedience to God, which he required, and so committed both impietie, and also shewed their contempt of God, and couetousnesse. o The Priestes and people were both wearie with seruing God, and passed not what maner of sacrifice and seruice they gaue to God, for that which was least profitable, was thought good enough for the Lord. p That is, hath habilitie to serue the Lord according to his word, and yet will serue him according to his couetous mind.

CHAP. II.

Threatnings against the Priests, being seducers of the people.

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.
b To serue me according to my word.
c That is, the abundance of Gods benefites.
d Your seede sowen shall come to no profite.
e You boast of your holinesse, sacrifices and feasts, but they shal turne to your shame, and be as vile as dongue.

AND now, O ye a Priests, this commandement
is for you.
2 If yee will not heare it, nor consider it in
your heart, to giue glory b vnto my Name, saieth
the Lord of hostes, I will euen send a curse vpon
you, and will curse your c blessings: yea, I haue
cursed them alreadie, because ye do not consider
it in *your* heart.
3 Behold, I will corrupt d your seed, and cast
dongue vpon your faces, *euen* the e dongue of
your solemne feasts, and you shal be like vnto it.
4 And yee shall know, that I haue f sent this
commandement vnto you, that my couenant,
which I made with Leui, might stand, saieth the

f The Priests obiected against the Prophet that he could not reproue them, but he must speake against the Priesthood, and the office established of God by promise, but hee sheweth, that the office is nothing slandered when these vilaines and dongue are called by their owne names.

Lord of hostes.
5 My g couenaunt was with him of life and
peace, and I h gaue him feare, and hee feared mee,
and was afraid before i my Name.
6 The law of k truth was in his mouth, and
there was no iniquitie found in his lips: hee walked
with me in peace and equitie, and did turne
many away from iniquitie.
7 For the Priests l lips should preserue knowledge,
& they should seeke the Law at his mouth:
for he is the m messenger of the Lord of hostes.
8 But yee are gone out of the way: yee haue
caused many to fall by the Law: ye haue broken
the couenant of Leui, saith the Lord of hostes.
9 Therefore haue I also made you to bee despised,
and vile before all the people, because yee
keepe not my wayes, but haue bene partiall in the
Lawe.
10 Haue we not all one n father? hath not one
God made vs? why doe we transgresse euery one
against his brother, and breake the couenant of
o our fathers?
11 Iudah hath transgressed, and an abomination
is committed in Israel and in Ierusalem: for
Iudah hath defiled the holinesse of the Lorde,
which he loued, and hath maried the p daughter
of a strange god.
12 The Lorde will cut off the man that doeth
this: *both* the master and the seruant out of the
Tabernacle of Iaakob, and him that q offereth an
offering vnto the Lord of hostes.
13 And this haue ye done againe, and r couered
the altar of the Lorde with teares, with weeping
and with mourning: because the offering is
no more regarded, neither receiued acceptably at
your hands.
14 Yet ye say, s Wherein? Because the Lorde
hath bene witnesse betweene thee and the wife
of thy youth, against whom thou hast transgressed:
yet is shee thy t companion, and the wife of
thy u couenant.
15 And did not x he make one? yet had hee
y abundance of spirit: and wherefore one? because
he sought a godly z seede: therefore keepe your
selues in your a spirite, & let none trespasse against
the wife of his youth.
16 If thou hatest *her*, b put her away, saieth the
Lord God of Israel, yet he couereth c the iniurie
vnder his garment, saith the Lord of hostes: therefore
keepe your selues in your spirite, and transgresse
not.
17 Yee haue d wearied the Lorde with your
wordes: yet ye say, Wherein haue wee wearied
him? When ye say, Euery one that e doeth euill, is
good in the sight of the Lord, and he deliteth in
them. Or where is the God of f iudgement?

g He sheweth what were the two conditions of the couenant made with the tribe of Leui, on Gods part, that he would giue them long life and felicitie, and on their part, that they should faithfully serue him according to his word.
h I prescribed Leui a certaine law to serue me.
i He serued me and set foorth my glory with all humilitie and submission.
k He sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord.
l He is as the treasure house of Gods word, and ought to giue to euery one according to their necessitie, and not to reserue it for himselfe.
m Shewing, that who soeuer doeth not declare Gods wil, is not his messenger, and Priest.
n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.
o Whereby they had bound themselues to God to be an holy people.
p They haue ioyned themselues in mariage with them that are of another religion.
q That is, the Priests.
r Ye cause the people to lament, because that God doeth not regard their sacrifices, so that they seeme to sacrifice in vaine. s This is another fault, whereof hee accuseth them, that is, that they brake the lawes of mariage. t As the one halfe of thy selfe. u Shee that was ioyned to thee by a solemne couenant, and by the inuocation of Gods name. x Did not God make man and woman as one fleshe and not many? y By his power and vertue hee coulde haue made many women for one man. z Such as should bee borne in lawfull and moderate marriage wherein is no excesse of lustes. a Containe your selues within your boundes, and bee sober in minde, and bridle your affections. b Not that hee doeth allowe diuorcement, but of the two faultes hee sheweth, which is the lesse. c Hee thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were couereth his fault. d Yee murmured against God, because hee heard not you as soone as yee called. e In thinking that God fauoured the wicked, and hath no respect to them that serue him. f Thus they blasphemed God in condemning his power and iustice, because hee iudged not according to their fantasies.

CHAP. III.

1 *Of the messenger of the Lord, Iohn Baptist, and of Christes office.*

BEhold, I will send my [a] messenger, and he shal
prepare the way before me: and [b] the Lorde
whom ye seeke, shall speedily come to his Tēple:
euen the [c] messenger of ẏ couenant whō ye desire:
behold, he shal come, saith the Lord of hostes.
2 But who [d] may abide the day of his com-
ming? and who shall endure, when he appeareth?
for he is like a purging fire, and like Fullers sope.
3 And he shall sit downe to trie and fine the
siluer: he shall euen fine the sonnes of [e] Leui and
purifie them as golde and siluer, that they may
bring offerings vnto the Lord in righteousnesse.
4 Then shall the offerings of Iudah and Ieru-
salem be acceptable vnto the Lord, as in old time
and in the yeeres afore.
5 And I wil come neere to you to iudgement,
and I will bee a swift witnesse against the south-
sayers, and against the adulterers, and against false
swearers, and against those that wrongfully keepe
backe the hirelings wages, *and vexe* the widowe,
and the fatherlesse, and oppresse the stranger, and
feare not me, saith the Lord of hostes.
6 For I am the Lord: I change not, and yee
sonnes of Iaakob [f] are not consumed.
7 From the dayes of your fathers, ye are gone
away from mine ordinances, and haue not kept
them: [g] returne vnto me, and I will returne vnto
you, saith the Lord of hostes: but ye said, Where-
in shall we returne?
8 Will a [h] man spoile *his* gods? yet haue yee
spoyled me: but ye say, Wherein haue wee spoyled
thee? In [i] tithes, and offerings.
9 Ye are cursed with a curse: for ye haue spoi-
led me, euen this whole nation.
10 Bring ye all the tythes into the storehouse
that there may be meate in mine house, & proue
me nowe herewith, saith the Lorde of hostes, if I
will not open the windowes of heauen vnto you,
and powre you out a blessing [k] without measure.
11 And I will rebuke the [l] deuourer for your
sakes, and hee shall not destroy the fruite of your
grounde, neither shall your vine be barren in the
field, saith the Lord of hostes.
12 And al nations shal cal you blessed: for yee
shalbe a pleasant land, saith the Lord of hostes.
13 Your words haue bene stout [m] against me,
saith the Lord: yet ye say, What haue we spoken
against thee?
14 Ye haue said, *It is* in vaine to serue God:
and what profite is it that we haue kept his com-
mandement, and that we walked humbly before
the Lord of hostes?
15 Therefore we count the proude blessed:
euen they that worke wickednesse, are set vp, and
they that tempt God, yea they are [n] deliuered.
16 [o] Then spake they that feared the Lorde,
euery one to his neighbour, and the Lorde hear-
kened & heard it, and a [p] booke of remembrance
was written before him for them that feared the
Lord, and that thought vpon his Name.
17 And they shalbe to me, sayeth the Lord of
hostes, in that day [q] that I shal do *this*, for a flock,
and I will [r] spare them, as a man spareth his owne
sonne that serueth him.
18 Then shall you returne, and discerne be-
tweene the righteous and wicked, betweene him
that serueth God, and him that serueth him not.

a This is meant of Iohn Baptist, as Christ expoundeth it, Luke 7.27.
b Meaning Messiah, as Psal. 40.7. dan. 9.17, 25.
c That is, Christ by whome the couenant was made and ratified, who is called the Angel or messenger of the couenant because he reconcileth vs to his Father: & is Lorde or king, because he hath the gouernement of his Church.
d Hee sheweth that the hypocrites which wish so much for the Lords comming will not abide when he draweth neere: for he will consume them, and purge his and make them cleane.
e He beginneth at the Priests that they might bee lightes and shine vnto others.
f They murmured against God because they saw not his helpe euer present to defende them: and therefore he accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token, that he doth still defend them: and so his mercie toward them neuer changeth.
g Reade Zech 1.3
h There are none of the heathen so barbarous, that wil defraude their gods of their honour, or deale deceitfully with them.
i Whereby the seruice of God should haue bene mainteined, and the Priestes and the poore relieued.
k Not hauing respect how much ye need, but I wil giue you in all abundance: so that yee shall lacke place to put my blessings in.
l Meaning, the caterpiller, and whatsoeuer destroyeth corne and fruits.
m The prophet condemneth them of double blasphemie against God: first in that they said that God had no respect to them that serued him, and next that the wicked were more in his fauour then the godly.

n They are not onely preferred to honour, but also deliuered from dangers.
o After these admonitions of the Prophet some were liuely touched, and incouraged others to feare God.
p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners.
q When I shall restore my Church according to my promise, they shalbe as mine owne proper goodes.
r That is, forgiue their sinnes, and gouerne them with my Spirit.

CHAP. IIII.

The day of the Lord, before the which Eliah should come.

FOr behold, the day commeth that shal [a] burne
as an ouen, and all the proude, yea, and al that
doe wickedly, shall be stubble, and the day that
commeth, shall burne them vp, saith the Lord of
hostes, and shall leaue them neither roote nor
branche.
2 But vnto you that feare my Name, shall the
[b] sunne of righteousnesse arise, and health *shalbe*
vnder his wings, and ye shall [c] goe forth, & grow
vp as fat calues.
3 And ye shall treade downe the wicked: for
they shall bee dust vnder the soles of your feete
in the day that I shall doe *this*, saith the Lorde of
hostes.
4 [d] Remember the lawe of Moses my seruant,
which I commanded vnto him in Horeb for all
Israel with the statutes and iudgements.
5 Beholde, I will sende you [e] Eliiah the Pro-
phet before the comming of the great and [f] feare-
full day of the Lord.
6 And he shal [g] turne the heart of the fathers
to the children, and the heart of the children to
the fathers, least I come [h] and smite the earth
with cursing.

a He prophesieth of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.
b Meaning Christ, who with his wings or beames of his grace should lighten and comfort his Church, Ephes. 5.14. and he is called the sunne of righteousnesse because in himselfe he hath all perfection, and also the iustice of the Father dwelleth in him: whereby hee regenerateth vs into righteousnesse, clenseth vs from the filth of this world, and reformeth vs to the image of God.
c Ye shall bee set at libertie and increase in the ioy of the Spirit, 2. Cor. 3.17.
d Because the time was come that the Iewes should bee destitute of Prophets vntill the time of Christ, because they should with more feruent mindes desire his comming, the Prophet exhorteth them to exercise themselues diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all tentations.
e This Christ expoundeth of Iohn Baptist, Matth. 11.13, 14. who both for his zeale, and restoring of religion is aptly compared to Eliiah.
f Which as it is true for the wicked, so doeth it waken the godly and call them to repentance.
g He sheweth wherein Iohns office shoulde stande: in the turning of man to God and ioyning the father and children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shal imbrace the faith of the true fathers, Abraham, Izhak, & Iaakob.
h The second poynt of his office was to denounce Gods iudgementes against them that would not receiue Christ.

¶ The ende of the Prophets.

John Bonevant sonn of John Bonevant
Baptized the 24 of September Ano. Dom.
1626 see found in the Reiester Booke
Belonging to the parrish of whitewell

Francis Shaw the son of John Shaw
Was Borne November the 24th beinge
Weddensday: 1675.

Latham Bullivant his booke given him
by his Mother Millicent Bullivant
as a Legacye: Anno Dom: 1675:

Dorothy Bullivant

John

La[illegible] Bullivant his Booke

APOCRYPHA.

THE ARGVMENT.

THese bookes that follow in order after the Prophets vnto the New Testament, are called Apocrypha, that is, bookes, which were not receiued by a common consent to be read & expounded publikely in the Church, neither yet serued to prooue any point of Christian religion, saue in asmuch as they had the cõsent of the other Scriptures called Canonicall to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the aduancement and furtherance of the knowledge of the historie, & for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesse that those calamities that God sent to his Church, were according to his prouidence, who had both so threatened by his Prophets, and so brought it to passe for the destruction of their enemies, and for the triall of his children.

I. ESDRAS.

CHAP. I.

1 Iosias appointeth Priests, and keepeth the Passeouer. 7 Offrings for the Priests and the people. 11 The order of the Leuites. 23 The vpright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed King. 53 The destruction of Ierusalem.

AND Iosias kept the *Passeo- * 2.King.23.21. 2.chro.35.1.
uer to his Lord in Ierusalem,
and offered the Passeouer in
the foureteenth day of the
first moneth,
2 And appointed ẏ Priests
according to their daily cour-
ses, being clothed with long
garments in the Temple of the Lord.
3 And he spake to the Leuites the holy Mini-
sters of Israel, that they shoud sanctifie themselues
to the Lord, to set the holy Arke of the Lord in
the House, which Salomon the sonne of King Da-
uid had built,
4 And sayde, Ye shall no more beare the Arke
vpon your shoulders: now therfore serue the Lord
your God, & take ẏ charge of his people of Isra-
el, & prepare according to your families & tribes,
5 After the writing of Dauid King of Israel, &
according to the Maiestie of Salomon his sonne,
and stand in the Temple (according to the order
of the dignitie of your fathers the Leuites) which
were *appointed* before your brethren the children
of Israel.
6 Offer in order the Passeouer, and make rea-
die the sacrifices for your brethren, and keepe the
Passeouer after the Lordes commandement giuen
to Moyses.
7 And Iosias gaue to the people that was pre-
sent, thirtie thousand lambes and kids with three
thousand calues.
8 These were giuẽ of the kings possessions ac-
cording to the promes, to the people, and to the
Priests, and to the Leuites. Then gaue Helkias and
Zacharias & ‖ Syelus the gouernours of the Tem- ‖ Or, Iehiel.
ple, to the Priests for the Passeouer two thousand
sixe hundreth sheepe, and three hundreth calues,
9 Furthermore, Iechonias, & Samaias, & Na-
thanael his brother, and ‖ Sabias and ‖ Chielus, and ‖ Or, Hasabiah. ‖ Or, Iehiel.
‖ Iorã captaines gaue to the Leuites for the Passe- ‖ Or, Choraba.
ouer fiue thousande sheepe, and seuen hundreth
calues.
10 And when these things were done, ẏ Priests
and the Leuites stood in order, hauing vnleaue-
ned bread according to the tribes,
11 And after the order of the dignity of their
fathers, before the people to offer to the Lord, as
it is written in the books of Moyses: and thus *they
did* in the morning.
12 And they rosted the Passeouer with fire as
* apperteined, and they solde their offrings with * Exod.12.8.
perfumes in caldrons and pots,
13 And set it before all them that were of the
people, and afterwarde they prepared for them-
selues, & for the Priests their brethren the sonnes
of Aaron,
14 For the Priests offered the fat vnto the E-
uening, and the Leuites did make ready for them-
selues, & for the Priests their brethren the sonnes
of Aaron.
15 And the holy singers, the sonnes of Asaph,
were in their orders, according to the appointed
ordinances of Dauid, *to wit*, Asaph, [illegible]
‖ Eddinus, which was of the kings appointment. ‖ Or, Ieduthun.

16 And the porters were at euery gate, *so that*
it was not lawfull, that any should passe his ordi-
nary watch: for their brethren the Leuites made
readie for them.
17 And in that day those things which ap-
perteined to the sacrifice of the Lord, were ac-
complished, that they might offer the Passeouer,
18 And offer sacrifices vpon the altar of the
Lord, according to the commandement of King
Iosias.
19 So the children of Israel, which were pre-
sent at that time, kept the Passeouer and the feast
of vnleauened bread seuen dayes.
20 And there was not such a Passeouer kept
in Israel since the time of Samuel the Prophet.
21 And all the Kings of Israel did not offer
such a Passeouer, as did Iosias, and the Priests, and
the Leuites, and the Iewes, and all Israel, which
were found to remaine in Ierusalem.
22 In the eighteenth yere of the reigne of Io-
sias was this Passeouer kept.
23 The works of Iosias were vpright before
his Lord with a heart full of godlinesse.
24 And concerning the things which came to
passe in his time, they are written before, *to wit*, of
those that sinned and did wickedly against the
Lord, aboue euery nation & kingdome, and grie-
ued him with ‖ sensible things, so that the words
of the Lord stood vp against Israel.
25 ¶ * Now after all these acts of Iosias, it
came to passe that when Pharao King of Egypt
came to moue warre at Carchamis vpon Euphra-
tes, Iosias went out against him.
26 But the King of Egypt sent to him, saying,
What haue I to do with thee, O King of Iudea?
27 I am not sent of ẏ Lord God against thee:
but my war is vpon Euphrates, & now the Lord
is with me, and the Lord hasteneth me forward:
depart from me, and be not against the Lord.
28 But Iosias would not turne backe his cha-
riot from him, but prepared himselfe to fight with
him, not regarding the words of Ieremias the
Prophet by the mouth of the Lord.
29 But he set himselfe in battell aray against
him in the field of Megeddo, and the Princes
came downe to King Iosias.
30 And the King sayd to his seruants, Conuey
me out of the battell, for I am very weake. And
by & by his seruants brought him out of ẏ battel.
31 So he gat vp on his second chariot, and be-
ing come againe to Ierusalem he changed his life,
and was buried in his fathers graue.
32 And in all Iudea was Iosias bewayled, yea,
Ieremias the Prophet did lament for Iosias, and
the gouernours and their wiues did lament him
vnto this day: and this was ordeined in all the
kinred of Israel, to be done continually.
33 But these things are written in the booke
of the stories of the Kings of Iudea, and euery one
of the acts that Iosias did, and his glory, and his
knowledge in the Law of the Lord, & the things
which he did before, and the things now *rehear-
sed* are registred in the booke of the Kings of Is-
rael and Iudea.
34 Then they of the nation tooke * Ioachaz
the sonne of Iosias, and made him King in stead
of his father Iosias, when he was three and twen-
ty yere olde.
35 And he reigned in Iudea and in Ierusalem
three moneths: for the King of Egypt deposed
him from reigning in Ierusalem.
36 He taxed also the people of an hundred ta-
lents of siluer, and one talent of golde.
37 And the king of Egypt made Ioacim his
brother King of Iudea and Ierusalem.
38 And he bound Ioachaz and his gouernors:
but when he had taken Zaraces his brother, he led
him away into Egypt.
39 Twentie and fiue yeere olde was Ioacim,
when he reigned in Iudea and Ierusalem, and he
did euill in the sight of the Lord.
40 Wherfore against him came vp Nabucho-
donosor King of Babylon, who when hee had
bound him with a chaine of brasse, lead him away
into Babylon.
41 Then Nabuchodonosor tooke of the holy
vessels of the Lord, and caried them away, and set
them in his Temple at Babylon.
42 But all his acts, and his prophanation, and
his reproch are written in the booke of the Chro-
nicles of the Kings.
43 And Ioacim his sonne reigned for him:
and when hee was made King, hee was eighteene
yere olde.
44 And he reigned three moneths and tenne
dayes in Ierusalem, and he did euill in the sight of
the Lord.
45 ¶ So a yeere after Nabuchodonosor sent
and brought him to Babylon with the holy ves-
sels of the Lord.
46 And hee made Sedecias king of Iudea and
Ierusalem, when hee was one and twentie yeere
olde, and he reigned eleuen yeres.
47 And he did euill in the sight of the Lord,
neither did he feare the words spoken * by Iere-
mias the Prophet from the mouth of the Lord.
48 For after that he was sworne to King Na-
buchodonosor, he forsware himselfe by the Name
of the Lord and fell away, and hardned his necke
and his heart, and transgressed the lawes of the
Lord God of Israel.
49 Also the gouernours of the people, and the
Priests committed many things against the Lawes
and passed all the pollutions of all nations, and
polluted the Temple of the Lord, which was san-
ctified in Ierusalem.
50 Neuerthelesse the God of their fathers sent
his messengers to call them backe, because he spa-
red them and his owne Tabernacle.
51 But they derided his messengers, and in the
day, that the Lord spake *vnto them*, they mocked
his Prophets,
52 So that he, being mooued to anger against
his people for their great wickednesse, comman-
ded the Kings of the Caldeans to inuade them.
53 These killed their yong men with ẏ sword
round about their holy Temple, neither did they
spare yong man, nor mayden, neither olde man,
nor childe among them.
54 But he deliuered them all into their hands,
and all the holy vessels of the Lord, both great
and small with the vessels of the Arke of God:
and they tooke, and caried away the Kings trea-
sures into Babylon.
55 And they set fire in the House of the Lord,
and brake downe the walles of Ierusalem, and
burnt their towres with fire.
56 They cōsumed also all the precious things
thereof,

‖ *Or, by worshipping sensible creatures.*
* 2.Chro.35.20.
* 2.King.23.30. 2.chro.36.1.
* Iere.38.

thereof, and brought them to nought, and those that were left by the sworde hee caryed away into Babylon.

57 And they were seruantes to him, and to his children, till the Persians reigned, to fulfil the word of the Lord by the mouth of * Ieremias,

*Iere.25.11.and 29.10.

58 And that the lande might inioy her Sabbaths all the time, that it was desolate, till seuentie yeeres were accomplished.

CHAP. II.

1 Cyrus giueth leaue to the Iewes to returne. 10 He sent the holy vessels. 13 The names of them that returned. 16 The aduersaries did let their building, and the Kings letters for the same.

*2.Chro.36.22. ezra.1.1.

IN * the first yeere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lorde by the mouth of Ieremias,

2 The Lord raised vp the spirit of Cyrus king of the Persians, and he made proclamatiō throughout all his kingdome, euen by expresse letters,

3 Saying, Thus sayth Cyrus king of the Persians, The Lord of Israel, euen the most high Lorde, hath made me king ouer the whole world,

4 And he hath commanded me to build him an house in Ierusalem, which is in Iudea.

5 If there bee any therefore of you of his people, let the Lorde, euen his Lord be with him, and let him goe vp to Ierusalem, which is in Iudea, and builde the house of the Lorde of Israel: hee is the Lord which dwelleth in Ierusalem.

6 All they then that dwell in the places rounde about, those, *I say*, that are in his place, let them helpe him with gold and siluer,

7 With giftes, with horses and cattell, and other things, which shall be brought according to the vowes into the Temple of the Lord, which is in Ierusalem.

8 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Beniamin, and the Priestes and Leuites, and all whose minde the Lorde had moued to go vp, and build an house to the Lorde in Ierusalem.

9 And those that were about them, helped them in all things with siluer and gold, horses, and cattel, and with diuers vowes of many whose mindes were stirred vp.

10 Also king Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caried out of Ierusalem, and had consecrated them in the Temple of his idoles.

11 Nowe when Cyrus king of the Persians had brought them out, he deliuered them to Mithridates his treasurer,

12 By whome they were giuen to ‖ Abasar, the gouernour of Iudea.

‖Or, Shashbazar, or, Sanabassar.

13 Whereof this was the number: a thousande golden cups, & a thousand siluer cups, basins of siluer for the sacrifices nine and twentie, viols of gold thirtie, and of siluer two thousand, foure hundreth and ten, and a thousand other vessels.

14 So all the vessels of golde and siluer, which they caryed away, were fiue thousande, foure hundreth, threescore and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babylon to Ierusalem.

*Ezra.4.9. ‖Or, Bishlemus. ‖Or, Shimshai.

16 ¶ But * in the time of Artaxerxes king of the Persians ‖ Belemus, and Mithridates, and Tabelius, and Rathumus, and Beeltethmus, and ‖ Semellius the secretarie, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this Epistle here following against them, that dwelt in Iudea & Ierusalem, TO THE KING ARTAXERXES OUR LORD,

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretary, and the rest of their counsell, and the iugdes which are in Coelosyria and Phenice.

18 Be it now therfore knowen to our Lord the king, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious & wicked citie, and build the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therfore if this citie be built, and the walles bee finished, they will not onely not indure to pay tribute, but will also resist kings.

20 And because the things pertaining to ẏ Temple go forward, we thought it not meete to passe ouer such a thing,

21 But to declare it to our Lord the King, that if it be thy pleasure, it may bee sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the writings concerning these things, and shalt knowe that this citie did alwayes rebell, and did trouble both kings and cities,

23 And that the Iewes are rebellious, raising alwayes warres therein: for the which cause also this citie was made desolate.

24 Now therefore, O lord the King, we declare it, that if this citie bee built and the walles thereof repaired, you shall haue no more passage into Coelosyria, nor Phenice.

25 ¶ Then the king wrote againe to Rathumus, that wrote the things that came to passe, & to Beeltethmus, & to Semellius the secretarie, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, these things that follow,

26 I haue read the Epistle, which you sent to me: therefore I cōmanded, that it should be sought out, and it was founde, that this citie hath alwayes practised against Kings,

27 And that the men thereof were giuen to rebellion and warres, and howe that mightie kings and fierce haue reigned in Ierusalem, which tooke tribute of Coelosyria and Phenice.

28 Now therfore I haue commanded to forbid these men to build vp the citie, and that it be taken heede that no more be done,

29 And that those wicked things, which should molest the king, go not forward.

30 Then when Rathumus, and Semellius the secretarie and the rest, which were ioyned with them, had read the things, which king Artaxerxes had written, they moued their tents with speede to Ierusalem with horses and men in aray,

31 And began to let them which built, so that the building of the Temple in Ierusalem ceased vnto the second yeere of the reigne of Darius king of the Persians.

CHAP. III.

1 The feast of Darius. 16 The three wise sentences.

NOwe when Darius reigned, hee made a great feast to all his subiectes and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours and captaines, and lieutenantes that were with him, from India vnto

Ethiopia of an hundreth and seuen and twentie
prouinces.
3 And when they had eaten and drunke, and
were satisfied, they departed, and King Darius went
into his chamber, and slept, till he wakened againe.
4 ¶ In the meane time three yong men of the
gard, keepers of ẏ kings body, said one to another,
5 Let euery one of vs speake a sentence, *and* he
that shall ouercome, and whose sentence shall ap-
peare wiser then the others, Darius the King shall
giue him great gifts, and great things in token of
victorie,
6 As to weare purple, & to drinke in gold, & to
sleepe in gold, and a chariot with bridles of gold, an
head tyre of fine linnen, & a chayne about his neck.
7 And hee shall sit next to Darius for his wise-
dome, and shalbe called Darius cousin.
8 Then euery man wrote his sentence, and sea-
led it, and put it vnder the pillowe of king Darius,
9 And said, when the king rose, they would giue
him the writing, and whose sentence the king and
the three Princes of Persia should iudge to bee wi-
sest, to him shoulde the victorie bee giuen as it was
appoynted.
10 One wrote, The wine is strongest.
11 The other wrote, The king is strongest.
12 The other wrote, Women are strongest, but
trueth ouercommeth all things.
13 ¶ And when the king rose, they tooke the
writings and gaue them to him, and he read them,
14 And sent and called all the noble men of
Persia and of Media, and the gouernours & the cap-
taines, and lieutenants, and the consuls,
15 And sate him downe in the counsell, and the
writing was read before them.
16 Then he sayde, Call the yong men, that they
may declare their owne sentences. So they called
them, and they came in.
17 Then he sayde vnto them, Declare vnto vs
the writings. So the first began, which had spoken
of the strength of wine,
18 And saide on this maner, O yee men, howe
strong is wine! it deceiueth all men that drinke it.
19 It maketh the minde of the king and of the
fatherlesse both one, of the bonde man and of the
free man, of the poore man, and of the rich man.
20 It turneth also euery thought into ioye and
gladnesse, so that one remembreth no maner of so-
rowe, nor det.
21 It maketh euery heart rich, so that one re-
membreth neither king nor gouernour, and causeth
to speake all things by ‖ talents.
22 When men haue drunke, they haue no mind
to loue either friendes or brethren, and a litle after
they drawe out swords.
23 But when they are from the wine, they doe
not remember what they haue done.
24 O ye men, is not wine strongest, which com-
pelleth to doe such things? and he helde his peace
when he had thus spoken.

‖ Or pounds.

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women. 34 Of the strength of trueth, which sentence is approoued, 47 And his petition granted.

THen the seconde which had spoken of the
strength of the king, began to say,
2 O ye men, are not men strongest, which beare
rule by lande and by sea, and ouer all things which
are in them?
3 But the king is yet greater: for he ruleth all
things, & is lord of them, so that they do al things
which he commandeth them.
4 If he bid them make warre one against an o-
ther, they doe it: if hee send them out against the
enemies, they goe and breake downe mountaines
and walles and towers.
5 They kill & are killed, & do not passe the com-
mandement of ẏ king: if they ouercome, they bring
all to the king, aswell the spoyles as al other things,
6 And those also which go not to warre & bat-
tell, but till the earth: *for* when they haue sowen it
againe, they reape it, and bring it to the king, and
compell one another to pay tribute to the king.
7 Yet he is *but* one man: if he bid, Kill, they kill:
if he say, Spare, they spare.
8 *If* he bid, Smite, they smite: *if* hee bid them,
Make desolate, they make desolate: *if* he bid, Build,
they build.
9 *If* he bid, Cut off, they cut off: *if* he bid, Plant,
they plant.
10 So all his people and all his armies obey one
man: in the meane while hee sitteth downe, he ea-
teth, and drinketh, and sleepeth.
11 For these keepe him rounde about: neither
can any one go and do his owne businesse, neyther
are they disobedient vnto him.
12 O yee men, how should not the king bee
strongest, seeing he is thus obeyed! So he helde his
tongue.
13 ¶ Then the third which had spoken of wo-
men and of the trueth (this was Zorobabel) be-
gan to speake,
14 O ye men, neither the mightie king, nor ma-
ny men, nor wine is strongest: who then ruleth
them or hath dominion ouer them? are they not
women?
15 Women haue borne the king & all the peo-
ple which beare rule by sea and by land,
16 Euen of them were they borne, and they
nourished them, which planted the vines, of which
the wine is made.
17 They also make mens garments & make men
honorable, neither can men be without women.
18 And if they haue gathered together golde
and siluer, or any goodly thing, doe they not loue a
faire and beautifull woman?
19 Doe they not leaue all those things and giue
themselues wholy vnto her, and gape, and gaze vp-
on her, and all men desire her more then golde, or
siluer, or any precious thing?
20 A man leaueth his owne father which hath
nourished him, and his owne countrey, and is ioy-
ned with his wife.
21 And for ẏ woman he ieopardeth his life, and
neither remembreth father nor mother nor countrey.
22 Therfore by this ye may know that the wo-
men beare rule ouer you: do ye not labour and tra-
uell, and giue and bring all to the women?
23 Yea, a man taketh his sword and goeth forth
to kill and to steale, and to saile vpon the sea, and
vpon riuers,
24 And hee seeth a Lion, and goeth in darke-
nesse, and when he hath stollen, rauished and spoy-
led, he bringeth it to his loue.
25 Wherefore a man loueth his owne wife
more then father or mother.
26 Yea, many haue runne mad for women, and
haue bene seruants for them.

27 Many also haue perished and haue erred, and
sinned for women.
28 Now therefore doe you not beleeue mee? is
not the King great in his power? do not all regions
feare to touch him?
29 *Yet* I saw him and Apame the Kings concu-
bine, the daughter of the famous Bartacus, sitting
on the right hand of the King,
30 And shee tooke the crowne off the Kinges
head, and put it vpon her owne, and strooke the
King with her left hand.
31 Yet in the meane season the King gaped and
gazed on her: & if she laughed at him, he laughed:
and if she were angry with him, hee did flatter her
that he might be reconciled with her.
32 Howe then, O ye men, are not women more
strong, seeing they do thus?
33 ¶ Then the King, & the Princes looked one
vpon another, & hee began to speake of the trueth.
34 O ye men, are not women stronger? great is
the earth, & the heauen is hie, and the sunne is swift
in his course: for he turneth round about heauen in
one day, and runneth againe into his owne place.
35 Is not hee great that maketh these things?
therefore the trueth is greater & stronger then all.
36 All the earth calleth for trueth, and the hea-
uen blesseth it: and all things are shaken and trem-
ble, neither is there any vniust thing with it.
37 The wine *is* wicked, the King *is* wicked, wo-
men *are* wicked, and all the children of men are
wicked, and all their wicked workes are such, and
there is no trueth in them, and they perish in their
iniquitie.
38 But trueth doeth abide, & is strong for euer,
and liueth and reigneth for euer and euer.
39 With her there is no receiuing of persons
nor difference: but she doeth the things which are
iust, and absteineth from vniust *and* wicked things,
and all men fauour her workes.
40 Neyther is there any vniust thing in her
iudgement, and shee is the strength and the King-
dome and the power and maiestie of all ages. Bles-
sed be the God of trueth.
41 So hee ceased to speake, and then all the
people cryed and said, Trueth is great & strongest.
42 Then the King sayde vnto him, Aske what
thou wilt besides that which is appoynted, and we
will giue it thee, because thou art found the wisest,
and thou shalt haue libertie to sit by mee, and shalt
be called my cousin.
43 ¶ Then hee said to the King, remember the
vow that thou hast vowed to builde Ierusalem, in
the day that thou tookest the kingdome,
44 And to send againe all the vessels that were
taken out of Ierusalem, which Cyrus set a part
when he made a vowe to cut off Babylon & vowed
to send them hither.
45 Thou also hast vowed to build the Temple,
which the Idumeans burnt when Iudea was de-
stroyed by the Caldeans.
46 And now, O lord the King this is that which
I desire and require of thee, and this is the magnifi-
cence which *I require* of thee: I require therefore
that thou wouldest accomplish the vowe which
thou hast vowed with thine owne mouth to do to
the King of heauen.
47 Then King Darius rising vp, kissed him, and
wrote him letters to all the stewards & lieutenants,
& captaines, & gouernours, that they should bring
on the way both him, and all that were with him
which went vp to build Ierusalem.
48 And he wrote letters to all the lieutenants in
Coelosyria & Phenice, & to them that were in Li-
banus, that they should bring cedar wood from Li-
banus to Ierusalem, and build the citie with him.
49 And he wrote for all the Iewes, which went
vp out of his kingdome into Iudea, concerning
their libertie, *that* no Prince, nor lieutenant, nor gouer-
nour, nor steward should enter into their doores,
50 And that all the region which they kept,
should pay no tribute, & that the Idumeans should
let goe the villages of the Iewes which they helde,
51 And that euery yeere there should be giuen
for the building of the Temple twentie talents vn-
till it were built,
52 And to maintaine the burnt offerings vpon
the altar euery day (as they had a commandement
to offer seuenteene) other ten talents euery yeere,
53 And that al they which went from Babylon
to build the citie, should haue libertie, as wel they as
their posteritie, and all the Priestes that went away.
54 He wrote also touching the charges and the
Priestes garments, wherein they should minister.
55 And he wrote that they should giue the Le-
uites their charges vntill the house were finished,
and Ierusalem buylt.
56 Also he wrote that they should giue pensions
and wages to them that kept the citie.
57 And he sent away al the vessels which Cyrus
had set apart out of Babylon, & whatsoeuer Cyrus
had commanded to doe, he also commanded to do
it, and to send to Ierusalem.
58 And when the ‖ yong man was gone forth, ‖ Or, Zorobabel.
he lift vp his face to heauen towards Ierusalem, and
gaue thanks to the King of heauen,
59 Saying, Of thee is the victorie, and of thee is
wisedome, & of thee is glorie, and I *am* thy seruant.
60 Blessed be thou which hast giuen mee wise-
dome: for vnto thee I acknowledge it, O Lorde of
our fathers.
61 ¶ So he tooke the letters and went out and
came to Babylon, and telled all his brethren.
62 And they blessed the God of their fathers,
because he had giuen them freedome and libertie
63 To goe vp and to builde Ierusalem, and the
Temple, where his Name is renoumed, and they re-
ioyced with instruments of musicke and ioy, seuen
dayes.

CHAP. V.

1 The number of them that returne from the captiuitie. 47 Their vowes and sacrifices. 53 The Temple is begun to be built. 66 Their enemies would [illegible] with them.

After these things, the chiefe of the houses of * Ezra. 2.
their fathers were chosen after their tribes, and
their wiues, & their sonnes, and their daughters, and
their seruants, and their maydes, and their cattell.
2 And Darius sent with them a thousand hors-
men, till they were restored to Ierusalem in safetie,
and with musicall *instruments*, with tabrets and
flutes.
3 And all their brethren played: thus he cau-
sed them to goe vp together with them.
4 ¶ And these are the names of the men that
went vp after their families, by their tribes, *and* af-
ter the order of their dignitie.
5 The Priests, The sonnes of Phinees, the sonne
of Aaron, Iesus *sonne* of Iosedec, *sonne* of Saraias, &
Ioakim, *the sonne* of Zorobabel, the *sonne* of Salathiel

of the house of Dauid, of the kinred of Phares, of
the tribe of Iuda,
6 || Who spake wise wordes to Darius the King (|| Or, Zorobabel.)
of the Persians in the second yeere of his reigne, in
the moneth of Nisan, which is the first moneth.
7 ¶ And these are they of Iudea, which came
out of the captiuitie where they dwelt, whome Na-
buchodonosor King of Babylon had caried away
into Babylon,
8 And returned vnto Ierusalem & to the rest of
Iudea, euery one into his owne citie, which came of
Zorobabel, and Iesus, Nehemias, || Zacharias, Ree- (|| Or, Saraia.)
saias, Enenius, Mardocheus, Beelsarus, Alpharasus,
Reelius, Roimus *and* Baana their guides.
9 The number of them of the nation and their
gouernours: the sonnes of Phares two thousand an
hundreth seuentie and two, the sonnes of Saphat
foure hundreth, seuentie and two.
10 The sonnes of || Ares seuen hundreth, fiftie (|| Or, Areh)
and sixe.
11 The sonnes of Phaath Moab, two thousand,
eight hundreth and twelue.
12 The sonnes Elam, a thousand, two hun-
dreth, fiftie and foure: the sonnes of Zathui nine
hundreth fourtie and fiue: the sonnes of Corbe se-
uen hundreth and fiue: the sonnes of Bani sixe hun-
dreth fourtie and eight.
13 The sonnes of || Bibe sixe hundreth, twentie (|| Or, Bibai.)
and three: the sonnes of || Sadas three thousand, two (|| Or, Azgad.)
hundreth, twentie and two.
14 The sonnes of Adonikam, sixe hundreth six
tie and seuen: the sonnes of Bagoi, two thousand,
sixtie and sixe: the sonnes of Adinu, foure hundreth
fiftie and foure.
15 The sonnes of || Aterisias, ninetie and two: (|| Or, Aterhezecia.)
the sonnes of Seilan and Azotus, sixtie & seuen: the
sonnes of Azucan foure hundreth, thirtie and two.
16 || The sonnes of Ananias, an hundreth & one: (|| Or, the sonnes of Anania an hundreth, the sonnes of Arom one, the sonnes of Besa three hundreth twentie and three.)
the sonnes of Arom and the sonnes of Bassa, three
hundreth, twentie and three: the sonnes of Arsiphu-
rith, an hundreth and two.
17 The sonnes of Meterus, three thousand and
fiue: the sonnes of || Bethlomon, an hundreth, (|| Or, Bethlehem.)
twentie and three.
18 They of || Netophas, fiftie and fiue: they of (|| Or, Netophah.)
|| Anaboth, an hundreth fiftie and eight: they of (|| Or, Anathoth.)
Bethsamos, fourtie and two.
19 They of || Carthiarius twentie & fiue: they (|| Or, Kairiath-iarim.)
of Caphiras & Beroth, seuen hundreth, fourtie and
three: they of || Piras, seuen hundreth. (|| Or, Pirah.)
20 They of Chadias and Ammidioi, fiue hun-
dreth, twentie and two: they of || Cirama & Gab- (|| Or, Aramah.)
des, sixe hundreth, twentie and one.
21 They of || Macalon, an hundreth twentie & (|| Or, Macamos.)
two: they of || Betolius, fiftie and two: the sonnes (|| Or, Bethel.)
of || Nephis, an hundreth, fiftie and sixe. (|| Or, Nebus.)
22 The sonnes of Calamolalus and Onus seuen
hundreth, twentie and fiue: the sonnes of Ierechus,
three hundreth, fourtie and fiue.
23 The sonnes of || Annaas, three thousande, (|| Or, Sanaah.)
three hundreth and thirtie.
24 The Priestes, the sonnes of Ieddu: the sonne
of Iesus, *which are counted* among the sonnes of Sa-
nasib, nine hundreth, seuentie and two: the sonnes
of Meruth, a thousand fiftie and two.
25 The sonnes of || Phassaron, a thousand, four- (|| Or, Phashur.)
tie and seuen: the sonnes of || Carme, a thousand and (|| Or, Charim.)
seuenteene.
26 ¶ The Leuites. The sonnes of Iessue, Cad-
miel, Banuu and Suid, seuentie and foure.
27 ¶ The sonnes *which were* holy singers. The
sonnes of Asaph, and hundreth, fourtie and eight.
28 ¶ The porters. The sonnes of Salum, the
sonnes of Iatal, the sonnes of || Tolman, the sonnes (|| Or, Talmon.)
of Dacobi, the sonnes of Teta, the sonnes of Sami:
all *were* an hundreth, thirtie and nine.
29 The ministers of the Temple. The sonnes of
Esau, the sonnes of Asipha, the sonnes of Tabaoth,
the sonnes of || Ceras, the sonnes of || Sud, the sonnes (|| Or, Ceros. || Or, Siaa.)
of Phaleu, the sonnes of Labana, the sonnes of
|| Agraba. (|| Or, Hagaba.)
30 The sonnes of || Acrua, the sonnes of || Outa, (|| Or, Acub. || Or, Uta.)
the sonnes of Cetab, the sonnes of || Agaba, the (|| Or, Agab.)
sonnes of || Subai, the sonnes of Anan, the sonnes of (|| Or, Sibet)
Cathua, the sonnes of || Geddur. (|| Or, Cedur.)
31 The sonnes of || Airus, the sonnes of Daisan, (|| Or, Raia.)
the sonnes of || Noeba, the sonnes of Chaseba, the (|| Or, Neroda.)
sonnes of Gazera, the sonnes of Azias, the sonnes (|| Or, Gazema.)
of Phinees, the sonnes of Asara, the sonnes of || Bast- (|| Or, Baste.)
hai, the sonnes Asana, the sonnes of || Meani, the (|| Or, Meunim.)
sonnes of || Naphisi, the sonnes of || Acub, the (|| Or, Naphison. || Or, Bacubub.)
sonnes of || Acipha, the sonnes of || Asur, the sonnes (|| Or, Acupha. || Or, Astur.)
of Pharacim, the sonnes of || Basaloth. (|| Or, Baraloth.)
32 The sonnes of || Meeda, the sonnes of Cou- (|| Or, Mehida.)
tha, the sonnes of || Corea, the sonnes of || Charcus, (|| Or, Charescha. || Or, Barcus.)
the sonnes of Aserar, the sonnes of || Thomoi, the (|| Or, Thomoth)
sonnes of || Nasith, the sonnes of Atipha. (|| Or, Nasib.)
33 The sonnes of the seruants of Salomon. The
sonnes of || Asaphion, the sonnes of || Pharira, the (|| Or, Hazopharth. || Or, Pharuda.)
sonnes of || Ieeli, the sonnes of Lozon, the sonnes of (|| Or, Ieelah.)
Isdael, the sonnes of || Sapheth. (|| Or, Staphelia.)
34 The sonnes of Agia, the sonnes of || Phach- (|| Or, Phacareth.)
ereth, the sonnes of || Sabie, the sonnes of || Saro- (|| Or, Sabin. || Or, Spartia.)
thie, the sonnes of Masias, the sonnes of Gar, the
sonnes of || Addus, the sonnes of || Subas, the sonnes (|| Or, Addu. || Or, Subah.)
of Apherra, the sonnes of Barodis, the sonnes of Sa-
bat, the sonnes of Allom.
35 All the ministers of the Temple, and the
sonnes of the seruats of Salomon, *were* three hun-
dreth, seuentie and two.
36 These came vp from || Thermeleth and The- (|| Or, Thelmelah, and Thelharsa, Carathalar, and Alar.)
larsas: Caraathalar and Aalar leading them.
37 Neither could they shewe their families nor
their stocke how they were of Israel, the sonnes of
|| Ladan the sonne of || Ban, the sonnes of || Neco- (|| Or, Dalaias. || Or, Tubia. || Or, Necoda.)
dan, sixe hundreth fiftie and two.
38 And of the Priests those which exercised the
office of Priests, and were not founde, the sonnes of
|| Obdia, the sonnes of || Accos, the sonnes of Addus, (|| Or, Hobia. || Or, Hacoz.)
* which had taken for wife Augia, *one* of the daugh- (* Ezr. 2.61.)
ters of || Berzelus, (|| Or, Barzelem.)
39 And was called after his name: and when the
description of the kinred of these men had bene
sought in the register, and could not be found, they
were set apart from the office of Priests
40 For || Neemias and Attharias sayde to them, (|| Or, Nehemias, and Atharias.)
that they shoulde not bee partakers of the holy
things, till there arose an high Priest clothed with
doctrine and trueth.
41 So al they of Israel from them of twelue yere
olde and like children, were || fourtie thousand be- (|| Or, fourtie and two thousand, three hundreth and sixtie.)
sides men seruants and women seruants, two thou-
sand, three hundreth and sixtie.
42 Their seruantes and handmaides *were* seuen
thousand, three hundreth, fourty & seuen: the sing-
ing men and women, two hundreth, fourty & fiue:
43 Camels, foure hundreth thirtie and fiue:
and horses, seuen hundreth, thirtie and sixe: mules,

||Or, asses.

two hundreth, fourtie and fiue, ||beastes that bare the yoke, fiue thousande, fiue hundreth twentie and fiue.

44 And there were of the gouernours after their families, which when they were come to the Temple in Ierusalem, vowed to builde the house in his owne place according to their power,

||Or, of golde 12. thousand pound, and of siluer fiue, &c.

45 And to giue to ẏ treasure of ẏ works, || a thousand pound in gold, and fiue thousand pound in siluer, and an hundreth priestly garments.

46 And the Priestes and the Leuites and the people dwelt in Ierusalem and in the countrey, and the holy singers and the porters and all Israel in their || villages.

||Or, quarters.

*Ezra 3.1.

47 ¶ But * when the seuenth moneth was neere, and when the children of Israel were euery one at home, they were al gathered together with one acorde into the open place of the first gate, which is toward the East.

48 Then Iesus the sonne of Iosedec and his brethren the Priestes, with Zorobabel the sonne of Salathiel and his brethren, rising vp, made ready the altar of the God of Israel,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyses the man of God.

50 Whither also there were gathered against them of all nations of the lande: but they dressed the altar in his owne place, although al the nations of the lande were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offeringes to the Lorde, morning and euening.

*Leuit.23.34.

51 They kept also the feast of Tabernacles, as it is * ordeined in the Lawe, and *offered* sacrifices euery day, as was requisite,

52 And afterward, the continuall oblations and offerings of the Sabbaths and of the new moneths and of all holy feasts.

*Ezra 3.6.

53 ¶ And al * they which had made any vow to God, began to offer sacrifice vnto God in the first day of the seuenth moneth, although the Temple of God was not yet built.

54 They gaue also money to the masons and to the workemen, and meat and drinke with gladnes,

55 And charets to the Sidonians and to those of Tyrus to bring cedar wood out of Libanus, which should be brought by flotes to the hauen of Ioppe according to the commandement giuen vnto them by Cyrus king of Persia.

56 And in the second yere and second moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec, and their brethren, and the Priestes and Leuites, and all they that came out of captiuitie into Ierusalem,

*Esdr.49.12.

57 And * layde the foundation of the house of God in the first day of the seconde moneth of the second yeere after their returne into Iudea and Ierusalem.

58 And they appoynted the Leuites from twentie yere olde ouer the works of the Lord, and Iesus and his sonne, and his brethren, & his brother Cadmiel, & the sonnes of Madiabon with the sonnes of Ioda the sonne of Heliadun, with their sonnes, and brethren, *euen* all the Leuites with one accorde did followe after the worke, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priestes stoode clothed with their long garments with musical *instruments* and trumpets, and the Leuites, the sonnes of Asaph with cymballes,

60 Singing and blessing the Lord, according to the ordinance of Dauid king of Israel.

61 And they sung with loud voyces songs to the prayse of the Lorde, because his mercie and glorie is for euer in all Israel.

62 Then all the people blewe trumpets, and cried with a loude voyce, praysing the Lorde for the reysing vp of the the house of the Lord.

63 Also some of the Priestes and Leuites, and chiefe men, *to wit*, the Ancientes which had seene the former house,

64 Came *to see* the building of this with weeping and great crying, and many with trumpets, and ioy *cryed* with loud voyce,

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude that blewe trumpets, so that they were heard farre off.

66 ¶ Wherefore when the enemies of the tribes of Iuda and Beniamin heard it, they came to know what noyse of trumpets it was,

67 And they knewe that they of the captiuitie built the Temple to the Lord God of Israel.

68 Wherfore they comming to Zorobabel, and Iesus, & the chiefe of the families, said vnto them, Let vs build also with you.

69 For we obey your Lord, as you do, and sacrifice vnto him since the dayes of || Asbasareth king of the Assyrians, which brought vs hither.

||Or, Asbazareth, or, Asbacham.

70 Then Zorobabel, and Iesus, and the chiefe of the families of Israel sayd to them, It doeth not appertaine to vs, and to you to builde an house to the Lord our God.

71 For we alone will builde it to the Lord God of Israel, as it becommeth vs, *and* as * Cyrus the king of the Persians bade vs.

*Ezra 4.3.4.

72 Howbeit the people of the land made them sluggish that were in Iudea, and letted thē to build the worke, and by their ambushments and seditions and conspiracies hindred the finishing of the building,

73 All the time of king Cyrus life: so that they were let from ẏ building two yere, vntill the reigne of Darius.

C H A P. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple. 3 Sisinnes would let them. 7 His Epistle to Darius. 23 The kings answere to the contrary.

*Ezr.5.1.aggh.1.1.

BVt * in the seconde yeere of the reigne of Darius, Aggeus and Zacharias the sonne of Addo the Prophetes prophecied to the Iewes, euen vnto them that were in Iudea and Ierusalem, in the name of the Lord God of Israel, which they *called* † vpon.

†Greeke vpon them.

2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stoode vp, and began he to builde the house of the Lord, which is in Ierusalem, the Prophetes of the Lorde being with them, *and* helping them.

3 ¶ In that time Sisinnes the gouernour of Syria, and Phenice, & Sathrabouzanes with his companions came vnto them,

4 And sayde vnto them, By whose commandement builde you this house and this building, and enterprise all these other things? and who are the builders that enterprise such things?

5 But

5 But the Auncients of the Iewes had grace of the Lord after that he had visited the captiuitie,

6 Then they were not letted to builde, vntill it was signified vnto Darius of these matters, and an answere was receiued.

7 ¶ The copie of the Epistle, which he did write and send to Darius: SISINNES gouernour of Syria and of Phenice, & Sathrabouzanes, & their companions, presidents in Syria and Phenice, salute King Darius.

8 It may please the king our master plainely to vnderstand, that when we came to the countrey of Iudea, and entred into the citie of Ierusalem, wee found in the citie of Ierusalem the Auncients of the Iewes that were of the captiuitie,

9 Building an house to the Lord, great & newe, of hewen stones, and of great price, and the timber already layd vpon the walles.

10 And these works are done with great speed, yea, and the woorke hath good successe in their handes, so that it will be finished with all glory and diligence.

11 Then we asked their Auncients, saying, By whose commaundement build you this house, and lay the foundation of these workes?

12 We asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therfore we demanded the names of the gouernours in writing.

13 But they answered, saying, Wee are the seruaunts of the Lord, which hath created the heauen and the earth.

*1.King.6.2. 14 And * this house was built vp many yeeres agoe by a king of Israel great and strong, and was finished,

15 But when our fathers, prouoking *God* to wrath, sinned against the Lord of Israel, *which is* in
*2.King.24.1. heauen, *he deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans,

16 *Who* brake downe the house, *and* burnt it, and caried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this house should be built vp,

18 And the holy vessels of gold and of siluer, which Nabuchodonosor had carried out of the house at Ierusalem, and had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were giuen to Zoro-
‖Or, Shashbazar. babel, and to ‖ Sanabasarus ruler.

19 And a commandement was giuen vnto him, that he should carie away those vessels, and put them in the Temple at Ierusalem, and that this Temple of the Lorde should bee built in this place.

20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Ierusalem, and since that time till now, it is in building, *and* is not finished.

21 Nowe therefore if it please the king, let it be sought vp in the kings libraries concerning Cyrus.

22 And if it be found that the building of the house of the Lord at Ierusalem hath bene done by the consent of King Cyrus, and if it seeme good to the lord our king, let him make vs answere concerning these things.

23 Then king Darius commanded, to search in the kings Libraries, that were in Babylon, and there was found in Ecbatane, which is a tower in the region of Media, a place where such things were layd vp for memorie.

24 In the first yere of the reigne of Cyrus, king Cyrus commaunded the house of the Lorde at Ierusalem to be builded, where they did sacrifise with the continuall fire.

25 Of the which the height *should be* of threescore cubites, the breadth of threescore cubites with three rowes of hewen stones, and one rowe of newe wood of that countrey, and that the costes shoulde be payde out of the house of king Cyrus.

26 And that the holy vessels of the house of the Lord, aswell those of gold as of siluer, which Nabuchodonosor had caried out of the house in Ierusalem, and brought into Babylon, should be restored to the house, which is in Ierusalem, and set in the place where they were *afore*.

27 Also hee commaunded that Sisinnes, gouernour of Syria and Phenice, & Sathrabouzanes, and their companions, and those which were constitute captaines in Syria and Phenice, shoulde take heede to refraine from that place, and to suffer Zorobabel the seruant of the Lorde, and gouernour of Iudea, and the Elders of the Iewes to builde that house of the Lord in that place.

28 And I also haue commaunded to builde it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Iewes, till the house of the Lord be finished,

29 And that some part of the tribute of Coelosyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lorde, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also corne, and salt, and wine, and oyle continually euery yere without fayle, as the Priestes, which are in Ierusalem shall testifie to bee spent euery day,

31 That offerings may be made to the high God for the king, and his children, and that they may pray for their liues.

32 Furthermore he commaunded that whosoeuer should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should be taken out of his possession, and he be hanged thereon, and that his goods shoulde bee the kings.

33 And therefore let the Lorde whose Name is there called vpon, destroy euery king and nation, which stretcheth out his hande to hinder or do euill to that House of the Lorde which is in Ierusalem.

34 * I Darius the king haue ordeyned that it *Ezra.6.12.
shoulde bee diligently executed according to these things.

CHAP. VII.

1 Sisinnes and his companions followe the kings commaundement, and helpe the Iewes to build the Temple. 5 The time that it was built. 10 They keepe the passeouer.

THen Sisinnes the * gouernour of Coelosyria and *Ezra.6.13.
Phenice, and Sathrabouzanes, & their companions, obeying King Darius commandements,

2 Assisted diligently the holy woorkes working with the Ancients and gouernours of the Sanctuarie.

3 And the holy woorkes prospered by Aggeus and Zacharias the Prophets which prophecied.

4 So they finished all things by the commaundement

commandement of the Lorde God of Israel, and with the
consent of Cyrus and Darius, and Artaxerxes kings
of the Persians.

5 Thus the holy House was finished in the three
and twentieth day of the moneth Adar in the sixt
yeere of Darius King of the Persians.

6 ¶ And the children of Israel, and the Priests
and the Leuites, and the rest which were of the cap-
tiuitie, *and* had any charge, did according to the
things *written* in the booke of Moyses.

7 And they offered for the dedication of the
Temple of the Lorde, an hundreth bulles, two hun-
dreth rammes, foure hundreth lambes,

8 *And* twelue goates for the sinne of all Isra-
el, according to the number of the chiefe of the
tribes of Israel.

9 And the Priests, and the Leuites stoode accor-
ding to their kinreds clothed with long robes in the
works of the Lord God of Israel, according to the
booke of Moyses, & also the porters in euery gate.

10 And the children of Israel offered the Passe-
ouer together with them of the captiuitie, in the
fourteenth *day* of the first moneth, after that the
Priestes and Leuites were sanctified.

11 But all the children of the captiuitie, were
not sanctified together, but all the Leuites were
sanctified together.

12 And they offered the Passeouer for all the
children of the captiuitie, and for their brethren the
Priests, and for themselues.

13 Then all the children of Israel which were
of the captiuitie did eate, *euen* all they that had se-
parated themselues from the abominations of the
people of the land, and sought the Lord.

14 And they kept the feast of vnleauened bread
seuen dayes, reioycing before the Lord,

15 Because hee had turned the counsell of the
king of the Assyrians towardes them, to strengthen
their hands in the works of the Lord God of Israel.

CHAP. VIII.

1 Esdras commeth from Babylon to Ierusalem. 10 The copie of the commission, giuen by Artaxerxes. 29 Esdras giueth thankes to the Lorde. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

AND after these things, when Artaxerxes King
of the Persians reigned, Esdras *the sonne* of ‖Sa-
raias, *the sonne* of Ezerias, *the sonne* of Helcias, *the
sonne* of Salum,

2 The *sonne* of Sadoc, *the sonne* of Achitob, *the
sonne* of Amarias, *the sonne* of ‖Ezias, *the sonne* of
‖Memeroth, *the sonne* of ‖Zaraias, *the sonne* of ‖Sa-
uias, *the sonne* of Boccas, *the sonne* of Abisum, *the
sonne* of Phinees, *the sonne* of Eleasar, *the sonne* of
Aaron was the high Priest.

3 This Esdras went out of Babylon, and was a
Scribe wel taught in the lawe of Moyses, giuen by
the Lorde God of Israel.

4 Also the King gaue him *great* honour, *and*
he founde grace in his sight in all his requestes.

5 With him also there departed some of the
children of Israel, and of the Priests and Leuites,
and of the holy singers, and of the porters, and of
the ministers of the Temple vnto Ierusalem.

6 In the seuenth yeere of the reigne of Artax-
erxes, and in the fifth moneth this was the seuenth
yeere of the King (for they went out of Babylon
in the first day of the first moneth,

7 And came to Ierusalem according as the
Lord gaue them speede in their iourney.)

‖Or, Azarias.
‖Or, Azarias.
‖Or, Meraioth.
‖Or, Sama.
‖Or, Azi.

8 For Esdras had gotten great knowledge, so
that he would let nothing passe that was in the lawe
of the Lorde, and in the commaundements, and hee
taught all Israel al the ordinances and iudgements.

9 So the commission written by King Artax-
erxes was giuen to Esdras the Priest and reader of the
Lawe of the Lorde: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, & rea-
der of the Law of the Lorde, Salutation.

11 Forasmuch as I consider things with pitie, I
haue commanded that they that will and desire of
the nation of the Iewes, and of the Priests and Le-
uites which are in our kingdome, should goe with
thee vnto Israel.

12 Therefore as many as bee willing, let them
depart together, as it hath seemed good to me and
my seuen friends the counsellers,

13 That they may visite the things that are in
Iudea and Ierusalem diligently, as it is conteined in
the Lawe of the Lord,

14 And carie the giftes to the Lorde of Israel in
Ierusalem, which I and my friendes haue vow-
ed: also all the golde and siluer, which shal bee
founde in the countrey of Babylon apperteining to
the Lord in Ierusalem,

15 With that which is giuen of the people to
the Temple of the Lorde their God, that it might
be brought to Ierusalem, as well siluer as golde, for
bulles, and rammes, and lambes, and things thereun-
to perteining,

16 That they may offer sacrifices to ye Lord vpon
the altar of ye Lord their God, which is in Ierusalem.

17 And what soeuer thou and thy brethern will
doe with the golde or siluer, accomplish it accor-
ding to the will of thy God.

18 And the holy vessels of the Lorde which are
giuen thee for the vse of the Temple of thy God,
which is in Ierusalem, thou shalt set before thy
God in Ierusalem,

19 And what other things so euer thou shalt re-
member for the vse of the Temple of thy God,
thou shalt giue it out of the Kings treasure.

20 And I also King Artaxerxes haue comman-
ded the treasurers of Syria and Phenice, that what-
soeuer Esdras, the Priest and Reader of the Law of
the highest God shall sende for, they should giue
it him with al speede, euen to *the summe of* an hun-
dreth talents of siluer,

21 And likewise vnto an hundreth cores of
corne, and an hundreth pieces of wine and other
things in abundance.

22 Let all things be done to the hiest God, ac-
cording to the Lawe of God with diligence, that
wrath come not vpon the kingdome of the King
and of his sonnes.

23 Also to you it is commaunded, that of none of
the Priests or Leuites, or holy singers, or porters or
ministers of the Temple, or of the workemen of
this Temple, no tribute nor taxe be taken, nor that
any haue power to taxe them in any thing.

24 Thou also Esdras, according to the wisedome
of God, ordeine iudges and gouernours, that they
may iudge in all Syria and Phenice all those which
are well instructed in the Lawe of thy God, and
teach them which are not instructed.

25 And let all those which shall transgresse the
Lawe of God and the King, be diligently punished,
whither it be with death, or other punishment, either with
penaltie of money, or banishment.

26 ¶ Then

26 ¶ Then Esdras the scribe said, Blessed be the
onely Lorde God of my fathers, which hath put
this in the heart of the King to glorifie his house
which is in Ierusalem,
27 And hath honoured me before the King and
the counsellers, and all his friends, and gouernours.
*Ezra 8.1. 28 ¶ * Therefore I was incouraged by the helpe
of the Lorde my God, and gathered men of Israel
to goe vp with me.
29 These are the guides after their families and
order of dignities, which came vp with mee out of
Babylon in the reigne of Artaxerxes the King.
30 Of the sonnes of Phinees, Gersom, of the
sonnes of Ithamar, Gamael, of the sonnes of Dauid,
||Or, Hattus. ||Lettus.
31 Of the sonnes of Sechenias, of the sonnes of
Phares, Zacharias, and with him were counted an
hundreth and fiftie men.
||Or, Pahath Moab, Elioenai. 32 Of the sonnes of || Salomon, Abeliaenias *the*
sonne of Zacharias, & with him two hundreth men.
33 Of the sonnes of Zathoe, Sechenias *the sonne*
||Or, Ieziel. of || Iezelus, and with him three hundreth men: of
||Or, Obed. the sonnes of Adin, || Obeth *sonne* of Ionathas, and
with him two hundreth and fiftie men.
||Or, Iesaias. 34 Of the sonnes of Elam, || Iesias *sonne* of Go-
tholias, and with him seuentie men.
35 Of the sonnes of Saphatias, Zarias *sonne* of
||Or, Michael, ||Machael, and with him seuentie men.
||Or, Obadiah, sonne of Iechiel. 36 Of the sonnes of Ioab, || Badias *sonne* of Ie-
zelus, and with him two hundreth and twelue men.
||Or, Baniah, Esolomith. 37 Of the sonnes of || Banid, Assalimoth *sonne*
of Iosaphias, and with him an hundreth and three
score men.
38 Of the sonnes of Babi, Zacharias *sonne* of
Bebai, and with him twentie and eight men.
||Or, Azgad, Iohanan sonne of Eccethan, 39 Of the sonnes of || Astath, Iohannes *sonne* of
Acatan, and with him an hundreth and ten.
40 Of the sonnes of Adonicam the last: and
||Or, Iehel. these are the names of them, Eliphalet, || Ieouel and
||Or, Semaias. ||Masas, and with him seuentie men: of the sonnes
||Or, Bagoi, Vti, sonne of Istacuri. of || Bagouthi *sonne* of Istacourus, and with him se-
uentie men.
41 ¶ And I gathered them together to the
*Ezra 8.15. flood called * Theras, and pitched our tentes there
three dayes, and numbred them.
42 But when I had found there none of the
Priests nor Leuites,
43 I sent to Eleazar, and behold, there came
||Or, Masma, Alnathan, ||Masman, and Alnathan, and Samaian, and || Iori-
||Or, Iorib, Elnathan, Zacharie, & Mosollam bon, and Nathan, Ennatan, Zacharian, and Mosol-
lamon the chiefe, and best learned.
44 And I bade them to go to Daddeus the cap-
taine, which was in the place of the treasurie,
45 With charge to bid Daddeus and his bre-
thren, and the treasurers that were there, to send to
vs them, which shoulde offer sacrifice in the house
of our Lord.
46 And they brought vnto vs by the mightie
hand of our Lord, learned men of the sons of Moli,
||Or, Seredia. *the sonne* of Leui, *the sonne* of Israel, *to wit*, || Gisebe-
bran & his sonnes & his brethren being eighteene.
||Or, Anom, Iesaas. 47 And Asebias, and || Amnon, and Osaias his
brethren of the sonnes of || Cananeus with their
||Or, Cananiex. sonnes, twentie persons.
48 And of the ministers of the Temple, which
Dauid gaue, and those which were rulers ouer the
worke of the Leuites, *to wit*, ministers of the Tem-
ple, two hundreth and twentie, of whome all the
names were registred.
49 ¶ And * there I proclaimed a fast for the *Ezra 8.21.
yong men before the Lorde to aske of him a good
iourney both for vs, and for them that were with
vs, for our children, and for our cattell.
50 For I was ashamed to aske the King foote-
men, or horsemen, or conduct for safegarde against
our enemies:
51 Because wee had said to the King, that the
power of our Lorde shoulde bee with them that
sought him, to direct them in all things.
52 Wherefore wee prayed our Lord againe, ac-
cording to these things, whō we found fauourable.
53 Then I chose from among the chiefe of the
tribes, & of the Priests, twelue mē, *to wit*, || Esebrias ||Or, Serebias.
and Assanias, and with them ten of their brethren.
54 And I weighed them the siluer and the gold,
and the holy vessels of ye House of our Lorde, which
the King and his counsellers, and *his* princes, and all
Israel had giuen.
55 And I weighed them, sixe hundred and fiftie
talents, of siluer, and siluer vessels of an hundreth
talents, and an hundreth talents of golde,
56 And twentie golden basins, and twelue ves-
sels of brasse, of fine brasse shining like golde.
57 And I said to them, You are also holy to the
Lord, and the vessels are holy, & the gold, and the
siluer is a vow to the Lord of our fathers.
58 Watch & keepe *them*, til that you giue them
to the heads of the families of the Priestes and Le-
uites, and captaines of the families of Israel in Ieru-
salem in the chambers of the house of our God.
59 So the Priestes and Leuites tooke the siluer
and the golde, and the vessels, and carried them to
Ierusalem to the Temple of the Lord.
60 And we departed from the flood Thera, in
the twelfth *day* of the first moneth, and came to
Ierusalem, according to the mightie power of our
Lorde with vs: and the Lorde deliuered vs from
the beginning of our iourney from all enemies, So
we came to Ierusalem.
61 And three dayes being past there, in the
fourth day the siluer that was weighed, and the
golde was deliuered in the House of our Lorde to
||Marmoth the Priest, the sonne of Iouri, ||Or, Marimoth, the sonne of Iori of Vria.
62 And with him to Elezar the *sonne* of Phi-
nees: and there were with them, Iosabad *the sonne*
of Iesus, and || Moeth *sonne* of Sabbanus, Leuites ||Or, Noedia, sonnes sonne of Bannus.
all *was deliuered them* by number and weight.
63 And all the weight of them was written that
same houre.
64 Afterwards those that were come out of the
captiuitie, offered sacrifices to the Lord God of Is-
rael, *euen* twelue bulles for al Israel, rammes foure-
score and sixteene.
65 Lambes threescore and twelue, twelue goates
for saluation, all in sacrifice to the Lord.
66 And they presented the commandements of
the King to the Kings stewards, and to the gouer-
nours of Coelosyria & Phenice who honoured the
people, and the Temple of God.
67 ¶ * When these things were done, the go- *Ezra 9.1.
uernours came to mee, saying, The people Israel,
the Princes and the Priests, & the Leuites haue not
separated *from them* the strange people of the land,
68 Nor the pollutions of the Gentiles, *to wit*, of
the Cananites, & Chetites, and Pherezites, and Iebu-
sites, and Moabites, and Egyptians, and Idumeans.
69 For they haue dwelt with their daughters,
both they, and their sonnes, and the holy seede is
mixed

mixed with the strange people of the land, and the
gouernours and rulers haue bene partakers of this
wickednesse from the beginning of the thing.
70 And assoone as I had heard these things, I
rent my clothes, and the holy garment, and I pul-
led the haire off mine head, and off my beard, and
sate me downe sorowfull and very sad.
71 Then also they that were moued with the
word of the Lord God of Israel, came to me whiles
I wept for the iniquitie, but I sate very sad till the
euening sacrifice.
72 Then I rose from the fast with my clothes
torne, and the holy garment, and bowed my knees
and stretched forth *mine* hands to the Lord,
*Ezra 9.6. 73 And said, O * Lord, I am ashamed, and con-
founded before thy face.
74 For our sinnes are increased aboue our heads,
and our ignorances are lifted vp to heauen.
75 Yea, euen from the time of our fathers wee
are in great sinne vnto this day.
76 For our sinnes therefore, and our fathers we
with our brethren, with our kings & Priests haue
bene giuen vp to the kings of þ earth, to the sword
and to captiuitie, and for a pray with all shame vn-
to this day.
77 And now how great hath thy mercie beene,
O Lord, that *there* shoulde be left vs a roote, and
name in the place of thine holinesse!
78 And that thou shouldest reueale to vs a light
in the house of the Lord our God, and giue vs meat
in the time of our seruitude!
79 For when we were in bondage, we were not
left of our God, but he gaue vs fauour before the
kings of the Persians, that they shoulde giue vs
meate,
80 And that they shoulde honour the Temple
of our Lord, and raise vp Sion that is desolate and
giue vs assurance in Iudea and Ierusalem.
81 And now, O Lord, what shall we say, hauing
these things? for we haue transgressed thy comman-
dements, which thou hast giuen by the handes of
thy seruants the Prophets, saying,
*Deut.7.1. 82 *Because the land, which ye go to inherite, is
a land polluted by the pollutions of the strangers
of the land, which haue filled it with their filthines,
83 Therefore nowe yee shall not ioyne *their*
daughters w your sonnes, neyther giue your daugh-
ters to their sonnes,
84 Neither shall you desire to haue peace with
them for euer, that yee may be made strong, and
eate the good things of the lande, and leaue it for
an inheritance to your children for euer.
85 Therefore all that is come to passe, was done
for our wicked works, and for our great sinnes: yet,
Lord, thou hast forborne our sinnes,
86 And hast giuen vs such a roote: *but* wee a-
gaine haue turned back to transgresse thy Law, *and*
to mixe *vs* with the vncleannesse of the people of
the land.
87 Mightest thou not be angry with vs to de-
stroy vs, so that thou shouldest neyther leaue vs
roote nor seede nor name?
88 *But*, O Lord of Israel, thou art true: for there
is a root left, *euen* vnto this day.
89 Beholde, wee are now before thee with our
iniquities, neyther can we indure before thee for
these things.
*Ezra 10.1. 90 ¶ And * as Esdras prayed and confessed and
wept, & lay vpon the ground before the Temple, a
very great multitude was gathered vnto him out of
Ierusalem of men & women, & yong children: for
there was great lamentation among the multitude.
91 Then Iechonias the sonne of || Ieel of the ||Or, Ieiel.
sonnes of Israel, crying out sayd, O Esdras, we haue
sinned against the Lorde God: wee haue taken in
mariage strange women of the nations of the land.
92 And now all Israel is doubtfull: therefore let
vs make an othe concerning this to the Lorde to
put away all our wiues, which are strangers, with
their children.
93 If it seeme good to thee, & to all them that
obey the Law of the Lord, rise vp *and* put it in exe-
cution.
94 For to thee doeth it appertaine, and wee are
with thee to make thee strong.
95 Then Esdras arose, *and* made all the chiefe of
the families of the Priests & Leuites of all Israel to
sweare, that they would doe thus: and they sware.

CHAP. IX.

7 After Esdras had read the Law for the strange wiues, 10 They promise to put them away.

THen * Esdras rose from the court of the Tem- *Ezra 10.6.
ple, *and* went to the chamber of Ioannan *the*
sonne of Eliasib,
2 And being lodged there, he did eate no bread
nor dranke water, but mourned for the great ini-
quities of the multitude.
3 And there was a proclamation in all Iudea &
Ierusalem, to all them that were of the captiuitie,
that they should be gathered to Ierusalem,
4 And that all they which should not meete
there within two or three dayes, according to the
ordinance of the Elders, which bare rule, should
haue their cattell confiscate to the Temple, and be
cast out from among them of the captiuitie.
5 Then all they which were of the tribe of Iu-
da & Beniamin, came together within three dayes
into Ierusalem: this was the ninth moneth, and
twentieth *day* of the moneth.
6 And all the multitude sate in the broad place
of the Temple shaking, because of the extreme
winter.
7 Then Esdras arose and said to them, Ye haue
sinned: for yee haue married strange wiues, so that
ye haue augmented the sinnes of Israel.
8 Now therefore confesse and glorifie the Lord
God of our fathers,
9 And doe his will, and separate your selues
from the people of the lande, and from the strange
wiues.
10 Then all the multitude cryed out and sayde
with a lowd voyce, We will do so as thou hast said.
11 But because the multitude *is* great, and the
time is winter, so that we cannot stand without, and
the worke is not of one day nor of two, seeing that
many of vs haue sinned in this matter,
12 Let the chiefe men of the multitude, and all
they which haue strange wiues of our families,
tarie:
13 And let the Priests and Iudges come out of
all places at the day appointed, til they haue appea-
sed the wrath of the Lord against vs for this matter.
14 Then Ionathas Azaels *sonne*, and || Ezecias ||Or, Iahaziah.
sonne of || Thecam were appointed concerning these ||Or, Thecua.
things, and Mosollam and Sabbateus did helpe
them.
15 And they which were of the captiuitie, did
after all these things.

16 Esdras the Priest also chose him certaine
men, chiefe of their families, all by name: and they
sate together in the first day of the tenth moneth
to examine this matter.
17 And they made an ende of the things per-
teyning to them that had married strange wiues in
the first day of the first moneth.
18 And there were found of the Priests, which
had married strange wiues,
19 Of the sonnes of Iesus, the *sonne* of Iosedec,
‖Or, Maasias. and of *his* brethren, ‖ Mathelas, and Eleazar, & Io-
‖Or, Iedaliah. ribus, and ‖ Ionadan.
20 Who also gaue their handes to cast out their
wiues, and offered a ram for *their* reconciliation in
their purgation.
‖Or, Anani, and Zabiah. 21 And of ẏ sonnes of Emmer, ‖ Ananias, & Zab-
deus, and Canes, & Sameius, & Hiereel, & Azarias.
‖Or, Phashur, Elionai, Maassias, Iesmael. 22 And of the sonnes of ‖ Phaisu, Ellionas, Mas-
sias, Ismaelus, and Nathanael, and ‖ Ocidelus, and
‖Or, Olridel and Alasa. Talsas.
‖Or, Iosabad, Semei. 23 And of the Leuites, ‖ Iorabadus, and Semis,
‖Or, Galias, Pathias, Iobudas. and Colius, who was called ‖ Calitas, and Patheus,
and Oudas, and Ionas.
‖Or, Eliasib, and Bacur. 24 Of the holy singers, ‖ Eliazurus, Bacchurus.
‖Or, Sallum. 25 Of the Porters, ‖ Sallumus, and Tolbanes.
‖Or, Remmas. 26 Of them of Israel, of the sonnes of Phorus,
‖Or, Banadias. ‖ Hiermas, and Eddias, & Melchias, and Maelus, and
‖Or, Elam. Eleazar, and Asibias, and ‖ Banaias.
‖Or, Iebiel. 27 Of the sonnes of ‖ Ela, Matthanias, Zacha-
‖Or, Ieremoth, and Helias. rias, and ‖ Hierielas, and ‖ Hieremoth, and Aedias.
‖Or, Zathoue, Eliadas, Elisib. 28 And of the sonnes of ‖ Zamoth, Eliadas, E-
lisimus, Othonias, Iarimoth, & ‖ Sabatus, & Sardeus.
‖Or, Sabad, and Sardai. 29 Of the sonnes of ‖ Bebai, Ioannes, and Ana-
‖Or, Bebe. nias, and ‖ Iosabad, and Ematheas.
‖Or, Iosabat, and Emah. 30 Of the sonnes of ‖ Mani, Olamus, Mamuchus,
Iedaias, Iasubus, Iasael, and Ieremoth.
‖Or, Bani, Olam, Malluch, Iedaia, Iasub. 31 And of the sonnes of ‖ Addi, Naathus, Moo-
sias, Laccunus, and Naidus, and Mathanias, and
‖Or, Addin, Naatus, Laccun, Banaias. ‖ Sesthel, and Balnuus, and Manasseas.
32 And of the sonnes of Annas, Elionas, and A-
‖Or, Bezelel, Balnus, Manasses. seas, and Melchias, and Sabbeus, and Simon a Cho-
samite.
‖Or, Hasum. 33 And of the sonnes of ‖ Asom, Altaneus and
‖Or, Mathmias, Matathias. ‖ Matthias, and Bannaias, Eliphalat, and Manasses,
and Semei.
‖Or, Ban, Ieremias, Moadi, Euiram. 34 And of the sonnes of ‖ Maani, Ieremias,
Momdis, Omairus, Iuel, Mamai, and Pelias, and
Amos, Carabasion and Enasibus, and Mamnimata-
naius, Eliasis, Vamus, Eliali, Samis, Selemias, Na-
thanias, and of the sonnes of Ozoras, Sesis, Esril, A-
zailus, Samatas, Sambis, Iosiphus.
35 And of the sonnes of Ethma, Nazitias, Za-
badias, Ethes, Iuel, Banaias.
36 All these married strange wiues, & put them
away with their children.
37 And the Priests and the Leuites dwelt in Ie-
rusalem, and in the countrey, the first day of the
seuenth moneth, and the children of Israel in their
owne houses.
38 ¶ *Then all the multitude assembled toge- *Nehem. 8.1.
ther with one consent into the broade place before
the gate of the Temple toward the East,
39 And spake to Esdras the Priest, and reader,
that he should bring the Law of Moyses, which had
bene giuen by the Lord God of Israel.
40 Then brought Esdras the chiefe Priest, the
Lawe to all the multitude, both man and woman,
and to all the Priestes, that they might heare the
Law the first day of the seuenth moneth.
41 And hee read in the first broad place of the
gate of the Temple, from morning to midday, be-
fore the men and the women, and all the multitude
hearkened to the law.
42 So Esdras the Priest and reader of the Law,
stoode vpon a pulpit of wood that was prepared.
43 And there stood by him ‖ Matgathias, Sam- ‖Or, Mattithias.
mus, Ananias, Azarias, Ourias, Ezecias, Balasamus
at his right hand,
44 And at his left hand ‖ Phaldaius, & Sail, Mel- ‖Or, Pedaias.
chias, Aothasaphus, Nabarias.
45 Then Esdras tooke the booke of the Lawe
before the multitude (for hee sate honourably be-
fore them all.)
46 And they all stoode vpright when hee ex-
pounded the Lawe, and Esdras blessed the Lord the
most high God, the most mightie God of hosts.
47 And the whole multitude cried, Amen.
48 Then Iesus and ‖ Anus, and Sarabias, and ‖Or, Bani.
Adimus, and Iacobus, Sabataias, Autanias, Ma-
ianias, and Calitas, Azarias, and Ioazabdus, and
Ananias, *and* Biatas the Leuites lift vp their hands, &
fell downe on the ground, & worshipped the Lord,
49 And taught the Law of the Lord, and stood
also earnestly vpon the reading.
50 Then said ‖ Aththarates to Esdras the chiefe ‖Or, Nehemias.
Priest and reader, and to the Leuites, that taught
the multitude in al things, This day is holy vnto the
Lord, and all haue wept in hearing of the Law.
51 Goe therefore and eate the fat meates, and
drinke the sweete drinks, and send presents to them
that haue not.
52 For this day is holy to the Lorde, and be not
sorie: for the Lord God will glorifie you.
53 So the Leuites commanded all these things
to the people, saying, This day is holy to the Lorde:
be not sad.
54 Then they departed all to eate, and drinke,
and to reioyce, and to giue presents to them that
had not, and to make good cheare.
55 For they were yet filled with the wordes
wherewith they were instructed, when they were
assembled together.

II. ESDRAS.

CHAP. I.

8 The people is reproued for their vnfaithfulnesse. 30 God wil haue another people, if these will not be reformed.

Esay 7.1. THE seconde booke of the Prophet
*Esdras, the sonne of Saraias, the
sonne of Azarias, the sonne of Hel-
cias, the sonne of Sadanias, the sonne
of Sadoc, the sonne Achitob,
2 The sonne of Achias, the sonne
of Phinees, the sonne of Heli, the sonne of Amer-
ias, the sonne Asie, the sonne of Marimoth, the
sonne of Arna, the sonne Ozias, the sonne of Bo-
rith, the sonne Abisei, the sonne of Phinees, the
sonne of Eleazar,
3 The sonne of Aaron (of the tribe of Leui)
which *Esdras* was prisoner in the lande of Medes,
in the reigne of Artaxerxes King of Persia.
4 *And ẏ word of ẏ Lord came vnto me, saying, *Isa. 58.1.

5 Goe

5 Goe, and shewe my people their sinnes, and
their children their wickednesse, which they haue
committed against mee, that they may tell their
childrens children.
6 For the sinnes of their fathers are increased
in them, because they haue forgotten me, and haue
offred vnto strange gods.
7 Haue not I brought them out of the land of
Egypt from the house of bondage? but they haue
prouoked me vnto wrath, and despised my counsels.
8 Pull thou off then the haire of thine head,
and cast all euill vpon them: for they haue not
bene obedient vnto my Lawe, but they are a re-
bellious people.
9 How long shall I forbeare them, vnto whom
I haue done so much good?
*Exod.14.28. 10 * Many Kings haue I destroyed for their
sakes: Pharao with his seruants and all his armie
haue I smitten downe.
11 All the nations haue I destroyed before
*Num.21.24. them: * I haue destroyed the East, the people of
iosh.8.12. the two countreyes Tyrus and Sydon, and haue
slaine all their enemies.
12 Speake thou therefore vnto them, saying,
Thus saith the Lord,
*Exod.14.28. 13 * I haue led you thorowe the Sea, and haue
Or, streete. giuen you a sure ‖ way, since the beginning: * I gaue
*Exod.3.10. and 4.14. you Moyses for a guide, and Aaron for a Priest.
*Exod.13.21. 14 * I gaue you light in a pillar of fire, and great
wonders haue I done among you: yet haue ye for-
gotten me, saith the Lord.
*Exod.16.13. 15 Thus saith the Almightie Lord, The quailes
psal.104.40. * were a token vnto you: I gaue you tentes for
safegard, wherein ye murmured:
16 And ye triumphed not in my Name for ẏ de-
struction of your enemies, but ye yet murmure still.
17 Where are the benefites, that I haue done
for you? when yee were hungry in the wildernesse,
*Num.14.3. * did ye not crie vnto me?
18 Saying, Why hast thou brought vs into this
wildernesse, to kill vs? It had bene better for vs to
haue serued ẏ Egyptians, then to die in ẏ wildernes.
19 I had pitie vpon your mournings, and gaue
*Wisd.16.20. you Manna to eate; * so ye did eate Angels foode.
*Num.20.11. 20 * When ye were thirstie, did not I cleaue the
wisd.11.4. stone, and waters did flowe out to satisfie you? from
the heate I couered you with ẏ leaues of the trees,
21 And I gaue you fat countreis: I cast out the
Canaanites, the Pheresites, & Philistims before you:
*Isa.5.4. * what shall I doe more for you, saith the Lord?
*Exod.15.23. 22 Thus saith the Almightie Lord, * When ye
were in the wildernesse at the bitter waters, being
a thirst, and blaspheming my Name,
23 I gaue you not fire for the blasphemies, but
cast a tree into the water, and made the riuer sweet.
24 What shall I doe vnto thee, O Iacob? thou
*Exod.32.8. * Iuda wouldest not obey: I will turne me to other
nations, and vnto those will I giue my Name, that
they may keepe my Lawes.
25 Seeing ye haue forsaken mee, I will also for-
sake you: when ye aske mercie of me, I will not
haue pitie vpon you.
*Isa.1.15. 26 * When ye call vpon mee, I wil not heare
you: for ye haue defiled your handes with blood,
and your feete are swift to commit murther.
27 Although ye haue not forsaken me, but your
owne selues, saith the Lord.
28 Thus saith the Almightie Lord, Haue I not
prayed you, as a father his sonnes, and as a mother
her daughters, and as a nurce her yong babes,
29 That yee would be my people, as I am your
God, and that yee would bee my children, as I am
your Father?
30 * I gathered you together as a henne gathe- *Mat.23.37.
reth her chickins vnder her wings: but now what
shal I doe vnto you? I wil cast you out frō my sight.
31 * When you bring giftes vnto mee, I will *Isa.1.13.
turne my face from you: for your solemne feast
dayes, your newe moones, and your circumcisions
haue I forsaken.
32 I sent vnto you my seruants the Prophets,
whom yee haue taken and slaine, and torne their
bodies in pieces, whose blood I will reuenge, saith
the Lord.
33 Thus saith the Almightie Lord, Your house
shalbe desolate: I wil cast you out as the winde doth
the stubble.
34 Your children shall not haue generation:
for they haue despised my commaundements, and
done the thing that I hate, before me.
35 Your houses wil I giue vnto a people to
come, who shall beleeue me though they heare me
not, and they, vnto whom I neuer shewed mira-
cle, shall doe the things that I commaund them.
36 Though they see no Prophets, yet shall they
hate their iniquities.
37 ¶ I will declare the grace that I will doe for
the people to come, whose children reioyce in
gladnesse, and though they haue not seene me with
bodily eyes, yet in heart they beleeue the things
that I say.
38 Now therefore brother, behold what great
glory, and see the people that come from the East,
39 Vnto whome I will giue for leaders, Abra-
ham, Isaac, Iacob, Oseas, Amos, Micheas, Ioel, Ab-
dias, Ionas,
40 Naum, Habacuc, Sophonias, Aggeus, Za-
charias, and Malachias (which is called also the
* messenger of the Lord.) *Malac.3.1.

CHAP. II.

The Synagogue findeth fault with her owne children. 18 The Gentiles are called.

Thus saith the Lorde, I brought this people out
of bondage: I gaue them also my commaun-
dements by my seruants the Prophets, whom they
would not heare, but despised my counsels.
2 The mother that bare them, saith vnto them,
Goe you away, O children: for I am a widowe and
forsaken.
3 I brought you vp with gladnesse, but with
sorowe and heauinesse haue I lost you; for ye haue
sinned against the Lorde your God, and done the
thing that displeaseth him.
4 But what shall I now doe vnto you? I am
a widowe and forsaken: goe ye, O my children, and
aske mercie of the Lord.
5 And thee, O father, I call for a witnesse for
the mother of these children, which woulde not
keepe my couenant,
6 That thou bring them to confusion, and
their mother to a spoyle, that their kinred bee not
continued.
7 Let their names bee scattered among the
heathen: let them be put out of the earth, for they
haue despised my couenant.
8 Woe vnto thee, Assur: for thou hidest the
vnrighteous in thee: O wicked people, remember
* what I did vnto Sodom and Gomorah, *Gen.19.24.

9 Whose lande is mixed with cloudes of pitch and heapes of ashes: so will I doe vnto them, that heare me not, saith the Almightie Lord.

10 Thus saith the Lorde vnto Esdras, Tell my people, that I will giue them the kingdome of Ierusalem, which I would haue giuen vnto Israel.

11 And I will get me glory by them, and giue them the euerlasting tabernacles, which I had prepared for those.

12 They shall haue at will the tree of life, smelling of oyntment: they shall neither labour nor be wearie.

13 Goe yee, and yee shall receiue it: pray that the time, which is long, may bee shortened: the kingdome is already prepared for you: watch.

14 Take heauen and earth to witnesse: for I haue abolished the euill, and created the good: for I liue, saith the Lord.

15 Mother, embrace thy children, and bring them vp with gladnesse: make their feete as fast as a pillar: for I haue chosen thee, saith the Lord.

16 And those that be dead, will I raise vp from their places, and bring them out of the graues: for I haue knowen my Name in Israel.

17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.

18 I will send thee my seruants Esay and Ieremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers fruites,

19 And as many fountaines, flowing with milke and honie, and seuen mightie mountaines, whereupon there growe roses and lilies, whereby I wil fill thy children with ioy.

20 Execute iustice for the widowe: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.

21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the creeple, and let the blinde come into the light of my cleerenesse.

22 Keepe the olde and the yong that are within thy walles.

*Tob.1.17,18,19. 23 * Wheresoeuer thou findest the dead, take them and bury them, and I will giue thee the first place in my resurrection.

24 Abide still, O my people, and rest: for thy quietnesse shall come.

25 Nourish thy children, O thou good nurce: stablish their feete.

26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.

27 Be not weary: for when ẏ day of trouble and heauinesse commeth, other shal weepe & be sorowfull, but thou shalt be mery and haue abundance.

28 The heathen shall enuie thee, and shall doe nothing against thee, saith the Lord.

29 Mine hands shal couer thee, so that thy children shall not see hell.

30 Be ioyful, O thou mother, with thy children: for I will deliuer thee, saith the Lord.

31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and will shew mercie vnto them: For I am mercifull, saith the Lord almightie.

32 Embrace thy children, vntill I come and shew mercie vnto them: for my fountaines runne ouer, and my grace shall not faile.

33 I Esdras receiued a charge of the Lord vpon the mount Horeb, that I should goe vnto them of Israel, but when I came to them, they cast me off, and despised the commandement of the Lord.

34 And therefore I say vnto you, O yee heathen, that heare and vnderstand, Wayte for your shepheard, who shall giue you euerlasting rest: for hee is neere at hand, that shall come in the ende of the world.

35 Bee readie to the rewarde of the kingdome: for the euerlasting light shall shine vpon you for euermore.

36 Flee the shadowe of this world: receiue the ioy of your glory: I testifie my Sauiour openly.

37 Receiue the gift that is giuen you, and bee glad, giuing thankes vnto him, that hath called you to the heauenly kingdome.

38 Arise, and stand vp, and beholde the number of those that are sealed for the feast of the Lord,

39 Which are departed from the shadow of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whome thou longest for, is fulfilled: beseech the power of the Lord, that thy people which haue bene called from the beginning, may be sanctified.

42 *I Esdras saw vpon mount Sion a great people whom I could not number, and they all praysed the Lord with songs. *Reu.7.9.

43 And in the middes of them there was a yong man hier in stature then them all, and vpon euery one of their heads he set crownes, and was hier then the others, which I much marueiled at.

44 So I asked the Angel, and sayde, Who are these, my Lord?

45 Who answered, and sayd vnto me, These be they, that haue put off the mortall clothing, and haue put on the immortall, and haue confessed the Name of God: now are they crowned, and receiue the palmes.

46 Then sayde I vnto the Angel, What yong man is it, that setteth crownes on them, and giueth them the palmes in their handes?

47 And he answered and sayde vnto me, It is the Sonne of God, whome they haue confessed in the worlde. Then beganne I greatly to commend them, that had stoode so strongly for the Name of the Lord.

48 Then the Angel said vnto me, Go thy way, and tell my people, what, and how great wonders of the Lord God thou hast seene.

CHAP. III.

4 The wonderous workes, which God did for the people, are recited. 31 Esdras marueileth that God suffreth the Babylonians to haue rule ouer his people, which yet are sinners also.

IN the thirtieth yeere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vp to my heart,

2 Because I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my spirite was sore mooued, so that I began to speake fearefull wordes to the most High, and sayde,

4 O Lord, Lord, thou spakest at the beginning when thou alone plantedst the earth, and gauest commandement vnto the people,

5 * And a body vnto Adam, without soule, *Gene.2.7. who

who was also the workemanship of thine handes, and
hast breathed in him the breath of life, so that he li-
ued before thee,
6 And leaddest him into Paradise, which thy right
hand had planted, or euer the earth ‖brought forth. ‖Or, went forward.
7 Euen then thou gauest him commandement
to loue thy way: but he transgressed it, and immedi-
atly thou appointedst death to him and his gene-
ration, of whome came nations, tribes, people and
kinreds out of number.
8 *And euery people walked after their owne *Gene.6.12.
will, and did wonderfull things before thee, and de-
spiled thy commandements.
9 *But at the time appointed thou broughtest *Gene.7.10.
the flood vpon those that dwelt in the worlde, and
destroyedst them,
10 So that by the flood, that came to euery one
of them which came by death vnto Adam,
11 Yet thou leftest one, *euen* *Noe, with his *1.Pet.3.20.
housholde, of whom came all righteous men.
12 And when they that dwelt vpon the earth,
began to multiply, and the number of the children,
people and many nations were increased, they be-
gan to be more vngodly then the first.
13 Now when they liued wickedly before thee,
*thou diddest choose thee a man from among thē, *Gene.12.1.
whose name was *Abraham. *Gene.17.5.
14 Whom thou louedst, and vnto whom onely
thou shewedst thy will,
15 And madest an euerlasting couenant with
him, promising him that thou wouldest neuer for-
sake his seede.
16 *And vnto him thou gauest Isaac, *vnto *Gene.21.2,3.
Isaac also thou gauest Iacob and Esau, *and diddest *Gen.25.25,26.
choose Iacob, and cast off Esau, and so Iacob be- *Mala.1.2,3.
came a great multitude. Rom.9.13.
17 And when thou leddest his seede out of E-
gypt, *thou broughtest them vp to mount Sina, *Exod.19.1.
18 And enclinedst the heauens and bowedst Deut.4.10.
downe the earth, and diddest mooue the grounde,
and cause the depthes to shake, and diddest astonish
the world:
19 And thy glorie went thorowe foure gates of
fire, with earthquakes, winde and colde, that thou
mightest giue the Law vnto the seede of Iacob, and
that which the generation of Israel should diligent-
ly obserue.
20 Yet tookest thou not away from them the
wicked heart, that the Law might bring forth fruit
in them.
21 For *Adam first hauing a wicked heart, was *Gene.3.6.
ouercome and vanquished, and all they that are
borne of him.
22 Thus remained weakenesse ioyned with the
Lawe in the heartes of the people, with the wicked-
nesse of the roote: so that the good departed away,
and the euill abode still.
23 So the times passed away, and the yeres were
brought to an end, *till thou diddest raise thee vp a *1.Sam.16.13.
seruant called Dauid,
24 *Whom thou commaundedst to build a citie *2.Sam.5.1.
vnto thy Name, to call vpon thee therein with in- & 7.5,13.
cense and sacrifice.
25 When this was done many yeeres, the inha-
bitants forsooke thee,
26 Following the wayes of Adam & all his ge-
neration: for they also had a wicked heart.
27 Therefore thou gauest thy citie ouer into the
hands of thine enemies.
28 But doe they that dwell at Babylon any bet-
ter, that they should haue the dominion of Sion?
29 For when I came thither, and saw their wic-
ked deedes without number (for this is the thirtieth
yere that I see many trespassing) I was discouraged.
30 For I sawe, how thou sufferedst them that
sinne, and sparedst the wicked doers, where as thou
hast destroyed thine owne people, and preserued
thine enemies, and thou hast not shewed it.
31 I can not perceiue how this commeth to
passe. Are the deedes of Babylon better then they
of Sion?
32 Or is there any other people that knoweth
thee besides Israel? or what generation hath so be-
leeued thy testimonies, as Iacob?
33 And yet their reward appeareth not, & their
labour hath no fruite: for I haue gone heere and
there thorowout the heathen, and I see them flou-
rish, and thinke not vpon thy commandements.
34 Weigh thou therefore our wickednesse now
in the balance, and theirs also that dwell in the
worlde, and no mention of thee shalbe found but
in Israel.
35 Or when is it that they that dwell on the
earth, haue not sinned in thy sight? or what people
hath so kept thy commandements?
36 Thou shalt surely finde that Israel by name
hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reprooueth Esdras, because he seemed to enter into the profound iudgements of God.

AND the Angell that was sent vnto mee, whose
name was Vriel, answered,
2 And saide, Thine heart hath taken too much
vpon it in this world, and thou thinkest to compre-
hend the wayes of the Highest.
3 Then said I, Yea, my Lord. And he answered
me, and sayd, I am sent to shew thee three wayes,
and to set forth three similitudes before thee,
4 Whereof if thou canst declare me one, I will
shew thee also the way, that thou desirest to see, and
I will shewe thee from whence the wicked heart
commeth.
5 And I said, Tell on, my Lord. Then saide he
vnto me, Go thy way: weigh me the weight of the
fire, or measure me the blast of the winde, or call me
againe the day that is past.
6 Then answered I, and sayde, What man is
borne, that can do that, which thou requirest mee,
concerning these things?
7 And he saide vnto me, If I should aske thee
how deepe dwellings are in the middes of the sea,
or how great springs are in the beginning of the
depth, or how great springs are in the stretching
out of the heauen, or which are the borders of Pa-
radise,
8 Peraduenture thou wouldest say vnto mee, I
neuer went downe to the deepe, nor yet to the hell,
neither did I euer clime vp to heauen.
9 But now haue I asked thee but of fire and
winde, & of the day, whereby thou hast passed, and
from the which things thou canst not be separated,
and yet canst thou giue me none answere of them.
10 He saide moreouer vnto mee, Thine owne
things, and such as are growen vp with thee, canst
thou not knowe:
11 How should thy vessell then bee able to
comprehend the wayes of the Highest, and nowe
outwardly in the corrupt world, to vnderstand the
corruption,

corruption, that is euident in my sight?

12 Then said I vnto him, It were better that we were not at all, then that we should liue in wickednesse, and to suffer, and not to know wherefore.

13 And he answered me, and saide, *I came to a forest in the plaine where the trees held a counsell,

*Iudg.9.8. 2.chron.25.18.

14 And saide, Come, let vs goe fight against the sea, that it may giue place to vs, and that wee may make vs more woods.

15 Likewise the floods of the sea tooke counsel and said, Come, let vs goe vp and fight against the trees of the wood, that we may get an other countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand stood vp and stopped them.

18 If thou were iudge betweene these two, whome wouldest thou iustifie? or whome wouldest thou condemne?

19 I answered and said, Verely it is a foolish purpose, that they both haue deuised: for the grounde is appoynted for the wood, & the sea hath his place to beare his floods.

20 Then answered he me, and sayde, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appoynted for the wood, & the sea for his floods, so *they ẏ dwel vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue the height of the heauens.

*Isa.55.8,9. Iohn 3.31. 1.cor.2.13,14.

22 Then answered I, and sayde, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine hie things, but of such as wee dayly meddle withall, *namely* wherefore Israel is made a reproche to the heathen, and for what cause the people, whom thou hast loued, is giuen ouer to wicked nations, and why the Law of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why wee are tossed to and fro through the worlde as the grashoppers, and our life is a verie feare, and we are not thought woorthie to obteine mercie.

25 But what will he do to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, and sayd, The more thou searchest, the more thou shalt marueile: for the world hasteth fast to passe away,

27 And cannot comprehend the things, that are promised to the righteous in time to come: for this world is full of vnrighteousnesse and weakenesse.

28 But to declare thee the things whereof thou askest, the euill is sowen, but the destruction thereof is not yet come.

29 If the euill now that is sowen, be not turned vpside downe, and if the place where the euill is sowen, passe not away, then cannot the thing come, that is sowen with good.

30 For the corne of euill seede hath bene sowen in the heart of Adam from the beginning, and how much vngodlinesse hath he brought vp vnto this time? and how much shall he bring foorth vntil the haruest come?

31 Ponder with thy selfe, how much fruit of wickednesse the corne of euill seed bringeth forth,

32 And when the stalkes shall bee cut downe, which are without number, how great an haruest must be prepared.

33 Then I answered, and saide, How, and when shall these things come to passe? wherefore are our yeeres few and euill?

34 And hee answered me, saying, Haste not to bee aboue the most High: for thou labourest in vaine to be aboue him, though thou indeuour neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when commeth the fruite of my barne and our wages?

36 And vpon this Ieremiel the Archangel answered, and saide, When the number of the seedes is filled in you: for hee hath weighed the world in the balance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be moued or shaken, til ẏ measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lord, we are all euen full of sinne,

39 And for our sake peraduenture the haruest of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me, and saide, Goe, and aske a woman with childe, when shee hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then sayd I, No, Lord, she can not. And he saide vnto me, In the graue the places of soules are like the wombe.

42 For as shee that is ẇ childe, hasteth to escape the necessitie of the trauell, so do these places haste to deliuer those things that are cōmitted vnto thē.

43 That which thou desirest to see, shalbe shewed thee from the beginning.

44 Then answered I, and said, If I haue founde grace in thy sight, and if it be possible, and if I bee meete therefore,

45 Shewe mee whether there be more to come then is past, or moe things past, then are to come.

46 What is past, I knowe, but what is to come, I knowe not.

47 And he said vnto me, Stand on the right side, and I will expound thee this by example.

48 So I stoode, and beholde, a hote burning ouen passed before mee: and when the flame was gone by, I looked, and beholde, the smoke had the vpper hand.

49 After this there passed before mee a watrie cloude, and sent downe much raine with a storme: and when the stormie raine was past, the droppes came after.

50 Then sayde he vnto mee, Consider with thy selfe, as the rayne is more then the droppes, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand. And the droppes, and the smoke were much.

51 Then I prayed, and said, May I liue, thinkest thou, vntill that time? or what shall come to passe in those dayes?

52 Hee answered mee, and saide, Of the tokens whereof thou askest me, I can tell thee a part: but I am not sent to shewe thee of thy life: for I doe not know it.

CHAP. V.

1 In the latter times trueth shalbe hid. 10 Unrighteousnesse and all wickednesse shall reigne in the world. 23 Israel is reiected and God deliuereth them. 35 God doeth all things in season.

Neuerthelesse

NEuerthelesse concerning the tokens, beholde,
the times shall come, that they which dwel vp-
on earth, shalbe taken in a great number, and the
way of the trueth shalbe hid, and the land shall be
barren from faith,
*Math.24.12. 2 And * iniquitie shall be increased more then
thou hast seene now, or hast heard in time past.
3 And it shall come to passe, that one shall set
in foote, and thou shalt see the land desolate, which
now reigneth.
4 Yea, if God graunt thee to liue, thou shalt see
after the third trumpet, that the sunne shal sudden-
ly shine againe in the night, and the moone three
times a day.
5 Blood shal drop out of the wood, & the stone
shall giue his voice, & the people shall be mooued.
6 And he shal rule, of whom they hope not that
dwell vpon earth, & the foules shall change place.
7 And the sea of Sodom shall cast out fish, and
make a noyse in the night, which many shall not
know, but they shall heare the voyce thereof.
8 There shall be a confusion in many places,
and the fire shall oft breake foorth, and the wilde
beastes shall change their places, and menstruous
women shall beare monsters,
9 And salt waters shall be found in the sweete,
and all friends shall fight one against another: then
shal wit hide it selfe, and vnderstanding depart into
his secret chamber.
10 It shalbe sought of many, and yet not bee
found: then shall vnrighteousnes and voluptuous-
nesse haue the vpper hand vpon earth.
11 One land also shall aske another, and say, Is
righteous iustice gone through thee? And it shall
say, No.
12 At the same time shal men hope, but not ob-
teine: they shall labour, but their enterprises shall
not prosper.
13 To shew thee such tokens I haue leaue, and
if thou wilt pray againe and weepe as now, and fast
seuen dayes, thou shalt heare yet greater things
then these.
14 ¶ Then I awaked, and a fearefulnesse went
thorow all my body, and my minde was feeble and
fainted.
15 But the Angell that was come to talke with
me, helde mee, comforted mee, and set me vp vpon
my feete.
16 And in the second night, Salathiel the cap-
taine of the people came vnto me, saying, Where
hast thou bene? and why is thy countenance so
heauie?
17 Knowest thou not that Israel is committed
vnto thee in the land of their captiuitie?
18 Vp then and eate, and forsake vs not, as the
shepheard that leaueth his flocke in the hands of
the cruell wolues.
19 Then said I vnto him, Goe thy wayes from
me, and come not neere me: and when he heard it,
he went from me.
20 And I fasted seuen dayes, mourning and wee-
ping, as Vriel the Angel had commaunded me.
21 And after seuen dayes the thoughts of mine
heart were very grieuous vnto me againe.
22 And I had a desire to reason againe, and I be-
ganne to talke with the most High againe,
23 And said, O Lord, Lord, of euery forest of
the earth, and of all the trees thereof thou hast
chosen thee one onely vineyarde.
24 And of all lands of the world thou hast cho-
sen thee one pit, and of all the floures of the *ground*
thou hast chosen thee one lilie.
25 And of all the depthes of the sea thou hast
filled thee one riuer, and of all builded cities thou
hast sanctified Sion vnto thy selfe.
26 And of all the foules that are created, thou
hast named thee one doue, and of all the cattel that
are made, thou hast appointed thee one sheepe.
27 And among all the multitude of people thou
hast gotten thee one people; and vnto this people
whome thou louedst, thou gauest a Lawe, that is
proued of all.
28 And now, O Lord, why hast thou giuen this
one *people* ouer vnto many? and vpon one roote
thou hast set others, and hast scattered thine onely
people among many.
29 They treade them downe, which haue with-
stood thy promises, & beleeue not thy testimonies.
30 And if thou diddest so much hate thy peo-
ple, they should haue beene punished with thine
owne handes.
31 ¶ Now when I had spoken these wordes, the
Angel that came to mee the night afore, was sent
vnto mee,
32 And said vnto me, Heare me, and I wil teach
thee, and hearken that I may instruct thee further.
33 And I said, Speake on, my Lord. Then said he
vnto me, Thou art sore vexed and troubled for Is-
raels sake. Louest thou them better, then he doeth
that made them?
34 And I said, No, Lord: but of very sorow haue
I spoken: for my raines paine me euery houre, while
I labour to comprehend the way of the most High,
and to seeke out part of his iudgement.
35 And he said vnto me, Thou canst not. And I
saide, Wherefore, Lord, wherefore was I borne? or
why was not my mothers wombe then my graue?
so had I not seene the trouble of Iacob, and the
griefe of the stocke of Israel.
36 And he saide vnto me, Number vnto me the
things that are not yet come, or gather mee the
drops that are scattered, or make me the withered
flowers greene againe.
37 Open me the places that are closed, & bring
mee foorth the windes, that are shutte vp therein:
shewe me the image of a voyce, and then wil I de-
clare thee the thing, that thou askest and labourest
to knowe.
38 And I saide, O Lorde, Lord, who can knowe
these things, but he that hath not his dwelling with
men?
39 But I that am ignorant, how can I speake of
these things, whereof thou askest me?
40 Then said he vnto me, Like as thou canst do
none of these things, that I haue spoken of, so canst
thou not finde out my iudgement, nor the least be-
nefite, that I haue promised vnto my people.
41 Then I said, Behold, O Lord, the last things
are present vnto thee, and what shal they doe that
haue bene before mee, or we that be now, or they
that shall come after vs?
42 And hee saide vnto me, I will compare my
iudgement vnto a ring: as there is no slackenesse of
the last, so there is no swiftnesse of the first.
43 Then I answered, and sayde, Couldest thou
not make at once those that haue bene, those that
are now, & those that shall come, that thou migh-
test shewe thy iudgement the sooner?

44 Then answered he me, The creature, sayd he,
cannot preuent the Creator, neyther can the world
holde them at once, that shall be created therein.
45 And I said, As thou hast taught thy seruant,
that thou which giuest strength *to all*, hast giuen
life at once to all the worke created by thee, and
hast susteined it, so might it now also conteine all
men at once.
46 And he said vnto me, Aske the wombe of a
woman, & say vnto her, Why must thou haue time
before thou bringest foorth? require her to bring
forth tenne at once.
47 And I said, Surely she cannot, but by distance
of time.
48 Then saide hee vnto me, So haue I diuided
the number of the earth by times when seede is
sowen vpon it.
49 For as a yong childe begetteth not that that
belongeth to the aged, so haue I ordeined the time
which I haue created.
50 ¶ I asked again, & said, Seeing thou hast now
shewed mee the way, I will proceede to speake be-
fore thee: for our mother, whom thou hast told me
is yong, draweth she neere vnto age?
51 He answered me, and said, Aske a woman that
traueileth, and she will tell thee.
52 Say vnto her, Wherefore are not they (whom
thou hast now brought foorth) like those that were
before thee, but lesse of stature?
53 And she shal answere thee, Some were borne
in the flower of youth, others were borne in the
time of age, when the wombe failed.
54 Consider now thy selfe, how that ye are lesse
of stature, then those that were before you,
55 And so are they that come after you, lesse
then ye, as the creatures which now beginne to be
olde, and haue passed ouer the strength of youth.
56 Then saide I, Lord, I beseech thee, if I haue
found fauour in thy sight, shewe thy seruant by
whome doest thou gouerne thy workemanship?

CHAP. VI.

God hath foreseene all things in his secret counsell, and is authour thereof, and hath created them for his children. 25 The felicitie of the age to come.

And he saide vnto mee, In the beginning when
the round worlde was made, and before the
borders of the world were set, & before the windes
blewe one against another:
2 Before the noise of thunders sounded, before
the bright lightning did shine foorth, before the
foundations of Paradise were layde:
3 Before the faire flowers did appeare, before
the mooueable powers were stablished, before the
innumerable armies of Angels were gathered:
4 Before the heights of the aire were lifted vp,
before the measures of the heauens were named,
before the chimneis in Sion were hote:
5 Before the present yeeres were sought out,
and before the affections of them that now sinne,
were turned away, and they that haue layde vp the
treasure of faith, were sealed,
6 Then did I purpose these things, and they
were made by me alone, and by none other: by me
also they shalbe ended, and by none other.
7 Then answered I, and said, What shalbe the
diuision of times? or when shall be the ende of the
first, and the beginning of it that followeth?
8 And he saide vnto me, From Abraham vnto
Isaac, when Iacob and Esau were borne of him,
*Iacobs hand held fast the heele of Esau.

*Gen.25.26.

9 For Esau is the end of this world, and Iacob
is the beginning of it that followeth.
10 The hande of man is betwixt the heele and
the hand. Other thing, Esdras, aske thou not.
11 ¶ I answered then, and said, O Lord, Lord, if
I haue found fauour in thy sight,
12 I beseeche thee, make an ende to shew thy
seruant thy tokens, whereof thou shewedst me part
the last night.
13 So he answered me and said, Stand vp vpon
thy feete, and heare a mightie sounding voyce.
14 There shall come as an earthquake, but the
place where thou standest, shall not be mooued.
15 And therefore when hee speaketh, be not a-
fraide: for of the ende shall be the word, and of the
foundation of the earth shall it be vnderstood.
16 Therefore while one speaketh of them, it
trembleth and is mooued: for it knoweth, that it
must be changed at the ende.
17 And when I had heard it, I stoode vp vpon
my feete, and hearkened, and beholde, there was a
voyce that spake, and the sound of it was like the
sound of many waters:
18 And it sayde, Beholde, the dayes come, that
I will come and inquire of them that dwell vpon
the earth,
19 And when I beginne to inquire of them,
who by their vnrighteousnesse haue hurt others,
and when the affliction of Sion shalbe fulfilled,
20 And the world, that shall vanish away, shall
be sealed, then will I shew these signes: the bookes
shalbe opened before the heauen, and they shall see
all it together.
21 And the children of a yeere olde shall speake
with their voyces: the women with child shal bring
forth vntimely children of three or foure moneths
olde, and they shall liue that are raised vp.
22 Then suddenly shall the sowen places ap-
peare as the vnsowen, and the full store houses shal
suddenly be found emptie.
23 And the trumpet shall sound, and all they
that heare it, shall be suddenly afraide.
24 At that time shall friends fight with friends,
as with enemies, and the earth shal feare with them:
the springs of the welles shal stand stil, and in three
houres they shall not runne.
25 Whosoeuer remaineth from all these things
that I haue tolde thee, shalbe saued, and see my sal-
uation, and the ende of your world.
26 And the men that are receiued, shall see it:
they that haue not tasted death from their birth,
and the heart of the inhabitants shall be changed,
and turned to another meaning.
27 For euill shall be put out, and deceit shall be
quenched,
28 But faith shall florish: corruption shall be
ouercome, and the trueth which hath bene so long
without fruit, shall come foorth.
29 ¶ And when he talked with me, beholde, I
looked a litle vpon him before whom I stood.
30 And these words said he vnto me, I am come
to shew thee the time of the night to come.
31 If thou wilt pray againe, and fast seuen daies
more, I will tell thee more things, and greater then
these, which I haue heard in the day.
32 For thy voyce is heard before the Highest:
surely the mighty hath seene thy righteous dealing:
he hath seene also thy chastitie, which thou hast
kept since thy youth.

33 There-

33 Therefore hath he sent me to shew thee all
these things,and to say vnto thee,Be of good com-
fort,and feare not,
34 And haste not in the vaine consideration of
the first times,nor make haste to the latter times.
35 And after this I wept againe and fasted seuen
dayes in like maner, that I might fulfill the three
weekes,which he had appointed me.
36 And in the eight night was mine heart vexed
within me againe,and I began to speake before the
most High.
37 For my spirit was greatly set on fire,and my
soule was in distresse,
38 And I sayd,O Lord,thou spakest expresly in
the first creation (euen the first day) and comman-
dedst * that the heauen and the earth shoulde bee
made,and the worke followed thy worde.
*Gen.1.1.
39 And then was there the spirit,and the dark-
nes was on euery side with silence: there was no
mans voyce as yet created of thee.
40 Then commaundedst thou a bright light to
come foorth out of thy treasures,that it might giue
light to thy worke.
41 Vpon the second day thou createdst the hea-
uenly ayre,and commaundedst it, that going be-
tweene,it should make a diuision between the wa-
ters, that the one part might remaine aboue, and
the other beneath.
42 Vpon the third day thou commaundedst,
that the waters should be gathered together in the
seuenth part of the earth: sixe partes diddest thou
drie,and kept them to the intent that of these there
should be that should serue thee, beeing sowen of
God and tilled,
43 Assoone as thy word went forth, the worke
was incontinently made.
44 For immediatly great & innumerable fruit
did spring vp, and many diuers pleasures for the
taste,and flowers of vnchangeable colour, and o-
dours of a most wonderfull smell, and these things
were created the third day.
45 *Vpon the fourth day thou createdst the
light of the sunne,and of the moone, and the order
of the starres,
*Gen.1.14.
46 And gauest them a charge, to doe* seruice
euen vnto man that was for to be made.
*Gen.1.14.and 15.deut.4.19.
47 And vpon the fift day thou saydest vnto the
seuenth part * where the waters were gathered,that
it shoulde bring forth beastes, *as* foules and fishes:
and it was so.
*Gen.1.20.
48 For the dumbe waters, and without life
brought forth liuing things at the commandement
of God,that the nations might prayse thy wonde-
rous workes.
49 Then didst thou prepare two liuing things:
the one thou calledst ‖ Behemoth, and the other
thou calledst Leuiathan,
‖Or,Enoch.
50 And diddest separate the one from the other:
for the seuenth part,where the water was gathered,
could not holde them.
51 Vnto Behemoth thou gauest one part,which
was dried vp the third day,that hee should dwel in
the same part,wherein are a thousand hilles,
52 But vnto Leuiathan thou gauest the seuenth
part,that is wet, and hast prepared him to deuoure
what thou wilt and when thou wilt.
53 Vpon the sixt day thou gauest commaunde-
ment vnto the earth, that before thee it shoulde
bring forth beastes,cattell and creeping things.
54 And besides this Adam,whom thou madest
lord ouer all the workes,which thou hast created,
of him come we all, and the people also whome
thou hast chosen.
55 All this haue I spoken before thee,O Lord,
because thou hast created the world for our sakes.
56 As for the other people,which also come of
Adam,thou hast declared them that they are no-
thing before thee,but be like vnto spitle, and hast
compared their riches vnto a drop that falleth from
a vessell.
57 And nowe,O Lorde,behold, these heathen
which haue bene reputed as nothing,haue begun to
be lords ouer vs,and to deuoure vs.
58 And we thy people (whom thou hast called
the first borne,the onely begotten,and thy feruent
louer) are giuen into their hands.
59 If the world then bee created for our sakes,
why haue we not the inheritance thereof in posses-
sion? or how long shall we suffer these things?

CHAP. VII.

*3 Without tribulation none can come to felicitie. 12 God ad-
uertiseth all in time. 28 The comming and death of Christ.
32 The resurrection and last iudgement, 43 After the which
all corruption shall cease. 48 All fell in Adam. 59 The
true life. 62 The mercies and goodnes of God.*

AND when I had made an ende of these wordes,
there was sent vnto mee an Angel,which had
bene sent downe to me the nights afore.
2 And he sayde vnto mee,Vp,Esdras, and heare
the words that I am come to tell thee.
3 And I sayde,Speake on,my God. Then sayde
he vnto mee,The sea is set in a wide place, that it
might be deepe and great,
4 But presuppose that the entrance thereof
were narrow,and like the riuers,
5 Who could go into the sea to looke vpon it,
and to rule it,if he went not thorowe the narrowe,
how could he come into the broad?
6 There is also another thing: a citie is builded &
set vpon a broad field,and is full of all good things:
7 The entrance thereof is narrowe and in a
dangerous place to fall,that there is fire at the right
hand,and a deepe water at the left,
8 And there is but one path betwixt them,euen
betweene the fire and the water,so that there could
but one man got here.
9 If this citie were giuen vnto a man for an in-
heritance,if he neuer went thorowe the perill be-
fore it,how could he receiue his inheritance?
10 And I sayd,It is so,Lord. Then sayd he,So is
the portion of Israel.
11 Surely for their sakes haue I made the world:
& when Adam transgressed my statutes, then came
this thing to passe.
12 Then were the entrances of the world made
narrowe,full of sorrowe and trauaile: they are but
fewe,and euill,and full of perils,and very painefull.
13 For the entrances of the fore worlde were
wide and sure,and brought immortall fruit.
14 If then they that are liuing,labour not to en-
ter by these straite, and brittle things, they can-
not attaine to those things that are hid.
15 Why then disquietest thou thy selfe, seeing
thou art corruptible?and why art thou moued,see-
ing thou art mortall?
16 And why hast thou not considered in thy
minde the things to come,rather then them that
are present?

*Deut.8.1.

17 Then said I, O Lord, Lord, *seeing thou hast
ordeined in thy Lawe, that the righteous should in-
herite these things, and that the vngodly shoulde
perish,
18 Should the righteous suffer straitnesse in ho-
ping for large things? yet they that haue liued vn-
godly and suffred straitnesse, shall not see the large
things.
19 Then he sayde vnto mee, There is no iudge
more iust then God, and there is none more wise
then the most High.
20 For many perish in this life, because they
despise the Lawe of God that is appoynted.
21 For God hath diligently admonished such as
came, so oft as they came, what they should doe to
haue life, and what they should obserue, to auoyde
punishment.
22 Neuerthelesse, they were not obedient vnto
him, but spake against him, & imagined vain things,
23 And deceiued themselues by their wicked
deedes, and denyed the power of the most High,
and regarded not his wayes.
24 But they despised his Law, & refused his pro-
mises: they haue vnfaithfully broken his ordinan-
ces, and haue not persourmed his workes.
25 And therefore, Esdras, vnto the emptie are
emptie things, and to the full, full things.
26 Beholde, the time shall come, that these to-
kens which I haue tolde thee, shall come to passe,
and the bride shall appeare, & she shall come forth,
and be seene that now is vnder the earth.
27 And whosoeuer shall escape these euils, hee
shall see my wonders.
28 For my sonne Iesus shall appeare with those
that bee with him, and they that remaine, shall re-
ioyce within foure hundreth yeeres.
29 After these same yeres, shall my sonne Christ
die, and all men that haue life.
30 And the worlde shalbe turned into the olde
silence for seuen dayes, as in the fore iudgements, so
that no man shall remaine.
31 But after seuen dayes, the worlde that is yet
asleepe, shall bee raysed vp: and that shall die that
is corrupt.
32 Then the earth shall restore those that haue
slept in her, and so shall the dust those that dwell
therein in silence, and the secret places shall deliuer
the soules that were committed vnto them.
33 And the most High shall appeare vpon the
seate of iudgement, and miseries shall vanish away,
and long suffering shall haue an ende.
34 Iustice onely shall continue: the trueth shall
remaine, and faith shalbe strong.
35 The worke shall follow, and the reward shall
be shewed: the good deedes shall be of force, and
vnrighteousnesse shall beare no more rule.
*Gen.18.23.
*Exod.32.3.
36 Then sayd I, * Abraham prayed first for the
Sodomites, and * Moyses for the fathers that sinned
in the wildernesse,
37 And they that came after him, for Israel in
the time of Achaz, and Samuel,
*2.Sam 24.17.
*2.Chro.6.14.
*1.King.17.21.
and 18.42.45.
*2.King.19.15.
38 And * Dauid for the destruction, * and Salo-
mon for them that came into the Sanctuarie,
39 *And Elias for those that receiued raine, and
for the dead that he might liue,
40 * And Ezechias for the people in the time of
Sennacherib, and diuers others for many.
41 Euen so now, seeing vice is increased, & wic-
kednesse aboundeth, and the righteous haue prayed
for the vngodly, wherefore shall not the same ef-
fect follow also now?
42 Then he answered me, and said, This present
life is not the ende: oft times honour is reteined in
it: therefore haue they prayed for the weake,
43 But the day of iudgement shall be the ende
of this world, and the beginning of the immortali-
tie to come, wherein all corruption shall cease.
44 Intemperancie shall passe away: infidelitie
shall be cut off: righteousnesse shall grow vp, and
the veritie shall spring vp.
45 Then shall no man be able to saue him that
is destroyed, nor oppresse him that hath gotten the
victorie.
46 I answered then, and said, This is my first and
last saying, that it had beene better not to haue gi-
uen the earth vnto Adam, or when it was giuen
him, to haue kept him that hee should not haue
sinned.
47 For what profite is it for men in this present
life to be in heauinesse, and after death to feare pu-
nishment?
48 O Adam, what hast thou done? * for in *Rom.5.12.
that that thou hast sinned, thou art not fallen a-
lone, but the fall also redoundeth vnto vs that
come of thee.
49 For what profite is it vnto vs, if there bee
promised an immortall life, when we do the works
that bring death?
50 And that an euerlasting hope should be pro-
mised vs, seeing that we betyde our selues to deadly
vanitie?
51 And that there shoulde bee appointed vs
dwellings of health and safetie, if wee haue liued
wickedly?
52 And that the glorie of the most High should
be kept to defend them which haue led a patient
life, if we haue walked in the wicked wayes?
53 And that an eternal Paradise should be shew-
ed, whose fruite remaineth incorruptible, wherein
is safetie and health, if we will not enter into it?
54 (For wee haue beene conuersant in vnplea-
sant places.)
55 And there the faces of them, which haue ab-
steined, should shine more then starres, if our fa-
ces be blacker then darkenes?
56 For while we liued, we did not remember
when wee did vnrighteously, that we should suffer
after death.
57 Then answered hee me, and said, This is the
maner of the battell, which man, that is borne in
the earth, shall fight,
58 That if he be ouercome, hee should suffer as
thou hast sayd: but if he get the victorie, he should
receiue the thing that I sayd.
59 For this is the life, whereof Moyses spake vn-
to the people, while he liued, saying, * Chuse thee *Deut.30.19.
life that thou mayest liue.
60 Neuertheles, they beleeued him not, neither
the Prophets after him, nor mee also which haue
sayd vnto them,
61 That heauinesse should not so be to their
destruction, as ioy should come vnto them, to
whom saluation is perswaded.
62 I answered then, and sayd, I know, Lord, that
the most High is called mercifull, in ŷ he hath mer-
cy vpō thē, which are not yet come to that world.
63 And that he hath pitie on those that walke
in his Lawe,

64 And

Exo.34. 64 And that * he is patient: for he long suffereth
those that haue sinned as his creatures,
65 And that he is liberal: for he wil giue as much
as needeth.
66 And that he is of great mercie: for he ouer-
commeth in mercie those that are present, and that
are past, and them which are to come.
67 For if he were not aboundant in his mercies,
the world coulde not continue, nor they that haue
the possession thereof.
68 He pardoneth also: for if he gaue not of his
goodnesse, that they that haue done euil, might be
relieued from their wickednesse, the ten thousand
part of men should not remaine aliue.
69 And if he, being judge, forgaue not those that
be healed with his worde, and tooke away the mul-
titude of sinnes,
70 There should peraduenture be very fewe left
in an innumerable multitude.

CHAP. VIII.

*1 The number of the godly is small. 6 The works of God are ex-
cellent. 20 Esdras prayer for him and for his people. 39 The pro-
mise of saluation to the iust. 55 The destruction of the vniust.*

And hee answered mee, saying, The most High
made this worlde for many, but the worlde to
come for fewe.
2 I will tel thee a similitude, O Esdras. As when
thou askest the earth, it shall say vnto thee, that it
giueth much earthly matter to make pottes, but li-
tle dust that golde commeth of, so is it with the
worke of this world.
Math.20.16. 3 * There be many created, but few shalbe saued.
4 Then answered I, and sayd, Then swallow vp
the wit, O my soule, and deuoure vnderstanding.
5 For thou hast promised to heare, & thou wilt
prophecie: for thou hast no longer space, but the
life giuen thee.
6 O Lord, if thou suffer not thy seruant, that we
may intreate thee, that thou maiest giue seed vnto
our heart, & prepare our vnderstanding, that there
may come fruite of it, whereby euery one which is
corrupt, may liue, who can set himselfe for man?
7 For thou art alone, and we all are the worke-
manship of thyne hands, as thou hast said.
8 For when the body is fashioned nowe in the
wombe, and thou hast giuen it members, thy crea-
ture is preserued by fire and water, and the worke,
created by thee, doth suffer nine moneths the crea-
ture, which is fashioned in it.
9 But the thing that conteineth, and that which
is conteined, shal both be preserued, and when time
is come, the wombe, being preserued, deliuereth the
things that grewe in it.
10 For thou hast commanded the members, euen
the breastes, to giue milke vnto the fruit appointed
to the breasts,
11 That the thing, which is created, may be nou-
rished for a time, till thou disposest it to thy mercie.
12 Thou bringest it vp w thy righteousnes, nour-
turest it in thy law, & reformest it w thy iudgment.
13 Thou slayest it as thy creature, and giuest it
life as thy worke.
14 Seeing then that thou destroyest him, which
with so great labours is fashioned, it is an easie thing
to appoint by thy commandement, that the thing
also which is made, might be preserued:
15 Now therefore, O Lord, I wil speake (as tou-
ching men in general thou shalt rather prouide) but
concerning thy people, for whose sake I am sorie,
16 And for thine inheritance for whose cause I
mourne: for Israel, for whom I am wofull, and for
Iacob, for whose sake I am grieued:
17 For them wil I pray before thee, as well for
my selfe, as for them: for I see our faultes that dwell
in the lande.
18 ¶ But I haue heard the sudden comming of
the iudge, which is to come.
19 Therefore heare my voyce, & vnderstand my
words which I will speake before thee. The begin-
ning of the words of Esdras, before he was taken vp.
20 O Lord, that liuest for euer, which beholdest
from aboue that which is aboue, and in the ayre,
21 Whose throne is inestimable, and his glory
incomprehensible, before whome the hoste of the
Angels stand with trembling,
22 Whose keeping is turned in winde and fire,
whose word is true, & sayings stedfast: whose com-
mandement is strong, and gouernment terrible,
23 Whose looke drieth vp the depths, & wrath
maketh the mountaines to melt away as the thing
beareth witnesse.
24 Heare the prayer of thy seruant, and receiue
into thine eares the petition of thy creature.
25 For while I liue, I wil speak, and so long as I
haue vnderstanding, I will answere.
26 Looke not vpon the sinnes of thy people, ra-
ther then thy faithfull seruants,
27 Haue not respect vnto the wicked deedes of
men, rather then to them that haue thy testimonies
in afflictions.
28 Thinke not vpon those that haue walked fai-
nedly before thee, but remember them that reue-
rence thy will.
29 Let it not be thy wil to destroy them, which
haue liued like beastes, but looke vpon them that
haue clearely taught thy Law.
30 Take not displeasure with them, which ap-
peare worse then beastes, but loue them that alway
put their trust in thy righteousnesse and glory.
31 For wee and our fathers haue all the same
sickenesse: but because of vs that are sinners, thou
shalt be called mercifull.
32 If therefore thou wilt haue mercie vpon vs,
thou shalt bee called mercifull towardes vs which
haue no works of righteousnesse.
33 For the righteous, which haue layd vp many
good workes, let them receiue the reward of their
owne deeds.
34 But what is man, that thou shouldest take
displeasure at him? or what is this mortall genera-
tion, that thou shouldest be so grieued towardes it?
35 * For verely there is no man among them *1.King.8.46.*
that be borne, but he hath done wickedly, nor any *2.chron.6.36.*
that doth confesse thee, which hath not done amis.
36 For in this, O Lord, thy righteousnesse & thy
goodnesse shalbe praised, if thou be mercifull vnto
them, which haue not the substance of good works.
37 ¶ Then answered he me, and sayde, Some
things hast thou spoken aright, and according vnto
thy words it shall be.
38 For I will not verely consider the works of
them, before the death, before the iudgement, be-
fore destruction:
39 But * I will reioyce in the wayes of the righ- *Gene.4.4.*
teous, and I will remember the pilgrimage, the sal-
uation and the reward that they shall haue.
40 Like as I haue spoken now, so shall it come
to passe.

41 For as the husbandmã soweth much seed vpõ
the ground, and planteth many trees, & yet alway
the thing ŷ is sowen, commeth not vp in time, ney-
ther yet doth al that is planted, take root: so neither
shal they al that are brought into ŷ world, be saued.
42 I answered then and sayde, If I haue founde
grace, let me speake.
43 Like as the husbandmans seede perisheth, if
it come not vp, and receiue not raine in due season,
or if it be destroyed with too much raine:
44 So perisheth man, which is created with thine
handes, & thou art called his paterne, because he is
created to thine image, for whose sake thou hast
made all things, and likened him vnto the husband-
mans seede.
45 Be not wroth with vs, O Lord, but spare thy
people, and haue mercie vpon thine inheritance: for
thou wilt be mercifull vnto thy creature.
46 Then answered he me, and saide, The things
present are for the present, and the things to come
for such as be to come.
47 For thou art farre off that thou shouldest
loue my creature aboue mee: but I haue oft times
drawen nere vnto thee and vnto it, but neuer to
the vnrighteous.
48 In this also thou art marueilous before the
Highest:
49 In that thou hast humbled thy selfe, as it be-
commeth thee, and hast not iudged thy selfe wor-
thy to boast thy selfe greatly among the righteous.
50 For many miseries & calamities remaine for
them that shall liue in the latter time, because they
shall walke in great pride.
51 But learne thou for thy selfe, and seeke out
the glory for such as be like thee.
52 For vnto you is paradice opened: the tree of
life is planted: the time to come is prepared, plente-
ousnesse made readie: the citie is builded, and rest is
prepared, perfect goodnes and absolute wisedome.
53 The roote of euill is sealed vp from you: the
weakenesse and moth is destroyed from you, and
into hell flieth corruption to be forgotten.
54 Sorowes are vanished away, and in the ende
is shewed the treasure of immortalitie.
55 Therefore aske thou no more questions con-
cerning the multitude of them that perish.
56 For when they had libertie, they despised the
most High: they contemned his lawe and forsooke
his wayes.
57 Moreouer, they haue troden downe his righ-
teous,
*Psalme 14.1. and 53.1. 58 * Saying in their heart, that there was no
God, though they knew that they should die.
59 For as the thing ŷ I haue spoken of, is made
readie for you: so is thirst and paine prepared for
them: for God would not that man should perish:
60 But they, after that they were created, haue
defiled the Name of him ŷ made them, & are vn-
thankefull vnto him, which prepared life for them.
61 Therefore my iudgement is now at hand.
62 These things haue I not not shewed vnto al
men, but vnto thee, and to a fewe like thee: then I
answered, and said,
63 Beholde now, O Lord: thou hast shewed me
the many wonders, which thou hast determined to
doe in the last time, but in what time, thou hast not
shewed me.

CHAP. IX.

5 All things in this world haue a beginning and an end. 10 Tor-ments for the wicked after this life. 15 The number of the wic-ked is more then of the good. 29 The Iewes ingratitude. 36 Therefore they perish. 38 The vision of a woman lamenting.

HEe answered mee then, and saide, Measure the
time with it selfe, and when thou seest that one
part of the tokens come to passe, which I haue told
thee before,
2 Then shalt thou vnderstande that it is the
time wherein the most High will beginne to visite
the worlde which he made.
3 Therefore when there shalbe seene an * earth- *Matth.24.7.
quake in the world, and an vprore of the people,
4 Then shalt thou vnderstande that the most
High spake of those things from the dayes that
were before thee, euen from the begining.
5 For all that is made in the worlde, hath a
beginning and an ende, and the ende is manifest.
6 So the times also of the most High haue plain
beginnings in wonders, & signes, and ende in effect,
and miracles.
7 And euery one that shal escape safe, and shal
be deliuered by his workes, and by the faith where-
in ye haue beleeued,
8 Shalbe preserued from the said perils, and shal
see my saluation in my land, & within my borders:
for I haue kept me holy from the world.
9 Then shall they haue pitie of themselues,
which now haue abused my wayes: and they that
haue cast them out despitefully, shal dwel in paines.
10 For such as in their life haue receiued bene-
fites, and haue not knowen me,
11 But haue abhorred my law, while they were
yet in libertie, and when they had yet leisure of a-
mendmẽt, & would not vnderstand but despised it,
12 They must be taught it after death by paine.
13 And therefore be thou no more carefull to
knowe how the vngodly shall be punished, but in-
quire howe the righteous shall be saued, and whose
the worlde is, for whom it is, and when.
14 Then answered I, and said,
15 I haue afore said that which I say now & wil
speake it hereafter, that there be many moe of thẽ
which perish, then of them that shall be * saued, *Cha.8.3. matt.20.16.
16 As the flood is greater then a drop.
17 And he answered me, saying, As the field is, so
is also the seed: as the flowers be, so are the colours
also: such as the workman is such is the worke: and
as the husbandmã is, so is his husbandrie: for it was
the time of the world.
18 Surely when I prepared ŷ world, which was
not yet made for them to dwell in that now liue, no
man spake against me.
19 For then euery one obeyed, but now the ma-
ners of them that are created in this world, that is
made, are corrupted by a perpetuall seede and by a
Lawe, whereout they cannot rid themselues.
20 So I considered the world, and behold, there
was perill, because of the deuises, that were sprung
vp into it.
21 Yet when I sawe it, I spared it greatly, and
haue kept me one grape of the cluster, and a plant
out of a great people.
22 Let therefore the multitude perish, which are
borne in vaine: and let my grape be kept, and my
plant, which I haue dressed with great labour.
23 ¶ Neuerthelesse, if thou wilt cease seuen daies
moe (but thou shalt not fast in them,
24 But shalt goe into a faire field, where no
house is builded, and shalt eate onely of the floures
of the

of the fielde, and eate no flesh, nor drinke wine, but
the flowers onely,
25 And pray vnto the most High continually)
then will I come, and talke with thee.
26 So I went my way, as he had commanded
me, into the field, which is called Ardath, & there I
sate among the flowers, & did eate of the herbes of
the fielde, and the meate of the same satisfied me.
27 And after seuen dayes, as I sate vpon the
grasse, & mine heart was vexed within me, as afore,
28 I opened my mouth and began to talke be-
fore the most High, and to say,
29 O Lord, when thou wouldest shew thy selfe
vnto vs, *thou declaredst thy selfe vnto our fathers
in ẏ wildernes, in a place where no man dwelleth,
in a barren place, when they came out of Egypt,
30 And expresly spakest vnto them, saying,
Heare me, O Israel, and marke my wordes, thou
seede of Iacob.
31 For beholde, I sowe my Lawe in you, that it
may bring forth fruite in you, and that ye may bee
honoured by it for euer.
32 But our fathers, which receiued the Lawe,
kept it not, neyther obserued thine ordinances, nei-
ther did the fruit of the Law appeare, neither could
it, for it was thine.
33 *For they that receiued it, perished because
they kept not the thing that was sowen in them.
34 And lo, it is a custome when the ground re-
ceiueth seede, or the sea a ship, or a vessell meate
and drinke, if that perish wherein a thing is sowen,
or wherein any thing is put,
35 Likewise the thing that is sowen, or is put
therein, & the things that are receiued, must perish:
so the things that are receiued, do not remaine with
vs: but in vs it commeth not so to passe.
36 For wee that haue receiued the Law, perish
in sinne, and our heart also which receiued it.
37 But the Law perisheth not, but remaineth in
his force.
38 ¶ And when I spake these things in mine
heart, I looked about me, & vpon the right side* I
sawe a woman, which mourned sore, and lamented
with a loude voyce, and was grieued in heart, and
rent her clothes, and she had ashes vpon her head.
39 Then I left my thoughtes, wherein I was oc-
cupied, and turned me vnto her,
40 And said vnto her, Wherefore weepest thou?
why art thou so sory in minde?
41 And she sayd vnto me, Sir, let me alone, that
I may bewayle my selfe, and increase in sorow: for I
am sore vexed in my minde, & brought very lowe.
42 Then I saide vnto her, What ayleth thee?
tell me.
43 And shee sayde vnto me, I thy seruant haue
bene barren, and haue had no childe, hauing a hus-
band thirtie yeeres.
44 And euery houre, and euery day these thirtie
yeeres I pray to the most High day and night.
45 And after thirtie yeeres God heard me thine
handmayd, and looked vpon my miserie, conside-
red my trouble, & gaue me a sonne, and I was glad
of him: so was mine husband also, & all they of my
countrey, & we gaue great honor vnto ẏ Almighty.
46 And I nourished him with great trauell.
47 So when hee grewe vp, and came to take a
wife, I made a feast.

*Exod. 19.9. and 24.3. deut. 4.12.

*Exod. 32.28.

*Chap. 10.44.

C H A P. X.

Esdras & the womā that appeareth vnto him, commune together.

BVt when my sonne went into his chamber, hee
fell downe, and dyed.
2 Then we all ouerthrewe the lights, and all
my neighbours rose vp to comfort me: so I rested
vntill the second day at night.
3 And when they had all left off to comfort
me, that I should be quiet, then I rose vp by night,
and fled, and am come into this field as thou seest,
4 And am not purposed to returne into ẏ citie,
but to remaine here, & neyther to eate nor drinke,
but continually to mourne and fast, vntill I die.
5 Then left I my purpose wherein I was, and
spake to her angerly, and sayd,
6 Thou foolish woman aboue all other, seest
thou not our heauines, & what commeth vnto vs?
7 For Sion our mother is all wofull and is sore
afflicted, and mourneth extremely.
8 Seeing we be all now in heauines, and make
our mone (for we be all sorowfull) art thou sory for
one sonne?
9 Demaund the earth, and shee shall tell thee
that it is shee which ought to mourne for the fall of
so many that growe vpon her,
10 For from the beginning all men are borne of
her, and other shall come, and beholde, they walke
almost all into destruction, and the multitude of
them shall be destroyed.
11 Who should then rather mourne, shee that
hath lost so great a multitude, or thou which art
sorie but for one?
12 But if thou wouldest say vnto me, My mour-
ning is not like the mourning of the earth (for I
haue lost the fruit of my wombe, which I brought
foorth with heauines, and bare with sorowes,
13 But the earth is according to the maner of
the earth, and the present multitude returneth into
her as it came)
14 Then say I vnto thee, As thou hast borne with
trauell, so the earth also from the beginning giueth
her fruit vnto man, euen to him that laboured her.
15 Nowe therefore withholde thy sorowe in
thy selfe, and beare constantly that which com-
meth vnto thee.
16 For if thou allowest Gods purpose, and re-
ceiuest his counsell in time, thou shalt be commen-
ded therein.
17 Go thy way then into ẏ citie to thine husbād.
18 ¶ Then she sayd vnto me, I will not, I wil not
goe into the citie, but here will I die.
19 So I cōtinued to speake more with her, and said,
20 Do not so, but be counselled: for how ma-
ny falles hath Sion? Be of good comfort because of
the sorow of Ierusalem.
21 For thou seest that our Sanctuarie is layde
waste: our altar is broken downe: our temple is
destroyed:
22 Our psalterion fainteth, and the song ceaseth,
and our mirth is vanished away, & the light of our
candlesticke is quenched, & the Arke of our co-
uenant is taken away, and our holy things are defi-
led, and the Name that is called vpon ouer vs, is al-
most dishonoured: and our children are put to
shame, and our Priests are burnt, and our Leuites
are caried into captiuitie, and our virgins are defi-
led, and our wiues rauished, and our righteous men
spoyled, and our children destroyed, and our yong
men are brought in bondage, and our strong men
are become weake,
23 And, which is ẏ greatest of all, Sion the seale

*Chap. 9.38.

hath lost her worship: for she is deliuered into the
hands of them that hate vs.
24 And therefore shake off thy great heauines,
and put away the multitude of sorowes, that the
Almightie may bee mercifull vnto thee, and that
the most High may giue thee rest and ease from
thy labour.
25 And when I was talking with her, her face
and beautie shined suddenly, and her countenance
was bright, so that I was afraid of her and mused
what it might be.
26 And behold, immediatly she cast out a great
voyce, very fearefull, so that the earth shooke at
the noyse of the woman.
27 And I looked, and beholde, the woman ap-
peared vnto me no more: but there was a citie buil-
ded, and a place was shewed from the ground and
foundation. Then was I afrayd, and cryed with a
loude voyce, and sayd,
28 Where is Vriel the Angel * which came to
me at the first? for he hath caused me to come into
many and deepe considerations, and mine ende is
turned into corruption, and my prayer to rebuke.
29 And as I was speaking these words, behold,
he came vnto me, and looked vpon me.
30 And loe, I lay as one dead, and mine vnder-
standing was altered, and he tooke me by the right
hand & comforted me, and set me vpon my feete,
and sayd vnto me,
31 What ayleth thee? and why is thine vnder-
standing vexed? and the vnderstanding of thine
heart? and wherefore art thou sorie?
32 And I sayde, Because thou hast forsaken me,
& I haue done * according vnto thy words: I went
into the field, and there haue I seene things, and see
that I am not able to expresse.
33 Then sayd he vnto me, Stand vp manly, and
I will giue thee exhortation.
34 Then sayde I, Speake vnto me, my Lord, and
forsake me not, least I die through rashnes.
35 For I haue seene that I knew not, and heare
that I doe not know.
36 Or is mine vnderstanding deceiued, or doeth
my minde, being hautie, erre?
37 Now therefore I beseech thee that thou
wilt shewe thy seruant of this wonder.
38 Then he answered me, and sayd, Heare mee,
and I will informe thee, & tell thee wherefore thou
art afrayd: for the most High hath reueiled many
secret things vnto thee.
39 He hath seene thy good purpose, that thou
art sory continually for thy people, and makest
great lamentation for Sion.
40 This therefore is the vnderstanding of the
vision, which appeared vnto thee a litle while agoe.
41 Thou sawest a woman mourning, and thou
begannest to comfort her:
42 But now seest thou the likenes of the wo-
man no more, but there appeared vnto thee a citie
builded.
43 And where as shee tolde thee of the death
of her sonne, this is the solution,
44 This woman, which thou sawest, she is Sion:
and where as she tolde thee (euen shee which thou
seest nowe as a citie builded)
45 And as touching that shee sayde vnto thee,
that she was barren thirtie yeeres, this was concer-
ning that there was euen thirtie yeres wherein there
was no offering offered in her.

*Chap. 4. 1.

*Chap. 5. 20.

46 But after thirtie yeres, Salomon built the city,
and offered offerings: then bare the barren a sonne.
47 And where as she tolde thee, that she nou-
rished him with labour, that was the inhabiting of
Ierusalem.
48 But where as she tolde thee that her sonne,
as his chance was, dyed when she came into her
chamber, that is the fall that is come to Ierusalem.
49 And when thou sawest her like one that
mourned for her sonne, thou begannest to comfort
her: of these things which haue chanced these are
to be opened vnto thee.
50 For now the most High seeth, that thou art
sory in thy minde, and because thou sufferest with
all thine heart for her, hee shewed thee the cleare-
nes of her glory, and the fairenesse of her beautie.
51 And therefore I bade thee remaine in the
fielde where no house was built.
52 For I knew that the most High would shew
these things vnto thee.
53 Therefore I commanded thee to goe into the
field, where no foundation nor building is.
54 For the worke of mans building can not
stand in that place where the citie of the most High
should be shewed.
55 And therefore feare not, neither let thine
heart be afrayde, but goe in, and see the beautie and
greatnes of the building as much as thou art able to
see with thine eyes.
56 And after this shalt thou heare, as much as
thine eares may comprehend.
57 For thou art blessed aboue many, and art
called with the most High among the fewe.
58 But to morowat night thou shalt remaine here,
59 And the most High shall shewe thee visions
of high things, which the most High will doe vnto
them that dwell vpon earth, in the last dayes. So I
slept the same night and another as hee had com-
maunded me.

CHAP. XI.

*1 The vision of an egle comming foorth of the sea, and of her fea-
thers. 37 Of a lyon comming out of the forest.*

THen sawe I a dreame, and beholde, there came
vp from the sea an egle, which had twelue fea-
thered wings, and three heads.
2 And I saw and beholde, shee spred her wings
ouer all the earth, and all the windes of the ayre
blewe on her, and gathered themselues.
3 And I beheld, and out of her feathers grewe
out other contrary feathers, and they became litle
feathers and small.
4 But her heads remained still, and the head in
the middes was greater then the other heades, yet
rested it with them.
5 Moreouer, I sawe that the egle flewe with
his feathers and reigned vpon earth, and ouer them
that dwell therein.
6 And I sawe that all things vnder heauen were
subiect vnto her, and no man spake against her, no
not one creature vpon earth.
7 I sawe also that the egle stoode vp vpon her
clawes, and spake to her feathers, saying,
8 Watch not altogether: sleepe euery one in
his owne place, and watch by course.
9 But let the heads be preserued for the last.
10 Neuertheles, I saw that the voyce went not
out of her heads, but from the middes of her body.
11 Then I numbred her contrary feathers, and
beholde, there were eight of them.

12 And I looked, and beholde vpon the right
side there arose one feather, and reigned ouer all
the earth.
13 And when it had reigned, the end of it came
and the place thereof appeared no more. So the
next stood vp, and reigned: it continued a long time.
14 And when it had reigned, the end of it came
also, and as the first, so it appeared no more.
15 Then there came a voyce vnto it, and sayde,
16 Heare thou that hast kept the earth so long:
this I say vnto thee, before thou beginnest to ap-
peare no more,
17 There shall none after thee attaine vnto thy
time, neither to the halfe thereof.
18 Then arose the third and reigned as the other
afore, and it appeared no more also.
19 So came it to al ẏ others one after another, so
that euery one reigned, & then appeared no more.
20 Then I looked, and beholde, in processe of
time, the feathers ẏ followed, stood vp on the right
side, that they might rule also, and some of them
ruled, but within a while they appeare no more.
21 For some of them were set vp, but ruled not.
22 After this I looked, and beholde, the twelue
feathers appeared no more, nor the two wings,
23 And there was no more vpon the egles body,
but two heads that rested, and sixe wings.
24 Then sawe I also that two wings diuided
themselues from the sixe, and remained vnder the
heade, that was vpon the right side: for the foure
continued in their place.
25 So I looked, and beholde, the vnderwings
thought to set vp themselues, and to haue the rule.
26 Then was there one set vp, but shortly it ap-
peared no more.
27 And the second were sooner gone then ẏ first.
28 Then I beholde, and loe, the two that remai-
ned, thought also in themselues to reigne.
29 And when they so thought, beholde, there
awaked one of the heads ẏ were at rest, which was
in the middest: for that was greater then the two.
30 And then I sawe, that the two heads were
ioyned therewith.
31 And behod, the head was turned with them
that were with it, and did eate vp the two vnder-
wings that would haue reigned.
32 But this head put the whole earth in feare &
bare rule in it, ouer all those that dwelt vpon earth
with much labour, and it had the gouernance of the
world, more then all the wings that had bene.
33 After this I looked, and behold, the head that
was in the middes suddenly appeared no more, as
did the wings.
34 But the two heads remained, which also ruled
likewise vpon earth, and ouer those ẏ dwelt therein.
35 And I beheld, and lo the head vpon the right
side deuoured it that was vpon the left side.
36 ¶ Then I heard a voyce which said vnto me,
Looke before thee, and consider the thing that
thou seest.
37 So I sawe, and beholde as it were a lyon that
roareth, running hastily out of the wood: and I saw
that he sent out a mans voyce vnto the egle, and
spake, and sayde,
38 Heare thou, I will talke with thee, and the
most High shall say vnto thee,
39 Art not thou that that of the foure beastes
remainest, whome I made to reigne in my worlde,
that by them the ende of times might come,
40 And the fourth is come, and hath ouercome
all the beastes that were past, and hath power ouer
the world with great fearefulnes, & ouer the whole
compasse of the earth ẇ most wicked oppression, &
ẏ dwelleth so long time in al the world with deceit?
41 For thou hast not judged ẏ earth with trueth.
42 Seeing thou hast troubled the meeke, thou
hast hurt the peaceable, and thou hast loued lyers,
and destroyed the dwellings of them that brought
foorth fruite, and hast cast down the walles of such
as did thee no harme.
43 Therefore is thy wrongfull dealing come vp
vnto the most High, & thy pride vnto the Mightie.
44 The most High also hath looked vpon the
proude times, and behold, they are ended, and their
abominations are fulfilled.
45 Therefore appeare no more, thou egle, nor
thine horrible wings, nor thy wicked feathers, nor
thy malicious heads, and thy wicked clawes, nor all
thy vaine body,
46 That all the earth may be refreshed, & come
againe as one deliuered from thy violence, and that
she may hope for the iudgement and mercie of him
that made her.

CHAP. XII.

The declaration of the former visions.

AND when the lyon spake these wordes to the
egle, I saw,
2 And beholde, the head that had the vpper
hand, appeared no more, neither did ẏ foure wings
appeare any more, that came to it, and set vp them
selues to reigne, whose kingdome was smal and ful
of vproares.
3 And I sawe, and beholde, they appeared no
more, and the whole body of the egle was burnt, so
that the earth was in great feare. Thẽ I awaked out
of the trouble and trance of my minde, and from
the great feare, and sayd vnto my spirit,
4 Lo, this hast thou done vnto me in that thou
searchest out the wayes of the most High.
5 Loe, yet am I wearie in my minde, and very
weake in my spirit, and litle strength is there in me,
for the great feare that I receiued this night.
6 Therefore now I will beseech the most High
that he will comfort me vnto the end.
7 And I sayd, O Lorde, Lorde, if I haue founde
grace before thy sight, & if I am iustified with thee
before many other, & if my praier in deed be come
vp before thy face,
8 Comfort me, and shewe mee thy seruant the
interpretation and difference of this horrible sight,
that thou mayest perfectly comfort my soule,
9 Seeing thou hast iudged me worthie to shew
me the last times.
10 ¶ Then he said vnto me, This is the interpre-
tation of this vision,
11 The egle, whome thou sawest come vp from *Dan.7.7.
the sea, is the *kingdome which was seene in the vi-
sion of thy brother Daniel.
12 But it was not expounded vnto him: there-
fore now I declare it vnto thee.
13 Beholde, the dayes come, that there shal rise
vp a kingdome vpon the earth, and it shal be feared
aboue all kingdomes that were before it.
14 In it shall twelue Kings reigne one after an-
other,
15 Whereof the second shal beginne to reigne,
and shall haue more time then the twelue.
16 And this doe the twelue wings signifie which
thou sawest.

17 As for the voyce which thou heardest speake, and that thou sawest not goe out from the heads, but from the middes of the bodie thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shall bee in danger to fall, but it shall not then fall, but shall bee restored againe to his beginning.

19 Concerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shall arise eight Kings, whose time shall be but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time commeth, there shalbe foure kept a time, whiles his time beginneth to come, that it may be ended, but two shalbe kept vnto the end.

22 And where as thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most High raise vp three kingdomes, & shal cal againe many things into them, & they shal haue ẏ dominion of the earth,

24 And of those that dwell therein, with much griefe aboue all those that were before them: therefore are they called the heads of the egle.

25 For they shall accomplish his wickednesse, and shall finish his last ende.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with paine.

27 For the two that remained, the sworde shall deuoure them.

28 For ẏ sword of the one, shal deuoure ẏ other: but at the last he shall fall by the sword himselfe.

29 And whereas thou sawest two vnderwings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whome the most High hath preserued for their end, whose kingdome is litle, and full of trouble as thou sawest,

31 And the lyon whom thou sawest rising vp out of the wood and roaring, and speaking vnto the egle, and rebuking her for her vnrighteousnesse with all the wordes that thou hast heard,

32 This is the winde which the most High hath kept for them, and for their wickednesse vnto the ende, and hee shall reprooue them, and cast before them their spoyles.

33 For he shall set them aliue in the iudgement, and shall rebuke them and correct them.

34 For he will deliuer the residue of my people by affliction, which are preserued vpon my borders, and he shall make them ioyfull, vntil the comming of the day of iudgement, wherof I haue spoken vnto thee from the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast bene meete to knowe this secret of the most High.

37 Therefore write all these things that thou hast seene in a booke and hide them,

38 And teach them the wise of the people, whose hearts thou knowest may comprehend and keepe these secrets.

39 But waite thou here yet seuen dayes mo, that it may bee shewed thee whatsoeuer it pleaseth the most High to declare vnto thee: and with that hee went his way.

40 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto mee, and spake vnto me, saying,

41 What haue we offended thee? or what euill haue we done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou only art left vs as a grape of ẏ vine, & as a candle in a darke place, and as an hauen or shippe preserued from the tempest.

43 Are not the euils which are come vnto vs, sufficient?

44 If thou then forsake vs, howe much better had it bene for vs, that wee had bene burnt also as Sion was burnt?

45 For wee are no better then they that dyed there: and they wept with a loude voyce. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heauie, thou house of Iaakob.

47 For ẏ most High hath you in remembrance, and the Almightie hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neither am I departed frō you, but am come into this place to pray for ẏ desolation of Sion, that I might seeke mercie for the lowe estate of your Sanctuarie.

49 And nowe goe your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them:

51 But I remained still in the field seuen dayes, as he had commanded me, & did eate onely of the flowres of the field, and had my meat of the herbes in those dayes.

CHAP. XIII.

The vision of a winde comming foorth of the sea, 3 which became a man 5 His propertie and power against his enemies. 21 The declaration of this vision.

AND after the seuen dayes I dreamed a dreame by night.

2 And beholde, there arose a winde from the sea, and it mooued all the waues thereof.

3 And I looked, and beholde, there was a mightie man with the thousands of heauen: and when he turned his countenance to looke, all the things trembled that were seene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth faileth when it feeleth the fire.

5 After these things I sawe, and beholde, there was gathered together a multitude of men out of number, from the foure windes of the heauen, to fight against the man that came out from the sea.

6 And I looked, and beholde, he graued himselfe a great mountaine, and flewe vp vpon it.

7 But I would haue seene the countery or place whereout the hill was grauen, and I could not.

8 I saw after these things, and beholde, all they which came to fight against him, were sore afraid, and yet they durst fight.

9 Neuerthelesse when he sawe the fiercenesse of the multitude that came, hee lifted not vp his hād: for he held no sword nor any instrumēt of war,

10 But onely, as I saw, he sent out of his mouth, as it had bene a blast of fire, and out of his lips the wind of the flame, & out of his tongue he cast out sparkes and stormes.

11 And

11 And they were all mixt together, *euen* this blast of fire, the winde of the flame, and the great storme, and fell with violence vpon the multitude, which was prepared to fight, and burnt them vp al, so that of the innumerable multitude there was nothing seene, but only dust, & smell of smoke. When I saw this, I was afrayd.

12 ¶ Afterwarde sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, some with ioyfull countenance, and some with sadde: some of them were bound, and some brought of them that were offered: and I was sicke through great feare, and awaked, and sayd,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted mee worthy to receiue my prayer.

15 Shew mee now therefore the interpretation of this dreame.

16 For thus I consider in mine vnderstanding, woe vnto them that shall be left in those dayes, and much more woe vnto them that are not left behinde.

17 For they that were not left, were in heauines.

18 Now vnderstande I the things that are layed vp in the latter dayes, which shall come both vnto them, and to those that are left behinde.

19 Therefore are they come into great perils and many necessities, as these dreames declare.

20 Yet is it easier, that hee that is in danger, should fal into these, and foresee the things to come hereafter, then to passe away as a cloude out of the worlde.

21 ¶ Then answered he me, and sayd, The interpretation of the vision wil I shewe thee, and I will open to thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation,

23 He that shall beare the danger in that time, hee shall keepe himselfe. They that be fallen into danger, are such as haue workes & faith toward the most Mightie.

24 Know therefore, that they which be left behinde, are more blessed then they that be dead.

25 These are the meanings of the vision, Where as thou sawest a man comming vp from the middes of the sea,

26 The same is he whome the most High hath kept a great season, who by his owne selfe shall deliuer his creature, and hee shall order them that are left behinde.

27 ¶ And where as thou sawest, that out of his mouth there came a blast with fire and storme,

28 And that he neither held sword nor weapon, but that by his fiercenesse hee destroyed the whole multitude, that came to fight against him, this is the interpretation,

29 Beholde, the dayes come that the most High will begin to deliuer them that are vpon the earth:

30 And he shall astonish the hearts of them that dwel vpon the earth:

31 And one shall prepare to fight against another, citie against citie, and place against place, * and nation against nation, and realme against realme. *Mat. 24.7.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shall my Sonne be reueiled, whom thou sawest goe vp as a man.

33 And when al the people heare his voice, euery man shall in their owne land leaue the battell that they haue one against another.

34 And an innumerable multitude shall be gathered as one, as they that be willing to come, and to fight against him.

35 But he shall stand vpon the toppe of mount Sion.

36 And Sion shall come, and shall be shewed to all, being prepared and builded, as thou sawest the hill grauen forth without any hands.

37 And this my Sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest,

38 And into torments like to flame, whereby they shalbe tormented: and without any labour will he destroy them, euen by the Lawe, which is compared vnto the fire.

39 And whereas thou sawest that hee gathered another peaceable people vnto him,

40 Those are the ten tribes which were caried away captiues out of their owne land, *in the time of Oseas the King, whom Salmanasar the King of the Assyrians tooke captiue, and caried them beyond the riuer: so were they brought into an other lande. *2. King. 17.3.

41 But they tooke this counsell to them selues, that they would leaue the multitude of the heathen, and goe forth into a further countrey, where neuer mankinde dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne lande.

43 And they entred in at the narrowe passages of the riuer Euphrates.

44 For the most High then shewed them signes, *and stayed the springs of the flood till they were passed ouer. *Exod. 14.21. iosh. 3.15,16.

45 For thorowe the countrey there was a great iourney, euen of a yeere and an halfe, and the same region is called ‖ Arsareth. ‖Or, Ararath.

46 Then dwelt they there vntill the latter time, and when they come foorth againe,

47 The most High shall holde stil the springs of the riuer againe that they may goe thorowe: therefore sawest thou the multitude peaceable.

48 But they that be left behinde of thy people, are those that be found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend the people that remaine,

50 And then shall he shew great wonders vnto them.

51 Then saide I, O Lorde, Lord, shew me this, wherefore haue I seene the man comming vp from the middes of the sea?

52 And he sayd vnto me, As thou canst neither seeke out, nor knowe these things, that are in the deepe of the sea, so can no man vpon earth see my Sonne, or those that be with him, but in the time of that day.

53 This is the interpretation of ẏ dreame which thou sawest, & whereby thou onely art lightened.

54 For thou hast forsaken thine owne Law, and applied thy diligence vnto mine, and sought it.

55 Thy life hast thou ordered in wisedome, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewardes with the most High: and after three other dayes I will

I will speake other things vnto thee, and will declare vnto thee great and wonderous things.
57 Then went I forth vnto the field, glorifying
and praysing the most High for the wonders which
he did in time,
58 Which he gouerneth, & such things as come
in their seasons: and there I sate three dayes.

CHAP. XIIII.

3 How God appeared to Moses in the bush. 10 All things decline to age. 15 The latter times worse then the former. 29 The ingratitude of Israel. 35 The resurrection and iudgement.

VPon the third day I sate vnder an Oke, and beholde, there came forth a voyce vnto mee out of the bush, and sayd, Esdras, Esdras.
2 And I sayd, Here am I, Lorde, and stoode vp
vpon my feete.
*Exod.3.2,8. 3 Then sayde he vnto me, *In the bush I reueiled my selfe, and spake vnto Moses, when my people serued in Egypt:
4 And I sent him, and led my people out of Egypt, and brought him vpon the mount Sinai, and I helde him with me a long season,
5 And I tolde him many wonders, and shewed him the secrets of the times and the ende, and commanded him, saying,
6 These wordes shalt thou declare, and these shalt thou hide.
7 And nowe I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.
8 For thou shalt be taken away from all, and thou shalt remaine henceforth with my counsel, & with such as be like thee, vntill the times be ended.
9 For the world hath lost his youth, and the times begin to waxe olde.
10 For the world is diuided into twelue partes, and ten partes of it are gone already, and halfe of the tenth part.
11 And there remaineth that which is after the halfe of the tenth part.
12 Therefore set thine house in order, & reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.
13 Let goe from thee mortall thoughtes: cast away from thee the burdens of men, & put off now the weake nature,
14 And set aside thy most grieuous thoughtes, and haste thee to depart from these times.
15 For greater euils then those which thou hast seene now, shall they commit.
16 For the weaker that the worlde is by reason of age, the more shall the euils bee increased vpon them that dwell therein.
17 For the trueth is fled farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.
18 ¶Then answered I, and sayd before thee,
19 Behold, O Lord, I wil goe as thou hast commanded me, and reforme the people, which are present: but they that shall be borne afterwarde, who shall admonish them?
20 Thus the world is set in darkenesse, and they that dwell therein, are without light.
21 For thy Lawe is burnt, therefore no man knoweth the things that are done of thee, or the workes that shalbe done.
22 But if I haue found grace before thee, sende the holy Ghost into mee, and I will write al that hath bene done in the world since the beginning, which was written in thy Law, that men may finde the path, and that they which will liue in the latter dayes, may liue.
23 And he answered me, saying, Goe, and gather the people, and say vnto them, that they seeke thee not for fourtie dayes,
24 But prepare thee many boxe tables, and take with thee these fiue, Sarea, Dabria, Selemia, Ecanus and Asiel, which are ready to write swiftly,
25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out till the things bee perfourmed which thou shalt begin to write.
26 And then shalt thou declare some things openly vnto the perfite men, and some things shalt thou shew secretly vnto the wise: to morowe this houre shalt thou begin to write.
27 Then went I foorth, as he commanded me, and gathered all the people together, and sayd,
28 Heare these wordes, O Israel,
29 *Our fathers at the beginning were strangers *Gen.47.4.
in Egypt, from whence they were deliuered,
30 And receiued ẏ Law of life, *which they kept *Acts 7.53.
not, which ye also haue transgressed after them.
31 Then was the lande, euen the land of Sion parted among you by lot: but your fathers and yee also haue done vnrighteously, & haue not kept the wayes which the most High commaunded you.
32 And for so much as he is a righteous Iudge, he tooke from you in time the thing that hee had giuen you.
33 And now are yee here, and your brethren among you.
34 Therefore if so be that you will subdue your owne vnderstanding, & reforme your heart, ye shal be kept aliue, & after death shall ye obteine mercie.
35 For after death shall the iudgement come, when we shal liue againe: and then shall the names of the righteous be manifest, and the workes of the vngodly shalbe declared.
36 Let no man therefore come now vnto me, nor seeke me these fourtie dayes.
37 So I tooke the fiue men, as he commaunded me, and we went into the field, and remained there,
38 The next day, beholde, a voyce called mee,
saying, Esdras, * open thy mouth, and drinke that *Ezech.3.2.
I giue thee to drinke.
39 Then opened I my mouth, and beholde, hee reached me a full cup, which was full as it were with water: but the colour of it was like fire.
40 And I tooke it, and dranke, and when I had drunke it, mine heart had vnderstanding, and wisedome grewe in my brest: for my spirite was strengthened in memorie,
41 And my mouth was opened, & shut no more.
42 The most High gaue vnderstanding vnto the fiue men, that they wrote the high things of the night, which they vnderstood not.
43 But in the night they did eate bread, but I spake by day, and helde not my tongue by night.
44 In fourtie dayes they wrote two hundreth and foure bookes.
45 And when the fourtie dayes were fulfilled, the most High spake, saying, The first that thou hast written, publish openly, that the worthy and vnworthy may reade it.
46 But keepe the seuentie last, that thou mayest giue them to the wise among thy people.
47 For in them is the veine of vnderstanding, and

and the fountaine of wisedome, and the riuer of
knowledge: and I did so.

CHAP. XV.

1 The prophecie of Esdras is certaine. 5 The euils that shall come on the worlde. 9 The Lorde will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition, 20 And punishment vpon the Kings of the earth. 24 Cursed are they that sinne. 29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

BEholde, speake thou in the eares of my people
the wordes of prophecie, which I wil put in thy
mouth, saith the Lord:
2 And cause them to be written in a letter: for
they are faithfull and true.
3 Feare not the imaginations against thee: let
not the vnfaithfulnes of the speakers trouble thee,
that speake against thee.
4 For euery vnfaithfull shall die in his vnfaith-
fulnesse.
5 Beholde, saith the Lorde, I will bring plagues
vpon all the worlde, the sworde, famine, death, and
destruction:
6 Because that iniquitie hath fully polluted all
the earth, and their wicked workes are fulfilled.
7 Therefore, saith the Lorde, I will holde my
tongue no more for their wickednes, (they do vn-
godly) neither will I suffer them in the things that
they doe wickedly.
8 Behold, * the innocent and righteous blood
cryeth vnto me, and the soules of the iust crie con-
tinually.

*Reue.6.10. and 19.2.

9 I will surely auenge them, saith the Lord, and
receiue vnto me all the innocent blood from a-
mong them.
10 Beholde, my people is led as a flocke to the
slaughter: I will not suffer them now to dwell in
the land of Egypt,
11 But I will bring them out with a mightie
hand, and a stretched out arme, and smite it with
plagues, as afore, and wil destroy all the land therof.
12 Egypt shall mourne, and the foundations
thereof shalbe smitten with the plague and punish-
ment, that God shall bring vpon it.
13 The plowmen that till the grounde, shall
mourne: for their seedes shall faile through the bla-
sting and haile, and by an horrible starre.
14 Wo to the world, & to them that dwel therin.
15 For the sword, and their destruction draweth
neere, and one people shall stand vp to fight against
another with swordes in their hands.
16 For there shall be sedition among men, and
one shall inuade another: they shall not regarde
their King, and the princes shall measure their do-
ings by their power.
17 A man shal desire to go into a citie, and shal
not be able.
18 Because of their pride the cities shalbe trou-
bled, the houses shalbe afraide, men shall feare.
19 A man shall haue no pitie vpon his neigh-
bour, but shall destroy their houses with the sword,
and their goods shall be spoyled for lacke of bread,
and because of great trouble.
20 Behold, saith God, I cal together al the Kings
of the earth to reuerence me, which are from the
‖ East, and from the South, from the East, and from
Libanus, to turne vpon them, and to repay the
things that they haue done to them.

‖ Or, West.

21 As they doe yet this day vnto my chosen, so
will I doe also, and recompense them in their bo-
some: thus saith the Lord God,
22 My right hand shal not spare the sinners, nei-
ther shall the sworde cease from them, that shead
innocent blood vpon earth.
23 The fire is gone out from his wrath, and hath
consumed the foundations of the earth, and the sin-
ners like the strawe, that is kindled.
24 Woe to them that sinne, and keepe not my
commandements, saith the Lord.
25 I will not spare them: depart, O children,
from the power: defile not my Sanctuarie.
26 For the Lord knoweth al them that sinne a-
gainst him, and therefore deliuereth he them vnto
death and destruction.
27 For nowe are the plagues come vpon the
world, and yee shall remaine in them: for God will
not deliuer you, because ye haue sinned against him.
28 Beholde, an horrible vision commeth from
the East,
29 Where generations of Dragons of Arabia
shall come out with many charets, and the multi-
tude of them shall be caried as the winde vpon the
earth, that all they which heare them, may feare
and tremble.
30 Euen the Carmanians raging in wrath, shall
goe foorth as the bores of the forest, and shall come
with great power, and stand against them in battel,
and shall destroy a portion of the lande of the As-
syrians,
31 But after this shal the dragons haue ẏ vpper
hād, & remember their nature, & shal turne about,
and conspire to consume them with a great power.
32 Then these shall be troubled, and keepe si-
lence by their power, and shall flee.
33 From the land of the Assyrians shall the e-
nemie besiege them, and consume some of them, &
in their hoste shall be feare and dread, and strife a-
mong their kings.
34 Behold cloudes from the East, and from the
North vnto the South, & they are very horrible to
looke vpon, full of wrath and storme.
35 They shall smite one vpon another, and they
shall smite downe a great multitude of starres vpon
the earth, euen their own starre, and the blood shal
be from the sworde vnto the belly,
36 And the dongue of man vnto ẏ Camels litter.
37 And there shall be great fearefulnes & trem-
bling vpon earth, and they that see the wrath, shall
be afraide, and a trembling shall come vpon them.
38 And then there shall come great stormes
from the South, and from the North, and part from
the West.
39 And from the East shal windes arise, and shal
open it with ẏ cloude, which he raised vp in wrath,
and the starre, raysed to feare the East and West
winde, shall be destroyed.
40 And the great and mightie cloudes shall be
lift vp full of wrath, and the starre, that they may
make all the earth afraid, and them that dwel there-
in, and that they may powre out ouer euery hie
place, and lifted vp, an horrible constellation,
41 As fire and haile, and flying swordes, and ma-
ny waters, that all fieldes may be full, and all riuers
with the abundance of great waters.
42 And they shall breake downe the cities, and
walles, and mountaines, and hilles, and the trees of
the wood, and the grasse of the medowes, and their
corne.
43 And they shall goe with a streight course vn-
to Babylon, and make it afraide.

44 They shall come to her, and besiege her, and shal powre forth the constellation, and al the wrath against her: then shall the dust and smoke goe vp vnto the heauen, and all they that be about her, shall bewayle her.

45 And they that remaine vnder her, shall doe seruice vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glory of her person,

47 Woe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whoredome, that they might please and glory in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast folowed her that is hated in all her workes, and in her inuentions: therefore saith God,

49 I will send plagues vpon thee, widowhood, pouertie, and famine, and the sword, and pestilence, to waste thine houses with destruction and death.

50 And the glory of thy power shall bee dryed vp, as a flower when the heate riseth, that is sent vpon thee.

51 Thou shalt bee sicke as a poore wife that is plagued and beaten of women, so that the mightie and the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alway slaine my chosen, exalting the stroke of thine handes, and saide ouer their death, when thou wast drunken,

54 Set forth the beautie of thy countenance?

55 The rewarde of thy whoredome *shalbe* in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lorde, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shal die for hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all thy men shall fall by the sword in the field.

58 And they that be in the mountaines shal die of hunger, and eate their owne flesh, & drinke their owne blood for want of bread and thirst of water.

59 And thou, as vnhappie, shalt come thorowe the sea, and receiue plagues againe.

60 In the passage they shal cast downe the slaine citie, and shall roote out one part of thy land, and consume the portion of thy glory, and shal returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, & they shalbe to thee as fire.

62 And they shall destroy thee, and thy cities, thy land, and thy mountaines: all thy woods, and all thy fruitefull trees shall they burne with fire.

63 Thy children shall they carie away captiue, and shall spoyle thy substance, and marre the beautie of thy face.

CHAP. XVI.

1 Against Babylon, Asia, and Egypt, and Syria. 18 38 Of the euils that shall come vpon the worlde, with admonition how to gouerne themselues in afflictions. 54 To acknowledge their sinnes, and to commit themselues to the Lord, 55 Whose mightie power, grace and iustice is to be reuerenced.

WOe to thee, Babylon and Asia: wo to thee, Egypt and Syria.

2 Gird your selues with sacke and haircloth, and mourne your children, and be sorie: for your destruction is at hand.

3 A sworde is sent vnto you, and who wil turne it backe? a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can driue them away?

5 May any man driue away an hungry lyon in the wood? or quench the fire in stubble when it hath once begun to burne? may one turne againe the arrowe, that is shot of a strong archer?

6 The mightie Lorde sendeth the plagues, and who can driue them away? the fire is gone foorth in his wrath, and who can quench it?

7 Hee shall cast lightnings, and who shall not feare? he shall thunder, and who shal not be afraid?

8 The Lord shall threaten, and who shall not vtterly bee broken in pieces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord, and the glorie of his power.

9 For strong is his right hand, that bendeth the bowe: his arrowes that hee shooteth, are sharpe, and shall not misse, when they begin to be shot into the endes of the worlde.

10 Beholde, the plagues are sent, and shall not turne againe, till they come vpon earth.

11 The fire is kindled, and shall not be put out, till it consume the foundations of the earth.

12 As an arrowe which is shot of a mightie archer, returneth not backeward, so the plagues that shall be sent vpon earth, shall not turne againe.

13 Woe is mee, woe is me: who will deliuer me in those dayes?

14 The beginning of sorowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shal feare: the beginning of euils, & all shall tremble. What shall I doe in these things, when the plagues come?

15 Beholde, famine and plague, and trouble, and anguish are sent as scourges for amendment.

16 But for all these things they will not turne from their wickednesse, nor be alway mindefull of the scourges.

17 Beholde, vitailes shalbe so good cheape vpon earth, that they shall thinke themselues to be in good case: but then shall the euils bud foorth vpon earth, euen the sword, the famine & great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shalbe cast out as dongue, and there shall be no man to comfort them: for the earth shalbe wasted, & the cities shalbe cast downe.

20 There shalbe no man left to till the earth, and to sowe it: the trees shall giue fruite, but who shall gather them?

21 The grapes shalbe ripe, but who shall treade them? for all places shalbe desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shalbe tenne left, and two of the field, which shall hide themselues in the thicke woods, and in the clefts of rockes.

23 As when there remaine three or foure oliues in the place where oliues growe, or among other trees,

24 Or as when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shalbe three or foure left by them that search their houses with the sworde.

26 And the earth shalbe left waste, and the fields

thereof

thereof ſhall waxe olde,and her wayes and all her
pathes ſhall growe full of thornes,becauſe no man
ſhall trauell therethrough.
27 The virgins ſhall mourne, hauing no bride-
gromes: the women ſhall make lamentation, ha-
uing no husbandes: their daughters ſhall mourne,
hauing no helpers.
28 In the watres ſhall their bridegromes be de-
ſtroyed,& their husbands ſhal periſh with famine.
29 But, yee ſeruantes of the Lorde,heare theſe
things,and marke them.
30 Beholde the word of the Lord,receiue it:be-
leeue not the gods of whome the Lorde ſpeaketh:
beholde,the plagues draw neere,and are not ſlacke.
31 As a trauelling woman which in the ninth
moneth bringeth forth her ſonne,when the houre
of birth is come,two or three houres afore ẏ paines
come vpon her bodie, and when the childe com-
meth to the birth,they tarie not a whit:
32 So ſhall not the plagues be ſlacke to come
vpon the earth,and the world ſhall mourne, and
ſorrowes ſhall come vpon it on euery ſide.
33 O my people, heare my worde: make you
ready to the battell,and in the troubles be euen as
ſtrangers vpon earth.
34 Hee that ſelleth,let him be as he that fleeth
his way: and he that bieth,as one that will loſe.
35 Who ſo occupieth merchandiſe,as hee that
winneth not: and he that buildeth,as he that ſhall
not dwell therein:
36 He that ſoweth,as one that ſhall not reape:
he that cutteth the vine,as he that ſhall not gather
the grapes:
37 They that marie, as they that ſhall get no
children: and they that marie not, ſo as the wid-
dowes.
38 Therefore,they that labour, labour in vaine.
39 For ſtrangers ſhall reape their fruites, and
ſpoyle their goods,and ouerthrow their houſes,and
take their children captiue: for in captiuitie and fa-
mine ſhall they get their children.
40 And they that occupie their merchandiſe
with couetouſneſſe, the more they decke their ci-
ties,their houſes,their poſſeſſions, and their owne
perſons,
31 So much more wil I bee angrie againſt them
for their ſinnes,ſaith the Lord.
42 As a whore enuieth an honeſt and vertuous
woman,
43 So ſhall righteouſneſſe hate iniquitie, when
ſhe decketh her ſelfe,and ſhall accuſe her openly,
when he ſhall come that ſhall bridle the autor of
all ſinne vpon earth.
44 And therefore be ye not like thereunto,nor
to the workes thereof:for or euer it be long,iniqui-
tie ſhall be taken away out of the earth,and righte-
ouſneſſe ſhall reigne among you.
45 Let not the ſinner ſay,that he hath not ſin-
ned: for coales of fire ſhall burne vpon his heade,
which ſaith,I haue not ſinned before the Lord God
and his glorie.
*Luke.16.16. 46 Beholde, the Lord * knoweth all the works
of men,their imaginations,their thoughts and their
hearts.
*Gene.1.1. 47 *For aſſoone as hee ſayde,Let the earth bee
made,it was made: let the heauen be made, and it
was created.
48 By his word were the ſtarres eſtabliſhed,and
he * knoweth the number of them. *Pſal.147.4.
49 Hee ſearcheth the depth, and the treaſures
thereof: he hath meaſured the ſea, and what it con-
teineth.
50 Hee hath ſhut the ſea in the mids of the wa-
ters,and with his worde hath hee hanged the earth
vpon the waters.
51 Hee ſpreadeth out the heauens like a vawte:
vpon the waters hath he founded it.
52 In the deſert hath he made ſprings of water,
and pooles vpon the toppe of the mountaines, to
powre out flooddes from the high rockes to water
the earth.
53 He made man, and put his heart in the mids
of the body, and gaue him breath, life and vnder-
ſtanding.
54 And the Spirite of the almightie God,which
made all things, & hath ſearched all the hid things
in the ſecrets of the earth,
55 He knoweth your inuentions, and what yee
imagine in your heart when yee ſinne and woulde
hide your ſinnes.
56 Therefore hath the Lorde ſearched & ſought
out all your workes, and will put you all to ſhame.
57 And when your ſinnes are brought foorth
before men,ye ſhal be confounded, and your owne
ſinnes ſhall ſtand as your accuſers in that day.
58 What will ye doe, or how will ye hide your
ſinnes before God and his Angels?
59 Beholde, God him ſelfe is the iudge: feare
him: ceaſe from your ſinnes,and forget your iniqui-
ties, and meddle no more from hencefoorth with
them: ſo ſhal God leade you forth,and deliuer you
from all trouble.
60 For beholde, the heart of a great multitude
is kindled againſt you,and they ſhal take away cer-
taine of you,& ſhal ſlay you for meate to the idoles.
61 And they that conſent vnto them, ſhall be
had in deriſion and in reproche, and troden vnder
foote.
62 For in euery place and cities that are neere,
there ſhall be great inſurrection againſt thoſe that
feare the Lord.
63 They ſhall be like mad men: they ſhall ſpare
none: they ſhall ſpoile, and waſte ſuch as yet feare
the Lord.
64 For they then ſhall waſte and ſpoyle their
goods,and caſt them out of their houſes.
65 Then ſhall the tryall of my choſen appeare,
as the golde is tried by the fire.
66 Heare,O ye my beloued,ſaith the Lord: be-
holde, the dayes of trouble are at hand, but I will
deliuer you from them:be not ye afraid: doubt not,
for God is your captaine.
67 Who ſo keepeth my commaundements and
precepts, ſaith the Lorde God, let not your ſinnes
weigh you downe, and let not your iniquities lift
them ſelues vp.
68 Woe vnto them that are bound with their
ſinnes,and couered with their iniquities, as a fielde
is hedged in with buſhes, and the path thereof co-
uered with thornes, whereby no man may trauell:
it is ſhut vp, and is appointed to be deuoured with
fire.

TOBIT.

TOBIT.

CHAP. I.

1 Tobits parentage. 3 His godlines. 6 His equitie. 8 His charitie and prosperitie. 23 He fleeth, and his goods are confiscate, 25 And after restored.

Tobias being captiue amongst the Assyrians, did not leaue the way of trueth.

THe booke of the woordes of Tobit
sonne of Tobiel, the sonne of Ana-
neel, the sonne of Aduel, the sonne
of Gabael, of the seede of Asael, and
of the tribe of Nephthalim,
2 Who in the time of ‖ Enemes-
‖Or, Salmanasser. *2. King. 17.3.
sar King of the Assyrians was * led away captiue
out of Thisbe, which is at the right hande of that
citie, which is called properly Nephthalim, in Gali-
lee aboue Aser.
Tobias was mercifull.
3 I Tobit haue walked all my life long in the
way of trueth and iustice, and I did many things li-
berally to the brethren, which were of my nation,
and came with me to Niniue into the lande of the
Assyrians.
4 And when I was in mine owne countrey in
the land of Israel, being but yoong, all the tribe of
Nephthalim my father fell from the house of Ieru-
salem, which was chosen out of all the tribes of Is-
rael, that all the tribes should sacrifice there, where
the Temple of the tabernacle of the most High
was consecrated and built vp for all ages.
*1. Kin. 12, 30.
5 *Nowe all the tribes which fell from God,
yea, and my father Nephthalims house offered to
the heifer called Baal.
He fled from idoles.
6 But I (as it was ordeyned to all Israel by an
*Exod 12. 29. deut. 12. 6.
euerlasting decree) went alone often to Ierusalem,
at the feastes * bringing the first fruites, and the
tenth of beasts, with that which was first shorne,
and offered them at the altar to the Priests the chil-
dren of Aaron.
7 The first tenth part I gaue to the Priests the
sonnes of Aaron, which ministred in Ierusalem: the
other tenth part I solde, and came and bestowed it
euery yeere at Ierusalem.
8 The third *tenth part* I gaue vnto them to whom
it was meete, as Debora my fathers mother had
commanded me: for my father left me as a pupill.
He marieth to wife Anna, which beareth him Tobiah.
9 ¶Furthermore when I was come to the age
of a man, I married Anna of * mine owne kindred,
and of her I begate Tobias.
*Numb. 36. 7.
10 ¶But when I was led captiue to Niniue, all
my brethren, and those which were of my kinred,
*Gen. 43. 32.
did eate of the * bread of the Gentiles.
11 But I kept my selfe from eating,
12 Because I remẽbred God with al mine heart.
He found grace in the sight of Salmanasar.
13 Therefore the most High gaue me grace and
fauour before Enemessar, so that I was his puruoier.
14 ¶And I went into Media, & I deliuered ten
‖Or, sonne.
talents of siluer to Gabael the ‖ brother of Gabrias
‖Or, in Rages a citie of Media.
‖ in the land of Media.
15 But when Enemessar was dead, Sennacherib
his sonne reigned in his stead: whose state because it
was troubled, I could not goe into Media.
‖Or, Salmanasar.
16 ¶But in the time of ‖ Enemessar, I gaue ma-
The charitie of Tobias.
ny almes to my brethren, and gaue my breade to
them which were hungry,
17 And my clothes to the naked: and if I sawe
*2. Kin 19. 35, 36. isa. 37. 36, 37. ecclu. 48. 18, 22. 1. maccha. 7. 41. 2. maccha. 8. 19.
any of my kinred dead, or cast about the walles of
Niniue, I buried him.
18 And if the King Sennacherib had slaine any,
when he * was come and fled from Iudea, I buried
them priuily (for in his wrath he killed many) but
the bodies were not found when they were sought
for of the King.
19 Therefore when a certaine Niniuite had ac-
Tobit flieth the face of Sennacherib.
cused me to the King, because I did burie them, I
hid my selfe: and because I knew that I was sought
to be slaine, I withdrew my selfe for feare.
20 Then all my goods were spoyled, neither was
there any thing left mee besides my wife Anna and
my sonne Tobias.
21 Neuerthelesse * within fiue and fiftie dayes,
*2. King. 19. 37. 2. chron. 32. 21.
two of his sonnes killed him, and they fled into the
mountaines of Ararath, & Sarchedonus his sonne
reigned in his stead, who appointed ouer his fathers
accomptes and ouer all his domesticall affaires A-
chiacharus my brother Anaels sonne.
22 And when Achiacharus had made a request
Tobit returneth.
for mee, I came againe to Niniue: now Achiacha-
rus was cupbearer and keeper of the signet, and
steward, and ouersaw the accompts: so Sarchedonus
appoynted him next vnto him, and he was my bro-
thers sonne.

CHAP. II.

2 Tobit calleth the faithfull to his table. 3 Hee leaueth the feast to burie the dead. 10 How he became blinde. 13 His wife laboureth for her liuing. 14 She reprocheth him bitterly.

NOwe when I was come home againe, and my
wife Anna was restored vnto mee with my
sonne Tobias, in the feast of Pentecost, which is
the holy *feast* of the seuen weeks, there was a great
dinner prepared me, in y^e which I sate downe to eate.
2 And when I saw abundance of meate, I saide
Tobit doeth bid to dinner those which feare God.
to my sonne, Go, and bring what poore man soeuer
thou shalt finde of our brethren which doeth re-
member God, and loe, I will tarie for thee.
3 But he came againe, and sayde, Father, one of
our nation is strangled, and is cast out in the mar-
ket place.
4 Then before I had tasted any meate, I start
Tobit, leauing his ghests, taketh vp the dead body into his house to burie it.
vp, and brought him into mine house vntill the go-
ing downe of the sunne.
5 Then I returned and washed, and ate my
meate in heauinesse,
6 Remembring that prophecie of * Amos,
*Amos 8. 10. 1. maccha. 1. 41.
which had sayd, Your solemne feasts shalbe turned
into mourning, and your ioyes into wailing.
7 Therefore I wept, & after the going downe
of the sunne I wen & made a graue & buried him.
8 But my neighbours mocked mee, and sayde,
Tobit is rebuked of his neighbours.
Doeth he not feare, to die for this cause, who * fled
away, and yet, loe, he burieth the dead againe?
*Chap. 1. 19.
9 The same night also when I returned from
the buriall, and slept at the wall of mine house be-
cause I was polluted, & hauing my face vncouered,
10 And I knew not that sparrowes were in the
Hee is made blinde for an example of patiencie to his posteritie.
wall, and as mine eyes were open, the sparrowes
cast downe warme dongue into mine eyes, and
a whitenesse came in mine eyes, and I went to
the Physicions, but they helped me not. Moreo-
uer Achiacharus did nourish me, vntill I went into
Helimais.
11 And my wife Anna did take womens works
The wife of Tobit laboureth for her liuing.
to doe.
12 And when shee had sent them home to the
owners, they payed the wages, and gaue a kid.
13 Which when it was at mine house, & began

to

to bleate, I said vnto her, From whence is this kid? is it not stollen? render it to the owners: * for it is not lawfull to eate any thing that is stollen.

The innocencie of Tobit.
*Deut.22.1.

14 But shee sayde, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and I did blush, because of her. Furthermore she sayde, * Where are thine almes, and thy righteousnesse? beholde, they all now appeare in thee.

*Iob 2.9.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguels daughter, and the things that came vnto her. 12 Her prayer heard. 19 The Angel Raphael sent.

THen I, being sorowfull, did weepe, and in my sorow prayed, saying,

2 O Lord, thou art iust, and all thy workes, and all thy wayes are mercy & trueth, and thou iudgest truely and iustly for euer.

3 Remember me, and looke on me, neither punish me according to my sinnes or mine ignorances or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commaundements: wherefore thou hast deliuered vs * for a spoyle, and vnto captiuitie, & to death, & for a prouerbe of a reproch to al them among whom we are dispersed, and now ‖ thou hast many and iust causes

*Deut.28.15,37.
‖Or, thy iudgements are many and true.

5 To doe with me according to my sinnes, and my fathers, because we haue not kept thy commandemẽts, neither haue walked in trueth before thee.

6 Now therefore deale with me as seemeth best vnto thee, and commaund my spirite to bee taken from me, that I may be dissolued, & become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorowfull: command therefore that I may bee dissolued out of this distresse, *& go* into the euerlasting place: turne not thy face away from me.

7 ¶ It came to passe the same day, that in Ecbatane a citie of Media, Sarra the daughter of Raguel was also reproched by her fathers maydes,

Sarra is checked of her fathers maydes.

8 Because shee had bene married to seuen husbands, whom Asmodeus the euil spirite had killed, before that they had lyen with her. Doest thou not know, said they, that thou hast strangled thine husbands? thou hast had now seuen husbands, neither wast thou named after any of them.

9 Wherefore doest thou ‖ beate vs for them? if they be dead, goe thy wayes hence to them, that we may neuer see of thee either sonne or daughter.

‖Or, when shee beat them for their faults they saide.

10 When shee heard these things, shee was very sorowful, so that she thought to haue strangled her selfe. And she said, I am the onely daughter of my father, and if I doe this, I shall slander him, and shal bring his age to the graue with sorowe.

11 Then shee prayed toward the windowe, and saide, Blessed art thou, O Lord my God, and thine holy and glorious Name is blessed, and honourable for euer: let all thy workes praise thee for euer.

Sarra prayeth & desireth, that she may be deliuered from shame.

12 And now, O Lorde, I set mine eyes, and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

The innocencie of Sarra.

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the onely daughter of my father, neither hath he any manchilde to bee his heire, neither any † neere kinseman or child borne of him, to whom I may keepe my selfe for a wife: my seuen *husbands*

Her chastitie.
†Greeke, were brother.

are now dead, and why should I liue? But if it please not thee that I should die, commaund to looke on and to pitie me that I doe no more heare reproch.

16 So the prayers of them both were heard before the maiestie of the great God.

The prayers of Tobit, and Sarra are heard both at a time.

17 And Raphael was sent to heale them both, *that is*, to take away the whitenes of Tobits eyes, & to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to binde Asmodeus the euill spirit, because shee belonged to Tobias by right. The selfe same time came Tobit home, and enterd into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

IN that day Tobit remẽbred * the siluer, which he had deliuered to Gabael in Rages *a city* of Media,

*Chap.1.14.

2 And sayde with himselfe, I haue wished for death: wherefore do I not call for my sonne Tobias that I may admonish him before I die?

3 And whẽ he had called him, he said, My sonne, after that I am dead, bury me, and despise not thy mother, but * honour her all the dayes of thy life, and do that which shal please her, & anger her not.

Tobits exhortation to his sonne, when he thought hee should die.
The mother is to be reuerenced.
*Exod.20.12. eccle.7.27.

4 Remember, my sonne, how many dangers she susteined when thou wast in her wombe,

5 And when she dyeth, burie her by me in the same graue.

6 My sonne, set our Lord God alwayes before thine eyes, and let not thy will be set to sinne or to transgresse the commandements of God. Doe vprightly all thy life long, and followe not the wayes of vnrighteousnesse: for if thou deale truely, thy doings shall prosperously succeede to thee, and to all them which liue iustly.

God must be in our hearts.

7 Giue * almes of thy substance: and when thou giuest almes, let not thine eye bee enuious, neither turne thy face from any poore, lest that God turne his face from thee.

Almes.
*Prouerb.3.9. eccle.4.1. and 14.13.

8 * Giue almes according to thy substance: if thou haue but a litle, be not afraide to giue a litle almes.

*Luke 14.13. ecclu.35.10.

9 For thou layest vp a good store for thy selfe against the day of necessitie,

10 * Because that almes doth deliuer from death, and suffreth not to come into darkenesse.

*Ecclu.29.13.

11 For almes is a good gift before the most High to all them which vse it.

12 Beware of all * whoredome, my sonne, and chiefly take a wife of the seede of thy fathers, and take not a strange woman to wife which is not of thy fathers stocke: for wee are the children of the Prophets. Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember my sonne, that they married wiues of their owne kinred, and were blessed in their children, and their seede shall inherite the land.

Adoutrie.
*1.Thes.4.3.

13 Now therefore, my sonne, loue thy brethren, and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, and much trouble, and in fiercenesse is scarcitie, and great pouertie: for ‖ fiercenesse is the mother of famine.

Pride.
‖Or, vnprofitablenesse.

14 Let not the * wages of any man, which hath wrought for thee, tary w thee, but giue him it out of hand: for if thou serue God, he will also pay thee: be circumspect, my sonne, in all things that thou doest, and be wel instructed in all thy conuersation.

Wages of an hired seruant.
*Leuit.19.13. deut.24.14,15.

15 * Do that to no man which thou hatest: drinke not wine to make thee drunken, neyther let drunkennesse

*Matt.7.12. luke 6.31.

kennesse goe with thee in thy iourney.

*Luke 14.13. The hungry. *Matth.6.2.

16 *Giue of thy bread to the hungry, and of thy garments to them that are naked, and *of all thine abundance giue almes, and let not thine eye be enuious when thou giuest almes.

||Or, be liberall to the iust, euen to their death. Counsell.

17 || Powre out thy bread on the buriall of the iust, but giue nothing to the wicked.

18 Aske counsell alway of the wise, and despise not any counsell that is profitable.

God is to be blessed.

19 Blesse thy Lord God alway, and desire of him that thy wayes may be made streight, and that all thy purposes and counsels may prosper: for euery nation hath not counsell: but the Lord giueth all good things, and he humbleth whom he will, as he will: now therefore, my sonne, remember my commandements, neither let them at any time bee put out of thy minde.

*Chap.1.14.

20 *Furthermore I signifie this to thee, that I deliuered tenne talents to Gabael the sonne of Gabrias at Rages in Media.

Pouertie with the feare of God.

21 And feare not, my sonne, forasmuch as wee are made poore: for thou hast many things, if thou feare God, and flee from all sinne, & doe that thing which is acceptable vnto him.

CHAP. V.

Tobias sent to Rages, 4 Hee meeteth with the Angell Raphael, which did conduct him.

Tobias then answered, and said, Father, I wil doe all things which thou hast commanded me.

2 But how can I receiue the siluer, seeing I know him not?

Tobias, sent by his father to Rages, seeketh a companion, and meeteth with Raphael, whom he bringeth to his father.

3 Then he gaue him the hand writing, and said vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and goe and receiue the money.

4 Therefore when he was gone to seeke a man, he found Raphael the Angel.

5 But he knew not, and saide vnto him, May I goe with thee into the land of Media? and knowest thou those places well?

6 To whom the Angel said, I wil go with thee: for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tarie for me, till I tell my father.

8 Then he said vnto him, Goe, and tarie not: so he went in and saide to his father, Beholde, I haue found one, which will goe with me. Then he saide, Call him vnto mee, that I may know of what tribe he is, and whether he be faithfull to goe with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit saide vnto him, Brother, shewe me of what tribe and familie thou art.

11 To whom he said, Doest thou seeke a stocke or familie, or an hired man to goe with thy sonne? Then Tobit said vnto him, I would know, brother, thy kindred and thy name.

12 Then he said, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

||Or, thou commest happily.

13 Then Tobit said, || Thou art welcome, brother: be not now angry with me, because I haue enquired to know thy kinred, & thy familie: for thou art my brother of an honest and good stocke: for I know Ananias & Ionathas, sonnes of that great Samaias: for we went together to Ierusalem to worship, and offred the first borne, & the tenthes of the fruites, and they were not deceiued with the error of our brethrē: my brother, thou art of a great stocke.

14 But tell me, What wages shall I giue thee? wilt thou a groate a day and things necessarie, as to mine owne sonne?

15 Yea, moreouer if ye returne safe, I will adde some thing to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, and go you on Gods Name. And when his sonne had prepared all things for the iourney, his father saide, Goe thou with this man, and God which dwelleth in heauen, prosper your iourney, & the Angel of God keepe you companie. So they went foorth both and departed, and the dogge of the yong man with them.

Tobias goeth forth, the Angel keeping him company. His mother weepeth. *Chap.10.4.

17 But *Anna his mother wept, and said to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Would to God wee had not layed money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which God hath giuen vs to liue with, doeth suffice vs.

20 Then said Tobit, Be not careful, my sister: he shall returne in safetie, and thine eyes shall see him.

21 For the good Angel doeth keepe him company, and his iourney shall be prosperous, and hee shall returne safe.

22 Then she made an ende of weeping.

CHAP. VI.

2 Tobias deliuered from the fish. 7 Raphael sheweth him certaine medicines. 10 He conducteth him toward Sarra.

And as they went on their iourney, they came at night to the flood Tygris, and there abode.

Tobias, inuaded of a fish, is deliuered by the Angel.

2 And when the yong man went to wash him selfe, a fish leaped out of the riuer, and would haue deuoured him.

3 Then the Angel said vnto him, Take the fish. And the yong man tooke ȳ fish, & drew it to land.

4 To whom the Angel said, Cut the fish, and take the heart, and the liuer, and the gall, and put them vp surely.

5 So the yong man did, as the Angel commanded him: and when they had rosted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man sayde to the Angel, Brother Azarias, what auaileth the heart, and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart, and the liuer, if a deuil or an euil spirit trouble any, we must make a perfume of this before the man or the woman, and he shalbe no more vexed.

8 As for the gall, anoint a man that hath whitenesse in his eyes, and he shalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel saide to the yong man, Brother, to day we shal lodge ŵ Raguel, who is thy cousin: he also hath one only daughter named Sarra: I wil speake for her that she may be giuē thee for a wife.

*Num.27.8. and 36.8.

11 For to thee doth *the right of her perteine, seeing thou alone art the remnant of her kindred,

12 And the mayd is faire and wise: now therefore heare me, & I wil speake to her father, that we may make the mariage when we are returned from Rages: for I know that Raguel can not marrie her to another according to the law of Moyses: els he should deserue death, because the right doth rather appertaine to thee then to any other man.

13 Then the yong man answered ȳ Angel, I haue heard, brother Azarias, that this maid hath bin giuē to seuen men, who al died in the mariage chamber:

14 And

14 And I am the only begotten sonne of my fa-
ther, & I am afraid, least I go into her, & dye as the
other before: for a wicked spirite loueth her, which
hurteth no body but those which come in to her:
wherefore I also feare least I die, & bring my fathers
and my mothers life because of me to y^e graue with
sorow: for they haue no other sonne to bury them.
15 Then the Angel sayde vnto him, Doest thou
not remember the precepts which thy father gaue
thee, that thou shouldest marry a wife of thine
owne kinred? wherefore heare me, O my brother:
for she shall be thy wife, neither be thou careful of
the euil spirite: for this same night shall she bee gi-
uen thee in marriage.
16 And when thou shalt goe into the marriage
chamber, thou shalt take of the hote coles for per-
fumes, and make a perfume of the heart, and of the
liuer of the fish.
17 Which if the spirit do smel, he wil flee away,
and neuer come againe any more: but when thou
shalt come to her, rise vp both of you, and pray to
God which is mercifull, who wil haue pitie on you,
and saue you: feare not, for she is appoynted vnto
thee from the beginning, and thou shalt keepe her,
and she shall go with thee: Moreouer I suppose that
shee shall beare thee children: nowe when Tobias
had heard the things, hee loued her, and his heart
was effectually ioyned to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

Raphael & Tobias come to Raguel.

AND when they were come to Ecbatane, they
came to the house of Raguel: and Sarra mette
them, and after they had saluted one another, she
brought them into the house.
2 Then sayde Raguel to Edna his wife, Howe
like is this yong man to Tobit my cousin!
3 And Raguel asked, Whence are you, my bre-
thren? To whome they sayde that they were of the
tribe of Nephthalim, and of the captiues that dwelt
at Nineue.
4 Then he sayd to to them, Doe ye know Tobit
our kinsman? And they sayd, We know him. Then
said he, Is he in good health?
5 And they sayde, He is both aliue, and in good
health: and Tobias sayd, He is my father.
6 Then Raguel leaped, and kissed him, & wept,
7 And blessed him, and sayde vnto him, Thou
art the sonne of an honest & good man: but when
he had heard that Tobit was blinde, he was sorow-
full and wept.
8 And likewise Edna his wife, and Sarra his
daughter wept. Moreouer they receiued them with
a ready minde, and after that they had killed a ram
of the flocke, they set much meat on the table. Thē
sayd Tobias to Raphael, Brother Azarias, put forth
those things whereof thou spakest in the way, that
this businesse may be dispatched.

Tobias asketh Raguels daughter to wife.

9 So he communicated the matter with Ragu-
el, and Raguel sayde to Tobias, Eate, and drinke,
and make merry.
10 For it is meete that thou shouldest marrie
my daughter: neuerthelesse, I will declare vnto thee
the trueth.
11 I haue giuen my daughter in marriage to se-
uen men, who dyed that night which they came
in vnto her: neuerthelesse, be thou of a good cou-
rage and merry. But Tobias sayde, I will eate no-
thing here, vntill yee bring her hither, and betrothe
her to me.
12 Raguel sayd then, Marry her then according
to the custome: for thou art her cousin, and shee is
thine. God which is mercifull, make this prosperous
to you in all good things.
13 Then he called his daughter Sarra, and she
came to her father, and he tooke her by the hande,
and gaue her for wife to Tobias, saying, Beholde,
take her after the * law of Moyses, and leade her a-
way to thy father and he blessed them,

Raguel giueth his daughter Sarra to Tobias. Num. 36. 6.

14 And called his wife Edna, and hee tooke a
booke and wrote a contract, and sealed it,
15 Then they began to eate.
16 After, Raguel called his wife Edna, and sayde
vnto her, Sister, prepare another chamber, and
bring her in thither.
17 Which when she had done, as he had bidden
her, she brought her thither: then Sarra wept, and
her mother wiped away her daughters teares,
18 And sayde vnto her, Be of good comfort, my
daughter, the Lord of heauen and earth giue thee
ioy for this thy sorowe: bee of good comfort my
daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. 4 Hee prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel prayseth the Lord.

AND when they had supped, they brought Tobi-
as in vnto her.
2 And as he went, he remembred y^e words of Ra-
phael, and tooke coles for perfumes, & put the heart
and liuer of the fish thereupon, & made a perfume.
3 The which smell when the euill spirite had
smelled, hee fledde into the vtmost partes of Egypt,
whom the Angel bound.

Tobias followeth Raphaels counsell, as Chap. 6. 7. Or, vpmost.

4 And after that they were both shut in, Tobias
rose out of the bed, and sayd, Sister, arise and let vs
pray, that God would haue pitie on vs.
5 Then began Tobias to say, Blessed art thou, O
God of our fathers, and blessed is thine holy and
glorious Name for euer: let the heauens blesse thee,
and all thy creatures.

Tobias prayeth.

6 Thou madest Adam, and gauest him * Eua his
wife for an helpe and stay: of them came mankind:
thou hast sayde, It is not good that a man shoulde
bee alone: let vs make vnto him an ayde like vnto
himselfe.

Gene. 2. 18.

7 And nowe, O Lorde, I take not this my sister
for fornication, but vprightly: therefore grant me
mercie, that we may become aged together.
8 And she sayd with him, Amen.
9 So they slept both that night, and Raguel a-
rose, and went and made a graue,
10 Saying, Is not he dead also?
11 But when Raguel was come into his house,
12 He sayde to his wife Edna, Sende one of the
maides, and let them see whether he be aliue: if not,
that I may bury him, and none know it.
13 So the maide opened the doore, and went in,
and found them both asleepe,
14 And came forth, & told them y^t he was aliue.
15 Then Raguel praysed God, and sayd, O God,
thou art worthy to be praysed with al pure, and ho-
ly prayse: therefore let thy Saintes praise thee with
all thy creatures, and let all thine Angels and thine
elect prayse thee for euer.
16 Thou art to be praised, O Lord: for thou hast
made me ioyfull, and that is not come to me which
I suspected: but thou hast dealt with vs according
to great mercie,

Raguel thinking Tobias was dead, made a graue for him.

Raguel prayseth God for Tobias.

17 Thou art to be praised because thou hast had
mercy of two that were the only begotten children
of their fathers: graunt them mercy, O Lorde, *and*
finish their life in health with joy and mercy.
18 Then Raguel bade his seruants to fil ẏ graue.
19 And hee kept the wedding feast foureteene
dayes.
20 For Raguel had sayd vnto him by an othe,
that hee should not depart before that the foure-
teene dayes of the marriage were expired,

Raguel giueth halfe of his goods toward the marriage of his daughter to Tobias.

21 And then hee shoulde take the halfe of his
goods and returne in safetie to his father, & *shoulde
haue* the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

THen Tobias called Raphael, and sayde vnto
him,
2 Brother Azarias, take with thee a seruant and
two camels, and goe to Rages of the Medes to Ga-
bael, and bring mee the money, and bring him to
the wedding.
3 For Raguel hath sworne that I shall not de-
part.

Tobits care for his sonne. The Angel goeth on Tobias message.

4 But my father counteth the dayes: and if I ta-
rie long, he will be very sorie.
5 So Raphael went out & came to Gabael, and
gaue him the hande writing, who brought foorth
bagges which were sealed vp, and gaue thē to him.
6 And in the morning they went forth, both to-
gether, and came to the wedding. And Tobias be-
gate his wife with child.

CHAP. X.

*1 Tobit and his wife thinke long for their sonne. 10 Raguel sen-
deth away Tobias and Sarra.*

NOwe Tobit his father counted euery day, and
when the dayes of the iourney were expired,
and they came not,

The father and mother are in heauinesse for Tobias tarying.

2 Tobit saide, are they not mocked? or is not
Gabael dead, and there is no man to giue him the
money?
3 Therefore he was very sory.

*Chap. 5. 17.

4 Then his wife sayd to him, My sonne is dead,
seeing he tarieth: and she began to * bewayle him,
and sayd,
5 Nowe I care for nothing, my sonne, since I
haue lost thee the light of mine eyes.
6 To whom Tobit sayd, Hold thy peace: be not
carefull, for he is safe.
7 But she said, Hold thy peace, and deceiue me
not: my sonne is dead: and she went out euery day
by the way, which they went, neither did she eate
meate on the day time, and did consume whole
nightes in bewayling her sonne Tobias vntill the
foureteene dayes of ẏ wedding were expired, which
Raguel had sworne, that he should tary there. Then
Tobias sayde to Raguel, Let me goe: for my father
and my mother looke no more to see me.
8 But his father in lawe sayde vnto him, Tarie
with mee, and I will sende to thy father, and they
shall declare him thine affaires.
9 But Tobias sayde, No, but let me goe to my
father.

Raguel giueth Tobias, and his wife leaue to depart.

10 Then Raguel arose, & gaue him Sarra his wife,
& halfe his goods, as seruants, & cattell, and money,
11 And hee blessed them, and sent them away,
saying, The God of heauen make you, my children,
to prosper before I dye.

Sarra is instructed by her parents.

12 And he sayd to his daughter, Honour thy fa-
ther, and thy mother in lawe which are nowe thy
parents, that I may heare good report of thee: and
hee kissed them. Edna also sayde to Tobias, The
Lord of heauen restore thee, my deare brother, and
graunt that I may see thy children of my daughter
Sarra, that I may reioyce before the Lorde. Behold
nowe, I commit to thee my daughter, as a pledge:
doe not entreat her euill.

CHAP. XI.

*1 The returne of Tobias to his father. 9 How he was receiued. 10
His father hath his sight restored, and prayseth the Lord.*

AFter these things Tobias went his way, pray-
sing God that he had giuen him a prosperous
iourney, and blessed Raguel and Edna his wife, and
went on his way till he drewe neere to Nineue.
2 Then Raphael said to Tobias, Thou knowest,
brother, how thou diddest leaue thy father.

The Angels counsell to Tobias.

3 Let vs haste before thy wife, and prepare the
house,
4 And take in thine hand the gall of the fish. So
they went their way, and the dog followed them.
5 Nowe Anna sate in the way looking for her
sonne,
6 Whom when she sawe comming, she sayde to
his father, Behold, thy sonne commeth, and the man
that went with him.
7 Then sayd Raphael, I knowe, Tobias, that thy
father shall receiue his sight.
8 Therefore anoynt his eyes with the gall, and
being pricked therewith, he shall rub and make the
whitenesse to fall away, and shall see thee.
9 ¶ Then Anna ranne foorth, and fell on the
necke of her sonne, and sayde vnto him, Seeing I
haue seene thee, my sonne, from hencefoorth I am
content to die, and they wept both.
10 Tobit also went forth toward the doore, and
stumbled, but his sonne ranne vnto him,
11 And tooke hold of his father, and sprinkled
of the gall on his fathers eyes, saying, Bee of good
hope, my father.
12 And when his eyes began to pricke, he rub-
bed them.
13 And the whitenes pilled away from the cor-
ners of his eyes, and when he sawe his sonne, he fell
vpon his necke,
14 And he wept and sayde, Blessed art thou, O
Lorde, and blessed be thy Name for euer, and bles-
sed be all thine holy Angels.
15 For thou hast scourged me, and hast had pi-
tie on me: *for* beholde, I see my sonne Tobias: and
his sonne, being glad, went in, and tolde his father
the great things that had come to passe in Media.
16 Then Tobit went out to meete his daughter
in lawe, reioycing and praysing God to the gate of
Nineue: and they which saw him go, marueiled, be-
cause he had receiued his sight.
17 But Tobit testified before them all, that God
had had pitie on him. And when he came neere to
Sarra his daughter in law, he blessed her, saying, thou
art welcome, daughter: God be blessed, which hath
brought thee vnto vs, and *blessed be* thy father: and
there was great joy among all his brethren which
were at Nineue.
18 And Achiacharus and Nasbas his brothers
sonne came.
19 And Tobias marriage was kept seuen dayes
with great joy.

CHAP. XII.

*2 Tobias declareth to his father the pleasures that Raphael had
done him, 5 The which he would recompence. 11, 15 Raphael
declareth that he is an Angel sent of God.*

Then

THen Tobit called his sonne Tobias,& said vn-
to him, Prouide, my sonne, wages for the man,
which went with thee,& thou must giue him more.
2 And he sayde vnto him, O father, it shall not
grieue me to giue him halfe of those things which
I haue brought.
3 For he hath brought me againe to thee in safe-
ty,& hath made whole my wife, and hath brought
me the money, and hath likewise healed thee.
4 Then the olde man sayde, It is due vnto him.
5 So he called the Angel, and sayde vnto him,
Take halfe of all that ye haue brought, and goe a-
way in safety.
6 But he tooke them both apart, and sayde vnto
them, Prayse God, and confesse him, and giue him
the glorie, and prayse him for the things which hee
hath done vnto you before all them that liue. It is
good to praise God, and to exalt his Name, and to
shewe forth his euident workes with honour: there-
fore be not wearie to confesse him.
7 It is good to keepe close the secrets of a King,
but it is honorable to reueile the works of God: do
that which is good, and no euill shall touch you.
8 Prayer is good with fasting, and almes, and
righteousnesse. A litle with righteousnesse is better
then much with vnrighteousnes: it is better to giue
almes, then to lay vp golde.
9 *For almes doth deliuer from death, and doth
purge al sinne. Those which exercise almes & righ-
teousnesse, shalbe filled with life.
10 But they that sinne, are enemies to their
owne life.
11 Surely I will keepe close nothing from you:
neuertheles, I said it was good to keepe close the se-
cret of a king, but that it was honourable to reueile
the works of God.
12 Now therefore when thou diddest pray, and
Sarra thy daughter in lawe, I did bring to memory
your prayer before the Holy one: and when thou
diddest burie the dead, I was with thee likewise.
13 And when thou wast not grieued to rise vp,
and leaue thy dinner to burie the dead, thy good
deede was not hid from me: But I was with thee.
14 And nowe God hath sent mee to heale thee,
and Sarra thy daughter in lawe.
15 I am Raphael one of the seuen holy Angels,
which present the prayers of the Saints, and which
goe forth before his holy maiestie.
16 Then they were both troubled, and fel vpon
their face: for they feared.
17 But he said vnto them, Feare not, for it shall
goe well with you: prayse God therefore.
18 For I came not of mine own pleasure, but by ẏ
good wil of your God: wherfore praise him in al ages
19 *Al these dayes I did appeare vnto you, but I
did neither eate nor drinke, but you saw it in vision.
20 Now therefore giue God thanks: for I go vp
to him that sent me: but write all things which are
done, in a booke.
21 And when they rose, they sawe him no more.
22 Then they confessed the great and wonder-
full works of God, and how the Angel of the Lord
had appeared to them.

He that will be acceptable to God, must be proued with tentation.

*Gen. 18.8. & 19.3. Iudg. 13.16.

CHAP. XIII.

A thankesgiuing of Tobit, who exhorteth all to prayse the Lord.

THen Tobit wrote a prayer of reioycing, and
sayd, Blessed be God that liueth for euer, and
blessed be his kingdome.
2 *For hee doeth scourge, and hath pitie: hee
leadeth to hell, and bringeth vp, neither is there any
that can auoyde his hand.
3 Confesse him before the Gentiles, ye children
of Israel: for hee hath scattered you among them.
4 There declare his greatnesse, and extoll him
before al the liuing: for he is our Lord, & our God,
and our father for euer.
5 Hee hath scourged vs for our iniquities, and
wil haue mercy againe, and will gather vs out of al
nations, among whom we are scattered.
6 If you turne to him with your whole heart,
and with your whole minde, & deale vprightly be-
fore him, then will he turne vnto you, and will not
hide his face from you, but ye shall see what he will
doe with you: therefore confesse him with your
whole mouth, & praise the Lord of righteousnes, &
extol the euerlasting King. I will confesse him in the
land of my captiuitie, and wil declare his power and
greatnesse to a sinful nation. O ye sinners, turne and
do iustice before him: who can tell if he will receiue
you to mercy, and haue pitie on you?
7 I will extoll my God, & my soule *shall prayse*
the King of heauen, & shal reioyce in his greatnesse.
8 Let all men speake, and let all prayse him for
his righteousnesse.
9 O Ierusalem the holy citie, he will scourge
thee for thy childrens workes, but he will haue pitie
againe on the sonnes of righteous men.
10 Giue praise to the Lord duely, and praise the
euerlasting King, that his tabernacle may be buil-
ded in thee againe with ioy: and let him make ioy-
ful there in thee those that are captiues, and loue in
thee for euer those that be miserable.
11 Many nations shall come from farre to the
Name of the Lorde God, with gifts in their handes,
euen giftes to the King of heauen: all generations
shall prayse thee, and giue signes of ioy.
12 Cursed are al they, which hate thee: but bles-
sed are they for euer which loue thee.
13 Reioyce, and be glad for the children of the
iust: for they shalbe gathered, and shall blesse the
Lord of the iust.
14 Blessed are they which loue thee: for they
shall reioyce in thy peace. Blessed are they which
haue bene sorowfull for all thy scourges: for they
shall reoice for thee, when they shal see al thy glo-
rie, and shall reioyce for euer.
15 Let my soule blesse God the great King.
16 For Ierusalem shalbe built vp with sapphires,
and emerauds, & thy walles with precious stones,
and thy towers, & thy bulwarkes with pure golde.
17 And the streetes of Ierusalem shall be paued
with berall, and carbuncle, and stones of Ophir.
18 And her streetes shall say, ‖Halleluiah, and
they shall prayse *him*, saying, Blessed be God which
hath extolled ‖it for euer.

Deut. 32.39. 1. Sam. 2.6. Wisd. 16.13.

‖Or, Sonphir. *‖Or, prayse ye the Lord.* *‖That is, Ierusalem.*

CHAP. XIIII.

1 Lessons of Tobit to his sonne. 4 He prophecieth the destruction of Niniue, 5 And the restoring of Ierusalem and the Temple. 13 The death of Tobias and his wife. 14 Tobias age and death.

SO Tobit made an ende of praysing God.
2 And he was eight & fiftie yeere old, when
hee lost his sight, which was restored to him after
eight yeere, and hee gaue almes, and he continued
to feare the Lord God, and to prayse him.
3 And when hee was very aged, hee called his
sonne, & sixe of his sonnes sonnes, and sayd to him,
My sonne, take thy children (for behold, I am aged,
and am ready to depart out of this life)

4 Go into Media, my sonne: for I surely beleeue
those things which Ionas the Prophet spake of Ni-
neue, that it shalbe destroyed, *and* for a time peace
shall rather be in Media, and that our brethren shal
be scattered in the earth from that good land, & Ie-
rusalem shall be desolate, and the House of God in
it shall be burned, and shalbe desolate for a time.
Ezra.3.8. and 6.14. 5 Yet againe God wil haue pitie on them, and
bring them againe into the lande were they shall
builde a Temple, but not like to the first, vntill the
times of that age be fulfilled, which being finished,
they shall returne from euery place out of captiui-
tie, and builde vp Ierusalem gloriously, & the House
of God shall bee built in it for euer with a glorious
building, as the Prophets haue spoken thereof.
6 And all nations shal turne, and feare the Lord
God truely, and shall bury their idoles.
7 So shall all nations praise the Lorde, and his
people shall confesse God, and the Lords shall exalt
his people, and all those which loue the Lorde in
trueth and iustice, shal reioyce, and those also which
shewe mercie to our brethren.
8 And nowe, my sonne, depart out of Nineue,
because that those things which the Prophet Ionas
spake, shall surely come to passe.
9 But keepe thou the Lawe, and the comman-
dements, and shewe thy selfe merciful and iust, that
it may goe well with thee.
10 And burie me honestly, and thy mother with
me: but tarie no longer at Nineue. Remember, my
son, how Aman handled Achiacharus that brought
him vp, howe out of light hee brought him into
darknes, & how he rewarded him againe: yet Achi-
acharus was saued, but the other had his reward: for
he went downe into darknes. Manasses gaue almes,
and escaped the snare of death, which they had set
for him, but Aman fell into the snare and perished.
11 Wherefore nowe, my sonne, consider what
almes doeth, and howe righteousnesse doth deliuer.
When he had saide these things, ‖hee gaue vp the ‖Or, his soule failed him in the bed.
ghost in the bed, being an hundreth and eight and
fiftie yeere olde and he buried him honourably.
12 And when Anna was dead, hee buried her
with his father: but Tobias went with his wife and
children to Ecbatane to Raguel his father in lawe.
13 Where he became olde with honour, and he
buryed his father & mother in law honourably, and
he inherited their substance and Tobits his father.
14 And he died at Ecbatane in Media, being an
hundreth and seuen and twentie yeere olde.
15 But before hee died, he heard of the destru-
ction of Nineue, which was taken by Nabuchodo-
nosor and Assuerus, and before his death he reioy-
ced for Nineue.

IVDETH.

CHAP. I.

*1 The building of Ecbatane. 5 Nabuchodonosor made warre a-
gainst Arphaxad, and ouercame him. 12 Hee threatneth them
that would not helpe him.*

IN the twelfth yeere of the reigne of
Nabuchodonosor, who reigned in
Nineue the great citie (in the dayes
of Arphaxad, which reigned ouer the
Medes in Ecbatane,
2 And built in Ecbatane the
walles round about, of hewen stone, three cubites
broad, & sixe cubits long, & made the hight of the
wal seuenty cubits, & the bredth thereof fifty cubits,
3 And made the towers thereof in the gates of
it of an hundreth cubits, & the bredth thereof in
the foundation three score cubites,
4 And made the gates thereof, euen gates that
were lifted vp on hie, seuentie cubites, & the bredth
of thē fourty cubits, for ẏ going forth of his migh-
ty armies, & for the setting in aray of his footemen)
5 Euen in those dayes, King Nabuchodonosor
made warre with King Arphaxad in the great field,
which is the field in the coastes of Ragau.
6 Then came vnto him all they that dwelt in
the mountaines, & al that dwelt by Euphrates, and
Tygris & Hydaspes, & the countrey of Arioch the
king of the Elymeans, & very many nations assem-
bled thēselues to ẏ battel of the sonnes of Chelod.
7 And Nabuchodonosor King of the Assyri-
ans sent vnto all that dwelt in Persia, and to all that
dwelt in the West, and to those that dwelt in Cili-
cia, and Damascus, and Libanus, & Antilibanus, and
to all that dwelt vpon the sea coast,
8 And to the people that are in Carmel, and
Galaad, and the hier Galile, and the great fielde of
Esdrelam,
9 And to all, that were in Samaria, & the cities
therof & beyond Iordē vnto Ierusalem, & Betane,
and Chellus, and Cades, and the riuer of Egypt, and
Taphnes, and Ramesse, and all the land of Gesem,
10 Vnto one come to Tanis, and Memphis, and
to all the inhabitants of Egypt, and to one come
to the mountaines of Ethiopia.
11 But all the inhabitants of this countrey did
not passe for the cōmandement of Nabuchodono-
sor King of the Assyrians, neither would they come
with him to the battel: for they did not feare him:
yea, he was before them as one man: therefore they
sent away his ambassadours from them without ef-
fect, and with dishonour.
12 Therefore Nabuchodonosor was very angry
with all this countrey, and sware by his throne and
kingdome that hee would surely be aueng ed vpon
all those coastes of Cilicia & Damascus & Syria, &
that hee would slay with the sword all the inhabi-
tants of the land of Moab, and the children of Am-
mon, and all Iudea, and all that were in Egypt, til
one come to the borders of the two seas.
13 Then hee marched in battell aray with his
power against King Arphaxad, in the seuenteenth
yeere, & he preuailed in his battel: for he ouerthrew
all the power of Arphaxad, and all his horsmen, and
all his chariots.
14 And he wanne his cities, & came vnto Ecba-
tane, and tooke the towers, and spoyled the streetes
thereof, and turned the beautie thereof into shame.
15 He tooke also Arphaxad in the mountaines
of Ragau, and smote him through with his dartes,
and destroyed him vtterly that day.
16 So he returned afterward to Nineue, both he
and al his companie with a very great multitude of
men of warre, and there hee passed the time, and
banqueted, both hee, and his armie an hundreth and
twentie dayes.

CHAP. II.

*5 Nabuchodonosor commanded presumptuously that all people should
be brought in subiectiō, 6 And to destroy those that disobeyed
him. 15 The preparation of Olofernes armie. 23 The conquest
of his enemies*

AND in the eighteene yeere, the two and twentieth *day* of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that hee should auenge himselfe on all the earth, as he had spoken.

2 So he called vnto him al the officers and al his nobles, and communicated with them his secrete counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commandement of his mouth.

4 And when hee had ended his counsell, Nabuchodonosor king of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, and sayd vnto him,

5 Thus saith the great king, the lorde of the whole earth, Behold, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundreth & twentie thousande, and the number of horses with their riders, twelue thousand,

6 And thou shalt go against all the West countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I wil goe forth in my wrath against them, and will couer the whole face of the earth with the feete of mine armie, and I will giue them as a spoyle vnto them,

8 So that their wounded shall fill their valleyes, and their riuers, and the flood shall ouerflowe, being filled with their dead.

9 And I wil bring their captiuitie to the vtmost parts of all the earth.

10 Thou therefore shalt depart hence, and take vp for me all their countrey: and if they yeeld vnto thee, thou shalt reserue them for mee vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but put them to death, and spoyle them wheresoeuer thou goest.

12 For as I liue, & the power of my kingdome, whatsoeuer I haue spoken ẏ wil I do by mine hand.

13 And take thou heede that thou transgresse not any of the commaundements of thy lorde, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Olofernes went forth from the presence of his Lord, & called all the gouernours, and captaines, and officers of the armie of Assur,

15 And he mustred the chosen men for the battel, as his lord had commanded him, vnto an hundreth and twentie thousand, and twelue thousande archers on horsebacke,

16 And hee set them in aray according to the maner of setting a great armie in aray.

17 And hee tooke camels & asses for their burdens a very great number, and sheepe, and oxen, and goates without number for their prouision,

18 And vitaile for euery man of the armie, and very much gold and siluer out of the kings house.

19 Then he went forth and his power, to goe before in the viage of king Nabuchodonosor, & to couer all the face of the earth Westward, with their charets, and horsemen, and chosen footemen.

20 A great multitude also of sundry sorts came with them like grashoppers, and like the grauell of the earth: for the multitude was without number.

21 And they went forth of Nineue three dayes iourney toward the countrey of Bectileth, and pitched from Bectileth neere the mountaine which is at the left hand of the vpper Cilicia.

22 Then hee tooke all his armie, his footemen and horsemen, and charets, and went from thence into the mountaines,

23 And he destroied Phud and Lud, and spoyled all the children of Rasses, and the children of Ismael, which were toward the wildernesse at the South of the Chelians.

24 Then hee went ouer Euphrates, and went through Mesopotamia, and destroyed all the hie cities that were vpon the riuer of Arbonai, vntill one come to the sea.

25 And he tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South and ouer against Arabia.

26 He compassed also al the children of Madian, & burnt vp their tabernacles, & spoiled their lodges.

27 Then he went downe into the countrey of Damascus, in the time of wheate haruest, and burnt vp all their fieldes, and destroyed their flockes and the heards: he robbed their cities, and spoyled their countrey, and smote all their yong men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the sea coast, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Iemnaan: and they that dwelt in Azotus, and Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 8 He destroyed their gods that Nabuchodonosor might onely be worshipped.

SO they sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great king: we lie downe before thee: vse vs as shalbe good in thy sight.

3 Beholde, our houses and all our places, and all our fieldes of wheate, & our flockes, and our heards, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Beholde, euen our cities and the inhabitantes thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Olofernes, and declared vnto them after this maner.

6 Then came he downe toward ẏ sea coast, both he and his armie, and set garisons in the hie cities, and tooke out of them chosen men for the warre.

7 So they and all the countrey rounde about receiued them, with crownes, with daunces, and with timbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was inioyned him to destroy al the gods of the land, that all nations should worship Nabuchodonosor only, & that all tongues and tribes should call vpon him as God.

9 Also he came against Esdraelon, neere vnto Iudea, ouer against the great straite of Iudea.

10 And hee pitched betweene Geba, and a citie of the Scythians, & there he taried a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraid and defended their countrey. 6 Ioacim the Priest writeth to Bethulia, that they should fortifie themselues. 9 They cryed to the Lord, and humbled themselues before him.

NOwe the children of Israel that dwelt in Iudea, heard al that Olofernes ẏ chiefe captaine

of Nabuchodonosor King of the Assyrians had
done to the nations, and howe he had spoyled all
their temples,and brought them to nought.
2 Therefore they feared greatly his presence,and
were troubled for Ierusalem,and for the Temple of
the Lord their God.
3 For they were newly returned from the cap-
tiuitie, and of late all the people was assembled in
Iudea,and the vessels and the altar of the house had
bene sanctified because of the pollution.
4 Therefore they sent into all the coastes of Sa-
maria,and the villages,and to Bethoro, and Bel-
men,and Iericho,and to Choba,and Esora,and to
the valley of Salem,
5 And tooke all the toppes of the hie moun-
taines,& walled the villages that were in them,and
put in vitailes for the prouision of warre: for their
fieldes were of late reaped.
6 Also Ioacim the hie Priest which was in those
dayes in Ierusalem,wrote to them that dwelt in Be-
thulia and Betomestham,which is ouer against Es-
draelon toward ẏ open coũtrey neere to Dothaim,
7 Exhorting them to keepe the passages of the
mountaines:for by them there was an entry into Iu-
dea,& it was easie to let them that would come vp,
because ẏ passage was strait for two men at ẏ most.
8 And the children of Israel did as Ioacim the
hie Priest had commanded them with the Ancients
of al the people of Israel,which dwelt at Ierusalem.
9 Then cryed euery man of Israel to God with
great feruencie,& their soules with great affection.
10 Both they, and their wiues, and their chil-
dren,and their cattell,and euery stranger, and hire-
ling,and their bought seruants put sackecloth vpon
their loynes.
11 Thus euery man and woman, and the chil-
dren,and the inhabitants of Ierusalem fell before
the Temple, and sprinkled ashes vpon their heads,
and spred out their sackecloth before the face of the
Lord: also they put sackecloth about the altar,
12 And cryed to the God of Israel,all with one
consent most earnestly, that hee would not giue
their children for a pray, & their wiues for a spoile,
and the cities of their inheritance to destruction,
and the Sanctuarie to pollution and reproch, and
vnto derision to the heathen.
13 So God heard their prayers, and looked vp-
on their affliction: for the people fasted many daies
in all Iudea and Ierusalem before the Sanctuary of
the Lord Almightie.
14 And Ioacim the high Priest, and all the
Priestes that stoode before the Lord, and ministred
vnto ẏ Lord,had their loynes girt with sackcloth,
and offred the continuall burnt offring,with pray-
ers and the free gifts of the people,
15 And had ashes on their mytres,& cried vnto
the Lord with all their power for grace,and that he
would looke vpon all the house of Israel.

CHAP. V

Achior the Ammonite doeth declare to Olofernes of the maner of the Israelites.

THen was it declared to Olofernes the chiefe
captaine of the army of Assur,that the children
of Israel had prepared for warre, and had shut the
passages of the mountaines,and had walled all the
toppes of the hie hilles,and had layd impediments
in the champion countrey.
2 Wherewith he was very angry, and called all
the princes of Moab,and the captaines of Ammon,
and all the gouernours of the sea coast.
3 And he sayd vnto thẽ,Shew me,O ye sonnes
of Chanaan, who is this people that dwelleth in
the mountaines? and what are the cities that they
inhabite?and what is the multitude of their armie?
and wherein is their strength and their power? and
what king or captaine is raised among them ouer
their armie?
4 And why haue they determined not to come to
meete me,more then al the inhabitants of ẏ West?
5 ¶Then * said Achior the captaine of all the *Chap.11,7,9.
sonnes of Ammon,Let my lord heare ẏ word of the
mouth of his seruant,& I wil declare vnto thee the
trueth concerning this people, that dwell in these
mountaines,neere where thou remainest: and there
shal no lie come out of the mouth of thy seruant.
6 This people come of the stocke of the Chal-
deans.
7 And*they dwelt before in Mesopotamia,be- *Gene.11,31.
cause they would not followe the gods of their fa-
thers,which were in the land of Chaldea.
8 But they went out of the way of their auncel-
ters and worshipped the God of heauen, the God
whome they knewe:so they cast them out from the
face of their gods,and they fled into Mesopotamia,
and soiourned there many dayes.
9 Then * their God commauuded them to de- *Gene.12.1.
part from the place where they soiourned, and to
go into the land of Chanaan,where they dwelt,and
were increased with golde and siluer, and with very
much cattell.
10 But when a famine couered all the lande of
Chanaan,they went downe into Egypt,and dwelt
there till they returned, and became there a great
multitude,so ẏ one could not number their linage.
11 *Therefore the king of Egypt rose vp against *Exod.1.8.
them,and vsed deceite against them, and brought
them lowe with laboring in bricke, and made
them slaues.
12 Then they cried vnto their God,& he smote
all the land of Egypt with incurable plagues: so the
*Egyptians cast them out of their sight. *Exod.12.31,33.
13 And*God dried the red sea in their presence, *Exod.14.21.
14 And * brought them into mount Sina and *Exod.19.1.
Cades barne,and cast foorth all that dwelt in the
wildernesse.
15 So they dwelt in the lande of the Amorites,
and they destroyed by their strength all them of
Esebon,and passing ouer Iordan,they inherited all
the mountaines.
16 And they *cast forth before them the Cha- *Iosh.12.8.
naanites,and the Pheresites,and the Iebusites, and
them of Sichem, and all the Gergesites, and they
dwelt in that countrey many dayes.
17 And whiles they sinned not before their
God,they prospered, because the God that hated
iniquitie was with them,
18 But * when they departed from the way *Iud.2.11.and
which he appoynted them,they were destroyed in 38.
many battels after a wonderfull sort, * and were *2.King.25.1,11
led captiues into a land that was not theirs: and the
Temple of their God was cast to the grounde, and
their cities were taken by the enemies.
19 But * nowe they are turned to their God, *Ezra.1.1,3.
and are come vp from the scattering wherein they
were scattered,and haue possessed Ierusalem, where
their Temple is,and dwell in the mountaines which
were desolate.
20 Nowe therefore,my lorde and gouernour, if
there

there be any fault in this people, so that they haue
sinned against their God, let vs consider that this
shall be their ruine, and let vs goe vp, and we shall
ouercome them.

21 But if there be none iniquitie in this people,
let my lorde passe by, least their Lord defend them,
and their God bee for them, and we become a re-
proch before all the world.

22 ¶ And when Achior had finished these say-
ings, all the people, standing round about the tent,
murmured: and the chiefe men of Olofernes, and
all that dwelt by the sea side and in Moab, spake
that he should kill him.

23 For, *say they*, we feare not to meete the chil-
dren of Israel: for loe, it is a people that haue no
strength nor power against a mightie armie.

24 Let vs therefore goe vp, O lorde Olofernes,
and they shalbe meate for thy whole armie.

CHAP. VI.

*Olofernes blasphemeth God whom Achior confessed. 14 Achi-
or is deliuered into the handes of them of Bethulia. 18 The
Bethulians cry vnto the Lord.*

AND when the tumult of the men that were a-
bout the councill, was ceased, Olofernes, the
chiefe captaine of the armie of Assur, said vnto A-
chior before all the people of the strangers, and be-
fore all the children of Moab, and of them that
were hyred of Ephraim,

2 Because thou hast prophecied among vs to
day, and hast said that the people of Ierusalem is
able to fight, * because their God will defende
them: and who is God but Nabuchodonosor?

*Chap.5.5,21.

3 He will send his power, and will destroy them
from the face of the earth, and their God shall not
deliuer them: but wee his seruantes will destroy
them as one man: for they are not able to susteine
the power of our horses.

4 For wee will treade them vnder feete with
them, and their mountaines shall bee drunken with
their blood, and their fields shalbe filled with their
dead bodies, and their footesteps shall not be able
to stand before vs: but they shall vtterly perish.

5 The King Nabuchodonosor, lord of all the
earth, hath sayde, euen he hath sayde, None of my
wordes shall be in vaine.

6 And thou Achior an hireling of Ammon,
because thou hast spoken these words in the day of
thine iniquitie, thou shalt see my face no more from
this day vntil I take vengeance of that people that
is come out of Egypt.

7 And then shall the yron of mine armie, and
the multitude of them that serue me, passe through
thy sides, & thou shalt fall among their slaine, when
I shal put them to flight.

8 And my seruants shall carrie thee into the
mountaines, and they shall leaue thee at one of the
hie cities: but thou shalt not perish, till thou bee
destroyed with them.

9 And if thou perswade thy selfe in thy minde,
that they shall not bee taken, let not thy counte-
nance fall: I haue spoken it, and none of my words
shalbe in vaine.

10 Then commaunded Olefernes them concer-
ning Achior, ẏ they should bring him to Bethulia,
& deliuer him into ẏ hands of ẏ children of Israel.

11 So his seruants tooke him, and brought him
out of the campe into the plaine: and they went out
from the middest of the plaine into the mountains,
and came vnto the fountaines that were vnder Be-
thulia.

12 And when the men of the citie saw them frō
the top of the mountaine, they tooke their armour,
and went foorth of the citie vnto the toppe of the
mountain, euen al the throwers with slings, & kept
thē from cōming vp, by casting stones against thē.

13 But they went priuily vnder the hill, and
bound Achior, and left him lying at the foote of
the hil, and returned to their lord.

14 Then the Israelites came downe from their
citie, and stoode about him, and loosed him and
brought him into Bethulia, and presented him to
the gouernours of their citie,

15 Which were in those dayes Ozias the sonne
of Micha, of ẏ tribe of Simeon, & Chabris the sonne
of Gothoniel, and Charmis the sonne of Melchiel.

16 And they called together al the Auncients
of the citie, and al their youth ranne together, and
their women to the assemblie: and they set Achior
in the middest of al their people. Then Ozias asked
him of that which was done.

17 And hee answered and declared vnto them
the wordes of the counsell of Olofernes, and all
the wordes that hee had spoken in the mids of the
princes of Assur, and whatsoeuer Olofernes had
spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped
God, and cryed vnto God, saying,

19 O Lord God of heauen, behold their pride,
and haue mercie on the basenesse of our people, and
beholde this day the face of those that are sanctified
vnto thee.

20 Then they comforted Achior, and praysed
him greatly.

21 And Ozias tooke him out of ẏ assembly into
his house, and made a feast to the elders, and they
called on the God of Israel all that night for helpe.

CHAP. VII.

*1 Olofernes doeth besiege Bethulia. 8 The counsell of the Idume-
ans and others against the Israelites. 23 The Bethulians mur-
mure against their gouernours for lacke of water.*

THE next day, Olofernes commanded all his ar-
mie and al his people, which were come to take
his part, that they should remooue their campes a-
gainst Bethulia, and that they shoulde take al the
streites of the hill, and to make warre against the
children of Israel.

2 Then their strong men remoued their campes
in that day, and the armie of the men of warre was
an hundreth thousand and seuentie footemen, and
twelue thousand horsmen, beside the baggage and
other men that were afoote among them, a very
great multitude.

3 And they camped in the plaine neere vnto
Bethulia, by the fountaine, and they spred abroade
towade Dothaim vnto Belbaim, and in length
from Bethulia vnto Ciamon, which is ouer against
Esdraelom.

4 Nowe the children of Israel, when they sawe
the multitude, were greatly troubled, and said euery
one to his neighbour, Nowe will they shut vp all
the whole earth: for neither the hie mountaines nor
the valleyes, nor ẏ hils are able to abide their burdē.

5 Then euery one tooke his weapons of warre,
and burning fires in their towers, they remained and
watched all that night.

6 But in the seconde day, Olofernes brought
forth all his horsemen in the sight of the children
of Israel, which were in Bethulia,

7 And viewed the passages vp to their citie, and
came to the fountaines of their watters, and tooke
them and set garisons of men of warre ouer them,
and remooued toward his people.
8 Then came vnto him al the chiefe of the chil-
dren of Esau, & all the gouernours of the people of
Moab, and al the captaines of the sea coast, and said,
9 Let our captaine nowe heare a worde, least
an inconuenience come in thine armie.
10 For this people of the children of Israel doe
not trust in their speares, but in the height of the
mountaines, wherein they dwell, because it is not
easie to come vp to the tops of their mountaines.
11 Nowe therefore my lorde, fight not against
them in battell aray, and there shall not so much
as one man of thy people perish.
12 Remaine in thy campe, & keepe al the men
of thine armie, and let the men keepe still the wa-
ter of the countrey, that commeth foorth at the
foote of the mountaine.
13 For al the inhabitants of Bethulia haue their
water thereof: so shall thirst kill them, and they
shall giue vp their citie: and we and our people will
goe vp to the toppes of the mountaines that are
neere, and will campe vpon them, and watch that
none go out of the citie.
14 So they and their wiues, and their children
shalbe consumed with famine, and before the sword
come against them, they shall bee ouerthrowen in
the streetes where they dwell.
15 Thus shalt thou render them an euil reward,
because they rebelled and obeyed not thy person
peaceably.
16 And these words pleased Olofernes & al his
souldiers, & he appointed to do as they had spoken.
17 So the campe of the children of Ammon de-
parted, & with them fiue thousand of the Assyrians,
and they pitched in the valley, & tooke ẏ waters, &
the fountaines of the waters of ẏ children of Israel.
18 Then the children of Esau went vp with the
children of Ammon, and camped in the mountaines
ouer against Dothaim, and they sent some of them
selues toward the South, and towarde the East, ouer
against Rebel, which is is neere vnto Chusi, that is
vpon the riuer Mochmur: and the rest of the ar-
mie of the Assyrians camped in the fielde, and coue-
red the whole lande: for their tents and their bag-
gage were pitched in a wonderfull great place.
19 Then the children of Israel cryed vnto the
Lorde their God, because their heart fayled: for all
their enemies had compassed them about, & there
was no way to escape out from among them.
20 Thus all the companie of Assur remained a-
bout them, both their footemen, chariots & horse-
men foure & thirtie daies: so that euen al the places
of their waters fayled al ẏ inhabitants of Bethulia.
21 And the cisternes were emptie, and they had
not water ynough to drinke for one day: for they
gaue them to drinke by measure.
22 Therefore their children swooned, and their
wiues and yong men failed for thirst, & fell downe
in the streets of the citie, and by the passages of the
gates, and there was no strength in them.
23 Then al the people assembled to Ozias, and
to the chiefe of the citie, both yong men and wo-
men, and children, and cryed with a loude voyce,
and said before al the Elders,
24 The* Lorde iudge betweene vs and you: for
you haue done vs great iniurie, in that yee haue not
required peace of the children of Assur.

*Exod 5.21.

25 For now we haue no helper: but God hath
sold vs into their hands, that we should be throwen
down before them with thirst & great destruction.
26 Now therefore call them together, and de-
liuer the whole citie for a spoyle to the people of
Olofernes, and to all his armie.
27 For it is better for vs to bee made a spoyle
vnto them, then to die for thirst: for we will bee his
seruants that we may liue, and not see the death of
our infants before our eyes, nor our wiues, nor our
children to die.
28 Wee take to witnesse against you the hea-
uen and the earth, and our God and Lorde of our
fathers, which punisheth vs, according to our sinnes
and the sinnes of our fathers, that he lay not these
things to our charge.
29 Then there was a great cry of all with one
consent in the middest of the assemblie, and they
cryed vnto the Lord God with a loude voyce.
30 Then said Ozias to thē, Brethren, be of good
courage: let vs waite yet fiue dayes, in the which
space the Lorde our God may turne his mercie to-
ward vs: for he will not forsake vs in the ende.
31 And if these dayes passe, and there come not
helpe vnto vs, I wil doe according to your worde.
32 So he separated the people, euery one vnto
their charge, and they went vnto the walles and
towers of their citie, and sent their wiues and their
children into their houses, and they were very lowe
brought in the citie.

CHAP. VIII.

The parentage, life, and conuersation of Iudeth. 11 She rebuketh the faintnesse of the gouernours. 12 Shee sheweth that they should not tempt God, but waite vpon him for souccour. 33 Her enterprise against the enemies.

Nowe at that time, Iudeth heard thereof, which
was the daughter of Merari the sonne of Ox,
the sonne of Ioseph, the sonne of Oziel, the sonne
of Elcia, the sonne Ananias, the sonne of Gede-
on, the sonne of Raphaim, the sonne Acito, the
sonne of Eliu, the sonne of Eliab, the sonne of Na-
thanael, the sonne of Samael, the sonne of Salasa-
dai, the sonne of Israel.
2 And Manasses was her husband, of her stocke
and kindred, who dyed in the barley haruest.
3 For as he was diligent ouer them that bound
sheaues in the fielde, the heate came vpon his head,
and he fell vpon his bed, and died in the citie of Be-
thulia, and they buried him with his fathers in the
fielde betweene Dothaim and Balamo.
4 So Iudeth was in her house a widowe three
yeeres and foure moneths.
5 And she made her a tent vpon her house, and
put on sackecloth on her loynes, and ware her wi-
dowes apparell.
6 And shee fasted all the dayes of her widow-
hood, saue the day before the Sabbath & the Sab-
baths, and the day before the new moones, and in
the feastes & solemne dayes of the house of Israel.
7 She was also of a goodly countenance and
very beautifull to beholde: and her husbande Ma-
nasses had left her golde and siluer, and men ser-
uants, and maide seruants, and cattell, and posses-
sions, where she remained.
8 And there was none that coulde bring an
euill report of her: for she feared God greatly.
9 Nowe when she heard the euil wordes of the
people against the gouernour, because they fainted
for

for lacke of waters (for Iudeth had heard all the
wordes that Ozias had spoken vnto them, and that
hee had *sworne vnto them to deliuer the citie vn- *Chap.7.26,31.
to the Assyrians within fiue dayes)
10 Then shee sent her maide, that had the go-
uernement of all things that she had, to call Ozias
and Chabris and Charmis the Ancients of the citie.
11 And they came vnto her, and she sayde vnto
them, Heare mee, O yee gouernours of the inha-
bitants of Bethulia: for your words that ye haue spo-
ken before the people this day, are not right, tou-
ching this othe which yee made and prouounced
betweene God and you, and haue promised to deli-
uer the citie to the enemies, vnlesse within these
dayes the Lord turne to helpe you.
12 And now who are you that haue tempted
God this day, & set your selues in the place of God
among the children of men?
13 So nowe you seeke the Lord almightie, but
you shall neuer know any thing.
14 For you cannot finde out the depth of the
heart of man, neyther can ye perceiue the things
that he thinketh: then howe can you search out
God, that hath made all these things, and know his
minde, or comprehende his purpose? Nay my bre-
thren, prouoke not the Lord our God to anger.
15 For if he will not helpe vs within these fiue
dayes, he hath power to defend vs whē he wil, euen
euery day, or to destroy vs before our enemies.
16 Doe not you therefore binde the counsels of
the Lord our God: For God is not as man that he
may be threatned, neither as the sonne of man to be
brought to iudgement.
17 Therefore let vs waite for saluation of him
and cal vpon him to helpe vs, and he wil heare our
voyce if it please him.
18 For there appeareth none in our age, neither
is there any nowe in these dayes, neyther tribe, nor
familie, nor people, nor citie among vs, which wor-
ship ẏ gods made ẇ hands, as hath bene aforetime.
*Iudg.2.11.and 4.1.and 6.1. 19 For *the which cause our fathers were giuen
to the sworde, and for a spoyle, and had a great fall
before our enemies.
20 But we know none other God: therefore we
trust ẏ he will not despise vs, nor any of our linage.
21 Neither when we shalbe taken, shal Judea be
so famous: for our Sanctuarie shalbe spoyled, & hee
wil require the prophanation therof at our mouth,
22 And the feare of our brethren, & the captiui-
tie of the countrey, & the desolation of our inheri-
tance wil he turne vpō our heads amōg ẏ Gentiles,
wheresoeuer we shalbe in bondage, & we shalbe an
offence and a reproch to all them that possesse vs.
23 For our seruitude shal not be directed by fa-
uour, but ẏ Lord our God shal turne it to dishonor.
24 Now therefore, O brethren, let vs shewe an
example to our brethren, because their heartes de-
pend vpon vs, and the Sanctuarie, and the House,
and the altar rest vpon vs.
25 Moreouer, let vs giue thanks to ẏ Lord our
God, which trieth vs euen as he did our fathers.
*Gene.22.2. 26 Remember what things he did to *Abrahā,
*Gene.28.7. and how he tryed Isaac, & al that he did to *Iacob
in Mesopotamia of Syria when he kept the sheepe
of Laban his mothers brother.
27 For he hath not tried vs as hee did them to
the examination of their hearts, neither doeth hee
take vengeance on vs, but the Lorde punisheth for
instruction them that come neere to him.

28 ¶ Then said Ozias to her, All that thou hast
spoken, hast thou spoken with a good heart, and
there is none that is able to resist thy wordes.
29 For it is not to day that thy wisedome is
knowen, but from the beginning of thy life all the
people haue knowen thy wisedome: for the deuice
of thine heart is good.
30 But the people were very thirstie, & compel-
led vs to doe vnto them, as we haue spoken, & haue
brought vs to an oth which we may not transgresse.
31 Therefore now pray for vs, because thou art
an holy woman, that the Lord may send vs raine to
fill our cisternes, and that we may faint no more.
32 Then said Iudeth vnto them, Heare me, and
I will doe a thing, which shall be declared in all
generations, to the children of our nation.
33 You shal stand this night in the gate, & I wil
goe forth with mine handmaid: & within the dayes
that ye haue promised to deliuer the citie to our e-
nemies, the Lord will visite Israel by mine hand.
34 But inquire not you of mine acte: for I will
not declare it vnto you, till the things be finished
that I doe.
35 Then saide Ozias and the princes vnto her,
Goe in peace, and the Lord God be before thee, to
take vengeance on our enemies.
36 So they returned from the tent, and went to
their wardes.

CHAP. IX.

*1 Iudeth humbleth her selfe before the Lord, and maketh her pray-
ers for the deliuerance of her people. 7 Against the pride of the
Assyrians. 11 God is the helpe of the humble.*

THen Iudeth fell vpon her face, and put ashes
vpon her head, & put off the sackcloth where-
with she was clothed. And about the time that the
incense of that euening was offered in Ierusalem in
the house of the Lorde, Iudeth cryed with a loude
voyce, and sayde,
2 O Lord God of my father *Simeon, to whom *Gen.34.2,25.
thou gauest a sword to take vengeance of the stran-
gers which opened the wombe of the maide, and
defiled her, & discouered the thigh with shame, and
polluted the wombe to reproche (for thou haddest
commanded that it should not so be,
3 Yet they did things for the which thou gauest
their princes to the slaughter, for they were decei-
ued and washed their beds with blood) and hast
striken the seruants with the gouerners, and the go-
uerners vpon their thrones,
4 And hast giuen their wiues for a praye & their
daughters to be captiues, and all their spoyles for a
bootie to the childrē that thou louedst: which were
mooued with thy zeale, and abhorred the polluti-
on of their blood, and called vpon thee for ayde, O
God, O my God, heare me also a widowe.
5 For thou hast wrought the things afore, and
these, and the things that shall be after, and thou
considerest the things that are present, and the
things that are to come.
6 For the things which thou doest purpose,
are present, and say, Beholde, wee are heere: for all
thy wayes are ready, and thy iudgements are fore-
knowen.
7 Behold, the Assyrians are multiplied by their
power: they haue exalted them selues with horses
and horsemen: they glory in the strength of their
footemen: they trust in shield, speare and bow, and
sling, and do not know that thou art the Lord that
brakest the battels: the Lord is thy Name.
8 Breake thou their strength by thy power, and
breake

breake their force by thy wrath: for they haue pur-
posed to defile thy Sanctuarie, and to pollute the
Tabernacle where thy glorious Name resteth, and
to cast downe wͭ weapons the hornes of the Altar.
9 Behold their pride, and sende thy wrath vpon
their heads: giue into mine hand which am a wi-
dow, the strength that I haue conceiued.
10 * Smite by the deceit of my lippes the ser-
uant with the prince, and the prince with the ser-
uant: abate their height by the hand of a woman.
11 * For thy power standeth not in the multi-
tude, nor thy might in strong men: but thou, O
Lorde, art the helpe of the humble and litle ones,
the defender of the weake, and the protectour of
them that are forsaken, and the Sauiour of them
that are without hope.
12 Surely, surely *thou art* the God of my father,
and the God of the inheritance of Israel, the Lorde
of heauen & earth, the creator of the waters, the
King of all creatures: heare thou my prayer,
13 And graunt me words & craft, and a wound,
and a stroke against them that enterprise cruell
things against thy couenant, and against thine holy
House, and against the top of Sion, and against the
house of the possession of thy children.
14 Shew euidently among all thy people, and al
the tribes, that they may know that thou art ẏ God
of all power and strength, and that there is none
other that defendeth the people of Israel, but thou.

*Judg.4.21. and 5.26.

*Judg.7.2. 2.chron.14.11. and 16.8. and 20.6.

CHAP. X.

1 Iudeth decketh her selfe and goeth forth of the citie. 11 She is taken of the watch of the Assyrians and brought to Olofernes.

NOw after she had ceased to cry vnto ẏ God of
Israel, & had made an ende of al these words,
2 She rose where she had fallen downe, and cal-
led her mayde, and went downe into the house, in
the which shee abode in the Sabbath dayes and in
the feast dayes,
3 And putting away the sackcloth wherewith
she was clad, and putting off the garments of her
widowhode, she washed her body with water, and
anoynted it with much oyntment, and dressed the
haire of her head, and put attire vpon it, and put on
her garments of gladnesse, wherewith she was clad
during the life of Manasses her husband.
4 And she put slippers on her feete, and put on
bracelets, and sleeues, and rings, and earerings, and
all her ornaments, and she decked her selfe brauely
to allure the eyes of all men that should see her.
5 Then she gaue her maide a bottel of wine, &
a pot of oyle, and filled a scrip with floure, and with
dry figges, and with fine bread: so she lapped vp all
these things together and laide them vpon her.
6 Thus they went forth to the gate of the city
of Bethulia, and found standing there Ozias, and
the Ancients of the citie, Chabris and Charmis.
7 And when they sawe her that her face was
changed, and that her garment was changed, they
marueiled greatly at her wonderfull beautie, and
sayd vnto her,
8 The God, the God of our fathers giue thee fa-
uour, and accomplish thine enterprises to the glory
of the children of Israel, and to the exaltation of
Ierusalem. Then they worshipped God.
9 And she said vnto them, Command the gates
of the citie to be opened vnto me, that I may goe
forth to accomplish the things which you haue spo-
ken to me. So they commaunded the yong men to
open vnto her, as she had spoken.
10 And when they had done so, Iudeth went
out, she and her maide with her, and the men of the
citie looked after her, vntill shee was gone downe
the mountaine, and till shee had passed the valley,
and could see her no more.
11 Thus they went streight forth in the valley,
and the first watch of the Assyrians met her,
12 And tooke her, and asked her, Of what peo-
ple art thou? and whence commest thou? and whi-
ther goest thou? And she sayde, I am a woman of
the Hebrewes, and am fledde from them: for they
shall be giuen you to be consumed.
13 And I come before Olofernes the chiefe
captaine of your armie, to declare him true things,
and I will shewe before him the way whereby hee
shall goe and win all the mountaines, without lo-
sing the body or life of any of his men.
14 Now when the men heard her wordes, and
beheldc her countenance, they wondred greatly at
her beautie, and sayd vnto her,
15 Thou hast saued thy life, in that thou hast
hasted to come downe to the presence of our lord:
nowe therefore come to his tent, and some of vs
shall conduct thee vntill they haue deliuered thee
into his hands.
16 And when thou standest before him, be not
afraide in thine heart, but shew vnto him according
as thou hast to say, and he will intreate thee well.
17 Then they chose out of them an hundreth
men, and prepared a charet for her and her maide,
and brought her to the tent of Olofernes.
18 Then there was a running to & fro, through-
out the campe: for her comming was bruted among
the tentes: and they came and stoode round about
her: for shee stood without the tent of Olophernes
vntill they had declared vnto him concerning her.
19 And they marueiled at her beautie, and won-
dred at the children of Israel because of her, and
euery one sayde vnto his neighbour, Who woulde
despise this people, that haue among them such wo-
men? surely it is not good that one man of them be
left: for if they should remaine, they might deceiue
the whole earth.
20 Then Olofernes garde went out, and all his
seruants, and they brought her into the tent.
21 Now Olofernes rested vpon his bed, vnder
a canopie, which was wouen with purple and golde
and emeraudes, and precious stones.
22 So they shewed him of her, & he came forth
vnto the entrie of his tent, and they caried lampes
of siluer before him.
23 And when Iudeth was come before him and
his seruants, they all marueiled at the beautie of her
countenance, and she fel downe vpon her face, and
did reuerēce vnto him, & his seruants tooke her vp.

CHAP. XI.

1 Olofernes comforteth Iudeth, 3 And asketh the cause of her comming. 5 She deceiueth him by her faire wordes.

THen sayd Olofernes vnto her, Woman, be of
good comfort: feare not in thine heart: for I
neuer hurt any that would serue Nabuchodonosor
the King of all the earth.
2 Now therefore if thy people that dwelleth in
the mountaines, had not despised me, I would not
haue lifted vp my speare against them: but they
haue procured these things to themselues.
3 But now tell me wherefore thou art fled from
them, and art come vnto vs: for thou art come
for safegarde: be of good comfort, thou shalt liue
from

from this night and hereafter.
4 For none shall hurt thee, but intreate thee well, as they doe the seruants of King Nabuchodonosor my lorde.
5 Then Iudeth saide vnto him, Receiue the wordes of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lye to my lord this night.
6 And if thou wilt followe the words of thine handmaid, God will bring ỳ thing perfectly to passe by thee, and my lorde shall not faile of his purpose.
7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall be made subiect to him by thee, but also the beastes of the fieldes, and the cattel, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.
8 For we haue heard of thy wisedome and of thy prudent spirite, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in feates of warre marueilous.
9 Now * as concerning the matter which Achior did speake in thy councill, wee haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee. *Chap.5.5.
10 Therefore, O lord and gouernour, reiect not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sworde preuaile against them, except they sinne against their God.
11 Now therefore, lest my lorde should bee frustrate, and voyde of his purpose, and that death may fall vpon them, and that they may be taken in their sinne whiles they prouoke their God to anger, *which is* so oft times as they doe that which is not beseeming,
12 (For because their vitailes fayle, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all things that God had forbidden them to eate by his Lawes:
13 Yea, they haue purposed to consume the first fruites of the wheat, and the tithes of the wine, & of the oyle which they had reserued and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.
14 Moreouer, they haue sent to Ierusalem, because they also that dwel there, haue done the like, such as should bring them licence from the Senate)
15 Nowe when they shall bring them worde, they will doe it, and they shall bee giuen thee to be destroyed the same day.
16 Wherefore I thine handmaide, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoeuer shall heare it.
17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and nowe let me remaine with thee, my lord, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that he may reueile vnto me when they shall commit their sinnes,
18 And I will come and shew it vnto thee: then thou shalt goe forth with all thine armie, and there shall be none of them that shall resist thee.
19 And I will leade thee through the middes of Iudea, vntill thou come before Ierusalem, and I will set thy throne in the middes thereof, and thou shalt driue them as sheepe that haue no shepheard, and a dogge shal not barke with his mouth against thee: for these things haue bene spoken vnto mee, and declared vnto me according to my foreknowledge, and I am sent to shew thee.
20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they marueiled at her wisdome, and sayde,
21 There is not such a woman in all the world, both for beautie of face, and wisedome of wordes.
22 Likewise Olofernes said vnto her, God ‖ hath done this, to sende thee before the people, that strength might be in our handes, and destruction vpon them that despise my lord. ‖Or, hath done well.
23 And nowe thou art both beautifull in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt bee renoumed throughout the whole earth.

CHAP. XII.

2 Iudeth would not pollute her selfe with the meat of the Gentiles. 5 Shee maketh her request that she might goe out by night to pray. 11 Olofernes causeth her to come to the banket.

THen he commanded to bring her in where his treasures were layde, and bade that they should prepare for her of his owne meates, and that shee should drinke of his owne wine.
2 But Iudeth sayde, * I may not eate of them, lest there should be an offence, but I can suffice my selfe with the things that I haue brought. *Gene.43.32. daniel 1.8. tob.1.11.
3 Then Olofernes sayde vnto her, If the things that thou hast, should faile, how should wee giue thee the like? for there is none ẘ vs of thy nation.
4 Then saide Iudeth vnto him, As thy soule liueth, my lorde, thine handmaide shall not spend those things that I haue, before the Lorde worke by mine hand the things that he hath determined.
5 Then the seruants of Olophernes brought her into the tent, and shee slept vntill midnight, and rose at the morning watch,
6 And sent to Olofernes, saying, Let my lorde commaund that thine handmaide may goe foorth vnto prayer.
7 Then Olofernes commanded his garde that they should not stay her: thus shee abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.
8 And when she came out, shee prayed vnto the Lorde God of Israel, that hee would direct her way to the exaltation of the children of her people.
9 So she returned, and remained pure in the tent, vntill she ate her meate at euening.
10 ¶ And in the fourth day, Olofernes made a feast to his owne seruants only, and called none of them to the banket, that had the affaires in hand.
11 Then saide hee to Bagoas the eunuch who had charge ouer all that he had, Goe and perswade this Hebrewe woman, which is with thee, that shee come vnto vs, and eate and drinke with vs.
12 For it were a shame for vs, if we should let such a woman alone, and not talke with her, and if we doe not allure her, she will mocke vs.
13 Then went Bagoas from the presence of Olofernes, and came to her, and saide, Let not this

faire maide make difficultie to goe in to my lorde,
and to bee honoured in his presence, and to drinke
wine with vs ioyfully, and to be entreated as one of
the daughters of the children of Assur, which re-
maine in the house of Nabuchodonosor.
14 Then said Iudeth vnto him, Who am I now,
that I should gainesay my lord? Surely whatsoeuer
pleaseth him, I will doe speedily, and it shall be my
ioy vnto the day of my death.
15 So shee arose and trimmed her with garments,
and with al the ornaments of women, and her maid
went, and spred foorth her skinnes on the ground
ouer against Olofernes, which shee had receiued of
Bagoas for her daily vse, that she might sit and eate
vpon them.
16 Nowe when Iudeth came and sate downe,
Olofernes heart was rauished with her, and his spi-
rite was mooued, and hee desired greatly her com-
panie: for hee had wayted for the time to deceiue
her from the day that he had seene her.
17 Then said Olofernes vnto her, Drinke now,
and be mery with vs.
18 So Iudeth saide, I drinke now, my lord, be-
cause my state is exalted this day more then euer it
was since I was borne.
19 Then shee tooke, and ate and dranke before
him the things, that her maide had prepared.
20 And Olofernes reioyced because of her, and
dranke much more wine then he had drunken at
any time in one day since he was borne.

CHAP. XIII.

4 Iudeth prayeth for strength. 8 She smiteth off Olofernes necke. 10 She returneth to Bethulia and reioyceth her people.

NOw when the euening was come, his seruants
made haste to depart, and Bagoas shut his tent
without, and dimissed those that were present, from
the presence of his lorde, and they went to their
beddes: for they were all wearie, because the feast
had bene long.
2 And Iudeth was left alone in the tent, and
Olofernes was stretched along vpon his bed: for he
was filled with * wine. *Eccle.31.20,25.
3 ¶ Now Iudeth had commanded her maide
to stand without her chamber, and to waite for her
comming forth as she did dayly: for she sayd, shee
would goe footh to her prayers, and shee spake to
Bagoas according to the same purpose.
4 So all went foorth of her presence, and none
was left in the chamber, neither little nor great:
then Iudeth standing by his bed, sayd in her heart,
O Lord God of al power, behold at this present the
works of mine hands for ŷ exaltation of Ierusalem.
5 For nowe is the time to helpe thine inheri-
tance, and to execute mine enterprises, to the de-
struction of the enemies which are risen against vs.
6 Then she came to the post of the bed which
was at Olofernes head, and tooke downe his fau-
chin from thence,
7 And approched to the bed, and tooke holde
of the haire of his head, and said, Strengthen me, O
Lord God of Israel this day.
8 And she smote twise vpon his necke, with all
her might, and she tooke away his head from him,
9 And rolled his body downe from the bedde,
and pulled downe the canopie from the pillars, and
anon after shee went foroth, and gaue Olofernes
head to her maide,
10 And shee put it in her scrippe of meate: so
they twaine went together according to their cu-
stome vnto prayer, and preassing through the tents,
went about by that valley, and went vp the moun-
taine of Bethulia, and came to the gates thereof.
11 ¶ Then said Iudeth afarre off to the watch-
men at the gates, Open now the gate: God, euen
our God is with vs to shewe his power yet in Ieru-
salem, and his force against his enemies, as he hath
euen done this day.
12 Now when the men of her citie heard her
voyce, they made haste to goe downe to the gate
of their citie, and they called the Elders of the citie.
13 And they ranne all together both small and
great: for it was aboue their expectation, that shee
should come. So they opened the gate, and recei-
ued her, and made a fire for a light, and stood round
about them twaine.
14 Then she sayd to them with a loude voyce,
Prayse God, prayse God: for he hath not taken a-
way his mercie from the house of Israel, but hath
destroyed our enemies by mine hands this night.
15 So she tooke the head out of the scrippe and
shewed it, and saide vnto them, Behold the head of
Olofernes, the chiefe captaine of the armie of As-
sur, and beholde the canopie, wherein he did lye in
his drunkennesse, and the Lorde hath smitten him
by the hand of a woman.
16 As the Lorde liueth, who hath kept mee in
my way that I went, my countenance hath decei-
ued him to his destruction, and he hath not com-
mitted sinne with me by any pollution or villenie.
17 Then all the people were wonderfully asto-
nished, and bowed them selues, and worshipped
God, and said with one accord, Blessed be thou, O
our God, which hast this day brought to nought
the enemies of thy people.
18 Then said Ozias vnto her, O daughter, bles-
sed art thou of the most hie God aboue all the wo-
men of the earth, and blessed bee the Lord God,
which hath created the heauens and the earth,
which hath directed thee to the cutting off of the
head of the chiefe of our enemies.
19 Surely this thine hope shall neuer depart
out of the hearts of men: for they shall remember
the power of God for euer.
20 And God turne these things to thee for a
perpetuall prayse, and visite thee with good things,
because thou hast not spared thy life, because of the
affliction of our nation, but thou hast holpen our
ruine, walking a straight way before our God. And
all the people sayd, So be it, so be it.

CHAP. XIIII.

1 Iudeth causeth to hang vp the head of Olofernes. 10 Achior ioyneth himselfe to the people of God. 11 The Israelites goe out against the Assyrians.

THen said Iudeth vnto them, Heare me also, my
brethren, and * take this head, and hang it vp- *2.Mac.15.35.
on the hiest place of your walles.
2 And so soone as the morning shall appeare
and the sunne shall come foorth vpon the earth,
take you euery one his weapons, and goe foorth
euery valiant man out of the citie, and set you a cap-
taine ouer them, as though you would goe downe
into the fielde, towarde the watch of the Assyrians,
but goe not downe.
3 Then they shall take their armour, and shall
goe into their campe, and rayse vp the captaines
of the armie of Assur, and they shall runne to the
tent of Olofernes, but shall not finde him: then
feare shall fall vpon them, and they shall flee be-
fore

fore your face.
4 So you & all that inhabite the coastes of Isra-
el, shal pursue them, & ouerthrow them as they go.
5 But before you doe these things, call mee A-
chior the Ammonite, that he may see, and knowe
him that despised the house of Israel, and that sent
him to vs as to death.
6 Then they called Achior out of the house of
Ozias, and when hee was come and sawe the head
of Olofernes in a certaine mans hand in the assem-
blie of the people, hee fell downe on his face, and
his spirit failed.
7 But when they had taken him vp, hee fell at
Iudeths feete, and reuerenced her, and said, Blessed
art thou in all the tabernacle of Iuda, and in all na-
tions, which hearing thy name, shalbe astonished.
8 Nowe therefore tell mee all the things, that
thou hast done in these dayes. Then Iudeth decla-
red vnto him in the middes of the people all that
shee had done from the day that shee went foorth,
vntill that houre shee spake vnto them.
9 And when shee had left off speaking, the peo-
ple reioyced with a great voyce, and made a noyse
of gladnesse through their citie.
10 And Achior, seeing all things that God had
done for Israel, beleeued in God vnfaynedly, and
circumcised the foreskin of his flesh, and was ioy-
ned vnto the house of Israel vnto this day.
11 ¶ Assoone as the morning arose, they han-
ged the head of Olofernes out at the wall, and e-
uery man tooke his weapons, and they went foorth
by bands vnto the straites of the mountaine.
12 But when the Assyrians saw them, they sent
to their captaines, which went to the gouernours
and chiefe captaines, and to all their rulers.
13 So they came to Olofernes tent and sayd to
him that had the charge of all his things, Waken
our lord: for the slaues haue bene bolde to come
downe against vs to battell, that they may bee de-
stroyed for euer.
14 Then went in Bagoas, and knocked at the
doore of the tent: for he thought that he had slept
with Iudeth.
15 But because none answered, hee opened it,
and went into the chamber, and founde him cast
vpon the floore, and his head was taken from him.
16 Therefore he cryed with a loude voyce, with
weeping and mourning, and a mighty cry, and rent
his garments.
17 After he went into the tent of Iudeth where
she vsed to remaine, and found her not: then hee
leaped out to the people and cryed,
18 These slaues haue committed wickednes: one
woman of the Hebrewes hath brought shame vpon
the house of King Nabuchodonosor: for beholde,
Olofernes *lieth* vpon the ground without an head.
19 When the captaines of the Assyrians armie
heard these words, they rent their coates, and their
heart was wonderfully troubled, & there was a cry
and a very great noyse throughout the campe.

CHAP. XV.

1 The Assyrians are afrayde, and flie. 3 The Israelites pursue them. 8 Ioacim the hie Priest commeth to Bethulia to see Iudeth and to prayse God for her.

AND when they that were in the tentes, heard,
they were astonished at y thing that was done.
2 And feare and trembling fell vpon them, so
that there was no man that durst abide in the sight
of his neighbours but altogether amased, they fled
by euery way of the plaine and of the mountaines.
3 They also that had camped in the mountaines
round about Bethulia, were put to flight: then the
children of Israel, euery one that was a warriour a-
mong them, rushed out vpon them.
4 Then sent Ozias to Bethomasthem, and to
Bebai, and Chobai, and Chola, and to all the coasts
of Israel, such as shoulde declare vnto them the
things that were done, and that all shoulde rush
forth vpon their enemies to destroy them.
5 Nowe when the children of Israel heard it,
they all fell vpon them together vnto Choba: like-
wise also they that came from Ierusalem and from
all the mountaines: for men had tolde them what
things were done in the campe of their enemies, &
they that were in Galaad and in Galile chased them
with a great slaughter vntill they came to Damas-
cus and to the coastes thereof.
6 And the residue that dwelt at Bethulia, fell
vpon the campe of Assur and spoyled them, and
were greatly enriched.
7 And the children of Israel that returned from
the slaughter, had the rest: and the villages and the
cities that were in the mountaines & in the plaine,
had a great bootie: for the abundance was very
great.
8 Then Ioacim the hie Priest, and the Ancients
of the children of Israel that dwelt in Ierusalem,
came to confirme the benefits that God had shew-
ed to Israel, and to see Iudeth, and to salute her.
9 And when they came vnto her, they blessed
her with one accorde, and sayd vnto her, Thou art
the exaltation of Ierusalem: thou art the great glo-
rie of Israel: thou art the great reioycing of our
nation.
10 Thou hast done all these things by thine
hande: thou hast done much good to Israel, and
God is pleased therewith: blessed bee thou of the
almightie Lorde for euermore: and all the people
sayd, So be it.
11 And the people spoyled the campe the space
of thirtie dayes, and they gaue vnto Iudeth Olo-
fernes tent, and all his siluer and beds, and basins,
and all his stuffe, and she tooke it and layd it on her
mules, and made ready her charets, and laied them
thereon.
12 Then all the women of Israel came together
to see her, & blessed her, & made a daunce among
them for her, and she tooke branches in her hand,
and gaue also to the women that were with her.
13 They also crowned her with oliues, and her
that was with her, and shee went before the people
in the daunce, leading all the women: and all the
men of Israel followed in their armour, with crownes,
and with songs in their mouthes.

CHAP. XVI.

Iudeth prayseth God with a song. 19 Shee offereth to the Lorde Olofernes stuffe. 23 Her continence, life and death. 25 All Israel lamenteth her.

THen Iudeth began this confession in all Israel,
and all the people sang this song with a loude
voyce.
2 And Iudeth sayd, Beginne vnto my GOD
with tymbrels: sing to my Lorde with cymbales:
tune vnto him a psalme: exalt his prayse, and call
vpon his Name.
3 For God breaketh the battels, and pitched his
campe in the middes of the people, and deliuered
me out of the hand of the persecuters.

4 Assur came from the mountaines forth of the
North; hee came with thousandes in his armie,
* whose multitude hath shut vp the riuers, and their *Chap.2.11,15.
horsemen haue couered the valleys.
5 He sayd that he would burne vp my borders
and kill my yong men with the sworde, and dash
the sucking children against the ground, and make
mine infants as a pray, and my virgins a spoyle.
6 But the almighty Lord hath brought them
to nought by the hand of a woman.
7 For the mighty did not fal by the yong men,
neither did the sonnes of Titan smite him, nor the
hie giants inuade him, but Iudeth the daughter of
Merari did discomfite him by the beautie of her
countenance.
8 For shee put off the garment of her widow-
hoode, for the exaltation of those that were oppres-
sed in Israel, and anointed her face with oyntment,
and bound vp her haire in a coife, and tooke a lin-
nen garment to deceiue him.
9 Her slippers rauished his eyes: her beautie
tooke his minde prisoner, and the fauchin passed
through his necke.
10 The Persians were astonished at her boldes-
nes, & the Medes were troubled with her hardines.
11 But mine afflicted reioyced, and my feeble
ones shouted: then they feared, they lifted vp their
voyce and turned backe.
12 The children of maydes perced them, and
wounded them as they fledde away like children:
they perished by the battel of the Lord.
13 I will sing vnto the Lord a song and prayse,
O Lord, thou art great and glorious, marueilous and
inuincible in power.
14 Let all thy creatures serue thee: * for thou *Gen.1.24. Psal.33.9.
hast spoken and they were made: thou hast sent
thy Spirit, and he made them vp: and there is none
that can resist thy voyce.
15 For the mountaines leape vp from their foun-
dations with the waters: the rockes melt at thy
presence like waxe: yet thou art mercifull to them
that feare thee.
16 For al sacrifice is too litle for a sweete sauour,
and al the fat is too litle for thy burnt offering: but
he that feareth the Lord, is great at all times.
17 Woe to the nations that rise vp against my
kinred: the Lord almightie will take vengeance
of them in the day of iudgement, in sending fire &
wormes vpon their flesh, and they shall feele them
and weepe for euer.
18 ¶ After, when they went vnto Ierusalem, they
worshipped the Lorde, and assoone as the people
were purified, they offered their burnt offerings, and
their free offerings, and their giftes.
19 Iudeth also offred all the stuffe of Olofernes,
which the people had giuen her, and gaue the cano-
pie which she had taken off his bed, for an oblation
to the Lord.
20 So the people reioyced in Ierusalem by the
Sanctuarie, for the space of three moneths, and Iu-
deth remained with them.
21 After this time, euery one returned to his
own inheritance, and Iudeth went to Bethulia, and
remained in her owne possession, and was for her
time honourable in all the countrey.
22 And many desired her, but none had her
companie all the dayes of her life, after that Ma-
nasses her husband was dead, and was gathered to
|| his people. || Or, her people.
23 But shee increased more and more in ho-
nour, and waxed olde in her husbands house, be-
ing an hundreth and fiue yeere olde, and made her
mayde free: so shee dyed in Bethulia, and they bu-
ried her in the graue of her husband Manasses.
24 And * the house of Israel lamented her seuen *Gen.50.10.
dayes, and before she dyed, shee did distribute her
goods to all them that were neerest of kinred to
Manasses her husband, and to them that were the
neerest of her kinred.
25 And there was none that made the children
of Israel any more afraide in the dayes of Iudeth,
nor a long time after her death.

ESTHER.

Certaine portions of the storie of Esther, which are found in some Greeke and Latine translations.

Which followe the tenth Chapter.

THen Mardocheus sayde, God hath
done these things.
5 For I remember a dreame,
which I sawe concerning these mat-
ters, and there was nothing thereof
omitted.
6 A litle fountaine which became a flood, and
was a light, and as the sunne, and as much water,
this flood was Esther whom the King married, and
made Queene.
7 And the two dragons are I and Aman.
8 And the people are they that are assembled
to destroy the name of the Iewes.
9 And my people is Israel, which cried to God,
and are saued: for the Lorde hath saued his people,
and the Lord hath deliuered vs from all these euils,
and God hath wrought signes, and great wonders,
which haue not bene done among the Gentiles.
10 Therefore hath he made two lottes, one for
the people of God, & another for all the Gentiles.
11 And these two lottes came before God for
all nations, at the houre and time appointed, and
in the day of iudgement.
12 So God remembred his owne people, and
iustified his inheritance.
13 Therefore those dayes shall be vnto them in
the moneth Adar the fourteenth, and fifteenth day
of the same moneth, with an assemblie and ioy, and
with gladnesse before God, according to the gene-
rations for euer among his people.

CHAP. XI.

IN the fourth yeere of the reigne of Ptolemeus
and Cleopatra, Dositheus, who said he was a Priest
and Leuite, and Ptolemeus his sonne, and brought
the former letters of || Phrurai, which they said Ly- || Or, lottes.
simachus the sonne of Ptolemeus, which was at Ie-
rusalem, interpreted,
2 In the second yere of the reigne of great Ar-
taxerxes in the first day of the moneth Nisan, Mar-
docheus the sonne of Iarus, the sonne of Semei, the
sonne

sonne of Cis of the tribe of Beniamin had a dreame.
3 A Iewe dwelling in the citie of Susis, a noble
man, that bare office in the Kings court.
4 He was also one of the captiuitie which Na-
buchodonosor the king of Babylon brought from
Ierusalem with Iechonias.
5 And this was his dreame, Beholde a noyse of
a tempest with thunders, and earthquakes, and vp-
roare in the land.
6 Beholde two great dragons came foorth rea-
dy to fight one against another.
7 Their crie was great, whereby all the heathen
were ready to fight against the righteous people.
8 And the same day was full of darkenesse and
obscuritie, and trouble, and anguish: yea, aduersitie,
and great affliction was vpon the earth.
9 For then the righteous fearing their afflictions
were amased, & being ready to die, cried vnto God.
10 And while they were crying, the litle wel grew
into a great riuer, & flowed ouer with great waters.
11 The light and the sunne rose vp, and the low-
ly were exalted, and deuoured the glorious.
12 Nowe when Mardocheus had seene this
dreame, hee awoke and rose vp, and thought in his
heart vntill the night, what God would doe, and so
he desired to knowe all the matter.

CHAP. XII.

AT the same time dwelt Mardocheus in the
kings court with Bagathas, & Thara, the kings
eunuches and keepers of the palace.
2 *But when he heard their purpose, and their
*Ester 2.21. and 6.2.
imaginations, hee perceiued that they went about
to lay their handes vpon the King Artaxerxes, and
so he certified the King thereof.
3 Then caused the King to examine the two
eunuches with torments, and when they had con-
fessed it, they were put to death.
4 This the King caused to be put in the Chro-
nicles. Mardocheus also wrote the same thing.
5 So the King commanded that Mardocheus
should remaine in the court, and for the aduertise-
ment, he gaue him a reward.
6 But Aman the sonne of Amadathus the Aga-
gite, which was in great honour and reputation with
the King, went about to hurt Mardocheus and his
people, because of the two eunuches of the King
that were put to death.

CHAP. XIII.

1 The copie of the letters of Artaxerxes against the Iewes. 8 The prayer of Mardocheus.

Ioseph. antiq. lib. 11. chap. 6.
THE copie of the letters was this, The great king
Artaxerxes writeth these things to ẏ princes &
gouernours that are vnder him from India vnto E-
thiopia in an hũdreth & seuen & twenty prouinces.
2 When I was made lord ouer many people, and
had subdued the whole earth vnto my dominion, I
would not exalt my selfe by ẏ reason of my power,
but purposed ẇ equitie alway and gentlenesse to go-
uerne my subiects, & wholy to set them in a peace-
able life, and thereby to bring my kingdome vnto
tranquility, ẏ men might safely go thorow on euery
side, & to renew peace againe, which all men desire.
3 Now when I asked my counsellers, how these
things might be brought to passe, one that was con-
uersant with vs, of excellent wisdome, and constant
in good wil, and shewed himselfe to be of sure fide-
litie, which had the second place in the kingdome,
euen Aman,
4 Declared vnto vs, that in al nations there was
scattered abroad a rebellious people, that had lawes
contrary to all people, and haue alway despised the
commandements of Kings, and so that this generall
empire, that we haue begunne, cannot be gouerned
without offence.
5 Seeing now we perceiue, that this people a-
lone are altogether contrary vnto euery man, vsing
strange and other maner of lawes, and hauing an
euill opinion of our doings, and goe about to sta-
blish wicked matters, that our kingdome shoulde
not come to good estate,
6 Therefore haue we commanded, that all they
that are appoynted in writing vnto you by Aman
(which is ordeined ouer ẏ affaires, & is as our second
father) shal all with their wiues and children be de-
stroied and rooted out ẇ the sword of their enemies
without all mercy, & that none be spared the four-
tenth day of the twelfth moneth Adar of this yere,
7 That they which of olde, and now also haue
euer bene rebellious, may in one day with violence
be thrust downe into the hell, to the intent that af-
ter this time our affaires may be without troubles,
and well gouerned in all poyntes.
8 Then Mardocheus thought vpõ all the works
and of the Lord, and made his prayer vnto him,
9 Saying, O Lord, Lord, the King almighty (for
all things are in thy power) & if thou hast appointed
to saue Israel, there is no man ẏ can withstand thee.
10 For thou hast made heauen and earth, and all
the wonderous things vnder the heauen.
11 Thou art Lorde of all things, and there is no
man that can resist thee, which art the Lord.
12 Thou knowest all things, and thou knowest,
Lord, that it was neither of malice, nor presumpti-
on, nor for any desire of glory, that I did this, and
not bowe downe to proude Aman.
13 For I woulde haue bene content with good
will for the saluation of Israel, to haue kist the sole
of his feete.
14 But I did it, because I would not preferre the
honour of a man aboue the glory of God, & would
not worship any but onely thee, my Lord, and this
haue I not done of pride.
15 And therefore, O Lord God and King, haue
mercie vpon thy people: for they imagine how they
may bring vs to naught, yea, they would destroy the
inheritance, that hath bin thine from ẏ beginning.
16 Despise not the portion, which thou hast de-
liuered out of Egypt for thine owne selfe.
17 Heare my prayer, and be mercifull vnto thy
portion: turne our sorow into ioy, that we may liue,
O Lord, and praise thy Name: shut not the mouthes
of them that praise thee.
18 All Israel in like maner cried most earnestly
vnto ẏ Lord, because ẏ death was before their eyes.

CHAP. XIIII.

The prayer of Esther for the deliuerance of her, and her people.

QVeene Esther also, being in danger of death,
resorted vnto the Lord,
2 And laid away her glorious apparel, and put
on the garments of sighing, and mourning. In the
stead of precious oyntment, she scattered ashes, and
dongue vpon her head: and she humbled her body
greatly with fasting, and al the places of her ioy fil-
led she with the haire that she pluckt off.
3 And she prayed vnto the Lord God of Israel,
saying, O my Lord, thou onely art our King: helpe
me desolate woman, which haue no helper but thee.
4 For my danger is at hand.

5 From

5 From my youth vp I haue heard in the kinred
of my father, that thou, O Lord, tookest Israel from
among all people, and our fathers from their prede-
cessours for a perpetuall inheritance, and thou hast
performed that which thou diddest promise them.
6 Now Lord, we haue sinned before thee: there-
fore hast thou giuen vs into ỹ hands of our enemies.
7 Because we worshipped their gods: O Lorde,
thou art righteous.
8 Neuerthelesse, it satisfieth them not, that wee
are in bitter captiuitie, but they haue stroken hands
with their idoles,
9 That they wil abolish the thing that thou with
thy mouth hast ordeined, and destroy thine inheri-
tãce, to shut vp the mouth of them ỹ praise thee, and
to quench ỹ glory of thy Temple, & of thine altar,
10 And to open the mouthes of the heathen,
that they may praise the power of the idoles, and to
magnifie a fleshly king for euer.
11 O Lord, giue not thy scepter vnto the that be
nothing, lest they laugh vs to scorne in our miserie:
but turne their deuise vpõ themselues, & make him
an example, that hath begunne the same against vs.
12 Thinke vpon vs, O Lord, and shew thy selfe
vnto vs in the time of our distresse, and strengthen
me, O King of gods, and Lord of all power.
13 Giue me an eloquent speach in my mouth
before the Lion: turne his heart to hate our enemie,
to destroy him, and all such as consent vnto him.
14 But deliuer vs ẇ thine hand, and helpe me that
am solitarie, which haue no defence but only thee.
15 Thou knowest al things, O Lord: thou know-
est, that I hate the glorie of the vnrighteous, and
that I abhorre the bed of the vncircumcised, and of
all the heathen.
16 Thou knowest my necessitie: for I hate this
token of my preeminence, which I beare vpon mine
head, what time as I must shew my selfe, and that I
abhorre it as a menstruous cloth, and that I weare it
not when I am alone by my selfe,
17 And that I thine handmaid haue not eaten at
Amans table, and that I haue had no pleasure in the
Kings feast, nor drunke ỹ wine of ỹ drinke offrings,
18 And that I thine handmayde haue no ioye
since the day that I was brought hither, vntill this
day, but in thee, O Lord God of Abraham.
19 O thou mightie God aboue all, heare ỹ voice
of them ỹ haue none other hope, & deliuer vs out of
the hand of ỹ wicked, & deliuer me out of my feare.

CHAP. XV.

*1 Mardocheus mooueth Esther to goe in to the King and make in-
tercession for her people, 9 And she performeth his request.*

Mardocheus also bade Esther to go in vnto the
king, & pray for her people, & for her country.
2 Remember, saith hee, the dayes of thy lowe
estate, how thou wast nourished vnder mine hand:
for Aman which is next vnto the King hath giuen
sentence of death against vs.
3 Call thou therefore vpon the Lord, & speake
for vs vnto the King, and deliuer vs from death.
4 And vpon the third day when she had ended
her prayer, she laide away the mourning garments,
and put on her glorious apparell,
5 And deckt her selfe goodly, after that she had
called vpon God, which is the beholder and sauiour
of all things, and tooke two handmaydes with her.
6 Vpon the one she leaned her selfe, as one that
was tender.
7 And the other followed her, and bare the
traine of her vesture.
8 The shine of her beautie made her face rose
coloured: and her face was cheerefull and amiable,
but her heart was sorowfull for great feare.
9 Then she went in thorow all the doores, and
stoode before the King, and the King sate vpon his
royall throne, and was clothed in his goodly aray,
all glittering with golde and precious stones, and
he was very terrible.
10 Then he lift vp his face, that shone with ma-
iestie, and looked fiercely vpon her: therefore the
Queene fell downe, & was pale & faint and leaned
her selfe vpon the head of the maid that went wher.
11 Neuerthelesse, God turned the Kings minde
that he was gentle, who being careful, leaped out of
his throne, and tooke her in his armes, till she came
to her selfe againe: and comforted her with louing
wordes, and sayd,
12 Esther, what is the matter? I am thy brother,
be of good cheare,
13 Thou shalt not die: for our commandement
toucheth the commons, and not thee, Come neere.
14 And so hee helde vp his golden scepter, and
layde it vpon her necke,
15 And kissed her, and said, Talke with me.
16 Then sayd she, I saw thee, O lord, as an Angel
of God, and mine heart was troubled for feare of
thy maiestie.
17 For wonderful art thou, O lord, and thy face
is full of grace.
18 And as she was thus speaking vnto him, shee
fell downe againe for faintnesse.
19 Then the king was troubled, and all his ser-
uants comforted her.

CHAP. XVI.

*The copie of the letters of Artaxerxes, whereby he renoketh those
which he first sent forth.*

The great king Artaxerxes, which reigneth from *Ioseph. Antiq. 11. chap. 6.*
India vnto Ethiopia, ouer an hundreth & seuen
and twentie prouinces, sendeth vnto the princes and
rulers that haue ỹ charge of our affaires, Salutation.
2 There be many that through the goodnesse
of Princes and honour giuen vnto them, become
very proude,
3 And indeuour not onely to hurt our subiects,
but not content to liue in wealth, doe also imagine
destruction against those that doe them good,
4 And take not onely all thankefulnesse away
from men, but in pride & presumption, as they that
be vnmindefull of benefites, they thinke to escape
the vengeance of God, that seeth all things, and is
contrary to euill.
5 And oft times many which bee set in office,
and vnto whom their friends causes are commit-
ted, by vaine intisements doe wrappe them in cala-
mities, that can not bee remedied: for they make
them partakers of innocent blood,
6 And deceitfully abuse the simplicitie, and
gentlenesse of Princes with lying tales,
7 This may be proued not onely by olde histo-
ries, but also by those things that are before our
eyes, and are wickedly committed of such pestilen-
ces, as are not worthy to beare rule.
8 Therefore we must take heede hereafter, that
we may make the kingdome peaceable for all men,
what chance soeuer shall come,
9 And discerne the things that are before our
eyes, to withstand them with gentlenesse.
10 For Aman, a Macedonian, the sonne of Ama-
dathus,

UMI

dathus, being in deede a stranger from the Persians
blood, & far from our goodnes, was receiued of vs,
11 And hath proued the friendshippe that wee
beare toward all nations, so that he was called our
father, and was bonoured of euery man, as the next
person vnto the King.
12 But he could not vse himselfe soberly in this
great dignitie, but went about to depriue vs of the
kingdome, and of our life.
13 With manifolde deceite also hath he desired
to destroy Mardocheus our preseruer, which hath
done vs good in all things, and innocent Esther the
partaker of our kingdome, with all her nation.
14 For his minde was (when he had taken them
out of the way) to lay waite for vs, and by this
meanes to translate the kingdome of the Persians
vnto them of Macedonia.
15 But we finde that ẏ Iewes (which were accu-
sed of this most wicked man, that they might be de-
stroyed) are no euill doers, but vse most iust lawes,
16 And that they be the children of the most
High and Almightie & euerliuing God, by whome
the kingdome hath bene preserued vnto vs, and our
progenitours in very good order.
17 Wherefore yee shall doe well, if ye doe not
put in execution those letters, that Aman the sonne
of Amadathus did write vnto you.
18 For hee that inuented them, hangeth at Su-
sis before the gates with all his familie, and God
(which hath all things in his power) hath speedely
rewarded him after his deseruing.
19 Therefore yee shall publish the copy of this
letter in al places, that the Iewes may freely liue af-
ter their owne Lawes.
20 And ye shall ayde them, that vpon the thir-
teenth day of the twelfth moneth Adar they may
be auenged of them, which in the time of their
trouble would haue oppressed them.
21 For almightie God hath turned to ioy ẏ day
wherein the chosen people should haue perished.
22 Moreouer, among other solemne dayes yee
shall keepe this day with all gladnes,
23 That both now and in time to come this
day may bee a remembrance of deliuerance for vs
and all such as loue the prosperitie of the Persians,
but a remembrance of destruction to those that be
seditious vnto vs.
24 Therefore all cities and countreys that doe
not this, shall horribly be destroyed with sworde
and fire, and shall not onely not bee inhabited of
men, but be abhorred also of the wilde beasts and
foule for euer.

THE WISEDOME OF SALOMON.

CHAP. I.

1 Howe wee ought to search and enquire after God. 2 Who be those that finde him. 5 The holy Ghost 8. 11 Wee ought to flee from backbiting and murmuring. 12 Whereof death commeth. 15 Righteousnes and vnrighteousnes

LOVE *righteousnesse, ye that bee *1.King.3.3. Isa.56 1.
Iudges of the earth: thinke reue-
rently of the Lord, and seeke him in
simplicitie of heart.
2 *For he will be found of them *Deut 4.19. 2chro.15.4.
that tempt him not, and appeareth
vnto such as be not vnfaithfull vnto him.
3 For wicked thoughts separate from God: and
his power when it is tried, reprooueth the vnwise.
4 Because wisdome cannot enter into a wicked
heart, nor dwel in ẏ body that is subiect vnto sinne.
5 For the holy *Spirit of discipline fleeth from *Iere.4.22.
deceite, & withdraweth himself from the thoughts
that are without vnderstanding, and is rebuked
when wickednes commeth.
6 For the Spirit of wisdome *is louing, and will *Galat.5.22.
not absolue him, that blasphemeth with his lips: for
God is a witnes of his reines, and a true beholder of
his heart, and an hearer of the tongue.
7 For the Spirite of the Lorde filleth all the
worlde: and the same that mainteyneth all things,
hath knowledge of the voyce.
8 Therefore hee that speaketh vnrighteous
things, cannot be hid: neither shall the iudgement
of reproche let him escape.
9 For inquisition shalbe made for the thoughts
of the vngodly, and the sounde of his wordes shall
come vnto God for the correction of his iniquities.
10 For the eare of ielousie heareth all things,
and the noyse of the grudgings shall not be hid.
11 Therefore beware of murmuring, which pro-
fiteth nothing, and refraine your tongue from slan-
der: for there is no worde so secret, that shall go for
nought, and the mouth that speaketh lyes, slayeth
the soule.
12 Seeke not death in the errour of your life:
*destroy not your selues thorowe the workes of *Deut 4.29.
your owne hands,
13 *For God hath not made death, neither hath *Ezek.18.23. and 33.11.
he pleasure in the destruction of the liuing.
14 For hee created all things, that they might
haue their being: and the generations of the world
are preserued, and there is no poyson of destruction
in them, & the kingdome of hell is not vpon earth.
15 For righteousnes is immortall, but vnrighte-
ousnes bringeth death.
16 And the vngodly call [a] it vnto them both [a] To wit, death
with hands and words: and while they thinke to
haue a friende of it, they come to naught: for they
are confederate with it: therefore are they worthy
to be partakers thereof.

CHAP. II.

1 The imaginations and desires of the wicked, and their counsell against the faithfull.

FOr *the vngodly* say, as they falsly imagine with
themselues, *Our life is short & tedious: and in *Iob.7.1. and 14.1. mat.22.23. 1.cor.15.32.
the death of a man there is no recouery, neither
was any knowen ẏ hath returned from the graue.
2 For we are borne at al aduenture, and we shal
be hereafter as though we had neuer bene: for the
breath is a smoke in our nostrels, & the words as a
sparke raised out of our heart,
3 Which being extinguished, the body is turned
into ashes, & the Spirit vanisheth as the soft ayre,
4 Our life shall passe away as the trace of a
cloude, and come to naught as the miste that is dri-
uen away with the beames of ẏ sunne, & cast down
with the heate thereof. Our name also shal be for-
gotten in time, and no man shal haue our works in
remembrance.
5 *For our time is as a shadow that passeth away, *1.Chro.29.15. chap.5.9.
and after our ende there is no returning: for it is fast
sealed, so that no man commeth againe.

*Isa.22.13.and 56.12.1.cor.15.32. 6 *Come therefore, and let vs enioy the pleasures, that are present, and let vs cheerefully vse the creatures as in youth.

7 Let vs fill our selues with costly wine, & ointments, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose buds afore they be withered.

9 Let vs all be partakers of our wantonnes: let vs leaue some token of our pleasure in euery place: for that is our portion, and this is our lot.

10 Let vs oppresse the poore that is righteous: let vs not spare the widdow, nor reuerence yͤ white haires of the aged, that haue liued many yeeres.

11 Let our strength be the lawe of vnrighteousnes: for the thing that is feeble, is reprooued as vnprofitable.

12 Therefore let vs defraude the righteous: for he is not for our profite, and hee is contrary to our doings: hee checketh vs for offending against the Law, and blameth vs as transgressers of discipline.

13 He maketh his boast to haue the knowledge of God: & he calleth himselfe the sonne of yͤ Lord.

*Iob.7.7. ephes.5.13. 14 He is made to * reproue our thoughts.

*Isai.53.3. 16 It grieueth vs also to looke * vpon him: for his life is not like other mens: his wayes are of another fashion.

16 Hee counteth vs as bastards, and hee withdraweth himselfe from our wayes as from filthines: hee commendeth greatly the latter end of the iust, and boasteth that God is his father.

17 Let vs see *then* if his wordes bee true: let vs prooue what end he shall haue.

*Psal.22.8,9. mat.27.43. 18 For if the righteous man be the * sonne of God, hee will helpe him, and deliuer him from the hands of his enemies.

*Iere.11.19. 19 Let vs *examine him with rebukes and torments that we may know his meekenes, & prooue his patience.

20 Let vs condemne him vnto a shameful death: for he shalbe preserued as he himselfe saith.

21 Such things do they imagine, and go astray: for their owne wickednes hath blinded them.

22 And they doe not vnderstand the mysteries of God, neither hope for the reward of righteousnes, nor can discerne the honour of the soules that are faultles.

*Gen.1.27.and 2.7.and 5.1. ecclus.17.2,3. 23 For God created man without corruption, and made him after the *image of his own likenes.

*Gene.3.1,2. 24 *Neuerthelesse, thorowe enuie of the deuill came death into the world: and they that holde of his side, prooue it.

CHAP. III.

1 The conuersation and assurance of the righteous. 7 The reward of the faithfull. 11 Who are miserable.

*Deut.33.3. BVt the * soules of the righteous are in the hand of God, and no torment shall touch them.

*Chap.5.4. 2 * In the sight of the vnwise they appeared to die, and their end was thought grieuous,

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is * their hope full of immortalitie.

*Rom.8.24. 2.cor.5.1. 2.pet.1.13. 5 They are punished, but in fewe things, yet in many things shall they be wel rewarded: *for God prooueth them, & findeth them meete for himselfe.

*Exod.16.4. deut.8.2. 6 Hee tryeth them as the golde in the fornace, and receiueth them as a perfect fruite offering.

*Mat.13.43. 7 *And in yͤ time of their vision they shal shine, and runne thorow as the sparks among yͤ stubble.

8 *They shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer. *Mat.19.28. 1.cor.6.2.

9 They that trust in him shall vnderstand the trueth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 But * the vngodly shalbe punished according to their imaginations: for they haue despised the righteous, and forsaken the Lord. *Mat.25.41.

11 Who so despiseth wisedome and discipline, is miserable, and their hope is vaine, and their labours are foolish, and their workes vnprofitable.

12 Their wiues are vndiscrete, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinfull bed: *she shall haue fruite in the visitation of the soules. *Isai.56.5.

14 And the eunuch, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shalbe giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruite of good labours, and the roote of wisedome shall neuer fade away.

16 But the children of adulterers shall not bee partakers of the holy things, and the seede of the wicked bed shalbe rooted out.

17 And though they liue long, yet shall they bee nothing regarded, and their last age shalbe without honour.

18 If they die hastely, they haue no hope, neyther comfort in the day of tryall.

19 For horrible is the ende of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithfull.

BEtter is barrennes with vertue: for the memoriall thereof is immortall: for it is knowen with God and with men.

2 When it is present, men take example thereat, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewards.

3 But the multitude of yͤ vngodly which abound in children, is vnprofitable: & the bastard plants shal take no deepe roote, nor lay any fast foundation.

4 For though they bud foorth in the branches for a time, * yet they shalbe shaken with the wind: for they stand not fast, and through the vehemencie of the winde they shalbe rooted out. *Matt.7.19.

5 For the vnperfite branches shalbe broken, and their fruite shalbe vnprofitable and sowre to eate, and meete for nothing.

6 For all the children that are borne of the wicked bed, shalbe witnes of the wickednes against their parents when they be asked.

7 But though the righteous be preuented with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisdome is the gray haire, and an vndefiled life is the olde age.

10 *He pleased God, and was beloued of him, so that whereas he liued among sinners, he translated him. *Gene.5.24. hebr.11.5.

11 He was taken away, least wickednes should alter

alter

alter his vnderstanding, or deceit beguile his minde.

12 For wickednes by bewitching obscureth the things that are good, and the vnstedfastnesse of concupiscence peruerteth the simple minde.

13 Though he was soone dead, yet fulfilled he much time.

14 For his soule pleased God: therfore hasted he to take him away from wickednesse.

15 Yet the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his Saintes, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth ẏ vngodly which are liuing: & the youth ẏ is soone brought to an end, the long life of the vnrighteous.

17 For they see the ende of the wise, but they vnderstand not what *God* hath deuised for him, and wherefore the Lord hath preserued him in safetie.

18 They see him and despise him, but the Lord will laugh them to scorne,

19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voice shal he burst them and cast them downe, & shake them from the foundations, so that they shalbe vtterly wasted, and they shalbe in sorow, and their memoriall shall perish.

20 So they being afraide, shall remember their sinnes, and their owne wickednes shall come before them to conuince them.

CHAP. V.

1 The constantnesse of the righteous before their persecuters. 14 The hope of the vnfaithfull is vaine. 15 The blessednesse of the Saints and Godly.

THen shall the righteous stand in great boldenes before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shall be vexed with horrible feare, and shall bee amased for his wonderful deliuerance,

3 And shal change their minds, & sigh for grief of mind, & say within thẽselues, this is he whom we sometime had in derision & in a parable of reproch.

4 *Wee fooles though his life madnesse, and his ende without honour. *Cha.3.2.

5 Howe is he counted among the children of God, and his portion is among the Saints!

6 Therefore wee haue erred from the way of trueth, & the light of righteousnes hath not shined vnto vs, & the sun of vnderstãding rose not vpõ vs.

7 Wee haue wearied our selues in the way of wickednesse and destruction, and wee haue gone through dangerous waies: but we haue not knowen the way of the Lord.

8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?

9 All those things are *passed away like a shadow, and as a poste that passeth by: *1.chron.29.15. chap.2.5.

10 As a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in ẏ floodes:

11 Or as a *birde that flieth thorow in the ayre, and no man can see any token of her passage, but only heare the noyse of her wings, beating the light winde, parting the ayre through the vehemencie of her going, and flieth on shaking her wings, whereas afterward no token of her way can be found: *Prou.30.19.

12 Or as when an arrow is shot at a mark, it parteth ẏ aire, which immediatly cõmeth together again, so ẏ a man cannot know where it wẽt thorow.

13 Euen so we, assoone as we were borne, we began to drawe to our ende, & haue shewed no token of vertue, but are consumed in our own wickednes.

14 For *the hope of the vngodly is like the dust that is blowen away with the wind, & like a thinne fome that is sattered abroad with ẏ storme, & as the smoke which is dispersed with the winde, & as the remembrance of him passeth, ẏ tarieth but for a day *Iob.8.9. psa.1.4. and 14 3 4. prou. 10.25. and 11.7. iames 1.10.11.

15 But ẏ righteous shal liue for euer: their reward also is ẘ the Lord, & the most high hath care of thẽ

16 Therefore shall they receiue a glorious kingdome, and a beautifull crowne of the Lordes hand: for with his right hande shall hee couer them, and with his arme shall he defend them.

17 He shal take his ielousie for armour, and shal arme the creatures to bee reuenged of the enemies.

18 He shall put on righteousnes for a brestplate, and take true iudgement in stead of an helmet.

19 He wil take holines for an inuincible shielde.

20 He wil sharpen his fierce wrath for a sword, and the world shal fight with him against ẏ vnwise.

21 Then shal the thunder bolts go streight out of the lightnings, and shal flie to the marke as out of the bent bowe of the cloudes, and out of his anger that throweth stones, shall thicke haile bee cast, and the water of the sea shalbe wroth against them, and the floods shall mightily ouerflowe.

22 And a mightie winde shall stande vp against them, & like a storme shal scatter thẽ abroad. Thus iniquitie shal bring all the earth to a wildernes, and wickednes shal ouerthrow ẏ thrones of the mighty

CHAP. VI.

The calling of Kings Princes and Judges, which are also exhorted to search wisedome.

HEare therefore, O yee Kings, and vnderstand: learn, ye that be iudges of the endes of ẏ earth.

2 Giue eare, yee that rule the multitudes, and glory in the multitude of people.

3 For the rule *is giuen you of the Lorde, and power by the most High, which wil try your works, and search out your imaginations. *Rom.13.1.

4 Because that yee being officers of his kingdome haue not iudged aright, nor kept the Lawe, nor walked after the will of God,

5 Horribly & suddenly wil he appeare vnto you: for an hard iudgement shall they haue ẏ beare rule.

6 For he that is most low is worthy mercy, but the mightie shalbe mightily tormented.

7 For he that is Lord ouer al, wil spare no *person, neither shall he feare any greatnes: for he hath made the small and great, and careth for all alike, *Deut.10.17. 2.chro.19.7. Iob. 34.19. eccles. 35. 12,16. acts 10.34 rom.2.11. gal.2.6 ephe.6.9. colos.3. 25. 1.pet.1.17.

8 But for the mightie abideth the sorer triall,

9 Vnto you therefore, O tyrants, doe I speake, that ye may learne wisdome, and not goe amisse.

10 For they ẏ keepe holines holily, shalbe holy, and they that are learned there, shal finde a defence

11 Wherefore set your delite vpon my wordes and desire them, and ye shalbe instructed.

12 Wisedome shineth and neuer fadeth away, and is easily seene of them that loue her, and found of such as seeke her,

13 She preuenteth them that desire her, that she may first shew her selfe vnto them.

14 Who so awaketh vnto her betimes, shal haue no great trauaile: for he shall finde her sitting at his doores.

15 To thinke vpõ her thẽ is perfect vnderstãding: & who so watcheth for her, shalbe soone without care.

16 For she goeth about, seeking such as are meete

for her, and sheweth herselfe cheerefully vnto them
in the wayes, and meeteth them in euery thought.
17 For the most true desire of discipline is her
beginning: and the care of discipline is loue:
18 And loue is the keeping of her lawes: and the
keeping of the lawes is the assurance of immortality:
19 And immortalitie maketh vs neere vnto God.
20 Therefore the desire of wisedome leadeth to
the kingdome.
21 If your delite be then in thrones, and scep-
ters, O Kings of the people, honour wisedome, that
ye may reigne for euer.
22 Nowe I will tell you what wisedome is, and
whence it commeth, and wil not hide the misteries
from you, but wil seeke her out from the beginning
of her natiuitie, and bring the knowledge of her in-
to light, and will not keepe backe the trueth.
23 Neither wil I haue to do with consuming en-
uie: for such a man shal not be partaker of wisedom.
24 But ẏ multitude of the wise is the preseruation
of the world, & a wise King is the stay of the people.
25 Be therefore instructed by my words, and ye
shall haue profite.

CHAP. VII.

Wisedome ought to be preferred aboue all things.

I My selfe am also mortall & a man like al other, &
am come of him that was first made of the earth.
2 And in my mothers wombe was I fashioned
to be flesh in tenne moneths: I was*brought toge- *Iob.10.10,11.
ther into blood of the seede of man, and by the
pleasure that commeth with sleepe.
3 And when I was borne, I receiued the com-
mon ayre, and fell vpon the earth, which is of like
nature, crying & weeping at the first as al other do.
4 I was nourished in swadling cloths, & ẇ cares.
5 For there is no King that had any other be-
ginning of birth.
6 All* men then haue one entrance vnto life, *Iob.1.21. 1.Tim.6.7.
and a like going out.
7 Wherefore I prayed, and vnderstanding was
giuen me: I called, and the spirit of wisedome came
vnto me.
8 I preferred her to scepters and thrones, and
counted riches nothing in comprison of her.
9 *Neither did I compare precious stones vnto *Iob.28.15.
her: for al gold is but a litle grauel in respect of her,
and siluer shalbe counted but clay before her.
10 I loued her aboue health and beautie, and
purposed to take her for my light: for her light can-
not be quenched.
11 All* good things therefore came to me toge- *1.King 3.13. matth.6.33.
ther ẇ her, & innumerable riches thorow her hãds,
12 So I was glad in all: for wisedome was the au-
thor therof, and I knewe not that she was the mo-
ther of these things.
13 And I learned vnfainedly, and communica-
ted without enuie, and I doe not hide her riches.
14 For she is an infinite treasure vnto men, which
who so vse, become partakers of the loue of God,
and are accepted for the giftes of knowledge.
15 God hath granted mee to speake according
to my minde, and to judge worthily of the thinges,
that are giuẽ me: for he is the leader vnto wisdome,
and the directer of the wise.
16 For in his hand are both we and our wordes,
and al wisedome, and the knowledge of the works.
17 For he hath giuen me the true knowledge of
the things that are, so that I know how the world
was made, and the powers of the elements,
18 The beginning & the end, and the mids of the
times: how ẏ times alter, & the chãge of the seasons,
19 The course of ẏ yere, the situatiõ of the stars,
20 The nature of liuing things, and the furious-
nes of beastes, the power of the winds, and the ima-
ginations of men, the diuersities of plantes, and the
vertues of rootes.
21 And al things both secret and knowen doe I
knowe: for wisedome the worker of all things, hath
taught me it.
22 For in her is ẏ Spirit of vnderstanding, which
is holy, ẏ only begotten, manifold, subtil, moueable,
cleare, vndefiled, euident, not hurtfull, louing the
good, sharpe, which cannot be letted, doing good,
23 Courteous, stable, sure, without care, hauing
all power, circumspect in all things, and passing
through all intellectuall, pure and subtil spirites.
24 For wisdom is nimbler then all nimble things:
she goeth thorowe and attaineth to all thinges, be-
cause of her purenesse.
25 For she is the breth of the power of God, & a
pure influence ẏ floweth from the glory of the Al-
mighty: therfore cã no defiled thing come vnto her
26 For * she is the brightnesse of the euerlasting *Hebr.1.3
light, the vndfiled mirrour of the maiestie of God,
and the image of his goodnesse.
27 And being one, she can do all things, and re-
maining in her selfe, renueth all, and according to
the ages shee entreth into the holy soules, and ma-
keth them the friendes of God and Prophets.
28 For God loueth none, if he dwel not ẇ wisdom
29 For she is more beautiful then the sunne, and
is aboue all the order of the starres, and the light is
not to be compared vnto her.
30 For night commeth vpon it, but wickednesse
cannot ouercome wisedome.

CHAP. VIII.

The effectes of wisedome.

SHe also reacheth frõ one ende to another migh-
tily, and comely doth she order al things.
2 I haue loued her, & sought her frõ my youth: I
desired to mary her, such loue had I vnto her beauty
3 In ẏ she is conuersant ẇ God, it commendeth
her nobilitie: yea, the Lord of all things loueth her.
4 For she is the scholemistres of the knowledge
of God, and the chooser out of his workes.
5 If riches be a possessiõ to be desired in this life,
what is richer then wisdom, that worketh al things?
6 For if prudencie worketh, what is it among
all things, that worketh better then she?
7 If a man loue righteousnesse, her labours are
vertuous: for she teacheth sobernes and prudencie,
righteousnesse & strength, which are the most pro-
fitable things that men can haue in this life.
8 If a man desire great experience, she can tell
the things that are past, & discerne things to come:
she knoweth the subtilties of wordes, and the solu-
tions of darke sentences: she foreseeth the signes and
wonders, or euer they come to passe, and the suc-
cesse of seasons and times.
9 Therefore I purposed to take her vnto my
companie, knowing that shee would counsell mee
good things and comfort me in cares and griefes.
10 For her sake shal I haue glory among ẏ mul-
titude, & honour among ẏ elders, though I be yong.
11 I shalbe found of sharpe iudgement, so that
I shalbe merueilous in the sight of great men.
12 When I hold my tongue, they shal abide my
leysure: when I spake, they shall heare diligently.

and if I talke much, they shall lay their hands vpon
their mouth.
13 *Moreouer*, by her I shal obtaine immortali-
tie, & leaue an euerlasting memoriall among them
that come after me.
14 I shall gouerne the people, and the nations
shalbe subdued vnto me.
15 Horrible tyrants shall be afraide when they
heare me: among the multitude I shalbe counted
good, and mightie in battell.
16 When I come home, I shall rest with her:
for her company hath no bitternes, and her felow-
ship hath no tediousnes, but mirth and ioy.
17 *Now* when I considered these things by my
selfe, and pondred them in mine heart, how that to
be ioyned vnto wisedome is immortalitie,
18 And great pleasure is in her friendship, and
that in the workes of her hands are infinite riches,
and that in the exercise of talking with her is pru-
dencie, and glorie by communing with her, I went
about seeking how I might take her vnto me.
19 For I was a witty child, & was of a good spirit.
20 Yea, rather being good, I came to an vndefi-
led body.
21 Neuertheles, when I perceiued that I could
not enioy her except God gaue her (and that was
a point of wisdome also, to know whose gift it was)
I went vnto the Lord, and besought him, and with
my whole heart I sayd,

CHAP. IX.

A prayer of Salomon to obtaine wisdome.

O God of Fathers, and Lorde of mercie, which
hast made all things with thy worde,
2 And ordayned man through thy wisedome,
*Gene.1.1,28. that he should haue *dominion ouer the creatures
which thou hast made,
3 And gouerne the world according to equitie
and righteousnes, and execute iudgement with an
vpright heart:
*1.King.3.9. 4 *Giue me that wisdome, which sitteth by thy
throne, & put me not out from among thy childrē:
*Psal.116.16. 5 For I thy *seruant, and sonne of thine hand-
mayd, am a feeble person, & of a short time, and yet
lesse in ỳ vnderstanding of iudgement & the lawes.
6 And though a man bee neuer so perfect a-
mong the children of men, yet if thy wisedome bee
not with him, he shalbe nothing regarded.
*1.Chro.28.5. 7 *Thou hast chosen me to be a King of thy
2.chro.1.9. people, and the iudge of thy sonnes and daughters.
8 Thou hast commanded me to build a temple
vpon thine holy Mount, & an altar in ỳ citie wher-
in thou dwellest, a likenes of thine holy Taberna-
*Prou 8.22. cle, which thou hast prepared from the beginning.
Iob.1.1.& 28.24. 9 And thy *wisdome with thee, which know-
eth thy workes, which also was when thou madest
the world, and which knew what was acceptable in
thy sight, and right in thy commandements.
10 Send her out of thine holy heauens, & send
her from the throne of thy maiestie, that shee may
be with me, and labour, that I may knowe what is
acceptable in thy sight.
11 For she knoweth & vnderstandeth al things,
and shee shall leade mee soberly in my workes and
preserue me by her glory.
12 So shall my workes be acceptable, and then
shall I gouerne thy people righteously, & be meete
*Isa.40.13. for my fathers throne.
rom.11.34. 13 For what man is he that can know ỳ counsel
1.cor.2.16. of God? or who can thinke what the wil of God is?

14 For the thoughts of mortall men are feare-
full, and our forecastes are vncertaine,
15 Because a corruptible body is heauie vnto the
soule, and the earthly mansion keepeth downe the
minde that is full of cares.
16 And hardly can wee discerne the things that
are vpon earth, and with great labour finde we out
the things which are before vs: who can then seeke
out the things that are in heauen?
17 Who can knowe thy counsell, except thou
giue him wisedome, and send thine holy Spirit from
aboue?
18 For so the wayes of them which are vpon
earth are reformed, and men are taught the things
that are pleasant vnto thee, and are preserued
through wisedome.

CHAP. X.

The deliuerance of the righteous, and destruction of the enemies commeth through wisedome.

SHe preserued the first father of the world, that
was formed, and kept him when he was created
alone, and brought him out of his offence,
2 And* gaue him power to rule all things, *Gene.1.28.
3 *But ỳ vnrighteous in his wrath departed frõ *Gene.4.8.
her, & perished by killing his brother in his furie.
4 For whose cause the *earth was ouerflowen, *Gene 7.21.
but wisedome preserued it againe, gouerning the
iust man by a litle wood.
5 Moreouer, *when the nations were ioyned in *Gene.11.1.
their malicious confederacies, she knew the righte- 11.and 12.1.
ous, & preserued him faultles vnto God, and ‖ kept ‖Or, kept him
him sure, because she loued him tenderly as a sonne. strong in his ten-der loue toward his sonne.
6 She preserued the righteous, *when the vn- *Gene.19.16.
godly perished, when he fled from the fire that fell
downe vpon the fiue cities.
7 Of whose wickednes the waste land that smo-
keth, yet giueth testimonie, & the trees that beare
fruite that neuer commeth to ripenes: and for a re-
membrance of the vnfaithfull soule, there standeth
a pillar of salte.
8 For all such as regarded not wisdome, had not
only this hurt, that they knew not the things which
were good, but also left behinde them vnto men a
memoriall of their foolishnes, so that in the things
wherein they sinned, they can not lie hid.
9 But wisdome deliuered them that serued her.
10 *When the righteous fled because of his *Gene.28.5.
brothers wrath, she led him the right way, shewed
him the kingdome of God, gaue him knowledge
of holy things, made him rich in his labours, and
made his paines profitable.
11 Against the couetousnes of such as defrauded
him, she stood by him and made him rich.
12 She saued him from the enemies, & defended
him from them that lay in waite, and she gaue him
the price in a mightie battell, that he might knowe
that the feare of God is stronger then all things.
13 *When the righteous was sold, she forsooke *Gen.37.28. and
him not, but deliuered him from sinne: shee went 39.7.act.7.10.
downe with him into the dungeon,
14 And failed him not in the bands, till she had
brought him the scepter of the realme, and power
against those that oppressed him, and them that had
accused him, she declared to be liars, and gaue him
perpetuall glory.
15 *She deliuered the righteous people & faut- *Exod.1.10.
les seede from the nations that oppressed them. and 12.42.
16 She entred into the soule of the seruant of
the Lord, and stood* by him in wonders & signes *Exod.5.1.
against

against the terrible Kings.
17 She gaue the Saints the rewarde of their la-
bours, and led them foorth a marueilous way: on
the day time she was a shadowe vnto them, and a
light of starres in the night.
*Exod.14.21,22 psal.78.13. 18 *She brought them thorow the red sea, and
caried them through the great water,
19 But she drowned their enemies, & brought
them out of the bottome of the deepe.
20 So the righteous tooke the spoyles of the vn-
*Exod.15.1. godly, *and praysed thine holy Name, O Lord, and
magnified thy victorious hand with one accord.
21 For wisedome openeth the mouth of the
dombe, & maketh the tongues of babes eloquent.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 28 The great power and mercy of God.

SHe prospered their workes in the hands of thine
holy Prophet.
*Exod.16.1. 2 *They went through the wildernes that was
not inhabited, and pitched their tentes in places
where there lay no way.
*Exod.17.10,11 3 *They stood against their enemies, and were
auenged of their aduersaries.
*Numb.20.11. 4 *When they were thirstie, they called vpon
thee, & water was giuen them out of the hie rocke,
and their thirst was quenched out of ỳ hard stone.
5 For by the things whereby their enemies
were punished, by the same were the *Israelites* hel-
ped in their neede.
6 For in the stead of a fountaine of running wa-
ter, the *enemies* were troubled at the corrupt blood,
which was to rebuke the commaundement of the
killing of the children, *but* thou gauest vnto thine
owne abundance of water vnlooked for,
7 Declaring by the thirst that was at that time
*Exod.7.20. *how thou haddest punished thine aduersaries.
8 For when they were tried and chastised with
mercy, they knewe howe the vngodly were iudged
and punished in wrath.
9 For these hast thou exhorted as a father, and
proued them: but thou hast condemned ỳ other as
a righteous King, when thou didst examine them.
10 Whether they were absent or present, their
punishment was alike: for their griefe was double
with mourning, & the remembrance of things past.
11 For when they perceiued ỳ through their tor-
ments good came vnto them, they felt the Lord.
12 And seeing the things that came to passe, at
the last they wondered at him, whom afore they
had cast out, denyed and derided: for they had an
other thirst then the iust.
13 Because of the foolish deuices of their wic-
kednes wherewith they were deceiued, & worship-
*Chap.12.24. rom.1.23. ped *serpents, that had not the vse of reason, and
vile beasts, thou sendedst a multitude of vnreasona-
ble beasts vpon them for a vengeance, that they
might know, that wherewith a man sinneth, by the
same also shall he be punished.
14 For vnto thine almightie hand, that made
*Gen.1.1. heb.11.3. the world of *naught, it was not vnpossible to send
*Leuit.26.22. iere.8.16,17. chap.16.1. among them a multitude of *beares or fierce lyons,
15 Or furious beasts newly created, & vnknow-
en, which shoulde breath out blastes of fire & cast
out smoke as a tempest, or shoote horrible sparkes
like lightnings out of their eyes.
16 Which might not onely destroy them with
hurting, but also kil them with their horrible sight.
17 Yea, without these might they haue bene
cast downe with one winde, being persecuted by
thy vengeance, and scattered abroad through the
power of thy Spirit: but thou hast ordered al things
in measure, number and weight.
18 For thou hast euer had great strength and
might, & who can withstād ỳ power of thine arme!
19 For as the small thing ỳ the balance weigh-
eth, so is the world before thee, and as a drop of the
morning dewe, that falleth downe vpon the earth.
20 But thou hast mercie vpon all: for thou hast
power of al things, & makest as though thou sawest
not the sinnes of men, because they should amend.
21 For thou louest all the things that are, & ha-
test none of them whom thou hast made: for thou
wouldest haue created nothing ỳ thou hadst hated.
22 And how might any thing endure, if it were
not thy wil? or how could any thing be preserued,
except it were called of thee?
23 But thou sparest all: for they are thine, O
Lord, which art the louer of soules.

CHAP. XII.

1 The mercie of God toward sinners. 14 The workes of God are vnreprouable. 19 God giueth leasure to repent.

FOr thine incorruptible spirit is in all things.
2 Therefore thou chastenest them measurably
that go wrong, and warnest them by putting them
in remembrance of the things, wherein they haue
offended, that leauing wickednes, they may beleeue
in thee, O Lord.
3 *As for those olde inhabitantes of the holy *Deut.9.3.& 11 31. and 18.9,12.
land, thou diddest hate them.
4 For they committed abominable workes, as
sorceries and wicked sacrifices,
5 And slaying of their owne children without
mercy, & eating of ỳ bowels of mans flesh in banke-
ting, where ỳ raging Priests *shed* abominable blood.
6 And the fathers were the chiefe murtherers
of the soules, destitute of all helpe, whome thou
wouldest destroy by the hands of our fathers,
7 That ỳ land which thou louest aboue al other,
might be a meete dwelling for ỳ children of God.
8 *Neuertheles, thou sparedst them also as men, *Exod.23.28. deut.7.22.
and sendedst the forerunners of thine hoste, euen
hornets to destroy them by litle and litle.
9 Not that thou wast vnable to subdue the vn-
godly vnto ỳ righteous in battell, or wͭ cruel beasts,
or with one rough word to destroy them together.
10 But in punishing them by litle and litle, thou
gauest them space to repent, knowing well, that it
was an vnrighteous nation & wicked of nature, and
that their thought could neuer be altered.
11 For it was a cursed seed from the beginning:
yet hast thou not spared them when they sinned,
because thou fearedst any man.
12 For who dare say, *What hast thou done? *Rom.9.20.
or who dare stand against thy iudgement? or who
dare accuse thee for the nations that perish, whome
thou hast made? or who dare stand against thee to
reuenge the wicked men?
13 For there is none other God but thou, *that *1.Pet.5.7.
carest for all things, that thou mayest declare how
that thy iudgement is not vnright.
14 There dare neither King nor tyrant in thy
sight require accounts of them whome thou hast
punished.
15 For so much then as thou art righteous thy
selfe, thou orderest al things righteously, *thinking *Iob.10.2,3.
it not agreeable to thy power to condemne him,
that hath not deserued to be punished.

16 For

16 For thy power is the beginning of righteousnesse, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfite power, thou declarest thy power, and reprouest the boldnesse of the wise.

18 But thou ruling the power, iudgest with equitie, and gouernest vs with great fauour: for thou mayest shew thy power when thou wilt.

19 By such workes nowe hast thou taught thy people, that a man should be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy childrẽ that had deserued death w̃ so great consideration, & requesting *vnto them*, giuing them time & place that they might change from their wickednes,

21 With howe great circumspection wilt thou punish thine own children, vnto whose fathers thou hast sworne and made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousande times more, to the intent that when we iudge, we shoulde diligently consider thy goodnesse, & when we are iudged, we should hope for mercy.

23 Wherefore thou hast tormented the wicked ẏ haue liued a dissolute life by their own imaginatiõs.

24 *For they went astray very farre in the waies of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the maner of children, that haue none vnderstanding. *Chap.11.13. rom.1.23.

25 Therfore hast thou sent this punishment that they should be in derision as childrẽ without reason.

26 But they that will not be reformed by those scornefull rebukes, shall feele the worthy punishment of God.

27 For in those things when they suffered, they disdained: but in these whom they counted godly, when they sawe themselues punished by them, they all acknowledge the true God whome afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

1 All things be vaine, except the knowledge of God. 10 Idolaters and idoles are mocked.

SVrely al men are vaine by nature, and are ignorant of God, *and could not knowe him that is, by the good things that are seene, neither consider by the works, the worke master. *Rom.1.19.

2 *But they thought the fire, or the winde or the swift aire, or the course of the starres, or the raging water, or the lightes of heauen to bee gouernours of the world, and gods. *Deut.4.19. and 17.3.

3 Though they had such pleasure in their beautie that they thought them gods, yet shoulde they haue knowen, how much more excellent he is that made them: for the first authour of beautie hath created these things.

4 Or if they marueiled at the power, and operation of thẽ, yet should they haue perceiued thereby, howe much he ẏ made these things, is mightier.

5 For by the greatnesse of their beautie, and of the creatures, the Creator being compared w̃ thẽ, may be considered.

6 But yet ẏ blame is lesse in these, ẏ seeke God and would finde him, & yet peraduenture doe erre.

7 For *they goe about by his works to seeke him, and are perswaded by the sight, because the things are beautifull that are seene. *Rom.1.21.

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discerne the worlde, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that cal thẽ gods, which are ẏ workes of mens handes, golde, & siluer, & the thing that is inuented by arte, & the similitude of beasts, or any vaine stone ẏ hath bene made by ẏ had of antiquity

11 *Or as when a carpenter cutteth downe a tree meete for the worke, and pareth off al ẏ barke thereof cunningly, & by arte maketh a vessel profitable for the vse of life. *Isa.44.13. iere.10.3.

12 And the things ẏ are cut off from his worke, he bestoweth to dresse his meate to fill himselfe,

13 And that which is left of these things, which is profitabe for nothing (*for* it is a crooked piece of wood and full of knobbes) he carueth it diligently at his leasure, and according as hee is expert in cunning, he giueth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and couereth euery spotte that is in it.

15 And when he hath made a conuenient tabernacle for it, hee setteth it in a wall, and maketh it fast with yron,

16 Prouiding so for it, least it fall: for he knoweth ẏ it cannot helpe it selfe, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, and for his mariage, & for children: he is not ashamed to speake vnto it, that hath no life.

18 Hee calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires he requireth furtherance of him, that hath no maner of power.

CHAP. XIIII.

1 The detestation and abomination of images, 8 A curse of them and of him that maketh them. 14 Whereof idolatrie proceeded. 23 What euils come of idolatrie.

AGaine, another man purposing to saile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the ship that carieth him.

2 For as for ‖ it, couetousnesse of money hath found it out, & the craftesman made it by cunning. ‖Or, the shippe.

3 But thy prouidence, O Father, gouerneth it: *for thou hast made a way, euen in the sea, and a sure path among the waues, *Exod.14.22.

4 Declaring thereby, that thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Neuerthelesse thou wouldest not, that the works of thy wisedome should be vaine, & therfore doe men cõmit their liues to a smal piece of wood, & passe ouer the stormie sea in a ship, and are saued.

6 *For in the olde time also when the proude giants perished, the hope of the worlde went into a ship which was gouerned by thine hand, and so left seed of generation vnto the world. *Gen.6.4. and 7.10.

7 For blessed is the tree whereby righteousnes commeth.

8 But that is cursed ẏ is made with hands, *both it, and he that made it: he, because he made it, and it being a corruptible thing, because it was called god *Psal.115.8. baruc.6.3.

9 *For the vngodly, and his vngodlinesse are *Psal.5.5.

both like hated of God: so truely the worke and hee
that made it shalbe punished together.
10 Therefore shall there be a visitation for the
idoles of the nations: for of the creatures of God
they are become abomination, * and stumbling
blocks vnto the soules of men, and a snare for the *Jere. 10. 8. habak. 2. 18.*
feete of the vnwise.
11 For the inuenting of Idoles was the begin-
ning of whoredome, and the finding of them is the
corruption of life.
12 For they were not from the beginning, nei-
ther shall they continue for euer.
13 The vaine glory of men brought them into
ẏ world: therfore shal they come shortly to an end.
14 When a father mourned grieuously for his
sonne that was taken away suddenly, hee made an
image for him that was once dead, whome nowe he
worshippeth as a god, and ordeined to his seruants
ceremonies and sacrifices.
15 Thus by proces of time this wicked custome
preuailed, and was kept as a lawe, and idoles were
worshipped by the commandement of tyrants.
16 As for those that were so farre off that men
might not worship them presently, they did coun-
terfeit the visage that was farre off, and made a gor-
geous image of a King, whom they would honour,
that they might by all meanes flatter him that was
absent, as though he had bene present.
17 Againe the ambition of the craftsmen thrust
forward the ignorant to increase the superstition.
18 For hee peraduenture willing to please a no-
ble man, laboured with all his cunning to make the
image of the best fashion.
19 And so thorow the beautie of the worke the
multitude was allured, and so tooke him now for a
God, which a litle afore was but honoured as a man
20 And this was the deceiuing of mans life, whē
men, being in seruitude, through calamitie and ty-
rannie ascribed vnto stones and stockes the name,
which ought not to be communicate vnto any.
21 Moreouer, this was not ynough for them ẏ
they erred in the knowledge of God: but where as
they liued in great warres of ignorance, those so
great plagues called they peace.
Deut. 18. 10. ierem. 7. 9. and 19. 4. 22 For either * they slewe their owne children
in sacrifice, or vsed secret ceremonies, or raging dis-
solutenes by strange rites.
23 And so kept neither life nor mariage cleane:
but either one slewe another by treason, or els vex-
ed him by adulterie.
24 So were al mixt together, blood and slaugh-
ter, theft and deceite, corruption, vnfaithfulnes, tu-
multes, periurie,
25 Disquieting of good men, vnthankfulnesse,
defiling of soules, changing of birth, disorder in
mariage, adulterie and vncleannesse.
26 For the worshipping of idoles that ought not
to be named, is the beginning and the cause & the
ende of all euil:
27 For either they be mad when they be merie,
or prophesie lies, or liue vngodly, or els lightly for-
sweare themselues.
28 For in so much as their trust is in the idoles,
which haue no life, though they sweare falsely, yet
they thinke to haue no hurt.
29 Therefore for two causes shal they iustly be
punished, because they haue an euill opinion of
God, addicting themselues vnto idoles, and because
they swear vniustly to deceiue, and despise holines.
30 For it is not ẏ power of them by whom they
sweare, but ẏ vengeance of them that sinne, which
punisheth alwayes the offence of the vngodly.

CHAP. XV.

The voyce of the faithfull, praying the mercie of God, by whose grace they serue not idoles.

But thou, O our God, art gracious and true, long
suffering, and gouernest all things by mercy.
2 Though we sinne, yet are we thine: for wee
knowe thy power: but we sinne not, knowing that
we are counted thine.
3 For to knowe thee, is perfite righteousnes, and
to know thy power is the roote of immortalitie.
4 For neither hath the wicked inuention of
men deceiued vs, nor the vnprofitable labour of the
painters, nor an image spotted with diuers colours,
5 Whose sight stirreth vp the desire of the ig-
norant: so that he coueteth the forme that hath no
life, of a dead image.
6 They ẏ loue such wicked things are worthy to
haue such things to trust to, & they that make them,
& they that desire them, & they that worship them.
7 The * potter also tempereth soft earth, and *Rom. 9. 21.*
facioneth euery vessell with labour to our vse: but
of the same clay he maketh both the vessels, that
serue to cleane vses, and the contrarie likewise: but
whereto euery vessel serueth, the potter is the iudge.
8 So by his wicked labour hee maketh a vaine
God of the same clay: euen hee, which a litle afore
was made of earth himself, and within a litle while
after goeth thither againe whence hee was taken,
*when he shal make account for the lone of his life *Luke 12. 20.*
9 Notwithstanding hee careth not for the la-
bour he taketh, nor that his life is short but he stri-
ueth with the goldsmithes, and siluersmithes, and
counterfeiteth the coppersmithes, and taketh it for
an honour to make deceiueable things.
10 His heart is ashes, & his hope is more vile then
earth, & his life is lesse worthy of honour then clay.
11 For he knoweth not his owne maker, ẏ gaue
him his soule, that had power and breathed in him
the breath of life.
12 But they count our life to bee but a pastime,
and our conuersation as a market, where there is
gaine: for they say we ought to be getting on euery
side, though it by euill meanes.
13 Now he that of earth maketh fraile vessels &
images, knoweth himselfe to offend aboue al other.
14 Al the enemies of thy people, that hold them
in subiection, are most vnwise, and more miserable
then the very fooles.
15 For they iudge all the idoles of the nations to
be gods, which neither haue eie sight to see, nor no-
ses to smell, nor eares to heare, nor fingers of hands
to grope, and their feete are slowe to goe.
16 For man made them, and he that hath but a
borowed spirite, fashioned them: but no man can
make a God like vnto himselfe.
17 For seeing he is but mortall himselfe, it is but
mortall that he maketh with vnrighteous hands: he
himselfe is better then they whom he worshippeth:
for he liued, but they neuer liued.
18 Yea, they worshipped beastes also, which are
their most enemies, and which are the worst, if they
be compared vnto others, because they haue none
vnderstanding.
19 Niether haue they any beautie to be desired
in respect of other beastes: for they are destitute of
Gods praise, and of his blessing.

CHAP. XVI.

The punishmēt of idolaters, 10. The benefites done vnto the faithful.

Therefore

THerefore by such things they are worthily pu-
*Chap.11.13,14. numb.21.6. nished &*tormented by ẏ multitude of beasts.
2 In stead of ẏ which punishment thou hast bene
fauourable to thy people, & to satisfie their appetite,
*Numb.11.31. hast prepared a meat of a strange tast, euē *quailes,
3 To the intent that they that desired meat, by
the things which were shewed & sent among them,
might turne away their necessarie desire, and that
they, which had suffered penurie for a space, should
also feele a new taste.
4 For it was requisite, that they which vsed ty-
rannie, shoulde fall into extreme pouertie, & that
to these only it should be shewed, howe their ene-
mies were tormented.
*Numb.21.6. 1.cor.10.9. 5 *For when the cruell fiercenes of the beasts
came vpon them, & they were hurt with the stings
of cruell serpents,
6 Thy wrath endured not perpetually, but they
were troubled for a litle season, that they might be
‖The signe of the brasen serpent. reformed, hauing a ‖ *signe of saluation, to remem-
ber the commandement of thy Lawe.
7 For he ẏ turned toward it, was not healed by
*Numb.21.9. the thing that he saw, but by thee, O Sauiour of all.
8 So in this thou shewedst our enemies, that it
is thou, which deliuerest from all euill.
*Exod.8.24. and 10.4. reue.9.7. 9 *For the biting of grashoppers and flies kil-
led them, and there was no remedie found for their
life: for they were worthy to be punished by such.
10 But the teeth of the venemous dragōs could
not ouercome thy children, for thy mercy came to
helpe them, and healed them.
11 For they were pricked, because they should
remember thy wordes, and were speedily healed,
least they should fal into so deepe forgetfulnes, that
they could not be called backe by thy benefite.
12 For neither herbe nor plaster healed them,
but thy worde, O Lord, which healeth all things.
*Deut.32.39. 1.sam 2 6.tob. 13.2. 13 For thou hast the power of life and death,
*and leadest downe vnto the gates of hell, & brin-
gest vp againe.
14 A man in deede by his wickednesse may slay
another: but when the spirite is gone foorth, it tur-
neth not againe, neither can he cal againe the soule
that is taken away.
15 But it is not possible to escape thine hand.
*Exod.9.23. 16 *For the vngodly, that woulde not knowe
thee, were punished by the strength of thine arme,
with strange raine and with haile, and were pursued
with tempest that they could not auoide, and were
consumed with fire.
17 For it was a wonderous thing that fire might
doe more then water, which quencheth all things:
but the world is the auenger of the righteous.
18 For sometime was the fire so tame, that the
beasts, which were sent against the vngodly, burnt
not: and that, because they should see & know, that
they were persecuted with the punishment of God.
19 And sometime burnt the fire in the middes
of the water aboue the power of fire, that it might
destroy the generation of the vniust land.
*Exod.16.14. numb.11.7. psal.78.25. iohn.6.31. 20 *In the steade whereof thou hast fed thine
owne people with Angels foode, and sent them
bread ready from heauen without their labour,
which had aboundance of all pleasures in it and was
meete for all tastes.
21 For thy sustenance declared thy sweetenesse
vnto thy children, which serued to the appetite of
him that tooke it, and was meete to that that euery
man would.

22 Moreouer the *snowe and yce abode the fire *Exod.9.23.
and melted not, that they might know, that the fire
burning in the haile, and sparkeling in the raine, de-
stroyed the fruite of the enemies.
23 Againe it forgate his owne strength, that the
righteous might be nourished.
24 For the creature that serueth thee which art
the maker, is fierce in punishing the vnrighteous:
but it is easie to doe good vnto such as put their
trust in thee.
25 Therefore was it changed at the same time
vnto all facions to serue thy grace, which nouri-
sheth all things, according to the desire of them
that had neede thereof,
26 That thy children whome thou louest, O
Lord, might knowe, *that it is not the increase of *Deut.8.3. matth.4.4.
fruites that feedeth men, but that it is thy worde,
which preserueth them that trust in thee.
27 For that which could not be destroyed with
the fire, being onely warmed a little with the sunne
beames, melted,
28 That it might be knowen that wee ought to
preuent the sunne rising to giue thankes vnto thee,
and to salute thee before the day spring.
29 For the hope of ẏ vnthankful shal melt as the
winter yce, and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

FOr thy iudgements are great, and cannot be ex-
pressed: therefore men doe erre, that wil not be
reformed.
2 For when the vnrighteous thought to haue
thine holy people in subiection, they were bound
with the bands of darkenesse, and long night, and
being shut vp vnder the roofe, did lie there to es-
cape the euerlasting prouidence.
3 And while they thought to bee hid in their
darke sinnes, they were scattered abroade in the
darke couering of forgetfulnesse, fearing horribly
and troubled with visions.
4 For the denne that hid them, kept them not
from feare: but the soundes that were about them,
troubled them, and terrible visions and sorowfull
sightes did appeare.
5 No power of the fire might giue light, nei-
ther might the cleare flames of the starres lighten
the horrible night.
6 For there appeared vnto them only a sudden
fire, very dreadfull: so that, being afraide of this visi-
on, ‖ which they could not see, they thought the ‖That is, the mightie vision.
things, which they sawe, to be worse.
7 * And the illusions of the magicall artes were *Exod.7.12. and 8.7.19.
brought downe, & it was a most shamefull reproch
for the boasting of their knowledge.
8 For they that promised to driue away feare
and trouble from the sicke person, were sicke for
feare, and worthy to be laughed at.
9 And though no fearefull thing did feare them,
yet were they afraid at the beastes which passed by
them, and at the hissing of the serpents: so that they
died for feare, and said they saw not the ayre, which
by no meanes can be auoyded.
10 For it is a fearefull thing, when malice is con-
demned by her owne testimonie: and a conscience
that is touched, doeth euer forecast cruell things.
11 For feare is nothing els, but a betraying of
the succors, which reason offreth.
12 And the lesse that the hope is within, the
more doeth he esteeme the ignorance of the thing,
that

that tormenteth him, great.

13 But they that did endure the night that was intolerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,

14 And sometimes were troubled with monstrous visions, and sometimes they swooned, as though their owne soule should betray them: for a sudden feare not looked for came vpon them.

15 And thus, whosoeuer fell downe, he was kept and shut in prison, but without chaines.

16 For whether he was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessitie, that hee could not auoide:

17 (For with one chaine of darkenes were they al bound) whether it were an hissing wind, or a sweete song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beastes, that could not be seene, or the noyse of cruell beastes, that roared, or the || sounde that answereth againe in the holowe mountaines: these fearefull things made them to swoone.

|| Or, Echo.

19 For al the world shined with cleare light, and no man was hindred in his labour.

20 Onely vpon them there fell an heauy night, an image of that darkenesse that was to come vpon them: yea, they were vnto themselues more grieuous then darkenesse.

CHAP. XVIII.

3 The fierie pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lorde smote the Egyptians. 24 The sinne of the people in the wildernes. 21 Aaron stoode betweene the liuing and the dead with his censer.

*Exod.10.23. || Or, the Egyptians.

BVt thy Saintes had a very great * light, whose voyce because || they heard, and sawe not the figure of them, they thought them blessed, because they also had not suffered the like.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enimitie,

*Exod.13.21. & 14.24. psal.76.14 & 105.39.

3 *Therefore thou gauest them a burning pillar of fire to leade them in the vnknowen way, and madest the sunne that it hurted not them in their honourable iourney.

4 But they were worthy to be depriued of the light, and to be kept in darkenesse, which had kept thy children shut vp, by whom the vncorrupt light of the Lawe should be giuen to the world.

*Exod.1.16.

5 *Whereas they thought to slay the babes of the Saints, by one childe that was cast out, and preserued to reprooue them, thou hast taken away the multitude of their children, and destroyed them all together in the mightie water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credite might be of good cheere.

*Exo.14.24,25.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroyed.

8 For as thou hast punished the enemies, so hast thou glorified vs whome thou hast called.

9 For the righteous children of the good men offered secretly, and made a Lawe of righteousnes by one consent, that the Saintes shoulde receiue good and euill in like maner, and that the fathers should first sing prayses.

10 But a disagreeing crie was heard of the enemies, and there was a lamentable noise for the children that were bewayled.

11 For the * master and the seruant were punished with like punishment, and the common people suffered alike with the King. *Exod.11.5. and 12.29.

12 So they altogether had innumerable that died with one kinde of death: neither were ẏ liuing sufficient to burie them: for in the twinckling of an eye the noblest offspring of them was destroyed.

13 So they that could beleeue nothing, because of the enchantmẽts, confessed this people to be the children of God, in the destruction of ẏ first borne:

14 For while all things were in quiet silence, and the night was in the middest of her swift course,

15 Thine Almightie worde leapt downe from heauen out of thy royall throne, as a fierce man of warre in the middes of the land that was destroyed,

16 And brought thine vnfained commmaundement as a sharpe sworde, and stoode vp and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreames vexed them suddenly, and fearefulnes came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visiõs that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now tentation of death touched ẏ righteous also, and * among the multitude in the wildernesse there was a plague, but the wrath indured not long. *Num.16.46.

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, and so brought the miserie to an ende, declaring that hee was thy seruant.

22 For he ouercame not the multitude with bodily power, nor with force of weapons, but with the word he subdued him that punished, alleadging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stoode in the middes, and cut off the wrath, and parted it from comming to the liuing.

24 * For in the long garment was all the ornament, and in the foure rowes of the stones was the glory of the fathers grauen with thy maiestie in the diademe of his head. *Exo.28.4,17.

25 Vnto these the destroyer gaue place, and was afraide of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meate that was giuen at the desire of the people. 17 All the elements serue to the will of God.

AS for the vngodly, the wrath came vpon them without mercy vnto the ende: for hee knewe what should come vnto them.

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent, and pursue them.

3 For while yet sorowe was before them, and they lamented by the graues of the dead, they deuised another foolishnesse, so that they persecuted them in their fleeing, whom they had cast out afore with prayer.

4 For the destinie, whereof they were worthie, brought them to this ende, and caused them to

forget

forget the things that had come to passe, that they might accomplish the punishment, which remained by torments.
5 Both that thy people might trie a maruellous passage, and that these might finde a strange death.
6 For euery creature in his kinde was facioned of newe, and serued in their owne offices ioyned them, that thy childrē might be kept without hurt.
7 For the cloude ouershadowed their tentes, and the drie earth appeared, where afore was water, so that in the red sea there was a way without impediment, and the great deepe became a greene field,
8 Through the which all the people went that were defended with thine hand, seeing thy wonderous marueiles.
9 For they ||neyed like horses, and leaped like lambes, praysing thee, O Lord, which haddest deliuered them.

||Or, were fed.

10 For they were yet mindefull of those things which were done in the land where they dwelt, how the ground brought forth flyes, in stead of cattell, and how the riuer scrauled with the multitude of frogges in steade of fishes.
11 *But at the last they sawe a new generation of birdes, when they were intised with lust, and desired delicate meates.

*Exod.16.13. Num.11.31.

12 *For the quailes came forth of the sea vnto them for comfort, but punishments came vpon the ||sinners not without signes that were giuen by great thundrings: for they suffered worthily according to their wickednesse, because they shewed a cruell hatred toward strangers.

*Chap.16.2.

||Or, Egyptians.

13 For the one sort woulde not receiue them when they were present, because they knewe them not: the other sort brought the strangers into bondage that had done them good.
14 Beside all these things some would not suffer, that any regard should bee had of them: for they handled the strangers despitefully.
15 Others that had receiued them with great banketting, and admitted them to be partakers of the same lawes, did afflict them with great labours.
16 Therefore they were stricken with blindnes, as in olde time certaine were at the doores of the *righteous, so that euery one being compassed with darkenesse, sought the entrance of his doore.

*Gen.19.11.

17 Thus the elements agreed among themselues in this change, as when one tune is changed vpon an instrument of musicke, and the melodie still remaineth, which may easily be perceiued by the sight of the things that are come to passe.
18 For the things of the earth were changed into things of the water, and the thing that did swimme went vpon the ground.
19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kinde to quench.
20 Againe, the flames did not hurt ẏ flesh of the corruptible beasts that walked therein, neither melted they ẏ which seemed to be yce, and was of a nature that would melt, & yet was an immortal meat.
21 For in all things, O Lorde, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

THE WISEDOME OF IESVS THE SONNE OF SIRACH, CALLED ECCLESIASTICVS.

This Argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and hee liued in the latter times, after the people had bene ledde away captiue, and brought home againe, and almost after all the Prophets. Nowe his grandfather, as hee himselfe witnesseth, was a man of great diligence and wisedome among the Hebrewes, who did not onely gather the graue sentences of wise men, that had bene before him, but he himselfe also spake many full of great knowledge and wisdome. So this first Iesus dyed, and left this which he had gathered, and Sirach afterward left it to Iesus his sonne, who tooke it and put it in order in a booke, and called it WISEDOME, *intituling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of Wisedome to allure the reader to reade this booke with more great desire, and to consider it more diligently. Therefore this booke conteineth wise sayings, and darke sentences, and similitudes with certaine diuine histories which are notable and ancient, euen of men that were approoued of God, and certaine prayers, and songs of the author himselfe: moreouer, what benefites the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was in deede.*

The Prologue of the wisdome of Iesus the sonne of Sirach.

WHere as many, and great things haue bene giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisdome, whereby the readers ought not only to become learned themselues, but also may be able by the diligent studie thereof to be profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Lawe and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, he purposed also to write something perteyning to learning and wisedome, to the intent that they which were desirous to learne, and would giue themselues to these things, might profite much more in liuing according to the Lawe. Wherefore I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good woorth, though we seeme to some in some things not able to atteine to the interpretation of such wordes as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in them selues then when they are translated into another tongue, and not only these things, but other things also, as the Law it selfe, and the Prophets, and other bookes haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, when I came into Egypt, vnder king Euergetes, and continued there, I found a copie ful of great learning, & I thought it necessarie, to bestow my diligence, and

and trauaile to interprete this booke. So for a certaine time with great watching and studie I gaue my
selfe to the finishing of this booke, that it might be published, that they which remaine in banishment,
and are desirous to learne, might apply themselues vnto good maners, and liue according to the Lawe.

CHAP. I.

1 Wisedome commeth of God. 11 A prayse of the feare of God. 29 The meanes to come by wisedome.

1.King.3.9. and 4.29. That which is marked with these two markes [ ] is read in the Latine copies, and not in the Greeke.

ALL wisdome *commeth of the Lord,
[and hath bene euer with him] and
is with him for euer.
2 Who can number the sand of
the sea, and the droppes of the raine,
and the dayes of the worlde? [who
can measure] the height of heauen, the breadth of
the earth, and the depth?
3 Who can finde the wisdome [of God which
hath bene before all things?]
4 Wisdome hath bene created before all things,
and the vnderstanding of prudence frō euerlasting.
5 [The word of God most high is the fountaine
of wisedome, and the euerlasting commandements
are the entrance vnto her.]
Rom.11.34. 6 *Vnto whom hath the roote of wisdome bene
declared? or who hath knowen her wise counsels?
7 [Vnto whom hath the doctrine of wisedome
bene discouered and shewed? and who hath vnder-
stoode the manifolde entrance vnto her?]
8 There is one wise, [euen the most high Crea-
tor of all things, the Almighty, the King of power]
and very terrible, which sitteth vpon his throne.
9 He is the Lord, that hath created her [thorow
the holy Ghost:] he hath seene her, numbred her,
[and measured her.]
10 He hath powred her out vpon all his works,
and vpon all flesh, according to his gift, and giueth
her abundantly vnto them that loue him.
11 The feare of the Lord is glory, and gladnesse,
and reioycing, and a ioyfull crowne.
12 The feare of the Lord maketh a mery heart,
and giueth gladnesse and ioy, and long life.
13 Who so feareth the Lord, it shal goe wel with
him at the last, and he shall finde fauour in the day
of his death.
14 [The loue of God is honourable wisedome,
and vnto whom it appeareth in a vision, they loue it
for the vision, and for the knowledge of the great
workes thereof.]
Psal.111.10. pro.9.10. iob.28.28. 15 *The feare of the Lord is the beginning of
wisedome, and was made with the faithfull in the
wombe: [she goeth with the chosen women, and is
knowen with the righteous and faithfull.
16 The feare of the Lord is an holy knowledge.
17 Holinesse shal preserue, and iustifie the heart,
and giueth mirth and gladnesse.
18 Who so feareth the Lord, shall prosper, and
in the day of his ende, he shalbe blessed.]
19 Shee hath built her euerlasting foundations
with men, and is giuen to be with their seede.
20 To feare God is the fulnesse of wisdome, and
filleth men with her fruites.
21 She filleth their whole house with [all] things
desireable, and the garners with the things, that she
bringeth forth, and both twaine are gifts of God.
22 The feare of the Lord is the crowne of wise-
dome, and giueth peace and perfect health: he hath
seene her, and numbred her.
‖Or, wisedome. 23 ‖She raineth downe knowledge, and vnder-
standing of wisedome, and hath brought vnto ho-
nour, them that possessed her.
24 The feare of the Lorde is the roote of wise-
dome, and her branches are long life.
25 [In the treasures of wisedome is vnderstan-
ding, and holy knowledge, but wisedome is abhor-
red of sinners.]
26 The feare of the Lord driueth out sinne: and
when she is present, she driueth away anger.
27 ¶ For wicked anger cannot be iustified: for
his rashnesse in his anger shall be his destruction.
28 A patient man wil suffer for a time, and then
shall he haue the reward of ioy.
29 He will hide his wordes for a time, and many
mens lippes shall speake of his wisedome.
30 In the treasures of wisdome are the secrets of
knowledge, but ẏ sinner aborreth ẏ worship of God.
31 If thou desire wisedome, keepe the comman-
dements, and the Lord shal giue her vnto thee, [and
will fill her treasures.]
32 For the feare of the Lord is wisdome and dis-
cipline: he hath pleasure in faith, and meekenesse.
33 Be not disobedient to the feare of the Lord,
and come not vnto him with a double heart.
34 ¶ Be not an hypocrite that men should speake
of thee, but take heede what thou speakest.
35 Exalt not thy selfe, lest thou fall and bring
thy soule to dishonour, and so God discouer thy se-
crets, and cast thee downe in the middes of the con-
gregation, because thou wouldest not receiue the
true feare of God, and thine heart is full of deceite.

CHAP. II.

1 He exhorteth the seruants of God to righteousnesse, loue, vnderstanding, and patience. 11 To trust in the Lord. 13 A curse vpon them that are faint hearted and impatient.

MY sonne, if thou wilt come into the seruice of
God, [stand fast in righteousnesse and feare,
and] prepare thy soule to tentation.
2 Settle thine heart, and bee patient: [bowe
downe thine eare, and receiue the words of vnder-
standing,] and shrinke not away, when thou art as-
sayled, [but wayte vpon God patiently.]
3 Ioyne thy selfe vnto him, and depart not a-
way, that thou mayest be encreased at thy last ende.
4 Whatsoeuer cōmeth vnto thee, receiue it pati-
ently, & be patient in the change of thine affliction.
5 *For as gold [and siluer are] tryed in the fire, *Wisd.3.6. prou.17.3.*
euen so are mē acceptable in ẏ fornace of aduersity.
6 Beleeue in God, and he will helpe thee: order
thy way aright, and trust in him: [hold fast his feare,
and growe olde therein.]
7 Ye that feare the Lorde, waite for his mercie:
shrinke not away from him that ye fall not.
8 Ye that feare the Lord, beleeue him, and your
rewarde shall not fayle.
9 O ye that feare the Lord, trust in good things,
and in the euerlasting ioy and mercie.
10 [Ye that feare the Lord, loue him, and your
hearts shalbe lightened.]
11 Consider the olde generations [of men, yea
children,] and marke them well, *was there euer *Psal.37.25.*
any confounded, that put his trust in the Lord? or
who hath continued in his feare, & was forsaken? or
whom did he euer despise, that called vpon him?
12 For God is gracious and merciful, and forgi-
ueth sinnes, & saueth in the time of trouble, [and is
a defender for al them that seeke him in the trueth.]
13 Woe vnto them, that haue a ‖fearefull heart, ‖*Or, double.*
[and to the wicked lips] and to the faint hands, and

to

to the sinner that goeth *two maner of wayes. *1.Kings 18.21.
14 Woe vnto him that is faint hearted, for hee
beleeueth not:therefore shall he not be defended.
15 Woe vnto you that haue lost patience,[and
haue forsaken the right waies,and are turned backe
into froward waies:]for what will ye doe when the
Lorde shall visite you?
16 They that feare the Lord,wil not disobey his
word:and they that *loue him,wil keepe his waies.
17 They that feare the Lorde,wil seeke out the *Iohn 14.23,24.
things that are pleasant vnto him:& they that loue
him,shalbe fulfilled with his Lawe.
18 They that feare the Lord,will prepare their
hearts,and humble their soules in his sight.
19 [They that feare the Lord,keepe his coman
dements,and wil be patient till he see them,
20 Saying,if we do not repent] we shal fall into
the hands of the Lord,& not into ŷ hands of men.
21 Yet as his greatnesse is,so is his mercie.

CHAP. III.

1 To our father and mother ought we to giue double honour. 10 Of the blessing and curse of the father and mother. No man ought ouer curiously to search out the secrets of God.

[THe children of wisdome are the Church of
the righteous, and their offspring is obedience
and loue.]
2 Heare your fathers iudgement, O children,
and doe thereafter, that ye may be safe.
3 For the Lord will haue the father honoured
of the children, and hath confirmed the authoritie
of the mother ouer the children.
4 Who so honoureth his father,his sinnes shal
be forgiuen him, [and he shall absteine from them,
and shall haue his dayly desires.]
5 And hee that honoureth his mother, is like
one that gathereth treasure.
6 Who so honoureth his father,shall haue ioy
of his owne children,& when he maketh his pray-
er,he shalbe heard.
7 He that honoureth his father, shall haue a
long life,and hee that is obedient vnto the Lorde,
shall comfort his mother.
8 He that feareth the Lord,honoureth his pa-
rents,& doeth seruice vnto his parēts,as vnto lords.
9 *Honour thy father and mother , in deede *Exod.20.12. deu.5.16. math.15.4. ephes.6.2,3.
and in worde[and in all patience,]that thou mayest
haue ||Gods blessing, [and that his blessing may a- ||Or,the blessing of men.
bide with thee in the ende.]
10 For the blessing of the father establisheth
the houses of the children, and the mothers curse
rooteth out the foundations.
11 Reioyce not at the dishonour of thy father:
for it is not honour vnto thee,but shame.
12 Seeing that mans glorie commeth by his fa-
thers honour,and the reproche of the mother is dis-
honour to the children,
13 My sonne , helpe thy father in his age, and
grieue him not as long as he liueth.
14 And if his vnderstanding faile,haue patience
with him,and despise him not when thou art in thy
full strength.
15 For the good intreatie of thy father shal not
be forgotten, but it shall be a fortresse for thee a-
gainst sinnes, [and for thy mothers offence, thou
shalt be recompensed with good, and it shall bee
found for thee in righteousnesse.]
16 And in the day of trouble thou shalt be re-
membred: thy sinnes also shal melt away as the yce
in the faire weather.
17 He ŷ forsaketh his father,shal come to shame,
and he that angreth his mother,is cursed of God.
18 ¶ My sonne,performe thy doings ŵ meekenes,
so shalt thou be beloued of them that are approued.
19 The *greater thou art,the more humble thy *Phil.2.3.
selfe[in all things,] and thou shalt finde fauour be-
fore the Lord.
20 Many are excellent and of renowme: but the
secrets are reueiled vnto the meeke.
21 For the power of the Lord is great,and he is
honoured of the lowly.
22 * Seeke not out the things that are too hard *Psal.131.1.
for thee, neither search the things rashly which are prou.25.27.
too mightie for thee. rom.12.3.
23 [But] what [God] hath commaunded thee,
thinke vpon that with reuerence,[and be not curi-
ous in many of his workes:]for it is not needeful for
thee to see with thine eyes the things that are secret.
24 Be not curious in superfluous things: for ma-
ny things are shewed vnto thee aboue the capacitie
of men.
25 The medling with such hath beguiled many,
and an euil opinion hath deceiued their iudgement.
26 Thou canst not see without eyes: professe not
the knowledge therefore that thou hast not.
27 A stubburne heart shall fare euill at the last:
and he that loueth danger,shall perish therein.
28 An heart that goeth two waies,shal not pro-
sper: and he that is frowarde of heart, shall stumble
therein.
29 An obstinate heart shalbe laden ŵ sorowes:
and the wicked man shall heape sinne vpon sinne.
30 The perswasion of the proude is without re-
medie, and his steppes shall be plucked vp: for the
plant of sinne hath taken roote in him,[and he shal
not be esteemed.]
31 The heart of him that hath vnderstanding,
shal perceiue secret things, and an attentiue eare is
the desire of a wise man.
32 [An heart that is wise and vnderstanding,wil
absteine from sinne,and shall prosper in the workes
of righteousnesse.]
33 Water quencheth burning fire, * and almes *Dan.4.24.
taketh away sinnes. psal.41.1.
34 And he that rewardeth good deedes,will re-
member it afterward,and in the time of the fall, he
shall finde a stay.

CHAP. IIII.

1 Almes must be done with gentlenesse. 12 The studie of wisedome and her fruite. 20 An exhortation to eschewe euill,and to doe good.

MY sonne,defraud not the *poore of his liuing, *Deut.15.7.
and make not the needy eyes to wayte long.
2 Make not an hungry soule sorowfull , nei-
ther vexe a man in his necessitie.
3 Trouble not the heart that is grieued,and de-
ferre not the gift of the needie.
4 Refuse not the prayer of one that is in trou-
ble: * turne not away thy face from the poore. *Tobit 4.7.
5 Turne not thine eyes aside [in anger] from
the poore , and giue him none occasion to speake
euill of thee.
6 For if he curse thee in ŷ bitternes of his soule,
his prayer shalbe heard of him that made him.
7 Be courteous vnto the companie [of poore,
and humble thy soule vnto the Elder,] and bowe
downe thine head to a man of worship.
8 Let it not grieue thee to bow downe thine
eare vnto the poore, [but pay thy dette,] and giue
him a friendly answere.
9 ¶ Deliuer him that suffreth wrong, from the
hand

hand of the oppressor, and bee not faint hearted ‖ when thou iudgest.

‖Or, to defende him.

10 Be as a father vnto the fatherlesse, and as an husband vnto their mother: so shalt thou be as the sonne of the most High: & he shall loue thee more then thy mother doeth.

11 Wisedome exalteth her children, and receiueth them that seeke her, [and will go before them in the way of righteousnesse.]

12 He that loueth her, loueth life, and they that seeke life in the morning, shall haue great ioy.

13 He that keepeth her, shal inherite glorie: for vnto whom she entreth, him the Lord will blesse.

14 They that honour her, shall be the seruants of the Holy one, and them that loue her, the Lorde doeth loue.

15 Who so giueth eare vnto her, shall iudge the nations, & he that goeth vnto her, shal dwel safely.

16 He that is faithfull vnto her, shal haue her in possession, and his generation shal possesse her.

17 For first she wil walke with him by crooked wayes, and bring him vnto feare, and dread, and torment him with her discipline vntill shee haue tryed his soule, and haue prooued him by her iudgements.

18 Then wil shee returne the streight way vnto him, and comfort him, and shewe him her secretes, [and heape vpon him the treasures of knowledge, and vnderstanding of righteousnesse.]

19 But if he go wrong, she wil forsake him, and giue him ouer into the hands of his destruction.

*Rom.12.9. 1.thes.5.22.

20 [¶ My sonne,] make much of time, and * eschewe the thing that is euill,

21 And be not ashamed [to say the trueth] for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no person against thine owne conscience, that thou bee not confounded to thine owne decay, [& forbeare not thy neighbour in his fault.]

23 And keepe not backe counsell when it may doe good, neither hide thy wisdome when it may be famous.

24 For by the talke is wisedome knowen, and learning by the wordes of the tongue, [and counsel, wisdome & learning by the talking of the wise, and stedfastnes in the workes of righteousnesse.]

25 In no wise speake against the word of trueth, but be ashamed of the lies of thine own ignorance.

26 Be not ashamed to confesse thy sinnes, and resist not the course of the riuer.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 Striue for the trueth vnto death, [and defend iustice for thy life] and the Lord God shal fight for thee [against thine enemies.]

29 Bee not hastie in thy tongue, neither slacke and negligent in thy works.

30 Be not as a Lyon in thine owne house, neither beate thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]

*Act.20.35.

31 *Let not thine hand be stretched out to receiue, and shut when thou shouldest giue.

CHAP. V.

1 In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

*Luk.12.15,19, 20. chap.11.18, 19. prou.10.2. ezek.7.19. zeph. 1.18.

TRust not vnto thy *riches, and say not, I haue ynough for my life: [for it shal not helpe in the time of vengeance and indignation]

2 Folow not thine owne minde, & thy strength to walke in the wayes of thine heart:

3 Neither say thou, [How haue I had stregth?] or who wil bring me vnder for my workes? for God the auenger wil reuenge the wrong done by thee.

4 And say not, I haue sinned, & what euill hath come vnto mee? for the Almightie is a patient rewarder, but he will not leaue thee vnpunished.

5 Because thy sinne is forgiuen, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great: he will forgiue my manifolde sinnes: for mercie and wrath come from him, and his indignation commeth downe vpon sinners.

7 Make no tarying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake foorth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shall not helpe thee in the day of punishmēt [& vengeance.]

9 Be not caried about with euery winde, and goe not into euery way: for so doth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding [and in the way and knowledge of the Lord] and haue but one maner of word, [and follow the word of peace and righteousnesse.

11 Be humble to heare the worde of God, that thou mayest vndersta[n]d it, and make a true answere with wisdome.]

12 *Be swift to heare good things, & let thy life be pure, and giue a patient answere. *Iam.1.19.

13 If thou hast vnderstanding, answere thy neighbour: if not, lay thine hand vpon thy mouth, [lest thou be trapped in an vndiscreete worde, and so be blamed.]

14 Honour and shame is in the talke, and the tongue of a man causeth him to fall.

15 Be not counted a *talebearer, and lie not in waite with thy tongue: for shame [and repentance] follow the thiefe, and an euil condemnation is ouer him that is double tongued: [but he that is a backbiter, shalbe hated, enuied and confounded.] *Leuit.19.16.

16 Doe not rashly, neither in small things nor in great.

CHAP. VI.

1 It is the propertie of a sinner to be euil tongued. 6 Of friendship. 33 Desire to be taught.

BE not of a friend [thy neighbours] enemie: for such shal haue an euil name, shame and reproch, and hee shall be in infamie as the wicked that hath a double tongue.

2 Be not proude in the deuice of thine owne minde, lest thy soule rent thee as a bull,

3 And eate vp thy leaues, & destroy thy fruite, and so thou be left as a dry tree [in the wildernes.]

4 For a wicked soule destroyeth him ẏ hath it, and maketh him to be laughed to scorne of his enemies, [& bringeth him to ẏ portion of ẏ vngodly.]

5 A sweete talke multiplieth the friends [and pacifieth them that be at variance,] and a sweete tongue increaseth much good talke.

6 Holde friendship with many, neuerthelesse haue but one counseller of a thousand.

7 If thou gettest a friend, prooue him first, and be not hastie to credite him.

8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to enimitie, and taketh part against thee, & in contention

be

he will declare thy shame.

10 Againe some * friend is but a companion at the table, and in the day of thine affliction he continueth not. *Chap.37.4.5.

11 But in thy prosperitie he will be as thou thy selfe, and will vse libertie ouer thy seruants.

12 If thou be brought lowe, he will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friendes.

14 A faithfull friend is a strong defence, and hee that findeth such one, findeth a treasure.

15 A faithfull friend ought not to bee changed for any thing, and the weight [of gold and siluer] is not to be compared to the goodnesse [of his faith.]

16 A faithful friend is the medicine of life [and immortalitie,] and they that feare the Lorde, shall finde him.

17 Who so feareth the Lorde, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 ¶ My sonne, receiue doctrine from thy youth vp: so shalt thou finde wisdome [which shal indure] till thine olde age.

19 Goe to her as one that ploweth, and soweth, and wayte for her good fruites: for thou shalt haue but litle labour in her worke: but thou shalt eate of her fruites right soone.

20 How exceeding sharpe is she to ẏ vnlearned? he that is ẘout iudgement, will not remaine ẘ her.

21 Vnto such one shee is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisedome, but there be but few that haue the knowledge of her.

23 [For with them that knowe her, she abideth vnto the appearing of God.]

24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bow downe thy shoulder vnto her, and beare her, and be not wearie of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, and she shall bee shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shalbe turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, [and a sure foundation] and her chaines a glorious rayment.

31 For there is a golden ornament in her, and her bandes are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee, as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt be taught, and if thou wilt apply thy mind, thou shalt be witty.

34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the Elders, which are wise, and ioyne with him that is wise.

36 * Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee. *Chap.8.9.

37 And if thou seest a man of vnderstanding, get thee soone vnto him, and let thy foote weare the steppes of his doores.

38 Let thy minde be vpon the ordinances of the Lorde, and be ‖ continually * occupied in his commandements: so shall hee stablish thine heart, and giue thee wisdome at thine owne desire. ‖Or, earnestly. *Psal.1.2,3.

CHAP. VII.

2 Wee must forsake euill, and yet not iustifie our selues. 23 The behauiour of the wise toward his wife, his friend, his children, his seruants, his father and mother.

DOe no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the furrowes of vnrighteousnesse, lest that thou reape them seuen fold.

4 Aske not of the Lord preeminence, neyther of the King the seate of honour.

5 * Iustifie not thy selfe before the Lord: [for he knoweth thine heart,] and boast not thy wisedome in the presence of the king. *Iob 9.2,3. psal. 143.2. eccle.7.18. luke 18.11.

6 Seeke not to be made a Iudge, lest thou bee not able to take away iniquitie, and lest thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy selfe among the people.

8 * Binde not two sinnes together: for in one sinne shalt thou not be vnpunished. *Chap.5.5.

9 Say not, God will looke vpon the multitude of mine oblations, & when I offer to the most high God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule: for [God which seeth all things] is hee *that can bring downe, and set vp againe. *1.Sam.2.7.

12 Sowe not a lye against thy brother, neyther doe the same against thy friend.

13 Vse not to make any maner of lye: for the custome thereof is not good.

14 Make not many words when thou art among the Elders, neither * repeate a thing in thy prayer. *Mat.6.5.7.

15 Hate not laborious * worke, neither the husbandrie, which the most high hath created. *Rom.12.11.

16 Number not thy selfe in the multitude of the wicked, but remẽber that vengeance wil not slacke.

17 Humble thy mind greatly: for the vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the golde of Ophir.

19 Depart not from a wise and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue golde.

20 ¶ *Whereas thy seruant worketh truely, intreate him not euil, nor the hireling that bestoweth himselfe wholly for thee. *Leuit.19.13. chap.33.29. and 34.23.

21 Let thy soule loue a good seruant, and defraude him not of libertie, [neither leaue him a poore man.]

22 *If thou haue cattel, looke well to them, and if they be for thy profite, keepe them with thee. *Deut.25.4.

23 *If thou haue sonnes, instruct them, and bold their necke from their youth. *Chap.30.12.

24 If thou haue daughters, keepe their body, and shew not thy face cheerefull toward them.

25 Marry thy daughter, and so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

27 * Honour thy father from thy whole heart, and forget not the sorowes of thy mother. *Chap.3.8. tob.4.3.

28 Remember that thou wast borne of them, and

how

how canst thou recompence them the things that
they haue done for thee?
29 ¶Feare the Lord with all thy soule, and ho-
nour his ministers.
30 Loue him that made thee, with all thy
*Deut.12.18,19 strength, * and forsake not his seruants.
31 Feare the Lord with all thy soule, and honour
*Leuit.2.3. the Priestes, * and giue them their portion, as it is
Num.18.15. commanded thee, the first fruites, [& purifications]
and sacrifices for sinne, & the offrings of the shoul-
ders, and the sacrifices of sanctification, and the first
fruites of the holy things.
32 Stretch thine hand vnto the poore, that thy
||Or, liberalitie. ||blessing, [& reconciliation] may be accomplished.
*Tob.2.4,7. and 4.17. 33 Liberalitie pleaseth all men liuing, and *from
the dead restraine it not.
*Rom.12.15. 34 *Let not them that weepe, be without [com-
fort:] but mourne with such as mourne.
*Matt.25.36. 35 *Be not slow to visit the sicke: for that shall
make thee to be beloued.
36 Whatsoeuer thou takest in hand, remember
the ende, and thou shalt neuer doe amisse.

CHAP. VIII.

We must take heede with whom we haue to doe.

STriue not with a mightie man, lest thou fall into
his hands.
*Matt.5.25. 2 * Make not variance with a rich man, lest he
*Chap.31.6. on the other side weigh downe thy weight: * for
golde [and siluer] hath destroyed many, and hath
subuerted the hearts of kings.
3 Striue not with a man that is full of wordes,
and lay no stickes vpon his fire.
4 Play not with a man that is vntaught, lest thy
kinred be dishonoured.
*Galat.6.1. 5 * Despise not a man that turneth himselfe a-
way from sinne, nor cast him not in the teeth with-
all, but remember that we are all worthy blame.
*Leuit.19.32. 6 * Dishonour not a man in his olde age: for
they were as we which are not olde.
7 Be not glad of the death of thine enemie, but
remẽber that we must die all, [& so enter into ioy.]
*Chap.6.35. 8 * Despise not the exhortation of the [Elders]
that bee wise, but acquaint thy selfe with their wise
sentences: for of them thou shalt learne wisedome,
[and the doctrine of vnderstanding,] and how to
serue great men [without complaint.]
9 Goe not from the doctrine of the Elders: for
they haue learned it of their fathers, and of them
thou shalt learne vnderstanding, and to make an-
swere in the time of neede.
10 Kindle not the coles of sinners, [when thou
rebukest them,] lest thou be burnt in the fierie
flames [of their sinnes.]
11 Rise not vp against him that doeth wrong,
that he lay not waite as a spie for thy mouth.
*Chap.29.4. 12 * Lend not vnto him that is mightier then
thy selfe: for if thou lendest him, count it but lost.
13 Be not suretie aboue thy power: for if thou
be suretie, thinke to pay it.
14 Go not to law with the Iudge: for they will
giue sentence according to his owne honour.
*Gen.4.8. 15 * Trauaile not by the way wt him that is rash,
lest he doe thee iniurie: for he followeth his owne
wilfulnesse, & so shalt thou perish through his folie.
*Prou.22.24. 16 * Striue not with him that is angry, and goe
not with him into the wildernesse: for blood is as
nothing in his sight, and where there is no helpe, he
will ouerthrowe thee.
17 Take no counsell at a foole: for hee can not
keepe a thing close.
18 Doe no secrete thing before a stranger: for
thou canst not tell what he goeth about.
19 Open not thine heart vnto euery man, lest
he be vnthankful to thee, [& put thee to reprofe.]

CHAP. IX.

*Of ielousie. 12 An olde friend is to be preferred before a new. 18
Righteous men should be bidden to thy table.*

BE not ielous ouer thy wife of thy bosome, ney-
ther teach her by thy meanes an euill lesson.
2 Giue not thy life vnto a woman, lest she ouer-
come thy strength, [and so thou be confounded.]
3 Meete not an harlot, lest thou fall into her
snares.
4 Vse not the company of a woman that is a
singer, [and a dancer, neither heare her,] lest thou
be taken by her craftinesse.
5 Gaze not on a * mayde, that thou fall not by *Gen.6.1,2. and 34.2.
that that is precious in her.
6 * Cast not thy minde vpon harlots [in any *Prou.5.2.
maner of thing,] lest thou destroy [both thy selfe
and] thine heritage.
7 Goe not about gazing in the streetes of the ci-
tie, neither wander thou in the secret places thereof.
8 * Turne away thine eye from a beautiful wo- *Matt.5.28.
man, and looke not vpon others beautie: for many
* haue perished by the beautie of women: for *Gen.34.1,2. 2.Sam.11.2. Iudeth 10.17,19 and 12.16,20.
through it, loue is kindled as a fire.
9 [Euery woman that is an harlot, shalbe tro-
den vnder foote as dongue, of euery one that goeth
by the way.
10 Many wondring at the beautie of a strange
woman, haue bene cast out: for her wordes burne
as a fire.]
11 Sit not at all with another mans wife, [ney-
ther lye with her vpon the bed,] nor banket with
her, lest thine heart incline vnto her, and so through
thy desire fall into destruction.
12 ¶Forsake not an olde friend: for the new
shall not be like him: a newe friend is as new wine:
when it is olde, thou shalt drinke it with pleasure.
13 * Desire not the honour [and riches] of a sin- *Iudg.9.5. 2.Sam.15.12.
ner: for thou knowest not what shalbe his ende.
14 Delite not in yt thing that the vngodly haue
pleasure in, but remember that they shall not bee
found iust vnto their graue.
15 Keepe thee from the man that hath power
to slay: so shalt thou not doubt the feare of death:
and if thou come vnto him, make no fault, lest he
take away thy life: remember that thou goest in the
middes of snares, and that thou walkest vpon the
towres of the citie.
16 Trye thy neighbour as neere as thou canst,
*and aske counsell of the wise. *Chap.6.36,38. & 8.8. & 37.12.
17 * Let thy talke be with the wise, and all thy *Deut.6.7. and 11.19.
communication in the Law of the most High.
18 Let iust men eate & drinke with thee, and let
thy reioycing be in the feare of the Lord.
19 In ||the handes of the craftesmen shall the ||Or, the workeman is praised according to his worke.
workes be commended, and the wise prince of the
people by his worde, [and the worde by the wise-
dome of the Elders.]
20 A man full of words is dangerous in his citie,
and he that is rash in his talking shalbe hated.

CHAP. X.

*1 Of Kings and Iudges. 7 Pride and couetousnesse are to be ab-
horred. 28 Labour is praysed.*

A Wise Iudge will instruct his people with dis-
cretion: the gouernance of a prudent man is
well ordered.

2 As the iudge of the people is him selfe,so are
his officers,and what maner of man the ruler of the
citie is,such are they that dwell therein.
*1.King.12.13,14. 3 *An vnwise king destroyeth his people, but
where they that be in authoritie,are men of vnder-
standing,there the citie prospereth.
4 The gouernement of the earth is in the hand
of the Lorde,[and all iniquitie of the nations is to
be abhorred,]and when time is,he wil set vp a pro-
fitable ruler ouer it.
5 In the hand of God is the prosperitie of man,
and vpon the scribes will he lay his honour.
6 *Be not angrie for any wrong, with thy
*Leuit.19.17. neighbour,and doe nothing by iniurious practises.
7 Pride is hatefull before God and man,and by
both doth one commit iniquitie.
*Iere.27.6.dan.4.14. 8 *Because of vnrighteous dealing & wrongs
and riches gotten by deceit,the kingdome is trans-
lated from one people to another.
9 There is nothing worse then a couetous man:
[why art thou proude,O earth and ashes ? there is
not a more wicked thing,then to loue money:] for
such one would euen sel his soule,& for his life eue-
ry one is compelled to pull out his owne bowels.
10 [All tyrannie is of small endurance,and the
disease that is hard to heale,is grieuous to the phy-
sician.]
11 The physician cutteth off the sore disease,and
he that is to day a king,to morow is dead.
12 Why is earth and ashes proude, seeing that
when a man dieth,he is the heire of serpents,beasts
and wormes?
13 The beginning of mans pride,is to fall away
from God, and to turne away his heart from his
maker.
14 For pride is the original of sinne, and he that
hath it,shall powre out abomination, till at last he
be ouerthrowen: therefore the Lord bringeth the
persuasions [of the wicked] to dishonour, and de-
stroyeth them in the end.
*Luk.1.52.and 15 The Lord hath * cast downe the thrones of
14.11.and 18.14. the [proude] princes,and set vp the meeke in their
1.sam.2.7,8. stead.
16 The Lorde plucketh vp the rootes of the
[proude]nations,and planteth the lowly with glo-
rie among them.
17 The Lorde ouerthroweth the landes of the
heathen, and destroyeth them vnto the foundati-
ons of the earth: hee causeth them to wither away,
and destroyeth them, and maketh their memoriall
to cease out of the earth.
18 [God destroyeth the memorial of the proud,
and leaueth the remembrance of the humble.]
19 Pride was not created in men,neither wrath
in the generation of women.
20 There is a seede of man which is an honou-
rable seede:the honourable seed are they that feare
the Lord:there is a seede of man,which is without
honour: and the seede without honour, are they
that transgresse the commandements of the Lorde:
it is a seede that remaineth which feareth the Lord,
and a faire plant,that loue him:but they are a seede
without honour,that despise the Law, & a deceiue-
able seede that breake the commandements.
21 He that is the chiefe among brethren, is ho-
nourable: so are they that feare the Lorde in his
sight.
22 The feare of the Lord causeth that the king-
dome faileth not,but the kingdome is lost by cru-
eltie and pride.
23 The feare of the Lord is the glory aswell of
the rich and the noble,as of the poore.
24 It is not meete to despise the poore man that
hath vnderstanding, neyther is it conuenient to
magnifie the rich that is a wicked man.
25 The great man and the iudge and the man of
authority,are honourable,yet is there none of them
greater,then he that feareth the Lord.
26 *Vnto the seruant that is wise,shal they that *Prou.17.2.
are free doe seruice: *he that hath knowledge,wil *2.Sam.12.13.
not grudge when hee is reformed. [and the igno-
rant shall not come to honour.]
27 Seeke not excuses when thou shouldest doe
thy worke, neither bee ashamed thereof through
pride in the time of aduersitie.
28 *Better is he that laboureth and hath plen- *Prou.12.9,12.
teousnesse of all things, then hee that is gorgeous,
and wanteth bread.
29 My sonne,get thy selfe prayse by meekenes,
and esteeme thy selfe as thou deseruest.
30 Who will count him iust that sinneth against
himselfe ? or honour him, that dishonoureth his
owne soule?
31 The poore is honoured for his knowledge
[and his feare,] but the rich is had in reputation
because of his goods.
32 Hee that is honourable in pouertie, howe
much more shall he be when he is rich?and he that
is vnhonest being rich,howe much more *will he be*
so when he is in pouertie?

CHAP. XI.

1 The prayse of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of rash iudgement. 14 All things come of God. 29 All men are not to bee brought into thine house.

WIsedome * lifteth vp the head of him that *Gene.41.40.
is lowe, and maketh him to sit among dan.6.3.
great men.
2 Commend not a man for his beautie,neither
despise a man in his vtter appearance.
3 The Bee is but small among the fowles, yet
doth her fruit passe in sweetenesse.
4 Bee not proude of clothing and rayment,
* and exalt not thy selfe in the day of honour: for *Act.12.21,23.
the workes of the Lorde are wonderfull, [and glo-
rious,]secrete, [and vnknowen]are his workes a-
mong men.
5 Many tyrants haue sit downe vpon the earth,
* and the vnlikely hath worne the crowne. *1.Sam.15.28. ester.6.10.
6 Many mighty men haue bene brought to dis-
honour, and the honourable haue beene deliuered
into other mens hands.
7 ¶ *Blame [no man] before thou hast inqui- *Deut.13.14.&
red the matter: vnderstand first, and then reforme 17.4,6.iosh.7.22.
[righteously.]
8 * Giue no sentence, before thou hast heard *Prou.18.13.
the cause,neither interrupt men in the middes of
their tales.
9 Striue not for a matter that thou hast not to
do with,and sit not in the iudgement of sinners.
10 My sonne, meddle not with many matters:
*for if thou gaine much, thou shalt not be blame- *Matth.19.22.
lesse,and if thou followe after it,yet shalt thou not 1.tim.6.9.
attaine it,neither shalt thou escape, though thou
flee from it.
11 * There is some man that laboureth and ta- *Prou.10.3.
keth paine,and the more hee hasteth,the more hee
wanteth.

12 Againe there is some that is slouthfull, and
*Iob.42.10. *hath need of helpe: for he wanteth strength, and
hath great pouerty, yet the eye of the Lord looketh
vpon him to good, and setteth him vp from his low
estate,
13 And he lifteth vp his head: so that many men
maruell at him, [and giue honour vnto God.]
*Iob.1.21. 14 *Prosperitie and aduersitie, life and death,
ezek.28.4. pouertie and riches come of the Lord.
15 Wisedome and knowledge, and vnderstan-
ding of the Lawe are of the Lorde: loue and good
works come of him.
16 Errour and darkenesse are appointed for sin-
ners, and they that exalt themselues in euill, waxe
olde in euill.
17 The gift of the Lord remaineth for the god-
ly, and his good will giueth prosperitie for euer.
18 ¶Some man is rich by his care and nigard-
ship, and this is the portion of his wages,
*Luke 12.19. 19 In that he saith, * I haue gotten rest, and
nowe will I eate continually of my goods, yet hee
considereth not, that the time draweth neere, that
he must leaue all these things vnto other men, and
die himselfe.
20 Stand thou in thy state, and exercise thy selfe
therein, and remaine in thy worke vnto thine age.
21 Maruell not at the works of sinners, but trust
in the Lorde, and abide in thy labour: for it is an
easie thing in the sight of the Lorde, suddenly to
make a poore man rich.
22 The blessing of ẏ Lord is in the wages of the
godly, & he maketh his prosperity soone to flourish.
23 ¶Say not, What profite and pleasure shall I
haue? and what good things shall I haue hereafter?
24 Againe say not, I haue enough, and possesse
many things, and what euill can come to mee
hereafter?
*Chap.18.25. 25 *In thy good state remember aduersitie, and
in aduersitie forget not prosperite.
26 For it is an easie thing vnto the Lord in the
day of death to rewarde a man according to his
wayes.
27 The aduersitie of an houre maketh one to
forget pleasure: and in a mans ende, his workes are
discouered.
28 Iudge none blessed before his death: for a
man shalbe knowen by his children.
29 Bring not euery man into thine house: for the
deceitfull haue many traines, [and are like sto-
macks that belch stinkingly.]
30 As a partrich is taken vnder a basket, [and
the hind is taken in the snare,] so is the heart of the
proud man, which like a spie watcheth for thy fall.
31 For he lieth in waite and turneth good vnto
euill, and in things worthy praise hee will finde
some fault.
32 Of one litle sparke is made a great fire, [and
of one deceitfull man is blood increased:] for a sin-
full man layeth wait for blood.
33 Beware of a wicked man: for he imagineth
wicked things to bring thee into a perpetual shame.
34 Lodge a stranger, and hee will destroy thee
with vnquietnesse, and driue thee from thine owne.

CHAP. XII.

1 Vnto whome we ought to do good. 10 Enemies ought not to be trusted.

When thou wilt doe good, knowe to whome
thou doest it, so shalt thou be thanked for
thy benefites.
2 *Do good vnto the righteous, and thou shalt *Gal.6.10.
finde [great] reward, though not of him, yet of the 1.tim.5.8.
most High.
3 He can not haue good that continueth in euil,
and giueth no almes: [for the most High hateth the
sinners, and hath mercy vpon them that repent.]
4 Giue vnto such as feare God, and receiue not
a sinner.
5 Do well vnto him that is lowly, but giue not
to the vngodly: holde backe thy bread, and giue it
not vnto him, least he ouercome thee thereby: else
thou shalt receiue twise as much euill for all the
good that thou doest vnto him.
6 For the most High hateth the wicked, & will
repay vengeance vnto the vngodly, and keepeth
them against the day of horrible vengeance.
7 Giue vnto the good, & receiue not ẏ sinner.
8 A friend can not bee knowen in prosperitie,
neither can an enemie be vnknowen in aduersitie.
9 When a man is in wealth, it grieueth his ene-
mies, but in heauinesse and trouble a mans very
friend will depart from him.
10 Trust neuer thine enemie: for like as an y-
ron rusteth, so doeth his wickednesse.
11 And though hee make much crouching and
kneeling, yet aduise thy selfe, and beware of him,
and thou shalt be to him, as he that wipeth a glasse,
and thou shalt knowe that al his rust hath not bene
well wiped away.
12 Set him not by thee, least hee destroy thee,
and stand in thy place.
13 Neither set him at thy right hand, least hee
seeke thy roome, and thou at the last remember
my words, and be pricked with my sayings.
14 *Bind not two sinnes together: for there shal *Chap 7.8. and
not one be vnpunished. 21.1.
15 Who will haue pitie on the charmer, that is
stinged of the serpent? or of all such as come neere
the beasts? so is it with him that keepeth compa-
nie with a wicked man, and wrappeth himselfe in
his sinnes.
16 For a season wil he bide with thee: but if thou
stumble, he tarieth not.
17 *An enemie is sweete in his lips: he can make *Iere.41.6.
many good words, and speake many good things:
yea, he can weepe with his eyes, but in his heart hee
imagineth how to throw thee into the pit: and if
he may finde opportunitie, he will not be satisfied
with blood.
18 If aduersitie come vpon thee, thou shalt find
him there first, and though hee pretende to helpe
thee, yet shall he vndermine thee: he will shake his
head, and clap his hands, & wil make many words,
and disguise his countenance.

CHAP. XIII.

1 The companies of the proude and of the rich are to bee eschewed. 15 The loue of God. 17 Like doe company with their like.

He * that toucheth pitch, shalbe defiled with it: *Deut.7.2.
and he that is familiar with the proude, shalbe
like vnto him.
2 Burthen not thy selfe aboue thy power, whi-
lest thou liuest, and companie not with one that is
mightier, and richer then thy selfe: for how agree
the kettle and the earthen pot together? for if the
one be smitten against the other, it shal be broken.
3 The rich dealeth vnrighteously, and threat-
neth withall: but the poore being oppressed
must intreate: if the riche haue done wrong, hee
must

must yet be intreated: but if the poore haue done
it, he shal streight wayes be threatned.
4 If thou be for his profite, he vseth thee: but
if thou haue nothing, he wil forsake thee.
5 If thou haue any thing, he will liue wt thee yea,
he wil make thee a bare man, & wil not care for it.
6 If he haue neede of thee, hee will defraude
thee, & wil laugh at thee, and put thee in hope, and
giue thee al good words, & say, what wantest thou?
7 Thus will he shame thee in his meate, vntill
he haue supt thee cleane vp twise or thrise, and at
the last hee will laugh thee to scorne: afterwarde,
when he seeth thee, hee will forsake thee, and shake
his head at thee.
8 [Submit thy selfe vnto God, and waite vpon
his hand.]
9 Beware that thou bee not deceiued in thine
owne conceit & brought downe by thy simplenes:
[be not two humble in thy wisedome.]
10 ¶ If thou bee called of a mightie man, absent
thy selfe: so shall he call thee the more oft.
11 Prease not thou vnto him, that thou be not
shut out, but go not thou far off, lest he forget thee.
12 Withdraw not thy selfe from his speach, but
beleeue not his many wordes: for with much com-
munication will he tempt thee, and laughingly will
he grope thee.
13 He is vnmerciful & keepeth not promes: he
wil not spare to do thee hurt, & to put thee in prisō
14 Beware, and take good heede: for thou wal-
kest in perill of thine ouerthowing: when thou
hearest this, awake in thy sleepe.
15 Loue the Lord all thy life, & call vpon him
for thy saluation.
16 ¶ Euery beast loueth his like, and euery man
loueth his neighbour.
17 Al flesh will resort to their like, & euery man
will keepe company with such as he is himselfe.
18 How can the wolfe agree with the lambe? no
more can the vngodly with the righteous.
19 What fellowship hath || hyena with a dog?
and what peace is betweene the rich & the poore?
20 As the wilde Asse is the Lyons pray in ye wil-
dernes, so are poore men the meate of the rich.
21 As the proude hate humilitie, so do the riche
abhorre the poore.
22 If a riche man fall, his friendes set him vp a-
gaine: but when the poore falleth, his friends driue
him away.
23 If a rich man offende, he hath many helpers:
he speaketh proude wordes, & yet men iustifie him:
but if a poore man faile, they rebuke him, & though
he speake wisely, yet can it haue no place.
24 When the riche man speaketh, euery man
holdeth his tongue: and looke what he sayeth, they
prayse it vnto the cloudes: but if the poore man
speake, they say, What fellow is this? and if he do a-
misse, they will destroy him.
25 Riches are good vnto him that hath no sinne
[in his conscience,] & pouertie is euil in the mouth
of the vngodly.
26 The heart of a man changeth his counte-
tenance, whether it be good or euill.
27 A chearefull countenance is a token of a
good heart: for it is an hard thing to knowe the se-
crets of the thought.

|| Which is a wilde beast that counterfeiteth the voice of mē: and so entiseth thē out of their houses and deuoureth them.

CHAP. XIIII.

1 The offince of the tongue. 17 Man is but a vaine thing. 21 Happy is he that continueth in wisedome.

Blessed is the man * that hath not fallen by [the * Chap. 19. 6. 16.
worde of] his mouth, and is not tormented. iam. 3. 2.
with the sorow of sinne.
2 Blessed is he that is not condemned in his con-
science, and is not fallen from his hope in the Lord.
3 Riches are not comely for a niggard, and what
should an enuious man doe with money?
4 Hee that gathereth together from his owne
soule, heapeth together for others, that will make
good cheare with his goods.
5 He that is wicked vnto himselfe, to whome
will he be good? for such one can haue no pleasure
of his goods.
6 There is nothing worse, then when one enui-
eth himselfe: & this is as a reward of his wickednes.
7 And if he do any good hee doth it, not know-
ing thereof, and against his will, and at the last he
declareth his wickednes
8 The enuious man hath a wicked looke: he
turneth away his face, and despiseth men.
9 A couetous mans eie hath neuer ynough of a
portion, and his wicked malice withereth his owne
soule.
10 A* wicked eye enuieth the bread, and there * Pro. 27. 20.
is scarcenes vpon his table.
11 My sonne, doe good to thy selfe of that thou
hast, and giue the Lord his due offrings.
12 Remember that death tarieth not, and that
the couenant of the graue is not sheewed vnto thee
13 * Do good vnto thy freind before thou dye, * Chap. 4. 1.
and according to thine habilitie stretche out thine tob. 4. 7. luk. 14. 13
hand, and giue him.
14 Defraude not thy selfe of the good day, & let
not the portion of the good desires ouerpasse thee.
15 Shalt thou not leaue thy traueiles vnto ano-
ther, & thy labours for the diuiding of the heritage?
16 Giue and take & sanctifie thy soule: [worke
thou righteousnes before thy death:] for in the hel
there is no meate to finde.
17 ¶ * Al flesh waxeth olde, as a garment, & this * Isa. 40. 6. 1. pet.
is ye condition of al times, Thou shalt die the death. 1. 24. iam. 1. 10.
18 As the greene leaues on a thicke tree, some
fall, & some growe, so is the generation of flesh and
blood: one cōmeth to an end, and an other is borne.
19 All corruptible thinges shall faile, and the
worker thereof shall go withall.
20 [Euery excellent worke shalbe iustified, and
he that worketh it, shall haue honour thereby.]
21 * Blessed is the man that doeth meditate ho- * Psal. 1. 2.
nest things by wisedome, [and exerciseth himselfe
in iustice,] and he that reasoneth of holy things by
his vnderstanding,
22 Which considereth in his heart her wayes,
and vnderstandeth her secrets.
23 Goe thou after her as one that seeketh her
out, and lye in waite in her wayes.
24 He shal looke in at her windowes, and hear-
ken at her doores.
25 He shal abide beside her house, and fasten a
stake in her walles: he shal pitch his tent besides her
26 And he shall remaine in the lodging of good
men, and shal set his children vnder her couering,
and shal dwell vnder her branches.
27 By her he shal bee couered from the heate, &
in her glory shall he dwell.

CHAP. XV.

1 The goodnesse that followeth him which feareth God. 8 God reiecteth and casteth off the sinner. 11 God is not the authour of euill.

HE that feareth the Lord, will doe good: and he that hath the knowledge of the Law, wil keepe it sure.

2 As an [honourable] mother shall shee meete him, and she, as his wife maryed of a virgine, wil receiue him.

3 With the bread [of life] and vnderstanding
*John 4.10 shal shee feede him, and giue him the * water of [wholesome] wisedome to drinke.

4 He shal assure himselfe in her, and shal not be moued, and shal holde himselfe fast by her, and shal not be confounded.

5 She shall exalt him aboue his neighbous, and in the middes of the congregation shall shee open his mouth: [with the spirit of wisedome, and vnderstanding shall shee fill him, & clothe him with the garment of glory.]

6 Shee shall cause him to inheirite ioy, and the crowne of gladnes, and an euerlasting name.

7 But foolish men will not take holde vpon her: [but such as haue vnderstanding, will meete her:] the sinners shall not see her.

8 For she is farre from pride [and deceite,] and men that lye, can not remember her: [but men of trueth shall haunt her, and shall prosper euen vnto the beholding of God.]

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisedom, [& be plenteous in a faithfull mouth] then ẏ Lord wil prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to erre: for he hath no neede of the sinnefull man.

13 The Lord hateth al abomination [of error:] and they that feare God, loue it not.

*Gen.1.27. 14 * He made man from the beginning, & left him in the hande of his counsell, [and gaue him his commandements and precepts.]

15 If thou wilt, thou shalt obserue the commadements, and testifie thy god will.

16 He hath set water & fire before thee: stretch out thine hand vnto which thou wilt.

*Jere.21.8. 17 * Before man is life and death, [good and euil,] what him liketh shall be giuen him.

18 For the wisdom of the Lord is great, & he is mighty in power, and beholdeth all things [continually.]

*Psal.34.15,16. heb.4.13. 19 * And the eies [of the Lord] are vpon them that feare him, & he knoweth al the works of man.

20 He hath commanded no man to doe vngodly, neither hath he giuen any man licence to sinne: [for he desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

1 Of vnhappie and wicked children. 17 no man can hide himselfe from God. 24 An exhortation to the receiuing of instruction.

DEsire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the citie bee inhabited: but the stocke of the wicked shalbe wasted incontinently.

5 Many such things haue I seene with mine eyes, & mine eare hath heard greater things then these.

6 * In the congregation of the vngodly shall a *Chap.21.9,10. fire be kindled, and among vnfaithful people shall the wrath be set on fire.

7 * He spared not the olde gyants, which were *Gen.6.4. rebellious, trusting to their owne strength,

8 * Neither spared he where as Lot dwelt, those *Gen.19.24,25. whome he abhorred for their pride.

9 He had no pitie vpon the people that were destroyed, and puffed vp in their sinnes.

10 * And so he preserued ẏ sixe hundreth thou- *Numb.14.15, sand footemen, that were gathered in the hardnesse 16,20.& 26.51. of their heart, in afflicting them and pitying them, in smiting them and healing them, with mercy, & with chastisement.

11 Therefore if there be one stifnecked among ẏ people, it is marueile he if escape vnpunished: for mercy & warth are with him: he is mightie to forgiue and to powre out displeasure.

12 * As his mercy is great, so is his punishment *Chap.5.6. also: he iudgeth a man according to his works.

13 The vngodly shal not escape with his spoile, & the patience of the godly shal not be delayed.

14 He wil giue place to all good deedes, & euery one shall finde according to his workes, [and after the vnderstanding of his pilgrimage.]

15 The Lord hardned Pharao, that he shoulde not know him, & that his works should be knowen vpon the earth vnder the heauen.

16 His mercy is knowen to all creatures: he hath separate his light from the darkenes ẇ an adamant.

17 Say not thou, I will hide my selfe from the Lorde: for who will thinke vpon me from aboue? I shall not be knowen in so great an heape of people: for what is my soule among such an infinite number of creatures?

18 Beholde, the heauen, & the * heauen of hea- *2.Pet.3.10. uens, which are for God, the depth, & the earth and 1.king.8.27. all that therein is, shalbe moued when he shall visit. 2.chron.6.18.

19 All the worlde which is created and made by his will, the mountaines also, & the foundations of the earth shall shake for feare, when the Lorde looketh vpon them.

20 These things doth no heart vnderstand worthily, [but he vnderstandeth euery heart.]

21 And who vnderstandeth his wayes? and the storme that no man can see? for the most part of his workes are hid.

22 Who can declare the workes of his righteousnes? or who can abide them? for his ordinance is farre off, and the trying out of all things fayleth

23 He that is humble of heart, wil cōsider these things: but an vnwise and erronious man casteth his minde vpon foolish things.

24 My sonne, hearken vnto me, & learne knowledge, and marke my words with thine heart.

25 I will declare thee waightie doctrine, and I will instruct thee exactly in knowledge.

26 The Lorde hath set his workes in good order from the beginning, and part of them hath he sundred from the other when he first made them.

27 He hath garnished his workes for euer, and their beginnings so long as they shall endure, they are not hungry nor wearyed in their labours, nor cease form their offices.

28 None of them hindreth another, neither was any of them disobedient vnto his words.

29 After this the Lorde looked vpon the earth
and filled it with his good things.
30 With al maner of liuing beasts hath he coue-
red the face thereof, & they returne into it againe.

CHAP. XVII.

*1 The creation of man, and the goodnesse that God hath done vn-
to him. 20 Of almes, 22 And repentance.*

THe * Lord hath created man of the earth, and (*Gene.1.27.and 5.2.wis/2.23. and 1.1.6.1.cor. 11.7.col.3.10.)
turned him vnto it againe.
2 He gaue him the number of dayes & certaine
times, and gaue him power of the things that are
vpon earth.
3 He clothed them with strength, as they had
need, and made them according to his image.
4 He made all flesh to feare him, so that he had
the dominion ouer the beastes and fowles.
5 [*He created out of him an helper like vnto (*Gene.2.22. 1.cor.11.9.)
him selfe,] and gaue them discretion and tongue,
and eyes, eares, and an heart to vnderstand, and
sixtly he gaue them a spirit, and seuenthly hee gaue
them speach to declare his works,
6 And hee filled them with knowledge of vn-
derstanding, and shewed them good and euill.
7 He set his eye vpon their hearts, declaring vn-
to them his noble works,
8 And gaue them occasion to reioyce perpetu-
ally in his miracles, that they should prudently de-
clare his works, and that the elect should praise his
holy Name together.
9 Besides this, hee gaue them knowledge, and
gaue them the Law of life for an heritage, that they
might now know that they were mortal.
10 He made an euerlasting couenant with them,
and shewed them his iudgements.
11 Their eyes saw the maiestie of his glory, and
their eares heard his glorious voyce.
12 And he said vnto them, Beware of al vnrigh-
teous things. *He gaue euery man also a comman- (*Exod.20.16,17. and 22.23.)
dement concerning his neighbour.
13 Their wayes are euer before him, and are not
hid from his eyes.
14 Euery man from his youth is giuen to euill,
and their stonie hearts can not become flesh.
15 Hee appoynted a ruler vpon euery people,
when he diuided the nations of the whole earth.
16 *And hee did chuse Israel, as a peculiar peo- (*Deut.4.20. and 10.15.)
ple to himself, whom he nourisheth with discipline
as his first borne, and giueth him most louing light,
and doth not forsake him.
17 All their workes are as the sunne before him,
and his eyes are continually vpon their wayes.
18 None of their vnrighteousnesse is hid from
him, but all their sinnes are before the Lord.
19 And as he is merciful, & knoweth his worke,
he doth not leaue them nor forsake them, but spa-
reth them.
20 *The almes of a man, is as a thing sealed vp (*Chap.29.13.)
before him, & he keepeth the good deeds of man as
the apple of the eye, and giueth repentance to their
sonnes, and daughters.
21 *At the last shall he arise, and reward them, (*Matth.25.35.)
and shall repay their reward vpon their heads.
22 *But vnto them that will repent, hee giueth (*Act.3.19.)
them grace to returne, and exhorteth such as faile,
with patience, [and sendeth them the portion of
the veritie.]
23 *Returne them vnto the Lorde, and forsake (*Iere.3.12.)
thy sinnes: make thy prayer before his face, & take
away the offence.
24 Turne againe vnto the most High: for he wil
bring thee from darkenesse to wholesome light:
forsake thine vnrighteousnesse, and hate greatly all
abomination.
25 [Know the righteousnes and iudgements of
God: stand in the portion that is set forth for thee,
and in the prayer of the most High God, and go in
the parts of the holy worlde with such as be liuing
and confesse God.]
26 *Who can prayse the most High in the hell, (*Psal.6.5.isa. 38.18,19.)
as doe all they that liue and confesse him?
27 [Abide not thou in the errour of the vngod-
lie, but prayse the Lord before death.]
28 Thankefulnesse perisheth from the dead, as
though he were not: but the liuing, and he that is
sounde of heart, prayseth the Lord, [and reioyceth
in his mercy.]
29 How great is the louing kindnes of the Lord
our God, and his compassion vnto such as turne vn-
to him in holinesse!
30 For all things cannot be in men, because the
sonne of man is not immortal, [and they take plea-
sure in the vanitie of wickednesse.]
31 What is more cleare then the sunne? yet
shall it faile,
32 So flesh and blood that thinketh euill, [shal
be reproued.]
33 He seeth the power of the high heauen, & al
men are but earth and ashes.

CHAP. XVIII.

*1 The marueilous works of God. 6.7 The miserie and wretched-
nesse of man. 9 Against God ought we not to complaine. 21
The performing of vowes.*

HE that liueth for euer, * made all things toge- (*Gene.1.1.)
ther: the Lorde who onely is iust, and there is
none other but he, [and he remaineth a victorious
King for euer.]
2 He ordereth the world with the power of his
hand, and all things obey his will: for he gouerneth
all things by his power, and diuideth the holy
things from the prophane.
3 To whome hath he giuen power to expresse
his workes? who will seeke out the grounde of his
noble acts?
4 Who shal declare the power of his greatnes?
or who will take vpon him to tell out his mercy?
5 As for the wonderous workes of the Lorde,
there may nothing bee taken from them, neither
can any thing be put vnto them, neither may the
ground of them be found out.
6 But when a man hath done his best, hee must
beginne againe, and when he thinketh to come to
an end, he must goe againe to his labour.
7 ¶What is man? whereto serueth he? what
good or euill can he doe?
8 *If the number of a mans dayes be an hun- (*Psal.90.10.)
dreth yeere, it is much: and no man hath certaine
knowledge of his death.
9 As droppes of raine are vnto the sea, and as a
grauell stone is in comparison of the sand, so are *a (*2.Pet.3.8.)
thousand yeeres to the dayes euerlasting.
10 Therefore is [God] patient with them, and
powreth out his mercy vpon them.
11 He sawe and perceiued, that [the arrogancie
of their heart, and their ruine was euill: therefore
heaped he vp his mercie vpon them, and shewed
them the way of righteousnesse.]
12 The mercie that a man hath, reacheth to his
neighbour: but the mercie of the Lord is vpon all

flesh: he chasteneth, and nurtureth, and teacheth,
and bringeth backe, as a shepheard his flocke.
13 He hath mercie of thē that receiue discipline,
and that diligently seeke after his iudgements.
14 ¶ My sonne, when thou doest good, reproue
not: and whatsoeuer thou giuest, vse no discomfor-
table words.
15 Shall not the dewe asswage the heate? so is a
word better then a gift.
16 Loe, is not a worde better then a good gift?
but a gratious man giueth them both.
17 A foole will reproch churlishly, and a gift of
the enuious putteth out the eyes.
18 [Get thee righteousnesse before thou come
to iudgement:] learne before thou speake, and vse
physicke or euer thou be sicke.
*1.Cor.11.31. 19 *Examine thy selfe, before thou bee iudged,
and in the day of the visitation thou shalt finde
mercy.
20 Humble thy selfe, before thou bee sicke, and
whilest thou mayst yet sinne, shew thy conuersion.
21 Let nothing let thee to pay thy vow in time,
and deferre not vnto death to bee reformed: [for
the reward of God endureth for euer.]
22 Before thou prayest, prepare thy selfe, and be
not as one that tempteth the Lord.
*Chap.7.17,36. 23 Thinke vpon the *wrath, that shalbe at the
ende, and the houre of vengeance, when hee shal
turne away his face.
*Chap.11.25. 24 *When thou hast enough, remember the
time of hunger: and when thou art rich, thinke vp-
on pouertie and need.
25 From the morning vntill ẏ euening the time
is changed, & all such things are soone done before
the Lord.
26 A wise man feareth in all things, and in the
dayes of transgression hee keepeth himselfe from
sinne: but the foole doth not obserue the time.
27 ¶ Euery wise man knoweth wisedome, and
knowledge, and prayseth him that findeth her.
28 They that haue vnderstanding, deale wisely
in words: [they vnderstand the trueth and righte-
ousnesse,] and powre out with modestie graue sen-
tences for mans life.
29 The chiefe authoritie of speaking is of ẏ Lord
alone: for a mortall man hath but a dead heart.
*Rom.6.6.and 13.14. 30 ¶ *Followe not thy lustes, but turne thee
from thine owne appetites.
31 For if thou giuest thy soule her desires, it shal
make thine enemies that enuy thee, to laugh thee
to scorne.
32 Take not thy pleasure in great voluptuous-
nes, and intangle not thy selfe with such company.
33 Become not a begger by making bankets of
that that thou hast borrowed, and so leaue nothing
in thy purse: else thou shouldest slanderously lie in
wait for thine owne life.

CHAP. XIX.

2 Wine and whoredome bring men to pouertie. 6 In thy wordes vse discretion. 22 The difference of the wisedome of God and man. 27 Whereby thou mayest know what is in man.

A Labouring man that is giuen to drunkennesse,
shall not be rich: & he that contemneth small
things, shall fall by litle and litle.
*Gene.19.33. 1.King.11.1,2,3,4. 2 *Wine and women leade wise men out of
the way, [and put men of vnderstanding to re-
proofe.]
3 And he that companieth adulterers, shall be-
come impudent: rottennesse and wormes shall haue
him to heritage, and he that is too bolde, shalbe ta-
ken away, and be made a publike example.
4 *He that is hasty to giue credite, is light min- *Iosh.22.11,12.
ded, & he ẏ erreth, sinneth against his own soule.
5 Who so reioyceth in wickednesse, shalbe pu-
nished: [he that hateth to be reformed, his life shall
bee shortened, and hee that abhorreth babbling of
wordes, quencheth wickednesse:] but hee that resi-
steth pleasures, crowneth his owne soule.
6 He that refraineth his tongue, may liue with
a troublesome man, and hee that hateth babbling,
shall haue lesse euill.
7 Reherse not to another, that which is tolde
vnto thee: so thou shalt not be hindred.
8 Declare not other mens manners, neither to
friend nor foe: and if the sinne apperteine not vnto
thee, reueile it not.
9 For he will hearken vnto thee, and marke
thee, and when hee findeth opportunitie, hee will
hate thee.
10 *If thou hast heard a worde [against thy *Chap.22.22. and 27.17.
neighbour,] let it die with thee, and be sure, it will
not burst thee.
11 A foole trauelleth when hee hath heard a
thing, as a woman that is about to bring foorth a
childe.
12 As an arrowe that sticketh in ones thigh, so
is a word in a fooles heart.
13 *Reproue a friend least he do euill, and if he *Leuit.19.17. matth.18.15.
haue done it, that he doe it no more.
14 Reproue a friende that hee may keepe his
tongue: and if hee haue spoken, that hee say it no
more.
15 Tell thy friend his fault: for oft times a slan-
der is raised, and giue no credence to euery word.
16 A man falleth with his tongue, but not with
his will: * and who is he, that hath not offended in *Iam.3.2.
his tongue?
17 Reproue thy neighbour before thou threa-
ten him, and being without anger, giue place vnto
the Law of the most High.
18 The feare of the Lord is the first degree to be
receiued of him, and wisedome obteineth his loue.
19 The knowledge of the commandements of
the Lord is the doctrine of life, and they that obey
him, shall receiue the fruite of immortalitie.
20 The feare of the Lord is all wisedome, & the
performing of the Law is perfect wisdome, and the
knowledge of his almightie power.
21 If a seruant say vnto his master, I will not do
as it pleaseth thee, though afterward hee doe it, hee
shall displease him that nourisheth him.
22 The knowledge of wickednesse is not wise-
dome, neither is there prudencie whereas the coun-
sell of sinners is: but it is euen execrable malice: and
the foole is voyd of wisedome.
23 He that hath small vnderstanding, and fea-
reth *God*, is better then one that hath much wise-
dome, and transgresseth the Law of the most high.
24 There is a certaine subtiltie that is fine, but
it is vnrighteous: and there is that wresteth the o-
pen and manifest Law: yet there is that is wise and
iudgeth righteously.
25 There is some that being about wicked pur-
poses, doe bowe downe themselues, and are sadde,
whose inwarde parts burne altogether with deceit:
he looketh down with his face, & faineth himselfe
deafe: yet before thou perceiue, hee will be vpon
thee to hurt thee.

26 And

26 And though he be so weake that he can doe thee no harme, yet when he may finde opportunitie, he will doe euill.

27 ¶ A man may be knowen by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

28 *A mans garment, and his excessiue laughter, and going declare what person he is.
*Chap.21.20,23.

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in time. 17 The fall of the wicked. 23 Of lying. 24 The thiefe and the murtherer. 28 Giftes blinde the eies of the wise.

THere is some rebuke ẏ is not comely. againe, some man holdeth his tongue, & he is wise.

2 It is much better to reprooue, then to beare euill wil: and he that acknoweldgeth his fault, shall be preserued from hurt.

*Chap.30.20.
3 As * when a gelded man through lust woulde defile a maide, so is hee that vseth violence in iudgement.

4 Howe good a thing is it, when thou art reprooued, to shewe repentance! for so shalt thou escape wilful sinne.

5 Some man keepeth silence, and is found wise, and some by much babbling becommeth hateful.

6 Some man holdeth his tongue, because hee hath not to answere: and some keepeth silence, waiting a conuenient * time.
*Eccles.3.7.
*Chap.32.4.
7 * A wise man will hold his tongue till he see oportunitie: but a trifler and a foole will regard no time.

8 He that vseth many wordes, shall be abhorred, and he that taketh authoritie to himselfe, shall be hated.

9 Some man hath oft times prosperitie in wicked thinges, and *sometime* a thing that is founde, bringeth losse.

10 There is some gift that is not profitable for thee, & there is some gift, whose reward is double.

11 Some man humbleth him selfe for glories sake, and some by humblenesse lifteth vp the head.

12 Some man byeth much for a litle price: for the which he payeth seuen times more.

*Chap.6.5
13 *A wise man with his wordes maketh him selfe to be loued, but the merrie tales of fooles shall be powred out.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the enuious for his importunitie: for he looketh to receiue many thinges for one: he giueth litle, and hee vpbraideth much: he openeth his mouth like a towne cryer: to day hee lendeth, to morowe asketh he againe, and such one is to be hated of God and man.

15 The foole sayeth, I haue no friend: I haue no thanke for all my good deedes: and they that eate my bread, speake euil of me.

16 How oft, and of how many shal he be laughed to scorne? for hee comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fall on a pauement is very sudden: so shall the fall of the wicked come hastely.

18 A man without grace is as a foolish tale which is oft tolde by the mouth of the ignorant.

19 A wise sentence looseth grace when it commeth out of a fooles mouth: for hee speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not greiued when he is aloue.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regarde of persons, looseth it.

22 Some man promiseth vnto his freinde for shame, and getteth an enemie of him for naught.

23 * A lie is a wicked shame in a man: yet is it *Chap.25.2.
oft in the mouth of the vnwise.

24 A theife is better, then a man ẏ is accustomed to lie: but they both shal haue destructiõ to heritage

25 The conditions of liers are vnhonest, and their shame is euer with them.

26 A wise man shall bring him selfe to honour with his wordes, and he that hath vnderstanding, shall please great men.

27 * He that tilleth his lande, shall increase his *Prou.12.11.
heape: [he that worketh righteousnesse, shal be exalted,] and he that pleaseth great men, shall haue pardon of his iniquitie. and 28.19.

28 *Rewardes and giftes blinde the eyes of the *Exod.23.8.
wise, and make them dumme, that they can not reprooue faultes. deut.16.19.

29 Wisedome that is hid, and treasure that is hoarded vp, what profite is in them both?

30 Better is hee that keepeth his ignorance secret, then a man that hideth his wisedome.

31 The necessarie patience of him, that followeth the Lorde, is better then he that gouerneth his life whithout the Lord.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouth of the wise man. 26 The thought of the foole.

MY sonne, hast thou sinned? doe so no more,
*but pray for the fore sinnes [that they may *Chap.5.5.
be forgiuen thee.] psal.41.4. luke.15.21.

2 Flee from sinne, as from a serpent: for if thou cõmest too neere it, it will bite thee: the teeth thereof are as the teeth of a lyon, to slay the soules of men.

3 All iniquitie is as a two edged sworde, the woundes whereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proude shalbe desolate.

5 * The prayer of the poore going out of the *Exod.3.9.
mouth, commeth vnto the eares *of the Lord*, and iustice is done him incontinently. and 22.23.

6 Who so hateth to by reformed, is in the way of sinners: but hee that feareth the Lorde, conuerteth in heart.

7 An eloquent talker is knowen a farre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

9 * The congregation of the wicked is like *Chap.16.6.
towe wrapped together: their ende is a flame of fire to destroy them.

10 The way of sinners is made plaine with stones, but at the ende thereof is hell, [darknesse and paynes.]

11 He that keepeth the Law of the Lord, ‖ruleth his owne affections thereby: and the encrease of wisedome is the ende of the feare of God. ‖Or, keepeth the vnderstanding thereof.

12 Hee that is not wise, will not suffer him selfe to be taught: but there is some witte that encreaseth bitternesse.

13 The knowledge of the wise shall abounde like water that runneth ouer, and his counsell is like a pure fountaine of life.

14 * The inner partes of a foole are like a bro- *Chap.33.5.

ken vessell: he can kepe no knowledge whiles hee liueth.

15 When a man of vnderstanding heareth a wise worde, hee will commend it, and increase it: but if an ignorant man heare it, he will disalowe it, and cast it behinde his backe.

16 The talking of a foole is like a burdē in ỳ way, but there is comelinesse in the talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, & they shall ponder his words in their heart.

18 As is an house that is destroyed, so is wisdom vnto a foole, and the knowledge of the vnwise is as words without order.

19 Doctrine vnto fooles is as fetters on the feete, and like manacles vpon the right hande.

*Chap.19.27,28. 20 * A foole lifteth vp his voyce with laughter, but a wise man doth scarce simile secretly.

21 Learning is vnto a wise man a iewell of golde, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in [his neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but he that is well nurtured, will stand wout.

24 It is the poynt of a foolish man to hearken at the doore: for hee that is wise, will be grieued with such dishonour.

25 The lips of talkers will be telling such things as pertaine not vnto them, but the wordes of such as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, he curseth his owne soule.

*Chap.28.13. 28 * A backebiter defileth his owne soule, and is hated wheresoeuer he is: [but he that keepeth his tongue, and is discreete, shall come to honour.]

CHAP. XXII.

1 Of the sluggard. 11 Not to speake much to a foole. 16 A good conscience feareth not.

A Slouthfull man is like a filthie stone, which euery man mocketh at for his shame.

2 A slouthfull man is to bee compared to the dongue of oxen, and euery one that taketh it vp, will shake it out of his hand.

3 An euill nurtured sonne is the dishonour of the father: & the daughter is least to bee esteemed.

4 A wise daughter is an heritage vnto her husbande: but shee that liueth dishonestly, is her fathers heauinesse.

5 She that is bolde, dishonoureth both her father and her husband, [and is not inferiour to the vngodly.] but they both shal despise her.

6 A tale out of time is as musicke in mourning: but wisedome knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that glew-eth a potsheard together, and as he ỳ waketh one that sleepeth, from a sound sleepe.

8 If children liue honestly, & haue wherewith, they shall put away the shame of their parents.

9 But if children be proude, with hautines and foolishnes, they defile the nobilitie of their kindred.

10 Who so telleth a foole of wisedome, is as a man, which speaketh to one that is asleepe: when he hath tolde his tale, he sayth, What is the matter?

*Chap.38.16. 11 * Weepe for the dead, for hee hath lost the light: so weepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Seuen dayes doe men mourne for him that is dead: but the lamentation for the foole, and vngodly [shoulde endure] all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding: * beware of him, least it turne thee to paine, and least thou bee defiled when hee shaketh him selfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorowe by his foolishnes. *Chap.12.12.

14 What is heauier then leade? and what other name shoulde a foole haue?

15 * Sand and salte, and a lumpe of yron is easier to beare, then an vnwise, [foolish and vngodly man.] *Prou.27.3.

16 As a frame of wood ioyned together in a building can not be loosed with shaking, so the heart that is stablished by aduised counsel, shal feare at no time.

17 The heart that is confirmed by discrete wisdome, is as a faire plaistring on a plaine wall.

18 As reedes that are set vp on hie, can not abide the winde, so the fearefull heart with foolish imagination can endure no feare.

19 He that hurteth the eye, bringeth foorth teares, and he that hurteth the heart, bringeth forth the affection.

20 Who so casteth a stone at the birdes, frayeth them away: and hee that vpbraydeth his friende, breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despaire not: for there may be a returning to fauour.

22 If thou haue opned thy mouth against thy friende, feare not: for there may be a reconciliation, so that vpbrayding or pride or disclosing of secrets or a traiterous wounde doe not let: for by these things euery friend will depart.

23 Bee faithful vnto thy friende in his pouertie, that thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest be heire with him in his heritage: for pouertie is not alwayes to bee contemned, nor the rich that is foolish, to be had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euill wordes [rebukes and threatnings] goe before bloodsheading.

25 I will not bee ashamed to defende a friende: neither will I hide my selfe from him, though hee should doe me harme: who soeuer heareth it, shall beware of him.

26 Who shall set* a watch before my mouth, & a seale of wisedome vpon my lips, that I fal not suddenly by them, & that my tongue destroy mee not? *Psal.141.3.

CHAP. XXIII.

1 A praier of the authour. 13 Of othes, blasphemie, and vnwise communication. 16 Of three kindes of sinnes. 23 Many sinne proceed of adulterie. 27 Of the feare of God

O Lorde, Father and gouernour of all my whole life, leaue me not to their counsel, and let me not fall by‖ them. ‖Or, my lippes.

2 Who will correct my thought, and put the doctrine of wisedome in mine heart, that they may not spare me in mine ignorance, neither let ‖ their faultes passe? ‖That is, of the tongue and lips.

3 Least mine ignorances increase, & my sinnes abound

abounde to my destruction, and least I fall before
mine aduersary, and mine enemies reioyce ouer me,
whose hope is farre from thy mercy.
4 O Lord, Father and God of my life, [leaue
me not in their imagination] neyther giue mee a
proude looke, but turne away from thy seruants a
stout mind.
5 Take from me vaine hope, & concupiscence,
and reteyne him in obedience, that desireth conti-
nually to serue thee.
6 Let not the greedines of the bellie, nor lust of
the flesh hold me, and giue not mee thy seruant o-
uer into an impudent mind.
7 ¶ Heare, O ye children, the instruction of a
mouth that shall speake trueth: who so keepeth it,
shall not perish through his lips, [nor bee hurt by
wicked workes.]
8 The sinner shall be taken by his owne lips:
for the euill speaker and the proude doe offende
by them.
*Exod.20.7. 9 *Accustome not thy mouth to swearing: [for
chap.27.15. in it there are many falles,] neyther take vp for
matt.5.33.34. a custome the naming of the Holy one: [for thou
shalt not be vnpunished for such things.]
10 For as a seruant which is oft punished, can-
not be without some skarre, so he that sweareth, &
nameth God continually, shall not be faultlesse.
11 A man that vseth much swearing, shalbe filled
with wickednes, & the plague shal neuer go from
his house: when he shal offend, his fault shalbe vpon
him, and if he knowledge not his sinne, hee maketh
a double offence, & if he sweare in vaine, he shal not
be innocent, but his house shall be full of plagues.
12 There is a word which is clothed with death:
God graunt that it be not found in the heritage
of Iacob. but they that feare God, eschew all such,
and are not wrapped in sinne.
||Or, inordinate 13 Vse not thy mouth to || ignorant rashnes: for
swearing. therein is the occasion of sinne.
14 ¶ Remember thy father & thy mother when
thou art set among great men, least thou bee for-
gotten in their sight, and so through thy custome
become a foole, and wish that thou haddest not
bene borne, and curse the day of thy natiuitie.
*2.Sam.16.7. 15 *The man that is accustomed to opprobri-
ous wordes, will neuer bee reformed all the dayes
of his life.
16 There are two sortes [of men] that abound
in sinne, and the third bringeth wrath [and de-
struction:] a mind hot as fire, that cannot be quen-
ched till it bee consumed: an adulterous man that
giueth his body no rest, till he haue kindled a fire.
17 (All bread is sweete to a whoremonger: hee
will not leaue off till he perish)
18 A man that breaketh wedlocke, and thin-
*Isa.29.15. keth thus in his heart, *Who seeth me? I am com-
passed about with darkenesse: the walles couer me:
no body seeth me: whome neede I to feare? the
most High will not remember my sinnes.
19 Such a man onely feareth the eyes of men,
and knoweth not that the eyes of the Lorde are
ten thousand times brighter then the sunne, behol-
ding all the wayes of men, [and the ground of the
deepe,] and considereth the most secret parts.
20 He knew all things or euer they were made,
and after they be brought to passe also, he looketh
vpon them all,
*Leuit.20.10. 21 * The same man shall bee punished in the
deut.22.22. streetes of the citie [and shal be chased like a yong
horse foale,] and when hee thinketh not vpon it,
he shall be taken: [thus shall he be put to shame of
euery man, because he would not vnderstand the
feare of the Lord.]
22 And thus shal it go also with euery wife, that
leaueth her husband, and getteth inheritance by
another.
23 * For first shee hath disobeyed the Lawe of *Exod.20.14.
the most High, and secondly, she hath trespassed a-
gainst her owne husband, and thirdly, shee hath
played the whore in adultery, and gotten her chil-
dren by another man.
24 She shalbe brought out into the congregati-
on, and examination shalbe made of her children.
25 Her children shall not take roote, and her
branches shall bring forth no fruite.
26 A shamefull report shall shee leaue, and her
reproch shall not be put out.
27 And they that remaine, shall knowe that
there is nothing better then the feare of the Lorde,
& that there is nothing sweeter then to take heede
vnto the commandements of the Lord.
28 It is great glorie to followe the Lord, and to
be receiued of him is long life.

CHAP. XXIIII.

1 A praise of wisedome proceeding foorth of the mouth of God. 6 Of her workes and place where she resteth. 20 She is giuen to the children of God.

WIsedome shall praise her selfe, [and be ho-
noured in God,] and reioyce in the middes
of her people.
2 In the congregation of the most High shall
she open her mouth, and triumph before his power.
3 [In the middes of her people shall she be ex-
alted, and wondred at in the holy assemblie.
4 In the multitude of the chosen she shall be
commended, and among such as be blessed, she shal
be praised, and shall say,]
5 I am come out of the mouth of the most
High, [first borne before all creatures.
6 I caused the light that fayleth not, to arise in
the heauen,] and couered the earth as a cloude.
7 My dwelling is aboue in the height, and my
throne is in the pillar of the cloude.
8 I alone haue gone round about the compasse of
heauen, & haue walked in ẏ bottome of the depth.
9 I possessed the waues of the sea, and all the
earth, and all people, and nations, [and with my
power haue I troden downe the hearts of all, both
high and lowe.]
10 In all these things I sought rest, and a dwel-
ling in some inheritance.
11 So the creator of all things gaue me a com-
mandement, and he that made me, appointed me a
tabernacle, and saide, Let thy dwelling be in Iacob,
and take thine inheritance in Israel, and roote thy
selfe among my chosen.
12 *He created me from the beginning and be- *Prou.8.23.
fore the world, and I shal neuer faile: * In the ho- *Exod.3. 8.
ly habitation haue I serued before him, and so was
I established in Sion.
13 *In the welbeloued citie gaue he me rest, and *Psal.132.8.
in Ierusalem was my power.
14 I tooke roote in an honourable people, euen
in the portion of the Lords inheritance.
15 I am set vp on hie like a cedar in Libanus, and
as a cypres tree vpon the mountaines of Hermon.
16 I am exalted like a palme tree || about the ||Or, in Cades.
bankes, and as a rose plant in Iericho, as a fayre
oliue

oliue tree in a pleasant fielde, and am exalted as a
plane tree by the water.
17 I smelled as the cinnamom,and as a bag of
spices: I gaue a sweete odour as the best myrrhe,as
galbanum,and onix,and sweet storax, and perfume
of incense in an house.
18 As the terebinth, haue I stretched out my
branches,and my branches are the branches of ho-
nor and grace.
*John.15.4. 19 *As the vine haue I brought foorth [fruite]
of sweete sauour,and my flowres are the fruite of
honour and riches.
20 I am the mother of beautifull loue, and of
feare,and of knowledge,and of holy hope: I giue
eternall things to all my children to whome God
hath commanded.
21 [In me is all grace of life and trueth: in mee
is all hope of life and vertue.]
22 Come vnto me al ye that be desirous of me,
and fill your selues with my fruites.
*Psal.19.10,11. 23 *For the remembrance of mee is sweeter
then honie,and mine inheritance [sweeter] then
the hony combe: [the remembrance of me endu-
reth for euermore.]
24 They that eate me,shal haue no more hun-
ger,and they that drinke me,shal thirst the more.
25 Who so hearkeneth vnto me,shal not come
to confusion,and they that worke by me,shall not
offende: [they that make me to be knowen, shall
haue euerlasting life.]
26 All these things are the booke [of life,]and
*Exod.20.1. and 24.3. deut.4.1.and 29.9. the couenant of the most high God,[& the know-
ledge of the trueth,]*and the Law that Moyses[in
the precepts of righteousnesse] commanded for an
heritage vnto the house of Iacob, [and the promi-
ses pertaining vnto Israel.]
27 Be not wearie to behaue your selues valiant-
ly with the Lorde,that he may also confirme you:
cleaue vnto him: for the Lord almightie is but one
God,and besides him there is none other Sauiour.
28 [Out of Dauid his seruant hee ordeyned to
raise vp a most mightie King that should sit in the
throne of honour for euermore.]
*Gene.2.11. 29 He filleth al things with his wisdome,as*Phy-
son,and as Tygris in the time of the newe fruites.
30 He maketh the vnderstanding to abounde
*Iosh.3.15. like Euphrates,and as * Iorden,in the time of the
haruest.
31 He maketh the doctrine of knowledge to
appeare as the light,and ouerfloweth as Geon in
the time of the vintage.
32 The first man hath not knowen her perfect-
ly: no more shall the last seeke her out.
33 For her considerations are more aboundant
then the sea, and her counsell is profounder then
the great deepe.
34 I wisedome [haue cast out floodes:] I am as
an arme of the riuer:I runne into Paradise as a wa-
ter conduite.
35 I sayd,I will water my faire garden, and will
water my pleasant grounde: and loe,my ditch be-
came a flood,and my flood became a sea.
36 For I make doctrine to shine as the light of
the morning,and I lighten it for euer.
37 [I will pearce thorow all the lower parts of
the earth: I will looke vpon all such as be asleepe,
and lighten all them that trust in the Lord.]
38 I will yet powre out doctrine, as prophesie,
and leaue it vnto all ages for euer.
39 * Beholde that I haue not laboured for my *Chap.33.18.
selfe onely,but for all them that seeke wisedome.

CHAP. XXV.

1 Of three things which please God, and of three which hee hateth. 7 Of nine things that be not to bee suspect. 14 Of the malice of a woman.

Three thinges reioyce mee, and by them am I
beautified before God and men: * the vnitie of *Gen.13.2,3. rom.12.10.
brethren, the loue of neighbours, a man and wife
that agree together.
2 ¶ Three sortes of men my soule hateth, and
I vtterly abhorre the life of them: a poore man that
is proude: a rich man that is a lyar,and an old adul-
terer that doteth.
3 ¶ If thou hast gathered nothing in thy youth,
what canst thou finde in thine age?
4 ¶ Oh, how pleasant a thing is it when gray
headed men minister iudgement, and when the el-
ders can giue good counsell!
5 Oh, how comely is wisedome vnto the aged
men, and vnderstanding and prudencie to men of
honour!
6 The crowne of old men is to haue much ex-
perience,and the feare of God is their glory.
7 ¶ There be nine things,which I haue iudged
in mine heart to be happy,and the tenth wil I pro-
nounce with my tongue: a man that while hee li-
ueth, hath ioy of his children, and seeth the fall of
his enemies.
8 ¶ Wel is him that dwelleth with a wife of vn-
derstanding, * and that hath not fallen with his *Chap.14.1.and 19.16.iam.3.2.
tongue, and that hath not serued such as are vn-
worthie of him.
9 Well is him that findeth prudencie, & he that
speaketh in the eares of them that will heare.
10 ¶ Oh,how great is he that findeth wisedome!
yet is there none aboue him,that feareth the Lord.
11 The feare of the Lorde passeth all things in
clearenesse.
12 [Blessed is the man vnto whom it is granted
to haue the feare of God.] vnto whom shall he be
likened that hath attained it?
13 The feare of the Lord is the beginning of his
loue,& faith is ẏ beginning to be ioyned vnto him.
14 [¶ The greatest heauinesse is the heauinesse
of the heart,and the greatest malice is the malice of
a woman.]
15 Giue me any plague,saue only the plague of
the heart, & any malice,saue ẏ malice of a woman:
16 Or any assault,saue the assault of them ẏ hate,
or any vengeance, saue the vengeance of ẏ enemie.
17 There is not a more wicked head then the
head of a serpent, and there is no wrath aboue the
wrath of an || enemie. ||Or,woman.
18 *I had rather dwell with a lyon and dragon, *Pro.21.19.
then to keepe house with a wicked wife.
19 The wickednesse of a woman changeth her
face,& maketh her countenance blacke as ||a sacke. ||Or,a beare.
20 Her husband is sitting among his neighbors:
because of her he sigheth sore or he beware.
21 All wickednesse is but litle to the wicked-
nesse of a woman: let the portion of the sinner fall
vpon her.
22 As the climing vp of a sandie way is to the
feete of the aged, so is a wife full of wordes to a
quiet man.
23 * Stumble not at the beautie of a woman, *Chap.42.12. 2.sam.11.2.and 13.2.
and desire her not for thy pleasure.
24 If a woman nourish her husband,she is angry
and

and impudent and full of reproche.
25 A wicked wife maketh a sorie heart, an heauie countenance, and a wounded minde, weake handes and feeble knees, and cannot comfort her husband in heauinesse.
26 Of the * woman came the beginning of sinne, and through her we all die.
*Gene.3.6. 1.tim.2.14.
27 Giue the water no passage, [no not a litle,] neither giue a wicked woman libertie to goe out.
28 If she walke not in thine obedience, [she shall confound thee in the sight of thine enemies.] Cut her off then from thy flesh: ‖Giue her, and forsake her.
‖To wit, the bill of diuorcement.

CHAP. XXVI.

1 The prayse of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the ielous and drunken woman. 29 Of two things that cause sorowe, and of the third which moueth wrath.

Blessed is the man that hath a vertuous wife: for the number of his yeeres shalbe double.
2 An honest woman reioyceth her husbande, and she shall fill the yeeres of his life with peace.
3 A vertuous woman is a good portion, which shalbe giuen for a gift vnto such as feare the Lord.
4 Whether a man bee rich or poore, hee hath a good heart towarde the Lorde, and they shall at all times haue a cheerefull countenance.
5 ¶ There be three things that mine heart feareth, and my face is afraide of the fourth: treason in a citie: the assemblie of the people, and false accusation: all these are heauier then death.
6 ¶ But the sorowe and griefe of the heart is a woman that is ielous ouer another: and she that communeth with all, is a scourge of the tongue.
7 An euil wife is as a yoke of oxen that drawe diuers wayes: he that hath her, is as though he held a scorpion.
8 A drunken woman and such as cannot bee tamed, is a great plague: for she cannot couer her owne shame.
9 The whoredome of a woman may be knowen in the pride of her eyes, and eye liddes.
10 ¶ * If thy daughter be not shamefast, holde her straitly, lest shee abuse her selfe through ouermuch libertie.
*Chap.42.11.
11 Take heede of her that hath an vnshamefast eye: and marueile not if she trespasse against thee.
12 As one that goeth by the way, and is thirsty, so shal shee open her mouth, and drinke of euery next water: by euery hedge shal she sit downe, and open her quiuer against euery arrowe.
13 The grace of a wife reioyceth her husbande, and feedeth his bones with her vnderstanding.
14 A peaceable woman and of a good heart is a gift of the Lorde, and there is nothing so much worth as a woman well instructed.
15 A shamefast and faithfull woman is a double grace, and there is no weight to be compared vnto her continent minde.
16 As the sunne when it ariseth in the high places of the Lorde, so is the beautie of a good wife the ornament of her house.
17 As the cleere light is vpon the holy candlesticke, so is the beautie of the face in a ripe age.
18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant minde.
19 [Perpetuall are the foundations that be laid vpon a strong rocke: so are the commaundements of God in the heart of an holy woman.]
20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.
21 When thou hast gotten a fruitfull possession through all the fieldes, sowe it with thine owne seede, trusting in thy nobilitie.
22 So thy stocke that shall liue after thee, shall grow, trusting in yͤ great liberalitie of their nobility.
23 An harlot is compared to a sowe: but the wife that is marryed, is counted as a towre against death to her husband.
24 A wicked woman is giuen as a rewarde to a wicked man: but a godly woman is giuen to him that feareth the Lord.
25 A shamelesse woman contemneth shame: but a shamefast woman will reuerence her husband.
26 A shamelesse woman is compared to a dog: but she that is shamefast, reuerenceth the Lord.
27 A woman that honoureth her husband, shall be iudged wise of all: but shee that despiseth him, shalbe blased for her pride.
28 A loude crying woman and a babbler let her be sought out to driue away the enemies: the mind of euery man that liueth with such, shalbe conuersant among the troubles of warre.
29 There be two things that grieue mine heart, and the third maketh mee angrie: a man of warre that suffreth pouertie: and men of vnderstanding that are not set by: and when one departeth from righteousnesse vnto sinne: the Lorde appoynteth such to the sworde.
30 [There be two things, which me thinke to be hard and perillous.] A marchant can not lightly keepe him from wrong, and a vitailer is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vnconstantnesse of a foole. 16 The secrets of friends are not to be vttered. 26 The wicked imagineth euill which turneth vpon him selfe.

Because of pouertie haue many sinned: and * hee that seeketh to be rich, turneth his eyes aside. *Prouer.23.4. 1.tim.6.9.
2 As a nayle in the wall sticketh fast betweene the ioynts of the stones, so doeth sinne sticke betweene the selling and the buying.
3 If he holde him not diligently in the feare of the Lord, his house shall soone be ouerthrowen.
4 As when one sifteth, the filthinesse remayneth in the sieue, so the filth of man remayneth in his thought.
5 The fornace prooueth the potters vessell: * so doeth [tentation] trie mens thoughts. *Prouer.27.21.
6 * The fruite declareth if the tree haue bene trimmed: so the worde [declareth] what man hath in his heart. *Matth.7.17.
7 Prayse no man except thou haue heard his talke: for this is the tryall of men.
8 ¶ If thou followest righteousnesse, thou shalt get her, and put her on as a fayre garment, [and shalt dwell with her, and she shall defende thee for euer: and in the day of knowledge thou shalt finde stedfastnesse.
9 The birdes resort vnto their like: so doth the trueth turne vnto them, that are practised in her.
10 As the lyon waiteth for the beast, so doeth sinne vpon them that doe euill.
11 The talking of him that feareth God, is all wisdome: as for a foole, he changeth as the moone.
12 If thou bee among the vndiscreete, obserue the time, but haunt still the assembly of them that are wise.
13 The talking of fooles is grieuous, and their

sport is in the pleasure of sinne.

*Chap.23.9,10. 14 * The talke of him that sweareth much, maketh the haire to stand vp: and to striue with such, stoppeth the eares.

15 The strife of the proude is blood shedding, and their scouldings are grieuous to heare.

*Chap.19.10. and 22.22. 16 * Who so discouereth secrets, loseth his credite, and findeth no friend after his will.

17 Loue thy friend, and be faithfull vnto him: but if thou bewrayest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemie, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a bird goe out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for he is too farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for woundes, they may bee bound vp againe, and an euill worde may be reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credit.

*Prou.10.10. 22 * He that winketh with the eyes, imagineth euill: and he that knoweth him, will let him alone.

23 When thou art present, he wil speake sweetely, and prayse thy wordes: but at the last hee will turne his tale, and slaunder thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on hie, casteth it vpon his owne head: and hee that smiteth with guile, maketh a great wound.

*Psal.7.15 pro. 26 27.eccle.10.8. 26 Who so *diggeth a pit, shall fall therein, [and hee that layeth a stone in his neighbours way, shall stumble thereon,] and hee that layeth a snare for another, shalbe taken in it himselfe.

27 Hee that worketh euill, shall be wrapped in euils, and shal not knowe from whence they come vnto him.

28 Mockerie and reproche follow the proude, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shalbe taken in the snare, and anguish shal consume them before they die.

30 Despite and anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 Wee ought not to desire vengeance, but to forgiue the offence. 13 Of the vices of the tongue, and of the dangers thereof.

*Deut.32.35. rom.12.19. HE * that seeketh vengeance, shall finde vengeance of the Lorde, and he will surely keepe his sinnes.

‖Man ought not to seeke vengeance. 2 ‖ Forgiue thy neighbour the hurt that he hath done to thee, so shall thy sinnes bee forgiuen thee also, when thou prayest.

3 Should a man beare hatred against man, and

*Matth.6.14. * desire forgiuenesse of the Lord?

4 Hee will shew no mercie to a man, which is like him selfe: and will hee aske forgiuenesse of his owne sinnes?

5 If he that is but flesh, nourish hatred [& aske pardon of God,] who will intreate for his sinnes?

6 Remember the end, & let enimitie passe: imagine not death and destruction to another through anger, but perseuere in the commandements.

7 Remember the commaundements: so shalt thou not be rigorous against thy neighbour: [consider diligently] the couenant of the most High, and forgiue his ignorance.

8 * Beware of strife, and thou shalt make thy sinnes fewer: for an angry man kindleth strife. *Chap.8.1.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that bee at peace.

10 *As the matter of the fire is, so it burneth, & mans anger is according to his power: and according to his riches his anger increaseth, & the more vehement the anger is, the more is he inflamed. *Prou.26.21.

11 An hastie brawling kindleth a fire, and an hastie fighting sheadeth blood. [a tongue that beareth false witnesse, bringeth death.]

12 If thou blowe the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 ‖ * Abhorre ẏ slanderer and double tongued: for such haue destroyed many that were at peace. ‖The tongue. *Chap.21.28.

14 The double tongue hath disquieted many, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and bene the decay of mightie nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer finde rest, and neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but ẏ stroke of the tongue breaketh ẏ bones.

18 There be many that haue perished by the edge of the sworde, but not so many as haue fallen by the tongue.

19 Wel is him that is kept from an euil tongue, and commeth not in the anger thereof, which hath not drawen in that yoke, neither hath bene bound in the bandes thereof.

20 For the yoke thereof is a yoke of yron, and the bandes of it are bandes of brasse.

21 The death thereof is an euill death: hell were better then such one.

22 It shal not haue rule ouer them ẏ feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shall fall therein: and it shall burne them, and no man shalbe able to quench it: it shall fall vpon them as a lyon, and deuoure them as a leopard.

24 Hedge thy possession with thornes, & make doores and barres for thy mouth.

25 Binde vp thy siluer and golde, and weigh thy wordes in a balance, and make a doore and a barre, [and a sure bridle] for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lyeth in wayte, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 Doe lend money, and doe almes. 15 Of a faithfull man answering for his friend. 24 The poore mans life.

HE that wil shew mercie, ‖ lendeth to his neighbour: and he that hath power ouer himselfe, keepeth the commandements. ‖Of well doing.

2 *Lend to thy neighbour in time of his neede, and pay thou thy neighbour againe in due season. *Deut.15.7.8. matth.5.42. luke 6.35.

3 Keepe thy worde, and deale faithfully with him, and thou shalt alway finde the thing that is necessarie for thee.

4 Many when a thing was lent them, reckened it to be found, and grieued them that had helped them.

5 Till

5 Till they receiue, they kisse his handes, and for their neighbours good they hũble their voyce: but when they should pay againe, they prolong the terme, and giue a carelesse answere, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, & reckeneth the other as a thing found: els he deceiueth him of his money, and maketh him an enemie without cause: he payeth him with cursing and rebuke, and giueth him euil words for his good deed.

7 There be many which refuse to lend because of this inconuenience, fearing to bee defrauded without cause.

8 Yet haue thou patience with him that humbleth himselfe, and deferre not mercie from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his pouertie.

10 Lose thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

*Deut.4.24. matt.6.20. luke 11.41. and 12.33. act.10.4. 1.tim.6.18,19.
11 *Bestowe thy treasure after the commandement of the most High, & it shall bring thee more profite then gold.

||Or, giue thine almes secretly.
12 || Lay vp thine *almes in thy secret chambers, and it shall keepe thee from all affliction.

*Tob 4.8,9,10,11
13 [A mans almes is as a purse with him, & shal keepe a mans fauour as the apple of the eye, and afterward shall it arise, and pay euery man his reward vpon his head.]

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mightie.

||Of suretiship.
15 An honest man is ||surety for his neighbour: but he that is impudent, forsaketh him.

16 Forget not the friendship of thy surety: for he hath layd his life for thee.

17 The wicked despiseth the good deed of his suretie.

18 The wicked will not become suretie: and he that is of an vnthankfull minde, forsaketh him that deliuered him.

19 [Some man promiseth for his neighbour: and when he hath lost his honestie, hee will forsake him.]

20 Suretiship hath destroyed many a rich man, and remooued them as the waues of the sea: mightie men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lord shall fall into suretiship: and he that medleth much with other mens businesse, is intangled in controuersies.

22 ¶ Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

*Chap.39.26.
23 *The chiefe thing of life is water, & bread, and clothing, and lodging to couer thy shame.

||Sober liuing.
24 || The poore mans life in his owne lodge is better then delicate fare in another mans.

25 Be it litle or much, holde thee contented, that the house speake not euill of thee.

26 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darest not open thy mouth.

27 Thou shalt lodge & feede vnthankful men, & after shalt haue bitter words for the same, *saying*,

28 Come thou stranger, and prepare the table and feede me of that thou hast readie.

29 Giue place, thou stranger, to an honourable man: my brother commeth to be lodged, and I haue neede of my house.

30 These things are heauie to a man that hath vnderstanding, the vpbraiding of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better then a sorowfull life. 22 Of the ioye and sorow of the heart.

HE that loueth his sonne, *causeth him oft to feele the rodde, that hee may haue ioye of him in the ende. *Pro.13.24. and 23.13.

2 He that chastiseth his sonne, shal haue ioy in him, & shal reioyce of him among his acquaintãce.

3 He that *teacheth his sonne, grieueth the enemie, and before his friends he shall reioyce of him. *Deut.6.7.

4 Though his father die, yet is he as though he were not dead: for hee hath left one behinde him that is like him.

5 In his life he sawe him, and had ioy in him, and was not sorie in his death, [neither was hee ashamed before his enemies.]

6 Hee left behinde him an auenger against his enemies, and one that should shew fauour vnto his friendes.

7 Hee that flattereth his sonne, bindeth vp his woundes, and his heart is grieued at euery crie.

8 An vntamed horse will be stubburne, and a wanton childe will be wilfull.

9 If thou bring vp thy sonne delicately, he shall make thee afraide: and if thou play with him, hee shall bring thee to heauinesse.

10 Laugh not with him, lest thou be sorie with him, and lest thou gnash thy teeth in the ende.

11 *Giue him no libertie in his youth, & winke not at his follie. *Chap.7.23.

12 Bowe downe his necke while he is yong, and beate him on the sides, while he is a childe, lest hee waxe stubburne, and be disobedient vnto thee, and so bring sorow to thine heart.

13 Chastise thy childe, and be diligent therein, lest his shame grieue thee.

14 ¶ ||Better is the poore, being whole & strong, then a rich man that is afflicted in his body. ||The prayse of health.

15 Health and strength is aboue all golde, and a whole body aboue infinite treasure.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, [and long rest,] then continuall sickenesse.

18 The good things that are powred on a mouth shut vp, are as messes of meate set vpon a graue.

19 What good doth the offring vnto an idole? for hee can neither eate nor smell: so is he that is persecuted of the Lord, [and beareth the rewarde of iniquitie.]

20 He seeth with his eyes, & groneth like *a gelded man, that lyeth with a virgin and sigheth. *Chap.20.3.

21 *Giue not ouer thy minde vnto heauinesse, and vexe not thy selfe in thine owne counsell. *Pro.12.25. and 15.13. & 17.22.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: driue sorow farre from thee: for sorowe hath slaine many, and there is no profite therein.

24 Enuie and wrath shorten the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet.

CHAP.

UMI

CHAP. XXXI.

Of couetousnesse. 2 Of them that take paine to gather riches. 8 The praise of a rich man without a fault. 12 We ought to flee drunkennesse and follow sobernes.

‖Couetousnesse. *1.Tim.6.9, 10. WAking‖after *riches pineth away the body,
and the care thereof driueth away sleepe.
2 This waking care breaketh the sleepe, as a
great sickenes breaketh the sleepe.
3 The rich hath great labour in gathering riches
together,and in his rest he is filled with pleasures.
4 The poore laboureth in liuing poorely, and
when he leaueth off,he is still poore.
5 He that loueth golde,shall not bee iustified,
& he that followeth corruption, shall haue ynough
thereof.
*Chap.8.2. 6 *Many are destroyed by the reason of golde,
and haue found their destruction before them.
7 It is a stumbling blocke vnto them that sa-
crifice vnto it,and euery foole is taken therewith.
8 Blessed is the * rich which is found without
*Luke 6.24. blemish,and hath not gone after golde, [nor ho-
ped in money and treasures]
9 Who is he,and we will commend him? for
wonderfull things hath he done among his people.
10 Who hath bene tryed thereby, and founde
perfite?let him be an example of glorie,who might
offende,and hath not offended,or doe euill, and
hath not done it.
11 Therefore shall his goods be established,and
the congregation shall declare his almes.
‖Temperancie. 12 If thou sit at a costly table,‖ open not thy
mouth wide vpon it,& say not,Behold much meat.
13 Remember that an euill eye is a shrewe:and
what thing created is worse then a wicked eye? for
it weepeth for euery cause.
14 Stretch not thine hand wheresoeuer it loo-
keth,and thrust it not with it into the dish.
15 Consider by thy selfe him that is by thee,&
marke euery thing.
16 Eate modestly that which is set before thee,
and deuoure not,lest thou be hated.
17 Leaue thou off first for nurtours sake,and be
not insatiable,least thou offend.
18 When thou sittest among many, reach not
thine hand out first of all.
*Chap.37.29. 19 *How litle is sufficient for a man wel taught?
and thereby he belcheth not in his chamber, [nor
feeleth any paine.]
20 A wholesome sleepe commeth of a tempe-
rate bellie:he riseth vp in the morning,and is wel at
ease in himselfe: but paine in watching and chole-
ricke diseases,and pangs of the bellie are with an
vnsatiable man.
21 If thou hast bene forced to eate, arise, goe
forth,vomite,and then take thy rest:[so shalt thou
bring no sickenesse to thy body.]
22 My sonne,heare me, and despise mee not, &
at the last thou shalt finde as I haue tolde thee: in
all thy workes be quicke,so shall there no sicknesse
come vnto thee.
*Prouer.22.9. ‖Liberalitie. 23 *Who so is ‖liberall in his meate, men shall
blesse him: and the testimonie of his honestie shal-
be beleeued.
24 But against him that is a niggard of his meat,
the whole citie shall murmure: the testimonies of
his niggardnes shalbe sure.
*Iudeth.13.2,8. 25 Shew not thy valiantnes in wine: for * wine
hath destroyed many.
26 The fornace proueth the edge in the tempe-
ring: so doeth wine the heartes of the proude by
drunkennesse.
27 *Wine soberly drunken,is profitable for the *Psal.104.15.
life of man:what is his life that is ouercome wt wine? Pro.31.4,5,6,7.
28 Wine was made [from the beginning] to
make men glad,[and not for drunkennesse.]Wine
measurably drunken and in time, bringeth glad-
nesse and cheerefulnesse of the minde.
29 But wine drunken with excesse,maketh bit-
ternesse of minde with braulings and scouldings.
30 Drunkennesse encreaseth the courage of a
foole,till he offend: it diminisheth his strength and
maketh wounds.
31 *Rebuke not thy neighbour at the wine,and *Chap.20.1.
despise him not in his mirth: giue him no despiteful
wordes, and presse not vpon him with contrarie
wordes.

CHAP. XXXII.

1 An exhortation to modestie. 3 Let the ancient speake. 14 To giue thankes after the repast. 15 Of the feare, faith and confidence in God.

IF thou be made the master *of the feast*, ‖lift not ‖Humblenesse.
thy selfe vp, but bee among them, as one of the
rest: take diligent care for them,and so sit downe.
2 And when thou hast done all thy duetie, sit
downe,that thou mayest be merie with them, and
receiue a crowne for thy good behauiour.
3 Speake thou that art the elder: for it becom-
meth thee, but with sound iudgement, and hinder
not musike.
4 Powre not out wordes,where there is no au-
dience,* and shew not forth wisedome out of time. *Eccle.3.7.
5 The consent of musicians at a banket,is as a Chap.20.7.
signet of carbuncle set in gold.
6 And as the signet of an Emeraude well trim-
med with golde, so is the melodie of musike in a
pleasant banket.
7 [Giue eare,and be still,and for thy good be-
hauiour thou shalt be loued.]
8 Thou that art yong,speake if neede bee,and
yet scarcely when thou art twise asked.
9 Comprehend much in few wordes: [in ma-
ny things be as one that is ignorant:]be as one that
vnderstandeth,and yet hold thy tongue.
10 If thou be among * great men,compare not *Iob 32.6.
thy selfe vnto them: and when an elder speaketh,
babble not much.
11 Before the thunder goeth lightning,and be-
fore a shamefast man goeth fauour.
12 Stand vp betimes,and bee not the last: but
get thee home without delay,
13 And there take thy pastime, & do what thou
wilt,so that thou do none euil, or vse proud words.
14 But aboue al things,giue thanks vnto him that
hath made thee,& replenished thee with his goods.
15 ¶ Who so feareth the Lorde,will receiue his
doctrine, and they that rise early,shall find fauour.
16 He that seeketh the Law,shalbe filled there-
with:but the hypocrite will be offended thereat.
17 They that feare the Lorde, shall finde that
which is righteous, & shall kindle iustice as a light.
18 An vngodly man will not be reformed, but
findeth out excuses according to his will.
19 A man of vnderstanding despiseth not coun-
sell: but a lewd and proud man is not touched with
feare,euen when he hath done rashly.
20 [My sonne,] doe nothing without aduise-
ment: so shall it not repent thee after the deede.
21 Go not in ye way where thou mayest fall, nor
where

where thou mayest stumble among the stones,nei-
ther trust thou in the way that is plaine.
22 And beware of thine owne childrẽ,[and take
heede of them that be thine owne housholde.]
23 In euery good worke be of a faithfull heart:
for this is the keeping of the commandements.
||Or,the Law. 24 Who so beleeueth in ||the Lord,keepeth the
commandements: and he that trusteth in the Lord,
shall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God,as the clay is in the hand of the potter. 25 Of euill seruants.

||The feare of God. THere shall no euil come vnto him that||feareth
the Lorde: but when he is in tentation, he will
deliuer him againe.
2 A wise man hateth not the Law: but he that
is an hypocrite therein,is as a shippe in a storme.
3 A man of vnderstanding walketh faithfully in
the Law,and the Law is faithfull vnto him.
4 As the question is made,prepare the answere,
and so shalt thou be heard:be sure of the matter,and
so answere.
*Chap.21.16. 5 The heart of the *foolish is like a cartwheele:
and his thoughts are like a rolling axeltree.
6 As a wilde horse neyeth vnder euery one that
sitteth vpon him,so is a scornefull friend.
7 Why doth one day excell another,seeing that
the light of ẏ dayes of the yeere come of the sunne?
8 The knowledge of the Lord hath parted them
asunder, and hee hath by them disposed the times
and solemne feastes.
9 Some of them hath he chosen and sanctified,
and some of them hath he put among the dayes to
number.
*Gen.1.27. and 2.7. 10 And all men are of the *ground, and Adam
was created out of the earth: but the Lord hath di-
uided them by great knowledge, and made their
wayes diuers.
11 Some of them hath he blessed and exalted,
and some of them hath he sanctified,& appropriate
to himselfe: but some of them hath he cursed, and
brought them low,and put them out of their estate.
*Isa.45.9.rom. 9.20,21. 12 *As the clay is in ẏ potters hand,to order it at
his pleasure,so are men also in ẏ hand of their Crea-
tor,so that he may reward them as liketh him best.
13 Against euil is good,and against death is life:
so is the godly against the sinner, and the vngodly
against the faithfull.
14 So in all the workes of the most High thou
maist see ẏ there are euer two,one against another.
15 ¶ I am awaked vp last of all, as one that ga-
thereth after them in the vintage.In the blessing of
the Lorde I am increased, and haue filled my wine
presse,like a grape gatherer.
*Chap.24.39. 16 *Behold,how I haue not laboured onely for
my selfe,but for all them that seeke knowledge.
17 Heare me,O ye great men of the people,and
hearkẽ with your eares,ye rulers of ẏ Congregatiõ.
18 Giue not thy sonne and wife,thy brother and
friend, power ouer thee while thou liuest, and giue
not away thy substance to another, lest it repent
thee,and thou intreate for the same againe.
19 As long as thou liuest,and hast breath,giue
not thy selfe ouer to any person.
20 For better it is that thy children should pray
vnto thee,then that thou shouldest looke vp to the
hands of thy children.
21 In all thy workes bee excellent, that thine
honour be neuer stained.
22 At the time when thou shalt ende thy dayes,
and finish thy life,distribute thine inheritance.
23 ¶ The fodder,the whippe,and the burden be-
long vnto the asse: and meate,correction & worke
vnto thy seruant.
24 If thou let thy seruant to labour, thou shalt
finde rest: but if thou let him goe idle,he shal seeke
libertie.
25 The yoke and the whippe bowe downe the
hard necke: so tame thine euill seruant with the
whippes and correction.
26 Send him to labour,that he goe not idle: for
idlenesse bringeth much euill.
27 Set him to worke,for that belõgeth vnto him:
if he be not obedient,||put on more heauie fetters, ||How slaues were ordered in old time.
28 But be not excessiue toward any, and with-
out discretion doe nothing.
29 *If thou haue a *faithfull* seruant,let him bee *Chap.7.20.
vnto thee as thine owne soule: for in blood hast
thou gotten him. If thou haue a seruant,intreat him
as thy brother: for thou hast neede of him,as of thy
selfe. If thou intreate him euill,and he runne away,
wilt thou seeke him?

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offrings of the wicked. 22 The bread of the needie. 27 God doeth not allowe the workes of an vnfaithfull man.

THe hope of a foolish man is vaine and false,
||and dreames make fooles to haue wings. ||Dreames.
2 Who so regardeth dreames,is like him that wil
take holde of a shadow,and follow after the winde.
3 Euen so is it with the appearings of dreames,
as the likenesse of a face is before another face.
4 Who can be clensed by the vncleanes? or what
trueth can be spoken of a liar?
5 Southsayings,witchcraft,and dreaming is but
vanitie,and a minde that is occupied with fantasies,
is as a woman that trauaileth.
6 Where as such visions come not of the most
High to trie thee,set not thine heart vpon them.
7 For dreames haue deceiued many, and they
haue fayled that put their trust therein.
8 The Lawe shall be fulfilled without lies, and
wisedome is sufficient to a faithfull mouth: [what
knowledge hath he that is not tryed?]
9 A man that is instructed,vnderstandeth much,
and hee that hath good experience, can talke of
wisedome.
10 Hee that hath no experience,knoweth litle,
and he that erreth,is full of craft.
11 Whẽ I wandred to & fro,I saw many things,
& mine vnderstãding is greater then I can expresse.
12 I was oft times in danger of death, yet I was
deliuered by these things.
13 ¶The spirit of those that feare the Lord,shal
liue: for their hope is in him that can helpe them.
14 Who so || feareth the Lord,feareth no man, ||The feare of the Lord.
neither is afraide: for he is his hope.
15 Blessed is the soule of him that feareth the
Lorde: in whom putteth hee his trust? who is his
strength?
16 *For the eyes of the Lord haue respect vnto *Psal.33.18.
them,that loue him: he is their *mightie protecti- *Psal.91.1,2.
on,and strong ground,a defence from the heat,and
a shadow for the noone day, a succour from stum-
bling,and an helpe from falling.
17 Hee setteth vp the soule, and lighteneth the
eyes: he giueth health,life and blessing.

*Prou.21.27. 18 ¶He that *giueth an offring of vnrighteous
goods,offereth a mocking sacrifice,and the gifts of
the vnrighteous please not him.
19 [But the Lord is theirs only,that patiently a-
bide him in the way of trueth and righteousnesse.]
||The offrings of the wicked and their prayer. 20 The most High doeth not allow the || offe-
rings of the wicked,*neither is he pacified for sinne
*Prou.15.8. by the multitude of sacrifice.
21 Who so bringeth an offring of the goods of
the poore, doeth as one that sacrificeth the sonne
before the fathers eyes.
22 The bread of the needefull is the life of the
poore: he ẏ defraudeth him thereof,is a murtherer.
23 He that taketh away his neighbours liuing,
*Deut.24.14,15. slayeth him, * and he that defraudeth the labourer
chap 7.20. of his hire,is a bloodsheader.
24 ¶When one buildeth,and another breaketh
downe,what profite haue they then but labour?
25 When one prayeth, and another curseth,
whose voyce will the Lord heare?
*Num.19.11,12. 26 *He ẏ washeth himselfe because of a dead bo-
dy,& toucheth it again,what auaileth his washing?
*2.Pet.2 20, 27 *So is it with a man that fasteth for his sinnes,
21,22. and committeth them againe: who will heare his
prayer? or what doeth his fasting helpe him?

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherlesse, and of the widowe,and him that humbleth himselfe.

*1.Sam.15.22. WHo so keepeth the Lawe, * bringeth offe-
iere.7.3,5,6,7. rings ynowe: he that holdeth fast the com-
||True sacrifices. mandements, || offereth an offring of saluation.
2 He that is thankefull to them that haue well
*Philip.4.18. deserued,offereth fine flowre: * and he that giueth
almes,sacrificeth praise.
3 To depart from euill is a thankefull thing to
the Lorde, and to forsake vnrighteousnesse, is a re-
conciling vnto him.
*Exod.23.15.and 4 * Thou shalt not appeare emptie before the
34.20.deu.16.16. Lorde.
5 For all these things are done because of the
commaundement.
*Gen.4.4,5. 6 * The offering of the righteous maketh the
altar fat, and the smell thereof is sweete before the
most High.
7 The sacrifice of the righteous is acceptable,
and ẏ remembrance therof shal neuer be forgotten.
8 Giue the Lorde his honour with a good and
liberal eye,and diminish not the first fruits of thine
handes.
*2.Cor.9.7. 9 *In all thy gifts shew a ioyfull countenance,
and dedicate thy tithes with gladnesse.
10 Giue vnto the most High according as hee
*Tob.4.8. hath enriched thee, *and looke what thine hand is
able,giue with a cheerefull eye.
11 For the Lorde recompenseth, and will giue
thee seuen times as much.
*Leuit 22.21,22. 12 * Diminish nothing of thine offering: for he
deut.15.21. will not receiue it, and absteine from wrongfull sa-
crifices: for the Lord is the iudge, and regardeth no
*Deut.10.17. 2. chro.19 7 iob 34. *mans person.
19.wisd.6.7. acts 13 Hee accepteth not the person of the poore,
10.34.rom 2.11. but he heareth the prayer of the oppressed.
galat.2.6.ephe.6. 14 He despiseth not the desire of the fatherlesse,
9. coloss 3.25. nor the widowe, when she powreth out her prayer.
1.Pet.1.17. 15 Doth not the teares run downe the widowes
cheekes?& her cry is against him that causeth them:
[for frō her cheekes do they go vp vnto heauen, &
the Lord which heareth them,doeth accept them.]
16 He that serueth ẏ Lord,shalbe accepted with
fauour,and his prayer shall reach vnto the cloudes.
17 The prayer of him that humbleth himselfe,
goeth thorowe the cloudes, and ceaseth not till it
come neere, and will not depart till the most High
haue respect thereunto to iudge righteously,and to
execute iudgement.
18 And the Lord wil not be slacke,nor the Al-
mighty will tarie long from them,till he hath smit-
ten in sunder the loynes of the vnmercifull , and a-
uenged himselfe of the heathen,till hee haue taken
away the multitude of the cruell , and broken the
scepter of the vnrighteous, till hee giue euery man
after his workes,and rewarde them after their deui-
ses, till he haue iudged the cause of his people, and
comforted them with his mercie.
19 Oh,how faire a thing is mercie in the time of
anguish and trouble! It is like a cloude of raine,that
commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faithfull men,against those that persecute his Church. 22 The prayse of a good woman.

HAue mercy vpon vs,O Lord God of al things,&
behold vs,and[shew vs ẏ light of thy mercies.]
2 And send thy feare||among the nations,which ||Against the
seeke not after thee, [that they may knowe that wicked.
there is no God but thou, and that they may shew
thy wonderous workes.]
3 Lift vp thine * hande vpon the strange nati- *Ierem.10.25.
ons,that they may see thy power.
4 As thou art sanctified in vs before them,so be
thou magnified among them before vs,
5 That they may knowe thee,as we know thee:
for there is none other God but only thou,O Lord.
6 Renew the signes, and change the wonders:
shew the glory of thine hand, and thy right arme,
that they may shew forth thy wonderous actes.
7 Raise vp thine indignation,& powre out wrath:
take away the aduersarie,and smite the enemie.
8 Make the time short: remember thine othe,
that thy wonderous workes may be praysed.
9 Let the wrath of the fire consume them that
escape,and let them perish that oppresse the people.
10 Smite in sunder the heads of the princes that
be our enemies,& say, There is none other but we.
11 ||Gather al the tribes of Iacob together,[that ||A prayer for
they may knowe that there is none other God but the godly.
only thou,and that they may shew thy wonderous
works,] & inherit thou them as frō the beginning.
12 O Lord,haue mercy vpon the people,that is
called by thy Name,and vpon Israel, *whom thou *Exod.4.22.
hast likened to a first borne sonne.
13 Oh, be mercifull vnto Ierusalem the citie of
thy Sanctuarie,the citie of thy rest.
14 Fill Sion,that it may magnifie thine oracles,
and *fill* thy people with thy glory.
15 Giue witnesse vnto those that thou hast pos-
sessed from the beginning,and raise vp the prophe-
cies that haue bene shewed in thy Name.
16 Rewarde them that waite for thee, that thy
Prophets may be found faithfull.
17 O Lord,heare the prayer of thy seruants ac-
cording to the* blessing of Aaron ouer thy people, *Numb.6.23.
[and guide thou vs in the way of righteousnesse,]
that all they which dwel vpon the earth,may know
that thou art the Lord the eternall God.
18 ¶ The belly deuoureth all meates,yet is one
meate better then another.
19 As the throte tasteth venison,so doeth a wise
minde *discerne* false wordes.

20 A froward heart bringeth griefe, but a man
of experience will resist it.
21 A woman is apt to receiue euery man: yet is
one daughter better then another.
22 The beautie of a woman cheereth the face,
and a man loueth nothing better.
23 If there be in her tongue gentlenes, meeke-
nesse, and wholesome talke, then is not her husband
like other men.
||The prayse of a good woman.
24 He that hath || gotten a [vertuous] woman,
hath begun to get a possession: she is an helpe like
vnto himselfe, and a pillar to rest vpon.
25 Where no hedge is, there the possession is
spoyled: and hee that hath no wife, wandereth to
and fro, mourning.
26 Who will trust a thiefe that is alway ready
and wandereth from towne to towne? and likewise
him, that hath no rest, and lodgeth, wheresoeuer the
night taketh him?

CHAP. XXXVII.

1 How a man shoulde knowe friends and counsellers. 12 To keepe his company that feareth God.

||Of friendship.
Euery friend sayth, || I am a friend vnto him al-
so: but there is some friend, which is onely a
friend in name.
2 Remaineth there not heauines vnto death, whē
a companion and friend is turned to an enemie?
3 O wicked presumption, from whence art
thou sprung vp to couer the earth with deceite?
*Chap.6.10.
5 *There is some companion which in prospe-
ritie reioyceth with his friend: but in the time of
trouble he is against him.
5 There is some companion that helpeth his
friend for the bellies sake, and taketh vp the buck-
ler against the enemie.
6 Forget not thy friend in thy mind, and thinke
vpon him in thy riches.
||Of whome we should take counsell.
7 Seeke no || counsell at him of whome thou art
suspected, and disclose not thy counsel vnto such as
hate thee.
*Chap.8.19.and 9.16.
8 *Euery counseller prayseth his owne counsel:
but there is some that counselleth for himselfe.
9 Beware of the counseller, and be aduised a-
fore || whereto thou wilt vse him: for he wil counsell
for himselfe, least he cast the lot vpon thee,
||Or, what neede he hath.
10 And say vnto thee, Thy way is good, and af-
terward he stand against thee, and looke what shall
become of thee.
11 [Aske no counsel for religion of him, that is
without religion, nor of iustice, of him that hath no
iustice,] nor of a woman touching her of whom she
is ielous, not of a coward in matters of warre, nor of
a marchant concerning exchāge, nor of a buyer for
the sale, nor of an enuious man touching thankful-
nesse, nor of the vnmerciful touching kindnes, [nor
of an vnhonest man of honestie,] nor of ẏ slouthful
for any labour, nor of an hireling for ẏ finishing of a
worke, nor of an idle seruant for much businesse:
hearken not vnto these in any matter of counsell.
12 But be continuall with a godly man whome
thou knowest to keepe the commandements of the
Lord, whose minde is according to thy mind, and
is sorie for thee when thou stumblest.
13 Take counsell of thine owne heart: for there
is no man more faithfull vnto thee, then it.
14 For a mans mind is sometime more accusto-
med to shew more then seuen watchmen that sit a-
boue in an hie towre.
15 And aboue all this pray to the most High,
that he will direct thy way in trueth.
16 Let reason goe before euery enterprise, and
counsell before euery action.
17 ¶ The [changing] of the countenance is a
signe of the changing of the heart: foure things ap-
peare, good & euill, life and death, but the tongue
hath euermore the gouernement ouer them.
18 ¶ Some man is wittie, and hath instructed
many, and yet is vnprofitable vnto himselfe.
19 Some man will be wise in wordes, and is ha-
ted, yea, he is destitute of all || foode. ||Or, wisdome.
20 Because grace is not giuen him of the Lord:
for he is destitute of all wisedome.
21 Another is wise for himselfe, and the fruites
of vnderstanding are faithfull in his mouth.
22 A wise man instructeth his people, and the
fruites of his wisedome faile not.
23 A wise man shall be plenteously blessed, and
all they that see him, shall thinke him blessed.
24 The life of man standeth in the number of
dayes: but the dayes of Israel are innumerable.
25 A wise man shall obteine credite among his
people, and his name shall be perpetuall.
26 My sonne, proue thy soule in thy life, and
see what is euill for it, and permit it not to doe it.
27 For all things are not profitable for all men,
neither hath euery soule pleasure in euery thing.
28 Be not || greedie in all delites, and be not too ||Of tempe-rancie.
hastie vpon all meates.
29 *For excesse of meates bringeth sickenesse, *Chap.31.19,20.
and glottonie commeth into cholericke diseases.
30 By surfet haue many perished: but hee that
|| dieteth himselfe prolongeth his life. ||Or, taketh heede.

CHAP. XXXVIII.

1 A Physicion is commendable. 16 To burie the dead. 24 The wisedome of him that is learned.

Honour the || Physician with that honour that ||Of Physitians and physicke.
is due vnto him, because of necessitie: for the
Lord hath created him.
2 For of the most High commeth healing, and
he shall receiue gifts of the King.
3 The knowledge of the Physicion lifteth vp
his head, and in the sight of great men he shalbe in
admiration.
4 The Lorde hath created medicines of the
earth, and he that is wise, will not abhorre them.
5 *Was not the water made sweete with wood, *Exod.15.25.
that men might know the vertue thereof?
6 So he hath giuen men knowledge, that hee
might be glorified in his wonderous workes.
7 With such doeth he heale men, and taketh a-
way their paines.
8 Of such doeth the Apothecarie make a con-
fection, and yet he cannot finish his owne workes:
for of the Lord commeth prosperitie and wealth o-
uer all the earth.
9 My sonne, faile not in thy sicknes, but * pray *Isa.38.2,3.
vnto the Lord, and he will make thee whole.
10 Leaue off from sinne, and order thine hands
aright, and cleanse thine heart from all wickednes.
11 Offer sweete incense, and fine flowre for a re-
membrance: make the offering fat, for thou art not
the first || giuer. ||God bestoweth first his benefits, & we must render a portion thereof to such vses as he appointeth.
12 Then giue place to the physicion: for the
Lord hath created him: let him not goe from thee,
for thou hast neede of him.
13 The houre may come, that their enterprises
may haue good successe.
14 For they also shall pray vnto the Lord, that
he

he would prosper that, which is giuen for ease, and their physicke for the prolonging of life.

15 He that sinneth before his maker, let him fall into the hands of the phisicion.

*Chap.22.11. ‖Of mourning.

16 My sonne, *powre forth teares ouer ẏ dead, ‖and begin to mourne, as if thou haddest suffered great harme thy selfe, & then couer his body according to his ‖appoyntment, & neglect not his burial.

‖Or, the custome.

17 Make a grieuous lamentation, and be earnest in mourning, and vse lamentation, as he is worthy, and that, a day or two, least thou be euil spoken of, and then comfort thy selfe for thine heauines.

*Prou.15.13. and 17.22.

18 *For of heauinesse commeth death, and the heauines of the heart breaketh the strength.

19 Of the affection of the heart commeth sorow, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: driue it away and remember the last ende.

21 Forget it not: for there is no turning againe: thou shalt doe him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shall be likewise, vnto me yesterday, and vnto thee to day.

*2.Sam.12.20.

23 *Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

24 ¶ The wisdome of a learned man commeth by vsing well his vacant time: and he that ceaseth from his owne matters and labour, may come by wisedome.

25 How can hee get wisdome that holdeth the plough, and he that hath pleasure in the goad, and in driuing oxen, and is occupied in their labours, and talketh but of the breed of bullocks?

26 He giueth his minde to make furrowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, and workemaster that laboureth night and day: and they that cut, and graue seales, and make sundry diuersities, and giue themselues to counterfaite imagerie, and watch to performe the worke.

28 The smith in like maner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fire dryeth his flesh, and hee must fight with the heate of the fornace: the noyse of the hammer is euer in his eares, and his eyes looke still vpon the thing that he maketh: he setteth his mind to make vp his workes: therefore he watcheth to polish it perfectly.

29 So doeth the potter sit by his worke: he turneth the wheele about with his feete: he is carefull alway at his worke, & maketh his work by number.

30 He fashioneth the clay with his arme, and with his feete he tempereth the hardnes thereof: his heart imagineth how to couer it with leade, and his diligence is to cleanse the ouen.

31 All these hope in their hands, and euery one bestoweth his wisedome in his worke.

32 Without these cannot the cities be mainteined, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they hie in the congregation, neyther sit they vpon the iudgement seates, nor vnderstand ẏ order of iustice: they cannot declare matters according to the forme of the Lawe, and they are not meete for hard matters.

34 But they maintaine the state of the world, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man. 16 The workes of God. 24 Vnto the good, good things profite, but vnto the euill, euen good things are euill.

HE onely that applieth his minde to the Lawe of the most high, and is occupied in the meditation thereof, seeketh out the ‖ wisedome of all the ancient, and exerciseth himselfe in the prophecies. ‖Of true wisdome.

2 He keepeth the sayings of famous men, and entreth in also to the secrets of darke sentences.

3 He seeketh out the mysterie of graue sentences, and exerciseth himselfe in darke parables.

4 He shall serue among great men and appeare before the prince: hee shall trauaile through strange countreys: for hee hath tried the good and the euill among men.

5 He will giue his heart to resort early vnto the Lord that made him, and to pray before the most High, and will open his mouth in prayer, and pray for his sinnes.

6 When the great Lorde will, he shall bee filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thankes vnto the Lord in his prayer.

7 ‖He shall direct his counsell, and knowledge: so shall he meditate in his secrets. ‖Or, the Lord.

8 He shall shew forth his science and learning, and reioyce in the Law and couenant of the Lord.

9 Many shall commend his vnderstanding, and his memorie shall neuer be put out, nor depart away: but his name shall continue from generation to generation.

10 *The congregation shal declare his wisdome, and shewe it. *Chap.44.15.

11 Though he be dead, hee shall leaue a greater fame then a thousand: and if he liue still, he shal get the same.

12 Yet will I speake of moe things: for I am full as the moone.

13 Hearken vnto me, ye holy children, & bring forth fruit, as the rose that is planted by the brooks of the fielde,

14 And giue ye a sweete smell as ‖ incense, and bring forth flowers as the lillie: giue a smell & sing a song of prayse: blesse the Lord in all his workes. ‖Or, Libanus.

15 Giue honour vnto his Name, and shew forth his prayse with the songs of your lips, and with harpes, and ye shall say after this maner,

16 *All the workes of the Lorde are exceeding good, and all his commandements are done in due season. *Gene.1.31. mar.7.37.

17 And none may say, What is this? wherefore is that? for at time conuenient they shal all be sought out: at his commaundement the water stood as an heape, and at the worde of his mouth the waters gathered themselues.

18 His whole fauour *appeared* by his commandement, and none can diminish that which he will saue.

19 The workes of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from euerlasting to euerlasting, and there is nothing wonderfull vnto him.

21 A man neede not to say, What is this? wherefore is that? for hee hath made all things for their owne vse.

22 His blessing shall runne ouer as the streame, and moysten the earth like a flood.

23 As he hath turned the waters into saltnes, so shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the
iust, so are they stumbling blockes to the wicked.
25 ¶For the good, are good things created from
the beginning, and euill things for the sinners.
*Chap.29.23. 26 *The principall things for the whole vse of
mans life is water, fire, and Iron, and salt, and meale,
wheat and hony, and milke, the blood of the grape,
and oyle, and clothing.
27 All these thinges are for good to the godly:
but to the sinners they are turned vnto euil.
28 There be spirits that are created for vēgeance,
which in their rigour lay on sure strokes: in the time
of destruction they shewe foorth their power, and
accomplish the wrath of him that made them.
*Chap.40.9,10. 29 * Fire and haile, & famine, and death: al these
are created for vengeance.
30 The teeth of wilde beastes, and the scorpions,
and the serpents, and the sword execute vengeance
for the destruction of the wicked.
31 They shalbe glad to do his commandements:
and when neede is, they shall bee readie vpon earth:
and when their houre is come, they shall not ouer-
passe the commandement.
32 Therefore haue I taken a good courage vnto
me from the beginning, and haue thought on these
things, and haue put them in writing.
*Gene.1.31. 33 *All the workes of the Lord are good, and
he giueth euery one in due season, & when neede is:
34 So that a man neede not to say, This is worse
thē that: for in due season they are al worthy praise.
35 And therefore praise the Lord with whole
heart and mouth, and blesse the Name of the Lord.

CHAP. XL.

1 Many miseries in mans life. 14 Of the blessing of the righteous and prerogatiue of the feare of God.

‖The miseries of mans life. GReat ‖ trauaile is created for al men, and an
heauie yoke vpon ẏ sonnes of Adam from the
day that they goe out of their mothers wombe, till
the day that they returne to ẏ mother of al things.
2 *Namely* their thoughts, and feare of the heart,
and their imagination of the things they waite for,
and the day of death,
3 From him that sitteth vpon ẏ glorious throne,
vnto him that is beneath in the earth and ashes:
4 From him that is clothed in blewe silke, and
weareth a crown, euen vnto him that is clothed in
simple linnen.
5 Wrath and enuie, trouble and vnquietnesse,
and feare of death, and rigour, and strife, and in the
time of rest the sleepe in the night vpon his bed,
change his knowledge.
6 A little or nothing is his rest, and afterward in
sleeping he is as in a watchtower in the day: hee is
troubled with the visions of his heart, as one that
runneth out of a battell.
7 And when all is safe, hee awaketh, and mar-
ueileth that the feare was nothing.
8 Such things come vnto all flesh, both man
and beast, but seuen folde to the vngodly:
*Chap.39.29,30. 9 Moreouer, * death and blood, and strife, and
sword, oppressiō, famine, destruction, & punishmēt.
10 These things are all created for the wicked,
*Gene.7.11. and for their sakes came the *flood also.
*Gene.3.19. chap.41.10. *Eccles.1.7. 11 *Al things that are of the earth, shal turne to
earth againe: and they that are of the *waters, shall
returne into the sea.
12 ¶ Al bribes and vnrighteousnesse shal be put
‖Faithfulnesse. away: but ‖faithfulnesse shall endure for euer.
13 The substance of the vngodly shall be dried
vp like a riuer, and they shall make a sound like a
great thunder in the raine.
14 When he openeth his hand, he reioyceth: but
all the transgressours shal come to nought.
15 The children of the vngodly shall not ob-
taine many branches: for the vncleane roots are as
vpon the high rockes.
16 Their tender stalke by what water so euer it
bee or water banke, it shall be pulled vp before al
other herbes.
17 ¶ Friendlinesse is a most plentiful garden of
pleasure, and mercy endureth for euer.
18 *To labour and to bee content with that a *Phil.4.12. 1.tim.6.6.
man hath, is a sweete life: but he that findeth a trea-
sure, is aboue them both.
19 Children, and the building of the citie ma-
keth a perpetuall name: but an honest woman is
counted aboue them both.
20 Wine and musicke reioice the heart: but the
loue of wisedome is aboue them both.
21 The pipe and the psalterion make a sweete
noise: but a pleasant tongue is aboue them both.
22 Thine eie desireth fauour and beautie: but
a greene seede time, rather then them both.
23 A friende, and companion come together at
opportunitie: but aboue them both is a wife with
her husband.
24 Friends & helpe *are good* in the time of trou-
ble, but almes shal deliuer more then them both.
25 Golde and siluer fasten the feete: but coun-
sell is esteemed aboue them both.
26 Riches and strength lift vp the minde: but the
feare of the Lord is aboue them both: there is no
want in the feare of ẏ Lord, & it needeth no helpe.
27 The feare of the Lord is a pleasant garden of
blessing, and there is nothing so beautiful as it is.
28 ¶My sonne, leade not a beggers life: for bet-
ter it were to die then to beg.
29 The life of him that dependeth on another
mans table, is not to be counted for a life: for he ter-
menteth himselfe after other mens meate: but a
wise man and well nourtured, will beware thereof.
30 Begging is sweete in the mouth of the vn-
shamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Law of God. 12 Good name and fame. 14 An exhortation to giue heede vnto wisedome. 17 Of what things a man ought to be ashamed.

O ‖Death, how bitter is the remēbrance of thee ‖Of death.
to a man that liueth at rest in his possessions,
vnto the man that hath nothing to vexe him, and
that hath prosperitie in all things: yea, vnto him
that yet is able to receiue meate!
2 O death, how acceptable is thy iudgment vn-
to the needful, & vnto him whose strength faileth,
and that is now in the last age, & is vexed with all
things, & to him ẏ dispaireth, & hath lost patience!
3 Feare not the iudgement of death: remember
thē that haue bene before thee, and ẏ come after:
this is the ordinance of the Lord ouer al flesh.
4 And why wouldest thou be against the plea-
sure of the most High? whether it bee tenne or an
hundreth or a thousand yeeres, there is no defence
for life against the graue.
5 ¶The children of the vngodly are abomina-
ble children, and so are they that keepe companie
with the vngodly.
6 The inheritance of vngodly children shal pe-
rish, & their posteritie shal haue a perpetual shame.

7 The children complaine of an vngodly fa-
ther, because they are reproched for his sake.
8 Woe be vnto you, O ye vngodly, which haue
forsaken the Law of the most high God: for though
you increase yet shall you perish.
9 If ye be borne, ye shall bee borne to cursing:
if ye die, the curse shal be your portion.
*Chap. 40.11. 10 *Al that is of the earth shal turne to earth a-
gaine: so the vngodly go frō the curse to destruction.
11 Though men mourne for their body, yet the
wicked name of the vngodly shall be put out.
12 Haue regard to thy name: for that shal con-
tinue with thee aboue a thousand treasures of gold.
||A good name. 13 A good life hath the dayes nombred: but ||a
good name endureth euer.
*Chap. 20.29. 14 My children, keepe wisedome in peace: * for
wisedom that is hid, and a treasure that is not seene,
what profite is in them both?
15 A man that hideth his foolishnesse, is better
then a man that hideth his wisedome.
16 Therefore beare reuerence vnto my wordes:
||Of shamefastnesse. for it is not good in all things to be || ashamed: nei-
ther are all things allowed as faithfull in all men.
17 Be ashamed of whoredom before father and
mother: be ashamed of lyes before the prince and
men of authoritie:
18 Of sinne before the Iudge and ruler: of of-
fence before the congregation and people: of vn-
righteousnesse before a companion and friend,
19 And of theft before the place where thou
dwellest, and before the trueth of God and his co-
||Or, table. uenant, and to leane with thine elbowes vpon ||the
bread, or to be reprooued for giuing or taking.
20 And of silence vnto them that salute thee,
and to looke vpon an harlot,
21 And to turne away thy face from thy kinse-
man: or to take away a portion or a gift, or to bee
euil minded towards another mans wife,
22 Or to solicite any mans maid, or to stand by
her bed, or to reproch thy friendes with words,
23 Or to vpbraide when thou giuest any thing,
or to report a matter that thou hast heard, or to re-
ueile secrete wordes.
24 Thus mayest thou wel be shamefast, & shall
finde fauour with all men.

CHAP. XLII.

*1 The Law of God must be taught. 9 A daughter. 14 A woman.
18 God knoweth all things: yea, euen the secrets of thine heart.*

||In what things we ought not to be ashamed. Of these things be not thou || ashamed, neither
haue regard to offend for any person:
2 Of the Law of the most High and his coue-
nant, and of iudgement to iustifie the godly:
3 Of the cause of thy companion, and of stran-
gers: or of distributing the heritage among friends:
4 To bee diligent to keepe true balance, and
weight, whether thou haue much or litle:
5 To sell marchandise at an indifferent price,
and to correct thy children diligently, and to beate
an euill seruant to the blood:
6 To set a good locke where an euil wife is, and
to locke where many handes are:
7 If thou giue any thing by nomber, & weight,
to put al in writing, both that that is giuen out, and
that that is receiued againe:
8 To teach the vnlearned, & the vnwise, & the
aged, that contend against the yong: thus shalt thou
be well instructed, and approued of all men liuing.
||Or, is a secret watch to the father. 9 ¶ The daughter || maketh the father to watch
secretly, and the carefulnes that he hath for her, ta-
keth away his sleepe in the youth, least shee should
passe the flower of her age: and when shee hath an
husband, least shee should be hated:
10 In her virginitie, least she should bee defiled,
or gotten with childe in her fathers house, & when
she is with her husband, least she misbehaue herself:
& when she is married, least she cōtinue vnfruitfull.
11 *If thy daughter be vnshamefast, keepe her *Chap. 26.10.
streightly, least she cause thine enemies to laugh thee
to scorne, and make thee a common talke in the ci-
tie, and defame thee among the people, and bring
thee to publique shame.
12 *Behold not euery bodies beautie, and com- *Chap. 25.23.
panie not among women.
13 For as the moth commeth out of garments:
*so doeth wickednes of the woman. *Gen. 3.6.
14 The wickednesse of a man is better then the
good intreatie of a woman, to wit, of a woman that
is in shame, and reproche.
15 ¶ I will remember the workes of the Lorde,
& declare the thing that I haue seene: by the worde
of the Lord are his workes.
16 The sunne ỹ shineth, looketh vpon al things,
& all the worke therof is ful of ỹ glory of the Lord.
17 Hath not the Lord appointed that his Saints
should declare al his wonderous workes, which the
almightie Lord hath stablished to cōfirme al things
by in his maiestie?
18 He seeketh out the depth, & the heart, and he
knoweth their practises: for the Lord knoweth all
science, and he beholdeth the signes of the world.
19 He declareth the things ỹ are past and for to
come, & discloseth ỹ pathes of things ỹ are secret.
20 *No thought may escape him, neither may *Job. 41.4. Isai. 29.15.
any word be hid from him.
21 Hee hath garnished the excellent workes of
his wisedome, and he is from euerlasting to euerla-
sting, & for euer: vnto him may nothing be added,
neither can he be minished: he hath no neede of any
counseller.
22 Oh, how delectable are all his workes, and to
be considered euen vnto the sparkes of fire!
23 They liue all, and endure for euer: and when-
soeuer neede is, they are all obedient.
24 They are al double, one against another: he
hath made nothing that hath any fault.
25 The one || commendeth the goodnesse of the ||Or, stablisheth.
other, and who can bee satisfied with beholding
Gods glorie?

CHAP. XLIII.

The summe of the creation of the workes of God.

This hie ornament || the cleare firmament, the ||The wonderfull workes of God.
beautie of the heauen so glorious to beholde,
2 The sunne also a merueilous instrument when
it appeareth, declareth, at his going out, the worke
of the most High.
3 At noone it burneth the countrey, and who
may abide for the heate thereof?
4 The sunne burneth the mountaines three
times more then hee that keepeth a fornace with
continuall heate: it casteth out the firie vapours,
and with the shining beames blindeth the eies.
5 Great is the Lorde that made it, and by his
commandement he caused it to runne hastilie.
6 *The moone also hath hee made to appeare *Gen. 1.14.
according to her season, that it should be a declara-
tion of the time, and a signe for the world.
7 *The feastes are appoynted by the moone: *Exod. 12.2.
the light thereof deminisheth vnto the ende.

8 The

8 The moneth is called after the name thereof,
and groweth wonderously in her changing.
9 It is a campe pitched on high, shining in the
firmament of heauen: the beautie of heauen are
the glorious starres, and the ornament that shineth
in the high places of the Lord.
10 By the commandement of the Holy one they
continue in their order, & faile not in their watch.
*Gene.9.13,14. 11 ¶*Looke vpon the raine bowe, and prayse
him that made it: very beautifull is it in the brightnes thereof.
*Isa.40.12. 12 *It compasseth the heauen about with a glorious circle, and the handes of the most High haue bended it.
13 ¶Through his commandement he maketh
the snow to haste, and sendeth swiftly the lightning
of his iudgement.
14 Therefore he openeth his treasures, and the
cloudes flie forth as the foules.
15 In his power hath he strengthened ẏ clouds,
and broken the hailestones.
16 The mountaines leape at the sight of him: the
South wind bloweth according to his will.
17 The sound of his thunder beateth the earth:
so doeth the storme of the North: the whirlewinde
also, as birds that flie, scattereth the snowe, and the
falling downe thereof is as the grashoppers that
light downe.
18 The eye marueileth at the beautie of the
whitenesse thereof, and the heart is astonished at
the raine of it.
19 He also powreth out the frost vpon ẏ earth
like salte, and when it is frosen, it sticketh on the
tops of pales.
20 When the colde North winde bloweth, an
yce is frosen of the water, it abideth vpon all the
gatherings together of water, and clotheth the waters as with a brestplate.
21 It deuoureth the mountaines, & burneth the
wildernes, & destroieth that that is greene, like fire.
22 The remedie of all these is when a cloude
commeth hastily, and when a dewe commeth vpon the heate, it refresheth it.
23 [By his word he stilleth ẏ wind,]by his counsell he appeaseth ẏ deepe, & planteth ylands therein.
24 They that saile ouer the sea, tell of the perils
thereof, and when we heare it with our eares, wee
marueile thereat.
25 For there be strange, and wonderous works,
diuers maner of beasts, and the creation of whales.
26 Through him are all things directed to a
good end, and are stablished by his worde.
27 And when we haue spoken much, we cannot
atteine vnto them: but this is the summe of all, that
he is all.
28 What power haue we to prayse him? for hee
is aboue all his works.
*Psal.96.4. 29 The Lord is terrible, and very * great, and
marueilous is his power.
30 Prayse the Lord, and magnifie him as much
as ye can, yet doeth he farre exceede: exalt him
with all your power, and be not wearie, yet can ye
not attaine vnto it.
*Psal.106.2 iohn 1.18. 31 *Who hath seene him, that he might tel vs?
and who can magnifie him as he is?
32 For there are hid yet greater things then
these be, & we haue seene but a fewe of his workes.
33 For the Lord hath made all things, & giuen
wisdome to such as feare God.

CHAP. XLIIII.

The prayse of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

Let vs now commend the famous men, and our
fathers of whom we are begotten.
2 The Lord hath gotten great glory by them, and
that through his great power from the beginning.
3 They haue borne rule in their kingdomes,
and were renoumed for their power, and were wise
in counsell, and declared prophecies.
4 *They gouerned the people by counsell and *Exod.18.19.
by the knowledge of learning meete for the people, in whose doctrine were wise sentences.
5 They inuented the melodie of musicke, and
expounded the verses that were written.
6 They were rich and mightie in power, and
liued quietly at home.
7 All these were honourable men in their generations, and were well reported of in their times.
8 There are of them that haue left a name behinde them, so that their prayse shalbe spoken of.
9 There are some also which haue no memoriall, * and are perished, as though they had neuer *Gene.7.22.
bene, and are become, as though they had neuer
bene borne, and their children after them.
10 But the former were mercifull men, whose
righteousnesse hath not bene forgotten.
11 For whose posteritie a good inheritance is reserued, and their seede is conteined in the couenant.
12 Their stocke is conteined in the couenant,
and their posteritie after them.
13 Their seede shall remaine for euer, and their
prayse shall neuer be taken away.
14 Their bodies are buried in peace, but their
name liueth for euermore.
15 *The people speake of their wisedome, and *Chap.39.10.
the congregation talke of their prayse.
16 ‖*Enoch pleased the Lorde God: therefore ‖Enoch.
was he translated for an example of repentance to *Gene.5.24.
the generations. hebr.11.5.
17 ‖*Noe was found perfite, and in the time of ‖Noe.
wrath he had a rewarde: therefore was he left as a *Gene 6.9. and
remnant vnto the earth, when the flood came. 7.1. heb.11.7.
18 An euerlasting couenant was made with him,
that all flesh should * perish no more by the flood. *Gene.9.11.
19 ‖Abraham was a*great father of many people: in glory was there none like vnto him. ‖Abraham. *Gene.12.3. and 15.5. and 17.4.
20 He kept the Lawe of the most High, and was
in couenant with him, & he set the couenant *in his *Gene.21.4.
flesh, and in tentation he was found faithfull.
21 Therefore he assured him by an * othe, that *Gene.22.16,
he would blesse the nations in his seede, and that he 17,18 galat.3.8.
would multiplie him as the dust of the earth, and
exalt his seede as the starres, and cause them to inherite from sea to sea, and from the Riuer vnto the
end of the world.
22 *With ‖Isaac did hee confirme likewise, for *Gene.26.3.
Abraham his fathers sake, the blessing of all men, ‖Isaac.
and the couenant,
23 And caused it to rest vpon the head of ‖Iacob, and ‖ made himselfe knowen by *his blessings, ‖Iacob. ‖Or, knew him.
and gaue him an heritage and diuided his portions, *Gene.27.28. and 28.1.
*and parted them among the twelue tribes. *Gene.28.14.
24 And hee brought out of him a ‖ mercifull ‖Ioseph.
man, which found fauour in the sight of all flesh.

CHAP. XLV.

The prayse of Moyses, Aaron, and Phinees.

And ‖ Moyses, the * beloued of God and men, ‖Moyses. *Exod.11.3.
brought he forth, whose remembrance is blessed. actes 7.22.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

3 By his words he caused the wonders to cease, and he made him * glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glory.

*Exod.6.7.8.9. chapter 6.

4 *He sanctified him with faithfulnesse, and meekenes, and chose him out of all men.

*Numb.12.3.

5 He caused him to heare his voyce, & brought him into the darke cloude, *and there he gaue him the commandements before his face, euen the Law of life and knowledge, that hee might teach Iacob the couenant, and Israel his iudgements.

*Exod.19.7.

6 He exalted || Aaron an holy man like vnto him, euen his *brother of the tribe of Leui.

||Aaron.
*Exod.4.28.

7 An euerlasting couenant made he with him, and gaue him the Priesthoode among ẏ people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 He put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicle, and an ephod.

9 He compassed him about with belles of gold, and with many belles round about, * that when he went in, the sound might bee heard, & might make a noyse in the Sanctuarie, for a remembrance to the children of Israel his people,

*Exod 28.35.

10 And with an holy garment, with golde also, and blue silke, and purple, & diuers kinds of works, and with a breastlappe of iudgement, and with the ||signes of trueth,

||Vrim and Thummim.

11 And with worke of skarlet cunningly wrought, & with precious stones grauen like seales, & set in gold by goldsmithes worke for a memorial, with a writing grauen after ẏ number of the tribes of Israel,

12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holines, an ornament of honour, a noble worke garnished, & pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no strãger put them on, but only his children, & his childrens children perpetually.

14 Their sacrifices were wholy consumed euery day twise continually.

15 *Moyses filled his hands, and anointed him with holy oyle: this was appointed vnto him by an euerlasting couenant, & to his seede, so long as the heauens shoulde remaine, that hee should minister before him, and also to execute the office of the Priest hood, and blesse his people in his Name.

*Leui.8.12.

16 Before all men liuing the Lorde chose him that he should present offerings before him, and a sweete sauour for a remembrance to make reconciliation for his people.

17 *He gaue him also his commandements and authoritie according to the Lawes appointed, that hee shoulde teach Iacob the testimonies, and giue light vnto Israel by his Lawe.

*Deut.17.10. and 21.5.

18 *Strangers stood vp against him, and enuied him in the wildernes, euen the men that tooke Dathans and Abirams part, and the company of Core in furie and rage.

*Numb.16.1,2.

19 This the Lorde sawe, and it displeased him, and in his wrathfull indignation were they consumed: he did wonders vpon them, and consumed them with the fierie flame.

20 *But he made Aaron more honourable, and gaue him an heritage, and parted the first fruites of the first borne vnto him: vnto him specially he appointed bread in abundance.

*Numb.17.8.

21 For the *Priests* did eate of ẏ sacrifices of the Lord, which he gaue vnto him and to his seede.

22 *Els had he none heritage in the land of his people, neither had he any portion among the people: for *the Lord* is the portion of his inheritance.

*Deut.12.12. and 18.1.

23 The third in glory is || * Phinees the sonne of Eleazar, because he had zeale in the feare of the Lorde, and stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

||Phinees.
*Numb.25.12, 13. 1.mac.2.54.

24 Therefore was there a couenant of peace made with him, that he should be the chiefe of the Sanctuarie and of his people, and that hee and his posteritie shoulde haue the dignitie of the Priesthood for euer,

25 And according to the couenant made with Dauid, that the inheritance of the kingdome should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should be to the only sonne of his sonne, and to his seede. God giue vs wisdome in our heart to iudge his people in righteousnesse, that the good things that they haue, be not abolished, and that their glory may endure for their posteritie.

CHAP. XLVI.

The prayse of Iosue, Caleb, and Samuel.

Iesus || * the sonne of Naue was valiant in the warres, and was the successour of Moyses in prophecies, who according vnto his name, was a great sauiour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

||Iosue.
*Numb.27.18. deut.34.9 Iosh. 1.2. and 13.7.

2 *What glory gate hee, when he lift vp his hand, and drewe out his sword against the cities?

*Iosh.8 1,2.

3 Who was there before him, like to him? for he fought the battels of the Lord.

4 *Stoode not the sunne still by his meanes, and one day was as long as two?

* Iosh.13.10, 12, 13, 14.

5 Hee called vnto the most High gouernour when the enemies preassed vpon him on euery side, and the mightie Lorde heard him with the haile stones and with mightie power.

6 He rushed in vpon the nations in battel, and in the *going downe *of Bethoron* hee destroyed the aduersaries, that they might know his weapons, and that he fought ||in the sight of the Lorde: for hee || followed the Almightie.

*Iosh.10.11.
||Or, that the Lord fauoured his battell.
||Or, pursued the mightie men.

7 *In the time of Moyses also hee did a good worke: he and || Caleb the sunne of Iephunne stood against the enemie, and withhelde the people from sinne, and appeased the wicked murmuring.

*Num.14.6. 1.mac.2.55,56.
||Caleb.

8 *And of sixe hundred thousande people of foote they two were preserued to bring them into the heritage, euen into the land that floweth with milke and hony.

*Num.26.65. deut.1.35,36.

9 *The Lord gaue strength also vnto Caleb, which remained with him vnto his old age, so that he went vp into the hie places of the land, and his seede obteined it for an heritage,

*Iosh.14.11.

10 That all the children of Israel might see, that it is good to folowe the Lord.

11 Concerning the ||Iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed.

||Iudges.

12 Let * their bones flourish out of their place, & their names by succession remaine to them that are most famous of their children.

*Chap.49.10.

13 ¶ ||Samuel the Prophet of the Lorde, beloued of his Lord, *ordeined Kings, and anointed the princes

||Samuel.
*1.Sam.10.1. and 16.13.

princes ouer his people.
14 By the Lawe of the Lord he iudged the con-
gregation, and the Lord had respect vnto Iacob.
15 This Prophet was approued for his faithful-
nesse, and hee was knowen faithful in his wordes
and visions.
*1.Sam.7.9,10,11 16 *He called vpon the Lord Almightie, when
his enemies preassed vpon him on euery side, when
he offered the sucking lambe.
17 And the Lorde thundred from heauen, and
made his voyce to be heard whith a great noyse.
18 So he discomfited the princes of the Tyrians,
and all the rulers of the Philistims.
*1.Sam.12.3. 19 *And before his long sleepe he made prote
station in the sight of the Lorde, and his anointed,
that he tooke no substance of any man, no not so
much as a shooe, and no man could accuse him.
*1.Sam.28.18,19. 20 *After his sleepe also he told of ÿ kings death,
and from the earth lift he vp his voyce, & prophesi
ed that the wickednesse of the people should perish.

CHAP. XLVII.

The praise of Nathan, Dauid and Salomon.

||Nathan. *2.Sam.12.1. AFter him rose vp ||*Nathan to prophesie in the
time of Dauid.
2 For as the fatte is taken away from the peace
||Dauid. offring, so was ||Dauid chosen out of the children
of Israel.
*1.Sam.17.34. 3 *He played with the lions, as with kids, and
with beares, as with lambes.
*1.Sam.17.49,50,51. 4 *Slewe he not a gyant when he was yet but
yong, and tooke away the rebuke from the people,
whe he lift vp his hande with the stone in the sling,
to beate downe the pride of Goliah?
5 For he called vpon the most high Lord, which
gaue him strength in his right hand, to slaye that
mightie warriour, & that he might set vp the horne
of his people againe.
*1.Sam.18.7. ||Or, the people. ||Or, with blessings of the Lord. 6 *So||he gaue him the praise of ten thousand,
and honoured him with || great prayses, and gaue
him a crowne of glorie.
*2.Sam.5.7. 7 *For he destroyed the enemies on euery side
and rooted out the Philistims his aduersaries, and
brake their horne in sunder vnto this day.
8 In all his works he praysed the Holy one, and
the most High with honorable words, and with his
whole heart he sung songs, & loued him ÿ made him.
*1.Chro.16.4. 9 *Hee set singers also before the altar, and ac-
cording to their tune hee made sweete songs, that
they might prayse *God* daily with their songs.
10 He ordeined to keepe the feastdayes come-
ly, and appoynted the times perfitly, that they might
prayse the holy Name of God, and make the Tem-
ple to sound in the morning.
*2.Sam.12.13. 11 *The Lord tooke away his sinnes, and exal-
ted his horne for euer: he gaue him the couenant of
the kingdome, and the throne of glory in Israel.
12 After him rose vp a wise sonne, who by him
dwelt in a large possession.
||Salomon. *1.King.4.21,24. 13 ||*Salomon reigned in a peaceable time, and
was glorious: for God made all quiet round about,
that he might build an house in his Name, and pre-
pare the Sanctuarie for euer.
14 *How wise wast thou in thy youth, and wast
filled with vnderstanding as with a flood!
15 Thy mind couered the whole earth, & hath
filled it with graue and darke sentences.
16 Thy Name went abroad in the yles, and for
thy peace thou wast beloued.
*1.King.4.31,32. 17 *The countries marueiled at thee for thy
songs, & prouerbes, & similitudes, & interpretatios,
18 By the Name of the Lord God, which is cal-
led the God of Israel, thou hast* gathered golde as *1.King.10.27.
tinne, and hast had as much siluer as lead.
19 * Thou diddest bowe thy loynes to women, *1.King.11.12.
and wast ouercome by thy body.
20 Thou didest staine thine honour, and hast
defiled thy posteritie, and hast brought wrath vpon
thy children, and hast felt sorowe for thy folie.
21 *So the kingdome was deuided, & Ephraim *1.King.12.15,16,17.
began to be a rebellious kingdome. *2.Sam.15.18.
22 Neuertheles the Lord left not off his mercie,
neither was he destroyed for his workes, neither did
he abolish ÿ posteritie of his elect, nor tooke away
the seede of him that loued him, but he left a rem-
nant vnto Iacob, and a roote of him vnto Dauid.
23 Thus rested Salomon with his fathers, and of
his seede he left behinde him|| Roboam, euen ||the ||Roboam.
foolishnesse of the people, and one that had no vn- ||Or, a most euident foole.
derstanding, *who turned away the people through
his counsell, || and Ieroboam the sonne of Nabat, *1.King.12.10,11,13.14.
*which caused Israel to sinne, and shewed Ephraim ||Ieroboam.
the way of sinne, *1.King.12.28,30.
24 So that their sinnes were so much increased,
that they were driuen out of the Land.
25 For they sought out all wickednesse, til the
vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezekias, and Isaias.

THen stood vp||*Elias the Prophet as a fire, and ||Elias.
his word burnt like a lamp. *1.King.17.1.
2 He brought a famine vpon them, and by his
zeale he diminished them: [for they might not a-
way with the commandements of the Lord.]
3 By the word of the Lord he shut the heauen,
*and three times brought hee the fire from heauen. *1.King.18.38. and 2.King.1.10,12.
4 O Elias, how honorable art thou by thy wode-
rous deeds! who may make his bost to be like thee! *1.King 17.21,22.
5 *Which hast raised vp the dead from death &
by the word of the most High out of the graue:
6 Which hast brought Kings vnto destruction,
and the honourable from their seate:
7 Which heardest the rebuke of the Lord in Si-
na, *and in Horeb the iudgment of the vengeance: *1.King.19.15.
8 *Which diddest anoint Kings that they might *1.King.19.16,17.
||recompence, and Prophets to bee thy successours: ||The wickednes of Achab, and Iezabel.
9 *Which wast taken vp in a whirle winde of
fire, and in a charet of fierie horses: *2.King.2.11.
10 Which wast appoynted *to reprooue in due *Mala.4.5.
season, and to pacifie the wrath of the Lords iudge-
ment before it kindled, and to turne the hearts of
the fathers vnto the children, & to set vp the tribes
of Iacob.
11 Blessed were they that sawe thee, and slept in
loue: for we shal liue.
12 *When Elias was couered with the storme, *2.King.2.11,13.
||Eliseus was filled with his spirit: while he liued, he ||Eliseus.
was not mooued for any prince, neither coulde any
bring him into subiection.
13 Nothing could ouercome him, * & after his *2.King.13.21.
death his body prophesied.
14 He did wonders in his life, and in death were
his works marueilous.
15 For al this the people repented not, neither
departed they from their sinnes: *till they were ca- *2.King.18.11,12.
ried away prisoners out of their land, and were scat-
tered through all the earth, so that there remained
but a very fewe people with the prince vnto ÿ house
of Dauid.

16 Howbeit some of them did right, and some
heaped vp sinnes.

||Ezekias. 2.King.18.2.

17 ||*Ezekias made his city strong, and conueied
water into the middes thereof; he digged thorowe
the rocke with yron, & made fountaines of waters.

*King.18.13.

18 * In his time came Sennacherib vp, and sent
Rabsaces, and lift vp his hand against Sion, and boa-
sted proudly.
19 Then trembled their hearts and hands, so that
they sorowed like a woman in trauell.
20 But they called vpon the Lord, which is mer-
cifull, and lift vp their handes vnto him, and imme-
diatly the holy one heard them out of heauen.
21 [He thought no more vpon their sinnes, nor
gaue them ouer to their enemies,] but deliuered
them by the hand of Esai.

*2.King.19.35. esa.37.36. tob.1.18. 1.mac.4.41. 2.mac.8.19.

22 * Hee smote the hoste of the Assyrians, and
his Angel destroyed them.
23 For Ezekias had done the thing that pleased
the Lorde, and remained stedfastly in the waies of
Dauid his father, as ||Esai the great Prophet, and
faithful in his vision had commanded him.

||Esaias.

*2.King.20.10. esa.38.8.

24 *In his time, the sonne went backeward, and
he lengthened the Kings life.
25 Hee sawe by an excellent Spirit what should
come to passe at the last, and he comforted them
that were sorowfull in Sion.
26 Hee shewed what shoulde come to passe for
euer, and secret things, or euer they came to passe.

CHAP. XLIX.

Of Iosias, Ezekias, Dauid, Ieremie, Ezekiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth

||Iosias. *2.King.22.1. and 23.2. 2.chro.34.3.

THe remembrance of || * Iosias is like the com-
position of the perfume that is made by the
arte of the apothecarie: it is sweete as honye in all
mouthes, and as muske at a banquet of wine.
2 Hee behaued himselfe vprightly in the refor-
mation of the people, and tooke away all abomi-
nations of iniquitie.

*2.King.23.3.

3 He *directed his heart vnto the Lord, and in
the time of the vngodly he established religion.
4 All, except Dauid and Ezekias, and Iosias,
committed wickednesse: for euen the Kings of Iu-
da forsooke the Lawe of the most High, and failed.

||Or, power.

5 Therefore hee gaue their || horne vnto other,
and their honour vnto a strange nation.

*2.King.25.9. ||Or, hand. ||Ieremias. *Iere.38.6. *Iere.1.5.

6 Hee burnt the elect citie of the Sanctuarie,
*and destroyed the streetes thereof according to
the||prophesie of||Ieremias.
7 For they * intreated him euill, which neuer-
thelesse was a Prophet, * sanctified from his mo-
thers wombe, that he might roote out, and afflict,
& destroy, and ỳ hee might also builde vp, & plant.

||Ezechiel. *Ezek.1.3,15. *Ezek.13 9.and 38.11,16.

8 ||* Ezechiel sawe the glorious vision, which
was shewed him vpon the chariot of ỳ Cherubims.
9 *For he made mention of the enemies vnder
the figure of the raine, and directed them that went
right.

*Chap.46.12.

10 ¶*And let the bones of the twelue Prophets
flourish out of their place, and let their memorie be
blessed: for they comforted Iacob, and deliuered
them by assured hope.

*Hag.2.24. ezra.3.2. ||Zorobabel. ||Iesus. *Zecha.3.1. ezra.3.2. hag.1.12.and 2.3. *Nehe.7.1. ||Neemias.

11 ¶* Howe shall we prayse||Zorobabel, which
was as a ring on the right hand!
12 So was||*Iesus also the sonne of Iosedec: these
men in their time builded the house, and set vp the
Sanctuarie of the Lord againe, which was prepared
for an euerlasting worship.
13 ¶* And among ỳ elect was||Neemias, whose
renoume is great, which set vp for vs ỳ walles that
were fallen, and set vp the gates and the barres, and
layed the foundations of our houses.

||Enoch. *Gen.5.24. chap.44.16. heb.11.5. ||Ioseph. *Gene 41 43. & 42.6.& 45.8. ||Sem. *Gene.5.3.and 11.10. ||Seth. ||Adam.

14 ¶ But vpon the earth was no man created like
||* Enoch: for he was taken vp from the earth.
15 Neither was there a like man vnto ||* Ioseph
the gouernour of his brethren, and the vpholder of
his people, whose bones were kept.
16 ||*Sem & ||Seth were in great honour among
men: and so was||Adam aboue euery liuing thing in
the creation.

CHAP. L.

Of Simon the sonne of Onias. 22 An exhortation to prayse the Lord. 27 The authour of this booke.

||Simon. *2.Mac.3 4. ||Or, people.

||SImon * the sonne of Onias the hie Priest, which
in his life set vp the house againe, & in his daies
established the|| Temple,
2 Vnder him was the foundation of the double
height laied, and the hie walles that compasseth the
Temple.
3 In his dayes the places to receiue water, that
were decayed, *were restored*, and the brasse was a-
bout in measure as the sea.
4 He tooke care for his people, that they should
not fall, and fortified the citie against the siege.
5 How honorable was his conuersation among
the people, and when he came out of the house co-
uered with the vaile!
6 He was as the morning starre in the middes
of a cloude, and as the moone when it is full,
7 And as the sunne shining vpon the Temple
of the most High, & as the rainebowe that is bright
in the faire cloudes,
8 And as the flowre of the roses in the spring of
the yeere, and as lilies by the springs of waters, and
as the branches of the frankincense tree in the time
of sommer,
9 As a fire and incense in the censer, and as a
vessell of massie golde, set with all maner of pre-
cious stones,
10 And as a faire oliue tree that is fruitfull, and
as a cypresse tree, which groweth vp to the cloudes.
11 When he put on the garment of honour and
was clothed with al beautie, he went vp to the holy
altar, & made the garment of holines honourable.
12 When he tooke the portions out of ỳ Priests
handes, he himselfe stood by the herth of the altar,
compassed with his brethrē round about, as ỳ bran-
ches doe the cedar tree in Libanus, and they com-
passed him as the branches of the palme trees.
13 So were al the stones of Aaron in their glo-
rie, and the oblations of the Lord in their hands be-
fore all the generation of Israel.
14 And that he might accomplish his ministerie
vpon the altar, and garnish the offering of the most
High and Almightie,
15 Hee stretched out his hande to the drinke of-
fering, and powred of the blood of the grape, and
hee powred at the foote of the altar a perfume of
good fauour vnto the most high King of all.
16 Then shouted the sonnes of Aaron, and
blowed with brasen trumpets, & made a great noise
to be heard, for a remēbrance before ỳ most High.
17 Then all the people together hasted, and fel
downe to the earth vpon their faces to worshippe
their Lord God almightie, and most High.
18 The singers also sang wͭ their voyces, so that
the sound was great, and the melodie sweete.
19 And the people prayed vnto the Lord most
high

high with prayer before him that is merciful, til the
honour of the Lord were performed, and they had
accomplished his seruice.
20 Then went he downe, and stretched out his
hands ouer the whole congregation of the children
of Israel, that they shoulde giue prayse with their
lippes vnto the Lord, and reioyce in his name.
21 He began againe to worship, that he might
receiue the blessing of the most High.
22 Nowe therefore giue praise all ye vnto God
that worketh great things euery where, which hath
increased our daies from the wombe, and dealt with
vs according to his mercie,
23 That he would giue vs ioyfulnesse of heart,
and peace in our dayes in Israel, as in old time,
24 That he would confirme his mercie with vs,
and deliuer vs at his time.
25 ¶ There be two maner of people, that mine
heart abhorreth, and the third is no people:
26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwel
|| Or, Sitchem. in || Sicinus.
27 ¶ Iesus the sonne of Syrach, *the sonne* of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, & hath
powred out the wisdome of his heart.
28 Blessed is he that exerciseth himselfe therein:
and he that layeth vp these in his heart, shalbe wise.
29 For if he doe these things, he shalbe strong
in al things: for he setteth his steppes in the light of
the Lord, which giueth wisedome to the godly.
the Lord be praysed for euermore: So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Syrach.

I Wil cōfesse thee, O Lord & King, & praise thee, O
God, my sauiour: I wil giue thanks vnto thy name.
2 For thou art my defender & helper, and hast
preserued my body from destruction, and from the
snare of the slanderous tongue, and from the lippes
that are occupied with lies: thou hast holpen me against mine aduersaries,
3 And hast deliuered me according to the multitude of thy mercy, and for thy Names sake, from
the roaring of them that were ready to deuoure
me, and out of the hands of such as sought after my
life, and from the manifold afflictions, which I had,
4 And from the fire that choked mee round about, & from yͤ mids of the fire that I burned not,
5 And from the bottome of the bellie of hell,
from an vncleane tongue, from lying words, from
false accusation to the King, and from the slander
of an vnrighteous tongue.
6 [My soule shall prayse the Lord vnto death:]
for my soule drewe neere vnto death: my life was
neere to the hell beneath.
7 They compassed me on euery side, and there
was no man to helpe mee: I looked for the succour
of men, but there was none.
8 Then thought I vpon thy mercie, O Lorde,
and vpon thine actes of olde, howe thou deliuerest
such as waite for thee, and sauest them out of the
hands of the || enemies. || Or, nations.
9 Then lifted I vp my prayer from the earth,
and prayed for deliuerance from death.
10 I called vpon the Lorde the Father of my
Lord, that he would not leaue me in the day of my
trouble, and in the time of yͤ proude without helpe.
11 I will prayse thy Name continually, and will
sing praise wt thanksgiuing: & my prayer was heard.
12 Thou sauedst mee from destruction, and deliueredst me from the euill time: therefore will I
giue thankes, and prayse thee, and blesse the Name
of the Lord.
13 When I was yet young, or euer I went abroade, I desired wisedome openly in my prayer.
14 I praied for her before the Temple, & sought
after her vnto farre countries, & she was as a grape
that waxeth ripe out of the flower.
15 Mine heart reioyced in her: my foote walked in the right way, & from my youth vp sought
I after her.
16 I bowed somewhat downe mine eare, and receiued her, and gate me much wisedome:
17 And I profited by her: therefore wil I ascribe
the glorie vnto him, that giueth me wisedome.
18 For I am aduised to doe thereafter: I wil be
ielous of that that is good: so shall I not bee confounded.
19 My soule hath wrestled with her, and I haue
examined my works: I lifted vp mine hands on hie,
and considered the ignorances thereof.
20 I directed my soule vnto her, and I found her
in purenesse: I haue had my heart ioyned with her
from yͤ beginning: therefore shal I not be forsaken.
21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.
22 The Lord hath giuen me a tongue for my reward, wherewith I will prayse him.
23 Draw neere vnto me, ye vnlearned, and dwel
in the house of learning.
24 Wherefore are ye slowe? and what say you
of these things, seeing your soules are very thirstie?
25 I opened my mouth, and sayd, * Bye her for *Isa.55.1.
you without money.
26 Bow downe your necke vnder the yoke, and
your soule shall receiue instruction: shee is readie
that ye may finde her.
27 Beholde with your eyes, * how that I haue *Chap.6.18.
had but litle labour, and haue gotten vnto mee
much rest.
28 Get learning with a great summe of money:
for by her ye shall possesse much golde.
29 Let your soule reioyce in the mercie *of the
Lord*, and be not ashamed of his prayse.
30 Doe your duetie betimes, and hee will giue
you a reward at his time.

BARVCH.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah and all the people. 10 The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.

AND these are the wordes of the booke,
which Baruch the sonne of Nerias, the
sonne of Maasias, the sonne of Sedecias,
|| Or, Sedeias. the sonne of || Asadias, the sonne of Helcias wrote in at Babylon,
2 In the fift yeere, and in the seuenth *day* of
the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.
3 And Baruch did reade the woordes of this
booke, that Iechonias the sonne of Ioacim king of
Iuda might heare, and all the people that were
come to heare the booke,

4 And

UMI

4 And in the audience of the gouernour, & of
the Kings sonnes, and before the Elders, and before
the whole people, frō the lowest vnto the hiest, be-
||Or, Sodi. fore all them ỹ dwelt at Babylon by the riuer ||Sud.
5 Which *when they heard it*, wept, fasted, and
made prayers before the Lord.
6 They made a collection also of money, ac-
cording to euery mans power,
7 And sent it to Ierusalem vnto Ioacim ỹ sonne
of Helcias the sonne of Salom priest, and vnto the
other priests, and to al the people which were with
him at Ierusalem,
8 When he had receiued ỹ vessels of the Temple
of the Lord, ỹ were taken away out of ỹ Temple, to
bring them againe into ỹ land of Iuda, ỹ tenth day
||Or, Siban. of *the moneth* ||Siuan, *to wit*, siluer vessels, which Se-
decias the sonne of Iosias King of Iuda had made,
9 After that Nabuchodonosor King of Baby-
lon had led away Iechonias from Ierusalem, &, his
princes, and his nobles, prisoners, and the people,
and caried them to Babylon.
10 And they sayde, Beholde, we haue sent you
money, wherewith ye shall buy burnt offerings for
||Or, Manna, for Minhah, which was the euening and morning sacrifice. sinne, and incense, and prepare a ||meat offring, and
offer vpon the altar of the Lord our God,
11 And pray for the life of Nabuchodonosor
King of Babylon, and for the life of Baltasar his
sonne, that their dayes may be vpon earth, as the
dayes of heauen,
12 And that God would giue vs strength and
lighten our eyes, that we may liue vnder the sha
dow of Nabuchodonosor King of Babylon, & vn-
der the shadow of Baltasar his sonne, that we may
long do them seruice, & finde fauour in their sight.
13 Pray for vs also vnto the Lord our God (for
we haue sinned against the Lord our God, and vn-
to this day the furie of the Lorde and his wrath is
not turned from vs.)
14 And reade this booke (which we haue sent to
you to be rehearsed in the Temple of the Lord) vp-
on the feast dayes, and at time conuenient.
*Chap. 2. 6. 15 Thus shall ye say, * To the Lord our God *be-
longeth* righteousnes, but vnto vs the confusion of
our faces, as it is come to passe this day vnto them
of Iuda, and to the inhabitants of Ierusalem,
16 And to our Kings, and to our Princes, and to
our Priests, and to our Prophets, and to our fathers,
*Dan. 9. 5. 17 Because we haue * sinned before the Lorde
our God,
18 And haue not obeyed him, neither hearkened
vnto the voyce of the Lorde our God, to walke in
the commandements that he gaue vs openly.
19 From the day that the Lord brought our fa-
thers out of the land of Egypt, euen vnto this day,
we haue bene disobedient vnto the Lord our God,
and we haue bene negligent to heare his voyce.
*Deut. 28. 15. 20 * Wherefore these plagues are come vpon vs,
and the curse which the Lord appointed by Moy-
ses his seruant at the time that hee brought our fa-
thers out of the land of Egypt, to giue vs a land that
floweth with milke and hony, as *appeareth* this day.
21 Neuerthelesse, we haue not hearkened vnto
the voyce of the Lord our God, according to al the
words of the Prophets, whom he sent vnto vs.
22 But euery one of vs followed ỹ wicked ima-
gination of his owne heart, to serue strange gods,
and to doe euill in the sight of the Lord our God.

CHAP. II.

*1 The Iewes confesse that they suffer iustly for their sinnes. The
true confession of the Christians. 11 The Iewes desire to haue
the wrath of God turned from them. 32 Hee promiseth that
hee will call againe the people from captiuitie, and giue them a
newe and euerlasting Testament.*

THerefore the Lorde our God hath perfourmed
his word, which he pronounced against vs, and
against our iudges that gouerned Israel, and against
our Kings, and against our princes, and against the
men of Israel and Iuda,
2 To bring vpon vs great plagues, such as ne-
uer came to passe vnder the whole heauen, as they
that were done in Ierusalem, according to things
that were * written in the Lawe of Moyses, *Deut. 28. 53.
3 That some among vs should eat ỹ flesh of his
owne sonne, & some the flesh of his owne daughter.
4 Moreouer, he hath deliuered thē to be in sub-
iection to all ỹ kingdomes, that are round about vs,
to be as a reproch & desolation among all the peo-
ple round about where ỹ Lord hath scattered them.
5 Thus they are brought beneath and not a-
boue, because we haue sinned against the Lord our
God, and haue not heard his voyce.
6 * To the Lord our God *apperteineth* righte- *Chap. 1. 15.
ousnes, but vnto vs and to our fathers open shame,
as *appeareth* this day.
7 *For* all these plagues are come vpon vs, which
the Lord hath pronounced against vs.
8 Yet haue wee not prayed before the Lorde,
that wee might turne euery one from the imagina-
tions of his owne wicked heart.
9 So the Lord hath watched ouer the plagues,
and the Lorde hath brought them vpon vs: for the
Lord is righteous in all his workes, which he hath
commanded vs.
10 Yet we haue not hearkened vnto his voyce,
to walke in the commandements of the Lorde that
he hath giuen vnto vs.
11 * And now, O Lord God of Israel, that hast *Dan. 9. 15.
brought thy people out of the land of Egypt with
a mighty hand, and an hie arme, & with signes, and
with wonders, and with great power, and hast got-
ten thy selfe a Name, *as appeareth* this day,
12 O Lord our God, we haue sinned: we haue
done wickedly: we haue offended in all thine ordi-
nances.
13 Let thy wrath turne from vs: for we are but
a fewe left among the heathen, where thou hast
scattered vs.
14 Heare our prayers, O Lord, and our petiti-
ons, and deliuer vs for thine owne sake, and giue vs
fauor in the sight of them, which haue led vs away,
15 That all the earth may knowe that thou art
the Lord our God, and that thy Name is called vp-
on Israel and vpon their posteritie.
16 Therefore looke downe from thine holy
Temple, and thinke vpon vs: encline thine eare, O
Lord, and heare vs.
17 * Open thine eyes, and beholde: for the dead *Deut. 26. 15.
that are in the graues, and whose soules are out of isa. 63. 15.
their bodies, * giue vnto the Lord neither || prayse, *Psal. 6. 5, 6. and 115. 17, 18. isa. 38. 18, 19.
nor righteousnesse.
18 But the soule that is vexed for the greatnesse ||Or, glory, nor prayse of righteousnesse.
of sinne, and hee that goeth crookedly, and weake,
and the eyes that faile, and the hungry soule will
giue thee prayse and righteousnesse, O Lord.
19 For we doe not require mercie in thy sight,
O Lord our God, for the righteousnesse of our fa-
thers, or of our Kings,
20 But because thou hast sent out thy wrath and
indignation

‖Or, by the hand of thy seruants. indignation vpon vs, as thou hast spoken by ‖ thy
seruants the Prophets, saying,
*Iere.27.7. 21 *Thus saith the Lorde, Bowe downe your
shoulders, and serue the King of Babylon: so shal ye
remaine in the land, that I gaue vnto your fathers.
22 But if ye wil not heare the voyce of the Lord,
to serue the King of Babylon,
23 I will cause to cease in the cities of Iuda, and
in Ierusalem, I wil cause to cease the voice of mirth,
and the voyce of ioy, and the voyce of the bride-
grome, and the voyce of the bride, and the lande
shall be desolate of inhabitants.
24 But we would not hearken vnto thy voyce,
to serue the King of Babylon: therefore hast thou
performed the words that thou spakest by thy ser-
uants the Prophets: *namely*, that the bones of our
Kings, and the bones of our fathers should be cari-
ed out of their places.
25 And lo, they are cast out to the heate of the
day, and to the colde of the night, and are dead in
great miserie with famine, and with the sworde, and
in banishment.
26 And the Temple wherein thy Name was cal-
led vpon, thou hast brought to the state, as *appea-
reth* this day, for the wickednesse of the house of
Israel, and the house of Iuda.
27 O Lord our God, thou hast intreated vs accor-
ding to equitie, & according to all thy great mercie,
28 As thou spakest by thy seruant Moyses, in the
day when thou diddest command him to write thy
Lawe before the children of Israel, saying,
*Leuit.26.14. deu.28.15. 29 *If ye wil not obey my voyce, then shal this
great swarme and multitude bee turned into a very
fewe among the nations where I wil scatter them.
30 For I know that they wil not heare me: for
it is a stiffenecked people: but in the land of their
captiuitie they shall remember themselues,
31 And knowe that I am the Lorde their God:
then wil I giue them an heart *to vnderstand*, & eares.
32 And they shal heare, & praise me in the land
of their captiuitie, and thinke vpon my Name.
33 Then shall they turne them from their hard
backes, and from their euill workes: for they shall
remember the way of their fathers, which sinned
before the Lord.
34 And I will bring them againe into the land,
which I promised with an othe vnto their fathers,
Abraham, Isaac and Iacob, and they shalbe Lordes
of it: and I will increase them, and they shall not be
diminished.
35 And I will make an euerlasting couenant
with them, that I will be their God, and they shall
be my people: and I will no more driue my people
of Israel out of the land that I haue giuen them.

CHAP. III.

*1 The people continueth in their prayer begunne for their deliue-
rance. 9 Hee praiseth wisedome vnto the people, shewing, that
so great aduersities came vnto them for the despising thereof. 36
Onely God was the finder of wisedome. 37 Of the incarnation
of Christ.*

O Lorde Almightie, O God of Israel, the soule
that is in trouble, and the spirite that is vexed,
cryeth vnto thee.
2 Heare, O Lord, and haue mercie: for thou art
mercifull, and haue pitie vpon vs, because we haue
sinned before thee.
3 For thou endurest for euer, & we vtterly perish.
4 O Lorde Almightie, the God of Israel, heare
now the prayer of the dead Israelites, and of their
children, which haue sinned before thee, and not
hearkened vnto the voice of thee their God, where-
fore these plagues hang vpon vs.
5 Remember not the wickednes of our fathers,
but thinke vpō thy power, & thy Name at this time.
6 For thou art the Lord our God, and thee, O
Lord, will we prayse.
7 And for this cause hast thou put thy feare in
our hearts, that we should call vpon thy Name, and
prayse thee in our captiuitie: for we haue conside-
red in our mindes all the wickednes of our fathers,
that sinned before thee.
8 Beholde, we are yet this day in our captiuitie,
where thou hast scattered vs, to be a reproch and a
curse, and subiect to payments, according to all the
iniquities of our fathers, which are departed from
the Lord their God.
9 O Israel, heare ẏ commādements of life: hear-
ken vnto them, that thou mayest learne wisedome.
10 What is the cause, O Israel, that thou art in
thine enemies land, and art waxen olde in a strange
countrey?
11 And art defiled with the dead? and art coun-
ted with them, that goe downe to the graues?
12 Thou hast forsaken ẏ fountaine of wisdome.
13 *For* if thou hadst walked in the way of God,
thou shouldest haue remained safe for euer.
14 Learne where is wisdome, where is strength,
where is vnderstanding, that thou mayest know also
from whence commeth long continuance, and life,
and where the light of the eyes, and peace is.
15 Who hath found out her place? or who hath
come into her treasures?
16 Where are the princes of the heathen, and
such as ruled the beastes vpon the earth?
17 They that had their pastime with the foules
of the heauen, that hoarded vp siluer & gold, wher-
in men trust, & made none ende of their gathering?
18 For they that coyned siluer, & were so careful
of their worke, and whose inuention had none end,
19 Are come to nought, & gone downe to hell,
and other men are come vp in their steades.
20 When they were young, they saw the light,
and dwelt vpon the earth: but they vnderstood not
the way of knowledge,
21 Neither perceiued the paths thereof, neither
haue their children receiued it: but they were farre
off from that way.
22 It hath not bene heard of in the land of Cha-
naan, neither hath it bene seene in Theman,
23 Nor the Agarines that sought after wisdome
vpon the earth, nor the marchants of Nerran, & of
Theman, nor ẏ expounders of fables, nor ẏ searchers
out of wisdome haue knowen the way of wisdome,
neither doe they thinke vpon the paths thereof.
24 O Israel, how great is the House of God! and
how large is the place of his possession!
25 It is great, and hath none ende: it is hie, and
vnmeasurable.
26 There were the gyants, famous from the be-
ginning, that were of so great stature, and so expert
in warre.
27 Those did not the Lord chuse, neither gaue
he the way of knowledge vnto them.
28 But they were destroyed, because they had no
wisdom, & perished through their owne foolishnes.
29 Who hath gone vp into heauen, to take her,
and brought her downe from the cloudes?
30 Who hath gone ouer the sea to finde her,
and hath brought her, rather then fine golde?

31 No man knoweth her wayes, neither considereth her paths.
32 But he that knoweth all things, knoweth her, and he hath found her out with his vnderstanding: this same is he which hath prepared ẏ earth for euermore, and hath filled it with foure footed beastes.
33 When he sendeth out the light, it goeth: and when he calleth it againe, it obeyeth him with feare.
34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cheerefulnes they shew light vnto him that made them.
35 This is our God, and there shall none other be compared vnto him.
36 Hee hath found out all the way of knowledge, and hath giuen it vnto Iaakob his seruant, and to Israel his beloued.
37 Afterward hee was seene vpon earth, and dwelt among men.

CHAP. IIII.

1 The reward of them that keepe the Lawe, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem, and vnder the figure thereof the Church. 25 A consolation and comforting of the same.

THis is the booke of the commaundements of God, and the Lawe that endureth for euer: all they that keepe it, shall come to life: but such as forsake it, shall die.
2 Turne thee, O Iacob, and take holde of it: walke by this brightnesse before the light thereof.
3 Giue not thine honour to another, nor the things ẏ are profitable vnto thee, to a strange natiō.
4 O Israel, wee are blessed: for the things that are acceptable vnto God, are declared vnto vs.
5 Be of good comfort, O my people, which art the memoriall of Israel.
6 Ye are solde to the nations, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.
7 For yee haue displeased him that made you, offering vnto deuils and not to God.
8 Yee haue forgotten him that created you, euen the euerlasting God, and ye haue grieued Ierusalem, that nourished you.
9 When she saw the wrath comming vpon you from God, she said, Hearken, ye that dwel about Sion: for God hath brought me into great heauines.
10 I see the captiuitie of my sonnes and daughters, which the Euerlasting will bring vpon them.
11 With ioy did I nourish them, but I must leaue them with weeping and mourning.
12 Let no man reioyce ouer me a widow, & forsaken of many, which for ẏ sinnes of my children am desolate, because they departed from ẏ Law of God.
13 They would not know his righteousnes, nor walke in the way of his commaundements: neither did they enter into the paths of discipline, through his righteousnesse.
14 Come, ye that dwell about Sion, and call to remembrance the captiuity of my sonnes & daughters, which the euerlasting hath brought vpō them.
15 For hee hath brought vpon them a nation from farre, an impudent nation, and of a strange language,
16 Which neither reuerence the aged, nor pitie the yong: these haue caried away the deare beloued of the widowes, leauing me alone, and destitute of my daughters.
17 But what can I helpe you?
18 Surely hee that hath brought these plagues vpon you, can deliuer you from the handes of your enemies.
19 Go your way, O children, goe your way: for I am left desolate.
20 I haue put off the clothing of peace, and put vpon me the sackecloth of prayer, and so long as I liue, I will call vpon the Euerlasting.
21 Bee of good comfort, O children: crye vnto God, and he will deliuer you from the power, and hand of the enemies.
22 For I haue hope of your saluation through the Euerlasting, and ioy is come vpon me from the Holy one, because of the mercy, which shall quickly come vnto you from our euerlasting Sauiour.
23 For I sent you away with weeping & mourning: but with ioy and perpetual gladnesse wil God bring you againe vnto me.
24 Like as now the neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glory, and brightnesse from the Euerlasting.
25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.
26 My darlings haue gone by rough wayes, and were led away as a flock ẏ is scattered by ẏ enemies.
27 Be of good comfort, my children, and crye vnto God: for he that led you away, hath you in remembranee.
28 And as it came into your minde to goe astray from your God, so endeuour your selues ten times more, to turne againe and to seeke him.
29 For he that hath brought these plagues vpon you, wil bring you euerlasting ioy againe, with your saluation.
30 Take a good heart, O Ierusalem: for he which gaue thee that name, will comfort thee.
31 They are miserable that afflict thee, and such as reioyce at thy fall.
32 The cities are miserable whom thy children serue: miserable is she that hath taken thy sonnes.
33 For as she reioyced at thy decay, & was glad of thy fal, so shal she be sory for her own desolation.
34 For I wil take away the reioycing of her great multitude, & her ioy shalbe turned into mourning.
35 For a fire shall come vpon her from the Euerlasting, long to endure, and she shall be inhabited of deuils for a great season.
36 O Ierusalem, looke toward the East, and behold the ioy that cōmeth vnto thee from thy God.
37 Lo, thy sonnes (whom thou hast let go) come gathered together from the East vnto the West, reioycing in the word of the Holy one vnto the honour of God.

CHAP. V.

1 Ierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.

PVt off thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worship and honour, that commeth vnto thee from God, for euermore.
2 Put on the garment of righteousnesse, that commeth from God, and set a crowne vpon thine head of the glory of the Euerlasting.
3 For God will declare thy brightnes to euery countrey vnder the heauen.
4 And God will name thee by this name for euer,

euer, The peace of righteousnesse, and the glory of
the worship of God.
5 Arise, O Ierusalem, and stand vp on hie, and
looke about thee toward the East, and beholde thy
children gathered from the East vnto the West by
the word of the holy one, reioycing in the remem-
brance of God.
6 For they departed from thee on foote, and
were led away of their enemies: but God will bring
them againe vnto thee, exalted in glory, as children
of the kingdome.
7 For God hath determined to bring downe
euery high mountaine, & the long enduring rocks,
and to fill the valleys, to make the ground plaine,
that Israel may walke safely vnto ẏ honor of God.
8 The woods and all sweete smelling trees shall
ouershadow Israel at the commandement of God.
9 For God shal bring Israel with ioy in ẏ light
of his maiestie, with the mercie and righteousnes
that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE THAT Ieremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

Because of ẏ sinnes, ẏ ye haue committed against
God, yee shall be led away captiues vnto Baby-
lon, by Nabuchodonosor, King of the Babylonians.
2 So when ye be come into Babylon, yee shall
remaine there many yeres, and a long season, euen
seuen generations, and after that will I bring you a-
gaine peaceably from thence.
*Isai.44.8,9,10. and 46.5,7. psal 115.4. wisd.13.10. 3 *Now shall yee see in Babylon gods of siluer,
and of gold, and of wood, borne vpon mens shoul-
ders, to cause the people to feare.
4 Beware therefore that yee in no wise be like
the strangers neither be ye afraid of them, when ye
see the multitude before them and behinde them
worshipping them,
5 But say ye in your hearts, O Lorde, we must
worship thee.
6 For mine Angell shall be with you, and shal
care for your soules.
7 As for their tongue, it is polished by the car-
penter, and they themselues are gilted, & laide ouer
with siluer: yet are they but lies, and cannot speake.
8 And as they take golde for a maide that lo-
ueth to be deckt,
9 So make they crownes for the heads of their
gods: sometimes also the Priests themselues conuey
away the golde, and siluer from their gods, and be-
stow it vpon themselues.
10 Yea, they giue of the same vnto the harlots,
that are in their houses: againe, they decke these
gods of siluer, and gods of gold, and of wood with
garments like men,
11 Yet can not they be preserued from rust and
wormes,
12 Though they haue couered them wᵗ clothing
of purple, and wipe their faces because of the dust
of the Temple, whereof there is much vpon them.
13 One holdeth a scepter, as though he were a
certaine iudge of the countrey: yet can he not slay
such as offend him.
14 Another hath a dagger or an axe in his right
hand: yet is he not able to defende him selfe from
battell, nor from theeues: so then it is euident, that
they be no gods.
15 Therefore feare them not: for as a vessell that
a man vseth, is nothing worth when it is broken,
16 Such are their gods: when they be set vp in
their temples, their eyes be full of dust by reason of
the feete of those that come in:
17 And as the ‖gates are shut in round about vp- ‖Or, courts.
on him ẏ hath offended ẏ king: or as one that should
be led to be put to death: so the priests keepe their
temples with doores, and with lockes, and with
barres, lest their *gods* should be spoyled by robbers.
18 They light vp candles before them: yea, more
then for them selues, whereof they can not see one:
for they are but as one of the postes of the temple.
19 They confesse, ẏ euen their hearts are gnawen
vpon: but when the things, that creepe out of the
earth, eate them and their clothes, they feele it not.
20 Their faces are blacke through the smoke
that is in the temple.
21 The owles, swallowes and birds flie vpon their
bodies, and vpon their heads, yea, and the cats also.
22 By this ye may bee sure, that they are not
gods: therefore feare them not.
23 Notwithstanding the golde, that is about
them to make them beautifull, except one wipe off
the rust, they cannot shine: neither when they were
molten, did they feele it.
24 The things wherein is no breath, are bought
for a most high price.
25 * They are borne vpon mens shoulders, be- *Isai.46.7.
cause they haue no feete, whereby they declare vn-
to men, that they be nothing woorth: yea, and they
that worship them, are ashamed.
26 For if they fall to the ground at any time,
they can not rise vp againe of themselues, neither if
one set them vp right, can they mooue of them-
selues, neither if they be bowed downe, can they
make them selues streight: but they set gifts before
them, as vnto dead men.
27 As for the things that are offered vnto them,
their Priests sell them, and abuse them: likewise also
the women lay vp of the same: but vnto the poore
and sicke they giue nothing.
28 The menstruous women, and they that are
in childbed, touch their sacrifices: by these things ye
may know that they are no gods: feare them not.
29 From whence commeth it then, that they
are called gods? because the women bring gifts to
the gods of siluer, and golde, and wood.
30 And the priestes sit in their temples, hauing
their clothes rent, whose heads and beards are sha-
uen, and being bare headed,
31 They roare, and cry before their gods, as men
doe at the feast of one that is dead.
32 The priests also take away of their garments,
and clothe their wiues and children.
33 Whether it be euil that one doth vnto them
or good, they are not able to recompence it: they
can neither set vp a King nor put him downe.
34 In like maner they can neither giue riches,
nor money: though a man make a vowe vnto them
and keepe it not, they will not require it.
35 They can saue no man from death, neither
deliuer the weake from the mightie.
36 They cannot restore a blind man to his sight,
nor helpe any man at his neede,
37 They can shewe no mercy to the widowe,
nor doe good to the fatherlesse.
38 Their gods of wood, golde, and siluer, are as
stones, that be hewen out of the mountaine, and
they

they that worship them shalbe confounded,
39 How shoulde a man then thinke or say that
they are gods?
40 Moroeuer the Chaldeans themselues disho-
nour them: for when they see a dumme man, that
can not speake, they present him to Bel,
41 And desire that hee woulde make him to
speake, as though he had any feeling: yet they that
vnderstande these things, cannot leaue them: for
they also haue no sense.
42 Furthermore the wome, girded with coards,
‖Or, branne. sitte in the streetes, and burne ‖ strawe.
43 And if one of them be drawen away, and lie
with any such as come by, shee casteth her neigh-
bour in the teeth, because shee was not so worthily
reputed, nor her corde broken.
44 Whatsoeuer is done among them, is lies: howe
may it then be thought or sayd, that they are gods?
45 Carpenters and goldsmiths make them, ney-
ther be they any other thing, but euen what the
workeman wil make them.
46 Yea, they that make them, are of no long co-
tinuance: how should then the things that are made
of them, be gods?
47 Therfore they leaue lies, and shame for their
posteritie.
48 For when there commeth any warre or plague
vpon them, the priests imagine within themselues
where they may hide themselues with them.
49 How then can men not perceiue, that they
be no gods, which can neither defende themselues,
from warre nor from plagues?
*Psal.115.4. wisd.13.10. 50 For * seeing they be but of wood, & of siluer,
and of golde, men shal know hereafter that they are
but lies, and it shall be manifest to all nations and
Kings, that they be no gods, but the works of mens
hands, and that there is no worke of God in them.
51 Whereby it may bee knowen, that they are
no gods.
52 They can set vp no King in the lande, nor
giue raine vnto men.
53 They can giue no sentence of a matter, nei-
ther preserue from iniurie: they haue no power, but
are as crowes betweene the heauen and the earth.
54 When there falleth a fire vpon the house of
those gods of wood, and of siluer, and of golde, the
priests will escape and saue themselues, but they
burne as the balkes therein.
55 They cannot withstand any King or enemies:
how can it then be thought or said ye they be gods?
56 Moreouer these gods of wood, of golde, and
of siluer can neither defende themselues from theeues
nor robbers.
57 For they that are strongest, take away their
golde and siluer, and apparell, wherewith they bee
clothed: and when they haue it, they get them away:
yet can they not helpe themselues.
58 Therefore it is better to be a King, and so to
shewe his power, or els a profitable vessell in an
house, whereby hee that oweth it, might haue pro-
fite, then such false gods: or to bee a doore in an
house, to keepe such things safe as be therein, then
such false gods: or a pillar of wood in a palace, then
such false gods.
59 For the sunne, and the moone, & the starres
that shine, when they are sent downe for necessarie
vses, obey.
60 Likewise also ye lightning, when it shineth, it is
euident: & the wind bloweth in euery countrey.
61 And when God commandeth the cloudes to
go about ye whole world, they do as they are bidden.
62 When the fire is sent downe from aboue to
destroy hilles and woods, it doeth that which is
commaunded: but these are not like any of these
things, neither in forme, nor power.
63 Wherefore men should not thinke, nor say
that they be gods, seeing they can neither giue sen-
tence in iudgement, nor doe men good.
64 For so much now as yee are sure, that they
be no gods, feare them not.
65 For they can neither curse, nor blesse Kings:
66 Neither can they shewe signes in the heauen
among the heathen, neither shine as the moone.
67 The beasts are better then they: for they can
get them vnder a couert, & doe themselues good.
68 So yee may be certified that by no maner of
meanes, they are no gods: therfore feare them not.
69 For as a skarrecrowe in a garden of cucum-
bers keepeth nothing, so are their gods of wood,
and of siluer, and of golde:
70 And likewise their gods of wood, and golde
and siluer are like to a white thorne in an orcharde,
that euery bird sitteth vpon, and as a dead bodie
that is cast in the darke.
71 By the purple also and brightnesse, which fa-
deth vpon them, ye may vnderstand, that they bee
no gods: yea, they themselues shall be consumed at
the last, and they shall be a shame to the countrey.
72 Better therefore is the iust man, that hath
none idoles: for he shalbe farre from reproofe.

The song of the three holy children, which followeth

in the thirde chapter of Daniel after this place, They fell downe
bound into the middes of the hote firie fornace.

CHAP. I.

25 The prayer of Azarias. 46 The crueltie of the King. 48 The flame deuoureth the Chaldeans. 49 The Angell of the Lorde was in the fornace. 51 The three children prayse the Lord, and prouoke all creatures to the same.

24 AND they walked in the middes of
the flame, praysing God, & mag-
nified the Lord.
25 Then Azarias stood vp, & pray-
ed on this maner, & opening his
mouth in the mids of ye fire, said,
26 Blessed be thou, O Lord God of our fathers:
thy Name is worthy to bee praysed and honoured
for euermore.
27 For thou art righteous in all the things, that
thou hast done vnto vs, and all thy works are true,
and thy wayes are right, and all thy iudgements
certaine.
28 In all the things that thou hast brought vp-
on vs, and vpon Ierusalem, the holy citie of our fa-
thers, thou hast executed true iudgements: for by
right and equitie hast thou brought all these things
vpon vs, because of our sinnes.
29 For we haue sinned and done wickedly, de-
parting from thee: in all things haue we trespassed,
30 And not obeyed thy commaundements, nor
kept them, neither done as thou haddest comman-
ded vs, that we might prosper.
31 Wherefore in all that thou hast brought
vpon

vpon vs, and in euery thing that thou hast done to
vs, thou hast done them in true iudgement.
32 As in deliuering vs into the handes of our
wicked enemies, and most hatefull traitours, and to
an vnrighteous King, and the most wicked in all
the world.
33 And now wee may not open our mouthes:
we are become a shame and reproofe vnto thy ser-
uants, and to them that worship thee.
34 Yet for thy names sake, we beseech thee, giue
vs not vp for euer, neither breake thy couenant,
35 Neither take away thy mercie from vs, for
thy beloued Abrahams sake, and for thy seruant I-
saacs sake, and for thine holy Israels sake,
36 To whom thou hast spoken and promised,
that thou wouldest multiply their seed as the starres
of heauen, & as the sand, that is vpon the sea shore.
37 For we, O Lord, are become lesse then any
nation, and be kept vnder this day in all the world,
because of our sinnes:
38 So that now we haue neither prince, nor pro-
phet, nor gouernour, nor burnt offering, nor sacri-
fice, nor oblation, nor incense, nor place to offer the
first fruits before thee, that we might finde mercie.
39 Neuerthelesse in a contrite heart, and an hum-
ble spirit, let vs be receiued,
40 As in the burnt offring of rams & bullocks,
and as in ten thousand of fat lambes, so let our of-
fering bee in thy sight this day, that it may please
thee: for there is no confusion vnto them that put
their trust in thee.
41 And now we follow thee with all our heart,
and feare thee, and seeke thy face.
42 Put vs not to shame, but deale with vs after
thy louing kindenesse, and according to the multi-
tude of thy mercies.
43 Deliuer vs also by thy miracles, and giue thy
Name the glory, O Lord,
44 That all they which doe thy seruants euill,
may be confounded: euen let them be confounded
by thy great force and power, and let their strength
be broken,
45 That they may know, that thou only art the
Lord God, and glorious ouer the whole world.
46 ¶ Now the kings seruants that had cast them
in, ceased not to make the ouen hote with naph-
tha, and with pitch, and with towe, and with fagots,
47 So that the flame went out of the fornace
fourtie and nine cubites.
48 And it brake forth, and burnt those Chalde-
ans, that it found by the fornace.
49 But the Angel of the Lord went downe into
the fornace with them that were with Azarias, and
smote the flame of the fire out of the fornace,
50 And made in the middes of the fornace like
a moyst hissing winde, so that the fire touched them
not at all, neither grieued nor troubled them.
51 Then these three (as out of one mouth) praised,
and glorified, & blessed God in the fornace, saying,
52 Blessed be thou, O Lord God of our fathers,
and praysed, and exalted aboue all things for euer,
and blessed bee thy glorious and holy Name, and
praised aboue all things, and magnified for euer.
53 Blessed be thou in the Temple of thine holy
glory, & praised aboue al things, & exalted for euer.
54 Blessed be thou that beholdest the depthes,
and sittest vpon the Cherubims, and praysed aboue
all things, and exalted for euer.
55 Blessed be thou in the glorious Throne of
thy kingdome, and praysed aboue all things, and
exalted for euer.
56 Blessed be thou in the firmament of heauen,
and praised aboue all things, and glorified for euer.
57 All ye works of the Lord, blesse ye the Lord:
praise him, and exalt him aboue all things for euer.
58 O * heauens, blesse ye the Lord: praise him, *Psal.148.4.
and exalt him aboue all things for euer.
59 O Angels of the Lord, blesse ye the Lord:
praise him, and exalt him aboue all things for euer.
60 All ye waters that be aboue the heauen, blesse
ye the Lord: prayse him, and exalt him aboue all
things for euer.
61 All ye powers of the Lord, blesse ye the Lord:
praise him, and exalt him aboue all things for euer.
62 O sunne & moone, blesse ye the Lord: praise
him, and exalt him aboue all things for euer.
63 O starres of heauen, blesse ye the Lord: praise
him, and exalt him aboue all things for euer.
64 Euery showre and dewe, blesse ye the Lorde:
praise him, and exalt him aboue all things for euer.
65 All ye windes, blesse ye the Lord: praise him,
and exalt him aboue all things for euer.
66 O fire and heate, blesse ye the Lorde: praise
him, and exalt him aboue all things for euer.
67 O || winter and summer, blesse ye the Lord: ||Or, colde.
praise him, and exalt him aboue all things for euer.
68 O dewes and || stormes of snowe, blesse yee ||Or, frostes.
the Lord: praise him, and exalt him aboue all things
for euer.
69 O frost and colde, blesse ye the Lord: praise
him, and exalt him aboue all things for euer.
70 O yce and snowe, blesse ye the Lorde: praise
him, and exalt him aboue all things for euer.
71 O nights and dayes, blesse ye the Lord: praise
him, and exalt him aboue all things for euer.
72 O light and darkenesse, blesse ye the Lord:
praise him, and exalt him aboue all things for euer.
73 O lightnings and cloudes, blesse ye the Lord:
praise him, and exalt him aboue all things for euer.
74 Let the earth blesse the Lorde: let it prayse
him, and exalt him aboue all things for euer.
75 O mountaines, and hilles, blesse ye the Lord:
prayse him, and exalt him aboue all things for euer.
76 All things that grow on the earth, blesse ye
the Lord: praise him, and exalt him aboue al things
for euer.
77 O fountaines, blesse ye the Lord: prayse him,
and exalt him aboue all things for euer.
78 O sea and floods, blesse ye the Lord: prayse
him, and exalt him aboue all things for euer.
79 O whales, and all that mooue in the waters,
blesse ye the Lord: prayse him, and exalt him aboue
all things for euer.
80 All yee foules of heauen, blesse ye the Lord:
praise him, and exalt him aboue all things for euer.
81 All ye beastes and cattell, blesse ye the Lord:
praise him, and exalt him aboue all things for euer.
82 O children of men, blesse ye the Lord: praise
him, and exalt him aboue all things for euer.
83 Let Israel blesse the Lord, praise him, and ex-
alt him aboue all things for euer.
84 O Priestes of the Lord, blesse yee the Lord:
praise him, and exalt him aboue all things for euer.
85 O seruants of the Lorde, blesse yee the Lord:
praise him, and exalt him aboue all things for euer.
86 O spirits and soules of the righteous, blesse
ye the Lorde: prayse him, and exalt him aboue all
things for euer.

87 O Saintes

87 O Saintes and humble of heart, blesse ye the
Lord: prayse him, and exalt him aboue all things
for euer.
88 O Ananias, Azarias, and Misael, blesse ye the
Lord: praise him, and exalt him aboue all things for
euer: for he hath deliuered vs from the hel, & saued
vs from the hand of death, and deliuered vs out of
the middes of the fornace, and burning flame: euen
out of the middes of the fire hath he deliuered vs.
89 Confesse vnto the Lorde, that he is gracious:
for his mercie endureth for euer.
90 All ye that worship the Lord, blesse the God
of gods: praise him, and acknowledge him: for his
mercie *endureth* world without ende.

THE HISTORIE OF || SVSANNA, which some ioyne to the ende of Daniel, and make it the thirteenth Chapter.

|| Or, Susanna.

8 The two gouernours are taken with the loue of Susanna. 19 They take her alone in the garden. 20 They solicite her to wickednesse. 23 She chuseth rather to obey God, though it be to the danger of her life. 34 She is accused. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

THere dwelt a man in Babylon cal-
led Ioacim,
2 And hee tooke a wife, whose
name was Susanna, the daughter of
Helcias, a very faire woman, and one
that feared God.
3 Her father and her mother also were godly
people, and taught their daughter according to the
Law of Moyses.
4 Now Ioacim was a great rich man, and had a
faire garden ioyning vnto his house, and to him re-
sorted the Iewes, because he was more honourable
then all others.
5 The same yeere were appoynted two of the
ancients of the people to bee Iudges, such as the
Lord speaketh of, that the iniquitie came from Ba-
bylon, and from the ancient Iudges, which seemed
to rule the people.
6 These haunted Ioacims house, and all such
as had any thing to doe in the Lawe, came *thither*
vnto them.
7 Now when ye people departed away at noone,
Susanna went into her husbands garden to walke.
8 And the two Elders sawe her that shee went
in dayly and walked, so that their lust was inflamed
toward her.
9 Therefore they turned away their minde, and
cast downe their eyes, that they should not see hea-
uen, nor remember iust iudgements.
10 And albeit they both were wounded with
her loue, yet durst not one shew another his griefe.
11 For they were ashamed to declare their lust,
that they desired to haue to doe with her.
12 Yet they watched diligently from day to day
to see her.
13 And the one saide to the other, Let vs goe
now home, for it is dinner time.
14 So they went their way, and departed, one
from another: yet they returned againe, and came
into the same place, and after that they had asked
one another the cause, they acknowledged their
lust: then appoynted they a time both together
when they might finde her alone.
15 Now when they had spyed out a conuenient
time, that she went in, as her maner was, with two
maydes onely, and thought to wash her selfe in the
garden (for it was an hote season)
16 And there was no body there, saue the two
Elders that had hid themselues, & watched for her.
17 She said to her maides, Bring me oyle & sope,
and shut the garden doores, that I may wash me.
18 And they did as she bade them, and shut the
garden doores, and went out themselues at a backe
doore, to fet the thing ye she had cōmaunded them:
but they saw not the Elders, because they were hid.
19 Now when the maydes were gone forth, the
two Elders rose vp and ranne vnto her, saying,
20 Beholde, the garden doores are shut, that no
man can see vs, and wee burne in loue with thee:
therefore consent vnto vs, and lye with vs.
21 If thou wilt not, we will beare witnes against
thee, that a yong man was with thee: and therefore
thou diddest send away thy maydes from thee.
22 Then Susanna sighed, & said, I am in trouble
on euery side: for if I doe this thing, it is death vnto
me: and if I doe it not, I cannot escape your hands.
23 It is better for me to fall into your hands, and
not doe it, then to sinne in the sight of the Lord.
24 With that Susanna cried with a loude voyce,
and the two Elders cried out against her.
25 Then ran the one, & opened the garden doore.
26 ¶ So when the seruants of the house heard
the cry in the garden, they rushed in at the backe
doore, to see what was done vnto her.
27 But when the Elders had declared their mat-
ter, the seruants were greatly ashamed: for there was
neuer such a report made of Susanna.
28 On the morow after, came the people to Io-
acim her husband, and the two Elders came also,
full of mischieuous imagination against Susanna, to
put her to death,
29 And said before the people, Send for Susan-
na the daughter of Helcias Ioacims wife. And im-
mediatly they sent.
30 So she came with her father and mother, her
children and all her kinred.
31 Now Susanna was very tender, and fayre of
face.
32 And these wicked men commanded to vn-
couer her *face* (for she was couered) that they might
so be satisfied with her beautie.
33 Therefore they that were about her, and all
they that knewe her, wept.
34 Then the two Elders stood vp in the middes
of the people, and layd their hands vpon her head,
35 Which wept and looked vp toward heauen:
for her heart trusted in the Lord.
36 And the Elders said, As we walked in the gar-
den alone, she came in with two maydes, whom she
sent away from her, and shut the garden doores.
37 Then a yong man which there was hid, came
vnto her, and lay with her.
38 Then we which stood in a corner of the gar-
den, seeing this wickednesse, ranne vnto them, and
we saw them as they were together,
39 But wee could not holde him: for hee was
stronger

stronger then we, and opened the doore, & leaped out.

40 Nowe when we had taken this woman, wee asked her what yong man this was, but she woulde not tell vs: of these things are we witnesses.

41 Then the assemblie beleeued them, as those that were the Elders and iudges of the people: so they condemned her to death.

42 Then Susanna cried out with a loude voyce, and said, O euerlasting God, that knowest the secretes, and knowest all things afore they come to passe,

43 Thou knowest, that they haue borne false witnesse against me, and beholde, I must die whereas I neuer did such things as these men haue maliciously inuented against me.

44 And the Lord heard her voyce.

45 ¶ Therefore when she was led to be put to death, the Lorde raised vp the holy spirit of a yong childe, whose name was Daniel.

46 Who cried with a loude voyce, I am cleane from the blood of this woman.

47 Then all the people turned them towarde him, and sayde, What meane these wordes, that thou hast spoken?

48 Then Daniel stoode in the middes of them, and sayd, Are ye such fooles, O Israelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders said vnto him, Come, sit down among vs, and shewe it vs, seeing God hath giuen thee the office of an Elder.

51 Then said Daniel vnto them, Put these two aside, one farre from another, & I wil examine them.

52 So when they were put asunder, one from another, he called one of them and sayd vnto him, O thou that art olde in a wicked life, nowe thy sinnes which thou hast committed aforetime, are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie goe free, albeit the Lorde saith, * The innocent and righteous shalt thou not slay. *Exod.23.7.*

54 Now then if thou hast seene her, tel me, vnder what tree sawest thou them companying together? Who answered, Vnder a lentiske tree.

55 Then sayde Daniel, Verily thou hast lyed against thine owne || head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two. *|| Or, life.*

56 So put he him aside, & commanded to bring the other, and said vnto him, O thou seede of Chanaan, and not of Iuda, beautie hath deceiued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, & they for feare companied with you: but the daughter of Iuda would not abide your wickednesse.

58 Nowe therefore tell mee, vnder what tree diddest thou take them companying together? Who answered, Vnder a || prime tree. *|| Or, mirtle tree.*

59 Then said Daniel vnto him, Verily thou hast also lied against thine head: for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assembly cryed with a loude voyce, and praysed God, which saueth them that trust in him.

61 And they arose against the two Elders, (for Daniel had conuict them of false witnesse, by their owne mouth)

62 * And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saued the same day. **Deut.19.19. Prou.19.5.*

63 Therefore Helcias, and his wife praysed God for their daughter Susanna, with Ioacim her husband, and all the kinred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

65 And king Astyages was laid with his fathers, and Cyrus of Persia reigned in his steade.

THE HISTORIE OF BEL

and of the Dragon, which is the foureteenth Chapter of Daniel after the Latin.

NOwe when King Astyages was layd with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eat at the kings table, and was honoured aboue all his friends.

3 Nowe the Babylonians had an idole, called Bel, and there were spent vpon him euery day, twelue || great measures of fine floure, and fourtie sheepe, and sixe great || pots of wine.

|| Called Artaba, whereof euery one conteined somewhat more then nine gallons, which make in all an hundreth and eight gallons at the least.

|| Called Metreta, and euerie one of these measures conteined about ten gallons, which in all make threescore.

4 And the king worshipped it, and went dayly to honour it: But Daniel worshipped his own God. And the King said vnto him, Why doest not thou worship Bel?

5 Who answered, and sayde, Because I may not worshippe idoles made with handes, but the liuing God, which hath created the heauen and the earth, and hath power vpon all flesh.

6 Then saide the king vnto him, Thinkest thou not that Bel is a liuing God? seest thou not howe much he eateth and drinketh euery day?

7 Then Daniel smiled and sayde, O king, be not deceiued: for this is but clay within, and brasse without, and did neuer eate any thing.

8 So the king was wroth, and called for his Priestes, and sayde vnto them, if ye tell mee not, who this is that eateth vp these expenses, yee shall die:

9 But if ye can certifie me that Bel eateth them, then Daniel shal die: for he hath spoken blasphemy against Bel. And Daniel sayde vnto the king, Let it be according to thy word.

10 (Nowe the Priestes of Bel were threescore and ten, beside their wiues and children:) and the king went with Daniel into the temple of Bel.

11 So Bels Priestes saide, Beholde, we will go out, and set thou the meate there, O king, and let the wine be filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morowe when thou comest in, if thou findest it not that Bel hath eaten vp all, we will suffer death, or else Daniel that hath lied vpon vs.

13 Nowe they thought themselues sure inough: for vnder the table they had made a priuy entrance,

and there went they in euer, and tooke away the
things.
14 So when they were gone forth, the king set
meates before Bel. Now Daniel had commaunded
his seruants to bring ashes, and these they strowed
throughout all the Temple, in the presence of the
king alone: then went they out, and shut the doore,
and sealed it with the kings signet, and so departed.
15 Nowe in the night came ẏ Priests, with their
wiues and children, (as they were wont to doe) and
did eate and drinke vp all.
16 In the morning betimes, the king arose and
Daniel with him.
17 And the king said, Daniel, are ẏ seales whole?
Who answered, Yea, O king, they be whole.
18 And assoone as hee had opened the doore,
the king looked vpon the table, and cryed with a
loude voyce, Great art thou, O Bel, and with thee
is no deceite.
19 Then laughed Daniel, and helde the king
that he shoulde not goe in, and sayd, Beholde now
the pauement, and marke well whose footesteppes
are these.
20 And the king said, I see the footesteps of men,
women, and children: therefore ẏ king was angrie,
21 And tooke the Priests, with their wiues, and
children, and they shewed him the priuie doores,
where they came in, and consumed such things as
were vpon the table.
22 Therefore the king slewe them, and deliue-
red Bel into Daniels power, who destroied him and
his temple.
23 ¶ Moreouer in that same place there was a
great Dragon, which the Babylonians worshipped.
24 And the king said vnto Daniel, Saiest thou,
that this is of brasse also? loe, he liueth and eateth
and drinketh, so that thou canst not say, that he is
no liuing god: therefore worship him.
25 Then saide Daniel vnto the king, I will wor-
ship the Lord my God: for he is the liuing God.
26 But giue me leaue, O king, and I will slay this
dragon without sword or staffe. And the king saide,
I giue thee leaue.
27 Then Daniel tooke pitch, and fat, and haire,
and did seethe thē together, and made lumps there-
of: this hee put in the Dragons mouth, and so the
Dragon burst in sunder. And Daniel saide, Beholde,
whom ye worship.
28 When the Babylonians heard it, they were
wonderfull wroth, and gathered them together a-
gainst the king, saying, The king is become a Iew:
for he hath destroyed Bel, and hath slaine the Dra-
gon, and put the Priests to death.
29 So they came to the king, & said, Deliuer vs
Daniel, or else we will destroy thee & thine house.
30 Nowe when the king saw, that they preassed
sore vpon him, & that necessitie constreined him,
he deliuered Daniel vnto them:
31 Who cast him into the Lyons denne, where
he was sixe dayes.
32 In the denne there were seuen Lyons, and
they had giuen them euery day two bodies and two
sheepe, which then were not giuen them, to the in-
tent that they might deuoure Daniel.
33 ¶ Now there was in Iurie a Prophet called
Abbacuc, which had made pottage, and broken
bread into a bowle, and was going into the fielde
for to bring it to the reapers.
34 But the Angel of the Lord saide vnto Abba-
cuc, Goe, cary the meate that thou hast, into Baby-
lon vnto Daniel, which is in the Lyons denne.
35 And Abbacuc said, Lord, I neuer saw Baby-
lon, neither doe I know where the denne is.
36 Then the Angel tooke him by the crowne
of the head, and bare him by the haire of the
head, and through a mightie winde set him in Ba-
bylon vpon the denne.
37 And Abbacuc cried, saying, O Daniel, Daniel,
take the dinner that God hath sent thee.
38 Then said Daniel, O God, thou hast thought
vpon me, and thou neuer failest them that seeke
thee and loue thee.
39 So Daniel arose, and did eate, and the Angel
of the Lorde set Abbacuc in his owne place againe
immediatly.
40 Vpon the seuenth day, the king went to be-
waile Daniel: and when hee came to the denne, he
looked in, and beholde, Daniel sate *in the middes of
the Lyons.*
41 Then cried the king with a loude voyce, say-
ing, Great art thou, O Lorde God of Daniel, and
there is none other besides thee.
42 And he drew him out of the denne, and cast
them that were the cause of his destruction into the
denne, and they were deuoured in a moment be-
fore his face.

THE FIRST BOOKE
of the Maccabees.

CHAP. I.

1 The death of Alexander the king of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the children of Israel make couenant with the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 50 Antiochus setteth vp idoles.

AFTER that Alexander the Mace-
donian, the sonne of Philippe, went
forth of the land of Chettiim, and
slewe Darius King of the Persians &
Medes, and reigned for him, as hee
had before in Grecia,
2 He tooke great warres in hand, and wanne
strong holdes, and slewe the kings of the earth,
3 So went he thorow the endes of the worlde,
and tooke spoiles of many nations, in somuch that
the world stood in awe of him: therefore his heart
was puffed vp and was hawtie.
4 Now when he had gathered a mightie strong
hoste,
5 And had reigned ouer regions, nations and
kingdomes, they became tributaries vnto him.
6 After these things he fel sicke, and knew that
he should die.
7 Then he called for the chiefe of his seruants,
which had bene brought vp with him of children,
and parted his kingdome among them, while hee
was yet aliue.
8 So Alexander had reigned twelue yeres when
he died.
9 And his seruāts reigned euery one in his roume.
10 And they all caused them selues to be crow-
ned

ned after his death, and so did their children after
them many yeeres, and much wickednesse increased
in the worlde.
11 For out of these came the wicked roote, *euen*
Antiochus ‖ Epiphanes, the sonne of King Antio- ‖Or, Noble.
chus, which had bene an hostage at Rome, and he
reigned in the hundreth and seuen & thirtieth yere
of the kingdome of the Greekes.
12 In those dayes went there out of Israel wic- Ioseph. Antiq. 12. Chap. 6.
ked men, which entised many, saying, Let vs go, &
make a couenant with the heathen, that are round
about vs: for since we departed from them, we haue
had much sorow.
13 So this deuice pleased them well.
14 And certaine of the people were readie, and
went to the King, which gaue them licence to doe
after the ordinances of the heathen.
15 Then set they vp a place of exercise at Ieru-
salem, according to the facions of the heathen,
16 And made themselues [a] vncircumcised, & for- a By drawing ye skinne ouer the part that was circumcised, as Cels. 7 chap. 25. Epiph. li. de ponderib. and mensuris.
sooke the holy Couenant, & ioyned themselues to
the heathen, and were solde to do mischiefe.
17 So when Antiochus kingdom was set in or-
der, hee went about to reigne ouer Egypt, that he
might haue the dominion of two Realmes.
18 Therefore he entred into Egypt with a migh-
tie company, with chariots, and Elephants, and with
horsemen, and with a great nauie,
19 And moued warre against Ptolemeus King
of Egypt: but Ptolemeus was afraid of him, & fled,
and many were wounded to death.
20 Thus *Antiochus* wanne many strong cities
in the land of Egypt, and toke away the spoyles of
the land of Egypt.
21 And after yt Antiochus had smittē Egypt, he
turned againe in the hundreth, fourtie & three yere,
22 And went vp towarde Israel and Ierusalem
with a mightie people,
23 And entred proudely into the Sanctuarie, &
tooke away the golden altar, and the candlesticke
for the light, & all the instruments thereof, and the
table of the shewbread, and the powring vessels, &
the bowles, and the golden basins & the vaile, and
the crownes, and the golden apparel, which was be-
fore the Temple, and brake all in pieces.
24 He tooke also the siluer and golde, and the
precious iewels, & he tooke the secret treasures that
he founde, and when hee had taken away all, he de-
parted into his owne land,
25 After hee had murthered many men, & spo-
ken very proudly.
26 Therefore there was a great lamentation in
euery place of Israel.
27 For the Princes and the Elders mourned, the
yong women, and the yong men were made feeble,
and the beautie of the women was changed,
28 Euery bridegrome tooke him to mourning,
and shee that sate in the marriage chamber, was in
heauinesse.
29 The Land also was mooued for the inhabi-
tants thereof: for all the house of Iacob was coue-
red with confusion.
30 After two yeres the King sent his chiefe taxe
master into the cities of Iuda, which came to Ieru-
salem with a great multitude.
31 Who spake peaceable wordes vnto them in
deceite, and they gaue credit vnto him,
32 Then he fell suddenly vpon the citie, and
smote it with a great plague, and destroyed much
people of Israel.
33 And when he had spoyled the citie, he set fire
on it, casting downe the houses thereof, and walles
thereof on euery side.
34 The women and their children tooke they
captiue, and led away the cattell.
35 Then fortified they the citie of Dauid with a
great and thicke wall, and with mightie towers, and
made it a strong hold for them.
36 Moreouer they set wicked people there, and
vngodly persons, & fortified themselues therein.
37 And they stored it with weapons & vitailes,
& gathered ye spoyle of Ierusalē, & laied it vp there.
38 Thus became they a sore snare and were in
ambushment for the Sanctuarie, and were wicked
enemies euer more vnto Israel.
39 For they shed innocent blood on euery side
of the Sanctuarie, and defiled the Sanctuarie.
40 Insomuch that ye citizens of Ierusalem fled
away because of them, and it became an habitation
of strangers, being desolate of them whome she had
borne: for her owne children did leaue her.
41 Her Sanctuarie was left waste as a wildernes:
her holy dayes were turned into mourning, her
Sabbaths into reproche, and her honour brought
to nought.
42 As her glory had bene great, so was her dis-
honour, & her excellencie was turned into sorowe.
43 Also the King wrote vnto all his kingdome, Ioseph. Antiq. Chap. 6. and 7.
that all the people should be as one, and that euery
man should leaue his lawes.
44 And all the heathen agreed to the comman-
dement of the King.
45 Yea, many of the Israelites consented to his
religion, offering vnto idoles, & defiling ye Sabbath.
46 So the King sent leters by the messengers
vnto Ierusalem, and to the cities of Iuda, that they
should follow the strange lawes of the countrey,
47 And that they should forbid the burnt offe-
rings, & sacrifices, & the ‖ offrings in the Sanctuary, ‖Or, drinke offrings.
48 And that they shoulde defile the Sabbaths
and the feastes,
49 And pollute the Sanctuarie & the holy men,
50 And to set vp altars, and groues, and chap-
pels of idoles, and offer vp swines fleshe, and vn-
cleane beastes,
51 And that they shoulde leaue their children
vncircumcised, & defile their soules with vnclean-
nes, and pollute themselues, that they might forget
the Lawe, and change all the ordinances,
52 And that whosoeuer woulde not doe accor-
ding to the commandements of the King, should
suffer death.
53 In like maner wrote he throughout all his
kingdomes, and set ouerseers ouer all the people,
for to compel them to do these things,
54 And he commanded the citires of Iuda to do
sacrifice, citie by citie,
55 Then went many of the people vnto them
by heapes, euery one that forsooke the Law, and so
they committed euil in the land.
56 And they droue the Israelites into secret pla-
ces, euen wheresoeuer they could flee for succour.
57 The fifteenth day of Casleu, in ye hundreth
and fiue and fourtieth yeere, they set vp the abo-
mination of desolation vpon the altar, and they
builded altars throughout the cities of Iuda on e-
uery side.
58 And before the doores of the houses, and in

the streetes they burnt incense,
59 And the bookes of the Lawe, which they
found, they burnt in the fire, and cut in pieces.
60 Whosoeuer had a booke of the Testament
found by him, or whosoeuer consented vnto the
Lawe, the Kings commaundement was, that they
should put him to death by their authoritie.
61 And they executed these things euery mo-
neth vpon the people of Israel that were founde in
the cities.
62 And in the fiue & twentieth day of the mo-
neth, they did sacrifice vpon the altar, which was in
the stead of the altar of sacrifices.
63 And according to the commandement, they
put certeine women to death, which had caused
their children to be circumcised,
64 And they hanged vp the children at their
neckes, and they spoiled their houses, and slew the
circumcisers of them.
65 Yet were there many in Israel, which were of
courage, and determined in themselues, that they
would not eate vncleane things,
66 But chose rather to suffer death, thē to be de-
filed with those meates: so because they would not
breake the holy couenant, they were put to death.
67 And this || tyrannie was very sore vpon the (|| Or, rage.)
people of Israel.

CHAP. II.

1 The mourning of Mattathias & his sonnes for the destruction of the holy citie. 19 They refuse to doe sacrifice vnto idoles. 24 The zeale of Mattathias for the Lawe of God. 33 They are slaine and will not fight againe because of the Sabbath day, 49 Mattathias dying commandeth his sonnes to sticke by the worde of God, after the example of the fathers.

IN those dayes stoode vp Mattathias the Priest,
the sonne of Ioannes, *the sonne* of Simeon, of the (Iosep. Antiq. 12. chap. 7.)
sonnes of Ioarib, of Ierusalem, and dwelt in Modin.
2 And he had fiue sonnes, Ioanan called Gaddis,
3 Simon called Thassi,
4 Iudas which was called Maccabeus,
5 Eleazar called || Abaron, and Ionathan, whose (|| Or, Auaran.)
name was Apphus.
6 Nowe hee sawe the blasphemies, which were
committed in Iuda and Ierusalem:
7 And hee saide, Woe is me: wherefore was I
borne, to see this destruction of my people, and the
destruction of the holy citie, & thus to sit still? it is
deliuered into the hands of the enemies.
8 And the Sanctuarie *is* in the handes of stran-
gers: her Temple is as a man that hath no renoume.
9 Her glorious vessels are caried away into cap-
tiuitie: her infants are slaine in the streetes, and her
yong men are fallen by the sworde of the enemies.
10 What people is it, that hath not some pos-
session in *her* kingdome, or hath not gotten of
her spoyles?
11 Al her glory is taken away: of a free woman,
she is become an handmaide.
12 Behold, our Sanctuarie and our beautie, and
honour is desolate, & the Gentiles haue defiled it.
13 What helpeth it vs then to liue any longer?
14 And Mattathias rent his clothes, he, and his
sonnes, & put sackcloth vpon them, and mourned
very sore.
15 ¶ Then came men from the King to the ci-
tie of Modin to compell them to forsake God, and
to sacrifice.
16 So many of the Israelites consented vnto
them: but Mattathias and his sonnes assembled to-
gether.
17 Then spake the Commissioners of the King,
and sayde vnto Mattathias, thou art the chiefe and
an honourable man, and great in the citie, & hast
many children and brethren.
18 Come thou therefore first, & fulfil the Kings
commandement, as all the heathen haue done, and
also the men of Iuda, and such as remaine at Ierusa-
lem: so shalt thou and thy familie be in the Kings fa-
nour, & thou and thy children shalbe enriched with
siluer and gold, and with many rewardes.
19 Then Mattathias answered and sayde with a
loude voyce, Though all nations that are vnder the
Kings dominion, obey him, & fall away euery man
from the religion of their fathers, and consent to
his commandements,
20 Yet will I and my sonnes, and my brethren,
walke in the couenant of our fathers.
21 God be mercifull vnto vs, that we forsake not
the Lawe and the ordinances.
22 We will not hearken vnto the Kings wordes
to transgresse our religion, neither on the right side,
nor on the left.
23 And when hee had left off speaking these
wordes, there came one of the Iewes, in the sight of
all to sacrifice vpon the altar which was at Modin,
according to the Kings commandement.
24 Nowe when Mattathias sawe it, he was so in-
flamed with zeale, that his reynes shooke and his
wrath was kindled according to the ordinance *of
the Lawe*: therefore he ranne vnto him, and killed
him by the altar:
25 And at the same time he slewe ẏ Kings com-
missioner, that compelled him to doe sacrifice, and
destroyed the altar.
26 Thus bare he a zeale to ẏ Law of God, *doing, (* Num. 25. 7.)
as Phinees did vnto Zambri the sonne of Salom.
27 ¶ Then cryed Mattathias with a loude voyce
in the citie, *saying*, Whosoeuer is zealous of the
Lawe, and will stand by the couenant, let him come
foorth after me.
28 So he, & his sonnes fled into the mountaines,
and left all that they had in the citie.
29 Then many that || sought after iustice and (|| Or, that liued iustly and vprightly.)
iudgement,
30 Went downe into the wildernesse to dwell
there, both they, and their children, & their wiues,
and their cattell: for the afflictions increased sore
vpon them.
31 ¶ Nowe when it was tolde vnto the Kings
seruants, and to the garisons, which were in Ierusa-
lem in the citie of Dauid, that men had broken the
Kings commandement, and were gone downe into
the secret places in the wildernes,
32 Then many pursued after them, and hauing
ouertaken them, they camped against them, & set
the battell in aray against thē on the Sabbath day,
33 And sayd vnto them, Let this now be suffici-
ent: come forth and do according to the comman-
dement of the King and ye shall liue.
34 But they answered, We will not goe foorth,
neither will we doe the Kings commandement, to
defile the Sabbath day.
35 Then they gaue them the battell.
36 But the other answered them nothing, nei-
ther cast any one stone at them, nor stopped the
priuie places,
37 But sayde, We will die all in our innocencie:
the heauen and earth shal testifie for vs, that ye de-
stroy vs wrongfully.

38 Thus they gaue them the battel vpon ẏ Sab-
bath, and slew both men and cattell, their wiues &
their children to the number of a thousand people.
39 ¶ When Mattathias and his friendes vnder-
stood this, they mourned for them greatly,
40 And said one to another, If we all doe as our
brethren haue done, and fight not against the hea-
then for our liues, and for our Lawes, then shal th y
incontinently destroy vs out of the earth.
41 Therefore they concluded at the same time,
saying, Whosoeuer shall come to make battel with
vs vpon the Sabbath day, we wil fight against him,
that we die not all, as our brethren that were mur-
thered in the secret places.
42 Then came vnto them the assembly of the
Asideans, which were of the strongest men of Isra-
el, all such as were well minded toward the Law.
43 And all they that were fled for persecution,
ioyned themselues vnto them, and were an helpe
vnto them.
44 So they gathered a power, & smote the wic-
ked men in their wrath, & the vngodly in their an-
ger: but the rest fled vnto the heathen, and escaped.
45 Then Mattathias and his friends went about,
and destroyed the altars,
46 And circumcised the children by force that
were vncircumcised, as many as they found within
the coastes of Israel,
47 And they pursued after the proud men and
this act prospered in their hands.
48 So they recouered the Law out of the hand
of the Gentiles, and out of the hand of Kings, and
gaue not place to the wicked.
49 Now when the time drewe neere that Mat-
tathias should die, hee said vnto his sonnes, Now is
pride and persecution increased, and the time of de-
struction, and wrath of indigaation.
50 Now therefore, my sonnes, be ye zealous of
the Lawe, and giue your liues for the couenant of
our fathers.
51 Call to remembrance what actes our fathers
did in their time: so shall yee receiue great honour
and an euerlasting name.
*Gene.22.9.10. 52 *Was not Abraham found faithful in tenta-
rom.4.3. tion, & it was imputed vnto him for righteousnes?
*Gene.41.40. 53 *Ioseph in the time of his trouble kept the
commandement, and was made the lord of Egypt.
*Num.25.13. 54 *Phinees our father, because he was zealous
ecclus.45.23,24. and feruent, obtayned the couenant of the euerla-
sting Priesthood.
*Iosh.1.2. 55 *Iesus for fulfilling the word, was made the
gouernour of Israel.
*Num 14.6,7. 56 *Caleb, because he bare witnesse before the
iosh.14.13. Congregation, receiued the heritage of the land.
*2.Sam.2.4. 57 *Dauid, because of his mercy obteyned the
throne of the kingdome for euermore.
*2.King.2.11. 58 *Elias, because he was zealous and feruent
in the Law, was taken vp euen vnto heauen.
*Dan.3.16,17, 59 *Ananias, Azarias and Misael by their faith
18,26. were deliuered out of the flame.
*Dan.6.12. 62 *Daniel because of his innocencie, was deli-
uered from the mouth of the Lyons.
61 And thus ye may consider throughout all a-
ges, that whosoeuer put their trust in him, shall not
*Mat.10.26,78, want strength.
31.isa.40.6,7,8. 62 *Feare not ye then the words of a sinful man:
and 51.7,8. for his glory is but dung and wormes.
*Iam.1.10. 63 To day is he set vp, and to morowe he shall
1.pet.1.24.
ecclus.14.18. *not be found: for he is turned into his dust, and his
purpose perisheth.
64 Wherefore, my sonnes, take good hearts and
shew your selues men for the Lawe: for by it shall
you obteine glory.
65 And beholde, I knowe that your brother Si-
mon is a man of counsel: giue eare vnto him alway:
he shalbe a father vnto you.
66 And Iudas Maccabeus hath bene mightie &
strong, euen from his youth vp: let him bee your
captaine, and fight you the battell for the people.
67 Thus shall ye bring vnto you all those that
obserue the Lawe, and shall auenge the iniuries of
your people.
68 Recompence fully the heathen, & giue your
selues to the commandement of the Law.
69 So hee blessed them, and was layed with his
fathers,
70 And died in the hundreth, fourtie and sixe
yere, and his sonnes buried him in his fathers sepul-
chre at Modin, and all Israel made great lamenta-
tion for him.

CHAP. III.

1 Iudas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the Princes of Syria. 44 The confidence of Iudas toward God. 55 Iudas determineth to fight against Lysias, whom Antiochus had made captaine ouer his host.

THen Iudas his sonne, called Maccabeus, rose vp
in his place.
2 And all his brethren helped him, and all they
that held with his father, and fought with courage
the battell of Israel.
3 So he gate his people great honour: hee put
on a breastplate as a giant, and armed himselfe, and
set the battel in aray, and defended the campe with
the sword.
4 In his acts he was like a Lion, and as a Lions
whelpe roaring after the pray.
5 For he pursued the wicked, and sought them
out, and burnt vp those that vexed his people.
6 So that the wicked fled for feare of him, and
all the workers of iniquitie were put to trouble: and
saluation prospered in his hand.
7 And he grieued diuers Kings, but Iacob reioy-
ced by his acts, and his memorial is blessed for euer.
8 He went also thorow the cities of Iuda, and
destroied the wicked out of them, and turned away
the wrath from Israel.
9 So was he renowmed vnto the endes of the
earth, and hee assembled together those that were
ready to perish.
10 ¶ But Apollonius gathered the Gentiles, &
a great host out of Samaria, to fight against Israel.
11 Which when Iudas perceiued, he went forth
to meete him, and smote him, and slewe him, so that
many fell downe slaine, and the rest fled.
12 So Iudas tooke their spoyles, and tooke also
Apollonius sworde, and fought with it all his life
long.
13 ¶ Nowe when Seron a prince of of the army
of Syria, heard that Iudas had gathered vnto him
the Congregation, and Church of the faithful, and
went forth to the warre,
14 He said, I will get me a name, and wil be glo-
rious in the realme: for I will goe fight with Iudas,
and them that are with him, which haue despised
the kings commandement.
15 So he made him ready to go vp, & there went
with him a mightie hoste of the vngodly to helpe
him, and to be auenged of the children of Israel.

16 And when he came neere to the going vp to
Bethhoron,Iudas went forth to meete him with a
small company.
17 But when they sawe the armie comming a-
gainst them,they sayd to Iudas,How are we able,
being so few,to fight against so great a multitude,
and so strong,seeing we be so weary,and haue fasted
all this day?
18 Then said Iudas,It is an easie thing for many
to be shut vp in the hands of fewe, and there is no
difference before *the God* of heauen,to deliuer by a
great multitude,or by a small company.
19 For the victorie of the battell standeth not
in the multitude of the host,but the strength com-
meth from heauen.
20 They come against vs with a cruell & proud
multitude to destroy vs,and our wiues, & our chil-
dren,and to robbe vs.
21 But wee doe fight for our liues,and for our
Lawes,
22 And God himselfe will destroy them before
our face: therefore be not ye afraid of them.
23 And when he had left off speaking, he leapt
suddenly vpon them:so was Seron and his host de-
stroyed before him.
24 And they pursued them frõ the going downe
of Bethhoron vnto the plaine: where there were
slaine eight hundreth men of them,and the residue
fled into the land of the Philistims.
25 Then the feare and terrour of Iudas and his
brethren fell vpon the nations round about,
26 So that his fame came vnto the king: for all
the Gentiles could tell of the warres of Iudas.
27 ¶ But when King Antiochus heard these ti-
dings,he was angry in his minde:wherefore he sent
foorth,and gathered all the power of his realme,a
very strong armie,
28 And opened his treasurie, and gaue his host
a yeeres wages in hande,commanding them to be
ready for a yeere for all occasions.
29 Neuerthelesse,when he saw that the money
of his treasures failed, and that the tributes in the
countrey were small,because of the dissension, and
plagues that he had brought vpon the land, in ta-
king away the lawes which had bene of olde time,
30 He feared least he should not haue nowe at
the seconde time,as at the first,for the charges and
gifts that he had giuen with a liberall hande afore:
for in liberalitie he farre passed the other kings that
were before him,
31 Wherefore he was heauie in his minde, and
thought to goe into Persia,for to take tributes of
the countreyes,and to gather much money.
32 So he left Lysias a noble man & of the kings
blood to ouersee the kings businesse,from the riuer
of Euphrates vnto the borders of Egypt,
33 And to bring vp his sonne Antiochus, till he
came againe.
34 Moreouer,he gaue him halfe of his host and
elephants,& gaue him the charge of all things that
he would haue done,
35 And concerning those which dwelt in Iuda
and Ierusalem,that he should send an armie against
them, to destroy and roote out the power of Israel,
and the remnant of Ierusalem,and to put out their
memoriall from that place,
36 And to set strangers for to inhabite all their
quarters,and part their land among them.
37 And the king tooke the halfe of the hoste
that remained, and departed from Antiochia his
royall citie,in the yeere an hundreth fourtie and se-
uen,and passed the riuer Euphrates, and went tho-
row the hie countreys.
38 Then Lysias chose Ptolomeus the sonne of
Doriminus,and Nicanor,and Gorgias,mighty men,
and the kings friends,
39 And sent with them fourtie thousand foote-
men, and seuen thousand horsemen, to goe into the
lande of Iuda,and to destroy it, as the king com-
maunded.
40 So they went forth w all their power,& came
and pitched by || Emmaus in the plaine countrey. || Emmau.
41 Nowe when the marchants of the countrey
heard the rumour of them, they tooke very much
siluer and golde,and seruantes,and came into the
campe to buy the children of Israel for slaues, and
the strength of Syria and of strange nations ioyned
with them.
42 ¶ Nowe when Iudas and his brethren sawe
that trouble increased, and that the hoste drewe
neere vnto their borders, considering the kings
words,whereby he had commanded to destroy the
people,and vtterly abolish them,
43 They sayd one to another,Let vs redresse the
decay of our people,and let vs fight for our people,
and for our Sanctuarie.
44 Then the Congregation were soone readie
gathered to fight,and to pray,and to desire mercie
and compassion.
45 As for Ierusalem,it was not inhabited, but
was as a wildernesse. There went none that was
borne in it,in or out at it, and the Sanctuarie was
troden downe,and the strangers kept the fortresse,
and it was the habitation of the heathen: and the
mirth of Iacob was taken away: the pipe and the
harpe ceased.
46 So they gathered themselues together, and
came to Maspha before Ierusalem: for in Maspha
was the place where they praied aforetime in Israel.
47 And they fasted that day, & put sackecloth
vpon them, and cast ashes vpon their heads,& rent
their clothes,
48 And opened the booke of the law,wherein y
heathen sought to paint the likenes of their idoles,
49 And brought the Priestes garments,and the
first fruites, and the tithes, and set there the Naza-
rites,which accomplished their dayes.
50 And they cried with a loude voice towarde
heauen,saying,What shall wee doe with these, and
whither shall we cary them away?
51 For thy Sanctuarie is troden downe and de-
filed,and thy Priests are in heauinesse,and brought
downe.
52 And beholde, the heathen are come against
vs,to destroy vs: thou knowest what thinges they
imagine against vs.
53 How can we stand before them,except thou
helpe vs?
54 Then they blew the trumpets,and cried with
a loude voice.
55 And after this,Iudas ordained captains ouer
the people,euen captaines ouer thousands,and cap-
taines ouer hundreths, and captaines ouer fifties,
and captaines ouer tenne.
56 And they commaunded them that builded
houses,or married wiues,or planted vineyardes, or
were fearefull,that they should returne euery one *Deut.20.5.
to his owne house,according * to the Lawe. iudg.7.3.

57 So the hoste remoued, and pitched vpon the
Southside of Emmaus.
58 And Iudas sayde, Arme your selues, and bee
valiant men, and bee readie against the morning to
fight with these nations, which are gathered toge-
ther against vs, to destroy vs and our Sanctuarie.
59 For it is better for vs to die in battell, thẽ to
see the calamities of our people & of our Sanctuary.
60 Neuerthelesse as the will *of God* is in heauen,
so be it.

CHAP. IIII.

1 Iudas goeth against Gorgias which lyeth in waite. 14 Hee putteth Gorgias and his hoste to flight. 28 Lysias inuadeth Iudea. 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

Joseph. lib. 12. chap. 13.

THen tooke Gorgias fiue thousande *foote* men,
and a thousande of the best horsemen, and de-
parted out of the campe by night,
2 To inuade the campe of the Iewes, and to
slay them suddenly: and the men of the fortresse
were his guides.
3 Nowe when Iudas heard it, he remoued, and
they that were valiant men to smite the Kings ar-
mie which was at Emmaus,
4 Whiles yet the armie was dispersed from the
campe.
5 In the meane season came Gorgias by night
into Iudas campe: and when hee founde no man
there, he sought them in the mountaines: for saide
he, They flee from vs.
6 But assoone as it was day, Iudas shewed him-
selfe in the fielde with three thousande men, which
had neither harnesse nor swordes to their mindes.
7 And they sawe that the armies of the heathen
were strong and well armed, and their horsemen a-
bout them, & that these were expert men of warre.
8 Then sayde Iudas to the men that were with
him, Feare ye not the multitude, neither be afraid
of their assault.
9 Remember, howe our fathers were deliue-
red * in the redde Sea, when Pharao pursued them
with an armie. *Exod. 14. 9, 24.
10 Therefore now let vs crie vnto heauen, and
the Lorde will haue mercie vpon vs, and remember
the couenant of our fathers, and will destroy this
hoste before our face this day:
11 So shall all the heathen knowe, that there is
one, which deliuered and saueth Israel.
12 Then the strangers lift vp their eyes, & sawe
them comming against them.
13 And they went out of their tentes into ỹ bat-
tel, & they that were w Iudas, blewe the trumpets.
14 So they ioyned together, and the heathen
were discomfited and fled by the playne.
15 But the hindmost of them fel by the sword, &
they pursued them vnto ‖ Gazeron, & into ỹ plaines ‖Or, Assaremoth.
of Idumea, & of Azotus, & of Iamna, so that there
were slaine of them aboue three thousand men.
16 So Iudas turned againe with his hoste from
pursuing them,
17 And saide vnto the people, Be not greedy of
the spoyles: for there is a battell before vs.
18 And Gorgias and the armie is here by vs in
the mountaine: but stand ye nowe fast against your
enemies, and ouercome them: then may ye safely
take the spoyles.
19 As Iudas was speaking these words, there ap-
peared one part which looked from ỹ mountaines.
20 But when *Gorgias* sawe that his were fled, &
that Iudas souldiers burnt the tents: (for the smoke
that was seene, declared what was done)
21 When they sawe these things, they were sore
afraid, & when they saw also that Iudas & his hoste
were in the field ready to set themselues in aray,
22 They fled euery one into ỹ land of strangers.
23 So Iudas turned againe to spoyle the tentes,
where he gate much golde and siluer, and precious
stones, and purple of the sea, and great riches.
24 Thus they went home, & sung psalmes, and
prayled toward the heauen: for hee is gracious, and
his mercy endureth for euer.
25 And so Israel had great victorie in that day.
26 ¶ Now all the strangers that escaped, came,
and tolde Lysias all the things that were done.
27 Who when hee heard these things, was sore
afrade, & discouraged, because such things came not
vpon Israel as he woulde, neither such things as the
King had commanded him, came to passe.
28 Therefore the next yere following, gathered
Lysias three score thousande chosen *foote* men, and
fiue thousand horsemen to fight against Ierusalem.
29 So they came into ‖ Idumea, & pitched their ‖Or, Iudea.
tents at ‖ Beth-sura, where Iudas came against them ‖Or, Bethberon.
with ten thousand men.
30 And when he saw ỹ mightie armie, he pray-
ed, and saide, Blessed bee thou, O Sauiour of Israel,
* which diddest destroy the assault of the mightie *1. Sam. 17. 50, 51.
man by the hand of thy seruant Dauid, * & gauest *1. Sam. 14. 13, 14.
the hoste of the strangers into the hande of Iona-
than, the sonne of Saul, and of his armour bearer.
31 Shut vp this armie in the hand of thy peo-
ple of Israel, & let them be confounded with their
power, and with their horsemen.
32 Make them afraide, and consume their bold-
nesse and strength, that they may be astonished at
their destruction.
33 Cast them downe by the sworde of them
that loue thee: then shall all they that knowe thy
Name, prayse thee with songs.
34 So they ioyned together, and there were
slaine of Lysias hoste, fiue thousand men, and they
fel before them.
35 Then Lysias, seeing his armie put to flight,
and the manlinesse of Iudas souldiers, and that they
were readie, either to liue or die valiantly, he went
into Antiochia, and gathered strangers, and when
he had furnished his armie, he thought againe (be-
ing prepared) to come against Iudea.
36 Then sayd Iudas and his brethren, Beholde,
our enemies are discomfited: let vs nowe goe vp to
clense, and to repaire the Sanctuarie.
37 So all the hoste gathered them together, and
went vp into the mountaine of Sion.
38 Nowe when they sawe the Sanctuarie layde
wast, and the altar defiled, and the doores burnt
vp, and the shrubbes growing in the courtes, as in
a forrest, or as on one of the mountaines, and that
the Priests chambers were broken downe,
39 They rent their clothes, and made great la-
mentation, and cast ashes vpon their heades,
40 And fell downe to the ground on their fa-
ces, and blewe an alarame with the trumpets, and
cryed toward heauen.
41 Then Iudas commanded certaine of the men
to fight against those which were in the castle, till
he had clensed the Sanctuarie.
42 So hee chose Priestes that were vndefiled,
such as delighted in the Lawe.

43 And they clensed the Sanctuarie, and bare
out the defiled stones into an vnclane place,
44 And consulted what to doe with the altar
of burnt offring, which was polluted.
45 So they thought it was best to destroy it,
least it shoulde be a reproche vnto them, because
the heathen had defiled it: therefore they destroy-
ed the altar,
46 And layde vp the stones vpon the moun-
taine of the Temple in a conuenient place, til there
should come a Prophet, to shewe what should bee
done with them.
47 So they tooke whole stones according to
the Lawe, and builded a newe altar according to
the former,
48 And made vp the Sanctuarie, and the things
that were within the Temple, and the courts, and
all things.
49 They made also new holy vessels, & brought
into the Temple the candlesticke, and the altar of
burnt offrings, and of incense, and the table.
50 And they burnt incense vpon the altar, and
lighted the lampes which were vpon the candle-
sticke, that they might burne in the Temple.
51 They set also the shewbread vpon the table,
and hanged vp the vailes, & finished all the workes
that they had begunne to make.
52 And vpon the fiue and twentieth day of the
ninth moneth, which is called the moneth of Cha-
sleu, in the hundreth and eight and fourtieth yeere
they rose vp betimes in the morning,
53 And offred sacrifice according to the Law, vp-
on the new altar of burnt offrings, ẏ they had made.
54 According to the time, and according to the
day, that the heathen had defiled it, in the same day
was it made newe with songs, and harpes, and lutes,
and cymbales.
55 And al the people fell vpon their faces, wor-
shipping and praysing toward the heauen him that
had giuen them good successe.
56 So they kept ẏ dedication of ẏ altar eight
dayes, offring burnt offrings with gladnesse, and of-
fred sacrifices of deliuerance and prayse,
57 And deckt the forefront of the Temple with
crownes of golde and shieldes, and dedicated the
gates & chambers, and hanged doores vpon them.
58 Thus there was very great gladnesse among
the people, and the reproche of the heathen was
put away.
59 So Iudas and his brethren with the whole
congregation of Israel, ordeined that the dayes of
dedication of the altar shoulde be kept in their sea-
son from yeere to yeere, by the space of eight daies,
from the fiue and twentieth day of the moneth
Chasleu, with mirth and gladnesse.
60 And at the same time builded they vp mount
Sion with hie walles, & strong towers round about,
lest the Gentiles should come, and tread it downe,
as they had done afore.
61 Therefore they set a garrison there to keepe
it, and fortified Beth-sura to keepe it, that the peo-
ple might haue a defence against Idumea.

CHAP. V.

3 Iudas vanquished the heathen that got about to destroy Israel, and is holpen of his brethren Simon and Ionathan. 50 He ouerthroweth the citie of Ephron, because they denied him passage thorowe.

Ioseph. lib. 13. Chap. 12.

NOwe when the nations round about hearde,
that the altar was builded, and the Sanctuarie
renued, as afore, they were sore grieued.
2 Therefore they thought to destroy the ge-
neration of Iacob that was among them, and be-
gan to slay and destroy the people.
3 Then Iudas fought against the children of
Esau in Idumea at ‖ Arabathene, because they be- ‖ Or, Arabathane.
sieged the Israelites, & he smote them with a great
plague, and droue them to straites, and tooke their
spoiles.
4 He thought also vpon the malice of the chil-
dren of Bean, which had bene a snare and an hin-
drance vnto the people, when they laye in waite
for them in the hie way.
5 Wherefore he shut them vp in towers, & be-
sieged them, and destroyed them vtterly, & burnt
their towers with fire, with all that were in them.
6 Afterwarde, went hee against the children of
Ammon, where he founde a mightie power, and a
great multitude with Timotheus their captaine.
7 So he had many battels with them, but they
were destroyed before him, and so he discomfited
them,
8 And tooke Gazer with the townes thereof,
and so turned againe into Iudea.
9 ¶ Then the heathen that were in Galaad, ga-
thered them together against the Israelites that
were in their quarters, to slay them: but they fled
to the castle of Datheman,
10 And sent letters to Iudas, and to his brethrē,
saying, The heathen that are about vs, are gathered
against vs, to destroy vs:
11 And they make them readie for to come, and
to take the fortresse, where vnto we are fledde, and
Timotheus is captaine of their hoste.
12 Come nowe therefore, and deliuer vs out of
their handes: for many of vs are slaine:
13 And all our brethren that were at Tubin, are
slaine, and they haue taken away their wiues, and
their children and their goods, and destroyed there
almost a thousand men.
14 While these letters were yet a reading, be-
holde, there came other messengers from Galile
with their clothes rent, which tolde ẏ same tidings,
15 And said, that they of Ptolemais, & of Tyrus,
and of Sidon, and of all Galile of the Gentiles were
gathered against them to destroy them.
15 When Iudas, and the people heard these
wordes, a great congregation came together, to
consult what they might do for their brethren that
were in trouble, and whome they besieged.
17 Then said Iudas to Simon his brother, Chuse
thee out men, and goe and deliuer thy bretheren in
Galile, and I and my brother Ionathan, wil goe in-
to the countrey of Galaad.
18 ¶ So hee left Iosephus the sonne of Zacha-
rias, and Azarias to be captaines of the people, and
to keepe the remmant of the hoste in Iudea,
19 And commanded them, saying, Take the o-
uersight of this people, and make no warre against
the heathen, vntil we come againe.
20 And vnto Simon were giuen three thousand
men to goe into Galile, and to Iudas eight thou-
sand men for the countrey of Galaad.
21 Then went Simon into Galile, and gaue di-
uers battels to the heathen, and the heathen were
discomfited by him.
22 And he pursued them vnto the gates of Pto-
lemais: & there were slaine of the heathen almost
three thousand men: so he tooke their spoyles.
23 Thus

23 Thus they rescued them that were in Galile
and in Arbattis with their wiues, & their children,
and all that they had, and brought them into Iudea
with great ioy.
24 ¶ Iudas Maccabeus also, and his brother Io-
nathan went ouer Iorden, and trauailed three dayes
iourney in the wildernes,
25 Where they mette ẇ the Nabathites, who re-
ceiued them louingly, & told thē euery thing ẏ was
done vnto their brethren in ẏ countrey of Galaad,
26 And how that many of them were besieged
in Bosorra and Bosor, in Alemis, || Chasbon, Maged
and Carnaim (all these cities are strong, and great)
27 And that they were kept in other cities of
Galaad, and to morow they are appointed to bring
their hoste vnto those fortes, and to take them, and
to destroy them all in one day.
28 So Iudas and his hoste turned in all haste by
the way of the wildernesse towarde Bosorra, and
wanne the citie, and slew al the males with the edge
of the sworde, and tooke all their spoyle, and set fire
vpon *the citie.*
29 And in the night he remooued from thence,
and went toward the fortresse.
30 And betimes in the morning when they loo-
ked vp, beholde, there was an innumerable people
bearing ladders, and instruments of warre, to take
the forte, and had assaulted them.
31 When Iudas sawe that the battel was begun,
and that the cry of the city went vp to heauen with
trumpets, and a great sound.
32 Then he saide vnto the armie, Fight this day
for your brethren.
33 So hee went foorth behind them with three
companies, and they blewe the trumpets, and cryed
with prayer.
34 Then the host of Timotheus knew, that it was
Maccabeus, and they fled from him, and he smote
them with a great slaughter, so that there was killed
of them the same day, almost eight thousand men.
35 ¶ Then departed Iudas vnto Maspha, and laid
siege vnto it, and wanne it, and slewe all the males
thereof, and spoyled it, and set fire vpon it.
36 From thence went he and tooke Chasbon,
Maged, and Bosor, and the other cities in Galaad.
37 After these things gathered Timotheus ano-
ther hoste, and he camped before Raphon beyond
the flood.
38 Nowe Iudas had sent to espie the hoste, and
they brought him word againe, saying, All the hea-
then that be rounde about vs, are gathered vnto
him, and the hoste is very great,
39 And hee hath hired the Arabians to helpe
them, and they haue pitched their tents beyond the
flood, and are ready to come and fight against thee.
So Iudas went to meete them.
40 Then Timotheus saide vnto the captaines of
his hoste, When Iudas and his host come neere the
flood, if he passe ouer first vnto vs, we shal not be a-
ble to withstand him: for he wil be too strōg for vs.
41 But if hee be afraide, and campe beyond the
flood, we wil goe ouer vnto him, and shall preuaile
against him.
42 Now when Iudas came neere to the flood, he
caused the gouernours of the people to remaine by
the flood, and cōmanded them, saying, Suffer none
to pitch a tent, but let euery man come to ẏ battel.
43 So he went first ouer toward them, & al the
people after him: and al the heathen were discōfited
before him, and cast away their weapons, and fled
into the Temple that was at Carnaim.
44 Which citie Iudas wanne, and burnt the
Temple with all that were in it: so was Carnaim
subdued, and might not withstand Iudas.
45 ¶ Then Iudas gathered all the Israelites that
were in the countrey of Galaad, from the least vnto
the most, with their wiues and their children, and
their baggage, a very great hoste, to come into the
land of Iuda.
46 So they came vnto Ephron, which was a
great citie by the way, and strongly defensed: they
could not passe, neither at the right hand nor at the
left, but must goe thorow it.
47 But they that were in the citie, shut them-
selues in, and stopped vp the gates with stones: and
Iudas sent vnto them with peaceable words, saying,
48 Let vs passe thorow your lande, that we may
goe into our owne countrey, and none shall hurt
you: we will but onely goe thorowe on foote: but
they would not open vnto him.
49 Wherefore Iudas commanded a proclamati-
on to be made throughout the host, that euery man
should assault it according to his standing.
50 So the valiant men set vpon it, and assaulted
the citie all that day, and all that night, and the citie
was giuen ouer into his hands:
51 Who slew all the males with the edge of the
sword, & destroyed it, and tooke the spoile thereof,
and went thorow the citie ouer them ẏ were slaine.
52 Then went they ouer Iorden into the great
plaine before Bethsan.
53 And Iudas gathered together those that were
behind, & gaue the people good exhortation al the
way thorow, til they were come into ẏ land of Iuda.
54 Thus they went vp with ioy, and gladnesse
vnto mount Sion, where they offred burnt offrings,
because there were none of them slaine, but came
home againe in safetie.
55 ¶ Now whilest Iudas and Ionathan were in
the land of Galaad, and Simon their brother in Ga-
lile before Ptolemais,
56 Ioseph the sonne of Zacharias, and Azarias
the captaines, hearing of the valiant actes, and bat-
tels which they had atchieued, said,
57 Let vs get vs a name also, and go fight against
the heathen that are round about vs.
58 So they gaue their hoste a commaundement
and went toward Iamnia.
59 But Gorgias and his men came out of the
citie to fight against them.
60 And Ioseph and Azarias were put to flight,
and pursued vnto the borders of Iudea: and there
were slaine that day of the people of Israel about
two thousand men: so that there was a great ouer-
throw among the people of Israel,
61 Because they were not obedient vnto Iudas,
and his brethren, but thought to doe some valiant
thing.
62 Also they came not of ẏ stocke of these men,
by whose hands deliuerance was giuen to Israel.
63 But the man Iudas, & his brethrē were great-
ly commended in the sight of all Israel, and of all
the heathen, wheresoeuer their name was heard of.
64 And the people came vnto them, bidding
them welcome.
65 Afterwarde went Iudas foorth with his bre-
thren, & fought against the children of Esau in the
land toward the South, where hee wanne Hebron,
and

|| Or, Chaspher

Ioseph. Anti. 12. chap. 11. and 12.

and the townes thereof, and he destroyed the castel
thereof, and burnt the towres therof round about.
66 Then remoued he to go into the land of the
‖Or, Philistims. ‖strangers, and went thorow Samaria.
67 At the same time were the Priestes of the ci-
ties slaine in the battell, which would shewe their
valiantnes, and went forth to battel without coun-
sell: and when Iudas came to Azotus in the stran-
gers lande, he brake downe their altars, and burnt
with fire the images of their gods, and tooke away
the spoyles of their cities, and came againe into the
land of Iuda.

CHAP. VI.

1 Antiochus willing to take the cities of Elimais, is driuen away of the citizens. 8 He falleth into sicknesse, and dyeth. 17 His sonne Antiochus is made king. 34 The maner to prouoke elephants to fight. 43 Eleazarus valiant acte. 48 The siege of Sion.

Ioseph. Antiq. 12.chap.13.

NOwe when King Antiochus trauailed thorowe
the high countreys, he heard that Elimais in
the countrey of Persia was a city greatly renowmed
for riches, siluer and gold.
2 And that there was in it a very riche temple,
whereas were couerings of golde, coate armours,
and harnesse, which Alexander King of Macedonia
the sonne of Philip (that reigned first in Grecia) had
left there.
3 Wherefore he went about to take the citie,
and to spoyle it, but he was not able: for the citi-
zens were warned of the matter.
4 And rose vp against him in battell, and he fled
and departed thence with great heauinesse, & came
againe into Babylon.
5 Moreouer, there came one which brought him
tidings in the coūtrey of Persia, that the armies that
went against the land of Iuda, were driuen away,
6 And that Lysias, which went forth first with
a great power, was driuen away of the Iewes, and
that they were made strong by the armour, and
power, and diuers spoyles which they had gotten of
the armies whom they had destroyed,
7 And that they had pulled downe the abomina-
tion, which hee had set vp vpon the altar at Ierusa-
lem, and fensed the Sanctuary with high walles, as it
was afore, and Beth-sura his citie.
8 So when the king had heard these wordes, he
was astonished, and sore mooued: therefore he layd
him downe vpon his bed, and fell sicke for very
sorow, because it was not come to passe, as hee had
thought.
9 And there continued he many dayes: for his
griefe was euer more and more, so that he sawe hee
must needes die.
10 Therefore he sent for all his friends, and sayd
vnto them, The sleepe is gone from mine eyes, and
mine heart faileth for very care.
11 And I thinke with my selfe, into what ad-
uersitie am I come? and into what floods of misery
am I fallen nowe, whereas aforetime I was in pros-
peritie, and greatly set by, by reason of my power?
12 And nowe doe I remember the euils that I
haue done at Ierusalem: for I tooke al the vessels of
golde and of siluer that were in it, and sent to de-
stroy the inhabitants of Iuda without cause.
13 I knowe that these troubles are come vpon
me for the same cause, and beholde, I must die with
great sorow in a strange land.
14 Then called he for Philip, one of his friends,
whom he made ruler of all his realme,
15 And gaue him the crowne, and his robe, and
the ring, ẏ he should instruct his sonne Antiochus,
and bring him vp, till he might reigne him selfe.
16 So king Antiochus died there in the hun-
dreth, and fourtie and ninth yeere.
17 ¶ When Lysias knewe, that the King was *Ioseph. Antiq. 12.chap.14.*
dead, he ordeined Antiochus his sonne (whome he
had brought vp) to reigne in his fathers steade, and
called him Eupator.
18 Now they that were in the castell *at Ierusa-
lem*, kept in the Israelites round about the Sanctu-
arie, and sought alwayes their hurt, and the streng-
thening of the heathen.
19 Therefore Iudas thought to destroy them,
and called all the people together to besiege them.
20 So they came together, and besieged them in
the hundreth and fiftie yeere, & made instruments
to shoote and other engins of warre.
21 But certaine of them that were besieged, gat
foorth, (vnto whome some vngodly men of Israel
ioyned themselues)
22 And they went vnto the king, saying, Howe
long wilt thou cease from executing iudgement,
and auenge our brethren?
23 We haue bene readie to serue thy father, and
to goe forward in those things, that hee appointed,
and to obey his commandements.
24 Therefore they of our nation fell from vs for
this cause, & wheresoeuer they found any of vs, they
slew them, and spoyled our inheritance.
25 And they haue not only laid hand vpon vs,
but vpon all about their borders.
26 And behold, this day are they besieging the
castle at Ierusalem to take it, and haue fortified the
Sanctuarie, and Beth-sura.
27 And if thou doest not preuent them quick-
ly, they wil doe greater things then these, and thou
shalt not be able to ouercome them.
28 When the King heard this, hee was very an-
grie, and called all his friendes, the captaines of his
armie, and his horsemen,
29 And bandes that were hired, came vnto him
from the Kings, that were confederate, and from
the yles of the sea.
30 So the number of his armie was an hundreth
thousand footemen, & twentie thousand horsemen,
and two and thirtie elephants exercised in battell.
31 These came through Idumea and drew neere
to Beth-sura, and besieged it a long season & made
engins of warre: but they came out, and burnt them
with fire, and fought valiantly.
32 Then departed Iudas from the castel, and re-
moued the hoste toward Beth-zacarias ouer against
the kings campe.
33 So the king arose very early, and brought the
armie and his power toward the way of Beth-zaca-
rias, where the armie set themselues in aray to the
battell, and blew the trumpets.
34 And to prouoke the elephants for to fight,
they shewed them ẏ blood of grapes & mulberies,
35 And they set the beastes according to the
ranges: so ẏ by euery elephant there stood a thou-
sande men armed with coates of maile and helmets
of brasse vpon their heads, and vnto euery beast
were ordeined fiue hundreth horsemen of the best,
36 Which were readie at all times wheresoeuer
the beast was: and whithersoeuer the beast went,
they went also, and departed not from him.
37 And vpon them were strong towers of wood
that couered euery beast, which were fastened ther-
on with instruments, and vpon euery one was two

and thirtie men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste, to stirre them vp, and to keepe them in the valleyes.

39 And when the sunne shone vpon the golden shieldes, the mountaines glistered therewith, and gaue light as lampes of fire.

40 Thus part of the Kings armie was spred vpon the high mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noyse of their multitude, and the marching of the companie, and the ratling of the harnesse, were astonished: for the armie was very great and mightie.

42 Then Iudas and his hoste entred into the battell, and they slewe sixe hundreth men of the Kings armie.

43 ¶ Now when Eleazar, *the sonne* of || Abaron, saw one of the elephants armed with royal harnesse, and was more excellent then all the other beastes, he thought that the King should be vpon him. || Or, Sauara.

44 Wherefore he ieoparded him selfe to deliuer his people, and to get him a perpetuall name,

45 And ran boldly vnto him through the mids of the hoste, slaying on the right hande and on the left, so that they departed away on both sides.

46 So went hee to the elephants feete, and gate him vnder him, and slewe him: then fell the elephant downe vpon him, and there he dyed.

47 But *the other*, seeing the power of the king, & the fiercenesse of his armie, departed from them.

48 ¶ And the Kings armie went vp to meete them towarde Ierusalem, and the King pitched his tents in Iudea toward mount Sion.

49 Moreouer, the King tooke truce with them that were in Beth-sura: but when they came out of the citie, because they had no vitailes there, and were shut vp therein, and the land had rested,

50 The King tooke Beth-sura, and set there a garison to keepe it,

51 And besieged the Sanctuarie many dayes, and made instruments to shoote, and other engins of warre, and instruments to cast fire and stones, and pieces to cast dartes and slings.

52 || They also made engines against their engines, and fought a long season. || Or, the Iewes,

53 But in the garners there were no vitailes: for it was the seuenth yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were few men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Nowe when Lysias heard that Philippe (whome Antiochus the King, whiles hee liued, had ordeyned to bring vp Antiochus his sonne, that he might be King)

56 Was come againe out of Persia and Media, and the Kings hoste with him, and thought to take vnto him the rule of things,

57 He *and his* hasted, and were stirred forwarde by them in the castle to goe and tell the King, and the captaines of the hoste, and to others, *saying*, We decrease daily, & our vitailes are but small: and the place that we lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Now therefore let vs || agree with these men, and take truce with them, and with al their nation, || Or, giue hands.

59 And graunt them to liue after their Lawe, as they did afore: for they be grieued, and doe all these things, because we haue broken their Lawes.

60 So the King and the princes were content, and sent vnto them to make peace, and they receiued it.

61 When the King and the princes had made an othe vnto them, they came vpon this out of the fortresse.

62 And the King went vp to mount Sion: but when he sawe that the place was well defensed, hee brake his othe that he had made, and commaunded to breake downe the wall round about.

63 Then departed he in all haste, and returned vnto Antiochia, where he found Philip hauing dominion of the citie: so he fought against him, and tooke the citie by force.

CHAP. VII.

1 Demetrius reigned, after hee had killed Antiochus and Lysias. 5 Hee troubleth the children of Israel through the counsell of certaine wicked persons. 37 The prayer of the Priests against Nicanor. 41 Iudas killeth Nicanor, after hee had made his prayer.

IN the hundreth, and one and fiftieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a few men vnto a citie of the sea coast, and reigned there. Ioseph. Antiq. 12. Chap. 5.

2 And when hee came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lysias, and brought them vnto him.

3 But when it was tolde him, he said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Israel, whose captaine was Alcimus, that would haue bene the hie Priest.

6 These men accused the people vnto the King, saying, Iudas and his brethren haue slaine all thy friendes, and driuen vs out of our owne land,

7 Wherefore send now some man, whom thou trustest, that he may goe and see all the destruction, which he hath done vnto vs, and to the Kings land, and let him punish them with all their partakers.

8 Then the King chose Bacchides a friende of his, which was a great man in the realme, and ruled beyond the flood, and was faithfull vnto the King, and sent him,

9 And that wicked Alcimus, whom hee made hie Priest, and commaunded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the lande of Iuda, and sent messengers to Iudas and his brethren, deceitfully with peaceable wordes.

11 But they beleeued not their saying: for they sawe that they were come with a great hoste.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable poyntes.

13 And the || Asideans were the first that required peace among the children of Israel. || Or, Hasidim.

14 For said they, He that is a Priest of the seede of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then hee spake vnto them peaceably, and sware vnto them, and saide, Wee will doe you no harme, neither your friendes:

16 And they beleeued him: but he tooke of them threescore men, and slewe them in one day according

ding to the wordes that were written,
*Psal.79.2. 17 * They haue *cast* the bodyes of thy Saintes,
and their blood round about Ierusalem, and there
was no man that would burie them.
18 So there came a feare and trembling among
all the people: for they said, There is neither trueth
nor righteousnesse in them: for they haue broken
the appoyntment and othe that they made.
19 Then Bacchides remoued from Ierusalem,
||Or, Bethseth, or, Bezeth. and pitched his tent at || Beth zecha, where he sent
foorth and tooke many of the men that had forsa-
ken him, and certaine of the people whom he slewe
and cast into the great pit.
20 Then committed he the countrey vnto Al-
cimus, and left men of warre with him to helpe
him: so Bacchides went vnto the King.
21 Thus Alcimus stroue for the Priesthoode.
22 And all such as troubled the people, resorted
vnto him: in so much, that they obteined the lande
of Iuda, and did much hurt in Israel.
23 Now when Iudas saw all the mischiefe, that
Alcimus and his company had done among the Is-
raelites more then the heathen,
24 He went foorth round about all the borders
of Iudea, and punished those that were fallen away,
so that they came no more abroad in the countrey.
25 But when Alcimus sawe that Iudas and his
people had gotten the vpper hand, and knewe that
he was not able to abide them, hee went againe to
the King, and accused them of wicked things.
Ioseph. Antiq. 12. chap. 16. 26 Then the King sent Nicanor one of his
chiefe princes, which hated Israel deadly, and com-
manded him, that he should destroy the people.
27 ¶ So Nicanor came to Ierusalem with a
great hoste, and sent vnto Iudas, and his brethren
deceitfully with friendly wordes, saying,
28 Let there be no warre betweene mee, and
you: I wil come with fewe men, to see how ye doe,
friendly.
29 So he came vnto Iudas, and they saluted one
another peaceably: but the enemies were prepared
to take away Iudas.
30 Neuerthelesse, it was tolde Iudas, that hee
came vnto him vnder deceite: therefore he feared
him, and would see his face no more.
31 When Nicanor perceiued that his counsell
was bewrayed, he went out to fight against Iudas,
||Or, Capharsarama. beside || Carphasalama.
32 Where there were slaine of Nicanors hoste
about fiue thousand men: so they fledde vnto the
citie of Dauid.
33 After this came Nicanor vp vnto mount
Sion, and some of the Priests with the Elders of the
people went foorth of the Sanctuarie to salute him
peaceably, and to shewe him the burnt offring that
was offred for the King.
34 But he laughed at them, and mocked them,
and counted them prophane, and spake proudly,
35 And swore in his wrath, saying, If Iudas and
his hoste bee not deliuered now into mine handes,
if euer I come againe in safetie, I will burne vp this
house. With that, went he out in a great anger.
36 Then the Priestes came in, and stoode be-
fore the altar in the Temple, weeping, and saying,
37 For so much as thou, *O Lorde*, hast chosen
*Isa.56.5,7. this * house, that thy Name might bee called vpon
therein, and that it should bee an house of prayer,
and petition for thy people,
38 Bee auenged of this man and his hoste, and
let them be slaine by the sworde: remember their
blasphemies, and suffer them not to continue.
39 ¶ When Nicanor was gone from Ierusalem,
he pitched his tent at Beth-horon, and there an
hoste met him out of Syria.
40 And Iudas pitched in || Adasa with three ||Or, Adarsa.
thousand men, where Iudas prayed, saying,
41 *O Lorde*, * because the messengers of King *2.King.19.35. tobit 1.18.
Sennacherib blasphemed thee, thine Angell went ecclus 48.21. Isa 37.36
foorth, and slewe an hundreth, fourescore and fiue 2.mac.8.19.
thousand of them.
42 So destroy thou this hoste before vs to day,
that all other may knowe that he hath spoken wic-
kedly against thy Sanctuarie, and punish him ac-
cording to his malice.
43 So the armies ioyned together in battell,
the thirteenth day of the moneth Adar: but Nica-
nors hoste was discomfited, and hee him selfe was
first slaine in the battell.
44 Nowe when his armie sawe that Nicanor
was slaine, they cast away their weapons, and fled.
45 But they pursued after them a dayes iourney
from Adasa vnto Gasera, blowing an alarme with
the trumpets after them.
46 So they came forth of all the townes of Iu-
dea round about, and rushed vpon them, & threw
them from one to another, so that they all fell by
the sworde, and there was not one of them left.
47 Then they tooke the spoyles, and the pray,
and smote off Nicanors head, and his right hande,
which he helde vp so proudly, and brought it with
them, and hanged them vp afore Ierusalem.
48 So the people reioyced greatly, and kept
that day as a day of great gladnesse.
49 And they ordeined to keepe yeerely that day
on the thirteenth day of the moneth Adar.
50 Thus the lande of Iuda was in rest a litle
while.

CHAP. VIII.

1 Iudas considering the power and policie of the Romanes, maketh peace with them. 22 The conditions of mutuall friendship sent to the Iewes.

IVdas heard also the fame of the Romanes, that Ioseph. Antiq. 12. cap. 18.
they were mightie, and valiant, and agreeable to
all things that were required of them, and made
peace with all that came vnto them,
2 And that they were men of great power,
and they tolde him of their battels, and their wor-
thie actes, which they did among the || Galatians ||Or, French men.
whome they had conquered, and made to pay
tribute,
3 And what they had done in the countrey of
Spaine: how that they had wonne there the mines
of siluer and golde,
4 And that by their counsell, and gentle beha-
uiour they were rulers in euery place, though the
place was farre from them, and that they had dis-
comfited, & giuen great ouerthrowes to the Kings
that came against them, from the vttermost part of
the earth, and that others gaue them tribute euery
yeere,
5 Howe they had also discomfited by battell
Philippe and Perses Kings of the || Macedonians, ||Or, Citims.
and others, that arose against them, and how they
ouercame them,
6 And how great Antiochus King of Asia that
came against them in battell, hauing an hundreth
and twentie elephants, with horsemen, and charets,
and a very great armie, was discomfited by them.
7 And

17 And how they tooke him aliue,& ordeined him,
with such as should reigne after him,to pay a great
tribute,& to giue hostages,and a separate portion,
8 Euen the countrey of India, and Media, and
Lydia,and of his best countreys,which they tooke
of him and gaue them to king Eumenes.
9 Againe when it was told them that the Greci-
ans were comming to destroy them,
10 They sent against them a captaine, which
gaue them battell, and slewe many of them, and
tooke many prisoners with their wiues, and chil-
dren,and spoyled them and conquered their land,
& destroyed their strong holdes,and subdued them
to be their bondmen,vnto this day:
11 Moreouer how they destroyed, & brought
into subiection other kingdomes and yles, who-
soeuer had withstood them:
12 But that they kept amitie with their owne
friendes,and those that stayed vpon them: finally,
that they conquered kingdomes, both farre and
neere,insomuch that whosoeuer heard of their re-
nowme,was afraide of them.
13 For whom they would helpe to their king-
domes,those reigned,& who they would, they put
downe:thus were they in most high authoritie.
14 Yet for all this that none of them ware a
crowne,neither was clothed in purple, to bee mag-
nified thereby,
15 But that they had ordeyned them selues a
counsell,wherein three hundreth and twentie men
consulted dayly,and prouided for the common af-
faires,to gouerne them well,
16 And that they committed their gouernment
to one man euery yere,who did rule ouer all their
countrey,to whome euery man was obedient: and
there was neither hatred nor enuie among them.
17 ¶ Then Iudas chose Eupolemus the sonne
of Iohn,*the sonne* of Accus,and Iason the sonne of
Eleazar,and sent them vnto Rome to make friend-
ship,and mutuall felowship with them,
18 That they might take from them the yoke
(for they sawe that the kingdome of the Grecians
would keepe Israel in bondage)
19 So they went vnto Rome,which was a very
great iourney, and came into the ‖ Senate,where *‖Or,counsell.*
they spake and said,
20 Iudas Maccabeus with his brethren,and the
people of the Iewes hath sent vs vnto you,to make
a bond of friendship,and peace with you, and yee
to register vs as your partakers and friends.
21 And the matter pleased them.
22 And this is the copie of the epistle that they
wrote in tables of brasse & sent to Ierusalem, that
they might haue by them a memorial of the peace,
and mutuall fellowship.
23 Good successe be to the Romanes,and to the
people of the Iewes,by sea,& by land for euer,and
the sword,and enemie be from them.
24 If there come first any warre vpon the Ro-
manes,or any of their friends throughout all their
dominion,
25 The people of the Iewes shall helpe them,
as the time shalbe appointed,with all their heart,
26 Also ‖ they shall giue nothing to them that *‖Or,the Romanes.*
come to fight for them,nor serue them with wheate
nor weapons,nor money,nor shippes, as it pleaseth
the Romaines; but ‖ they shall keepe their coue- *‖Or,the Iewes.*
nants without taking any thing of them.
27 Likewise also if warre come first against the
nation of the Iewes,the Romanes shall helpe them
with a good will, according as the time shalbe ap-
poynted them.
28 Neither shal wheate be giuē vnto them,that
take their part,nor weapons,nor money,nor ships,
as it pleaseth the Romanes, who will keepe these
couenants without deceit.
29 According to these articles the Romanes
made the bond with the people of the Iewes.
30 If after these points the one partie, or the o-
ther wil adde or diminish, they may doe it, at their
pleasures, and whatsoeuer they shall adde, or take
away,shalbe ratified.
31 And as touching the euill that Demetrius
hath done vnto ẏ Iewes,we haue written vnto him,
saying,Wherefore layest thou thine heauy yoke vp-
on our friends,and confederates the Iewes?
32 If therfore they complaine any more against
thee, we will doe them iustice, and fight with thee
by sea and by land.

CHAP. IX.

*1 After the death of Nicanor, Demetrius sendeth his armie a-
gainst Iudas. 18 Iudas is slaine. 31 Ionathan is put in
the stead of his brother. 47 The battell betweene Ionathan,and
Bacchides. 55 Alcimus is smitten with the palsie, and dyeth.
68 Hee commeth vpon Ionathan by the counsell of certaine
wicked persons,and is ouercome. 70 The truce of Ionathan
with Bacchides.*

IN the meanē season when Demetrius had heard *Ioseph. Antiq. 12.chap.18.*
how Nicanor, and his hoste had giuen the battell,
he sent Bacchides, and Alcimus againe into Iudea,
and his ‖ chiefe strength with them. *‖Or,the right horne.*
2 So they went forth by the way that is toward
Galgala, and pitched their tentes before Mesaloth
which is in Arbelis,& wan it,& slewe much people.
3 And in the first moneth of the hundreth,fiftie
and two yeere, they layed their siege against Ieru-
salem.
4 But they raysed their campe,and came to Be-
rea,with twenty thousand *foote* men and two thou-
sand horsemen.
5 Now Iudas had pitched his tent at ‖ Eleasa, *‖Or,Laisa.*
and three thousand chosen men with him.
6 And when they saw,that the multitude of the
armie was great,they were sore afraid,& many con-
ueied themselues out of the hoste, so that there a-
bode no mo of them,but eight hundreth men.
7 When Iudas saw that his host fayled him,and
that he must needes fight, he was sore troubled in
mind that he had no time to gather them together,
and was discouraged.
8 Neuerthelesse,he said vnto them that remay-
ned,Let vs rise,& go vp against our enemies,if per-
aduenture we may be able to fight with them.
9 But they would haue stayed him,saying, We
are not able: but let vs rather saue our liues: turne
backe now, seeing our brethren are departed: for
shall we fight against them,that are so fewe?
10 Then Iudas said,God forbid,that we should
doe this thing, to flee from them: if our time bee
come,let vs die manfully for our brethren, and let
vs not staine our honour.
11 The the host remooued out of the tents,and
stood against them, who had diuided their horsmen
into two troupes,and they that threwe with slings,
and the archers marched in the foreward,and they
that fought in the foreward,were all valiant men.
12 And Bacchides was in the right wing. So
the armie drew neere on both sides, and blewe the
trumpets.

13 They of Iudas side blewe the trumpets also,
and the earth shooke at the noyse of the armies,&
the battel continued from morning to night.
14 And when Iudas sawe that Bacchides & the
strength of his armie was on the right side, hee
tooke with him al the hardie men,
15 And brake the right wing,& followed vpon
them vnto mount Azotus.
16 Nowe when they which were of the left
wing,sawe that the right wing was discomfited,
they followed Iudas behinde, and them that were
with him hard at the heeles.
17 Then was there a sore battel:for many were
slaine of both the parties.
18 Iudas also himselfe was killed,and the rem-
nant fled.
19 So Ionathan and Simon tooke Iudas their
brother,and buried him in his fathers sepulchre in
the citie of Modin.
20 And al the Israelites wept for him,& mour-
ned greatly for him,& lamẽted many daies,saying,
21 How is the valiant man fallen which deliue-
red Israel!
22 Concerning ẏ other things of Iudas,both the
battels & the valiant acts ẏ he did,& of his worthi-
nes,they are not written: for they were very many.
Ioseph.Antiq. 13.chap.1.& 3. 23 ¶Now after the death of Iudas,wicked men
came vp in all the coastes of Israel,and there arose
all such as gaue themselues to iniquitie.
24 In those dayes was there a very great famine
in the lande,and all the countrey gaue ouer them-
selues with them.
25 And Bacchides did chuse wicked men, and
made them lords in the land.
26 These sought out, and made search for Iu-
das friends,& brought thẽ vnto Bacchides, which
auenged himselfe vpon them,and mocked them.
27 And there came so great trouble in Israel,as
was not since the time that no Prophet was seene
among them.
28 Then came all Iudas friends together, and
saide vnto Ionathan,
29 Seeing thy brother Iudas is dead, and there
is none like him to goe forth against our enemies,
euen against Bacchides,and ‖against them of our
nation that are enemies vnto vs,
‖Or,against the enemies of our nation.
30 Therefore,this day we chuse thee,that thou
mayest be our Prince & captaine in his place,to or-
der our battell.
31 So Ionathan tooke the gouernance vpon
him at the same time,and ruled in stead of his bro-
ther Iudas.
32 But when Bacchides knewe it,he sought for
to slay him.
33 Then Ionathan and Simon his brother,per-
ceiuing that,fled into the wildernes of Thecua with
all their company, and pitched their tents,by the
water poole of Asphar.
34 Which when Bacchides vnderstoode,hee
came ouer Iorden with all his hoste vpon the Sab-
bath day.
35 (Nowe had Ionathan sent his brother *Iohn*,
a captaine of the people, to pray his friendes the
Nabathites, that they would keepe their baggage
which was much.
‖Or,Iambri. 36 But the children of ‖Ambri came out of Me-
daba,and tooke Iohn,and al that he had,and when
they had taken it,went their way.
37 After this came word vnto Ionathan, and
to Simon his brother, that the children of Ambri
made a great marriage,and brought the bride from
‖Medaba with great pompe: for she was daughter ‖Or,Nadabath.
to one of the noblest Princes of Canaan.
38 Therefore they remembred Iohn their bro-
ther, and went vp, and hid themselues vnder the
couert of the mountaine.
39 So they lift vp their eyes, & looked,and be-
holde, there was a great noyse, and much prepara-
tion: then the bridegrome came foorth, and his
friends and his brethren met them with tymbrels,
and instruments of musike,and many weapons.
40 Then Ionathans men that lay in ambush,
rose vp against them, and slewe many of them, and
the remnant fled into the mountaines, so that they
tooke all their spoyles.
41 Thus the marriage was turned to mourning,
and the noyse of their melodie into lamentation.
42 And so when they had auenged the blood
of their brother,they turned againe vnto Iorden.
43 When Bacchides heard this, hee came vnto
the border of Iorden with a great power vpon the
Sabbath day.)
44 Then Ionathan said vnto his companie, Let
vs rise now, and fight against our enemies: for it is
not to day as in time past.
45 Beholde,the battel is before vs,and behinde
vs, and the water of Iorden on this side and that
side,and the marise, and forest, so that there is no
place for vs to turne aside.
46 Wherefore crie now vnto heauen, that yee
may be deliuered from the power of your enemies:
so they ioyned battell.
47 Thẽ Ionathan stretched out his hand to smite
Bacchides:but he turned aside from him & reculed.
48 Then Ionathan,& they that were with him,
leapt into Iorden,and swimmed ouer vnto the fur-
ther banke: but the other would not passe through
Iorden after them.
49 So in that day were slaine of Bacchides side
about a thousand men.
50 Then hee turned againe to Ierusalem, and
built vp the strong cities in Iuda, as the castell of
Iericho,and Emmaus,and Bethhoron,and Bethel,
and Thamnatha,‖Pharathoni,&‖Tepho,with high ‖Or,Phara. ‖Or,Thopo.
walles,with gates,and with barres,
51 And set garisons in them, that they might
vse their malice vpon Israel.
52 He fortified also the citie Beth-sura,and Ga-
zara,and the castell, and set a garison in them with
prouision of vitailes.
53 Hee tooke also the chiefest mens sonnes in
the countrey for hostages, and put them in the ca-
stell at Ierusalem to be kept.
54 ¶ Afterward in the hundreth, fiftie & three
yeere,in the second moneth,Alcimus commanded,
that the walles of the inner court of the Sanctuary
should be destroyed,& he pulled downe the monu-
ments of the Prophets,and began to destroy them.
55 But at the same time Alcimus was plagued,
and his enterprises were hindered, and his mouth
was stopped: for he was smitten with a palsie, and
could no more speake, nor giue order concerning
his house.
56 Thus dyed Alcimus with great torment at
the same time.
57 And when Bacchides saw that Alcimus was
dead,he turned againe to the King,and so the lande
of Iuda was in rest two yeeres.

58 Then

58 Then all the vngodly men helde a counsell,
saying, Behold, Ionathan and his companie dwell at
ease, and without care: wherefore let vs bring Bac-
chides hither, and he wil take them all in one night.
59 So they went and consulted with him.
60 Who arose and came with a great hoste, and
sent letters priuily to his adherents, which were in
Iudea, to take Ionathan and those that were with
him: but they could not, for their counsell was
knowen vnto them.
‖Or, Ionathan. 61 And ‖ they tooke fiftie men of the countrey,
which were the chiefe workers of this wickednesse,
and slewe them.
62 ¶ Then Ionathan & Simon with their com-
‖Or, Beth-bessen. panie departed vnto ‖ Beth-basin which is in the
wildernesse, and repayred the decay thereof, and
made it strong.
63 When Bacchides knew this, he gathered all
his hoste, & sent word to them that were of Iudea.
64 Then came he and layd siege to Beth-basin,
and fought against it a long season, and made in-
struments of warre.
65 But Ionathan had left his brother Simon in
the citie, and went foorth into the countrey, and
came with a certaine number,
‖Or, Odares. 66 And slewe ‖ Odomeras and his brethren and
the children of Phasiron in their tentes: so he be-
gan to slay, and increased in power.
67 Simon also and his company went out of the
citie, and burnt vp the instruments of warre,
68 And fought against Bacchides, and discom-
fited him, and vexed him sore, so that his counsell
and iourney was in vaine.
69 Wherefore he was very wroth at the wicked
men, that gaue him counsel to come into the coun-
trey, and slewe many of them, and purposed to re-
turne into his owne countrey.
70 Whereof when Ionathan had knowledge, he
sent Ambassadours vnto him, to intreate of peace
with him, & that the prisoners should be deliuered.
71 Which thing he accepted, and did according
to his desire, and made an othe, that he would neuer
doe him harme all the dayes of his life.
72 So he restored vnto him the prisoners that he
had taken aforetime out of the land of Iuda, and so
returned and went into his owne land, neither did
he come any more into their borders.
73 Thus the sworde ceased from Israel, and Io-
nathan dwelt at Machmas, and began there to go-
uerne the people, and destroyed the vngodly men
out of Israel.

CHAP. X

*4 Demetrius desireth to haue peace with Ionathan. 18 Alexan-
der also desireth peace with the Iewes. 48 Alexander maketh
warre against Demetrius. 50 Demetrius is slaine. 51 The
friendship of Ptolemeus and Alexander.*

Ioseph. Antiq. 13. Chap. 2. 3. IN the hundreth and three score yeere came Alex-
ander the sonne of Antiochus Epiphanes, and
tooke Ptolemais, and they receiued him, and there
he reigned.
2 Now when Demetrius the King heard it, he
gathered an exceeding great hoste, and went foorth
against him to fight.
3 Also Demetrius sent letters vnto Ionathan,
ẇ louing wordes, as though he would preferre him.
4 For hee saide, We will first make peace with
him, before he ioyne with Alexander against vs.
5 Els he will remember all the euill that wee
haue done against him, and against his brethren
and his nation.
6 And so he gaue Ionathan leaue to gather an
hoste, and to prepare weapons, and to be confede-
rate with him, and commaunded the hostages that
were in the castell, to be deliuered vnto him.
7 ¶ Then came Ionathan to Ierusalem, and
read the letters in the audience of all the people,
and of them that were in the castell.
8 Therefore they were sore afraide, because
they heard that the King had giuen him licence to
gather an armie.
9 So they that were of the castel, deliuered the
hostages vnto Ionathan, who restored them to
their parents.
10 Ionathan also dwelt at Ierusalem, and began
to builde, and repaire the citie.
11 And he commanded the workemen to build
the walles, and the mount Sion round about with
hewen stone, to fortifie it: and so they did.
12 Then the strangers that were in the castels
which Bacchides had made, fled,
13 So that euery man left his place, and went
into his owne countrey.
14 Onely at Beth-sura remained certaine which
had forsaken the Lawe and the commaundements:
for it was their refuge.
15 ¶ Now when King Alexander had heard of
the promises that Demetrius had made vnto Iona-
than: and when it was tolde him of the battels and
noble actes, which he and his brethren had done,
and of the paines that they had endured,
16 He said, Might we find such a man? now there-
fore we will make him our friend and confederate.
17 Vpon this he wrote a letter, and sent it vnto
him, with these wordes, saying,
18 KING ALEXANDER to his brother
Ionathan sendeth salutation.
19 We haue heard of thee, that thou art a very
valiant man, and worthy to be our friend.
20 Wherefore this day we ordaine thee to bee
the hie Priest of thy nation, and to be called the
Kings friend: (and he sent him a purple robe, and a
‖crowne of golde,) that thou mayest ‖ consider what ‖Or, mitre.
is for our profite, and keepe friendship toward vs. ‖Or, take our
21 So in the seuenth moneth of the hundreth part.
and three score yeere, vpon the feast day of the ta-
bernacles, Ionathan put on the holy garment, and
gathered an hoste, and prepared many weapons.
22 ¶ Which when Demetrius heard, hee was Ioseph. Antiq.
marueilous sorie, and said, 13. Chap. 3.
23 What haue wee done, that Alexander hath
preuented vs in getting the friendship of the Iewes
for his strength?
24 Yet will I write and exhort them, and pro-
mise them dignities and rewardes, that they may
helpe me.
25 Whereupon he wrote vnto them these words,
KING DEMETRIVS vnto the naton of
the Iewes sendeth greeting.
26 We haue heard that ye haue kept your coue-
nant toward vs, & continued in our friendship, and
haue not ioyned ẇ our enemies, wherof we are glad.
27 Now therefore remaine still, and keepe fide-
litie toward vs, and we will recompence you for the
good things that ye haue done for vs,
28 And will release you of many charges, and
giue you rewardes.
29 And now I discharge for your sake all the
Iewes from tributes, and free you from the customes
of salt, and the crowne taxes, and from the thirde
part

part of the seede.
30 And from the halfe of the fruite of the trees
which is mine owne duetie, I so release them that
from this day foorth, none shall take any thing of
the land of Iuda, or of the three gouernmēts which
are added thereunto, as of Samaria and of Galile,
from this day forth for euermore.
31 Ierusalem also ẇ all things belonging there-
to, shalbe holy and free from the tenths & tributes.
32 Also I release the power of the castel which is
at Ierusalem, and giue it vnto the hie Priest, that he
may set in it such men, as he shall chuse to keepe it.
33 Moreouer I freely deliuer euery one of the
Iewes that were taken away prisoners out of ẏ land
of Iuda throughout all my realme, and euery one of
them shalbe free from tributes, yea, euē their cattel,
34 And all the feasts, and Sabbaths, and newe
Moones, and the dayes appointed, & the three daies
before the feast, and the three dayes after the feast,
shall be dayes of freedome and libertie for all the
Iewes in my realme,
35 So that *in them* no man shall haue power to
doe any thing, or to vexe any of them in any maner
of cause.
36 Also thirtie thousand of the Iewes shall bee
written vp in the Kings hoste, and haue their wages
payed them as appertaineth to all them that are of
the Kings armie: and of them shalbe ordeined cer-
taine to keepe the Kings strong holdes.
37 And some of them shalbe set ouer the Kings
most secret affaires, and their gouernours and their
Princes shalbe of themselues, and they shall liue af-
ter their owne lawes, as the King hath commanded
in the land of Iuda.
38 And the three gouernments that are added
vnto Iudea from the countrey of Samaria, shall be
ioyned vnto Iudea, and they shall be as vnder one,
and obey none other power, but the hie Priest.
39 And I giue Ptolemais and the borders there-
of vnto the Sanctuarie at Ierusalem, for the necessa-
rie expenses of the holy things.
40 Moreouer, I will giue euery yeere fifteene
thousand sicles of siluer of the Kings reuenues out
of the places apperteining vnto me.
41 And all the ouerplus which they haue not
payed for the things due, as they did in the former
yeeres, from hencefoorth they shall giue it toward
the workes of the Temple.
42 And besides this, the fiue thousand sicles of
siluer which they receiued yeerely of the account
appoynted for the interteinment of the Sanctuarie
these yeeres passed, euen these things shalbe released
because they appertaine to the Priests that minister.
43 Item, whosoeuer they be that flee vnto the
Temple at Ierusalem, or within the liberties there-
of, and are indetted to the King for any maner of
thing, they shalbe pardoned, and all that they haue
in my realme.
44 For the building also and repayring of the
workes of the Sanctuarie, expenses shall be giuen of
the Kings reuenues.
45 And for the making of the walles of Ierusa-
lem, and fortifying it round about, that the holdes
in Iudea may be built vp, shall also the costes be gi-
uen out of the Kings reuenues.
46 ¶ But when Ionathan and the people heard
these words, they gaue no credit vnto them, neither
receiued them: for they remembred the great wic-
kednesse that he had done in Israel, and how sore
he had vexed them.
47 Wherefore they agreed vnto Alexander: for
he was the first that had intreated of true peace with
them, and so were confederate with him alway.
48 Then gathered King Alexander a great host,
and camped ouer against Demetrius.
49 So the two Kings ioyned battell, but Deme-
trius hoste fled, and Alexander pursued him, and
preuailed against them.
50 So that sore battell continued till the sunne
went downe, & Demetrius was slaine the same day.
51 ¶ Then Alexander sent Ambassadours vnto Ioseph. Antiq.
Ptolemeus the King of Egypt ẇ these words, saying, 13 chap. 5.
52 For so much as I am come againe to my
realme, and am set in the throne of my fathers, and
haue gotten the dominion, and haue destroied De-
metrius, and enioy my countrey,
53 Seeing that I haue euen giuen him the bat-
tell, and he and his armie is discomfited by me, and
I sit in the throne of his kingdome,
54 Let vs now make friendship together, and
giue me now thy daughter to wife: so shall I be thy
sonne in law, and giue thee rewardes, and vnto her
things according to thy dignitie.
55 Then Ptolemeus the King gaue answere, say-
ing, Happie be the day, wherein thou art come a-
gaine vnto the land of thy fathers, and sittest in the
throne of their kingdome.
56 Now therefore wil I fulfill thy writing: but
meete mee at Ptolemais that we may see one ano-
ther, and that I may make thee my sonne in lawe,
according to thy desire.
57 So Ptolemeus went out of Egypt with his
daughter Cleopatra, and came vnto Ptolemais in
the hundreth threescore and two yeere,
58 Where king Alexander met him, and he gaue
vnto him his daughter Cleopatra, & maried them at
Ptolemais ẇ great glory, as the maner of Kings is.
59 ¶ Then wrote King Alexander vnto Iona-
than, that he should come and meete him.
60 So he went honourably vnto Ptolemais, and
there hee met the two Kings, and gaue them great
presents of siluer and golde, and to their friends, and
found fauour in their sight.
61 And there assembled certaine pestilent fel-
lowes of Israel, and wicked men to accuse him: but
the King would not heare them.
62 And the King commanded that they should
take off the garments of Ionathan, and clothe him
in purple: and so they did: and the King appointed
him to sit by him,
63 And said vnto his Princes, Goe with him into
the mids of the citie, and make a proclamation, that
no man complaine against him of any matter, and
that no man trouble him for any maner of cause.
64 So when his accusers saw his honour accor-
ding as it was proclaimed, and that he was clothed
in purple, they fled all away.
65 And the King preferred him to honour, and
wrote him among his chiefe friends, and made him
a Duke, and partaker of his dominion.
66 Thus Ionathan returned to Ierusalem with
peace and gladnesse.
67 ¶ In the hundreth, threescore and fiue yeere
came Demetrius the sonne of Demetrius, from
Creta into his fathers land.
68 Whereof when King Alexander heard, hee
was very sorie, and returned vnto Antiochia.
69 Then Demetrius appoynted Apollonius the
gouernour

gouernour of Coelosyria, who gathered a great
hoste, and camped in Iamnia, and sent vnto Iona-
than the hie Priest, saying,
70 Darest thou, being but alone, lift vp thy
selfe against vs: and I am laughed at, & reproched,
because of thee: nowe therefore why doest thou
vaunt thy selfe against vs in the mountaines?
71 Nowe then if thou trust in thine owne
strength, come downe to vs into the plaine fielde,
and there let vs trie the matter together: for I haue
the strength of cities.
72 Aske and learne who I am, and they shal take
my part: and they shall tell thee that your foote is
not able to stande before our face: for thy fathers
haue bene twise chased in their owne land.
73 And now how wilt thou be able to abide so
great an hoste of horsemen and footemen in the
plaine, where is neither stone, nor rocke, nor place
to flee vnto?
74 When Ionathan heard the wordes of Apol-
lonius, he was moued in his minde: wherefore hee
chose ten thousand men, & went out of Ierusalem,
and Simon his brother met him for to helpe him.
75 And he pitched his tentes at Ioppe: but they
shut him out of the citie: for Apollonius garison
was in Ioppe.
76 Then they fought against it, and they that
were in the citie, for very feare let him in: so Iona-
than wanne Ioppe.
77 Apollonius hearing of this, tooke three thou-
sand horsemen with a great hoste of *foote* men, and
went toward Azotus, as though he would goe for-
ward, and came immediatly into the plaine fielde,
because he had so many horsemen, and put his trust
in them.
78 So Ionathan followed vpon him to Azotus,
and the armie skirmished with his arriere band.
79 For Apollonius had left a thousand horsmen
behinde them in ambush.
80 And Ionathan knewe that there was an am-
bushment behind him: and though they had com-
passed in his hoste, and shot dartes at the people
from the morning to the euening,
81 Yet the people stood still, as Ionathan had
commanded them, till their horses were wearie.
82 Then Brought Simon foorth his hoste, and
set them against the band: but the horses were wea-
ry, and he discomfited them, and they fled: so the
horsemen were scattered in the fielde,
83 And they fled to Azotus, and came into the
temple of Dagon their idole, that they might there
saue themselues.
84 But Ionathan set fire vpon Azotus and all
the cities round about it, and tooke their spoyles,
and burnt with fire the temple of Dagon with all
them that were fled into it.
85 Thus were slaine and burnt about eight
thousand men.
86 So Ionathan remoued ẏ hoste from thence,
and camped by Ascalon, where the men of the ci-
tie came forth, and met him with great honour.
87 After this went Ionathan and his hoste a-
gaine to Ierusalem, with great spoyles.
88 And when King Alexander heard these
things, he began to doe Ionathan more honour,
89 And sent him a coller of golde, as the vse is
to be giuen vnto such as are of the Kings blood: he
gaue him also Accaron, with the borders thereof in
possession.

CHAP. XI.

1 The dissention betweene Ptolemeus and Alexander his sonne in lawe. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemeus. 22 Sion is besieged of Ionathan. 42 Demetrius seeing that no man resisted him, sendeth his armie againe. 5[4] Tryphon moueth Antiochus against Demetrius.

AND the king of Egypt gathered a great hoste, *Joseph. Anti. 13. cap. 7.*
like the sand that lieth vpon the sea shore, and
many shippes, and went about through deceite to
obtaine the kingdome of Alexander, and to ioyne
it vnto his owne Realme.
2 Vpon this he went into Syria with friendly
wordes, and was let into the cities, and men came
foorth to meete him: for king Alexander had com-
manded them to meete him, because he was his fa-
ther in lawe.
3 Now when he entred into the citie of Ptole-
mais, he left bands and garisons in euery citie.
4 And when hee came neere to Azotus, they
shewed him the temple of Dagon that was burnt,
and Azotus, and the suburbs thereof that were de-
stroyed, and the bodies cast abroad, and them that
hee had burnt in the battell: for they had made
heapes of them by the way where he should passe.
5 And they tolde the king what Ionathan had
done, to the intent they might get him euill will:
but the king helde his peace.
6 And Ionathan met the king with great ho-
nour at Ioppe, where they saluted one another,
and lay there.
7 So when Ionathan had gone with the king
vnto the water that was called Eleutherus, hee tur-
ned againe to Ierusalem.
8 So King Ptolemeus gate the dominion of
the cities by the sea vnto Seleucia vpon ẏ sea coast,
imagining wicked counsels against Alexander,
9 ¶ And sent Ambassadours vnto King Deme-
trius, saying, Come, let vs make a league betweene
vs, and I will giue thee my daughter, which Alex-
ander hath, and thou shalt reigne in thy fathers
kingdome.
10 For I repent that I gaue Alexander my
daughter: for he goeth about to slay me.
11 Thus he slandered Alexander, as one that
should desire his Realme.
12 And hee tooke his daughter from him, and
gaue her vnto Demetrius, and forsooke Alexander,
so that their hatred was openly knowen.
13 Then Ptolemeus came to Antiochia, where
he set two crownes vpon his own head, of Asia and
of Egypt.
14 In the meane season was King Alexander in
Cilicia: for they that dwelt in those places, had re-
belled against him:
15 But when Alexander heard it, hee came to
warre against him, and Ptolemeus brought foorth
his hoste, and met him with a mightie power, and
put him to flight.
16 Then fled Alexander into Arabia, there to
be defended: so Ptolemeus was exalted.
17 And Zabdiel the Arabian smote off Alexan-
ders head, and sent it vnto Ptolemeus.
18 But the third day after, king Ptolemeus
died: and they that were in the holdes, were slaine
one of another.
19 And Demetrius reigned in the hundreth,
threescore and seuenth yeere.
20 ¶ At the same time gathered Ionathan them
that were in Iudea, to lay siege vnto ẏ castel, which
was at Ierusalem, and they made many instruments

of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto king *Demetrius*, & told him that Ionathan besieged the castel.

22 So when he heard it, he was angry, and immediatly came vnto Ptolemais, and wrote vnto Ionathan, that hee should lay no more siege vnto it, but that he should meete him and speake with him at Ptolemais in all haste.

23 Neuerthelesse when Ionathan heard this, hee commanded to besiege it: he chose also certaine of the Elders of Israel, and the Priestes, and put himselfe in danger,

24 And tooke with him siluer and gold, and apparell, and diuers presents, and went to Ptolemais vnto the king, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the King intreated him as his predecessors had done, and promoted him in the sight of all his friends,

27 And confirmed him in the hie priesthoode with all the honourable things, that hee had afore, and made him his chiefe friend.

28 Ionathan also desired the King, that he would make Iudea free with the three gouernements, and the countrey of Samaria, and *Ionathan* promised him three hundreth talents.

29 Whereunto the King consented, and gaue Ionathan writing of the same, containing these wordes,

30 King Demetrius vnto his brother Ionathan, and to the nation of the Iewes sendeth greeting.

31 We send you here a copy of the letter which we did write vnto our cousin Lasthenes concerning you, that ye should see it.

32 King Demetrius vnto Lasthenes his father, sendeth greeting.

33 For the faithfulnes that our friends the nation of the Iewes keepe vnto vs, and for their good will towards vs, we are determined to do thē good.

34 Wherefore we assigne to them the coasts of Iudea with the three gouernments, Apherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that apperteineth to al them that sacrifice in Ierusalem: both concerning the paiments which the King tooke yeerely aforetime, both for the fruites of the earth, and for the fruites of the trees.

35 As for the other things appertaining vnto vs of the tenths and tributes, which were due vnto vs, and the customes of salt, and crowne taxes, which were payed vnto vs, we discharge them of all from hencefoorth.

36 And nothing hereof shall be reuoked from this time forth and for euer.

37 Therefore see that yee make a copy of these things, and deliuer it vnto Ionathan, that it may be set vp vpon the holy mount in an open place.

38 After this when Demetrius the King sawe that his land was in rest, and that no resistance was made against him, he sent away all his hoste, euery man to his owne place, except certaine bandes of strangers, whome he brought from the yles of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he sawe that all the hoste murmured against Demetrius, he went to ‖ Simalcue the Arabian, that brought vp Antiochus the sonne of Alexander, ‖ Or, Emalcuel.

40 And lay sore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers steade: hee tolde him also what great euill Demetrius had done, and howe his men of warre hated him, and he remained there a long season.

41 Also Ionathan sent vnto King Demetrius to driue them out which were in the castell at Ierusalem, and those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Ionathan, saying, I will not onely doe these thinges for thee, and thy nation, but if oportunitie serue, I will honor thee, and thy nation.

43 Nowe therefore thou shalt doe mee a pleasure, if thou wilt sende me men to helpe me: for all mine armie is gone from me.

44 So Ionathan sent him three thousand strong men vnto Antiochia, and they came vnto the King: wherefore the King was very glad at their comming.

45 ¶ But they that were of the citie, euen an hundreth and twentie thousande men, gathered them together in the mids of the citie, and woulde haue slaine the King.

46 But the king fled into the palace, and the citizens kept the streets of the city, & began to fight.

47 Then the king called to the Iewes for help, which came to him all together, and went abroade through the citie,

48 And slewe the same day an hundreth thousand, and set fire vpon the citie, and tooke many spoiles in that day, and deliuered the king.

49 So when the citizens saw that the Iewes had gotten the vpper hande of the citie, and that they themselues were disappointed of their purpose, they made their supplication vnto the king, saying,

50 ‖ Grant vs peace, and let the Iewes cease from vexing vs and the citie. ‖ Or, giue vs the right hand.

51 So they cast away their weapons, and made peace, and the Iewes were greatly honoured before the king, and before all that were in his Realme, & they came againe to Ierusalem with great pray.

52 Then King Demetrius sate in the throne of his kingdome, and had peace in his land.

53 Neuerthelesse hee dissembled in all that euer he spake, and withdrewe himselfe from Ionathan, neither did he rewarde him according to the benefites which hee had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whome Demetrius had scattered, and they fought against him, who fled and turned his backe.

56 So Tryphon tooke the ‖ beastes, and wanne Antiochia. ‖ Or, Elephants.

57 And yong Antiochus wrote vnto Ionathan, saying, I appoint thee to be the chiefe Priest, and make thee ruler ouer the foure gouernements, that thou mayest be a friend of the kings.

58 Vpon this he sent him golden vessels to bee serued in, and gaue him leaue to drinke in gold, and to weare purple, and to haue a collar of golde.

59 Hee made his brother Simon also captaine from the coasts of Tyrus vnto the borders of Egypt.

60 Then Ionathan went foorth, and passed thorowe

thorow the cities beyond the flood, and all the men
of warre of Syria gathered vnto him for to helpe
him: so he came vnto Alkalon, and they of the citie
receiued him honourably.
61 And from thence went hee vnto Gaza: but
they of Gaza shut him out: wherefore he laid siege
vnto it, and burned the suburbes thereof with fire,
and spoyled them.
62 Then they of Gaza made supplication vnto
Ionathan, and he made peace with them, & tooke
of the sonnes of the chiefe men for hostages, and
sent them to Ierusalem, and went thorow the coun-
trey vnto Damascus.
63 And when Ionathan heard that Demetrius
princes were come into Cades, which is in Galile,
with a great hoste, purposing to driue him out of
the countrey,
64 Hee came against them, and left Simon his
brother in the countrey.
65 And Simon besieged Beth-sura, and fought
against it a long season, and shut it vp.
66 So they desired to haue peace wt him, which
he granted them, and afterward put them out from
thence, and tooke the citie, and set a garison in it.
67 Then Ionathan with his hoste came to the
water of Genesar, and betimes in the morning came
to the plaine of Azor.
68 And behold the hostes of the || strangers met
him in the plaine, and had laide ambushments for
him in the mountaines.
69 So that when they came against them, the
ambushments rose out of their places & skirmished
70 So that all that were of Ionathans side, fled:
and there was not one of them left, except Matta-
thias the sonne of || Absalomus, and Iudas the sonne
of Calphi the captaines of the hoste.
71 Then Ionathan rent his clothes, & cast earth
vpon his head, and prayed,
72 And turned againe to them to fight, and put
them to flight, so that they fled away.
73 Now when his owne men that were fled, saw
this, they turned againe vnto him, and helped him
to followe after all vnto their tentes at Cades, and
there they camped.
74 So there were slaine of the strangers the same
day about three thousand men, and Ionathan tur-
ned againe to Ierusalem.

|| Or, heathen.

|| Or, Abessalomus.

CHAP. XII.

1 Ionathan sendeth ambassadours to Rome, 2 And to the people of Sparta, to renue their couenant of friendship. 24 Ionathan putteth to flight the princes of Demetrius, 40 Tryphon taketh Ionathan by deceite.

1 IOnathan now seeing that the time was meete for
him, chose certaine men, & sent thẽ vnto Rome,
to establish and renue the friendship with them:
2 He sent letters also vnto || the Spartians and
to other places, for the same purpose.
3 So they went vnto Rome, and entred into
the Senate, and saide, Ionathan the high Preist and
the nation of the Iewes sent vs vnto you, for to re-
nue friendship with you, and the bond of loue, as in
times past.
4 So the *Romanes* gaue them free pasports, that
men should lead them home into the land of Iuda
peaceably.
5 ¶ AND THIS is the copie of the letters
that Ionathan wrote vnto the Spartians,
6 Ionathan the hie Priest with the Elders of the
nation, and the Priestes, and the rest of the people
of the Iewes, send greeting vnto the Spartians their
brethren.
7 Heretofore were letters sent vnto Onias the
hie Priest, from || Arius, which then reigned among
you, that ye would be our brethren, as ẏ copie here-
under written specifieth.
8 And Onias intreated the ambassadour ho-
nourably, & receiued the letters: wherein there was
mention made of the bond of loue and friendship.
9 But as for vs, we neede no such writings: for
we haue the holy bookes in our hands for comfort.
10 Neuerthelesse wee thought it good to sende
vnto you, for the renuing of the brotherhood and
friendship, least we should be strange vnto you: for
it is long since the time that ye sent vnto vs.
11 Wherefore we remember you at all seasons
continually, & in the feasts & other dayes appoin-
ted, when we offer sacrifices & prayers, as it is meete
and conuenient to thinke vpon our bretheren.
12 And wee reioyce at your porsperous estate.
13 And though wee haue bene enuironed with
great troubles and warres, so that the kings round
about vs haue fought against vs,
14 Yet would we not be grieuous vnto you, nor
to other of our confederates and friendes in these
warres.
15 For we haue had helpe from heauen, ẏ hath
succoured vs, and wee are deliuered from our ene-
mies, and our enemies are subdued.
16 Yet haue we chosen Numenius *the sonne* of
Antiochus, and Antipater *the sonne* of Iason, & sent
them vnto the Romanes, for to renue the former
friendship with them, and league.
17 We commanded them also to goe vnto you,
and to salute you, and to deliuer you our letters,
concerning the renuing of our brotherhood.
18 And now ye shal doe vs a pleasure to giue vs
an answere of these things.
19 ¶ And this was the copie of the letters, which
Arius the King of Sparta sent vnto Onias.
20 THE KING of the Sapritians vnto Oni-
as the high Priest sendeth greeting.
21 It is found in writing, that the Spartians and
Iewes are brethren, and come out of the generation
of Abraham.
22 And now for so much as this is come to our
knowledge, ye shall doe well, to write vnto vs of
your prosperitie.
23 As for vs we haue written vnto you, ẏ your
cattell and goods are ours, and ours are yours: these
things haue we cõmanded to be shewed vnto you.
24 ¶ Nowe when Ionathan heard, that Deme-
trius princes were come to fight against him, with a
greater hoste then afore,
25 Hee went from Ierusalem, and met them in
the land of Hamath: for he gaue them not space to
come into his owne countrie.
26 And hee sent spies vnto their tentes, which
came againe, and tolde him, that they were appoin-
ted to come vpon him in the night.
27 Wherfore when the sunne was gone downe,
Ionathan commanded his men to watch, and to be
in armes ready to fight all the night, & sent watch-
men round about the hoste.
28 But when the aduersaries heard that Iona-
than was ready with his men to the battel, they fea-
red, and trembled in their heartes, and kindled fires
in their tents, and fled away.
29 Neuerthelesse Ionathan and his companie

Ioseph. Antiq. 13. chap. 8.

|| Or, Lacedemonians.

Ioseph. Antiq. 12. chap. 5.

|| Or, Darius.

knew it not till the morning: for they saw the fiers
burning.
30 Then Ionathan followed vpon them, but he
could not ouertake them: for they were gone ouer
the flood Eleutherus.
31 So Ionathan turned to the Arabians, which
were called Zabedei, and slewe them, and tooke
their spoile.
32 He proceeded further also, and came vnto
Damascus, and went thorow all the countrey.
33 But Simon his brother went forth, and came
to Ascalon, and to the next holdes, departing vnto
Ioppe, and wanne it.
34 For he heard that he would deliuer the holde
to them that tooke Demetrius part: wherefore hee
set a garrison there to keepe it.
35 ¶ After this came Ionathan home, and cal-
led the Elders of the people together, and deuised
with them for to builde vp the strong holds in Iudea,
36 And to make the walles of Ierusalem hyer, &
to make a great mount betwixt the castell & the ci-
ty, for to separate it from the citie, that it might be a-
lone, & that men shoulde neither bie nor sel in it.
37 So they came together to build vp the city:
for part of the wall vpon the brooke of the Eastside
was fallen downe, and they repaired it, and called it
Caphenatha.
38 Simon also set vp Adida in Sephela, and made
it strong with gates and barres.
39 ¶ In the meane time Tryphon purposed to
reigne in Asia, & to be crowned when he had slaine
the King Antiochus. *Joseph. Antiq. 13.chap.9.*
40 But he was afraid that Ionathan woulde not
suffer him, but fight against him: wherefore he went
about to take Ionathan, and to kill him: so he de-
parted, and came vnto Bethsan.
41 Then went Ionathan foorth against him to
the battell with fourtie thousand chosen men, and
came vnto Bethsan.
42 But when Tryphon saw that Ionathan came
with so great an hoste, hee durst not lay hande vp-
on him,
43 But receiued him honourably, [& commen-
ded him vnto all his friends, and gaue him rewards,
and commanded his men of warre to bee as obedi-
ent vnto him as to himselfe,
44 And said vnto Ionathan, Why hast thou cau-
sed this peosple to take such trauaile, seeing there is
no warre betweene vs?
45 Therefore send them now home againe, and
chuse certaine men to waite vpon thee, and come
thou with me to Ptolemais: for I will giue it thee,
with the other strong holds, and the other garisons,
and all them that haue the charge of the common
affairs: so will I returne, and depart: for this is the
cause of my comming.
46 Ionathan beleeued him, and did as he saide,
and sent away his hoste, which went into the land
of Iuda,
47 And reteined but three thousand with him,
whereof he sent two thousand into Galile, and one
thousand went with himselfe.
48 Nowe assoone as Ionathan entred into Pto-
lemais, they of Ptolemais shut the gates, and tooke
him, and slew all them with the sword, that came in
with him.
49 Then sent Tryphon an hoste of footemen,
and horsemen into Galile, and into the great plaine
to destroy all Ionathans companie.
50 But when they knew that Ionathan was ta-
ken, and slaine, and those that were with him, they
incouraged one another, and came foorth against
them ready to the battell.
51 But when they which followed vpon them,
sawe that it was a matter of life, they turned backe
againe.
52 By this meanes al they came into the land of
Iuda peaceably, and bewailed Ionathan, and them
that were with him, and feared greatly, and all Israel
made great lamentation.
53 For all the heathen that were rounde about
them, sought to destroy them.
54 For they said, Now haue they no captaine, nor
any man to helpe them: therefore let vs now fight
against them, and roote out their memorie from a-
mong men.

CHAP. XIII.

*1 After Ionathan was taken, Simon is chosen captaine. 17 Try-
phon taketh his children, and money for the redemption of Iona-
than, killeth him and his children. 31 Tryphon killeth Antio-
chus, and possesseth the Realme. 36 Demetrius taketh truce with
Simon. 43 Simon winneth Gaza. 50 Hee possesseth the tower
of Sion. 53 He maketh his sonne Iohn captaine.*

NOwe when Simon heard that Tryphon gathe- *Joseph. Antiq. 13.chap.9.*
red a great hoste to come into the land of Iu-
da, and to destroy it,
2 And sawe that the people was in great trem-
bling and feare, he came vp to Ierusalem, and gathe-
red the people together,
3 And gaue them exhortation, saying, Ye know
what great things I, and my brethren, and my fa-
thers house haue done for the Lawe & the Sanctu-
arie, and the battels, & troubles that we haue seene.
4 By reason whereof all my brethren are slaine
for Israels sake, and I am left alone.
5 Nowe therefore God forbid, that I shoulde
spare mine owne life in any time of trouble: for I
am not better then my brethren.
6 But I wil auenge my nation, & the Sanctuarie,
& our wiues, and our children: for all the heathen
are gathered together to destroy vs of very malice.
7 In hearing these words the hearts of the peo-
ple were kindled,
8 So that they cried with a loude voyce, saying,
Thou shalt bee our captaine in steade of Iudas and
Ionathan thy brethren.
9 Fight thou our battels, and whatsoeuer thou
commandest vs, we will doe it.
10 ¶ So he gathered all the men of warre, ma-
king hast to finish the walles of Ierusalem, and for-
tified it round about,
11 Then sent he Ionathan the sonne of Absalo-
mus with a great host vnto Ioppe, which droue the
out that were therein, and remained there himselfe.
12 Tryphon also remoued from Ptolemais with
a great armie, to come into the land of Iuda, & Io-
nathan was with him as prisoner.
13 And Simon pitched his tents at || Addidis vp- *|| Or, Addus.*
on the open plaine:
14 But when Tryphon knew that Simon stoode
vp in steade of his brother Ionathan, and that he
would fight against him, hee sent messengers vnto
him, saying,
15 Wheras we haue kept Ionathan thy brother,
it is for money that hee is owing in the Kings ac-
count concerning the busines that he had in hand.
16 Wherefore send now an hundreth talents of
siluer, and his two sonnes for hostages, that when
he is letten foorth, hee will not turne from vs, and
wee

we will send him againe.

17 Neuertheles Simon knew that he dissembled in his wordes, yet commaunded he the money and children to be deliuered vnto him, least hee should be in greater hatred of the people of Israel,

18 Who might haue sayd, Because he sent him not the money and the children, therefore is Ionathan dead.

19 So he sent ẏ children & an hundreth talents: but he dissembled, and would not let Ionathan go.

20 ¶ Afterward came Tryphon into the land to destroy it, and went rounde about by the way, that leadeth vnto Adora: but wheresoeuer they went, thither went Simon and his hoste.

21 Now they that were in the castell, sent messengers vnto Tryphon, that hee should make haste to come by the wildernes, & to send them vitailes.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snowe, so that he came not, because of the snow: but hee remoued and went into the countrey of Galaad.

23 And when hee came neere to Bascama, hee slewe Ionathan, and he was buried there.

24 So Tryphon returned, and went into his owne land.

25 ¶ Then sent Simon to take the bones of Ionathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewayled him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building hie to looke vnto, of hewen stone behind and before,

28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetual memorie, and carued ships beside the armes, that they might be seene of men sayling in the sea.

30 This sepulchre which hee made at Modin, standeth yet vnto this day.

31 ¶ Nowe as Tryphon went foorth with the yong King Antiochus, he slew him traiterously, *Joseph. Anti. 13. cap. 10.*

32 And reigned in his steade, and crowned him self King of Asia, and brought a great plague vpon the land.

33 Simon also built vp the castels of Iudea, and compassed them about with hie towers, and great walles, euen with towers, and gates, and barres, and layde vp vitailes in the strong holdes,

34 Moreouer Simon chose certaine men & sent them to king Demetrius, that hee would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him, and wrote vnto him after this maner,

36 Demetrius the King vnto Simon the hie Priest, and the friend of Kings, & to the Elders and to the nation of the Iwes sendeth greeting.

37 The golden crowne, and ‖ precious stone that ye sent vnto vs, haue we receiued, and are ready to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you free.

‖ Or, collar, or, baudricke: in Greeke Bainen, or, baben.

38 So the things that wee haue graunted you, shall be stable: the strong holdes which yee haue builded, shalbe your owne.

39 Also we forgiue the ouersights, and faultes committed vnto this day, and the crowne taxe that ye ought vs: and whereas was any other tribute in Ierusalem, it shalbe now no tribute.

40 And they that are meete among you to bee written with our men, let them be written vp, that there may be peace betweene vs.

41 Thus the yoke of the heathen was taken from Israel in the hundred and seuentie yeere.

42 And the people of Israel began to write in their letters, and publique instruments, In the first yeere of Simon, the hie and chiefe Priest, gouernour and prince of the Iewes.

43 In those dayes Simon camped against Gaza, and besieged it round about, where he set vp an engine of warre, and approched neere the citie, and beat a tower, and tooke it.

44 So they that were in the engine, leapt into the citie, and there was great trouble in the citie,

45 In so much that the people of the citie rent their clothes, and climed vp vpon the walles with their wiues, & children, & cried with a loude voice, beseeching Simon to grant them peace, saying,

46 Deale not with vs according to our wickednes, but according to thy mercie.

47 Then Simon pitied them, and would fight no more against them, but put them out of the citie, and clensed the houses, wherein the idoles were, and so entred thereunto with Psalmes and thankesgiuing.

48 So when he had cast all the filthines out, hee set such men in it as kept the Law, and fortified it, and builded there a dwelling place for himselfe.

49 Nowe when they in the castell at Ierusalem were kept, that they could not come foorth nor go into the countrey, neither buy nor sell, they were very hungry, and many of them were famished to death,

50 In so much that they besought Simon to make peace with them: which he granted them, & put them out from thence, and clensed the castell from filthines.

51 And vpon the three and twentie day of the second moneth, in the hundreth seuentie and one yeere, they entred into it with thankesgiuing, and branches of palme trees, and with harpes, and with cymbales, and with violes, & with psalms, & songs, because the great enemie of Israel was ouercome.

52 And he ordained that the same day shoulde be kept euery yeere with gladnes.

53 And hee fortified the mount of the Temple that was beside the castell where he dwelt himselfe with his company.

54 Simon also seeing that Iohn his sonne was now a man, he made him captaine of all the hostes, and caused him to dwell in ‖ Gazaris. *‖ Or, Gaza.*

CHAP. XIIII.

1 Demetrius is ouercome of Arsaces. [illegible] Simon being captaine, there is great quietnesse in Israel. 1[illegible] The couenant of friendship with the Romanes, and with the people of Sparta is renued.

IN the hundred seuentie and two yeere gathered king Demetrius his hoste, and departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Arsaces the King of Persia and Media heard, that Demetrius was entred within his borders, hee sent one of his princes to take him aliue.

3 So he went, and ouercame the armie of Demetrius, and tooke him, and brought him to Arsaces, which kept him in warde.

4 Thus all the land *of Iuda* was in rest, so long

as Simon liued: for he sought the wealth of his nation: therefore were they glad to haue him for their ruler, and to doe him worship alway.
5 Simon also wanne the citie of Ioppe to his great honour to be an hauen towne, and made it an entrance vnto the yles of the sea.
6 He enlarged also the borders of his people, there and conquered the countreys,
7 Hee gathered vp many of their people that were prisoners, & he had the dominion of Gazaris, and Beth-sura, & the castell, which he clensed from filthines, and there was no man that resisted him,
8 So that euery man tilled his ground in peace, & the land gaue her fruits, & the trees gaue their fruit.
9 The Elders sate in the open places, and consulted all together for the common wealth, and the yong men were honourably clothed and armed.
10 Hee prouided vitailes for the cities, and all kinde of munition, so that his glorious fame was renoumed vnto the end of the world.
11 He made peace throughout the land, and Israel had perfite mirth and ioy.
12 For euery man sate vnder his vine, and the fig trees, and there was no man to fray them.
13 There was none in the land to fight against them: for then the kings were ouercome.
14 He helped all those that were in aduersitie among his people: hee was diligent to see the Law kept, and he tooke away the vngodly, and wicked.
15 He beautified the Sanctuarie, and encreased the vessels of the Temple.
16 When the Romanes heard, and the Spartians had knowledge, that Ionathan was dead, they were verie sorie.
17 But when they heard that Simon his brother was made hie Priest in his steade, and howe he had wonne the land againe with the cities in it,
18 They wrote vnto him in tables of brasse, to renue the friendship, and bond of loue, which they had made with Iudas and Ionathan his brethren.
19 Which writings were reade before the congregation at Ierusalem, and this is the copie of the letters that the Spartians sent,
20 The Senators and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting.
21 When your ambassadours that were sent vnto our people, certified vs of your glory & honour, we were glad of their comming,
22 And haue registred their ambassage in the publique records in this manner, Numenius *the sonne* of Antiochus, and Antipater *the sonne* of Iason the Iewes Ambassadours, came vnto vs, to renue amitie with vs.
23 And it pleased ẏ people, that the men should be honorably intreated, and ẏ the copy of their ambassage should be registred in the publique records, that it might be for a memoriall vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.
24 After this Simon sent Numenius to Rome, with a great shielde of golde of a thousand pounde weight, to confirme the friendship with them.
25 Which when the people vnderstood, they sayd, What thankes shal we recompence againe vnto Simon and his children?
26 For he and his brethren, and the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therfore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.
27 The copie of the writing is this, In the eight and twentie day of the moneth || Elul in the hundreth seuentie and two yeere, in the third yeere of Simon the hie Priest. || Or, August.
28 In || Saramel in the great congregation of the Priests, and of the people, and of the gouernors of the nation, and of the Elders of the countrey, wee would signifie vnto you, that many battels haue bene fought in our countrey. || Or, Ierusalem.
29 Wherein Simon ẏ sonne of Mattathias (come of the children of Iarib) and his brethren put themselues in danger, and resisted the enemies of their nation, that their Sanctuarie, and Lawe might be mainteined, and did their nation great honour.
30 For Ionathan gathered his nation together, & became their hie Priest, and is laid with his people.
31 After that would their enemies haue inuaded their countrey, and destroied their lande, and lay their hands on their Sancturie.
32 Then Simon resisted them, and fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.
33 He fortified also the cities of Iudea, & Bethsura that lyeth vpon the borders of Iudea, (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.
34 And he fortified Ioppe, which lieth vpō the sea, & Gazara that bordereth vpon Azotus, (where the enemies dwelt afore) & there he placed Iewes, and furnished them with things necessary for the reparation thereof.
35 Now when the people saw the faithfulnes of Simon, and to what glory he thought to bring his nation vnto, they made him their gouernour, and the chief Priest, because he had done al these things, and for the vprightnes, and fidelitie that he had kept to his nation, and that sought by al meanes to exalt his people.
36 For in his time they prospered well by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Ierusalem, where they had made them a castell, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto religion.
37 And he set Iewes in it, and fortified it, for the assurance of the lande, and citie, andraysed vp the walles of Ierusalem.
38 And king Demetrius confirmed him in his hie Priesthood for these causes,
39 And made him one of his friends, and gaue him great honour.
40 For it was reported that the Romanes called the Iewes their friends, and confederates, and that they honourably receiued Simons Ambassadours,
41 And that the Iewes, and Priests consented, that Simon shoulde be their Prince, and hie Priest perpetually, till God raised vp the true Prophet,
42 And that hee should be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the countrey, and ouer the weapons, and ouer the fortresses, & that should make prouision for the holy things,
43 And that he should be obeyed of euery man, and that all the writings in the countrey shoulde

be

be made in his name, and that he should be clothed
in purple, and were golde,
44 And that it shoulde not bee lawfull for any
of the people or Priestes to breake any of these
things, or to withstande his wordes, or to call any
congregation in the countrey without him, or bee
clothed in purple, or were a colar of gold:
45 And if any did contrary to these things, or
brake any of them, he should be punished.
46 So it pleased al ye people to agree that it should
be done to Simon according vnto these wordes.
47 Simon also accepted it, and was content to
be the high priest, and the captaine, and the Prince
of the Iewes, and of the Priestes, and to bee the
cheife of all.
48 And they commanded to set vp this writing
in tables of brasse, and to fasten it to the wall that
compassed the Sanctuarie in an open place,
49 And that a copie of the same should be laide
vp in the treasurie, that Simon and his sonnes might
haue it.

CHAP XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romans write letters vnto Kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

Moreouer King Antiochus the sonne of Deme-
trius sent letters from the yles of the sea vnto
Simon the Priest, and prince of the Iewes, and to
all the nation,
2 Conteining these words, ANTIOCHVS
the King vnto Simon the great Preist, and to the
nation of the Iewes sendeth greeting.
3 For so much as certaine pestelent men haue
vsurped the kingdome of our fathers, I am purposed
to chalenge the Realme againe, and to restore it to
the oulde estate: wherefore I haue gathered a great
hoste, and prepared shippes of warre,
4 That I may goe thorowe the countrey, and
be auenged of them, which haue destroyed our
countrey, and wasted many cities in the Realme.
5 Nowe therefore I doe confirme vnto thee all
the liberties, whereof al the kings my progenitours
haue discharged thee, and all the payments, wherof
they haue released thee.
6 And I giue thee leaue to coyne money of
thine owne stampe within thy countrey,
7 And that Ierusalem, and the Sanctuarie bee
free, and that all the weapons, that thou hast prepa-
red, and the fortresses, which thou hast builded, and
keepest in thine hands shalbe thine.
8 And all that is due vnto the king, and all that
shall be due vnto the king, I forgiue it thee, from
this time foorth for euermore.
9 And when wee haue obteined our kingdome,
wee will giue thee, and thy nation and the Temple
great honour, so that your honour shall be knowen
throughout the world.
Joseph. Antiq 13. Chap. 11. 10 ¶ In the hundreth seuentie and foure yeere,
went Antiochus into his fathers lande, and all the
bands came together vnto him, so that fewe were
left with Tryphon.
11 So the king Antiochus pursued him, but hee
fled, and came to Dora, which lyeth by the sea side.
12 For he sawe that troubles were toward him,
and that the armie had forsaken him.
13 Then camped Antiochus against Dora with
an hundreth and twentie thousande fighting men,
and eight thousand horsemen,
14 So he compassed the citie about, & the ships
came by the sea. Thus they pressed the citie by land
and by sea, in so much that they suffered no man to
goe in nor out.
15 In the meane season came Numenius, & his
companie from Rome, hauing letters written vnto
the Kings and countries, wherein were conteyned
these wordes,
16 LVCIVS the Consull of Rome vnto King
Ptolemeus sendeth greeting.
17 The Ambassadours of the Iewes are come
vnto vs as our friendes and confederates from Si-
mon the high Priest, and from the people of the
Iewes to renewe friendship, and the bond of loue,
18 Who haue brought a shield of gold weying
a thousand pound.
19 Wherefore we thought it good to write vn-
to the kings and countries, that they shoulde not
goe about to hurt them, nor to fight against them,
nor their cities, nor their countrey, neither to main-
teyne their enemies against them.
20 And we were content to receiue of them the
shield.
21 If therefore there bee any pestilent felowes
fled from their countrey vnto you, deliuer them vn-
to Simon the hie Priest, that hee may punish them
according to their owne Lawe.
22 The same things were written to Demetrius
the King, & to Attalus, & to Arathes, & to Arsaces,
23 And to all ye countries, as ||Sampsames, and to ||Or, Sampsaces.
them of Sparta, and to ||Delus, & to ||Mindus, and to ||Or, Delo.
Sicion, and to Caria, and to Samos, and to Pamphy- ||Or, Mydo.
lia, and to Lycia, and to Halicarnassus, and to Rho- or, Mydus.
dus, and to Phaselis, and Cos, and to Siden, and to
Cortyna, and to Gnidon, and to Cyprus, and to
Cyrene.
24 And they sent a copie of them to Simon the
hie Priest.
25 ¶ So Antiochus the King camped against
Dora the seconde time euer ready to take it, & made
diuers engins of warre, and kept Tryphon in, that
he could neither goe in nor out.
26 Then Simon sent him two thousande chosen
men to helpe him with siluer and golde, and much
furniture.
27 Neuerthelesse, hee woulde not receiue them,
but brake al the couenant which he had made with
him afore, and withdrewe himselfe from him,
28 And sent vnto him Athenobius one of his
friends to commune with him, saying, Ye withhold
Ioppe, and Gazara with the castell that is at Ieru-
salem, the citie of my Realme,
29 Whose borders yee haue destroyed & done
great hurt in the land, and haue the gouernment of
many places of my kingdome.
30 Wherefore nowe deliuer the cities, which ye
haue taken, with the tributes of the places, that ye
haue rule ouer without the borders of Iudea,
31 Or else giue mee for them fiue hundreth ta-
lents of siluer, and for the harme that ye haue done,
and for the tributes of ye places other fiue hundreth
talents: If not, wee will come, and fight against
you.
32 So Athenobius the kings friend came to Ie-
rusalem, and when hee sawe the honour of Simon,
and the cupborde of golde and siluer plate, and so
great preparation, he was astonished, and tolde him
the kings message.
33 Then answered Simon, & said vnto him, We

haue neither taken other mens lands, not with holden that which apperteineth to others: but our fathers heritage which our enemies had vnrighteously in possession a certaine time.
34 But when we had occasiō, we recouered the inheritance of our fathers.
35 And wereas thou ‖ requirest Ioppe and Gazara, they did great harme to our people, and thorowe our countrey, yet will wee giue and hundreth talents for them, But Athenobius answered him not one worde,

‖ Or, complainest concerning.

36 But turned againe angry vnto the King, and tolde him all these wordes, and the dignitie of Simon, with all that he had seene: and the King was very angrie.
37 ¶ In the meane time fled Tryphon by ship vnto Orthosias.
38 Then the king made Cendebeus captaine of the sea coast, and gaue him bands of footemen and horsemen,
39 And commaunded him to remoue the hoste toward Iudea, & to build vp Cedron, and to fortifie the gates, and to warre against the people: but the king pursued Tryphon.
40 So Cendebeus came vnto Iamnia, and began to vexe the people, & to inuade Iudea, and to take the people prisoners, and to slay them.
41 And he built vp Cedron, where he set horsemen and garisons, that they might make outrodes by the wayes of Iudea, as the king had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolomeus the sonne of Abubus killeth Simon and his two sonnes at a banket. 23 Iohn killeth them that lye in wayte for his life.

Joseph. Anti. 13. chap. 11.

THen came Iohn vp from Gazara, and tolde Simon his father, what Cendebeus had done.
2 So Simon called two of his eldest sonnes, Iudas and Iohn, and saide vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel. & the matters haue had good successe vnder our hands, and we haue deliuered Israel oftentimes.
3 But I am nowe olde, and yee by *Gods* mercy are of a sufficient age: bee ye therefore in steade of me and my brother, and goe foorth and fight for our nation, and the helpe of heauen be with you.
4 So hee chose twentie thousand fighting men of the countrey with the horsemen, which went foorth against Cendebeus, and rested at Modin.
5 In the morning they arose, and went into the plaine fielde: and beholde, a mightie great hoste came against them both of footemen, and horsemen: but there was a riuer betwxt them.
6 And Iohn ranged his armie ouer against him, and when he sawe that the people was afraid to goe ouer the riuer, hee went ouer first himselfe, and the men seeing him, passed through after him.
7 Then hee diuided his men, and set the horsemen in the middes of the footemen,
8 For their enemies horsemen were very many: but when they blewe the trumpets, Cendebeus fled with his hoste, whereof many were slaine, and the remnant gate them to the fortresse.
9 Then was Iudas Iohns brother wounded: but Iohn followed after them. till he came to Cedron, which *Cendebeus* had built.
10 Also they fled vnto the towres, that were in the fieldes of Azotus, and those did *Ihon* burne with fire: thus were there slaine two thousande men of them: so he returned peaceably into the land of Iuda.
11 ¶ Now in the field of Iericho was Ptolemeus the sonne of Abubus made captaine, and hee had aboundance of siluer and gold.
12 (For he had married the daughter of the hie Priest.)
13 Therefore he waxed proud in his mind, and thought to rule the land, and thought to slay Simon and his sonnes by deceite,
14 Nowe as Simon went about thorowe the cities of the countrie, and studied carefully for them, he came downe to Iericho with Mattathias, and Iudas his sonnes in the hundreth seuenty and seuen yeere, in the eleuenth moneth, which is the moneth Sabat.
15 Then *the sonne* of Abubus receiued them by treason into a litle holde, called Dochus which hee had built, where he made them a great banquet, & had men hid there.
16 So when Simon and his sonnes had made good cheere, Ptolemeus stood vp with his men, and tooke their weapons, and entred into Simon in the banket house, and slewe him with his two sonnes, and certaine of his seruants.
17 Whereby he committed a great vilenie, and recompensed euill for good.
18 Then wrote Ptolemeus these things and sent to the King, that hee might sende him an hoste to helpe him, and so woulde deliuer him the countrey with the cities.
19 He sent other men also vnto Gazara, to take Iohn, and sent letters vnto the captaines to come to him, and he would giue them siluer, and golde and rewardes.
20 And to Ierusalem he sent other to take it, and the mountaine of the Temple.
21 But one ranne before, and tolde Iohn in Gazara, that his father, and his brethren were slaine, and that *Ptolomeus* had sent to slay him.
22 When he heard this, he was sore astonished, & laid hands on them that were come to slay him, and slew them: for he knewe that they went about to kill him.
23 Concerning other things of Iohn, both of his warres, and of his noble actes (wherein he behaued himselfe manfully) of the bulding of walles which he made, and other of his deedes,
24 Behold they are written in the Chronicles of his Priesthood, from the time that he was made high Priest after his father.

The

THE SECOND BOOKE OF THE MACCABEES

CHAP. I.

1 An Epistle of the Iewes that dwelt at Ierusalem, sent vnto them that dwelt in Egypt, wherein they exhort them to giue thanks for the death of Antiochus. 19 Of the fire that was hid in the pit. 24 The prayer of Neemias.

THe brethren the Iewes, which be at Ierusalem, and they that are in the countrey of Iudea, vnto the brethren ye Iewes, that are throughout Egypt, send salutation, and prosperitie.
2 God be gratious vnto you and remember his couenant made with Abraham, and Isaac, and Iacob his faithfull seruants,
3 And giue you al an heart to worship him, and to doe his will with a whole heart and with a willing minde,
4 And open your hearts in his Lawe, and commandements, and send you peace,
5 And heare your prayers, and be reconciled with you, and neuer forsake you in time of trouble.
6 Thus now wee pray here for you.
7 When Demetrius reigned, in the hundreth, threescore & ninth yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeeres, after that Iason, and his companie departed out of the holy land and kingdome,
8 And burnt the porch, & shed innocent blood. Then we prayed vnto the Lord, and were heard: we offered sacrifices and fineflowre, and lighted the lampes, and set foorth the bread.
9 Nowe therefore keepe ye the dayes of ye feast of the Tabernacles in the moneth Casleu.
10 ¶ In the hundreth fourescore & eight yeere, the people that was at Ierusalem, and in Iudea, and the counsell and Iudas, vnto Aristobulus King Ptolemeus master, which is of the stocke of the anointed Priestes, and to the Iewes that are in Egypt, sendeth greeting and health,
11 In so much as God hath deliuered vs from great perils, we thanke him highly, as though wee had ouercome the king.
12 For he brought them into Persia by heapes, that fought against the holy citie.
13 For albeit the captaine, and the armie, that was with him, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceit of Naneas Priests.
14 For Antiochus, as though hee woulde dwel with her, came thither, he, and his friends with him, to receiue money vnder the title of a dowrie.
15 But when the Priests of Nanea had laide it foorth, and hee was entred with a small companie within the Temple, they shut the Temple, when Antiochus was come in,
16 And by opening a priuie doore of the vaute, they cast stones, as it were thunder, vpon the captaine *and his*, and hauing bruised them in pieces, they cut off their heads and threwe them to those that were without.
17 God be blessed in al things, which hath deliuered vp the wicked.
18 Whereas we are now purposed to keepe the purification of the Temlpe vpon the fiue and twentie day of the moneth Casleu, we thought it necessarie to certifie you thereof, that yee also might keepe the feast of the Tabernacles, and of the fire *which was giuen vs* when Neemias offered sacrifice, after that he had built the Temple, and the altar.
19 For when as our fathers were led away vnto Persia, the Priests, which sought the honor of God, tooke the * fire of the altar priuily, and hid it in an hollowe pit, which was drie in the bottome, and therein they kept it, so that the place was vnknowen vnto euery man.

**Leuit.6.13. and 10.2. and 16.12.*

20 Now after many yeeres when it pleased God that Neemias should be sent from the king of Persia, he sent of the posteritie of those Priestes, which had hid it to fetch the fire, and as they told vs, they found no fire, but thicke water.
21 Then commaunded he them to draw it vp, and to bring it: and when the things apperteining to the sacrifices were brought, Neemias commaunded the Priestes to sprinkle the wood, & the things laide thereupon with water.
22 Whē this was done, & the time came that the sunne shone, which afore was hid in ye cloude, there was a great fire kindled, so yt euery man marueiled.
23 Now the Priestes, and all prayed, while the sacrifice was consuming: Ionathan began, and the other answered thereunto.
24 And the prayer of Neemias was after this maner, O Lorde, Lord God maker of all things, which art feareful, and strong, and righteous, and mercifull, and the onely and gratious king,
25 Onely liberall, onely iust and almightie and euerlasting, thou that deliuerest Israel from al trouble, & hast chosen the fathers, and sanctified them,
26 Receiue the sacrifice for thy whole people of Israel, & preserue thine owne portion, & sanctifie it.
27 Gather those together, yt are scattered from vs: deliuer them that serue among the heathen: looke vpon them which are despised, and abhorred, that the heathen may know that thou art our God.
28 Punish them that oppresse vs, and with pride doe vs wrong.
29 Plant thy people againe in thine holy place
* as Moyses hath spoken. **Deut.30.5.*
30 And the Priests sang Psalmes thereunto.
31 Now when the sacrifice was consumed, Neemias commanded the great stones to be sprinkled with the residue of the water.
32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.
33 ¶ So when this matter was knowen, it was tolde the king of Persia, that in the place where the Priests, which were led away, had hid fire, there appeared water, wherewith Neemias and his companie had purified the sacrifices.
34 The King tried out the thing, and closed the place about, and made it holy.
35 And to them that the King fauoured, he gaue and bestowed many giftes.
36 And Neemias called the same place Ephthar, which is to say, purification: but many men call it ‖Nephthar. *‖Or, Mephi.*

CHAP. II.

4 How Ieremie hid the tabernacle, the Arke and the altar in the hill. 23 Of the fiue bookes of Iason conteined in one.

IT is found alſo in the writings of Ieremias ŷ Prophet, that he cōmanded them, which were caried away, to take fire, as was declared, & as the Prophet commanded them that were led into captiuitie,

* Baruch.6. 2 * Giuing them a lawe that they ſhoulde not forget the commaundements of the Lord, and that they ſhould not erre in their mindes, when they ſaw images of golde and ſiluer, with their ornaments.

3 Theſe and ſuch other things commanded he them, and exhorted them that they ſhould not let the Lawe goe out of their hearts.

4 It is written alſo, howe the Prophet, by an oracle that he had, charged them to take the tabernacle and the arke, and followe him: and when hee came vp into the mountaine where Moyſes went

* Deut.34.1. vp, * and ſawe the heritage of God,

5 Ieremias went foorth and founde an hollow caue, wherein he laide the Tabernacle, & the Arke, and the altar of incenſe, and ſo ſtopped the doore.

6 And there came certaine of thoſe ŷ followed him, to marke the place: but they could not find it.

7 Which whē Ieremias perceiued, he reproued them, ſaying, As for that place, it ſhalbe vnknowen, vntill the time that God gather his people together againe, and that mercie be ſhewed.

8 Then ſhall the Lord ſhew them theſe things, and the maieſtie of the Lorde ſhall appeare and the cloude alſo, as it was ſhewed vnder Moyſes, and as

* 1.Kin.8.14.23, 30.2.chro.6.21. * when Salomon deſired, that the place might bee honourably ſanctified.

9 For it is manifeſt that he, being a wiſe man,

* 1.King 8.62.65 2.chro.7.5. offered the * ſacrifice of dedication, and conſecration of the Temple.

* Leuit.9.24. and 10.16. 10 * And as when Moyſes prayed vnto the Lord, the fire came downe from heauen, and conſumed

* 2.Chro.7.1. the ſacrifice: ſo, when Salomon prayed, * the fire came downe from heauen, and conſumed the burnt offering.

11 And Moyſes ſayd, Becauſe the ſinne offering was not eaten, therefore is it conſumed.

12 So Salomon kept thoſe eight dayes.

13 Theſe things alſo are declared in ŷ writings,

‖ Some reade Ieremie. and regiſters of ‖ Neemias, and howe he made a librarie, and howe he gathered the acts of the Kings, and of the Prophets, and the acts of Dauid, and the epiſtles of the Kings concerning the holy gifts.

14 Euen ſo Iudas alſo gathered all things that came to paſſe by the warres that were among vs, which things we haue.

15 Wherefore if ye haue neede thereof, ſende ſome to fetch them vnto you.

16 Whereas we then are about to celebrate the purification, we haue written vnto you, and ye ſhall doe well, if ye keepe the ſame dayes.

17 We hope alſo that the God, which deliuered all his people, and gaue an heritage to them all and the kingdome, and the Prieſthoode, and the Sanctuarie,

* Deut.30.5. 18 * As he promiſed in the lawe, will ſhortly haue mercy vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath ſaued vs from great perils, and hath clenſed the place.

19 As concerning Iudas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres againſt Antiochus Epiphanes, and Eupator his ſonne,

21 And the manifeſt ſignes that came from heauen vnto thoſe, which manfully ſtood for the Iewes religion: (for though they were but fewe, yet they ranne through whole countreyes, and purſued the barbarous armies,

22 And repayred the Temple that was renowmed throughout all the worlde, and deliuered the citie, and eſtabliſhed the Lawes, that were like to be aboliſhed, becauſe the Lord was mercifull vnto them with all lenitie)

23 Wee will aſſaye to abbridge in one volume thoſe things, that Iaſon the Cyrenian hath declared in fiue bookes.

24 For conſidering the wonderfull number, and the difficultie that they haue that would be occupied in the rehearſall of ſtories, becauſe of the diuerſitie of the matters,

25 We haue endeuoured, that they that would reade, might haue pleaſure, and that they which are ſtudious, might eaſily keepe them in memorie, and whoſoeuer reade them, might haue profite.

26 Therefore to vs that haue taken in hand this great labour, it was no eaſie thing to make this abbridgement, but required both ſweate, & watching.

27 Like as hee that maketh a feaſt, and ſeeketh other mens commoditie, hath no ſmall labour: ſo we alſo for many mens ſakes are very well content to vndertake this great labour.

28 Leauing to the authour the exact diligence of euery particular, we will labour to goe forwarde according to ŷ preſcript order of an abbridgement.

29 For as he that will builde a new houſe, muſt prouide for the whole building, but he that ſetteth out the plat or goeth about to paint it, ſeeketh but onely what is comely for the decking thereof:

30 Euen ſo I thinke for vs, that it appertaineth to the firſt writer of a ſtory to enter deepely into it, and to make mention of all things, and to be curious in euery part,

31 But it is permitted to him that will ſhorten it, to vſe fewe wordes, and to auoyde thoſe things that are curious therein.

32 Here then will wee begin the ſtorie, adding thus much to our former wordes, that it is but a fooliſh thing to abound in words before the ſtorie, and to be ſhort in the ſtorie.

CHAP. III.

2 Of the honour done vnto the Temple by the kings of the Gentiles. 6 Simon vttereth what treaſure is in the Temple. 7 Heliodorus is ſent to take them away. 26 He is ſtriken of God, and healed at the prayer of Onias.

WHat time as the holy citie was inhabited with all peace, and when the Lawes were very well kept, becauſe of the godlineſſe of Onias the hie Prieſt, and hatred of wickedneſſe,

2 It came to paſſe that euen the Kings did honour the place, and garniſhed the Temple with great giftes.

3 In ſo much that Seleucus king of Aſia of his owne rents, bare all the coſts belonging to the ſeruice of the ſacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Prieſt concerning ‖ the iniquitie committed ‖ Or, the ſtate and prouiſion.
in the citie.

5 And when hee could not ouercome Onias, hee gate him to Apollonius the ſonne of Thraſeas, which then was gouernour of Coeloſyria and Phenice,

6 And tolde him that the treaſurie in Ieruſalem was full of innumerable money, which did not belong to the prouiſion of the ſacrifices, and that it

it were possible that these things might come into
the Kings hands.
7 Nowe when Apollonius came to the King,
and had shewed him of the money, as it was tolde
him, the King chose out Heliodorus his treasurer,
and sent him with a commandement, to bring him
the foresaid money.
8 Immediatly Heliodorus tooke his iourney as
though he would visite the cities of Coelosyria and
Phenice, but in effect to fulfill the Kings purpose.
9 So when he came to Ierusalem, and was cour-
teously receiued of the hie Priest into the citie, hee
declared what was determined concerning the mo-
ney, and shewed the cause of his comming, and as-
ked if these things were so in deede.
10 Then the hie Priest told him that there were
such things laid vp by the widowes and fatherlesse,
11 And that a certaine of it belonged vnto Hir-
canus *the sonne* of Tobias a noble man, and not as
that wicked Simon had reported, and that in all,
there were but foure hundreth talents of siluer, and
two hundreth of golde,
12 And that it were altogether vnpossible to do
this wrong to them ẏ had cōmitted it of trust to the
holinesse of the place & Temple, which is honoured
thorow the whole world for holinesse & integritie.
13 But Heliodorus because of the Kings com-
mandement giuen him, said that in any wise it must
be brought into the Kings treasurie.
14 So he appoynted a day, and went in to take
order for these things: then there was no small griefe
throughout the whole citie.
15 For the Priests fell downe before the altar in
the Priests garments, and called vnto heauen vpon
him which had made a Law concerning things gi-
uen to be kept, that they should be safely preserued
for such as had committed them to be kept.
16 Then they that looked the hie Priest in the
face, were wounded in their heart: for his counte-
nance, and the changing of his colour declared the
sorowe of his minde.
17 The man was so wrapped in feare and trem-
bling of the body, that it was manifest to them that
looked vpon him, what sorowe he had in his heart.
18 Others also came out of their houses by
heapes vnto the common prayer, because the place
was like to come vnto contempt.
19 And the women, girt with sackecloth vnder
their breasts, filled the streetes, and the virgins that
were kept in, ranne some to the gates, and some to
the walles, and others looked out at the windowes.
20 And all held vp their hands toward heauen,
and made prayer.
21 It was a lamentable thing to see the multitude
that fell downe of all sortes, and the expectation of
the high Priest being in such anguish.
22 Therefore they called vpon the Almightie
Lord, that he would keepe safe and sure the things,
which were laid vp for those ẏ had deliuered them.
23 Neuerthelesse, the thing that Heliodorus was
determined to doe, that did he performe.
24 And as hee and his souldiers were now there
present by the treasurie, he that is the Lorde of the
spirits, & of all power, shewed a great vision, so that
all they which presumed to come with him, were a-
stonished at the power of God, and fell into feare,
and trembling.
25 For there appeared vnto them an horse with
a terrible man sitting vpon him, most richly barbed,
and he ranne fiercely, and smote at Heliodorus with
his fore feete, and it seemed that he that sate vpon
the horse, had harnesse of golde.
26 Moreouer, there appeared two yong men, no-
table in strength, excellent in beauty, and comely in
apparel, which stood by him on either side, & scour-
ged him continually, & gaue him many sore stripes.
27 And Heliodorus fell suddenly vnto ẏ ground,
and was couered with great darkenes: but they that
were with him, tooke him vp, & put him in a litter.
28 Thus he that came with so great company, &
many souldiers into ẏ said treasurie, was borne out:
for he could not helpe himselfe with his weapons.
29 So they did knowe the power of God mani-
festly, but he was dumme by the power of God, and
lay destitute of all hope and health.
30 And they praised the Lord that had honou-
red his owne place: for the Temple which a litle a-
fore was ful of feare and trouble, when the almigh-
tie Lord appeared, was filled with ioy and gladnesse.
31 Then straightwayes certaine of Heliodorus
friends prayed Onias, that he would call vpon the
most High to graunt him his life, which lay ready
to giue vp the ghost.
32 So the hie Priest, considering that the King
might suspect that the Iewes had done Heliodorus
some euill, he offered a sacrifice for the health of
the man.
33 Now when the hie Priest had made his pray-
er, the same yong men in the same clothing appea-
red, and stood beside Heliodorus, saying, Giue Oni-
as the hie Priest great thanks: for, for his sake hath
the Lord graunted thee thy life:
34 And seeing that thou hast bene scourged from
heauen, declare vnto all men the mightie power of
God: and when they had spoken these wordes, they
appeared no more.
35 So Heliodorus offered vnto the Lorde sacri-
fice, and made great vowes vnto him, which had
graunted him his life, and thanked Onias, and went
againe with his hoste to the King.
36 Then testified he vnto euery man of the great
workes of God that he had seene with his eyes.
37 And when the King asked Heliodorus, who
were meete to bee sent yet once againe to Ierusa-
lem, he said,
38 If thou hast any enemie or traitour, send him
thither, and thou shalt receiue him well scourged, if
he escape with his life: for in that place, no doubt,
there is a speciall power of God.
39 For he that dwelleth in heauen, hath his eye
on that place, and defendeth it, and he beateth and
destroyeth them that come to hurt it.
40 This came to passe concerning Heliodorus,
and the keeping of the treasurie.

CHAP. IIII.

*1 Simon reporteth euill of Onias. 7 Iason obteineth the office of
the hie Priest by corrupting the King, 27 And was by Mene-
laus defrauded by like brybing. 34 Onias is slaine traiterously
by Andronicus.*

THis Simon now, of whom we spake afore, be-
ing a bewrayer of the money and of his owne
naturall countrey, reported euil of Onias, as though
he had moued Heliodorus vnto this, and had bene
the inuenter of the euill.
2 Thus was he bolde to call him a traitour that
was so beneficiall to the citie, and a defender of his
nation, and so zealous of the Lawes.
3 But when his malice increased so farre, that
through one that belonged to Simon, murthers
were

were committed,

4 Onias considering the danger of this contention, and that Apollonius, as hee that was the gouernour of Coelosyria and Phenice, did rage, and increased Simons malice,

5 He went to the King not as an accuser of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For hee sawe it was not possible except the King tooke order to quiet the matters, and that Simon would not leaue off his follie.

7 But after the death of Seleucus, when Antiochus called Epiphanes, tooke the kingdome, Iason the brother of Onias laboured by vnlawful meanes to be hie Priest.

8 For hee came vnto the King, and promised him three hundreth and threescore talents of siluer, and of an other rent, fourescore talents.

9 Besides this, he promised him an hundreth and fiftie, if he might haue licence to set vp a place for exercise, and a place for the youth, and that they would ‖ name them of Ierusalem Antiochians.

‖ *Or, that hee would write the Antiochians that were at Jerusalem among them.*

10 The which thing when the King had graunted, and he had gotten the superioritie, he beganne immediatly to drawe his kinsemen to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the Kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their Lawes and policies, and brought vp new statutes, and contrary to the Law.

12 For he presumed to build a place of exercise vnder the castell, and brought the chiefe yong men vnder his subiection, & made them were ‖ hattes.

‖ *Or, buskins in token of wantonnesse as the Gentiles did.*

13 So there beganne a great desire to followe the maners of the Gentiles, and they tooke vp the fashions of strange nations by the exceeding wickednesse of Iason, not the hie Priest, but the vngodly person,

14 So that the Priestes were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to be partakers of the wicked expences at the play ‖ after the casting of the stone.

‖ This game was to trie strength by casting a stone that had an hole in the middes, or a piece of metall.

15 For they did not set by the honour of their fathers, but liked the glory of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to be their enemies and punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

18 ¶ Now when the ‖ games that were vsed euery fiue yeere, were played at Tyrus, the King being present,

‖ *Or, Olympian sportes, which were games kept euery fift yeere.*

19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they gad bene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.

20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of galleies.

21 ¶ Now Apollonius the sonne of Menastheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but which Antiochus perceiued that hee was euill affectioned toward his affaires, he sought his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,

22 Where hee was honourably receiued of Iason, and of the city, and was brought in with torchlight, and with great showtings, and so hee went with his hoste vnto Phenice.

23 Three yeere afterward Iason sent Menelaus, the foresaid Simons brother, to beare ẏ money vnto the King, and to bring to passe certaine necessarie affaires, whereof he had giuen him a memoriall.

24 But he, being commended to the King, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue three hundreth talents of siluer more then Iason.

25 So he gate the Kings ‖ letters patents, albeit he had nothing in himselfe worthy of the hie Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beast.

‖ *Or, commandement.*

26 Then Iason, which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that he had promised vnto the King, he tooke none order for it, albeit Sostratus the ruler of the castell required it.

28 For vnto him apperteyned the gathering of the customes: wherefore they were both called before the King.

29 Now Menelaus left his brother Lysimachus in his steade in the Priesthoode, and Sostratus left Crates which was gouernour of the Cyprians.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the King in all haste, to appease the businesse, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus supposing that he had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some he solde at Tyrus and in the cities thereby.

33 Which when Onias knew of a suretie, he reproued him, and withdrew himselfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, he cou̅selled him craftily, giuing him his righe hand with an othe: (howbeit he suspect him, & perswaded him to come out of ẏ Sanctuary) so he slew him inco̅tinently ẇout any regard of righteousnes.

35 For the which cause not only the Iewes, but many other nations also were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the king was come againe from the places about Cilicia, the Iewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.

37 Therefore Antiochus was sorie in his minde, and hee had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, & rent his clothes, & commanded him to be led throughout the citie, and in the same place where hee had

committed

committed the wickednesse against Onias, he was
slaine as a murtherer. Thus the Lorde rewarded him
his punishment,as he had deserued.
39 ¶ Nowe when Lysimachus had done many
wicked deedes in the citie through the counsell of
Menelaus,and the bruit was spred abroad,the mul-
titude gathered them together against Lysimachus:
for he had caried out now much vessell of gold.
40 And when the people arose,and were full of
anger,Lysimachus armed about three thousande,
and began to vse vnlawful power,a certaine tyrant
being their captaine,who was no lesse decayed in
wit then in age.
41 But when they vnderstoode the purpose of
Lysimachus,some gate stones,some great clubs,and
some cast handfuls of dust,which lay by, vpon Ly-
simachus men,and those that inuaded them.
42 Whereby many of them were wounded,
some were slaine,and al the other chased away:but
the wicked Churchrobber himselfe they killed be-
sides the treasurie.
43 For these causes an accusation was laide a-
gainst Menelaus.
44 And whē the King came to Tyrus, three men
sent from the Senate pleaded the cause before him.
45 But Menelaus,being now conuinced,promi-
sed to Ptolemeus *the sonne* of Dorimenes much
money,if he would perswade the King.
46 So Ptolemeus went to the king into a court,
where as he was to coole himselfe, and turned the
kings mind.
47 In so much ỳ he discharged Menelaus from
the accusations(notwithstanding he was ỳ cause of
al mischiefe)& cōdemned those poore men to death,
which if they had told their cause, yea, before the
Scythians,they should haue bene heard as innocēt.
48 Thus were they sore punished vniustly,
which followed vpon the matter for the citie, and
for the people,and for the holy vessels.
49 Wherefore they of Tyrus hated ỳ wickednes,
and ministred all things liberally for their buriall.
50 And so through the couetousnesse of them
that were in power,Menelaus remained in authori-
tie,increasing in malice, and declared himselfe a
great traitour to the citizens.

CHAP. V.

2 Of the signes and tokens seene in Ierusalem. 6 Of the ende and wickednesse of Iason. 11 The pursuite of Antiochus against the Iewes. 15 The spoyling of the Temple. 27 Maccabeus fleeth into the wildernesse.

About the same time Antiochus vndertooke his
second voyage into Egypt.
2 And then were there seene throughout all
the citie of *Ierusalem*,fourty dayes long, horsemen
running in the aire, with robes of golde, and as
bands of speare men,
3 And as troupes of horsemen set in aray, en-
countering and coursing one against an other with
shaking of shields and multitude of darts, & draw-
ing of swordes, and shooting of arrowes, and the
glittering of the golden armour seene, and harnesse
of all sorts.
4 Therefore euery man prayed, that those to-
kens might turne to good.
5 Nowe when there was gone forth a false ru-
mour, as though Antiochus had bene dead, Iason
tooke at the least a thousand men, & came sudden-
ly vpon the citie,and they that were vpon the wals,
being put backe,and the citie at length taken,
6 Menelaus fled into the castell,but Iason slew
his owne citizens without mercie, not considering
that to haue the aduantage against his kinsemen is
greatest disaduantage,but thought ỳ he had gotten
the victorie of his enemies,& not of his own natiō.
7 Yet hee gate not the superioritie, but at the
last receiued shame for the rewarde of his treason,
and went againe like a vagabonde into the coun-
trey of the Ammonites.
8 Finally he had this ende of his wicked con-
uersation, that hee was ‖ accused before Areta the king of the Arabians, and fled from citie to citie, ‖ Or,shut vp.
being pursued of euery man, and hated as a forsa-
ker of the Lawes, and was in abomination, as an
enemie of his countrey and citizens,and was driuen
into Egypt.
9 Thus hee that had chased many out of their
owne countrey, perished as a banished man, after
that he was gone to the Lacedemonians, thinking
there to haue gotten succour by reason of kinred.
10 And he that had cast many out vnburied,was
throwen out himselfe, no man mourning for him,
nor putting him in his graue: neyther was he par-
taker of his fathers sepulchre.
11 ¶ Now when these things that were done,
were declared to the King, hee thought that Iudea
would haue fallen from him: wherefore hee came
with a furious minde out of Egypt, and tooke the
citie by violence.
12 He commanded his men of warre also, that
they should kil and not spare such as they met,and
to slay such as went into their houses.
13 Thus was there a slaughter of yong men,and
olde men,and a destruction of men and women and
children,and virgins,and infants were murthered:
14 So that within three dayes were slaine foure-
score thousand,& fourtie thousand taken prisoners,
and there were as many solde as were slaine.
15 Yet was he not content with this, but durst
goe into the most holy Temple of all the worlde,
hauing Menelaus that traitour to the Lawes,and to
his countrey,to be his guide,
16 And with his wicked hands tooke the holy
vessels, which other kings had giuen for the garni-
shing glory and honour of that place,and handled
them with his wicked hands.
17 So hautie in his minde was Antiochus, that
hee considered not, that God was not a litle wroth
for the sinnes of them that dwelt in the citie, for
the which such contempt came vpon that place.
18 For if they had not bene wrapped in many
sinnes, hee, assoone as he had come, had suddenly
bene punished, and put backe from his presumpti-
on,as Heliodorus was,whom Seleucus the king sent
to viewe the treasurie.
19 But God hath not chosen the nation for the
places sake, but the place for the nations sake.
20 And therefore is the place become partaker
of the peoples trouble,but afterward shal it be par-
taker of the benefites of the Lorde,and as it is now
forsaken in the wrath of the Almightie, so when
the great Lord shalbe reconciled, it shalbe set vp in
great worship againe.
21 ¶ So when Antiochus had taken eighteene
hundred talents out of the Temple, he gate him to
Antiochia in all haste,thinking in his pride to make
men saile vpon the drie land,and to walke vpon the
sea: such an hie minde had he.
22 But he left deputies to vexe the people, at Ie-
rusalem

rusalem Philip a Phrigian by birth, in maners more
cruell then he that set him there:
23 And at Garizin Andronicus, and with them
Menelaus, which was more grieuous to the citizens
then the other, and was despiteful against the Iewes
his citizens.
24 He sent also Apollonius a cruell prince, with
an armie of two and twentie thousand, whome hee
commaunded to slay those that were toward mans
age, and to sell the women, and the yonger sorr.
25 So when he came to Ierusalem, hee fained
peace, and kept him still vnto the holy day of Sab-
bath: and then finding the Iewes keeping the feast,
he commanded his men to take their weapons.
26 And so he slew al them that were gone forth
to the shewe, and running through the citie with
his men armed, he murthered a great number.
27 But Iudas Maccabeus, being as it were the
tenth, fled into the wildernesse, and liued there in
the mountaines ẘ his company among the beastes,
and dwelling there, and eating grasse, least they
should be partakers of the filthinesse.

CHAP. VI.

1 The Jewes are compelled to leaue the Law of God. 4 The Temple is defiled. 10 The women cruelly punished. 28 The grieuous paine of Eleazarus.

NOt long after this, sent the king an olde man
of ‖ Athens, for to compell the Iewes, to trans-
gresse the Lawes of the fathers, and not to bee go-
uerned by the Lawe of God,

‖Or, Antiochia.

2 And to defile the Temple that was at Ierusa-
lem, and to call it the Temple of Iupiter Olympius,
and that of Garizin, according as they did ẏ dwelt
at that place, Iupiter, that keepeth hospitalitie.
3 This wicked gouernment was sore and grie-
uous vnto the people.
4 For the Temple was full of dissolution, and
gluttonie of the Gentiles, which dallied with har-
lots, and had to doe with women within the circuit
of the holy places, and brought in such things as
were not lawfull.
5 The altar also was full of such things, as were
abominable and forbidden by the Lawe.
6 Neither was it lawful to keepe the Sabbaths,
nor to obserue their ancient feasts, nor plainely to
confesse himselfe to be a Iewe.
7 In the day of the Kings birth they were grie-
uously compelled perforce euery moneth to ban-
ket, and when the feast of Bacchus was kept, they
were constrained to goe in the procession of Bac-
chus with garlands of yuie.
8 Moreouer through the counsell of Ptole-
meus, there went out a commandement vnto the
next cities of the heathen against the Iewes, that the
like custome, and ‖ banketting should be kept,

‖Or, eating of the flesh that was sacrificed.

9 And who so would not conforme themselues
to the maners of ẏ Gentiles, should be put to death:
then might a man haue seene the present miserie.
10 For there were two women brought foorth,
that had circumcised their sonnes, whom whē they
had led rounde about the citie (the babes hanging
at their breastes) they cast them downe headlong
ouer the walles.
11 Some that were runne together into dennes
to keepe the Sabbath day secretly, were discoue-
red vnto Philip, and were burnt together, because
that for the reuerence of the honourable day they
were afraide to helpe themselues.
12 ¶ Now I beseech those which read this booke,
that they bee not discouraged for these calamities,
but that they iudge these afflictions, not to bee for
destruction, but for a chastening of our nation.
13 For it is a token of his great goodnes not to
suffer sinners long to continue, but straightwayes
to punish them.
14 For the Lord doeth not long waite for vs, as
for other nations, whom hee punisheth when they
are come to the fulnesse of their sinnes.
15 But thus he dealeth with vs, that our sinnes
should not bee heaped vp to the full, so that after-
ward he should punish vs.
16 And therefore hee neuer withdraweth his
mercie from vs: and though he punish with aduer-
sitie, yet doeth he neuer forsake his people.
17 But let this bee spoken now for a warning
vnto vs: and now will we come to the declaring of
the matter in fewe wordes.
18 ¶ Eleazar then one of ẏ principall scribes, an
aged man, & of a wel fauoured cōtenance, was cō-
strained to open his mouth, and to eate swines flesh.
19 But he desiring rather to die gloriously then
to liue with hatred, offred himselfe willingly to the
torment, and spit it out:
20 As they ought to goe *to death* which suffer
punishment for such things, as it is not lawfull to
taste of for the desire to liue.
21 But they that had the charge of this wicked
banket, for that olde friendship of the man, tooke
him aside priuily, and prayed him, that hee woulde
take such flesh, as was lawfull for him to vse, and as
hee would prepare for himselfe, and dissemble as
though hee had eaten of the things appoynted by
the king, euen the flesh of the sacrifice,
22 That in so doing he might be deliuered from
death, and that for the olde friendship that was a-
mong them, he would receiue this fauour.
23 But he began to consider discreetely, and as
became his age, and the excellencie of his ancient
yeres, and the honour of his gray haires, whereunto
hee was come, and his most honest conuersation
from his childehoode, but chiefly the holy Lawe
made and giuen by God: therefore hee answered
consequently, and willed them straightwayes to
send him to the graue.
24 For it becommeth not our age, *sayde he*, to
dissemble, whereby many young persons might
thinke, that Eleazar being fourescore yere olde and
ten were now gone to ‖ another religion,

‖Or, to another maner of life.

25 And so through mine hypocrisie (for a litle
time of a transitorie life) they might be deceiued by
me, and I should procure malediction, and reproch
to mine olde age.
26 For though I were now deliuered from the
torments of men, yet could I not escape the hande
of the Almightie, neither aliue nor dead.
27 Wherefore I will now change this life man-
fully, & wil shew my self such as mine age requireth,
28 And so wil leaue a notable example for such
as be yong, to die willingly & courageously for the
honourable and holy Lawes. And wheu he had said
these wordes, immediatly he went to torment.
29 Nowe they that led him, changed the loue
which they bare him before, into hatred, because of
the wordes that he had spoken: for they thought it
had bene a rage.
30 And as hee was ready to giue the ghost be-
cause of the strokes, he sighed and sayd, The Lorde
that hath the holy knowledge, knoweth manifest-
ly, that whereas I might haue bene deliuered from

death,

death, I am scourged and suffer these sore paynes of
my body: but in my minde I suffer them gladly for
his religion.
31 Euen now after this maner ended he his life,
leauing his death for an example of a noble cou-
rage, and a memorial of vertue, not only vnto yong
men, but vnto all his nation.

CHAP. VII.

The punishment of the seuen brethren and of their mother.

IT came to passe also, that seuen brethren, with
their mother, were taken to be compelled by the
King against the Law, to taste swines flesh, & were
tormented with scourges and whippes.
2 But one of them, which spake first, said thus,
What seekest thou? and what wouldest thou know
of vs? we are readie to die, rather then to transgresse
the Lawes of our fathers.
3 Then was the King angry, and commaunded
to heate pannes and calcrons, which were inconti-
nently made hote.
4 And he commanded the tongue of him that
spake first, to be cut out, and to flay him, and to cut
off the vtmost partes of his body in the sight of his
other brethren and his mother.
5 Now when hee was thus mangled in all his
members, he commanded him to bee brought aliue
to the fire, and to frye him in the panne: and while
the smoke for a long time smoked out of the panne,
the *other brethren* with their mother, exhorted one
another to die couragiously, saying in this maner,
6 The Lord God doeth regard vs, and in deede
taketh pleasure in vs, as Moyses * declared in the
song wherein he testified openly, saying, That *God*
will take pleasure in his seruants.

*Chap.32.36.

7 ¶ So when the first was dead after this ma-
ner, they brought the second to make him a moc-
king stocke: and when they had pulled the skinne
with the haire ouer his head, they asked him, if hee
would eate, or he were punished in all the members
of the body.
8 But hee answered in his owne language, and
sayd, No. Wherefore he was tormented forthwith
like the first.
9 And when he was at the last breath, he sayd,
Thou murtherer takest this present life from vs, but
the king of the world will raise vs vp, which die for
his Lawes, in the resurrection of euerlasting life.
10 ¶ After him was the thirde had in derision,
and when they demanded his tongue, he put it out
incontinently, & stretched forth his hands boldely,
11 And spake manfully, These haue I had from
the heauen, but now for the Law of God I despise
them, and trust that I shall receiue them of him
againe.
12 Insomuch that the king and they which were
with him, marueiled at the yong mans courage, as
at one that nothing regarded the paynes.
13 ¶ Now when hee was dead also, they vexed
and tormented the fourth in like maner.
14 And when he was now ready to dye, he said
thus, It is better that we should change this which
we might hope for of men, and waite for our hope
from God, that we may be raysed vp againe by him:
as for thee, thou shalt haue no resurrection to life.
15 ¶ Afterward they brought the fifth also and
tormented him,
16 Who looked vpon the King, and said, Thou
hast power among men, and though thou bee a
mortal man, thou doest what thou wilt: but thinke
not, that God hath forsaken our nation.
17 But abide a while, and thou shalt see his great
power, how he will torment thee and thy seede.
18 After him also they brought the sixt, who
being at the point of death, sayd, Deceiue not thy
selfe foolishly: for we suffer these things, which are
worthy to be wondred at for our owne sakes, be-
cause we haue offended our God.
19 But thinke not thou, which vndertakest to
fight against God, that thou shalt be vnpunished.
20 But the mother was marueilous aboue all o-
ther, and worthy of honourable memory: for when
she sawe her seuen sonnes slaine within the space of
one day, she suffered it with a good will, because of
the hope that she had in the Lord.
21 Yea, she exhorted euery one of them in her
owne language, and being full of courage and wis-
dome, stirred vp her womanly affections with a
manly stomacke, and said vnto them,
22 I cannot tell how ye came into my wombe:
for I neither gaue you breath nor life: it is not I
that set in order the members of your body,
23 But doubtlesse the Creator of the worlde,
which formed the birth of man, and found out the
beginning of all things, will also of his owne mercy
giue you breath and life againe, as ye now regarde
not your owne selues, for his Lawes sake.
24 Now Antiochus thinking himselfe despised,
and considering the iniurious words, while the yon-
gest was yet aliue, he did exhort him not only with
wordes, but swore also vnto him by an othe that he
would make him rich and wealthy, if he would for-
sake the Lawes of his fathers, and that hee would
take him as a friend, and giue him offices.
25 But when the yong man would in no case
hearken vnto him, the King called his mother, and
exhorted that she would counsell the yong man to
saue his life.
26 And when hee had exhorted her with many
wordes, she promised him that she would counsell
her sonne.
27 So shee turned her vnto him, laughing the
cruell tyrant to scorne, and spake in her owne lan-
guage, O my sonne, haue pitie vpon me, that bare
thee nine moneths in my wombe, and gaue thee
sucke three yeeres, and nourished thee, and tooke
care for thee vnto this age, and brought thee vp.
28 I beseech thee, my sonne, looke vpon the
heauen and the earth, and all that is therein, and
consider that God made them of things that were
not, and so was mankinde made likewise.
29 Feare not this hangman, but shewe thy selfe
worthy such brethren by suffring death, that I may
receiue thee in mercie with thy brethren.
30 While she was yet speaking these words, the
yong man said, Whom wait ye for? I will not obey
the Kings commaundement: but I will obey the
commandement of the Lawe that was giuen vnto
our fathers by Moyses.
31 And thou that imaginest all mischiefe a-
gainst the Hebrewes, shalt not escape the hand of
God.
32 For wee suffer these things, because of our
sinnes,
33 But though the liuing Lord be angrie with
vs a litle while for our chastening and correction,
yet will he be reconciled with his owne seruants.
34 But thou, O man without religion and most
wicked of all men, lift not thy selfe vp in vaine,
which

which art puffed vp with vncertaine hope,& liftest thiue hands against the seruants of God.

35 For thou hast not yet escaped the iudgement of Almightie God, which seeth all things.

36 My brethren that haue suffred a little paine, are now vnder the diuine couenant of euerlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body & life for the Lawes of our fathers, beseeching God, that he will soone be merciful vnto our nation, and that thou by torment and punishment mayest confesse, that he is the onely God,

38 And that in mee and my brethren the wrath of the Almightie, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, raged more cruelly against him then the others, and tooke it grieuously, that he was mocked.

40 So he also died holily, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now be ynough spoken concerning the bankers, and extreme cruelties.

CHAP. VIII.

1 Iudas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Iudas exhorteth his souldiers to constancie. 20 Nicanor is ouercome. 27 The Iewes giue thankes, after they haue put their enemies to flight, diuiding part of the spoyles vnto the fatherlesse and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

THen Iudas Maccabeus, and they that were with him, went priuily into the townes, and called their kinsfolkes and friends together, & tooke vnto them all such as continued in the Iewes religion, and assembled sixe thousand men.

2 So they called vpon the Lord, that he would haue an eye vnto his peyple, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that hee would haue compassion vpon the citie that was destroyed, and almost brought to the ground, and that hee would heare the voyce of the blood that cryed vnto him,

4 And that hee would remember the wicked slaughter of the innocent children, & the blasphemies committed against his name, & that he would shew his hatred against the wicked.

5 Nowe when Maccabeus had gathered this multitude, he could not be withstood by ỳ heathen: for the wrath of the Lord was turned vnto mercie.

6 Therefore he came at vnwares, and burnt vp the townes and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially he vsed the nights to make such assaults, in so much that the bruite of his manlinesse was spread euery where.

8 ¶ So when Philippe sawe that this man increased by litle and litle, and that things prospered with him for the most part, hee wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice, to helpe him in the kings businesse.

9 Then sent hee speedily Nicanor *the sonne* of Patroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twentie thousand men, to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for the king, of two thousand talents, which the Romanes should haue to be taken of ỳ Iewes ỳ were taken prisoners.

11 Therefore immediately hee sent to the cities on the sea coast, prouoking them to buye Iewes to be their seruants, promising to sell foure score and ten for one talent: but he considered not the vengeãce of almighty God, that should come vpõ him.

12 When Iudas then knewe of Nicanors comming, hee tolde them that were with him, of the comming of the armie.

13 Nowe were there some of them fearefull, which trusted not vnto the righteousnesse of God, but fled away, and abode not in that place.

14 But the other solde all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had solde them, or euer he came neere them.

15 And though hee would not doe it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabeus called his men together, about sixe thousand, exhorting them not to be afraide of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,

17 Setting before their eyes the iniurie that they had vniustly done to the holy place, & the crueltie done to the citie by derision, and the destruction of the orders established by their fathers.

18 For they, said he, trust in their weapons and boldenesse: but our confidence is in the Almightie God, which at a becke can both destroy them that come against vs, and all the world.

19 Moreouer he admonished them of the helpe that *God* shewed vnto their fathers, as when there perished an hundreth and fourescore and fiue thousand vnder * Sennacherib, *2.King.19.35.

20 And of the battel that they had in Babylon against the Galatians, how they came in all to ỳ battel eight thousand, with foure thousand Macedonians: & when the Macedonians were astonished, the eight thousand slew an hundreth and twenty thousand through the helpe that was giuen them from heauen, whereby they had receiued many benefites. *isa.37.36. tob.1.18. ecclus.48.22. 1.macc.7.41.*

21 Thus when hee had made them bolde with these wordes, and ready to die for the Lawes & the countrey, he diuided his armie into foure partes,

22 And made his owne brethren captaines ouer the armie, *to wit*, Simon, and Ioseph and Ionathan, giuing ech one fifteene hundreth men.

23 And when ‖ Eleazarus had read the holy booke, & giuen them a token of the helpe of God, *Iudas* which led the forward, ioyned with Nicanor, *‖Or, Esdras.*

24 And because the Almighty helped them, they slewe aboue nine thousand men, and wounded and maymed the most part of Nicanors hoste, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoyled the enemies, and kept the Sabbath, giuing thankes and praysing the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercie. *Nom.31.27.

28 And after the Sabbath, *they distributed the spoyles *1.sam.30.24.*

spoiles to the sicke, and to the fatherlesse, and to the widowes, and diuided the residue among them selues and their children.

29 When this was done, and they all had made a general prayer, they besought the mercifull Lorde to be reconciled at the length with his seruants.

30 Afterwarde with one consent they fell vpon Timotheus and Bacchides, and slewe aboue twenty thousand, and wanne hie and strong holdes, and diuided great spoyles, & gaue an equall portion vnto the sicke, and to the fatherles, and to the widowes, and to aged persons also.

31 Moreouer they gathered their weapons together, and laid them vp diligently in conuenient places, and brought the remnant of the spoyles to Ierusalem.

32 They slew also Philarches a most wicked person, which was with Timotheus, and had vexed the Iewes many wayes.

33 And when they kept the feast of Victorie in their countrey, they burnt Calistenes ÿ had set fire vpon ÿ holy gates, which was fled into a litle house: so he receiued a reward meete for his wickednesse.

34 And that most wicked Nicanor, which had brought a thousand merchants to buy the Iewes,

35 He was through ÿ helpe of the Lord brought downe of them whom he thought as nothing, in so much that he put off his glorious rayment, and fled ouerthwart the countrey like a fugitiue seruant, & came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus he that promised to pay tribute to the Romanes, by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a ‖defender, and for this cause none coulde hurt the Iewes, because they followed the Lawes appoynted by him.

‖*Or, God their defender.*

CHAP. IX.

1 Antiochus willing to spoyle Persepolis, is put to flight. 9 As he persecuteth the Iewes, he is stricken of the Lord. 13 The fained repentance of Antiochus. 28 He dieth miserably.

AT the same time, came Antiochus againe with dishonour out of the countrey of Persia.

2 For when he came to Persepolis, and went about to robbe the Temple, and to subdue the citie, the people ranne in a rage to defende themselues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, & returned with shame.

3 Now when he came to Ecbatane, he vnderstood the things that had come to Nicanor, and Timotheus.

4 And thē being chased in his fume, he thought to impute to the Iewes their fault, which had put him to flight, and therefore commanded his charet man to driue continually, and to dispatch the iourney: for Gods iudgement compelled him: for he had saide thus in his pride, I will make Ierusalem a common burying place of the Iewes, when I come thither.

5 And the Lorde almightie and God of Israel smote him with an incurable and inuisible plague: for assoone as he had spoken these wordes, a payne of the bowels, that was remediles, came vpon him, and sore torments of the inner parts,

6 And that most iustly: for he had tormented other mens bowels with diuers and strange torments.

7 Howbeit he would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Iewes, & commanded to haste the iourney: but it came to passe, that he fell downe from the charet that ran swiftly, so that all the members of his body were bruised with the great fall.

8 And thus hee that a litle afore thought hee might commaund the floods of the sea (so proude was he beyond the condition of man) and to weigh the hie mountaines in the balance, was now cast on the ground, and caried in a horslitter, declaring vnto all the manifest power of God,

9 *So that the wormes came out of the bodie of this wicked man in abundance: & whiles hee was aliue, his flesh fell off for paine and torment, and all his armie was grieued at his ‖smell.

**Acts.12.23.*

‖*Or, rottennesse*

10 Thus no man coulde beare, because of his stinke, him that a litle afore thought hee might reach to the starres of heauen.

11 Then hee began to leaue off his great pride, and selfewill, when hee was plagued and came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when he himself might not abide his own stinke, he saide these words, It is meet to be subiect vnto God, and that a man which is mortall, should not thinke himself equal vnto God through pride.

13 This wicked person prayed also vnto ÿ Lord, who would now haue no mercy on him,

14 And saide thus that he woulde set at libertie the holy citie vnto the which he made haste to destroy it, and to make it a burying place.

15 And as touching the Iewes (whome hee had iudged not worthie to be buried, but woulde haue cast them out with their children to bee deuoured of the foules and wild beasts) he would make them all like the citizens of Athens.

16 And whereas he had spoyled the holy Temple afore, he would garnish it with great giftes, and increase the holy vessels, & of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he woulde also become a Iewe himselfe, and goe thorow all the world that was inhabited, and preach the power of God.

18 But for all this his paines woulde not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health he wrote vnto the Iewes this letter vnderwritten, conteyning the forme of a supplication.

19 ¶ THE KING and Prince Antiochus vnto the Iewes his louing citizens wisheth much ioy and health and prosperitie.

20 If ye and your children fare well, and if all things goe after your minde, I giue great thankes vnto God hauing hope in the heauen.

21 Though I lie sicke, yet I am mindful of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessarie to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sickenesse.

23 Therefore considering that when my father led an hoste against the high countreies, he appointed who should succeed him:

24 That if any controuersie happened contrary to his expectation, or if ÿ any tidings were brought that were grieuous, they in the land might know to whō the affaires were committed, that they should not be troubled.

25 Againe, when I ponder how that the gouernours that are borderers, and neighbours vnto my kingdome, waite for all occasions and looke but for opportunitie, I haue ordeined that my sonne Antiochus shall be king, whome I oft commended and committed to many of you, when I went into the hie prouinces, & haue written vnto him as foloweth hereafter.

26 Therefore I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithfull vnto me and my sonne.

27 For I trust that he wil be gentle, and louing vnto you according vnto my minde.

28 ¶ Thus the murtherer and blasphemer suffered most grieuously, and as he had intreated other men, so he died a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, caried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Iudas Maccabeus taketh the citie and the Temple. 10 The acts of Eupator. 16 The Iewes fight against the Idumeans. 23 Timotheus inuadeth Iudea, with whom Iudas ioyneth battell, 29 Fiue men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

MAccabeus now and his company, through the helpe of the Lord, wanne the Temple and the citie againe,

2 And destroyed the altars, and chappels that the heathen had builded in the open places,

3 And clensed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeeres, and sixe moneths after, and set forth the lamps, and the the shewbread.

4 When that was done, they fell downe flat vpon the grounde, and besought the Lorde, that they might come no more into such troubles, but if they sinned any more against him, that hee him selfe woulde chasten them with mercie, and that they might not be deliuered to the blasphemous and barbarous nations.

5 Nowe vpon the same day, that the strangers polluted the Temple, on the very same day it was clensed againe, euen the fiue and twenty day of the same moneth, which is || Chasleu.

|| Or, Nouember.

6 They kept eight dayes with gladnes as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beastes.

7 And for the same cause they bare greene boughes, and faire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in clensing his place.

8 They ordeyned also by a common statute and decree, that euery yeere those dayes should be kept of the whole nation of the Iewes.

9 And this was the ende of Antiochus called Epiphanes.

B 10 ¶ Now will we declare the actes of Antiochus Eupator, which was the sonne of this wicked man, gathering briefly the calamities of the warres, that followed.

11 For when hee had taken the kingdome, he made one Lysias, which had bene captaine of the hoste in Phenice, and Coelosyria, ruler ouer the affaires of the realme.

12 For Ptolemeus that was called Macron purposed to doe iustice vnto the Iewes for the wrong, that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause he was accused of his friendes before Eupator, and was called oft times traitour, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that hee was no more in estimation, he was discouraged, and poysoned himselfe, and died.

14 ¶ But when Gorgias was gouernour of the same places, hee intertayned strangers, and made warre oft times against the Iewes.

15 Moreouer the Idumeans that held the strong holdes, which were meete for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus made prayers, and besought God that he woulde be their helper, and so they fell vpon the strong holdes of the Idumeans,

17 And assaulted them sore, that they wan the places, and slewe all that fought against them on the wall, and killed all that they met with, & slewe no lesse then twentie thousand.

18 And because certaine (which were no lesse then nine thousand) were fled into two strong castles, hauing all maner of things conuenient to susteine the siege,

19 Maccabeus left Simon, and Ioseph, and Zacheus also, and those that were with them, which were ynow to besiege them, and departed to those places which were more necessarie.

20 Now they that were with Simon, being led with couetousnesse, were intreated for money (through certaine of those that were in the castel) and tooke seuentie thousande drachmes, and let some of them escape.

21 But when it was told Maccabeus what was done, hee called the gouernours of the people together, and accused those men, that they had solde their brethren for mony, & let their enemies go.

22 So he slew them when they were conuict of treason, and immediatly wan the two castels:

23 And hauing good successe, as in al the warres that he tooke in hand, he slewe in the two castels moe then twentie thousand.

24 Nowe Timotheus whom the Iewes had ouercome afore, gathered an armie of strangers of all sorts, and brought a great troupe of horsemen out of Asia to winne Iewrie by strength.

25 But when he drew neere, Maccabeus and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell downe at the foote of the altar, and besought *the Lorde* to be mercifull vnto them, and to be an enemie to their enemies, and to bee an aduersarie to their aduersaries, * as the Lawe declareth.

* Exod. 23. 20. deut. 20. 4.

27 So after the prayer, they tooke their weapons, and went further from the citie, and when they came neere to the enemies, they tooke heede to themselues.

28 And when the morning appeared, they both ioyned together: the one part had the Lorde for their refuge, and pledge of prosperitie, and noble

victorie,

victorie, and the other tooke courage as a guide of the warre.
29 But when the battell waxed strong, there appeared vnto the enemies from heauen fiue comely men vpon horses with bridles of golde, and two of them led the Iewes,
30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts, and lightnings against the enemies, so that they were confounded with blindenesse, and beaten downe and full of trouble.
31 There were slaine of *foote* men twentie thousand and fiue hundreth, and sixe hundreth horsemen.
32 As for Timotheus himselfe, he fled vnto Gazara, which was called a very strong holde, wherein Chereas was captaine.
33 But Maccabeus & his companie layde siege against the fortresses with courage for foure dayes.
34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.
35 Neuerthelesse vpon the || fifth day in the morning, twentie yong men of Maccabeus companie, whose heartes were inflamed, because of the blasephemies, came vnto the wall, and with bolde stomakes smote downe those that they met.

||*Or, the fiue and twentie day.*

36 Others also that climed vp vpon the engins of warre against them that were within, set fire vpō the towers, and burnt vp those blasphemers quicke with the fires that they had made, and others brake vp the gates, and receiued the rest of the armie, and tooke the citie.
37 And hauing founde Timotheus, that was crept into a caue, they killed him, and Chereas his brother with Appollophanes.
38 When this was done, they praysed the Lord with psalmes, and thanksgiuing, which had done so great things for Israel, and giuen thē the victorie.

CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 22 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Jewes. 34 A letter of the Romanes to the Iewes.

Very shortly after this, Lysias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.
2 And when he had gathered about fourescore thousand, with all the horsemen, he came against the Iewes, thinking to make the citie an habitation of the Gentiles.
3 And the temple woulde he haue to get money by, like the other temples of the heathen: for hee would sell the Priestes office euery yeere.
4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsemen, & in his fourscore Elephants;
5 He came into Iudea, & drewe neere to Bethsura, which was a castle of defence, fiue furlongs from Ierusalem, and layde sore siege vnto it.
6 But when Maccabeus, and his companie knew that he besieged the holdes, they, and all the people made prayers with weeping, and teares before the Lord, that he would send a good Angel to deliuer Israel.
7 And Maccabeus him selfe first of all tooke weapons, exhorting the other that they would ieopard themselues together with him to helpe their brethren: so they went forth together with a couragious minde.
8 And as they were there besides Ierusalem, there appeared before them vpon horsebacke a man in white cloathing, shaking his harnesse of golde.
9 Then they praysed the mercifull God all together, and tooke heart, in so much that they were ready, not onely to fight with men, but with the most cruell beastes, and to breake downe walles of yron.
10 Thus they marched forwarde in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.
11 And running vpon their enemies like lyons, they slew eleuen thousande footemen, and sixteene hundreth horsemen, and put all the other to flight.
12 Many of them also being wounded, escaped naked, and Lysias himselfe fled away shamefully, & so escaped,
13 Who as he was a man of vnderstanding, considering what losse he had had, and knowing, that the Hebrewes could not be ouercome because the almightie God helped them, sent vnto them,
14 And promised, that he woulde consent to all things which were reasonable, & perswade the king to be their friend.
15 Maccabeus agreed to Lysias requests hauing respect in all thinges to the common wealth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the King granted it.
16 For there were letters written vnto ẏ Iewes from Lysias conteining these wordes, LYSIAS vnto the people of the Iewes sendeth greeting.
17 Iohn and ||Abessalom, which were sent from you, deliuered me the things that you demande by writing, and required mee to fulfill the things that they had declared.

||*Or, Absalom, or, Absalom.*

18 Therefore what things soeuer were meete to bee reported to the King himselfe, I haue declared them, and he granted that that was possible.
19 Therefore if ye behaue your selues as friends towarde his affaires, hereafter also I will endeuour my selfe to doe you good.
20 As concerning these things, I haue giuen cōmandement to these men, & to those whom I sent vnto you, to commune ẇ you of ẏ same particularly.
21 Fare ye well, the hundreth and eight & fourtie yeere, the foure and twentieth day of ẏ moneth Dioscorinthius.
22 ¶ Nowe the Kings letter conteined these wordes, KING ANTIOCVS vnto his brother Lysias sendeth greeting.
23 Since our father is translated vnto the gods, our will is, that they which are in our Realme, liue quietly, that euery man may apply his owne affaires.
24 We vnderstand also that the Iewes woulde not consent to our father, for to bee brought vnto the custome of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne Lawes.
25 Wherefore our minde is that this nation shall bee in rest, and haue determined to restore them their Temple, that they may bee gouerned accordin to the custome of their fathers.
26 Thou shalt doe well therefore to send vnto them and graūt them peace, ẏ when they are certified

tified of our minde, they may be of good comfort, and cheerefully go about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes, sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs ẏ your desire was to returne home, & to applie your owne businesse.

30 Wherefore, those that will depart, we giue them free libertie, vnto the thirtie day of the moneth of ‖ Panthicus, ‖ Or, April.

31 That the Iewes may vse their owne maner of liuing and lawes, like as afore, and none of them by any maner of wayes to haue harme for thinges done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare yee well: the hundreth and eyght and fourtie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter conteining these wordes, QVINTVS MEMMIVS and Titus ‖ Manilius ambassadours of the Romanes, vnto the people of the Iewes send greeting. ‖ Or, Manlius.

35 The things that Lysias the Kings kinseman hath granted you, we grant the same also.

36 But concerning that which hee shall report vnto the King, send hither some with speede, when ye haue considered the matter diligently, that wee may consult thereupon as shall be best for you: for we must go vnto Antiochia.

37 And therefore make haste and sende some men, that we may know your minde.

38 Fare well: this hundreth and eyght & fourtie yere, ẏ fifteenth day of the moneth of Panthicus.

CHAP. XII.

1 Timotheus troubleth the Iewes. 3 The wicked deede of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 He setteth fire in the hauen of Iamnia. 10 The pursuite of the Iewes against Timotheus. 24 Timotheus is taken & let go vnhurt. 32 Iudas pursueth Gorgias.

WHen these couenants were made, Lysias went vnto the King, and the Iewes tilled their grounde.

2 But the gouernours of the places, as Timotheus and Appollonius the sonne of Genneus, and Ieronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, woulde not let them liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children into the shippes, which they had prepared as though they had ought them none euill will.

4 And so by the common aduise of the citie, they obeyed them, and suspect nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundreth of them.

5 Now when Iudas knew of this crueltie shewed against his nation, hee commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, hee went foorth against the murtherers of his brethren, and set fire in the hauen by night, and burnt the shippes, and those that fled thence, he slewe.

7 And when the citie was shut vp, he departed as though he would come againe, and roote out all them out of the citie of Ioppe.

8 ¶ But when hee perceiued that the Iamnites were minded to doe in like maner vnto the Iewes, which dwelt among them,

9 He came vpon the Iamnites by night, and set fire in the hauen with the nauie, so that the light of the fire was seene at Ierusalem, vpon two hundreth and fourtie furlongs.

10 Now when they were gone from thence nine furlongs, in the iourney toward Timotheus, about fiue thousand men *of foote* and fiue hundreth horsemen of the Arabians set vpon him.

11 So the battell was sharpe, but it prospered with Iudas through the helpe of God: the ‖ Nomades of Aarabia being ouercome, besought Iudas to make peace with them, and promised to giue him certaine cattell, and to helpe him in other things. ‖ So called because they were shepheards

12 And Iudas thinking that that they should in deede be profitable concerning many things, granted them peace: wherevpon they shoke hands, and so they departed to their tents.

13 ¶ Iudas also assaulted a citie called Caspis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of vitailes, that they were the slacker in their doings, reuiling them that were with Iudas, and reproching them: yea, they blasphemed and spake such wordes as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of the worlde (which without any ‖ instruments, or engins of warre, did* cast downe the walles of Iericho, in the time of Iesus) gaue a firece assault against the walles, ‖ Or, battell rammes. * Iosh. 6.20.

16 And tooke the citie by the will of God, and made an exceeding great slaughter, in so much that a lake of two furlongs broade, which lay thereby, seemed to flowe with blood.

17 ¶ Then departed they from thence, seuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garrison in a very strong hold.

19 But Dositheus, and Sosipater, which were captaines with Maccabeus, went foorth, and slew those that Timotheus had left in the fortresse, more then ten thousand men.

20 And Maccabeus prepared, and ranged his armie by bandes, and went couragiously against Timotheus, which had with him an hundreth and twentie thousand men of foote, and two thousand and fiue hundreth horsmen.

21 When Timotheus had knowledge of Iudas comming, he sent the women and children, and the other baggage afore vnto a fortresse called Carnion (for it was hard to besiege, & vneasie to come vnto because of the straites on all sides.)

22 But when Iudas first band came in fight, the enemies were smitten with feare, and a trembling was among them through the presence of him that seeth all things, in so much that they fleeing one here, another there, were oft times hurt by their owne people, and wounded with the poyntes of their owne swordes.

23 But Iudas was very earnest in pursuing, and slewe

slewe those wicked men: yea, he slew thirtie thousand men of them.

24 Timotheus also himselfe fell into the hands of Dositheus, and Sosipater, whome hee besought with much craft to let him go with his life, because he had many of the Iewes parents and the brethren of some of them, which, if they put him to death, should be despised.

25 So when hee had assured them with manie wordes, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, and Atargation, and slewe fiue and twentie thousand persons.

27 And after that he had chased away and slaine them, Iudas remooued the hoste toward Ephron a strong citie, wherein was Lysias and a great multitude of all nations, and the strong yong men kept the walles defending them mightily: there was also great preparation of engins of warre, and dartes.

28 But when they had called vpon the Lorde, which with his power breaketh the strength of the enemies, they wanne the citie, and slewe fiue and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth sixe hundreth furlongs from Ierusalem.

30 But when the Iewes which dwelt there, testified, that the Scythopolitans delt louingly with them, & intreated them kindly in the time of their aduersitie,

31 They gaue them thankes, desiring them to be friendly still vnto them, and so they came to Ierusalem, as the feast of the weeks approched.

32 ¶ And after the feast called Pentecost they went forth against Gorgias ẏ gouernour of Idumea.

33 Who came out with three thousand men of foote and foure hundreth horsemen.

34 And when they ioyned together, a fewe of the Iewes were slaine,

35 And Dositheus one of the Baccenors, which was on horsebacke and a mighty man, tooke Gorgias, and laide holde of his garment, and drewe him by force, because he woulde haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, & smote off his shoulder, so that Gorgias fled into Marisa.

36 And when they that were ‖ with Esrin, had foughten long, and were wearie, Iudas called vpon the Lord, that he would shew himselfe to be their helper, and captaine of the field.

‖ Or, with Gorgias.

37 And then hee began in his owne language, and sung psalmes with a loude voyce, in so much that straightwayes hee made them that were about Gorgias, to take their flight.

38 ¶ So Iudas gathered his hoste, and came into the citie of Odolla. And when the seuenth day came, they clensed themselues (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessity required, Iudas and his company came to take vp the bodies of them that were slaine, and to burie them with their kinsmen in their fathers graues.

40 Nowe vnder the coates of euery one, that was slaine, they found iewels that had bene consecrate to the idoles of the *Iamnites, which thing is forbidden the Iewes by the Lawe. Then euery man sawe, that this was the cause wherefore they were slaine.

* Deut.7.25. Iosh.7.1,11,12.

41 And so euery man gaue thankes vnto the Lorde, the righteous Iudge, which had opened the things that were hid.

42 And they gaue themselues to prayer, and besought him, that they should not vtterly be destroyed for the fault committed. Besides that, noble Iudas exhorted the people to keepe themselues from sinne, for so much as they saw before their eyes the things which came to passe by the sinne of these that were slaine.

43 And hauing made a gathering through the company, sent to Ierusalem about two thousande drachmes of siluer, to offer a sinne offering, doing very well, and honestly that he thought of the resurrection.

44 For if hee had not hoped, that they which were slaine, should rise againe, it had bene superfluous, and vaine, to ‖ pray for the dead.

45 And therefore hee perceiued, that there was great fauour layd vp for those that dyed godly. (It was an holy, and a good thought.) So hee made a reconciliation for the dead, that they might be deliuered from sinne.

‖ From this verse to the ende of this chapter, the Greeke text is corrupt, so that no good sense, much lesse certain doctrine can be gathered thereby: Also it is euident that this place was not written by the holy Ghost, both because it dissenteth from the rest of the holy Scriptures, and also the autor of this booke acknowledging his owne infirmitie, desireth pardon, if he haue not atteined tothat hee should. And it seemeth, that this Iason the Cyrenean, out of whom hee tooke this abbridgement, is Ioseph Ben-Gorion, who hath written in Ebrewe fiue bookes of these matters, and intreating this place, maketh no mention of this prayer for the dead, lib.3 chap.19. for it is contrary to the custome of the Iewes, eue͂ to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to proue that women might minister the Sacraments, Exod.4.25. or the example of Razis that one might kill himselfe, whom this authour so much commendeth, Chap.14.41.

CHAP. XIII.

1 The comming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator, moueth his souldiers vnto prayer. 15 Hee killeth fourteene thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

IN the hundreth, fourtie and nine yere it was tolde Iudas, that Antiochus Eupator was comming with a great power into Iudea,

2 And Lysias the stewarde and ruler of his affaires ẇ him, hauing both in their armie an hundreth and ten thousand men of foote of the Grecians, and fiue thousande horsemen, and two and twentie elephants, & three hundreth charets set with hookes.

3 Menelaus also ioyned himselfe with them, and with great deceite encouraged Antiochus, not for the saugarde of the countrey, but because hee thought to haue bene made the gouernour.

4 But the King of Kings mooued Antiochus minde against this wicked man, and Lysias informed the King that this man was the cause of all mischiefe, so that the King commaunded to bring him to Berea to put him vnto death, as the maner was in that place.

5 Now there was in that place a towre of fiftie cubites high, full of ashes, and it had an instrument that turned rounde, and on euery side it rowled downe into the ashes.

6 And there whosoeuer was condemned of sacriledge, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man should die such a death, and it was a most iust thing that Menelaus should want buriall.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holy; he himselfe also died in the ashes.

9 ¶ Now the King raged in his minde, and came

came to shewe himselfe more cruel vnto the Iewes
then his father.
10 Which things when Iudas perceiued, he com-
manded the people to call vpon the Lord night &
day, that if euer he had holpen them, he would now
helpe them, when they should be put frō their law,
from their countrey and from the holy Temple:
11 And that hee woulde not suffer the people,
which a little afore began to recouer, to be subdued
vnto the blasphemous nations.
12 So when they had done this al together, and
besought the Lord for mercy with weeping, & fa-
sting, and falling downe three dayes together, Iudas
exhorted them to make themselues readie.
13 And he being a part with the Elders, tooke
counsell to goe foorth, afore the King brought his
hoste into Iudea, and should take the citie, & com-
mit the matter to the helpe of the Lord.
14 So committing the charge to the Lord of the
worlde, he exhorted his souldiers to fight manfully,
euen vnto death for the Lawes, the Temple, the ci-
tie, their countrey, and the common wealth, and
camped by Modin.
15 And so giuing his souldiers for a watchword,
The victorie of God, hee picked out the manliest
yong men, & went by night into the kings campe,
and slew of the hoste fourteene thousande men, and
the greatest elephant with all that sate vpon him.
16 Thus when they had brought a great feare,
and trouble in the campe, and all things went pros-
perously with them, they departed.
17 This was done in the breake of the day, be-
cause the protection of the Lord did helpe them.
18 ¶ Nowe when the king had tasted the man-
linesse of the Iewes, hee went about to take the
holdes by policie,
19 And marched toward Beth-sura, which was a
strong holde of the Iewes: but he was chased away,
hurt and lost of his men.
20 For Iudas had sent vnto them that were in
it, such things as were necessarie.
21 But Rhodocus which was in the Iewes hoste,
disclosed the secrets to the enemies: therefore he
was sought out, & when they had gotten him, they
put him in prison.
22 After this did ẏ king commune with them that
were in Beth-sura, & ‖ tooke truce ẇ them, departed,
and ioyned battel with Iudas, who ouercame him.
23 But when hee vnderstoode, that Philippe
(whome hee had left to be ouerseer of his businesse
at Antiochia) did rebell against him, hee was asto-
nished, so that he yeelded himselfe to the Iewes, and
made them an othe to doe all thinges that were
right, and was appeased toward them, & offered sa-
crifice and adorned the Temple, and shewed great
gentlenesse to the place.
24 And embraced Maccabeus, and made him
captaine and gouernour from Ptolemais vnto the
Gerreneans.
25 Neuertheles, when he came to Ptolemais, ẏ
people of the city were not content with this agree-
ment: and because they were grieued, they woulde
that he should breake the couenants.
26 Then went Lysias vp into the iudgement
seate, and excused the facte as well as he could, and
perswaded them, and pacified them, and made them
well affectioned, and came againe vnto Antiochia.
This is the matter concerning the Kings iourney,
and his returne.

‖ Or, gaue and tooke the right hand.

CHAP. XIIII.

1 Demetrius mooued by Alcimus, sendeth Nicanor to kill the Iewes. 18 Nicanor maketh a couenant with the Iewes, 29 Which he yet breaketh through the motion of the King. 37 Nicanor commaundeth Razis to bee taken, who slayeth himselfe.

AFter three yeeres was Iudas enfourmed that
Demetrius the sonne of Seleucus was come vp
with a great power and nauie by the hauen of Tri-
polis,
2 When he had wonne the countrey, and slaine
Antiochus and his Lieutenant Lysias.
3 Now Alcimus, which had bene the high Priest,
and wilfully defiled him selfe in the time that all
things were confounded, seeing that by no meanes
he could saue himselfe, nor haue any more entrance
to the holy Altar,
4 He came to King Demetrius in the hundreth
fiftie and one yeere, presenting vnto him a crowne
of golde, and a palme, and of the boughes, which
were vsed solemnly in the Temple, and that day he
held his tongue.
5 But when hee had gotten opportunitie, and
occasion for his rage, Demetrius called him to coū-
sell, and asked him what deuises or counsels the
Iewes leaned vnto.
6 To the which he answered, The Iewes that be
called Asideans, whose captaine is Iudas Maccabe-
us, maintaine warres, and make insurrections, and
will not let the Realme be in peace.
7 Therefore I, being depriued of my fathers
honour (I meane the high Priesthood) am nowe
come hither,
8 Partly, because I was wel affectioned vnto the
Kings affaires, and secondly, because I sought the
profite of mine owne citizens: for all our people,
through their rashnesse, are not a litle troubled.
9 Wherefore, O King, seeing thou knowest all
these things, make prouision for the countrey, and
our nation which is abused, according to thine own
humanitie, that is readie to helpe all men.
10 For as long as Iudas liueth, it is not possible
that the matter should be well.
11 When hee had spoken these wordes, other
friends also hauing euil will at Iudas, set Demetrius
on fire.
12 Who immediatly called for Nicanor, the ru-
ler of the Elephants, and made him captaine ouer
Iudea,
13 And sent him forth, commanding him to slay
Iudas, and to scatter them that were with him, and
to make Alcimus high Priest of the great Temple.
14 Then the heathen which fled out of Iudea
frō Iudas, came to Nicanor by flockes, thinking the
harme & calamities of ẏ Iewes to be their welfare.
15 Now when the Iewes heard of Nicanors com-
ming, and the gathering together of the heathen,
they sprinkled themselues with earth, and prayed
vnto him which had appoynted himselfe a people
for euer, and did alwayes defende his owne portion
with euident tokens.
16 So at the commaundement of the captaine,
they remooued straightwayes from thence, and
came to the towne of Dessau.
17 Where Simon Iudas brother had ioyned bat-
tell with Nicanor, and was somewhat astonished
through the sudden silence of the enemies.
18 Neuerthelesse Nicanor hearing the manlines
of them that were with Iudas, and the bolde sto-
mackes that they had for their countrey, durst not
proue

proue the matter with bloodshedding.

||Or, Theodotus. 19 Wherefore, he sent Posidonius, || Theodosius, and || Matthias before, to make peace. ||Or, Mattathias.

20 So when they had taken long aduisement thereupon, & the captaine shewed it vnto the multitude, they were agreed in one minde, and consented to the couenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they set for euery man his stoole.

22 Neuerthelesse Iudas commaunded certaine men of armes to waite in conuenient places, lest there should suddenly arise any euil through the enemies: and so they communed together of the things whereupon they had agreed.

23 Nicanor, while hee abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 He ||loued Iudas, & fauoured him in his heart. ||Or, had Iudas before his eyes.

25 He prayed him also to take a wife, & to beget children: so he married, and they liued together.

26 But Alcimus perceiuing the loue that was betweene them, and vnderstanding the couenants that were made, came to Demetrius, and tolde him that Nicanor had taken strange matters in hande, and ordeined Iudas a traytour to the Realme, to be his successour.

27 Then the King was displeased, and by the reportes of this wicked man, hee wrote to Nicanor, saying, that he was very angry for the couenants, commaunding him that he should send Maccabeus in all haste prisoner vnto Antiochia.

28 When these things came to Nicanor, he was astonished and sore grieued, that hee should breake the things wherein they had agreed, seeing that that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the King, he sought craftily to accomplish it.

30 Notwithstanding when Maccabeus perceiued that Nicanor began to be rough vnto him, and that he intreated him more rudely thē he was wont, he perceiued that such rigour came not of good, and therefore he gathered a fewe of his men, and withdrewe him selfe from Nicanor.

31 But the other perceiuing that he was preuented by *Maccabeus* worthy policie, came into the great and holy Temple, and commaunded the Priests, which were offring their vsuall sacrifices, to deliuer him the man.

32 And when they sware that they could not tell where the man was, whom he sought,

33 He stretched out his right hand toward the Temple, & made an othe in this maner, If ye wil not deliuer me Iudas as a prisoner, I wil make this Tēple of God a plaine field, & wil breake downe the altar, and will erect a notable Temple vnto Bacchus.

34 After these wordes hee departed: then the Priestes lift vp their handes toward heauen, and besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lord of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lorde, keepe this house euer vndefiled, which lately was clensed, and stoppe all the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the citie, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man aforetimes when the Iewes were minded to keepe them selues vndefiled and pure, being accused to bee of the religion of the Iewes, did offer to spend his body and life, with all constancie for the religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fiue hundreth men of warre to take him.

40 For hee thought by taking him to doe the Iewes much hurt.

41 But when this companie would haue taken his castle, and would haue broken the gates by violence, and commaunded to bring fire to burne the gates, so that hee was readie to bee taken on euery side, he || fell on his sworde, ||As this priuate example ought not to be followed of the godly, because it is contrary to the worde of God although the autor seeme here to approue it: so that place as touching prayer, Chap. 12. 44. though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.

42 Willing rather to dye manfully, then to giue him selfe into the handes of wicked men, and to suffer reproch vnworthy for his noble stocke.

43 Notwithstanding what time as hee missed of his stroke for haste, and the multitude rushed in violently betweene the doores, he ranne boldely to the wall, and cast him selfe downe manfully among the multitude.

44 Which conueyed them selues lightly away, and gaue place, so that he fell vpon his bellie.

45 Neuerthelesse while there was yet breath in him, being kindled in his minde, hee rose vp, and though his blood gushed out like a fountaine, and he was very sore wounded, yet he ranne thorow the middest of the people,

46 And gate him to the toppe of an high rocke: so when his blood was vtterly gone, hee tooke out his owne bowels with both his handes, and threwe them vpon the people, calling vpon the Lorde of life and spirit, that hee would restore them againe vnto him, and thus he dyed.

C H A P. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision, incourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commaundeth Nicanors head and handes to bee cut off, and his tongue to bee giuen vnto the foules. 39 The autor excuseth himselfe.

NOw when Nicanor knewe that Iudas and his companie were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuerthelesse, the Iewes that were compelled to goe with him, saide, O kill not so cruelly and barbarously, but honour and sanctifie the day, that is appoynted by him that seeth all things.

3 But this most wicked person demaunded, Is there a Lorde in heauen, that commaunded the Sabbath day to be kept?

4 And when they said, There is a liuing Lorde, which ruleth in the heauen, who commaunded the seuenth day to be kept,

5 Then he saide, And I am mightie vpon earth to commaund them for to arme them selues, and to performe the Kings businesse. Notwithstanding, he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memorial of the victorie obteined of all them that were with Iudas.

7 But Maccabeus had euer sure confidence and a perfite hope that the Lord would helpe,

8 And exhorted his people not to be afraide at the comming of the heathen, but alway to remember

ber the helpe that had beene shewed vnto them from heauen, and to trust now also, that they should haue the victorie by the Almightie.

9 Thus hee incouraged them by the Lawe and Prophets, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, and shewed them also the deceitfulnes of the heathen, and how they had broken their othes.

11 Thus he armed euery one of them, not with the assurance of shields & speares, but with wholesome wordes and exhortations, and shewed them a dreame worthy to be beleeued, and reioyced them greatly.

12 And this was his vision, He thought that he sawe Onias (which had bene the high Priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersation, well spoken, and one that had bene exercised in all pointes of godlinesse from a childe) holding vp his hands towardes heauen, and praying for the whole people of the Iewes.

13 ¶ After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellencie aboue him.

14 And Onias spake, and said, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, *to wit*, Ieremias the Prophet of God.

15 Hee *thought also* that Ieremias helde out his right hand, and gaue vnto Iudas a sworde of golde: and as he gaue it, he spake thus,

16 Take this holy sworde a gifte from God, wherewith thou shalt wound the aduersaries.

17 And so being comforted by the wordes of Iudas, which were very sweete & able to stirre them vp to valiantnesse and to incourage the heartes of the yong men, they determined to pitch no campe, but couragiously to set vpon them, and manfully to assaile them, and to try the matter hand to hand, because the citie and the Sanctuarie and the Temple were in danger.

18 As for their wiues, and children, & brethren and kinsfolkes, they set lesse by their danger: but their greatest and principall feare was for the holy Temple.

19 Againe they that were in the citie, were carefull for the armie that was abroad.

20 Nowe whiles they all wayted for the tryall of the matter, and the enemies nowe mette with them, and the hoste was set in aray, and the beastes were separated into conuenient places, and the horsemen were placed in the wings:

Or elephants.

21 Maccabeus considering the comming of the multitude, and the diuers preparations of weapons, and the fiercenesse of the beastes, helde vp his handes toward heauen, calling vpon the Lord that doeth wonders, and that looked vpon them, knowing that the victory commeth not by the weapons, but that hee giueth the victorie to them that are worthy, as seemeth good vnto him.

22 Therefore in his prayer he said after this maner, O Lorde, *thou that diddest send thine Angell in the time of Ezechias King of Iudea, who in the host of Sennacherib slewe an hundreth, foure score and fiue thousand,

*1. King.19.35. esa.37.36 tob.1.18. ecclus.48.21.

23 Sende now also thy good Angell before vs, O Lorde of heauens, for a feare and dread vnto them,

24 And let them be discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these wordes he made an ende.

25 Then Nicanor and they that were with him, drew neere with trumpets and showtings for ioy.

26 But Iudas and his company praying & calling vpon God, encountered with the enemies,

27 So that with their handes they fought, but with their hearts they prayed vnto God, and slewe no lesse then fiue and thirtie thousande men: for through the presence of God they were wonderously comforted.

28 Now when they left off, and were turning againe with ioy, they vnderstoode that Nicanor himselfe was slaine for all his armour.

29 Then they made a great shout & a cry, praysing the Almightie in their owne language.

30 Therefore *Iudas*, which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commaunded to smite off Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.

31 And when he came there, he called all them of his nation, and set the Priestes by the altar, and sent for them of the castel,

32 And shewed them wicked Nicanors head, and the hand of that blasphemour which hee had holden vp against the holy Temple of the Almightie with proude bragges.

33 Hee caused the tongue also of wicked Nicanor to be cut in litle pieces, and to be cast vnto the foules, & that the rewardes of his madnesse should be hanged vp before the Temple.

34 So euery man praysed toward the heauen the glorious Lord, saying, Blessed be he, that hath kept his place vndefiled.

35 He hanged also Nicanors head vpon the hie castell, for an euident and plaine token vnto all of the helpe of God.

36 And so they established all together by a common decree, that they would in no case suffer this day without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an ende.

39 If I haue done wel, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleasant and delighteth the taste: so the setting out of the matter delighteth the eares of them that reade the storie. And here shall be the ende.

THE ENDE OF APOCRYPHA.

THE NEWE TESTAMENT OF OVR LORD IESVS CHRIST, TRANSLATED OVT OF GREEKE BY

THEOD. BEZA.

WHEREVNTO ARE ADIOYNED BRIEFE SVMMARIES OF DOCTRINE vpon the Euangelists and Actes of the Apostles, together with the methode of the Epistles of the Apostles, by the sayde THEOD. BEZA:

AND ALSO SHORT EXPOSITIONS ON THE PHRASES AND HARD PLACES, taken out of the large annotations of the foresayde Authour and Ioach. Camerarius, by P. Loseler. Villerius.

¶ Englished by L. TOMSON.

IMPRINTED AT LONDON
by the Deputies of Christopher Barker, Printer to
the Queenes most excellent Maiestie.
ANNO 1593.
¶ Cum priuilegio.

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The Printer To the diligent Reader.

DEARE Christian Reader, to the intent thou mightest the better enioy the benefite of these notes or expositions vpon the newe Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, for as much as the quotations or citing of places of the Scriptures in the margent which direct to other places, conteining like phrase or sense, haue bene so placed, that none without great labour could finde out the textes alleaged, I haue made these sixe seuerall figures or markes, ✠ ✝ ∵ ⁂ ⁑ ✱ and haue set them as well in the margent as in the text, so that thou mayest easely finde that which thou desirest. For example, in the first worde of the first Chapter of Matthew is placed this first marke ✠, looke out the like marke in the margent, & there thou shalt find, Luke 3.23. which place agreeth to this of Matthew, and so likewise thou shalt finde in the residue. But if many quotations belong to one place, worde or sentence, the first is onely marked, and those that follow vnmarked appertaine to the same. And if it fall out that there be more then sixe directions in one columne, then is the first repeated againe, and the residue folowing in order as at the beginning: as it appeareth in the first columne of Matthewe, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmetick, as 1.2.3.4.&c. throughout the Euangelistes and Actes, declare the effect or summe of the doctrine conteined betweene one of the said figures, & the next that followeth: as for example, from the figure 1. in the first line and first worde of Matthewe vnto the figure, 2. in the 18. verse of the same Chapter, the doctrine there gathered is set downe in the margent in this sort, 1 *Iesus came of Abraham of the tribe of Iuda, and of the stocke of Dauid as God promised.*

And in the Epistles in like sort they declare the methode and arte which the Apostles vse, & how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery Chapter. Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound & lighten the darke wordes and phrases immediatly following them. As in the first line and second worde, the letter, a, being referred vnto a, directly against him in the margent, sheweth that this worde, Booke, signifieth *A rehearsall as the Hebrewes vse to speake: as Gene. 5.1. The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto, z. and so beginning againe with a, if there be so many Notes that they doe exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruite, and giue the prayse to GOD.

Farewell.

THE DESCRIPTION OF THE HOLY LAND, CONTEINING THE PLACES

mentioned in the foure Euangelists, with other places about the Sea coasts, wherein may be seene the wayes and iourneys of CHRIST and his Apostles in Iudea, Samaria, and Galile: for into these three partes this Land is diuided.

THE PLACES SPECIFIED IN THE

Mappe, with their situation by the obseruation of the degrees concerning their length and breadth.

Ascalon	65,24:31,32.	Corasin	66,53:32,29.	Ior, the other foutaine whence Iordan springeth	67;31;33,7.
Azot	65, 35: 32.	Dan, one of the fountaines whence Iordan springeth	67, 25: 33,8.	Magdalon, called also Dalmanutha	66,48:32,28.
Bethlehem	65,55:31,51.	Ennon	66,40:32,18.	Naim	66,35:32,33.
Bethphage	68, 31, 58.	Emmaus	65,34:31,59.	Nazareth	66,56:33,42.
Bethsaida	66,51:32,29.	Ephen	66, 8, 32.	Ptolemais	66,50:32,58.
Bethabara	66,34: 32,1.	Gadara or Garaza	66,48:32,29	Samaria the citie	66,22:32,19.
Bethania	66, 31, 58.	Gaza	65,10:31,40.	Sidon	67,15:33,30.
Cana of Galile	66,52: 32,48.	Iericho	66,10: 32,1.	Silo	66,27: 32,19.
Capernaum	66,53:32,39.	Ierusalem	66, 31, 55.	Tyrus	67, 33, 20.
Carmel mount	66, 31:32,50.	Ioppe	65,40:32,5.	Tiberias	66,44: 32, 26.
Cesarea Straton.	66,16:32,25.				
Cesarea Philippi	67,39: 33,5.				

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO S. MATTHEWE.

CHAP. I.

1 That, Iesus is that Messias, the Sauiour promised to the Fathers. 18 The natiuitie of Christ.

✠ [1] THE [a] booke of the
[b]generation of IESVS
CHRIST the sonne
of Dauid, the [c] sonne of
Abraham.
2 ✠ Abraham begate
Isaac. ∴ And Isaac begate
Iacob. And ✠ Iacob begat
Iudas and his brethren.
3 ✠ And Iudas begate Phares, and Zara of
Thamar. And * Phares begate Esrom. And Esrom
begate Aram.
4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begat Salmon.
5 And Salmon begate Booz of Rachab. And
✠ Booz begat Obed of Ruth. & Obed begat Iesse.
6 And ✠ Iesse begate Dauid the King. And
∵ Dauid the King begate Solomon of her that
was *the wife* of Vrias.
7 And ✠ Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.
8 And Asa begate Iosaphat. And Iosaphat
begate Ioram. And Ioram begate Hozias.
9 And Hozias begat Ioatham. And Ioatham
begate Achaz. And Achaz begate Ezekias.
10 And ✠ Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.
11 And * Iosias begate Iakim. And Iakim
[d] begate Iechonias and his brethren about the
time they were caried away to Babylon.
12 And after they were caried away into Babylon, ✠ Iechonias begate Salathiel. ✠ And Salathiel begate Zorobabel.
13 And Zorobabel begate Abiud. And Abiud
begate Eliacim. And Eliacim begate Azor.
14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud,
15 And Eliud begate Eleazar. And Eleazar
begate Matthan. And Matthan begate Iacob.
16 And Iacob begat Ioseph ỷ husband of Mary,
of whom was borne IESVS, that is called Christ.
17 So [e] all ỷ generations from Abraham to Dauid, *are* fourtene generations. And frō Dauid vntil
they were caried away into Babylon, fourtene generations: and after they were caried away into
Babylon vntill Christ, fourteene generacions.
18 ¶ Nowe the birth of [2] IESVS Christ was
thus, When as his mother Mary was ∵ betrothed
to Ioseph, before they came together, shee was
found with childe of the holy Ghost.
19 Then Ioseph her husband being a iust man,
and not willing to ✠ make her a publike example, was minded to put her away secretly.
20 But whiles he thought these things, behold,
the Angel of the Lorde appeared vnto him in a
dreame, saying, Ioseph, the sonne of Dauid, feare
not to [f] take Mary thy [g] wife: for that which is
[h] conceiued in her, is of the holy Ghost.

✠ Luke 3.23.
1 Iesus Christ came of Abraham of the tribe of Iuda, and of the stocke of Dauid, as God promised.
a Rehearsall: As the Hebrewes vse to speake: as Gene. 5.1. The booke of the generations.
b Of the ancesters of whom christ came.
c Which Christ is also the sonne of Abraham.
✠ Gene. 21.2.
∵ Gene. 25.2[?].
✠ Gene. 29.35.
✠ Gene. 38.27.
* 1. Chron. 2.5. ruth 4.18, 19.
✠ Ruth 4.21.
✠ 1. Sam. 16.1. and 17.12.
∵ 2. Sam 12.24.
✠ 1. King. 11.43. 1. chron. 3.10, 11.
✠ 2. King. 20.21. and 21.18. 1. chron. 3.13, 14, 15.
* 2. King. 23.34. and 24.1, 6 2. chr. 36.4, 9
d That is, the captiuitie fell in the dayes of Iakim and Iechonias: for Iechonias was borne before their carying away into captiuitie.
✠ 1. Chron. 3.16.
✠ 1. Chron. 3.17. ezra 3.2. and 5.2.
e All these which are reckoned vp in this pedegree of Dauids stocke, as they begate one another orderly in their degrees.
2 Christ the true Immanuel, and therefore, Iesus (that is, Sauiour) is conceiued in the Virgine by the holy Ghost, as it was foretolde by the Prophets.
∵ Luke 1.72.
✠ Deuter 24.1.
f Receiue her at her parents and kinsfolkes hands.
g Which was promised & made sure to thee to be thy wife.
h Of the mothers substance, by the holy Ghost.

21 And shee shall bring [3] foorth a sonne, and
thou shalt ✠ call his name IESVS: for hee shall
✠ [i] saue his people from their sinnes.
22 And al this was done ỷ it might be fulfilled,
which is spoken of the Lord by ỷ Prophet, saying,
23 ∴ Behold, a [k] virgine shalbe with childe, and
shall beare a sonne, & they shal cal his name Emmanuel, which is by interpretation, God with vs.
24 ¶ Then Ioseph, being raised from sleepe,
did as the Angel of the Lord had inioyned him,
and tooke his wife.
25 But he knew her not, [l] til she had broght forth
her first borne sonne, & he called his name IESVS.

3 Christ is borne of the same virgine which neuer knew man: and is called Iesus of God himselfe, by the Angel.
✠ Luke 1.31.
✠ Actes 4.12.
i Deliuer, and this sheweth vs the meaning of this name Iesus.
∴ Esai 7.14.
k There is in the Hebrew & Greeke text, an article added, to poynt out the woman, & set her forth plainely: as you would say, That Virgine, or a certaine Virgine. l This litle word Till, in the Hebrew tongue, giueth vs to vnderstand also, that a thing shall not come to passe in time to come: as Michol had no children Till her death day, 2. Sam. 6.23. And in the last Chapter of this Euangelist. Beholde, I am with you, Till the ende of the world.

CHAP. II.

The wise men, who are the first fruites of the Gentiles, worship Christ. 14 Ioseph fleeth into Egypt with Iesus and his mother. 16 Herod slayeth the children.

WHen ✠ [1] IESVS then was borne at Beth-
leem in [a] Iudea, in the dayes of Herod the
King, beholde, there came [b] Wisemen from the
East to Hierusalem,
2 Saying, Where is that King of the Iewes
that is borne? for we haue seene his starre in the
East, and are come to worship him.
3 When King Herod heard *this*, he was [c] troubled, and all Hierusalem with him.
4 And gathering together all the [d] chiefe
Priestes and [e] Scribes of the people, hee asked of
them, where Christ should be borne.
5 And they sayde vnto him, At Beth-leem in
Iudea: for so it is written by the Prophet,
6 ✠ And thou Beth-leem in the land of Iuda, art not the [f] least among the Princes of Iuda:
For out of thee [illegible] come the gouernour that
[g] shall feede my people Israel.
7 Then Herod priuily called the Wisemen,
and diligently inquired of them the time of the
starre that appeared,
8 And sent them to Beth-leem, saying, Goe,
and search diligently for the babe: and when ye
haue found him, bring mee worde againe, that I
may come also, and worship him.
9 ¶ So when they had heard the King, they
departed: and loe, the starre which they had seene
in the East, went before them, till it came and
stoode ouer *the place* where the babe was.
10 And when they sawe the starre, they reioyced with an exceeding great ioy,
11 And went into the house, and founde the
babe with Mary his mother, and [h] fel downe, and
worshipped him, and opened their [i] treasures, and
presented vnto him giftes, *euen* golde, and frankincense, and myrrhe.

✠ Luke 2.6.
1 Christ a poore childe, laid downe in a crib, and nothing set by of his owne people, receiueth notwithstanding a noble witnes of his diuinitie from heauen, and of his kingly estate, of strangers, which his own also vnwittingly allowe of, although they doe not acknowledge him.
a For there was another in the tribe of Zabulon.
b Wise and learned men: It is a Persian word which they vse in good part.
c Was much mooued, for he was a stranger and came to the kingdome by force: and the Iewes were troubled: for wickednes is madde and raging.
d The chiefe priests, that is, such as were of Aarons familie, which were diuided into foure & twentie orders, 1. Chro. 24.5. and 2. Chro. 36.14.
e They that expound the Lawe to the people: for the Hebrewes take this [illegible] as much as to expound and declare. ✠ Micha. 5.2. iohn 7.42. [illegible] be a small towne, yet shalt thou be very famous and noble through the birth of the Messias, who shall be borne in thee. g That shall rule and gouerne: for Kings are fitly called feeders and shepheards of the people. h A signe of humble and lowly reuerence. i The rich and costly presents, which they brought him.

12 And after they were [k] warned of God in a
dreame, that they should not goe againe to Herod,
they returned into their countrey another way.
13 ¶ [2] After their departure, beholde, the An-
gel of the Lord appeareth to Ioseph in a dreame,
saying, Arise, & take the babe and his mother, and
flee into Egypt, & be there til I bring thee worde:
for Herod wil seeke the babe, to destroy him.
14 So he arose and tooke the babe & his mo-
ther by night, and departed into Egypt,
15 And was there vnto the death of Herod,
that that might be fulfilled, which is spoken of the
Lord by the ✠ Prophet, saying, Out of Egypt haue
I called my sonne.
16 ¶ Then Herod, seeing that he was mocked
of the Wisemen, was exceeding wroth, and sent
foorth, and slew all the male children that were in
Beth-leem, and in all the coasts thereof, from two
yeere olde & vnder, according to the time which
he had diligently searched out of the Wisemen.
17 Then was that fulfilled which is spoken
[l] by the Prophet Ieremias, saying,
18 ✠ In Rhama was [m] a voyce heard, mour-
ning, and weeping, and great howling: [n] Rachel
weeping for her children, and would not be com-
forted, because they were not.
19 [3] And when Herod was dead, beholde, an
Angel of the Lord appeareth in a dreame to Io-
seph in Egypt,
20 Saying, Arise, and take the babe and his
mother, and goe into the land of Israel: for they
are dead which sought the babes life.
21 Then he arose vp and tooke the babe and
his mother, and came into the land of Israel.
22 But whē he heard ỳ Archelaus did reigne in
Iudea in stead of his father Herod, he was afraide
to go thither: yet after he was warned of God in
a dreame, he turned aside into the parts of Galile,
23 And went and dwelt in a citie called Na-
zareth, that it might be fulfilled which was spo-
ken by the Prophets, *which was*, That hee should
be called a Nazarite.

k God warned and tolde them of it, when as they asked it not.
2 Christ being yet scarse borne, beginneth to be crucified for vs, both in himselfe, and also in his members.
✠ *Hose.11.1.*
l For God speaketh by the mouth of the Prophets.
✠ *Iere.31.15.*
m A voyce of lamenting, weeping and howling.
n That is to say, All that compasse about Bethlehem: for Rachel Iacobs wife, who died in childebed, was buried in the way that leadeth to this towne, which is also called Ephrate, because of the fruitfulnes of the soyle, & plentie of corne.
3 Christ is brought vp in Nazareth, after the death of the tyrant by Gods prouidence: that by the very name of the place, it might plainely appeare to ỳ world, that he is the Lords true Nazarite.

CHAP. III.

1 Iohn preacheth. 4 His apparell and meate. 5 He baptizeth. 8 The fruites of repentance. 10 The axe at the roote of the tree. 12 The fanne and the chaffe. 13 Christ is baptized.

AND in [a] those dayes, [1] Iohn the Baptist came
and preached in the [b] wildernes of Iudea,
2 And sayd, [c] Repent: for the [d] kingdome of
heauen is at hand.
3 For this is he of whome it is spoken by the
Prophet Esaias, saying, ✠ The voyce of him that
crieth in ỳ wildernes, Prepare ye the way of the
Lord: [e] make his pathes straight.
4 ✠ And this Iohn had his garment of camels
haire, and a girdle of a skinne about his loynes:
his meate was also [f] locusts and wilde hony.
5 * Then went out to him [g] Ierusalem and
all Iudea, and all the region round about Iordan.
6 And they were baptized of him in Iordan,
[h] confessing their sinnes.

✠ *Mar.1.4. luke 3.3.*
a Not when Ioseph went to dwell at Nazareth, but a great while after, about the space of 25. yeeres: for in the 30. yeere of his age was Jesus baptized of John: therefore by those dayes is ment, at that time that Iesus remained as yet an inhabitant of the towne of Nazareth.
1 Iohn, who through his singular holines & rare austerenes of life, caused all men to cast their eyes vpon him, prepareth the way for Christ folowing fast on at his heeles, as the Prophet Esai foretolde, & delinereth the summe of the Gospel, which in short space after should be deliuered more fully. *b In an hilly countrey, which was notwithstanding inhabited, for Zacharie dwelt there: Luk.1.40. & there was Ioabs house 1.King.2.34. and besides these, Iehoshua maketh mention of sixe townes that were in this wildernes, cap.15.61. c The word in the Greeke tongue, signifieth a changing of our minds & hearts frō euil to better. d The kingdom of Messias, whose gouernment shalbe heauēly, & nothing but heauēly.* ✠ *Esa.40.3. mar.1.3. luk.3.4. ioh.1.23. e Make him a plaine & smooth way.* ✠ *Mar.1.6. f Locusts were a kinde of meate, which certaine of the East people vse, which were therefore called deuourers of locusts, Eust.in Od.9.* ✠ *Mar.1.5. luk.3.7. g The people of Ierusalem. h Acknowledging that they were saued onely by free remission and forgiuenes of their sinnes.*

7 [2] Now when he sawe many of the Pharises,
and of the Sadduces come to his baptisme, he said
vnto them, ✠ O generations of vipers, who hath
forewarned you to flee from the anger to come?
8 [3] Bring foorth therefore fruite worthy a-
mendment of life,
9 [4] And [i] thinke not to say [k] with your selues,
✠ We haue Abraham to *our* father: for I say vnto
you, that God is able euen of these stones to
raise vp children vnto Abraham.
10 And now also is the axe put to the roote of
the trees: therfore euery tree which bringeth not
forth good fruit, is hewen downe, & cast into ỳ fire.
11 ✠ [5] In deede I baptize you ẇ water to amen-
demēt of life, but he ỳ commeth after me is migh-
tier then I, whose shoes I am not worthy to beare:
he will baptize you with ỳ holy Ghost, & ẇ fire.
12 [6] Which hath his fanne in his hand, and wil
[m] make cleane his floore, and gather his wheate
into his garner, but will burne vp the chaffe with
vnquenchable fire.
13 ¶ ✠ [7] Then came Iesus from Galile to Ior-
dan vnto Iohn, to be baptized of him.
14 But Iohn earnestly put him backe, say-
ing, I haue neede to bee baptized of thee, and
commest thou to me?
15 Then Iesus answering, saide to him, Let be
nowe: for thus it becommeth vs to fulfill [n] all
righteousnesse. So he suffered him.
16 And Iesus when hee was baptized, came
straight out of the water. And lo, the heauēs were
opened vnto [o] him, & *Iohn* sawe the Spirit of God
descending like a doue, and lighting vpon him.
17 [8] And loe, a voyce *came* from heauen, say-
ing, * This is my beloued Sonne, in whome I am
[p] well pleased.

2 There is nothing that stoppeth vp the way of mercie and saluation against vs so much as the opinion of our owne righteousnesse doeth.
✠ *Chap.12.34.*
3 True repētance is an inward thing which hath it seate in the minde and heart.
4 The faith of the fathers, auaileth the vnbeleeuing childrē nothing at all: and yet for all that, God playeth not the lyer, nor dealeth vnfaithfully in his league which he made ẇ the holy fathers.
i Thinke not that you haue any cause to be proude of Abraham.
k In your hearts.
✠ *Iohn 8.39. actes 13.26.*
✠ *Chap.7.19.*
✠ *Mar.1.8. luk.3.16 ioh.1.26. act.1.5. and 2.4. & 8.17. & 19.4.*
5 We may neither dwell vpon the signes which God hath ordeined as meanes to leade vs vnto our saluation, neither vpon them that minister them: but we must clime vp to the matter it selfe, ỳ is to say, to Christ, who inwardly worketh ỳ effectually, which is outwardly signified vnto vs. *l The outward signe putteth vs in mind of this, that we must chāge our liues and become better, assuring vs as by a seale, that we are ingraffed into Christ, whereby our olde man dieth, and the new man riseth vp, Rom.6.* 6 The triumphs of the wicked shall ende in euerlasting torment. *m Will cleanse it throughly, and make a full riddance.* ✠ *Mar.1.9. luk.3.21.* 7 Christ sanctifieth our baptisme in himselfe. *n All such things as he hath appointed vs to keepe. o To John* 8 Christs full consecration and authorising to the office of the mediatourship, is shewed by the fathers owne voyce, & a visible signe of the holy Ghost. * *Colos.1.13. 2.pet.1.17. p The Greeke worde betokeneth a thing of great account, and such as highly pleaseth a man. So then the Father sayeth, that Christ onely is the man, whome when he beholdeth, looke what opinion he had conceiued of vs, he layeth it cleane aside.*

CHAP. IIII.

1 Christ is tempted. 4 He vāquisheth the deuil with scripture. 11 The Angels minister vnto him. 12 He preacheth repētance, & that himselfe is come. 18 The calling of Peter, Andrew, 21. Iames and Iohn. 23 He preacheth the Gospel & healeth the diseased.

THen ✠ was [1] Iesus led aside of the Spirit into
the wildernes, to be tempted of the deuill.
2 And when he had fasted [a] fourtie dayes, and
fourtie nights, he was afterward hungrie.
3 Then came to him the tempter, and said, If
thou be the Sonne of God, commaund that these
stones be made bread.
4 But he answering saide, It is written, ✠ Man
shall not liue by bread onely, but by euery worde
that proceedeth out of the mouth of God.
5 Then the deuil tooke him vp into the holy
Citie, and set him on a [b] pinacle of the temple,
6 And said vnto him, If thou be the Sonne of
God, cast thy selfe downe: for it is written, ✠ that
he wil giue his Angels charge ouer thee, and with
their hands they shall lift thee vp, lest at any time
thou shouldest dash thy foote against a stone.
7 Iesus saide vnto him, It is written againe,
✠ Thou shalt not [c] tempt the Lord thy God.

✠ *Marke 1.12. luke 4.1.*
1 Christ was tempted all maner of wayes, and still ouercommeth, that we also through his vertue, may ouercome.
a Full fourtie dales.
✠ *Deut.8.3.*
b The battlement wherewith the flat roofe of the temple was cōpassed about, that no man might fall downe: as was appointed by the Lawe, Deut.22.8.
✠ *Psal.91.11.*
✠ *Deut.6.16.*
c Word for word, Thou shalt not goe on still in tempting.

8 Againe

8 Againe the deuill tooke him vp into an exceeding hie mountaine, and shewed him all the
kingdomes of the world, and the glory of them,
9 And sayd to him, All these will I giue thee,
if thou wilt fall downe, and worship me.
10 Then sayd Iesus vnto him, Auoyde Satan:
for it is written, ✠ Thou shalt worship the Lorde
thy God, and him onely shalt thou serue.
11 ✠ Then the deuill left him: and behold, the
Angels came, and ministred vnto him.
12 ¶ ∵ [2]And when Iesus had heard that Iohn
was committed to prison, he returned into Galile.
13 And leauing Nazareth, went and dwelt in
[d] Capernaum, which is nere the sea in the borders
of Zabulon and Nephthalim,
14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,
15 ✠ The land of Zabulon, and the land of
Nephthalim *by* the way of the [e] sea, beyond Iordan, [f] Galile of the Gentiles:
16 The people which sate in darkenes, sawe
great light: and to them which sate in the region
and shadow of death, light is risen vp.
17 ✠ From that time Iesus began to preach,
and to say, Amend your liues: for the kingdome
of heauen is at [g] hand.
18 ¶ [3]And Iesus walking by the sea of Galile,
sawe two brethren, Simon, which was called Peter, & Andrew his brother, casting a net into the
sea (for they were fishers.)
19 *And he sayd vnto them, Follow me, and I
wil make you fishers of men.
20 And they straightway leauing the nets, folowed him.
21 And when he was gone forth from thence,
he saw other two brethren, Iames *the sonne* of Zebedeus, and Iohn his brother in a ship ẇ Zebedeus
their father, mending their nets, & he called them.
22 And they without tarying, leauing the ship
and their father, folowed him.
23 So [4] Iesus went about all Galile, teaching
in [h] their [i] Synagogues, and preaching the Gospel
of the [k] kingdome, and healing [l] euery sicknesse
and euery [m] disease among the people.
24 And his fame spread abroad through all
Syria: and they brought vnto him all sicke people, that were taken with diuers diseases & [n] torments, and them that were possessed with deuils,
and those which were [o] lunatike, and those that
had the [p] palsey: and he healed them.
25 And there followed him great multitudes
out of Galile, and Decapolis, and Hierusalem, and
Iudea, and from beyond Iordan.

✠ *Deut.6.13.and 10.20.*
✠ *Mar.1.13.luke 4.13.*
∵ *Mar.1.14. luke 4.14.iohn 4.43.*
2 When the Heraults mouth is stopped, the Lorde reueileth him selfe and bringeth full light into the darknes of this world, preaching free forgiuenes of sinnes to them ẏ repent.
d Which was a towne a great deale more famous then Nazareth was.
✠ *Esai.9.1.*
e Of Tiberias, or because that countrey bended toward Tyrus, which standeth vpon the sea that cutteth the midst of the world.
f So called, because it bordered vpon Tyrus and Sidon, and because Solomon gaue the King of Tyrus twentie cities in that quarter, 1.Kings 9.11.
✠ *Marke 1.15.*
g Is come to you.
3 Christ thinking by time, that hee should at length depart from vs, euen at the beginning of his preaching, getteth him disciples after an heauenly sort, men in deede poore, and vtterly vnlearned, and therefore such as might be least suspected witnesses of the trueth of those things which they heard and sawe.
* *Marke 1.16.*
1.cor.1.27.
4 Christ assureth the hearts of the beleeuers of his spirituall and sauing vertue, by healing the diseases of the body.

h Their, that is, the Galileans. i Synagogues, that is, the Iewes Churches. k Of Messias. l Diseases of all kindes, but not euery one: that is, as we say, some of euery one. m The worde signifieth properly, the weakenes of the stomake: but here it is taken for those diseases which make men faint and weare away, that haue them. n The word signifieth properly the stone wherewith golde is tried: and by a borowed kinde of speach, is applied to all kinde of examination by torture, when as by rough dealing & torments, we go about to drawe out the truth of men, which otherwise they would not confesse: and in this place it is taken for those diseases, which put sicke men to great woe. o Which at euery full Moone, or other changes of the Moone, are shrewdly troubled & diseased. p Weake and feeble men, who haue the partes of their body loosed, and so weakened, that they are neither able to gather them vp together, nor put them out as they would.

CHAP. V.

1 Who are blessed. 13 The Apostles are the salt and light of the world. 14 The citie set on an hill. 15 The candle. 16 Good works. 19 The fulfilling of Christs commandements. 21 What killing is. 23 Reconciliation is set before sacrifice. 27 Adulterie. 29 The plucking out of the eye. 30 Cutting off of the hand. 31 The bill of diuorcement. 33 Not to sweare. 43 To loue our enemies. 48 Perfectnesse.

And when he sawe the multitude, he went vp
into a mountaine: and when he was set, his
disciples came to him.
2 [1] And hee opened his mouth and taught
them, saying,
3 ✠ Blessed *are* the [a] poore in [b] spirit, for theirs
is the kingdome of heauen.
4 ✠ Blessed *are* they that mourne: for they
shall be comforted.
5 ∵ Blessed *are* the meeke: for they shall inherite the earth.
6 ✠ Blessed *are* they which hunger and thirst
for righteousnes: for they shalbe filled.
7 Blessed *are* the mercifull: for they shall obteine mercie.
8 Blessed *are* the ✠ [c] pure in heart: for they
shall see God.
9 Blessed *are* the peace makers: for they shall
be called the children of God.
10 Blessed *are* they *which suffer persecution
for righteousnes sake: for theirs is the kingdome
of heauen.
11 ✠ Blessed shall ye be when men reuile you,
and persecute *you*, & say all maner of euil against
you for my sake, falsely.
12 Reioyce and be glad, for great is your rewarde in heauen: for so persecuted they the Prophets which were before you.
13 ✠ Ye [2] are the salt of the [d] earth: but if the
salt haue lost his sauour, wherewith shal it be [e] salted? It is thenceforth good for nothing, but to be
cast out, and to be troden vnder foote of men.
14 Ye are the [f] light of the world. A citie that
is set on an hill, can not be hid.
15 ∵ Neither doe men light a candle, and put
it vnder a bushell, but on a candlesticke, and it giueth light vnto all that are in the house.
16 ✠ Let your light so shine before men, that
they may see your good workes, and glorifie your
father which is in heauen.
17 [3] Thinke not that I am come to destroy the
Law, or the Prophets. I am not come to destroy
them, but to [g] fulfill them.
18 ✠ For truely I say vnto you, Till heauen
and earth perish, one iote or one title of the Law
shall not scape, till all things be fulfilled.
19 * [4] Whosoeuer therefore shall breake one
of these least commandements, and teach men so,
he shall be called the [h] least in the kingdome of
heauen: but whosoeuer shall obserue and teach
them, the same shall be called great in the kingdome of heauen.
20 For I say vnto you, except your righteousnes
✠ exceede ẏ *righteousnes* of the Scribes & Pharises,
ye shall not enter into the kingdome of heauen.
21 [5] Ye haue heard that it was said vnto them
of the olde time, ✠ Thou shalt not kill: for whosoeuer killeth shalbe culpable of iudgement.

1 Christ teacheth that the greatest ioy and felicitie is not in the commodities & pleasures of this life, but is layde vp in heauen for them that willingly rest in the good will & pleasure of God, and endeuour to profite all men, although they be cruelly vexed and troubled of the worldlings because they wil not fashion themselues to their maners.
✠ *Luke 6.20.*
a Vnder the name of pouertie are all such miseries meant, as are ioyned with pouertie.
b Whose mindes and spirits are brought vnder, and tamed, and obey God.
✠ *Esai.61.2,3. luke 6.21.*
∵ *Psal.37.11.*
✠ *Esai.65.13.*
✠ *Psal.24.4.*
c Fitly is this word Pure, ioyned with the heart, for as a bright and shining resemblance or image may be seene plainely in a cleare and pure looking glasse, euen so doth the face (as it were) of the euerlasting God, shine foorth, and clerely appeare in a pure heart.
* *1.Cor.14.33. 1.pet.3.14.*
✠ *Actes 5.41. 1.pet.4.14.*
✠ *Marke 9.50. luke 14.34.*
2 The ministers of the worde especially (vnlesse they will be the most caitifes of all) must needes leade others both by worde and deede to this greatest ioy and felicitie.
d Your doctrine must be very sound and good, for if it be not so, it shalbe nought set by, and cast away as a thing vnsauerie and vaine. e What shal you haue to salt withall? And so are fooles in the Latine tongue called saltlesse, as you would say, men that haue no salt, or sauour and taste in them. f You shine and giue light, by being made partakers of the true light. ∵ *Mar.4.21.luke 8.16.and 11.33.* ✠ *1.Pet.2.12.* 3 Christ came not to bring any new way of righteousnes & saluation into the world, but to fulfil that in deede which was shadowed by the figures of the Law, by deliuering men through grace from the curse of the Law: and moreouer to teach the true vse of obedience which the Lawe appointeth, and to graue in our hearts the force of obedience. *g That the prophecies may be accomplished.* ✠ *Luke 16.17.* * *Iames 2.10.* 4 He beginneth with the true expounding of the Law, & setteth it against the olde (but yet false) gloses of the Scribes: So farre is hee from abolishing the least commandement of his Father. *h He shall haue no place in the Church.* ✠ *Luke* [illegible]
5 The true meaning of the sixt commandement. ✠ *Exod.20.13.deut.*[illegible]

 22 But

22 But I say vnto you, whosoeuer is angry with
his brother vnaduisedly, shall be i culpable k of
iudgement. And whosoeuer saith vnto his brother,
Raca, shalbe worthy to be punished by ẏ l Coun-
cil. And whosoeuer shal say, Foole, shalbe worthy
to be punished with m hell n fire.
23 6 If then thou bring thy gift to the o altar,
and there remembrest that thy brother hath
ought against thee,
24 Leaue there thine offering before the altar,
and goe thy way: first be reconciled to thy bro-
ther, and then come and offer thy gift.
25 ✠ p Agree with thine aduersarie quickly,
whiles thou art in the way with him, lest thine ad-
uersarie deliuer thee to the Iudge, & the Iudge de-
liuer thee to ẏ sergeant, & thou be cast into prison.
26 Verely I say vnto thee, thou shalt not come
out thence, till thou hast q payed the vtmost far-
thing.
27 ¶ 7 Ye haue heard that it was said to them
of olde time, ✠ Thou shalt not commit adulterie.
28 But I say vnto you, that whosoeuer loo-
keth on a woman to lust after her, hath commit-
ted adulterie with her already in his heart.
29 ∵ Wherfore if thy r right eye cause thee s to
offend, plucke it out, & cast it from thee: for bet-
ter it is for thee, ẏ one of thy members perish, then
that thy whole body should be cast into hell.
30 Also if thy right hand make thee to offend,
cut it off, and cast it from thee: for better it is for
thee that one of thy members perish, then that
thy whole body should be cast into hell.
31 It hath bene sayd also, ✠ Whosoeuer shall
put away his wife, let him giue her a bill of di-
uorcement.
32 But I say vnto you, whosoeuer shall put a-
way his wife (except it be for fornication) causeth
her to commit adulterie: and whosoeuer shal mar-
rie her that is diuorced, committeth adulterie.
33 8 Againe, ye haue heard that it was sayd to
them of old time, ✠ Thou shalt not forsweare thy-
selfe, but shalt performe thine othes to the Lord.
34 But I say vnto you, Sweare not at all, nei-
ther by heauen, for it is the throne of God:
35 Nor yet by the earth: for it is his footstoole:
neither by Hierusalem: for it is the citie of the
great King.
36 Neither shalt thou sweare by thine head,

i He speaketh of the iudgement of God, and of the difference of sinnes, & therefore applieth his wordes to the forme of ciuill iudgements, which were then vsed.

k Of that iudgement which was ruled by three men, who had the hearing and deciding of money matters, and such other small causes.

l By that iudgement which stoode of 23. Iudges, who had the hearing & deciding of weightie affaires, and matters of life and death: as the highest iudges of all were, to the number of 71. which had the hearing of most weightie affaires, as the matter of a whole tribe, or of an high Priest, or of a false prophet.

m Whereas wee reade here, Hell, it is in the text it selfe, Gehenna, which is an Hebrewe worde made of two, and is asmuch to say, as the valley of Hinnon, which otherwise the Ebrewes called Topheth: it was a place where the Israelites were wont most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in, Iere. 7.31.

n The Iewes vsed foure kindes of punishments, before their gouernment was taken away by Herode, hanging, beheading, stoning, and burning: this is it that Christ shotte at, because burning was the greatest punishment, therefore in that he maketh mention of a iudgement, a councill, and a fire, he sheweth that some sinnes are worse then other some, but yet they are all such that wee must giue accompt for them, and shall be punished for them.
6 The couetous Pharises taught that God was appeased by the sacrifices appointed in the Law, which they them selues deuoured But Christ on the contrary side denieth that God accepteth any mans offering, vnlesse he maketh satisfaction to his brother whome hee hath offended: and sayeth moreouer, that these stubburne and stiffe necked despisers of their brethren, shall neuer escape the wrath and curse of God, before they haue made full satisfaction to their brethren. *o He applieth all this speach, to the state of his time, when as there was an altar standing in Hierusalem: and therefore they are very foolish, that gather hereupon, that we must build altars, and vse sacrifices: but they are more fooles, which drawe that to purgatorie, which is spoken of peace making and atonement one with another.* ✠ *Luke 12.58.* *p Cut off all cause of enimitie.* *q Thou shalt be dealt withall, to the vtmost extremitie.* 7 He is taken for an adulterer before God what so euer hee be, that coueteth a woman: and therefore we must keepe our eyes chaste, and all the members we haue, yea and we must eschewe all occasions which might moue vs to euill, howe deare soeuer it cost vs. ✠ *Exod. 20.14. rom. 13.9.* ∵ *Chap. 18.8, 9. marke 9.47.* *r Hee nameth the right eye and the right hand, because the partes of the right side of our body are the chiefest, and readiest to commit any wickednesse.* *s Worde for worde, doe cause thee to offend: for sinnes are stumbling blocks as it were, that is to say, rockes which we are cast vpon.* ✠ *Chap. 19.7. deut 24.1. marke 10.4. 18. 1. cor. 7.10.* 8 The meaning of the third commandement against the opinion and iudgement of the Scribes, which excused by othes or indi... of swearing. ✠ *Exod. 20.7. leuit. 19.12. deut. 5.11.*

because thou canst not make one haire white
or blacke.
37 ✠ But let your communication be t Yea,
yea: Nay, nay. For whatsoeuer is more then these,
commeth of u euill.
38 ¶ 9 Ye haue heard that it hath bene sayd,
An ✠ eye for an eye, and a tooth for a tooth.
39 But I say vnto you, ∵ Resist not euill: but
whosoeuer shall smite thee on the right cheeke,
turne to him the other also.
40 And if any man wil sue thee at the lawe, and
take away thy coate, let him haue thy cloke also.
41 And whosoeuer will compell thee *to goe* a
mile, goe with him twaine.
42 ✠ Giue to him that asketh, and from him
that would borow of thee, turne not away.
43 Ye haue heard ẏ it hath bene sayd, ✠ Thou
shalt loue thy neighbour, and hate thine enemie.
44 But I say vnto you, * Loue your enemies:
blesse them that curse you: doe good to them that
hate you, ✠ and pray for them which hurt you,
and persecute you,
45 10 ✠ That yee may be the children of your
father that is in heauen: for he maketh his sunne
to arise on the euill, and the good, and sendeth
raine on the iust, and vniust.
46 For if ye loue them, which loue you, what
rewarde shall you haue? Doe not the Publicanes
euen the same?
47 And if ye be friendly to your brethren one-
ly, what singular thing doe ye? doe not euen the
x Publicanes likewise?
48 Ye shal therefore be perfite, as your Father
which is in heauen, is perfite.

✠ *Iam. 5.12.* *t Whatsoeuer you vouch, vouch it barely, and whatsoeuer you denie, denie it barely without any moe wordes.* *u From an euill conscience, or from the deuill.* 9 Hee sheweth cleane contrary to the doctrine of the Scribes, that the summe of the second table must be vnderstood, that we may in no wise render euill for euill, but rather suffer double iniurie, and doe well to them that are our deadly enemies. ✠ *Exod. 21.24. leuit 24.20. deut. 19.21.* ∵ *Luke 6.29. rom. 12.17. 1. cor. 6.7.* ✠ *Deut. 15.8.* ✠ *Leuit. 19.18.* * *Luke 6.27.* ✠ *Luke 23.34. actes 7.60. 1. cor. 4.13.* 10 A double reason: the one is taken of relatiues, The children must be like their father: the other is taken of comparisons, The childrē of God must be better, then the childrē of this world. ✠ *Luke 6.35.* *x They that were the tolle masters, and had the ouersight of tributes and customes: a kinde of men that the Iewes hated to death, both because they serued the Romanes in those offices (whose yokefull bondage they could hardly away withall) and also because these tollmasters are for the most part giuen to couetousnesse.*

CHAP. VI.

1 *Almes.* 5 *Prayer.* 14 *Forgiuing our brother.* 16 *Fasting.* 19 *Our treasure.* 20 *We must succour the poore.* 24 *God and riches.* 25 *Carefull seeking for meate and drinke, and apparell, forbidden.* 33 *The kingdome of God and his righteousnesse.*

Take heede that ye giue not your 1 almes be-
fore men, to be seene of them, or els yee shall
haue no a reward of your Father which is in heauē.
2 ∵ Therefore when thou giuest thine almes,
thou shalt not make a trumpet to be blowen be-
fore thee, as the b hypocrites doe in ẏ Synagogues
and in the streetes, to be praysed of men. Verely I
say vnto you, they haue their reward.
3 But when thou doest thine almes, let not
thy left hand know what thy right hand doeth,
4 That thine almes may be in secret, and thy
Father that seeth in secret, hee will rewarde thee
openly.
5 2 And when thou prayest, be not as the hy-
pocrites: for they loue to stand, and pray in the Sy-
nagogues, and in the corners of the streetes, be-
cause they would be seene of men. Verely I say
vnto you, they haue their reward.
6 But when thou prayest, enter into thy cham-
ber: and when thou hast shut thy doore, pray vn-
to thy Father which is in secret, and thy Father
which seeth in secret, shall reward thee openly.
7 Also when ye pray, vse no c vaine repetiti-
ons as the Heathen: for they thinke to be heard
for their much babbling.
8 Be yee not like them therefore: for your
Father

1 Ambition maketh almes vaine. *a This worde, Rewarde, is alwayes taken in the Scriptures for a free recompence, & therefore the schole men doe fondly set it to be answerable to a deseruing, which they call merite.* ∵ *Rom. 12.8.* *b Counterfeites, for Hypocrites were players that played a part in a play.* 2 He reprehendeth two foule faultes in prayer, ambition, and vaine babbling. *c Long prayers are not condemned, but vaine, needlesse, and superstitious.*

3 A true summe and fourme of all Christian prayers.
✠Luke.11.2.
d That, that is meete for our nature for our dayly foode, or such as may suffice our nature and complexion.
✠Chap.13.19.
e From the Deuil, or from all aduersitie.
∵Mark.11.25.
4 They that forgiue wrongs, to them sinnes are forgiuen, but reuenge is prepared for them that reuenge.
5 Against such as hunt after a name of holines, by fasting.
f They suffer not their first hue to be seene, that is to say, they marre the naturall colour of their faces, that they may seeme leane & pale faced.
6 Those mens labours are shewed to be vaine, which passe not for the allured treasure of euerlasting life, but spend their liues in scraping together fraile and vaine riches.
✠Luke 12.33.
1.tim.6.19.
✠Luke 11.34.
7 Men doe maliciously and wickedly put out euen the litle light of nature that is in them.
g The iudgement of the minde: that as the body is with the eyes, so our whole life may be ruled with right reason, that is to say, with the Spirit of God wherewith we are lightned.
*Luke.16.13.
8 God will be worshipped of the whole man.
h Which be at iarre together, for if two agree, they are as one.
i This worde is a Sirian worde and signifieth all things that belong to money.
✠Luke 12.22.
philip.4.6.
1.tim.6.8.
1.peter.5.7.
psalm.55.23.

Father knoweth whereof yee haue neede, before
ye aske of him.
9 3 After this maner therefore pray ye, ✠Our
father which art in heauen, halowed be thy name.
10 Thy Kingdome come. Thy will bee done
euen in earth, as *it is* in heauen.
11 Giue vs this day our [d] dayly bread.
12 And forgiue vs our dettes, as wee also forgiue
our detters.
13 And leade vs not into temptation, but deliuer
vs ✠from [e] euill: for thine is the kingdome,
and the power, and the glory for euer. Amen.
14 ∵4 For if yee doe forgiue men their trespasses,
your heauenly Father will also forgiue you.
15 But if ye doe not forgiue men their trespasses,
no more will your father forgiue *you* your
trespasses.
16 5 Moreouer, when ye fast, looke not sowre
as the hypocrites: for they [f] disfigure their faces,
that they might seeme vnto men to fast. Verely I
say vnto you, that they haue their reward.
17 But when thou fastest, anoint thine head,
and wash thy face,
18 That thou seeme not vnto men to fast, but
vnto thy Father which is in secret: and thy Father
which seeth in secret, will rewarde thee openly.
19 ¶ 6 Lay not vp treasures for your selues vpon
the earth, where the mothe & canker corrupt,
and where theeues digge through and steale.
20 ✠But lay vp treasures for your selues in heauē,
where neither the mothe nor canker corrupteth,
& where theeues neither dig through, nor steale.
21 For where your treasure is, there will your
heart be also.
22 ¶ ✠7 The light of the body is the eye: if then
thine eye be single, thy whole body shall be light.
23 But if thine eye be wicked, then all thy body
shalbe darke. Wherefore if the light that is in
thee be darkenes, howe great is that darkenesse?
24 * 8 No man can serue [h] two masters: for eyther
he shall hate the one, and loue the other, or
els he shal leane to the one, and despise the other.
Ye cannot serue God and [i] riches.
25 ✠9 Therefore I say vnto you, be not carefull
for your life, what yee shall eate, or what yee
shall drinke: nor yet for your body, what ye shall
put on. Is not the life more worth then meate?
and the body then raiment?
26 Behold the foules of the [k] heauen: for they
sowe not, neither reape, nor cary into the barnes:
yet your heauenly Father feedeth them. Are yee
not much better then they?
27 Which of you by [l] taking care is able to
adde one cubite vnto his stature?
28 And why care ye for raiment? Learne howe
the lilies of the fielde doe growe: they [m] are not
wearied, neither spinne:
29 Yet I say vnto you, that euen Solomon in
all his glory was not arayed like one of these.
30 Wherfore if God so clothe the grasse of
the fielde which is to day, and to morowe is cast
into the ouen, shall he not *doe* much more vnto
you, O yee of litle faith?
31 Therefore take no thought, saying, What
shal we eate? or what shall we drinke? or where-
with shall we be clothed?
32 (For after all these things seeke the Gentiles)
for your heauenly Father knoweth, that ye
haue neede of all these things.
33 But seeke yee first the kingdome of God,
and his righteousnesse, and all these things shall
be ministred vnto you.
34 Care not then for the morowe: for the morowe
shall care for it selfe: the day hath ynough
with his owne griefe.

CHAP. VII.

1 We may not giue iudgement of our neighbour, 6 Nor cast that which is holy to dogges. 13 The broade and straite way. 15 False prophets. 18 The tree and fruite. 24 The house built on a rocke, 26 and on the sande.

1 We ought to finde fault one with another, but we must beware we doe it not without cause, or to seeme holier then they, or in hatred of them.
✠Luke 6.37,38.
rom.2.1.
1.cor.4.3.
✠Mark.4.24.
luke 6.38.
∵Luke 6.41.
2 The stifnecked and stubborne enemies of the Gospel, are vnworthie to haue it preached vnto them.
a A pearle hath his name among the Grecians, for the orient brightnes that is in it: and a pearle was in ancient time in great estimation among the Latines: for a pearle that Cleopatra had, was valued at two hundred and fiftie thousand crownes: and the worde is now borowed from that, to signifie the most precious heauenly doctrine.
✠Chap.21.22.
marke.11.24.
luke 11.9.
iohn 14.13. and 16.23. iames.1.5.
3 Prayers are a sure refuge in all miseries.
✠Luke 6.31.
iob 4.16.
4 A generall of the meaning of the seconde table.
b That is to say, The doctrine of the Lawe and Prophets.
*Luke 13.24.
5 Example of life must not be taken from a multitude.
c The way is streight and narrowe: we must

IVdge [1] not, that ye be not iudged.
2 For with what ✠iudgement ye iudge, yee
shall be iudged, and with what ✠measure ye mete,
it shall be measured to you againe.
3 And why seest thou the mote, that is in thy
brothers eye, and perceiuest not the beame that
is in thine owne eye?
4 ∵Or howe sayest thou to thy brother, Suffer
me to cast out the mote out of thine eye, and
beholde, a beame is in thine owne eye?
5 Hypocrite, first cast out that beame out of
thine owne eye, and then shalt thou see clearely
to cast out the mote out of thy bothers eye.
6 ¶ 2 Giue ye not that which is holy to dogs,
neither cast yee your [a] pearles before swine, lest
they treade them vnder their feete, and turning
againe, all to rent you.
7 ¶ ✠3 Aske, and it shall be giuen you: seeke,
and ye shall finde: knocke, and it shalbe opened
vnto you.
8 For whosoeuer asketh, receiueth: and hee
that seeketh, findeth: and to him that knocketh,
it shall be opened.
9 For what man is there among you, which if
his sonne aske him bread, would giue him a stone?
10 Or if he aske fish, wil he giue him a serpent?
11 If ye then, which are euill, can giue to your
children good giftes, howe much more shal your
Father which is in heauen, giue good thinges to
them that aske him?
12 ✠4 Therefore whatsoeuer yee woulde that
men should doe to you, euen so doe yee to them:
for this is the [b] Lawe and the Prophets.
13 ¶ * 5 Enter in at the straite gate: for it is
the wide gate, and broade way that leadeth to destruction:
& many there be which goe in thereat,
14 Because [c] the gate is streight, and the way
narowe that leadeth vnto life, and fewe there be
that finde it.
15 ¶ 6 Beware of false prophets, which come
to you in sheepes clothing, but inwardly they are
rauening wolues.
16 Ye shal knowe them by their fruites. ✠Doe
men gather grapes of thornes? or figs of thistles?
17 So euery good tree bringeth foorth good
fruite, & a corrupt tree bringeth forth euil fruite.
18 A good tree cannot bring forth euil fruite:
neither can a corrupt tree bring forth good fruit.
19 ✠Euery tree that bringeth not forth good
fruite, is hewen downe, and cast into the fire.
20 Therefore by their fruites yee shall knowe
them.

9 The froward carking carefulnes for things of this life, is corrected in the children of God by an earnest thinking vpon ÿ prouidence of God. k *Of the aire, or that liue in the ayre: for in all tongues almost this word Heauen is taken for the ayre.* l *He speaketh of care which is ioyned with thought of minde, and hath for the most part distrust yoked with it.* m *By labour.*

passe through this rough way, and suffer, and endure, and be thronged, and so enter in to life. 6 False teachers must be taken heede of; and they are knowen by false doctrine and euill liuing. ✠*Luke 6.44.* ✠*Chap.3.10.*

21 ¶ 7 Not

21 ¶ 7 Not euery one that sayeth vnto me,
Lord, Lord, shall enter into the kingdome of hea-
uen, ✠ but hee that doeth my Fathers will which
is in heauen.
22 ✠ Many will say to me in that day, Lorde,
Lorde, haue wee not by thy d Name prophecied?
and by thy name cast out deuils? and by thy name
done many e great workes?
23 And then will I professe to them, ∵ f I ne-
uer knew you: ✕ depart from me, g ye that worke
iniquitie.
24 8 Whosoeuer then heareth of mee these
wordes, ✠ & doeth the same, I will liken him to a
wise man, which hath builded his house on a rock.
25 And the raine fell, and the floods came, and
the windes blewe, and beat vpon that house, and
it fell not: for it was grounded on a rocke.
26 But whosoeuer heareth these my wordes,
and doeth them not, shall be likened vnto a foo-
lish man, which hath builded his house vpon the
sand:
27 And the raine fell, and the floods came,
and the windes blewe, and beat vpon that house,
and it fell, and the fall thereof was great.
28 ¶ * And it came to passe, when Iesus had
ended these wordes, the people were astonied at
his doctrine.
29 For he taught them as one hauing authori-
tie, and not as the Scribes.

7 Euen the best giftes that are, are nothing without godlinesse.
✠ Rom.2.13.
✠ Iames 1.22.
d By Name here, is ment that mightie working power of God, which euery man witnesseth that calleth vpon him.
e Properly, power: Nowe these excellent workes wrought, are called Powers, by occasion of those thinges which they bring to passe, for by them we vnderstand, howe mightie the power of God is.
∵ Luke 13.27.
f This is not of ignorance, but because he will cast them away.
✕ Psal.6.8.
g You that are giuen to all kinde of wickednesse, and seeme to make an arte of sinne.
8 True godlinesse resteth onely vpon Christ, and therefore alwayes remaineth inuincible. ✠ Luke 6.47,48. * Mar.1.22. luke 4.32.

CHAP. VIII.

❡ The Leper clensed. 5 The Centurions faith. 11 The calling of the Gentiles, 12 and casting out of the Iewes. 14 Peters mother in lawe healed. 19 A Scribe desirous to followe Christ. 23 The tempest on the sea. 28 Two possessed with deuils cured. 32 The deuils goe into swine.

NOwe when hee was come downe from the
mountaine, great multitudes followed him.
2 ✠ 1 And loe, there came a Leper and wor-
shipped him, saying, Master, if thou wilt, thou
canst make me cleane.
3 And Iesus putting foorth his hand, touched
him, saying, I will, be thou cleane: and immediat-
ly his leprosie was clensed.
4 Then Iesus saide vnto him, See thou tell no
man, but goe, and shewe thy selfe vnto the Priest,
and offer the gift that ✠ Moses commanded, for
a witnesse to them.
5 ¶ ∵ 2 When Iesus was entred into Caper-
naum, there came vnto him a Centurion, besee-
ching him,
6 And saide, Master, my seruant lyeth sicke at
home of the palsie, and is grieuously pained.
7 And Iesus saide vnto him, I will come and
heale him.
8 But the Centurion answered, saying, Ma-
ster, I am not worthie that thou shouldest come
vnder my roofe: but speake the worde onely, and
my seruant shall be healed.
9 For I am a man also vnder the authoritie of
an other, and haue souldiers vnder me: and I say
to one, Goe, and he goeth: and to another, Come,
and he commeth: and to my seruant, Doe this,
and he doeth it.
10 When Iesus heard that, he marueiled, and
said to them that followed him, Verely, I say vnto
you, I haue not found so great faith, euẽ in Israel.
11 But I say vnto you, that many shall come
from the East and West, and shall a sit downe
with Abraham, and Isaac, and Iacob, in the king-
dome of heauen,
12 And the children of the kingdome shall be
cast out into b vtter ✠ darkenes: there shalbe wee-
ping and gnashing of teeth.
13 Then Iesus saide vnto the Centurion, Goe
thy way, and as thou hast beleeued, so bee it vnto
thee. And his seruant was healed the same houre.
14 ¶ ✠ 3 And when Iesus came to Peters
house, he sawe his wiues mother layed downe, and
sicke of a feuer.
15 And hee touched her hande, and the feuer
left her: so she arose, and ministred vnto them.
16 ∵ When the Euen was come, they brought
vnto him many that were possessed with deuils:
and he cast out the spirits with his word, and hea-
led c all that were sicke,
17 That it might be fulfilled, which was spo-
ken by ✕ Esaias the Prophet, saying, He tooke our
infirmities, and bare our sickenesses.
18 ¶ ✠ And when Iesus sawe great multitudes
of people about him, he commanded them to goe
d ouer the water.
19 4 Then came there a certaine Scribe, and
said vnto him, Master, I will follow thee whither-
soeuer thou goest.
20 But Iesus saide vnto him, The foxes haue
holes, and the birdes of the heauen haue e nestes,
but the Sonne of man hath not whereon to rest
his head.
21 ¶ 5 And another of his disciples saide vnto
him, Master, suffer me first to goe, and burie my
father.
22 But Iesus saide vnto him, followe me, and
let the dead burie their dead.
23 ¶ * 6 And when he was entred into ỹ ship,
his disciples followed him.
24 And beholde, there arose a great tempest in
the sea, so that the ship was couered with waues:
but he was a sleepe.
25 Then his disciples came, and awoke him,
saying, Master, saue vs: we perish.
26 And he said vnto them, Why are ye feare-
full, O ye of little faith? Then he arose, & rebuked
ỹ winds & the sea: & so there was a great calme.
27 And the men marueiled, saying, What man
is this, that both the windes and the sea obey him!
28 ¶ ✠ 7 And when he was come to the other
side into ỹ countrey of the Gergesenes, there met
him two possessed with deuils which came out of
the graues very fierce, so that no man might goe
by that way.
29 And beholde, they cryed out, saying, Iesus
the sonne of God, what haue we doe with thee?
Art thou come hither to tormẽt vs before ỹ time?
30 Nowe there was f a farre off from them, a
great heard of swine feeding.
31 And ỹ deuils besought him, saying, If thou
cast vs out, suffer vs to goe into the heard of swine.
32 And he said vnto them, Go. So they went
out and departed into the heard of swine: and be-
holde, the whole heard of swine ranne headlong
into the sea, and dyed in the water.
33 Then the heardmen fled: and when they
were come into the citie, they told all things, and
what was become of them that were possessed
with the deuils.
34 And behold, all ỹ citie came out to meete
Iesus: and when they saw him, they besought him
to g depart out of their coastes.

✠ Mark.1.40. luke 5.12.
1 Christ in healing the leprous with the touching of his hand, sheweth that he abhorreth no sinners that come vnto him, be they neuer so vncleane.
✠ Leuit.14.3,4.
∵ Luke 7.1.
2 Christ by setting before them the example of the vncircumcised Centurion, and yet of an excellent faith, prouoketh the Iewes to emulation, and together forewarneth them of their casting off, and the calling of the Gentiles.
a A metaphore taken of banquets, for they that sit downe together are felowes in the banquet.

b Which are without the kingdome: For in the kingdome is light, and without the kingdome darkenes.
✠ Chap.22.13.
✠ Marke.1.29. luke.4.38.
3 Christ, in healing diuers diseases, sheweth that he was sent of his Father, that in him onely we should seeke remedie in all our miseries.
∵ Marke 1.32. luke 4.40.
c Of all sortes.
✕ Esa.53.4. 1.pet.2.24.
✠ Luke 9.57,58.
d For Capernaum was situate vpon the lake of Tiberias.
4 The true disciples of Christ must prepare themselues to all kinde of miseries.
e Worde for worde, shades made with boughes.
5 When God requireth our labour, we must leaue off all dutie to men.
* Mark.4.37. luke 8.23.
6 Although Christ seemeth oftentimes to neglect his, euen in most extreme dangers, yet in time conuenient he asswageth all tempests, and bringeth them to the hauen.
✠ Mark.5.1,2. luke 8.26,27.
7 Christ came to deliuer me from the miserable thraldome of Satan: but the world had rather lacke Christ, then the vilest and least of their commodities.
f On an hill, as Marke and Luke witnesse: Nowe Gedara as Ioseph recordeth booke 17. chap. 13. liued after the order of the Grecians, & therefore we may not marueile if there were swine there.
g Where men liue as swine, there doeth not Christ tarie but departeth.

CHAP. IX.

1 One sicke of the palsie is healed. 5 Remission of sins. 9 Matthew called. 10 Sinners. 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a bloodie issue. 28 Two blinde men by faith receiue sight. 32 A dumme man possessed is healed. 37 The haruest and workemen.

THen hee [1] entred into a shippe, and passed o-
uer, and came into his [a] owne citie.
2 And ✢ lo, they brought to him a mā sicke
of ẏ palsie laid on a bed. And Iesus [b] seeing their
faith, said to the sicke of the palsie, Sonne, be of
good comfort: thy sinnes are forgiuen thee.
3 And beholde, certaine of the Scribes saide
with themselues, This man [c] blasphemeth.
4 But when Iesus saw their thoughts, he said,
Wherefore thinke ye euill things in your hearts?
5 For whether is it easier to say, Thy sinnes
are forgiuen thee, or to say, Arise, and walke?
6 And that ye may know that the Sonne of
man hath authoritie in earth to forgiue sinnes,
(then saide he vnto the sicke of the palsie,) Arise,
take vp thy bed, and go to thine house.
7 And he arose, and departed to his owne
house.
8 So when the multitude sawe it, they mar-
uei'ed, and glorified God, which had giuen such
authoritie to men.
9 ¶ ✢ [2] And as Iesus passed foorth from
thence, he sawe a man sitting at the [d] custome,
named Matthewe, and said to him, Followe me.
And he arose, and followed him.
10 And it came to passe, as Iesus sate at meate
in *his* house, beholde, many Publicanes and [e] sin-
ners, that came *thither*, sate downe at the table
with Iesus and his disciples.
11 And when the Pharises sawe that, they
said to his disciples, Why eateth your master with
Publicanes and sinners?
12 Nowe when Iesus heard it, hee saide vnto
them, The whole neede not a Physition, but they
that are sicke.
13 But goe ye and learne what this is, ∵ I wil
haue mercie, and not sacrifice: for I am not come
to call the righteous, but the ⁎ sinners to repen-
tance.
14 ¶ ✢ [3] Then came the disciples of Iohn to
him, saying, Why do we and the Pharises fast oft,
and thy disciples fast not?
15 And Iesus saide vnto them, Can the [f] chil-
dren of the marriage chamber mourne as long as
the bridegrome is with them? But the dayes will
come, when the bridegrome shal be taken from
them, and then shall they fast.
16 Moreouer no man pieceth an olde gar-
ment with a piece of [g] new cloth: for that that
should fill it vp, taketh away from the garment,
and the breach is worse.
17 Neither doe they put newe wine into olde
vessels: for then the vessels would breake, & the
wine would be spilt, and the vessels shoulde pe-
rish: but they put new wine into new vessels, and
so are both preserued.
18 ¶ * [4] While he thus spake vnto them, be-
holde, there came a certaine ruler, and worship-
ped him, saying, My daughter is nowe deceased,
but come and lay thine hand on her, and she shal
liue.
19 And Iesus arose a[illegible] him with his
disciples.
20 (And behold, a woma[illegible]hich was diseased

1 Sinnes are the causes of our afflictions, & Christ onely forgiueth thē if we beleeue.
a Into Capernaum, for as Theoph. saith, Bethleem brought him foorth, Nazareth brought him vp, and Capernaum was his dwelling place.
✢ Marke 2.3. luke 5.18.
b Knowing by a manifest signe.
c To blaspheme, signifieth amongst the diuines, to speake wickedly: and amongst the more eloquēt Grecians, to slander.
✢ Marke 2.14. luke 5.27.
2 Christ calleth the humble sinners vnto him, but he contemneth the proud hypocrites.
d At the customers table, where it was receiued.
e The customers fellowes which were placed by the Romans, after that Iudea was brought into the forme of a prouince, to gather the customes, and therefore of the rest of the Iewes, they were called sinners, that is to say, very vile men.
∵ Hose. 6.6. chap. 12.7.
⁎ 1. Tim 1.15.
✢ Marke 2.18. luke 5.33.
3 Against naughtie emulation in matters indifferent.
f An Hebrewe kind of speach, for they that are admitted into the mariage chamber, are as the neerest about the bridegrome.
g Rawe, which was neuer put to the fuller.
* Marke 5.22. luke 8.41.
4 There is no euil so olde, and incurable which Christ cannot heale by and by, if he be touched with true faith but lightly as it were with the hand.

with an issue of blood twelue yeres, came behind
him, and touched the hemme of his garment.
21 For she saide in her selfe, If I may touch
but his garment onely, I shalbe whole.
22 Then Iesus turned him about, and seeing
her, did say, Daughter, be of good comfort: thy
faith hath made thee whole. And the woman was
made whole at that same moment.)
23 [5] Nowe when Iesus came into the Rulers
house, and sawe the [h] minstrels and the multitude
making noise,
24 He said vnto them, Get you hence: for the
maide is not dead, but sleepeth. And they laughed
him to scorne.
25 And when the multitude were put foorth,
hee went in and tooke her by the hand, and the
maide arose.
26 And this bruite went throughout al ẏ lād.
27 [6] And as Iesus departed thence, two blind
men followed him, crying, and saying, O sonne of
Dauid, haue mercie vpon vs.
28 And when he was come into the house, the
blinde came to him, and Iesus saide vnto them,
Beleeue yee that I am able to do this? And they
said vnto him, Yea, Lord.
29 Then touched he their eies, saying, Accor-
ding to your faith be it vnto you.
30 And their eies were opened, and Iesus
gaue them great charge, saying, See that no man
knowe it.
31 But when they were departed, they spread
abroad his fame throughout all that land.
32 ¶ ✢ [7] And as they went out, behold, they
brought to him a domme man possessed with a
deuill.
33 And when the deuill was cast out, the
domme spake: then the multitude marueiled, say-
ing, The like was neuer seene in Israel.
34 But the Pharises said, ✢ He casteth out de-
uils, through the prince of deuils.
35 ¶ And ∵ Iesus went about all cities and
townes, teaching in their Synagogues, and prea-
ching the Gospell of the kingdome, and healing
euery sickenesse and euery disease among the
people.
36 [8] But ⁎ when hee sawe the multitude, hee
had compassion vpon them, because they were
dispersed, and scattered abroad, as sheepe hauing
no shepheard.
37 Then said he to his disciples, ✢ Surely the
haruest is great, but the labourers *are* fewe.
38 Wherefore pray the Lorde of the haruest,
that hee woulde [i] send foorth labourers into his
haruest.

CHAP. X.

1 The gift of healing giuen to the Apostles. 5 They are sent to preach the Gospel. 13 Peace. 14 Shaking off the dust. 16 Affliction. 22 Continuance vnto the end. 23 Flying from persecution. 28 Feare. 29 Two sparrowes. 30 Haires of our head. 32 To acknowledge Christ. 34 Peace and the sworde. 35 Variance. 37 Loue of parents. 38 The crosse. 39 To lose the life. 40 To receiue a preacher.

ANd [1] * hee called his twelue disciples vnto
him, and gaue them power against vncleane
spirits, to cast them out, and to heale euery sicke-
nesse, and euery disease.
2 Nowe the names of the twelue Apostles
are these. The [a] first *is* Simon, called Peter, and
Andrewe his brother: Iames *the sonne* of Zebe-
deus, and Iohn his brother.

5 Euen death it selfe giueth place to the power of Christ.
h It appeareth that they vsed minstrels at their mournings.
6 By healing these two blinde, Christ sheweth that he is the light of the world.
✢ Luke 11.14.
7 An example of that power, that Christ hath ouer the deuill.
✢ Chap. 12.24. marke 3.22. luke 11.15.
∵ Marke 6.6. luke 13.22.
8 Although the ordinarie pastours cease, yet Christ hath not cast off the care of his Church.
⁎ Marke 6.34.
✢ Luke 10.2. iohn 4.35.36.
i Word for word, cast them out: for men are very slow in so holy a worke.
1 The Apostles are sent to preach the Gospel in Israel.
* Mar. 3.13.14.15. luke 9.1.2.
a Theophylact saith that Peter and Andrew are called the first, because they were first called.

3 Philip

3 Philip and Bartlemewe: Thomas, and
Matthew that Publicane: Iames *the sonne* of Al-
pheus, & Lebbeus whose surname was Thaddeus:
4 Simon the Cananite, and Iudas [b] Iscariot,
who also betraied him.
5 These twelue did Iesus send forth, & com-
manded them, saying, Go not into the way of the
Gentiles, and into the cities of the Samaritans
enter ye not:
6 But goe rather ✠ to the lost sheepe of the
house of Israel.
7 ✠ [2] And as yee goe, preach, saying, The
kingdome of heauen is at hand.
8 [3] Heale the sicke: cleanse the lepers: raise
vp the dead: cast out the deuils. Freely ye haue
receiued, freely giue.
9 ∵ [4] Possesse [c] not gold, nor siluer, nor mo-
ney in your girdles,
10 Nor a scrippe for the iourney, neither two
coats, neither shoes, nor a staffe: ✠ for the work-
man is worthy of his [d] meate.
11 [5] And into ✠ whatsoeuer citie or towne ye
shal come, enquire who is worthy in it, and there
abide till ye go thence.
12 And when yee come into an house, salute
the same.
13 And if the house bee woorthy, let your
[e] peace come vpon it: but if it be not worthy, let
your peace returne to you.
14 * And whosoeuer shal not receiue you, nor
heare your words, when ye depart out of ẏ house,
or that citie, ✠ shake off the dust of your feete.
15 Truely I say vnto you, it shall be easier for
them of the lande of Sodom and Gomorrha in
the day of iudgement, then for that citie.
16 ¶ ✠ [6] Beholde, I send you as [f] sheepe in
the middes of the wolues: be ye therefore wise as
serpents, and [g] innocent as doues.
17 But beware of [h] men, for they will deli-
uer you vp to the Councils, and will scourge you
in their Synagogues.
18 And ye shall be brought to the gouernours
and kings for my sake, in witnes to them, and to
the Gentiles.
19 ∵ But when they deliuer you vp, take no
thought how or what ye shall speake: for it shall
be giuen you in that houre, what ye shall say.
20 For it is not ye that speake, but the spirite
of your father which speaketh in you.
21 And the ✠ brother shal betray the brother
to death, and the father the sonne, and the chil-
dren shal rise against *their* parents, and shall cause
them to die.
22 And yee shall be hated of all men for my
Name: ✠ but he that endureth to the end, he shal
be saued.
23 And when they persecute you in this citie,
flee into another: for verely I say vnto you, yee
shall not [i] goe ouer *all* the cities of Israel, till the
Sonne of man be come.
24 * The disciple is not aboue his master, nor
the seruant aboue his Lord.
25 It is enough for the disciple to bee as his
master *is*, and the seruant as his Lorde. ✠ If they
haue called the master of the house [k] Beel-ze-
bub, how much more them of his houshold?

b A man of Kerioth. Now Kerioth was in the tribe of Iudah, Iosh. 15 25.
✠ *Act. 13 46.*
✠ *Luke 10. 9, 11.*
2 The summe of the Gospel, or preaching of the Apostles.
3 Miracles are dependances of the word.
∵ *Marke 6. 8 9. luke 9 3. & 22 35.*
4 The ministers of the word must cast away al cares that might hinder thẽ the least wise that might be.
c For this iourney, to wit, both that nothing might hinder them, and also that they might feele some taste of Gods prouidence: for at their returne backe, the Lord asketh of them, whether they lacked any thing by the way, Luke 22. 35.
✠ *1. Tim. 5 15.*
d God will prouide you meate.
5 Happy are they that receiue the preaching of the Gospel: and vnhappy are they, that refuse it.
✠ *Luke. 10. 8.*
e It is a maner of speach taken from the Hebrewes, wherby they meant al kind of happines.
* *Marke 6. 11. luke 9. 5.*
✠ *Actes 13. 51.*
✠ *Luke 10. 3.*
6 Christ sheweth, how the ministers must behaue thẽselues vnder the crosse.
f You shalbe in great danger.
g You shal not so much as reuenge an iniurie: and by the mixing of these beastes natures together, he will not haue our wisedome to be malicious, nor our simplicity mad, but a certaine forme of good nature as exquisitely framed of both them, as may be.
h For in the cause of religion men are wolues one to another.
∵ *Marke 13. 11. luke 12. 11.*
✠ *Luke 21. 16.*
✠ *Marke 13. 13.*
i Bring to an ende, that is, you shal not haue gone through al the cities of Israel, and preached in them. * *Luke 6. 40. iohn 13. 16. and 15. 20.* ✠ *Cha. 12. 24.* *k It was the Idoll of the Accaronites, which we call the god of flies.*

26 [l] Feare them not therefore: ✠ For there is
nothing couered, that shall not be disclosed, nor
hid, that shall not be knowen.
27 What I tell you in darkenesse, that speake
yee in light: and what yee heare in the eare, that
preach ye on the [m] houses.
28 And [n] feare ye not them which kill the
body, but are not able to kill the soule. but rather
feare him, which is able to destroy both soule
and body in hell.
29 Are not two sparrowes solde for a [o] far-
thing, and one of them shal not fal on the ground
without your Father?
30 ✠ Yea, and all the haires of your head are
numbred.
31 Feare ye not therefore, ye are of more va-
lue then many sparowes.
32 [7] ∵ Whosoeuer therefore shall confesse me
before men, him will I confesse also before my
Father which is in heauen.
33 But whosoeuer shal denie me before men,
him will I also denie before my Father which is
in heauen.
34 ✠ [8] Thinke not that I am come to send
peace into the earth, but the sword.
35 For I am come to set a man at variance a-
gainst his father, and the daughter against her
mother, and the daughter in lawe against her
mother in law.
36 ✠ And a mans enemies *shal be* they of his
owne housholde.
37 * [9] He that loueth father or mother more
then me, is not worthy of me. And he that loueth
sonne, or daughter more then me, is not worthie
of me.
38 ✠ And he that taketh not his crosse, and
followeth after me, is not worthie of me.
39 ✠ He that will [p] finde his life, shall lose it:
& he that loseth his life for my sake, shal finde it.
40 [10] He ẏ receiueth you, receiueth me: and he
ẏ receiueth me, receiueth him that hath sent me.
41 ∵ [11] Hee that receiueth a Prophet in [q] the
name of a Prophet, shall receiue a Prophets re-
ward: and he that receiueth a righteous man, in
the name of a righteous man, shal receiue the re-
ward of a righteous man.
42 ✠ And whosoeuer shall giue vnto one of
these [r] litle ones to drinke a cuppe of colde water
onely, in the name of a disciple, verely I say vnto
you, he shall not lose his reward.

✠ *Mar. 9. 41.* *r Which in the sight of the world are vile and abiect.*

l Trueth shall not alwaies be hid.
✠ *Marke 4. 22. luke 8. 17. & 12. 2.*
m Openly, and in the highest places. For the toppes of their houses were so made, that they might walke vpon them, Act. 10. 9.
n Though tyrants be neuer so raging and cruell, yet we may not feare thẽ.
o The fourth part of an ounce.
✠ *1. Sam. 14 45. 2. Sam. 14. 11. actes 27. 34.*
7 The necessitie and reward of opẽ confessing Christ.
∵ *Marke 8. 38. luke 9. 26. and 12. 8. 2. tim 2. 12.*
✠ *Luke 12. 51.*
8 Ciuill dissentiõs follow the preaching of ẏ Gospel.
✠ *Micah. 7. 6.*
* *Luke 14. 26.*
9 Nothing without exception is to be preferred before our duetie to God.
✠ *Chap. 16. 24. marke 8 34. luke 9. 23. and 14. 27.*
✠ *Iohn 12. 25.*
p They are saide to find their life, which deliuer it out of danger: and this is spoken after the opinion of the people which thinke them cleane lost that die, because they thinke not of the life to come.
10 God is both Authour and reuenger of his holie Ministerie.
∵ *Luke 10. 16. iohn 13. 20.*
11 We shall lose nothing ẏ wee bestow vpon Christ.
q As a Prophet.

CHAP. XI.

2 Iohn sendeth his disciples to Christ. 7 Christs testimonie of Iohn. 13 The Lawe and the Prophets. 18 Christ and Iohn. 21 Chorazin, Bethsaida. 25 The Gospell reueiled to children. 28 They that are wearie and laden.

AND [1] it came to passe that when Iesus had
made an ende of [a] commaunding his twelue
disciples, hee departed thence to teach and to
preach in [b] their cities.
2 ¶ ✠ And when Iohn heard in the prison
the workes of Christ, he sent two of his disciples,
and said vnto him,
3 Art thou he that should come, or shall we
looke for another?
4 And Iesus answering, said vnto them, Goe,
and shew Iohn, what things ye heare and see.
5 The blinde receiue sight, and the halt doe
walke: the lepers are clensed, & the deafe heare,
the

1 Christ sheweth by his workes, that he is the promised Messias.
a Of instructing them with precepts.
b The disciples cities, that is to say, in Galile, where many of them were borne, act 2. 7.
✠ *Luke 7. 18.*

the dead are raised vp, 3 and the poore receiue
the Gospel.
6 And blessed is he y shal not be offeded in me.
7 ∻ And as they departed, Iesus beganne to
speake vnto the multitude, of Iohn, What went
ye out into the wildernesse to see? a reede shaken
with the winde?
8 But what went ye out to see? A man clothed
in soft raiment? Behold, they that weare soft clo-
thing, are in Kings houses.
9 But what went yee out to see? A Prophet?
Yea, I say vnto you, and more then a Prophet.
10 For this is he of whome it is written, ∻ Be-
holde, I send my messenger before thy face, which
shall prepare thy way before thee.
11 Verely, I say vnto you, among them which
are begotten of women arose there not a greater
then Iohn Baptist: notwithstanding, he that is y
least in y c kingdome of heauē, is greater then he.
12 And from ∵ the time of Iohn Baptist hi-
therto, the kingdome of heauen suffereth vio-
lence, and the violent take it by force.
13 For all the Prophets and the Lawe d pro-
phecied vnto Iohn.
14 And if ye wil receiue it, this is ✱ that Elias,
which was to come.
15 ¶ He that hath eares to heare, let him heare.
16 ✱ 3 But whereunto shall I liken this gene-
ration? e It is like vnto litle children which sit in
the markets, and call vnto their fellowes,
17 And say, We haue piped vnto you, and yee
haue not daunced, wee haue mourned vnto you,
and ye haue not lamented.
18 For Iohn came neither eating nor drinking,
and they say, He hath a deuill.
19 The sonne of man came eating and drin-
king, and they say, Beholde a glutton and a drin-
ker of wine, a friend vnto Publicanes and sinners:
4 but f wisedome is iustified of her children.
20 ¶ 5 * Then began he to vpbraide the cities,
wherein most of his great workes were done, be-
cause they repented not.
21 Woe be to thee Chorazin: Woe be to thee,
Bethsaida: for if y great works, which were done
in you, had bene done in Tyrus and Sidon, they
had repented long agone in sackecloth and ashes.
22 But I say to you, It shall be easier for Tyrus
and Sidon at the day of iudgement, then for you.
23 And thou, Capernaum, which art lifted vp
vnto heauen, shalt be brought downe to hell: for
if the greate works, which haue bin done in thee,
had bene done among them of Sodom, they had
remained to this day.
24 But I say vnto you, that it shal be easier for
them of the lande of Sodom in the day of iudge-
ment, then for thee.
25 ∻ At that time Iesus answered, and saide, I
giue thee thankes, O Father, Lorde of heauen and
earth, because thou hast hid these things from the
wise and men of vnderstanding, and hast g opened
them vnto babes.
26 It is h so, O Father, because thy i good plea-
sure was such.
27 ∻ 6 All things are giuen vnto me of my Fa-
ther: and ∵ no man knoweth the Sonne, but y Fa-
ther: neither knoweth any man y Father, but the
Sonne, and he to whom y Sonne will reuele *him*.
28 Come vnto me, all ye that are wearie and
laden, and I will ease you.

∻ *Esai. 61.1. luke 4.18.*
2 What agreement and what difference is betwixt the ministerie of the prophets, the preaching of Iohn, and the full light of the Gospel, which Christ hath brought.
∻ *Malach. 3.1. luke 7.28.*
c *In the newe state of the Church where the true glory of God shineth: the persons are not compared together, but the kindes of doctrines, the preaching of Iohn with the Lawe and the Prophets: and againe, the most cleare preaching of the Gospel with Iohns.*
∵ *Luke 16.16.*
d *They prophecied of things to come, which are nowe present, and clearely and plainely seene.*
✱ *Mala. 4.5.*
✱ *Luke 7.31.*
3 There are none more stout & stubburne enemies of the Gospel, then they to whome it ought to be most acceptable.
e *He blameth the forwardnes of this age, by a prouerbe, in that they coulde be mooued neither with rough, nor gentle dealing.*
4 That which the most part refuse, the elect and chosen embrace.
f *Wise men doe acknowledge the wisdome of the Gospel, whē they receiue it.*
5 The proud reiect the Gospel offered vnto them, to their great hurt and smart, which turneth to y e saluation of y simple.
* *Luke 10.13.*
∻ *Luke 10.21.*
g *Through the ministerie of Christ, who only sheweth the trueth of all things perteyning to God.*
h *This word sheweth, that he contenteth himselfe in his Fathers counsell.*
i *Gods will is y only rule of righteousnes*
∻ *Iohn. 3.35.*
6 There is no true knowledge of God, nor quietnes of mind, but onely in Christ alone.
∵ *Iohn 6.46.*

29 Take my yoke on you, and learne of mee
that I am meeke and lowly in heart: and yee shal
finde ∻ rest vnto your soules.
30 ∻ For my yoke is k easie, & my burden light.

CHAP. XII.

1 The disciples plucke the eares of corne. 6 Mercie, sacrifice. 10 The withered hand is healed. 18 Wee must doe good on the Sabbath. 22 The possessed is holpen. 25 A kingdome deuided. 31 Sinne, blasphemie. 33 The good or euill tree. 34 Vipers. 41 The Nineuites, 42 The Queene of Saba. 48 The true mother and brethren of Christ.

At 1 ∵ that time Iesus went on a Sabbath day
through y corne, & his disciples were an hun-
gred, & begā to pluck y eares of corne & to eate.
2 And when the Pharises sawe it, they saide
vnto him, Beholde, thy disciples doe that ✱ which
is not lawfull to doe vpon the Sabbath.
3 But he saide vnto them, ✱ Haue ye not read
what Dauid did when he was an hungred, & they
that were with him?
4 Howe he entred into the house of God, and
did eate the a shewe bread, which was not lawful
for him to eate, neither for them which were with
him, but onely for the * Priestes?
5 Or haue ye not read in the Lawe, how that
on the Sabbath dayes the Priestes in the Temple
∻ b breake the Sabbath, and are blameles?
6 But I say vnto you, that here is one greater
then the Temple.
7 Wherefore if yee knewe what this is, ∻ I
will haue mercie, and not sacrifice, ye would not
haue condemned the innocents.
8 For the sonne of man is Lorde, *euen* of the
Sabbath.
9 ∵ 2 And hee departed thence, and went into
their Synagogue:
10 And behold, there was a man which had
his hand dryed vp. And they asked him, saying, Is
it lawfull to heale vpon a Sabbath day? that they
might accuse him.
11 And he said vnto thē, What man shal there
be among you, y hath a sheepe, & if it fal on a Sa-
bath day into a pit, doeth not take it & lift it out?
12 How much more then is a man better then
a sheepe? therefore, it is lawfull to doe well on a
Sabbath day.
13 Then said he to the man, Stretch forth thine
hand. And he stretched it foorth, and it was made
whole as the other.
14 3 Then the Pharises went out, & consulted
against him, how they might destroy him.
15 But whē Iesus knew it, he departed thēce, &
great multitudes folowed him, & he healed thē al,
16 And charged them in threatning wise, that
they should not make him knowen,
17 That it might be fulfilled which was spoken
by Esaias the Prophet, saying,
18 ✱ Behold my seruant whom I haue chosen,
my beloued in whom my soule deliteth: I wil put
my Spirit on him, and he shall shewe c iudgement
to the Gentiles.
19 Hee shall not striue, nor crie, neither shall
any man heare his voyce in the streetes.
20 A bruised reede shal he not breake, & smo-
king flaxe shal he not quenche, til he d bring forth
iudgement vnto victorie.
21 And in his Name shall the Gentiles trust.
22 ¶ ✱ 4 Thē was brought to him one possessed
with a deuil, *both* blind, & dum, & he healed him,
so y he *which was* blind & dum, both spake & saw.

23 And

∻ *Ier. 6.16.*
∻ *1. Iohn 5.3.*
k *May easily be borne. For his commandements are not grieuous, for all that is borne of God ouercommeth the worlde, 1. Iohn 5.4.*
1 Of the true sanctifying of the Sabbath, and the abrogating of it.
∵ *Marke 2.23. luke 6.1.*
✱ *Deut. 23.25.*
✱ *1. Sam. 21.6.*
a *The Hebrewes call it bread of faces, because it stood before the Lorde all the weeke vpon the golden table appointed to that seruice, Leuit. 24.6.*
* *Exod. 29.33. leuit. 8.31. & 24.9.*
∻ *Num. 28.9.*
b *When the Priests doe Gods seruice vpon the Sabbath day, yet they breake not the Lawe: much lesse doeth the Lord of the Sabbath breake the Sabbath.*
∻ *Hose. 6.7. chap. 9.13.*
∵ *Marke 3.1. luke 6.6.*
2 The ceremonies of the Lawe are not against the loue of our neighbour.
3 How farre and in what respect we may giue place to the vnbrideled rage of the wicked.
✱ *Esai. 42.1.*
c *By iudgement is ment a setled state, because Christ was to publish true religion among the Gentiles, and to cast out superstition, which thing wheresoeuer it is done, the Lorde is sayde to reigne and iudge there, that is to say, to gouerne and rule matters.*
d *Hee shall pronounce sentence and iudgement, maugre the world and Satan, and shewe himselfe conquerour ouer all his enemies.*
✱ *Luke 11.14.*
4 A trueth, be it neuer so manifest, is subiect to the slaunder of the wicked: yet notwithstanding it ought to be auouched stoutely.

23 And all the people were amased, and saide,
Is not this that sonne of Dauid?
24 But when the Pharises heard it, they saide,
✣ This man casteth the deuils no otherwise out,
but through Beelzebub the prince of deuils.
25 5 But Iesus knew their thoughtes, and saide
to them, Euery kingdome diuided against it selfe,
is brought to noughe: and euery citie or house,
diuided against it selfe, shall not stand.
26 So if Satan cast out Satan, he is diuided a-
gainst himselfe: how shal then his kingdom endure?
27 Also if I through Beelzebub cast out de-
uils, by whome doe your chidren cast them out?
Therefore they shall be your iudges.
28 But if I cast out deuils by the Spirit of God,
then is the kingdome of God come vnto you.
29 Els howe can a man enter into a strong
mans house and spoyle his goods, except he first
binde the strong man, and then spoyle his house.
30 He that is not with me, is against me: and
he that gathereth not with me, scattereth.
31 ✣ Wherefore I say vnto you, euery sinne
and blasphemie shalbe forgiuen vnto men: but
the blasphemie *against* the holy Ghost shall not
be forgiuen vnto men.
32 And whosoeuer shal speake a word against
the sonne of man, it shall be forgiuen him: [6] but
whosoeuer shall speake against the holy Ghost, it
shall not be forgiuen him, neither in this world,
nor in the world to come.
33 Either make the tree good, and his fruite
good: or els make the tree euil, and his fruite euil:
for the tree is knowen by the fruite.
34 7 O generations of vipers, howe can you
speake good things, when ye are euill? For of the
∵ abundance of the heart the mouth speaketh.
35 A good man out of the good treasure of his
heart bringeth foorth good things: & an euil man
out of an euil treasure, bringeth forth euil things.
36 But I say vnto you, that of euery [e] idle word
that men shall speake, they shall giue account
thereof at the day of iudgement.
37 For by thy wordes thou shalt be iustified,
and by thy wordes thou shalt be condemned.
38 ¶ 8 ✻ Then answered certaine of ẏ Scribes
and of the Pharises, saying, Master, we would see
a signe of thee.
39 But he answered and said to them, An euill
and [f] adulterous generation seeketh a signe, but
no signe shall be giuen vnto it, saue that signe of
the Prophet Ionas.
40 ✣ For as Ionas was three dayes & three nights
in the whales belly: so shall the sonne of man be
three dayes & three nights in ẏ heart of the earth.
41 9 The men of Nineue shal rise in iudgement
with this generation, and condemne it: for they
*repented at the preaching of Ionas: and behold,
a greater then Ionas *is* here.
42 ✣ The Queene of the [g] South shall rise in
iudgement with this generation, and shall con-
demne it: for she came from the [h] vtmost partes
of the earth to heare the wisedome of Solomon:
and beholde, a greater then Solomon *is* here.
43 ¶ ✣ Nowe when the vncleane spirit is gone
out of a man, he walketh throughout dry places,
seeking rest and findeth none.
44 Then he saith, I wil returne into mine house
from whence I came: and when he is come, he fin-
deth it emptie, swept and garnished.

✣ *Chap.9.34. marke 3.22. luke 11.15.*
5 The kingdome of Christ and the kingdome of the deuill cannot consist together.
✣ *Marke 3.28,29. luke 12.10. 1.iohn 5.16.*
6 Of blasphemie against the holy Ghost.
7 Hypocrites at the length bewray themselues euen by their owne mouth.
∵ *Luke.6.45.*
e Vaine and vnprofitable trifles, which the most part of men spend their liues in.
8 Against froward desires of miracles.
✻ *Chap.16.1. luke 11.29. 1.cor.1.22.*
f Bastard, which fell from Abrahams faith, or forsooke the true worship of God.
✣ *Ionas 1.17.*
9 Christ teacheth by the sorowful example of the Iewes, that there are none more miserable then they which put out the light of the Gospel, which was kindled in them.
* *Ionas.3.5.*
✣ *1.King.10.1. 2.chro.9.1.*
g He meaneth the Queene of Saba: whose countrey is South in respect of the land of Israel, 1.King 10.
h For Saba is situate in the vtmost coast of happie Arabia vpon the mouth of the Arabian sea.
✣ *Luke.11.24.*

45 ¶ Then he goeth, & taketh vnto him seuen
other spirits worse then himselfe, and they enter
in, and dwell there: ✣ and the ende of that man is
worse then the beginning. Euen so shall it be with
this wicked generation.
46 ¶ 10 ✣ While he yet spake to ẏ multitude,
beholde, his mother, and his brethren stood with-
out, desiring to speake with him.
47 Then one said vnto him, Beholde, thy mo-
ther and thy brethren stand without, desiring to
speake with thee.
48 But he answered, & sayd to him that tolde
him, Who is my mother? & who are my brethren?
49 11 And he stretched forth his hād toward his
disciples, & said, Behold my mother & my brethrē.
50 For whosoeuer shall doe my Fathers will
which is in heauen, the same is my brother and
sister and mother.

CHAP. XIII.

1 The parable of the Sower. 11 and 34 Why Christ spake in parables. 18 The exposition of the parable. 24 The parable of the tares. 31 Of the mustard seede. 33 Of the leauen. 44 Of the hidden treasure. 45 Of the Pearle. 47 Of the draw net cast into the sea. 53 Christ is not receiued of his countrey men the Nazarites.

The ∵ same day went Iesus out of the house,
and sate by the sea side.
2 1 And great multitudes resorted vnto him,
so that he went into a ship, and sate downe: and
the whole multitude stoode on the shore.
3 Then hee spake many things to them in pa-
rables, saying, Behold, a sower went forth to sowe.
4 And as he sowed, some fell by the way side,
and the foules came and deuoured them vp.
5 And some fell vpon stony ground, where
they had not much earth, and anon they sprung
vp, because they had no depth of earth.
6 And when the sunne was vp, they were par-
ched, and for lacke of rooting withered away.
7 And some fell among thornes, and the
thornes sprung vp, and choked them.
8 Some againe fel in good ground, & brought
forth fruite, one *corne* an hundreth folde, some six-
tie folde, and another thirtie folde.
9 He that hath eares to heare, let him heare.
10 ¶ Then the disciples came, and sayd to him,
Why speakest thou to them in parables?
11 2 And he answered, & sayd vnto them, Be-
cause it is giuen vnto you, to know the secrets of
the kingdome of heauen, but to thē it is not giuen.
12 ✻ For whosoeuer hath, to him shalbe giuen,
and he shall haue abundance: but whosoeuer hath
not, from him shalbe taken away, euen ẏ he hath.
13 Therefore speake I to them in parables, be-
cause they seeing, doe not see: and hearing, they
heare not, neither vnderstand.
14 So in them is fulfilled the prophecie of E-
saias, which *prophecie* sayth, ✣ By hearing, ye shall
heare, and shal not vnderstand, and seeing, ye shall
see, and shall not perceiue.
15 For this peoples heart is waxed fat, & their
eares are dull of hearing, and with their eyes they
haue winked, lest they should see ẇ their eyes, and
heare ẇ their eares, & should vnderstand ẇ their
hearts, & should returne, that I might heale them.
16 3 But blessed *are* your eyes, for they see: and
your eares, for they heare.
17 *For verely I say vnto you, that many Pro-
phets, & righteous men haue desired to see those
things which ye see, & haue not seene *them*, & to
heare those things, which ye heare, and haue not
heard *them*.

18 ¶ ✣ Heare

✣ *Hebr.6.4.5. and 10.26. 2.peter 2.20.*
10 Christ teacheth by his owne example, how that all things ought to be set apart, in respect of Gods glory.
✣ *Marke 3.31. luke 8.20.*
11 None are more neere vnto vs, then they that are of the housholde of faith.
∵ *Marke 4.1. luke 8.4.5.*
1 Christ sheweth in putting foorth this parable of the sower, that the seede of life which is sowen in the world, commeth not on so well in one as in an other, and the reason is, for that men for ẏ most part, either doe not receiue it, or suffer it not to ripen.
2 The gift of vnderstanding and of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God.
✻ *Chap.25.29.*
✣ *Esai.6.9. marke 4.12. luke 8.10. iohn 12.40. actes 28.26. rom.11.8.*
3 The condition of the Church vnder and since Christ, is better then it was in the time of the fathers vnder the Law.
* *Luke 10.24.*

† Marke 4.13. luke 8.11.

18 ¶ † Heare ye therefore the parable of the
sower.
19 Whensoeuer any man heareth the word of
that kingdome, and vnderstandeth it not, that e-
uill one commeth, and catcheth away that which
was sowen in his [a] heart: and this is hee which
hath receiued the seede by the way side.
20 And hee that receiued seede in the stonie
ground, is hee which heareth the worde, and in-
continently with ioy receiueth it,
21 Yet hath he no roote in himselfe, and du-
reth but a season: for as soone as tribulation or
persecution commeth because of the worde, by
and by he is offended.
22 And hee that receiued the seede among
thornes, is hee that heareth the worde: but the
care of this worlde, and the deceitfulnesse of ri-
ches choke the word, and he is made vnfruitfull.
23 But he that receiued the seede in the good
ground, is he that heareth the word, and vnder-
standeth it, which also beareth fruite, and brin-
geth foorth, some an hundreth folde, some sixtie
folde, and some thirtie folde.
24 ¶ [4] An other parable put hee foorth vnto
them, saying, The kingdome of heauen is like vn-
to a man which sowed good seede in his field.
25 But while men slept, there came his enemy,
& sowed tares among ẏ wheate, & went his way.
26 And when the blade was sprung vp, and
brought forth fruit, then appeared the tares also.
27 Then came ẏ seruants of the housholder,
& said vnto him, Master, sowedst not thou good
seed in thy field? from whence then hath it tares?
28 And he said to them, Some enuious man
hath done this. Then the seruants said vnto him,
Wilt thou then that we go and gather them vp?
29 But he said, Nay, lest while ye go about to
gather the tares, ye plucke vp also with them the
wheate.
30 Let both grow together vntil ẏ haruest, &
in time of haruest I wil say to the reapers, Gather
ye first ẏ tares, and bind them in sheaues to burne
them: but gather the wheate into my barne.
31 ¶ † [5] Another parable he put forth vnto
them, saying, The kingdome of heauen is like vn-
to a graine of mustard seed, which a man taketh
and soweth in his field:
32 Which indeede is the least of all seedes:
but when it is growen, it is the greatest among
herbes, and it is a tree, so that the birds of heauen
come and build in the branches thereof.
33 ¶ ∵ An other parable spake hee to them,
The kingdome of heauen is like vnto leauen,
which a woman taketh and hideth in three pecks
of meale, till all be leauened.
34 ¶ ※ All these things spake Iesus vnto the
multitude in parables, & without parables spake
he not to them,
35 That it might be fulfilled, which was spo-
ken by the Prophet, saying, ※ I will open my
mouth in parables, and will vtter the things
which haue beene kept secret from the foundati-
on of the world.
36 Then sent Iesus the multitude away, and
went into the house. And his disciples came vnto
him, saying, Declare vnto vs the parable of the
tares of that field.
37 [6] Then answered he, and said to them, He
that soweth the good seede, is the Sonne of man,

a Though there be mention made of the heart, yet this sowing is referred to hearing without vnderstanding. For whether the seede be receiued in the heart or no, yet hee that soweth, soweth to the heart.

4 Christ sheweth in another parable of the euill seede mixt with ẏ good, that the Church shall neuer be free and quit from offences, both in doctrine and maners, vntil the day appointed for the restoring of al things doe come, & therefore the faithful haue to arme themselues with patience & constancie.

† Marke 4.30. luke 13.19.

5 God beginneth his kingdom with very small beginnings, to the end that by the growing on of it, beside the expectation & hope of all men, his mighty power and working may be the more set foorth.

∵ Luke 13.21.

※ Mar.4.33.34.

※ Psal.78.2.

6 He expoundeth the former parable of the good and euill seede.

38 And the field is the worlde, and the good
seede are the children of the kingdome, and the
tares are the children of that wicked one.
39 And the enemie that soweth them, is the
deuill, † and the haruest is the end of the world,
and the reapers be the Angels.
40 As then the tares are gathered and burned
in the fire, so shall it be in the end of this worlde.
41 The Sonne of man shall send forth his An-
gels, and they shal gather out of his kingdome all
things that offend, and them which do iniquitie,
42 And shal cast them into a fornace of fire.
There shalbe wayling and gnashing of teeth.
43 ✠ Then shal the iust men shine as the sunne
in the kingdome of their Father. Hee that hath
eares to heare, let him heare.
44 ¶ [7] Againe, the kingdome of heauen is like
vnto a treasure hid in the field, which whẽ a man
hath found, he hideth it, & for ioy thereof depar-
teth, & selleth al that he hath, and buieth ẏ field.
45 ¶ Againe, the kingdome of heauen is like
to a marchant man, that seeketh good pearles,
46 Who hauing found a pearle of great price,
went and solde all that he had, and bought it.
47 ¶ [8] Againe, the kingdome of heauen is like
vnto a drawe net cast into the sea, that gathereth
of all kindes *of things.*
48 Which, when it is full, men draw to land,
and sit and gather the good into vessels, and cast
the bad away.
49 So shall it be at the end of the world. The
Angels shal go foorth, and seuer the bad from a-
mong the iust,
50 And shall cast them into a fornace of fire:
there shalbe wayling, and gnashing of teeth.
51 ¶ [9] Iesus said vnto them, Vnderstand yee
all these things? They said vnto him, Yea, Lord.
52 Then said he vnto them, Therefore euerie
Scribe which is taught vnto ẏ kingdome of hea-
uen, is like vnto an housholder, which bringeth
forth out of his treasure things both new & olde.
53 ¶ And it came to passe, that when Iesus
had ended these parables, he departed thence,
54 ∵ [10] And came into his owne country, and
taught thẽ in their Synagogue, so that they were
astonied, and saide, Whence commeth this wise-
dome and great workes vnto this man?
55 Is not this the carpenters sonne? Is not his
mother called Marie, ※ and his brethren Iames
and Ioses, and Simon and Iudas?
56 And are not his sisters al with vs? Whence
then hath he all these things?
57 And they were offended with him. The Ie-
sus said to thẽ, ※ A prophet is not without honor,
saue in his owne country, and in his owne house.
58 And he did not many great workes there,
for their vnbeliefes sake.

† Ioel 3.13. reuel.14.15.

✠ Dan.12.3.

7 Few men vnderstand how great the riches of the kingdome of heauen are, and no man can bee partaker of them, but he that redeemeth them with the losse of all his goodes.

8 There are many in the Church, which notwithstanding are not of the Church, and therfore at length shalbe cast out: but the full and perfect cleansing of them is deferred to the last day.

9 They ought to be diligent, which haue not onely to be wise for themselues, but to dispense the wisedome of God to other.

∵ Marke 6.1. luke 4.16.

10 Men doe not onely sinne of ignorance, but also wittingly and willingly lay stumbling blocks in their owne waies, that when God calleth them, they may not obey, & so most plainely destroy, & cast away themselues.

※ Iohn 6.42.

※ Marke 6.4. luke 4.24. iohn 4.44.

CHAP. XIIII.

1 Herods iudgement of Christ. 3 Wherefore Iohn was bound, 10 and beheaded. 13 Iesus departeth. 18 Of the fiue loaues, &c. 23 Christ prayeth. 24 The Apostles tossed with the waues. 27 Faith. 30 Peter in ieopardie. 36 The hemme of Christs garment.

At ※ [1] that time Herod the Tetrarch heard
of the fame of Iesus,

※ Marke 6.14. luke 9.7.

1 Here is in Iohn, an example of an inuincible courage, which al faithfull ministers of Gods word ought to followe: in Herod, an example of tyrannous vanitie, pride, & crueltie, and to be short, of a courtly conscience, and of their miserable slauerie, which haue once giuen themselues ouer to pleasures; in Herodias and her daughter, an example of whorelike wantonnesse, and womanly crueltie.

2 And

2 And saide vnto his seruants, This is that
Iohn Baptist, hee is risen againe from the dead,
& therefore great [a] works are wrought by him.
3 ✠ For Herod had taken Iohn, and bound
him, and put him in prison for Herodias sake, his
brother Philips wife.
4 For Iohn said vnto him, It is not ✠ lawfull
for thee to haue her.
5 And when hee woulde haue put him to
death, hee feared the multitude, because they
counted him as a ∴ Prophet.
6 But when Herods birth day was kept, the
daughter of Herodias danced before them, and
pleased [b] Herod.
7 Wherefore he promised with an othe, that
he would giue her whatsoeuer she would aske.
8 And shee being before instructed of her
mother, saide, Giue me here Iohn Baptists head
in a platter.
9 And the King was sorie: neuerthelesse, be-
cause of the othe, and them that sate with him at
the table, he commanded it to be giuen *her*,
10 And sent, & beheaded Iohn in the prison.
11 And his head was brought in a platter, and
giuen to the maide, and shee brought it vnto her
mother.
12 And his disciples came, and tooke vp the
body, and buried it, and went, and tolde Iesus.
13 ✠ And when Iesus heard it, hee departed
thence by shippe into a desert place apart. And
when the multitude had heard it, they followed
him on foote out of the cities.
14 [2] And Iesus went foorth and sawe a great
multitude, and was mooued with compassion to-
ward them, and he healed their sicke.
15 ¶ And when euen was come, ✠ his disci-
ples came to him, saying, This is a desert place,
and the time is alreadie past: let the multitude
depart, that they may goe into the townes, and
bie them vitailes.
16 But Iesus saide to them, They haue no
neede to go away: giue ye them to eate.
17 Then saide they vnto him, Wee haue here
but fiue loaues, and two fishes.
18 And he saide, Bring them hither to me.
19 And hee commanded the multitude to sit
downe on the grasse, and tooke the fiue loaues
and the two fishes, and looked vp to heauen and
blessed, and brake, and gaue the loaues to his dis-
ciples, and the disciples to the multitude.
20 And they did all eate, and were sufficed,
and they tooke vp of the fragments that remai-
ned, twelue baskets full.
21 And they that had eaten, were about fiue
thousand men, beside women and little children.
22 ¶ And straightway Iesus compelled his
disciples to enter into a shippe, and to goe ouer
before him, while he sent the multitude away.
23 And as soone as he had sent ẏ multitude a-
way, he went vp into a moūtaine alone to pray: &
when ẏ euening was come, he was there alone.
24 [3] And the shippe was nowe in the middes
of the sea, and was tossed with waues: for it was
a contrary winde.
25 And in the [c] fourth watch of the night, Ie-
sus went vnto them, walking on the sea.
26 And when his disciples sawe him walking
on the sea, they were troubled, saying, It is a
[d] spirit, and cried out for feare.

a By workes, he meaneth that force and power, whereby works are wrought, & not the works, as is seene oft before.
✠ Marke 6.17. luke 3.19.
✠ Leuit. 18.16. and 20.21.
∴ Chap. 21.25.
b There were three Herodes: the first of them was Antipaters sonne, who is also called Ascalonitus, in whose reigne Christ was borne, and he it was that caused the children to be slaine. The second was called Antipas, Magnus his sonne, whose mothers name was Malthaca or Martaca, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agryppa, Magnus his nephew by Aristobulus, and he it was that slewe Iames.
✠ Marke 6.32. luke 9.10.
2 Christ refresheth a great multitude with fiue loaues and two little fishes, shewing therby that they shall want nothing, which lay al things aside, and seeke the kingdome of heauen.
✠ Marke 6.35. luke 9.12. iohn 6.5.
✠ Mar. 6.45.46.47 iohn 6.16.17.18.
3 We must saile euen through mighty tempests, and Christ wil neuer forsake vs, so that we go whither he hath commanded vs.
c By the fourth watch is meant the time neere to day breaking: for in olde time they diuided the night into foure watches in which they scouted.
d A spirit, as it is here taken, is that which a man imagineth to himselfe vainely in his minde perswading himselfe that he seeth something, & seeth nothing.

27 But straight way Iesus spake vnto them,
saying, Be of good comfort, It is I: be not afraid.
28 [4] Then Peter answered him, & said, Master,
if it be thou, bid me come vnto thee on the water.
29 And he saide, Come. And when Peter was
come downe out of the ship, he walked on the
water, to goe to Iesus.
30 But when he sawe a mightie winde, he was
afraid: and as he began to sinke, he cried, saying,
Master, saue me.
31 So immediatly Iesus stretched foorth his
hande, and caught him, and saide to him, O thou
of little faith, wherefore diddest thou doubt?
32 And as soone as they were come into the
ship, the winde ceased.
33 Then they that were in the ship, came and
worshipped him, saying, Of a trueth thou art the
Sonne of God.
34 ¶ ✠ And when they were come ouer, they
came into the land of [e] Gennezaret.
35 [5] And when the men of that place knewe
him, they sent out into all that countrey round
about, and brought vnto him all that were sicke,
36 And besought him, that they might touch
the hemme of his garment onely: and as many as
touched it, were made whole.

CHAP. XV.

3 The commandements, and traditions of men. 12 Offence. 13 The plant which is rooted vp. 14 Blinde leading the blinde. 18 The heart. 22 The woman of Canane. 26 The childrens bread: whelpes. 28 Faith. 32 4000. men fed. 36 Thankesgiuing.

Then [1] came to Iesus the Scribes and Phari-
sees, which were of Ierusalem, saying,
2 ✠ Why doe thy disciples transgresse the
tradition of the Elders? for they [a] wash not their
hands when they eate bread.
3 [2] But he answered and said vnto him, Why
doe yee also transgresse the commaundement of
God by your tradition?
4 ∴ For God hath commanded, saying, [b] Ho-
nour thy father and mother: ✠ and he that cur-
seth father or mother, let him die the death.
5 But ye say, [c] Whosoeuer shall say to father
or mother, By the gift that is *offered* by me, thou
mayest haue profite,
6 Though he honour not his father, or his
mother, *shalbe free*: thus haue ye made the com-
mandement of God of no [d] authoritie by your
tradition.
7 [3] O hypocrites, Esaias prophecied well of
you, saying,
8 ✠ This people draweth neere vnto mee
with their mouth, and honoureth mee with the
lips, but their heart is farre off from me.
9 But in vaine they worship me, teaching *for*
doctrines, mens precepts.
10 [4] Then he called the multitude vnto him,
and said to them, Heare and vnderstand.

4 By faith we ride vnder our feete the tempests themselues, but yet by ẏ vertue of Christ, which helpeth that vertue, which he of his mercie hath giuen.
✠ Marke 6.54.
e This Gennezareth was a lake nigh to Capernaum, which is also called the sea of Galile, and Tyberias, so that the country it selfe grewe to be called by that name.
5 In that ẏ Christ healeth ẏ sicke, we are giuē to vnderstād that we must seeke remedy for spiritual diseases at his hands: and that we are bound not only to runne our selues, but also to bring others to him.
1 None commonly, are more bold contemners of God, then they whom God appointeth keepers of his law.
✠ Marke 7.1.
a Which they receiued of their auncesters from hand to hand, or their elders alowed, which were the gouernours of the Church.
2 Their wicked boldnesse, in corrupting the commandements of God, and that vpō pretence of godlinesse, and vsurping authoritie to make lawes, is here reprooued.
∴ Exod. 20.12. deut. 5.16. ephes. 6.2.
b By honour is meant all kinde of duetie which children owe to their parents.
✠ Exod. 21.17. leu. 20.9 pro. 20.20.
c The meaning is this: whatsoeuer I bestow vpon the temple, is to thy profit: for it is as good as if I gaue it thee, for (as the Pharisies of our time say) it shalbe more profitable for thee: for vnder this colour of religion, they raked all to themselues, as though that hee that had giuen any thing to the temple, had done the duetie of a childe. d You made it of no power and authoritie as much as lay in you: for otherwise the commandements of God stand fast in the Church of God, in despite of the world and Satan. 3 The same men are condemned for hypocrisie and superstition, because they made the kingdome of God to stand in outward things. ✠ Esai. 29.13. 4 Christ teacheth vs that hypocrisie of false teachers which deceiue our soules, is not to be borne withall, no not in indifferent matters, and there is no reason why their ordinary vocation should [illegible]

✠ Markе 7.18.

11 ✠ That which goeth into the mouth, defi-
leth not the man, but that which commeth out
of the mouth, that defileth the man.
12 ¶ Then came his disciples, and sayd vnto
him, Perceiuest thou not, that the Pharises are of-
fended in hearing this saying?
13 But he answered and sayd, ✠ Euery plant
which mine heauenly Father hath not planted,
shalbe rooted vp.

✠ Iohn 15.2.

∴ Luke 6.39.

14 Let them alone, they be the ∴ blinde lea-
ders of the blinde: and if the blinde leade the
blinde, both shall fall into the ditch.
15 ¶ ✠ Then answered Peter, and said to him,
Declare vnto vs this parable.
16 Then sayde Iesus, Are ye yet without vn-
derstanding?
17 Perceiue yee not yet, that whatsoeuer en-
treth into the mouth, goeth into the bellie, and
is cast out into the draught?
18 But those things which proceede out of the
mouth, come from the heart, and they defile the
man.
19 For out of the heart ✠ come euil thoughts,
murders, adulteries, fornications, thefts, false te-
stimonies, slaunders.
20 These are ẏ things which defile the man: but
to eate with vnwashen hands, defileth not ẏ man.
21 *And Iesus went thence, and departed into
the e coastes of Tyrus and Sidon.
22 And beholde, a woman a f Cananite came
out of the same coasts, & cried, saying vnto him,
Haue mercie on me, O Lord, the sonne of Dauid:
my daughter is miserably vexed with a deuill.
23 5 But hee answered her not a word. Then
came to him his disciples, and besought him, say-
ing, Send her away, for she crieth after vs.
24 But he answered, and said, I am not sent, but
vnto the ✠ lost sheepe of the g house of Israel.
25 Yet she came, and worshipped him, saying,
Lord, helpe me.
26 And he answered, & said, It is not good to
take the childrens bread, and to cast it to whelps.
27 But she said, Truth, Lord: yet in deede the
whelps eate of the crummes, which fal from their
masters table.
28 Thē Iesus answered, & said vnto her, O womā,
great is thy faith: be it to thee, as thou desirest.
And her daughter was made whole at that houre.
29 ¶ 6 So Iesus ✠ went away from thence, and
came neere vnto the sea of Galile, and went vp
into a mountaine and sate downe there.
30 And great multitudes came vnto him, ha-
uing with them, halt, blinde, dumme, h maimed,
and many other, and cast them downe at Iesus
feete, and he healed them.
31 In so much that the multitude wondered,
to see the dumme speake, the maimed whole, the
halt to goe, and the blinde to see: and they glori-
fied the God of Israel.
32 ✠ 7 Then Iesus called his disciples vnto him,
and said, I haue compassion on this multitude, be-
cause they haue i continued with mee alreadie
three dayes, & haue nothing to eate: & I wil not
let them depart fasting, least they faint in the way.
33 And his disciples said vnto him, Whence
should we get so much bread in the wildernesse,
as should suffice so great a multitude?
34 And Iesus said vnto them, How many loaues
haue ye? And they said, Seuen, & a few litle fishes.

✠ Marke 7.10.
✠ Genes. 6.5. and 8.21. mar. 7.21.
✠ Mar. 7.24, 25.
e Coastes which were next to Tyre and Sidon, that is, in that quarter where Palestina bendeth toward Phenice, & the sea of Syria.
f Of the flocke of the Cananites, which dwelled in Phenicia.
5 In that that Christ doth sometimes as it were stoppe his eares against the prayers of his saints, he doth it for his glory, and our profite.
✠ Chap. 10.6.
g Of the people of Israel, which procéeded from one stocke (i.e. were divided into tribes, but all those tribes came of one house).
6 Christ ceaseth not to be beneficiall euen there where he is contemned, and in the middest of wolues he gathereth together and fostereth his flocke.
✠ Marke 7.31.
∴ Esai. 35.5.
h Whose members were weakened with the palsie, or by nature, for afterward it is sayd, he healed them. Now Christ was wont to heale in this wise, that such members as were weake, be restored to health, and yet he could easily if he had would, haue giuen them handes and feete and other members which wanted them.
✠ Marke 8.1.
7 By doing againe this miracle, Christ sheweth that he wil neuer be wanting to them that follow him, no not in the wildernesse.
i Gone not from my side.

35 Then hee commaunded the multitude to
k sit downe on the ground,
36 And tooke the seuen loaues, and the fishes,
and gaue thanks, and brake them, and gaue to his
disciples, and the disciples to the multitude.
37 And they did all eate, and were sufficed:
and they tooke vp of the fragments that remai-
ned, seuen l baskets full.
38 And they that had eaten, were foure thou-
sand men, beside women, and little children.
39 Then Iesus sent away the multitude, and
tooke ship, and came into the partes of Magdala.

k Word for word, to lie downe backeward, as rowers doe when in rowing they drawe their oares to them.

l A kinde of vessell wrought with twigs.

CHAP. XVI.

4 The signe of Ionas. 6 The leauen of the Pharises, 12 for their doctrine. 13 The peoples opinion of Christ. 17 Faith commeth of God. 18 The rocke. 19 The keyes. 21 Christ foresheweth his death. 24 The forsaking of ones selfe, and the crosse. 25 To lose the life.

THen 1 ✠ came the Pharises and Sadduces, and
did a tempt him, desiring him to shew them a
signe from heauen.
2 But he answered, & said vnto them, When it
is euening, ye say, Faire weather: for the skie is red.
3 ✠ And in the morning, ye say, To day shall
be a tempest: for the skie is red and lowring. O
hypocrites, ye can discerne the b face of the skie,
and can ye not discerne the signes of the times?
4 ∴ The wicked generation, and adulterous
seeketh a signe, but there shall no signe be giuen
it, but c that signe of the Prophet ✠ Ionas: so he
left them, and departed.
5 ¶ 2 And when his disciples were come to
the other side, they had ✠ forgotten to take bread
with them.
6 Then Iesus said vnto them, Take heede and
beware of the leauen of the Pharises & Sadduces.
7 And they reasoned among themselues, say-
ing, It is because we haue brought no bread.
8 But Iesus d knowing it, sayde vnto them, O
ye of little faith, why reason ye thus among your
selues, because ye haue brought no bread?
9 Doe ye not yet perceiue, neither remember
the e fiue loaues, when there were * fiue thousand
men, and how many baskets tooke ye vp?
10 Neither the seuen loaues when there were
✠ foure thousand men, and howe many baskets
tooke ye vp?
11 Why f perceiue ye not that I g said not vn-
to you concerning bread, that yee should beware
of the leauen of the Pharises and Sadduces?
12 Then vnderstood they that he had not sayd
that they should beware of the leauen of bread,
but of the doctrine of the Pharises, and Sadduces.
13 ¶ ✠ 3 Nowe when Iesus came into the
coastes of h Cæsarea Philippi, he asked his disci-
ples, saying, Whom doe men say that I, the sonne
of man am?
14 And they said, Some say, i Iohn Baptist: and
some, Elias: and others, Ieremias, or one of the
Prophets.
15 He said vnto them, But whō say ye that I am?
16 Then Simon Peter answered, & said, ∵ Thou
art that Christ, the Sonne of the liuing God.
17 4 And Iesus answered, and sayde to him,

1 The wicked which otherwise are at defiance one with another, agree wel together against Christ, but do what they can, Christ beareth away the victorie, and triumpheth ouer them.
✠ Chap. 12.38. marke 8.11.
a To trie whether he could doe that which they desired, but their purpose was naught, for they thought to finde some thing in him by that meanes, whereupon they might haue iust occasion to reprehend him: or else distrust and curiositie moued them so to doe, for by such meanes also is God sayd to be tempted, that is to say, prouoked to anger, as though men would striue with him.
✠ Luke 12.54.
b The outward shewe and countenance as it were of all things, is called in the Hebrewe tongue, a face.
∴ Chap. 12.39.
c The article sheweth the notablenesse of the deede.
✠ Ionas [illegible]
2 False teachers must be taken heede of.
✠ Marke 8.14. luke 12.1.
d Not by others, but by vertue of his diuinitie.
e That [illegible] [illegible] led with so [illegible] loaues?
f [illegible]
g [illegible]

f A demaund or question ioyned with admiration. [illegible]
✠ Mar. 8.27. luke 9.18. 3 There are diuers iudgements and opinions of Christ, notwithstanding he is knowen of his alone. h There were two Cæsareas, the one called Stratonis vpon the sea Mediteranie, which Herod built sumptuously in the honour of Octauius, Ios. lib. 15. the other was Cesarea Philippi, which Herod the great the Tetrarches sonne by Cleopatra built in the honour of Tiberius at the foote of Libanus, Ios. lib. 15. i As Herod thought. ∵ Ioh. 6.69. 4 Faith is of grace, not of nature.

k By this kinde of speech is ment mans naturall procreation vpon the earth, the creature not being destroyed which was made, but deformed through sinne: So then this is the meaning: this was not reuealed to thee by any vnderstanding of man, but God shewed it thee from heauen.

5 That is true faith, which confesseth Christ, the vertue whereof is inuincible.

✠ *John 1.42.*

l Christ spake in the Syrian tongue, and therefore vsed not this descanting betwixt Petros which signifieth Peter, and Petra, which signifieth a rocke, but in both places vsed this word Cepha: but his minde was that wrote in Greeke, by the diuers termination to make a difference betweene Peter who is a peece of the building, and Christ the Petra, that is the rocke and foundation: or els he gaue his name Peter, because of the confession of his faith, which is the Churches as well as his, as the olde fathers witnesse, for so saith Theoph. That confession which thou hast made, shalbe the foundation of the beleeuers.

Blessed art thou, Simon, the sonne of Ionas: for
k flesh and blood hath not reueiled it vnto thee,
but my Father which is in heauen.
18 5 And I say also vnto thee, that thou art
✠ l Peter, and vpon this rocke I will builde my
Church: & the m gates of hel shal not ouercome it.
19 6 And I ✠ will giue vnto thee the n keyes of
the kingdome of heauen, and whatsoeuer thou
shalt o binde vpon earth, shalbe bound in heauen:
and whatsoeuer thou shalt loose on earth, shall be
loosed in heauen.
20 7 Then he charged his disciples, that they
should tell no man that he was Iesus that Christ.
21 ¶ 8 From that time foorth Iesus beganne
to shewe vnto his disciples, that he must goe vnto
Hierusalem, and suffer many things of the p Elders,
and of the hie Priestes, and Scribes, and bee
slaine, and be raised againe the third day.
22 Then Peter q tooke him aside, and began
to rebuke him, saying, Master, pitie thy selfe: this
shall not be vnto thee.
23 9 Then he turned backe, and said vnto Peter,
Get thee behinde me, r Satan: thou art an offence
vnto me, because thou s vnderstandest not
the things that are of God, but the things that
are of men.
24 10 Iesus then sayd to his disciples, ∵ If any
man will follow me, let him forsake himselfe, and
take vp his crosse, and follow me.
25 For ✳ whosoeuer will saue his life, shall lose
it: and whosoeuer shall lose his life for my sake,
shall t finde it.
26 ✠ For what shall it profite a man though
he should winne the whole world, if hee lose his
owne soule? or what shall a man giue for recompence
of his soule?
27 For the Sonne of man shall come u in the
glory of his Father with his Angels, and * then
shal he giue to euery man according to his deedes.
28 ✠ Verely I say vnto you, there bee some
of them that stand here, which shall not taste of
death, till they haue seene the Sonne of man come
in his x kingdome.

m The enemies of the Church are compared to a strong kingdome, and therefore by Gates, are meant cities which are made strong with counsaile and fortresses, and this is the meaning, whatsoeuer Satan can doe by counsell or strength. So doth Paul, 2. Cor. 10.4. call them strong holds. 6 The authoritie of the Church is from God. ✠ *John 20.21.* *n A metaphore taken of stewards which cary the keyes: and here is set foorth the power of the ministers of the word, as Esa. 22.22. and that power is common to all ministers, as Chap. 18.18. and therfore the ministers of the Gospel may rightly be called the key of the kingdome of heauen. o They are bound whose sinnes are reteined, heauen is shut against them, because they receiue not Christ by faith: on the other side, howe happie are they, to whom heauen is open, which imbrace Christ, and are deliuered by him, and become fellow heires with him.* 7 Men must first learne, and then teach. 8 The mindes of men are in time to be prepared & made ready against the stumbling blocke of persecution. *p It was a name of dignitie & not of age: & it is put for them, which were the Iudges, which the Hebrewes call Sanhedrin. q Tooke him by the hand and led him aside, as they vse to doe, which meane to talke familiarly with one.* 9 Against a preposterous zeale. *r The Hebrewes call him Satan, that is to say, an aduersarie, whom the Grecians call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Judas, Iohn 6.70. or of lightnesse and pride resist the will of God. s By this word we are taught that Peter sinned, through a false perswasion of himselfe.* 10 No men doe worse prouide for themselues, then they that loue themselues more then God. ∵ *Chap. 10.38. mar. 8.34. luke 9.23. and 14.27.* ✳ *Chap. 10.39. mark 8.35.36. luke 9.24.25.26. and 17.33. t Shall gaine himselfe: And this is his meaning, they that denie Christ to saue themselues, doe not only not gaine that which they looke for, but also lose the thing they would haue kept, that is, themselues, which losse is the greatest of all: but as for them that doubt not to die for Christ, it fareth farre otherwise with them.* ✠ *Iohn 12.25. u Like a King, as Chap. 6.29.* * *Psal. 62.12. rom. 2.6.* ✠ *Mar. 9.1. luke 9.27. x By his kingdome is vnderstoode the glory of his ascension, & what followeth thereof, Ephe. 4.10. or the preaching of the Gospel, Mar. 9.1.*

CHAP. XVII.

1 The transfiguration of Christ. 5 Christ ought to be heard. 11 Elias. 13 John Baptist. 17 The vnbeliefe of the Apostles. 20 The power of faith. 21 Prayer and fasting. 22 Christ foretelleth his passion. 24 He payeth tribute.

And ✠ 1 a after sixe dayes, Iesus tooke Peter,
and Iames, and Iohn his brother, & brought
them vp into an hie mountaine apart,
2 And was b transfigured before them: and his
face did shine as the Sunne, and his clothes were
as white as the light.
3 And beholde, there appeared vnto them
Moses, and Elias, talking with him.
4 Then answered Peter, and sayde to Iesus,
Master, it is good for vs to be here: if thou wilt,
let vs make here three tabernacles, one for thee,
and one for Moses, and one for Elias.
5 While he yet spake, behold, a bright cloude
shadowed them: and beholde, there came a voyce
out of the cloude, saying, ✢ This is c that my beloued
Sonne, in whom I am wel pleased: heare him.
6 And when the disciples heard that, they
d fell on their faces, and were sore afraid.
7 Then Iesus came and touched them, and
sayd, Arise, and be not afraid.
8 And when they lifted vp their eyes, they
sawe no man, saue Iesus onely.
9 ¶ And as they came downe from the mountaine,
Iesus charged them, saying, Shew the e vision
to no man, vntill the Sonne of man rise againe
from the dead.
10 ∵ And his disciples asked him, saying, Why
then say the Scribes that ✳ Elias must first come?
11 And Iesus answered, & said vnto them, Certainely
Elias must first come, & restore all things.
12 But I say vnto you that Elias is come alreadie,
and they knew him not, but haue done vnto
him whatsoeuer they would: likewise shall also
the Sonne of man suffer of them.
13 Then the disciples perceiued that hee spake
vnto them of Iohn Baptist.
14 ¶ ✠ 2 And when they were come to the
multitude, there came to him a certaine man, and
f fell downe at his feete,
15 And sayd, Master, haue pitie on my sonne:
for he is g lunatike, and is sore vexed: for oft times
he falleth into the fire, & oft times into the water.
16 And I brought him to thy disciples, and
they could not heale him.
17 Then Iesus answered, and said, O generation
faithlesse, and crooked, how long nowe shall I
be with you? howe long nowe shall I suffer you?
bring him hither to me.
18 And Iesus rebuked the deuill, and hee went
out of him: & the childe was healed at that houre.
19 3 Then came the disciples to Iesus apart, and
sayd, Why could not we cast him out?
20 And Iesus said vnto them, Because of your
vnbeliefe: for * verely I say vnto you, if ye haue
faith *as much* as *is* a graine of mustard seede, yee
shall say vnto this mountaine, Remooue hence to
yonder place, and it shall remooue: and nothing
shalbe vnpossible vnto you.
21 4 Howbeit this kinde goeth not out, but
by h prayer and fasting.
22 ¶ 5 And they ✠ being in Galile, Iesus sayd
vnto them, The Sonne of man shall be deliuered
into the hands of men,
23 And they shall kill him, but the third day
shall he rise againe: and they were very sory.

✠ *Marke 9.2. luke 9.28.*

1 Christ is in such sort humble in the Gospel, that in the meane season he is Lorde both of heauen and earth.

a Luke reckoneth eight dayes, conteining in that number the first and the last, and Matthew speaketh but of them that were betwixt them.

b Changed into an other hue.

✢ *Chap. 3.17. 2. pet. 1.17.*

c The article or the word, That seuereth Christ from other children. For he is Gods naturall sonne, we by adoption, therefore he is called the first begotten among the brethren, because that although he be of right the only sonne, yet is he chiefe among many, in that he is the fountaine and head of the adoption.

d Fell downe flat on their faces and worshipped him, as Chap. 2.11.

e Which they saw, otherwise the word vsed in this place is properly spoken of that which is seene in a dreame.

∵ *Marke 9.11.*

✳ *Mala. 4.5. chap. 11.14.*

✠ *Mar. 9.14. luke 9.38.*

2 Men are vnworthy of Christ his goodnesse, yet notwithstanding he regardeth them.

f As men that make supplications vse to doe.

g They that at certaine times of the moone are troubled with the falling sicknes, or any other kinde of disease: but in this place, we must so take it, that besides the naturall disease, he had a deuilish phrensie.

3 Incredulitie and distrust hinder and breake the course of Gods benefits.

* *Luke 17.6.*

4 The remedie against distrust.

h To giue vs to vnderstand the watchfulnes and diligence of earnest prayer, which cannot be without sobrietie. 5 Our mindes must bee prepared more and more against the offence of the crosse. ✠ *Chap. 20.17. marke 9.31. luke 9.44. and 7.24.*

24 ¶ 6 And

24 ¶ [6]And when they were come to Caper-
naum, they that receiued polle money, came to
Peter, and sayd, Doeth [i] not your Master [k] pay
[l] polle money?
25 He sayd, Yes. And when he was come into
the house, Iesus preuented him, saying, What
thinkest thou, Simon? Of whome doe the Kings
of the earth take tribute, or polle money? of their
[m] children, or of strangers?
26 Peter sayde vnto him, Of strangers. Then
sayd Iesus vnto him, Then are the children free.
27 Neuerthelesse, lest we should offend them:
goe to the sea, and cast in an angle, and take the
first fish that commeth vp, and when thou hast
opened his mouth, thou shalt finde a [n] piece of
twentie pence: that take, and giue it vnto them
for me and thee.

6 In that that Christ doeth willingly obey Cesars edicts, he sheweth that ciuil policie is not taken away by the Gospel.
i He denieth not, but he asketh.
k Ought he not to pay?
l They that were from twentie yeeres of age to fiftie, payed halfe a sicle of the Sanctuarie, Exod. 30.13. This was an Attick didrachme which the Romanes exacted after they had subdued Iudea.
m By children we must not vnderstand subiects which pay tribute, but naturall children. n The word here vsed, is stater, which is in value 4. didrachmes, euery drachme is about fiue pence.

CHAP. XVIII.

1 The greatest in the kingdome of God. 5 To receiue a litle childe. 6 To giue offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 12 The lost sheepe. 15 The telling of one his faults. 17 Excommunication. 21 Wee must alwayes pardon the brother that repenteth. 23 The parable of the King that taketh an account of his seruants.

THe ✠ same time the disciples came vnto Ie-
sus, saying, Who is the greatest in the king-
dome of heauen?
2 [1] And Iesus called a [a] litle childe vnto him,
and set him in the mids of them,
3 And sayd, Verely I say vnto you, except ye
be ✠ [b] conuerted, & become as litle children, ye
shall not enter into the kingdome of heauen.
4 Whosoeuer therefore shall humble himselfe
as this little childe, the same is the greatest in the
kingdome of heauen.
5 And whosoeuer shall receiue one such little
childe in my Name, receiueth me.
6 ✠ [2] But whosoeuer shall offend one of these
litle ones which beleeueth in me, it were better for
him, that a milstone were hanged about his necke,
and that he were drowned in the depth of the sea.
7 [3] Woe *be* vnto the world because of offen-
ces: for it must needes be that [c] offences shall
come, but woe *be* to that man by whome the of-
fence commeth.
8 ✠ Wherefore, if thy hand or thy foote cause
thee to [d] offend, cut them off, and cast *them* from
thee: it is better for thee to enter into life, halt, or
maimed, then hauing two hands, or two feete, to
be cast into euerlasting fire.
9 And if thine eye cause thee to offend, plucke
it out, and cast it from thee: it is better for thee to
enter into life with one eye, then hauing two eyes
to be cast into hell fire.
10 [4] See that yee despise not one of these litle
ones: for I say vnto you, that in heauen their ✠ An-
gels alwayes beholde the face of my Father which
is in heauen.
11 For * the Sonne of man is come to saue
that which was lost.
12 How thinke ye? ✠ If a man haue an hun-
dreth sheepe, & one of them be gone astray, doth
hee not leaue ninetie and nine, and goe into the
mountaines, and seeke that which is gone astray?
13 And if so be that he finde it, verely I say
vnto you, he reioyceth more of that sheepe, then
of the ninetie and nine which went not astray:
14 So is it not ỹ [e] will of your Father which is in
heauen, that one of these litle ones should perish.
15 ¶ ✠ [5] Moreouer, if thy brother trespasse
against [e] thee, go and tell him his fault betweene
thee and him alone: if he heare thee, thou hast
wonne thy brother.
16 But if he heare thee not, take yet with thee
one or two, that by the ✠ [f] mouth of two or three
witnesses euery word may be [g] confirmed.
17 [6] And if hee [h] refuse to heare them, tell it
vnto the [i] Church: and if he refuse to heare the
Church also, let him be vnto thee as an [k] heathen
man, and a Publicane.
18 Verely I say vnto you, ∵ Whatsoeuer ye bind
on earth, shall be bound in heauen: and ✕ whatso-
euer ye loose on earth, shalbe loosed in heauen.
19 Againe, verely I say vnto you, that if two of
you shal [l] agree in earth vpon any thing, whatso-
euer they shal desire, it shalbe giuen them of my
Father which is in heauen.
20 For where two or three are gathered toge-
ther in my Name, there am I in the mids of them.
21 [7] Then came Peter to him, & said, Master,
how oft shall my brother sinne against me, and I
shall forgiue him? ✠ vnto seuen times?
22 Iesus said vnto him, I say not to thee, Vnto
seuen times, but, Vnto seuentie times seuen times.
23 Therefore is the kingdome of heauen like-
ned vnto a certaine king, which would take an ac-
count of his seruants.
24 And when he had begun to reckon, one
was brought vnto him, which ought him [m] tenne
thousand talents.
25 And because hee had nothing to pay, his
Lord commaunded him to be solde, and his wife,
and *his* children, and all that he had, and *the det* to
be payed.
26 The seruant therefore fell downe, & [n] wor-
shipped him, saying, Lorde, [o] refraine thine anger
toward me, and I wil pay thee all.
27 Then that seruants Lord had compassion,
and loosed him, and forgaue him the dette.
28 But when the seruant was departed, hee
found one of his fellow seruants, which ought him
an hundred pence, & he layde hands on him, and
thratled him, saying, Pay me that thou owest.
29 Then his fellow seruant fell downe at his
feete, and besought him, saying, Refraine thine an-
ger towards me, and I wil pay thee all.
30 Yet hee would not, but went and cast him
into prison, till he should pay the dette.
31 And when his *other* fellowe seruants sawe
what was done, they were very sory, and came, and
declared vnto their Lord all that was done.
32 Then his Lorde called him vnto him, and
said to him, O euill seruant, I forgaue thee all that
dette, because thou prayedst me.
33 Oughtest not thou also to haue had pitie
on thy fellow seruant, euen as I had pitie on thee?
34 So his Lorde was wroth, and deliuered him
to the tormentours, till he should pay all that was
due to him.
35 So likewise shall mine heauenly Father doe
vnto

✠ Mar. 9.34. luke 9.46.
1 Humblenes of minde is the right way to preeminence.
a A childe in yeeres.
✠ Chap. 19.14. 1. cor. 14.20.
b A kinde of speach taken from the Hebrewes, and it is as much as, repent.
∵ Marke 9.42. luke 17.2.
2 We ought to haue great respect to our brethren be they neuer so base: and he that doeth otherwise, shalbe sharpely punished.
3 A good man cannot but goe through the mids of offences, yet he must cut off all occasion of offences.
c Lets and hinderances which stop the course of good workes. The Greeke worde importeth this much, things which we stumble at.
✕ Chap. 5.29,30. marke 9.45.
d Looke afore, chap. 5.29.
4 The weaker that a man is, the greater care wee ought to haue of his saluation, as God teacheth vs by his owne example.
✠ Psal. 34.8.
* Luke 19.10.
✠ Luke 15.4.

✠ Leuit. 19.7. luke 17.3. iames 5.19.
5 Wee must labour for concord, not to reuenge iniuries.
e If the offence be such, that thou onely knowest thy brothers offence.
✠ Deut. 19.15. iohn 8.17. 2. cor. 13.1. heb. 10.28.
f That is, by the worde and witnes, the mouth is sometime taken for the worde or speach, Numb. 13.16 and also for a still witnes, to wit, when the matter speaketh of it selfe, as beneath, chap. 21.16.
g Sure and certaine.
6 Hee that contemneth the iudgement of the Church, contemneth God.
h Word for word, doe not vouchsafe to heare, or make as though he did not heare.
i He speaketh not of any kinde of policie, but of an ecclesiasticall assemblie, for he speaketh afterwarde of the power of loosing and binding, which belonged to the Church, and hee hath regard to the order vsed in those dayes, at what time the Elders had the iudgement of Church matters in their hands, Iohn 9.22. and 12.42. & 16.2. and vsed casting out of the Synagogue for a punishment, as we doe now excommunication.
k Prophane, and voyde of religion: such men, the Iewes called Gentiles: whose company they shunned, as they did the Publicanes.
∵ 1. Corinth. 5.4. 2. thess. 3.14.
✕ Iohn 20.23.
l This worde is translated from the body to the minde, for it belongeth properly to song.
7 They shall finde God seuere and not to be pleased, which doe not forgiue their brethren although they haue been diuersly and grieuously iniuried by them. ✠ Luke 17.4. m Here is set downe a very great summe of threescore hundred thousand crownes, and a small summe of ten crownes, that the difference may be the greater, for there is no proportion betweene them. n This was a ciuill reuerence which was very vsuall in the East. o Trouble not too much to thine anger against mee: so is God called in the Scripture, slowe to anger, that is to say, gentle, and one that refraineth the flowing of his minde, Psal. 86.5. patient and of great mercy.

vnto you, except yee forgiue from your hearts,
eche one to his brother their trespasses.

CHAP. XIX.

2 The sicke are healed. 3 and 7 A bill of diuorcement. 12 Eunuches. 13 Children brought to Christ. 17 God onely good. The commandements must be kept. 21 A perfect man. 23 A rich man. 26 Saluation commeth of God. 27 To leaue all and folowe Christ.

AND ✠ it came to passe, that when Iesus had finished these sayings, he [a] departed frō Galile,
and came into the coasts of Iudea beyond Iordan.
2 And great multitudes folowed him, and hee
healed them there.
3 ¶ [1] Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man
to [b] put away his wife vpon euery occasion?
4 And he answered and sayd vnto them, Haue
ye not read, ✠ that he which made *them* at the beginning, made them male and female,
5 And said, ∵ For this cause, shall a man leaue
father and mother, and [c] cleaue vnto his wife, and
they which were [d] two shalbe one flesh?
6 Wherefore they are no more twaine, but
one flesh. Let no man therefore put asunder that,
which God hath [e] coupled together.
7 [2] They sayd to him, Why did then ⌘ Moses
commaund to giue a bill of diuorcement, and to
put her away?
8 Hee sayd vnto them, Moses [f] because of the
hardnes of your heart, [g] suffered you to put away
your wiues: but from the beginning it was not so.
9 I say therefore vnto you, ✠ that whosoeuer
shall put away his wife, except *it be* [h] for whoredome, and marry another, committeth adulterie:
and whosoeuer marrieth her which is diuorced,
doeth commit adulterie.
10 *Then* said his disciples to him, If the [i] matter
be so betwene man & wife, it is not good to marry.
11 [3] But hee sayd vnto them, All men cannot
[k] receiue this thing, saue they to whom it is giuen.
12 For there are some [l] eunuches, which were
so borne of *their* mothers belly: and there be some
eunuches, which be gelded by men: and there be
some eunuches, which haue [m] gelded themselues
for the kingdome of heauen. He that is able to receiue *this*, let him receiue it.
13 ¶ [4] * Then were brought to him litle children, that he should put *his* handes on them, and
pray: and the disciples rebuked them.
14 But Iesus sayd, Suffer litle children, and
forbid them not to come to me: for of such is the
kingdome of heauen.
15 And when he had put his handes on them,
he departed thence.
16 ¶ [5] ✠ And beholde, one came and said vnto
him, Good Master, what good thing shall I doe,
that I may haue eternall life?
17 And he said vnto him, Why callest thou me
good? there is none good but one, euen God: but if
thou wilt enter into life, keepe the cōmandemēts.
18 He sayd vnto him, Which? And Iesus sayd,
✠ These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt
not beare false witnesse.
19 Honour thy father and mother: and thou
shalt loue thy neighbour as thy selfe.
20 The yong man sayd vnto him, I haue obserued all these things from my youth: what lacke
I yet?
21 Iesus sayd vnto him, If [n] thou wilt be perfite, go, sell that thou hast, & giue it to the poore,
and thou shalt haue treasure in heauen, & come,
and follow me.
22 And when the yong man heard that saying, he went away sorowfull: for he had great possessions.
23 [6] Then Iesus said vnto his disciples, Verely
I say vnto you, that a rich man shall hardly enter
into the kingdome of heauen.
24 And againe I say vnto you, It is [o] easier for
a [p] camel to goe through the eye of a needle, then
for a rich man to enter into ẏ kingdome of God.
25 And whē his disciples heard it, they were exceedingly amased, saying, Who then can be saued?
26 And Iesus beheld them, and sayde vnto
them, With men it is vnpossible, but with God
all things are possible.
27 ¶ ✠ Then answered Peter, and said to him,
Beholde, we haue forsaken all, and followed thee:
what therefore shall we haue?
28 [7] And Iesus said vnto them, Verely I say to
you, that when the Sonne of man shall sit in the
throne of his maiestie, yee which folowed me in
the [q] regeneration, ✠ shall sit also vpon twelue
thrones and iudge the twelue tribes of Israel.
29 And whosoeuer shall forsake houses, or
brethren, or sisters, or father, or mother, or wife,
or children, or lands, for my Names sake, he shall
receiue an hundreth folde more, and shal inherite
euerlasting life.
30 [8] ∵ But many that are first, shalbe last, and
the last *shalbe* first.

CHAP. XX.

1 Labourers hired into the vineyarde. 15 The euill eye. 17 He foretelleth his passion. 20 Zebedeus sonnes. 22 The cup. 28 Christ is our minister. 30 Two blinde men.

FOR the kingdome of heauen is like vnto a certaine [1] housholder, which went out at ẏ dawning of ẏ day to hire labourers into his vineyard.
2 And he [a] agreed with the labourers for a peny a day, and sent them into his vineyard.
3 And he went out about the third houre, and
sawe other standing idle in the market place,
4 And sayd vnto them, Goe yee also into *my*
vineyard, and whatsoeuer is right, I will giue you:
and they went their way.
5 Againe he went out about the sixt & ninth
houre, and did likewise.
6 And hee went about the [b] eleuenth houre,
and found other standing idle, & said vnto them,
Why stand ye here all the day idle?
7 They sayd vnto him, Because no man hath
hired vs. Hee sayd to them, Goe ye also into *my*
vineyard, and whatsoeuer is right, that shall ye receiue.
8 ¶ And when euen was come, the master of
the vineyard saide vnto his stewarde, Call the labourers, and giue them their hire, beginning at
the last, till *thou come* to the first.
9 And they *which were hired* about ẏ eleuenth
houre,

✠ Mar. 10. 1.
a Passed ouer the water out of Galile into the borders of Iudea.
1 The band of mariage ought not to be broken, vnlesse it be for fornication.
b To send her a booke of diuorcement, afore cap. 1. 19.
✠ *Gene. 1. 27.*
∵ *Gen. 2. 24. 1. cor. 6. 16. ephes. 5. 31.*
c The Greeke worde importeth to be glewed vnto, whereby is signified that streight knot, which is betweene man and wife, as though they were glewed together.
d They which were two, become as it were one: and this worde flesh is by a figure taken for the whole man, or the body after the maner of the Hebrues.
e Hath made them yoke fellowes, as the mariage it selfe is by a borowed kinde of speach called a yoke.
2 Because politike Lawes are constrained to beare with some things, it followeth not by and by that God alloweth them.
⌘ *Deut. 24. 1.*
f Being occasioned by reason of the hardnesse of your hearts.
g By a politike lawe, not by the moyall lawe: for this lawe is a perpetuall law of Gods iustice, the other boweth and bendeth as the carpenters Beuel.
✠ *Chap. 5. 32. mar. 10. 11. luke 16. 18. 1. cor. 7. 11.*
h Therefore in these dayes the lawes that were made against adulterers, were not regarded: for they should haue needed no diuorcement, if mariage had bin cut asunder with punishment by death. *i If the matter stand so betweene man and wife, or in mariage.* 3 The gift of continencie is peculiar, and therefore no man can set a Law to himselfe of perpetuall continencie. *k Receiue and admit, as by translation we say, that a streight and narrow place, is not able to receiue many things.* *l The word Eunuch is a generall worde, and hath diuers kindes vnder it, as gelded men and bursten men.* *m Which absteine from mariage, & liue continently through the gift of God.* 4 Infants and litle children are conteined in the free couenant of God. * *Mar. 10. 13. luke 18. 15. chap. 18. 3.* 5 They neither know themselues nor the Law, that seeke to be saued by ẏ Law. ✠ *Mar. 10. 17. luke 18. 18.* ✠ *Exo. 20. 13. deut. 5. 16. rom. 13. 9.*

n The yong man did not answere truely in saying that he had kept all the commandements: and therefore he layeth out an example of true charitie before him, to shewe the disease that lay lurking in his mind.
6 Rich men haue neede of a singular gift of God, to escape out of the snares of Satan.
o Word for word, it is of lesse labour.
p Theophylact noteth that by this worde is meant a cable rope, but Caninius alleageth out of the Thalmudists, that it is a prouerb, and the word, Camel, signifieth the beast it selfe.
✠ *Marke 10. 28. luke 18. 28.*
7 It is not lost, that is neglected for Gods sake.
q The regeneration is taken for that day, wherein the elect shall begin to liue a new life: that is to say, when they shall enioy the heauenly inheritance, both in body and soule.
✠ *Luke 22. 29.*
8 To haue begun well, and not continue vnto the ende, doeth not onely not profite, but also hurteth very much. ∵ *Chap. 20. 16 mar. 10. 31 luke 13. 30.*

1 God is bound to no man, and therefore he calleth whomsoeuer and whensoeuer he listeth. This onely euery man ought to take heed of, & hereupon bestow his whole endeuour, that he goe forward and come to the marke without all stopping or staggering, and not curiously to examine other mens doings, or the iudgements of God.
a Word for word, fell in time: it is a kinde of speach taken from song.
b The last houre: for the day was twelue houres long, and the first houre began at the sunne rising.

houre,came and receiued euery man a penie.
10 Nowe when the first came, they supposed
that they should receiue more, but they likewise
receiued euery man a penie.
11 And when they had receiued it, they mur-
mured against the master of the house,
12 Saying, These last haue wrought but one
houre, and thou hast made them equall vnto vs,
which haue borne the burden & heate of the day.
13 And hee answered one of them, saying,
Friend,I do thee no wrong: didst thou not agree
with me for a penie?
14 Take that which is thine owne,and go thy
way: I will giue vnto this last,as much as to thee.
15 Is it not lawfull for me to doe as I will with
mine own? Is thine eye c euil, because I am good?
16 ✠ So the last shalbe first, and the first last:
for many are called,but fewe chosen.
17 ✠ 2 And Iesus went vp to Hierusalem,and
tooke the twelue disciples apart in the way, and
sayd vnto them,
18 3 Beholde,wee goe vp to Hierusalem, and
the Sonne of man shall bee deliuered vnto the
chiefe Priests,and vnto the Scribes,and they shall
condemne him to death,
19 4 And ∵ shall deliuer him to the Gentiles,to
mocke, and to scourge, and to crucifie *him*, but
the thirde day he shall rise againe.
20 ✱ 5 Then came to him the mother of Ze-
bedeus children with her sonnes, worshipping
him,and desiring a certaine thing of him.
21 And hee saide vnto her, What wouldest
thou? She said to him, Graunt that these my two
sonnes may sit, the one at thy right hand,and the
other at thy left hand in thy kingdome.
22 And Iesus answered and sayd,Ye know not
what ye aske. Are ye able to d drinke of the cup
that I shal drinke of,and to be baptized with the
e baptisme that I shalbe baptized with? they said
to him, We are able.
23 And he said vnto them, Ye shall drinke in
deede of my cup, and shall be baptized with the
baptisme,that I am baptized with,but to sit at my
right hand, and at my left hand, is f not mine to
giue: but *it shalbe giuen* to them for whome it is
prepared of my Father.
24 ✱ And when the *other* ten heard this,they
disdained at the two brethren.
25 Therefore Iesus called them vnto him,and
sayde, Ye knowe that the Lordes of the Gentiles
haue g domination ouer them, and they that are
great, exercise authoritie ouer them.
26 But it shal not be so amōg you:but whosoeuer
will be great among you,let him be your seruant.
27 And whosoeuer will be chiefe among you,
let him be your seruant.
28 * Euen as the Sonne of man came not to
be serued, but to serue, and to giue his life for the
ransome of many.
29 ¶ 6 ✠ And as they departed from Iericho,
a great multitude followed him.
30 And beholde, two blinde men, sitting by
the way side, when they heard that Iesus passed
by,cryed,saying, O Lorde, the Sonne of Dauid,
haue mercie on vs.
31 And the multitude rebuked them, because
they should holde their peace: but they cried the
more, saying, O Lord, the Sonne of Dauid, haue
mercie on vs.

c Nought,that is to say,doest thou enuie at my goodnesse towards them? for the Hebrewes by an euil eye,meane enuie,because such dispositions appeare chiefly in the eyes,as aboue chap.6.23. It is set to answere the word, single,and it is taken there,for corrupt: for whereas he sayd there afore, ver.22. If thine eye bee single,he addeth in the 23,but if thine eye be wicked, or corrupt,the word being the same in that place,as it is here.
✠ Chap.19.30. and 22.14 mar.10. 31. luke 13.30.
✠ Mar.10.32. luke 18.31.
2 Christ goeth to ẏ crosse necessarily, but yet willingly.
3 They that least ought, are the greatest persecuters of Christ.
4 The ignominie of the crosse,is the sure way to the glory of euerlasting life.
∵ Iohn 18.32.
✱ Marke 10.35.
5 The maner of the heauenly kingdome is quite contrary to the earthly kingdome.
d This is spoken by a figure,taking the cup,for that which is conteined in the cup. And againe, the Hebrewes vnderstand by this word Cup,sometime the maner of punishment which is rendred to sinne,as Psal.11.6. or the ioy that is giuen to the faithfull,as Psal.23.5. and sometime a lot or condition, as Psal.16.5.
e This is applied to afflictions,as Dauid commonly vseth.
f The almightinesse of Christ his diuinitie is not shut out by this, but it sheweth the debasing of him selfe by taking mans nature vpon him.
✱ Marke 10.41. luke 22.25.
g Somewhat sharply and roughly.
* Philip.2.7.
6 Christ by healing these blinde men with an only touch,sheweth that he is the only light of the world.
✠ Marke 10.46. luke 18.35.

32 Then Iesus stoode still, and h called them,
and said, What will ye that I should doe to you?
33 They sayd to him, Lord,that our eyes may
be opened.
34 And Iesus mooued with compassion, tou-
ched their eyes,& immediatly their eyes receiued
sight, and they followed him.

CHAP. XXI.

1 Christ rideth on an asse into Hierusalem. 12 He casteth out the sellers. 13 The house of prayer. 19 The withered figtree. 25 Iohns baptisme. 28 Who doe the will of God. 30 Publicanes. Harlots. 33 Gods vineyard. The Iewes. 38 The sonne killed of the husbandmen. 42 The corner stone.

AND ✠ 1 when they drewe neere to Hierusa-
lem, and were come to Bethphage, vnto the
mount of the Oliues,then sent Iesus two disciples,
2 Saying to them, Goe into the towne that
is ouer against you, and anon yee shall finde an
asse bound, and a colt with her: loose them, and
bring them vnto me.
3 And if any man say ought vnto you, say ye,
that the Lord hath neede of them, and straight-
way a he will let them goe.
4 All this was done that it might be fulfilled,
which was spoken by the Prophet,saying,
5 ¶ ✠ Tell yee the b daughter of Sion, Be-
holde, thy King commeth vnto thee, meeke and
sitting vpon an asse, and a colte, the foale of an
asse vsed to the yoke.
6 So the disciples went, and did as Iesus had
commanded them,
7 And brought the asse and the colt, and put
on them their c clothes, and set him d thereon.
8 And a great multitude spred their garments
in the way: and other cut downe branches from
the trees,and strawed them in the way.
9 Moreouer the people that went before, and
they also that followed, cried, saying, e Hosanna
to the Sonne of Dauid, f Blessed *be* he that com-
meth in the Name of the Lorde, Hosanna *thou
which* art in the highest *heauens*.
10 ∵ And when he was come into Hierusalem,
g all the citie was mooued, saying, Who is this?
11 And the people sayd,This is Iesus that Pro-
phet of Nazareth in Galile.
12 ¶ And Iesus went into the Temple of God,
and cast out all them ✱ that solde and bought in
the Temple,and ouerthrew the tables of ẏ money
changers,and the seates of them that solde doues,
13 And said to them, It is written, ✱ My house
shall be called the house of prayer: but * ye haue
made it a denne of thieues.
14 Then the blinde,and the halt came to him
in the Temple, and he healed them.
15 2 But when the chiefe Priestes and Scribes
sawe the marueiles that hee did, and the children
crying in the Temple,and saying, Hosanna to the
Sonne of Dauid,they disdained,
16 And said vnto him,Hearest thou what these
say? And Iesus said vnto them, Yea: read ye neuer,
✠ By the mouth of babes and sucklings thou hast
h made perfite the prayse?
17 ¶ 3 So hee left them, and went out of the
citie vnto Bethania, and lodged there.
18 4 And ✠ in the morning,as he returned in-
to the citie,he was hungrie,

h Himselfe, not by other meanes.
✠ Marke 11.1. luke 19.29.
1 Christ by his humilitie triumphing ouer the pride of this world,ascendeth to true glory by ignominie of the crosse.
a He that shall say any thing to you, shall let them goe,to wit,the asse and the colte.
✠ Esai.62.11. zach.9.9. iohn 12.15.
b The citie of Sion. An Hebrew kinde of speech, common in the lamentations of Ieremie.
c Their vppermost garment.
d Vpon their garments,not vpon the asse and the colte.
e This was an ancient kinde of crying which they vsed in the feast of Tabernacles,when they caried boughs according as God commanded, Leuit.23.40. And the word is corruptly made of two,for we should say,Hoshiangna, which is as much to say,as Saue I pray thee.
f Well be it to him that commeth in the name of the Lord, that is to say, whom the Lord hath giuen vs for our King.
∵ Marke 11.11. luke 19.45. iohn 2.13.
g That is, all the men of Hierusalem were mooued.
✱ Deut.14.25.
✱ Esai.56.6.
* Iere.7.11.marke 11.17. luke 19.46.
2 Such as should be masters of godlines, are they that do most enuie the glory of Christ, but in vaine.
✠ Psalme 8.2.
h Thou hast made most perfite. We reade in Dauid, Thou hast established or grounded, and if the matter bee considered well,it is all one that the Euangelist saith, for that is stable and sure,which is most perfite.
3 Christ doth so forsake the wicked,that yet he hath a consideration and regard of his Church.
4 Hypocrites shall at length haue their maskes discouered,and their visards plucked from their faces.
✠ Marke 11.12.

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and said to it, Neuer fruite grow on thee henceforwards. And anon the figge tree withered.

20 And when his disciples sawe it, they marueiled, saying, How soone is the fig tree withered!

21 [5] And Iesus answered and sayd vnto them, ✠Verely I say vnto you, if ye haue faith, & [i] doubt not, ye shall not onely doe that, *which I haue done* to the figge tree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shalbe done.

22 ✠ And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ ∵ [6] And when hee was come into the Temple, the chiefe Priestes, and the Elders of the people came vnto him, as hee was teaching, and said, By what [k] authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and said vnto them, I also wil aske of you [l] a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I doe these things.

25 The [m] baptisme of Iohn, whence was it? from [n] heauen, or of men? Then they [o] reasoned among themselues, saying, If we shal say, From heauen, he wil say vnto vs, Why did ye not then beleeue him?

26 And if we say, Of men, we feare the multitude, ✠for all holde Iohn as a Prophet.

27 Then they answered Iesus, and said, We can not tell. And he saide vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ [7] But what thinke yee? A *certaine* man had two sonnes, and came to the elder, and sayd, Sonne, goe and worke to day in my vineyard.

29 But he answered, and said, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I will, Sir: yet he went not.

31 Whether of them twaine did the will of the father? They sayd vnto him, The first. Iesus sayde vnto them, Verely I say vnto you, that the Publicanes and the harlots [p] goe before you into the kingdome of God.

32 For Iohn came vnto you in the [q] way of righteousnesse, and ye beleeued him not: but the Publicanes, and the harlots beleeued him, and ye, though ye sawe it, were not mooued with repentance afterward, that ye might beleeue him.

33 ¶ [8] Heare another parable, There was a certaine housholder, ✠which planted a vineyard, and hedged it round about, & made a winepresse therein, and [r] built a tower, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruite drewe neere, he sent his seruants to the husbandmen to receiue the fruites thereof.

35 And the husbandmen tooke his seruants and beat one, and killed another, and stoned another.

36 Againe hee sent other seruants, moe then the first: and they did the like vnto them.

37 But last of all he sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they saide among themselues, * This is the heire: come, let vs kil him, & let vs [ſ] take his inheritance.

r Made the place strong: For a towre is the strongest place of a wall. *Chap.25.3,4. and 27.1. Iohn 11.53.* *ſ Word for word, let vs holde it fast.*

5 How great the force of faith is.
✠ *Chap.17.20.*
i The Greeke word signifieth a sticking or wauering of minde, so that we cannot tell which way to take.
✠ *Chap.7.7. iohn 15.7. 1.iohn 5.15.*
∵ *Mar.11.27,28. luke 20.1,2.*
6 Against them which ouerslipping the doctrine, binde the calling and vocation to an ordinarie succession, going about by that false pretext, to stoppe Christes mouth.
k Or, by what power.
l One word, that is to say, I will aske you in one word.
m Iohn his preaching is called by a figure, Baptisme, because he preached the baptisme of repentance, &c. Mar.1.4. act.19.3.
n From God, and so it is plainely seene, how these are set one against another.
o Beat their heads about it, and mused, or layed their heads together.
✠ *Chap.14.5. marke 6.20.*
7 It is no newe thing to see them to be the worst of all men, which ought to shew the way of godlinesse to others.
p They make haste to the kingdome of God, and you slacke: so that at least wise you should haue followed their example. Marke then that this word, goe before, is improperly taken in this place, whereas no man followeth.
q Liuing vprightly, being of a good and honest conuersation: For the Hebrues vse this word, Way, for life and maners.
8 Those men often times are the cruellest enemies of the Church, to whose fidelitie it is committed: But the vocation of God, is neither tied to time, place, nor person.
✠ *Esai.5.1. iere. 2.21. mar.12.1. luke 20.9.*

39 So they tooke him, and cast him out of the vineyard, and slewe him.

40 When therefore the Lorde of the vineyard shall come, what will hee doe to those husbandmen?

41 They sayde vnto him, He will [t] cruelly destroy those wicked men, and wil let out his vineyard vnto other husbandmen, which shall deliuer him the fruites in their seasons.

42 Iesus sayd vnto them, Read ye neuer in the Scriptures, ✠ The stone which the [u] builders refused, the same is [x] made the [y] head of the corner? [z] This was the Lords doing, and it is maruellous in our eyes.

43 Therefore I say vnto you, The kingdome of God shalbe taken from you, and shalbe giuen to a nation, which shall bring foorth the [a] fruites thereof.

44 ✠ And whosoeuer shall fall on this stone, he shalbe broken: but on whomsoeuer it shall fall, it will [b] dash him in pieces.

45 And when the chiefe Priestes and Pharises had heard his parables, they perceiued that hee spake of them.

46 [8] And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

✠ *Esai.8.14.* *b As chaffe vseth to be scattered with the winde, for he vseth a word which signifieth properly, to separate the chaffe from the corne with winnowing, and to scatter it abroade.* 8 The wicked can doe nothing, but what God will.

t A kinde of prouerbe, shewing what ends the wicked are worthy of.
✠ *Psal.118.22. act.4.11. rom.9.33.*
u Master builders, which are chiefe builders of the house, that is, of the Church.
x Began to be.
y The chiefest stone in the corner is called the head of the corner: which beareth vp the couplings or ioynts of the whole building.
z That matter (in that the stone which was cast away, is made the head) is the Lords doing, which we beholde and greatly marueile at.
a They bring forth the fruites of the kingdome of God, which bring forth the fruites of the spirit, and not of the flesh, Gal.5.

CHAP. XXII.

2 The parable of the marriage. 9 The calling of the Gentiles. 11 The wedding garment, faith. 16 Of Cesars tribute. 23 They question with Christ touching the resurrection. 32 God is of the liuing. 36 The greatest commandement. 37 To loue God. 39 To loue our neighbour. 42 Iesus reasoneth with the Pharises touching the Messias.

THen ∵ [1] Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which married his sonne,

3 And sent foorth his seruants, to call them that were bidde to the wedding, but they woulde not come.

4 Againe he sent forth other seruants, saying, Tel them which are bidden, Behold, I haue prepared my dinner: mine oxen & my fatlings are [a] killed, & all things are ready: come vnto ye marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his marchandise.

6 And the remnant tooke his seruants, and intreated them sharpely, and slewe them.

7 [2] But when the King heard it, he was wroth, and sent foorth his warriers, and destroyed those murtherers, and burnt vp their citie.

8 Then sayde he to his seruants, Truely the [b] wedding is prepared: but they which were bidden, were not worthy.

9 [3] Goe ye therefore out into the hie wayes, and as many as ye finde, bid them to the marriage.

10 So those seruants went out into the *hie* wayes, and gathered together all that euer they found, both good and [c] bad: so the wedding was furnished with ghestes.

11 [4] Then the King came in, to see the ghestes,

b The marriage feast. 3 God doth first call vs, when wee thinke nothing of it. *c The generall calling offereth the Gospell to all men: but their life is examined that enter in.* 4 In the small number which come at the calling, there are some castawayes which doe not confirme their faith with newnesse of life.

∵ *Luke 14.16. reuel.19.9.*
1 Not all the whole company of them that are called by the voyce of the Gospel, are the true Church before God: for the most part of them had rather follow the commodities of this life: and some doe most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth.
a The word here is commonly vsed in sacrifices, and is by translation vsed for other feastes also: for feastes and banquets were wont to be begunne with sacrifices.
2 A dreadfull destruction of them that contemne Christ.

and sawe there a man which had not on a wed-
ding garment.
12 And he said vnto him, Friend, how camest
thou in hither, and hast not on a wedding gar-
ment? And he was [d] speachlesse.
13 Then said the King to the [e] seruants, Binde
him hand and foote: take him away, and cast him
into vtter darkenes: ✠ there shalbe weeping and
gnashing of teeth.
14 ✠ For many are called, but fewe chosen.
15 ¶ [4] ✠ Then went the Pharises and tooke
counsell how they might [f] tangle him in talke.
16 And they sent vnto him their disciples with
the [g] Herodians, saying, Master, wee knowe that
thou art true, & teachest the way of God [h] true-
ly, neither carest for any man: for thou conside-
rest not the [i] person of men.
17 [5] Tell vs therefore, how thinkest thou? Is
it lawfull to giue [k] tribute vnto Cæsar, or not?
18 But Iesus perceiued their wickednes, and
sayd, Why tempt ye me, ye hypocrites?
19 Shewe mee the tribute money. And they
brought him a [l] peny.
20 And hee sayde vnto them, Whose is this
image and superscription?
21 They said vnto him, Cæsars. Then sayd hee
vnto them, ✠ Giue therefore to Cæsar, the things
which are Cæsars, & giue vnto God, those things
which are Gods.
22 And when they heard it, they marueiled,
and left him, and went their way.
23 ¶ [6] ✠ The same day ÿ Sadduces came to him
(which say ÿ there is no resurrection) & asked him,
24 Saying, Master, * Moses said, If a man die,
hauing no [m] children, his brother shall marrie his
wife by the right of alliance, and raise vp seede
vnto his brother.
25 Nowe there were with vs seuen brethren,
and the first married a wife, & deceased: and ha-
uing none yssue, left his wife vnto his brother.
26 Likewise also the second, and the third, vn-
to the seuenth.
27 And last of all the woman died also.
28 Therefore in the resurrection, whose wife
shall she be of the seuen? for all had her.
29 Then Iesus answered, and said vnto them,
Ye are deceiued, not knowing the Scriptures, nor
the power of God.
30 For in the resurrection they neither marrie
wiues, nor wiues are bestowed in mariage, but are
as the [n] Angels of God in heauen.
31 And concerning the resurrection of the
dead, haue ye not read what is spoken vnto you of
God, saying,
32 ✠ I am the God of Abraham, and the God
of Isaac, and the God of Iacob? God is not the
God of the dead, but of the liuing.
33 And when the multitude heard it, they
were astonied at his doctrine.
34 ¶ ✠ [7] But when the Pharises had heard, that

d Word for word, haultered, that is to say, hee helde his peace, as though he had had a bridle or an halter about his necke.
e To them that serued the ghestes.
✠ *Chap. 8.12. and 13.42. and 25.30.*
✠ *Chap. 20.16.*
[4] ✠ *Marke 12.13. luke 20.20.*
f Snare him in his wordes or talke. The Greeke worde is deriued of snares which hunters lay.
g They which with Herode made a new religion, patched together of the heathenish and of the Iewish religion.
h Truely and sincerely.
i Thou art not moued with any appearance and outward shewe.
5 The Christians must obey their Magistrates, although they be wicked and extortioners, but so farre forth as the authoritie that God hath ouer vs may remaine safe vnto him, and his honour be not diminished.
k The worde that is vsed here, signifieth a valewing and rating of mens substance, according to the proportion whereof they payed tribute in those prouinces, which were subiect to tribute, & it is here taken for the tribute it selfe.
l Before, Chap. 17. 24. there is mention made of a didrachme, and here, of a peny, whereas a didrachme is more by the seuenth part then a peny: so that there seemeth to be a iarre in these two places: but they may easily be accorded thus: The peny was paied to the Romans for tribute, according to the proportion they were rated as the drachme was payed of euery one to the Temple, which also the Romanes tooke to themselues when they had subdued Iudea. ✠ *Mark. 12.17. luke 20.25. rom. 13.7.* 6 Christ voucheth the resurrection of the flesh against the Sadduces. ✠ *Mark. 12.18. luke 20.27. actes 23.8.* * *Deuter. 25.5.* *m Vnder which name are daughters also comprehended, but yet as touching the familie and name of a man, because he that left daughters was in no better case, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sonnes vnderstoode.* *n He saith not that they shalbe without bodies, for then they should not be men any more, but they shalbe as Angels, for they shall neither marrie nor be married.* ✠ *Exod. 3.6. marke 12.27.* ✠ *Marke 12.28.* 7 The Gospel doeth not abolish the precepts of the Lawe, but doeth rather confirme them.

hee had put the Sadduces to silence, they assem-
bled together.
35 And [o] one of them, *which was* an expoun-
der of the Lawe, asked him a question, tempting
him, and saying,
36 Master, which is the great commandement
in the Lawe?
37 Iesus said to him, ✠ Thou shalt loue ÿ Lord
thy God with all thine heart, with all thy [p] soule,
and with all thy minde.
38 This is the first and the great commande-
ment.
39 And the second is like vnto this, ✠ Thou
shalt loue thy [q] neighbour as thy selfe.
40 On these two commaundements hangeth
the whole Lawe, and the Prophets.
41 ¶ [8] ✠ While the Pharises were gathered to-
ther, Iesus asked them,
42 Saying, What thinke ye of Christ? [r] whose
sonne is he? They sayd vnto him, Dauids.
43 He said vnto them, Howe then doeth Da-
uid in spirit call him Lord, saying,
44 ✠ The Lorde sayde to my Lorde, Sit at my
right hand, till I make thine enemies thy foote-
stoole?
45 If then Dauid call him Lord, how is he his
sonne?
46 And none could answere him a worde, nei-
ther durst any from that day foorth aske him any
moe questions.

o A Scribe, so saith Mar. 12.28. now what a Scribe is, looke Chap. 2.4.
✠ *Deut. 6.5.*
p The Hebrew text readeth, Deut. 6.5. with thine heart, soule, and strength: and in Mar. 12.30. and Luke 10.27. we reade, with soule, heart, strength, and thought.
✠ *Mar. 12.31. rom. 13.9. gala. 5. 14. iames 2.8.*
q Another man.
8 Christ prooueth manifestly that he is Dauids sonne according to the flesh, but otherwise, Dauids Lord, and very God.
✠ *Mar. 12.35. luke 20.41.*
r Of whose stocke or familie: for the Hebrewes call a mans posteritie, sonnes.
✠ *Psal. 110.1.*

C H A P. XXIII.

2 Howe the Scribes teaching the people the Lawe of Moses behaue themselues. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The seruant. 13 To shut the kingdome of heauen. 14 To deuoure widowes houses. 15 A Proselyte. 16 To sweare by the Temple. 23 To tythe mynt. 25 To clense the outside of the cuppe. 27 Painted sepulchres. 33 Serpents, vipers. 37 The Henne.

THen spake Iesus to the multitude, and to his
disciples,
2 [1] Saying, The ✠ Scribes and the Pharises [a] sit
in Moses seate.
3 [b] All therefore whatsoeuer they bid you ob-
serue, that obserue and doe: but after their workes
doe not: for they say, and doe not.
4 * [2] For they binde heauie burdens, and grie-
uous to be borne, and lay them on mens shoul-
ders, but they themselues wil not moue them with
one of their fingers.
5 [3] All their workes they doe for to be seene of
men: for they make their [c] phylacteries broad, and
make long [d] the ✠ frindges of their garments,
6 ✠ And loue the chiefe place at feastes, and
to haue the chiefe seates in the [e] assemblies,
7 And greetings in the markets, & to be cal-
led of men, Rabbi, [f] Rabbi.

1 Wee ought to heare whatsoeuer any wicked teachers teache vs purely out of the word of God, yet so that we eschewe their euil maners.
✠ *Nehe. 8.4.*
a Because God appointed the order, therefore the Lord would haue his words to bee heard euen from the mouth of hypocrites and hirelings.
b Prouided alwayes, that they deliuer Moses his doctrine which they professe, which thing the Metaphore of the seate sheweth, which they occupied as teachers of Moses his learning. * *Luke 11.46. act. 15.10.* 2 Hypocrites for ÿ most part are most seuere exactors of those things which they themselues chiefly neglect. 3 Hypocrites are ambitious. *c It was a thread, or ribband of blewe silke in the frindge of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore was it called a phylacterie, as ye would say, a keeper, Numb. 15.38. deut. 6.8. which order the Iewes afterward abused, as they doe nowe a dayes, which hang Saint Iohns Gospels about their neckes: a thing condemned many yeeres agoe in the Councill of Antioche.* *d Worde for worde, Twisted tassels of thread which hanged at the nethermost hemmes of their garments.* ✠ *Numb. 15.38. deut. 12.12. marke 12.38.* ✠ *Luke 11.43. and 20.46.* *e When assemblies and councils are gathered together.* *f This worde Rab, signifieth one that is aboue his fellowes, and is as good as a number of them: and we may see by the repeating of it, howe proude a title it was. Nowe they were called Rabbi, which by laying on of hands were vttered and declared to the world to be wise men.*

8 ✠ 4 But be not ye g called, Rabbi: for h one
is your doctour, *to wit*, Christ, and all ye are bre-
thren.
9 And ✠ call no man your i father vpon the
earth: for there is but one, your father which is in
heauen.
10 Be not called k doctors: for one is your do-
ctor, *euen* Christ.
11 But he that is greatest among you, let him
be your seruant.
12 ∵ For whosoeuer l will exalt himselfe, shall
be brought low: and whosoeuer will humble him-
selfe, shalbe exalted.
13 ¶ 5 Woe therefore *be* vnto you, Scribes
and Pharises, m hypocrites, because ye shut vp the
kingdome of heauen before men: for yee your
selues go not in, neither suffer ye them that would
n enter, to come in.
14 ✠ 6 Woe *be* vnto you, Scribes and Pharises,
hypocrites: for ye deuoure widowes houses, euen
o vnder a colour of long praiers: wherefore ye shal
receiue the greater damnation.
15 Woe *be* vnto you, Scribes & Pharises, hy-
pocrites: for ye compasse sea and p land to make
one of your profession: and when he is made, yee
make him two folde more the childe of hell,
then you your selues.
16 Woe *be* vnto you blinde guides, which say,
Whosoeuer sweareth by the Temple, it is no-
thing: but whosoeuer sweareth by the golde of
the Temple, he q offendeth.
17 Ye fooles & blinde, whether is greater, the
golde, or the Temple that r sanctifieth the golde?
18 And whosoeuer sweareth by the altar, it is
nothing: but whosoeuer sweareth by the offering
that is vpon it, offendeth.
19 Ye fooles & blinde, whether is greater ẏ of-
fring, or the altar which sanctifieth the offering?
20 Whosoeuer therefore sweareth by the al-
tar, sweareth by it, and by all things thereon.
21 ✠ And whosoeuer sweareth by the Temple,
sweareth by it, and by him that dwelleth therein.
22 * And he that sweareth by heauen, swea-
reth by the s throne of God, and by him that sit-
teth thereon.
23 ¶ 7 ✠ Woe *be* to you, Scribes & Pharises,
hypocrites: for ye tithe mynt, and annyse, & cum-
myn, & leaue the weightier matters of the law, *as*
iudgement, and mercy and t fidelitie. These ought
ye to haue done, and not to haue left the other.
24 Ye blinde guides, which straine out a gnat,
and swallow a camel.
25 ¶ 8 Woe *be* to you, ✠ Scribes and Pharises,
hypocrites: for yee make cleane the vtter side of
the cup, and of the platter: but within they are
full of briberie and excesse.
26 Thou blinde Pharise, cleanse first the inside
of the cuppe and platter, that the outside of them
may be cleane also.
27 Woe *be* to you Scribes and Pharises, hypo-
crites: for ye are like vnto whited tombes, which
appeare beautifull outward, but are within full of
dead mens bones, and all filthines.

✠ *James 2.1.*
4 Modestie is a singular ornament of Gods ministers.
g *Seeke not ambitiously after it: for our Lord doeth not forbid vs to giue the Magistrate and our Masters the honour that is due to them, Augustinus de sermone verbi Domini ex Matth. cap. 11.*
h *He seemeth to allude to a place of Esai, chap. 54.13. and Iere. 31.34.*
✠ *Malac. 1.6.*
i *He shooteth at a fashion which the Iewes vsed, for they called the Rabbins our fathers.*
k *It seemeth that the Scribes did very griedily hunt after such titles, whome verse 16. he calleth blind guides.*
∵ *Luke 14.11. and 18.14.*
l *He seemeth to allude to the name of the Rabbins, for Rab signifieth one that is aloft.*
5 Hypocrites can abide none to be better then themselues.
m *Christ when he reproueth any man sharpely, vseth this word, to giue vs to vnderstand that there is nothing more detestable then hypocrisie and falshoode in religion.*
n *Which are euen at the doore.*
✠ *Marke 12.40. luke 20.47.*
6 It is a common thing amongst hypocrites, to abuse the pretence of zeale to couetousnes and extortion.
o *Word for word, vnder a colour of long praying. And this worde, Euen, noteth a double naughtines in them: the one, that they deuoured widowes goods: the other, that they did it vnder a colour of godlines.*
p *The dry part: nowe that part of the earth is called drie, which the Lord hath giuen vs to dwell vpon.*

q *As a detter. Sinnes are called in the Syrian tongue, Debtes, and it is certaine that Christ spake in the Syrian tongue.* r *Causeth the golde to be counted holy, which is dedicate to an holy vse.* ✠ *1. King. 8.13. 2. chron. 6.2.* * *Chap. 5.34.* s *If heauen be Gods throne, then is he no doubt aboue all this world.* 7 Hypocrites are carefull in trifles, and neglect the greatest things of purpose. ✠ *Luke 11.42.* t *Faithfulnes in keeping of promises.* 8 Hypocrites are too much carefull of outwarde things, and the inward they vtterly contemne. ✠ *Luke 11.39.*

28 So are ye also: for outward ye appeare righ-
teous vnto men, but within yee are full of hypo-
crisie and iniquitie.
29 ¶ 9 Wo *be* vnto you, Scribes & Pharises,
hypocrites: for ye build ẏ tombes of the Prophets,
and garnish the sepulchres of the righteous,
30 And say, If we had bene in the dayes of our
fathers, wee would not haue bene partners with
them in the blood of the Prophets.
31 So then yee be witnesses vnto your selues,
that yee are the children of them that murthered
the Prophets.
32 u Fulfill ye also the measure of your fathers.
33 O serpents, the generation of vipers, howe
should ye escape the damnation of x hell!
34 10 Wherefore beholde, I send vnto you
Prophets, and wise men, and Scribes, and of them
yee shall kill and crucifie: and of them shall yee
scourge in your Synagogues, and persecute from
citie to citie.
35 11 That vpon you may come all the righte-
ous blood that was shed vpon the earth, ✠ from
the blood of Abel the righteous, vnto the blood
of Zacharias the sonne of y Barachias, ✠ whome
ye slewe betweene the Temple and the altar.
36 Verely I say vnto you, all these things shal
come vpon this generation.
37 12 ∵ Hierusalem, Hierusalem, which killest
the Prophets, and stonest them which are sent to
thee, how often would I haue z gathered thy chil-
dren together, as ẏ henne gathereth her chickins
vnder her wings, and ye would not!
38 Beholde, your habitation shalbe left vnto
you desolate,
39 For I say vnto you, yee shall not see mee
henceforth till that ye say, Blessed *is* he that com-
meth in the Name of the Lord.

9 Hypocrites when they goe most about to couer their wickednes, then doe they by the iust iudgement of God, shame themselues.
u *A prouerbe vsed of the Iewes, which hath this meaning, Goe yee on also, and follow your ancesters, that at length your wickednes may come to the full.*
x *Looke Chap. 5. verse 22.*
10 Hypocrites be cruell.
11 The ende of them which persecute the Gospel, vnder the pretence of zeale.
✠ *Gene. 4.8.*
y *Of Ioiada, who was also called Barach-Iah, that is, blessed of the Lord.*
✠ *2. chro. 24.22.*
12 Where the mercy of God was greatest, there was greatest wickednes and rebellion, and at length the most sharpe iudgements of God.
∵ *Luke 13.34.*
z *He speaketh of the outward ministerie, and as hee was promised for the sauing of this people, so was he also carefull for it, euen from the time that the promise was made to Abraham.*

CHAP. XXIIII.

2 *The destruction of the Temple.* 4 *The signes of Christs comming.* 12 *Iniquitie.* 23 *False Christes.* 29 *The signes of the ende of the world.* 31 *The Angels.* 32 *The figtree.* 37 *The dayes of Noe.* 42 *We must watch.* 45 *The seruant.*

AND ✠ Iesus went out, and departed from the
Temple, and his disciples came to him, to
shew him the building of the Temple.
2 1 And Iesus sayd vnto them, See yee not all
these things? Verely I say vnto you, ✠ there shall
not be here left a stone vpon a stone, that shal not
be cast downe.
3 And as hee sate vpon the mount of Oliues,
his disciples came vnto him apart, saying, Tell vs
when these things shall be, and what signe *shalbe*
of thy comming, and of the ende of the world.
4 2 And Iesus answered, and sayd vnto them,
* Take heede that no man deceiue you.
5 For many shall come in my name, saying, I
am Christ, and shall deceiue many.
6 And ye shal heare of warres, and rumours of
warres: see that ye be not troubled: for all these
things must come to passe, but ẏ a ende is not yet.
7 For nation shal rise against nation, & realme
against realme, and there shalbe famine, & pesti-
lence, and earthquakes in b diuers places.
8 All these are but ẏ beginning of c sorowes.
9 ✠ Then shall they deliuer you vp to be af-

✠ *Mar. 13.1. luke 21.5,6.*
1 The destruction of the citie and especially of the Temple is foretolde.
✠ *Luke 19.44.*
2 The Church shall haue a continuall conflict with infinite miseries and offences, and that more is, with false prophets, vntill the day of victorie and triumph commeth.
* *Ephes. 5.6. coloss. 2.18.*
a *That is, when those things are fulfilled, yet the end shal not come.*

b *Euery where.* c *Worde for worde, of great torments, like vnto women in trauaile.* ✠ *Chap. 10.17. luke 21.12. iohn 15.20. and 16.2.*

flicted,

✠2.Thess.3.13.
2.tim.3.5.
3 The Gospel shalbe spread abroad, rage the world and the deuill neuer so much: and they which doe constantly beleeue, shalbe saued.
d Ioyfull tidings of the kingdome of heauen.
e Through all that part that is dwelt in.
4 The kingdome of Christ shall not be abolished when the citie of Hierusalem is vtterly destroyed, but shalbe stretched out euen to the end of the world.
✠ Marke 13.14. luke 21.20.
f The abomination of desolation, that is to say, which all men detest and cannot abide, by reason of the foule and shamefull filthinesse of it: and he speaketh of the Idoles that were set vp in the Temple, or as other thinke, he meant the marring of the doctrine in the Church.
∵Dan.9.27.
g This betokeneth the great feare that shall be.
✠Acts 1.12.
h It was not lawfull to take a iourney on the Sabbath day, Ioseph. booke 13.
i Those things which befell the people of the Iewes, in the 34. yeeres, when as the whole land was wasted, and at length the citie of Hierusalem taken, and both it and their Temple destroyed, are mixed with those which shall come to passe before the last comming of our Lord.
k The whole nation should vtterly be destroyed: & this word Flesh is by a figure taken for mã, as the Hebrues vse to speake.
✠ Marke 13.21. luke 17.23.

flicted, and shall kill you, and ye shall be hated of
all nations for my Names sake.
10 And then shall many be offended, and shall
betray one another, and shall hate one another.
11 And many false prophets shal arise, & shall
deceiue many.
12 And because iniquitie shalbe increased, the
loue of many shalbe cold.
13 ✠ 3 But he that endureth to the ende, hee
shalbe saued.
14 And this d Gospel of the kingdome shalbe
preached through the whole e world for a witnes
vnto all nations, and then shall the end come.
15 ¶ 4 When ye ✠ therefore shall see the f abomination
of desolation spoken of by ∵ Daniel
the Prophet, set in ẏ holy place (let him that readeth
consider it.)
16 Then let them which be in Iudea, flee into
the mountains.
17 Let him which is on the house toppe, not
come downe to fetch any thing out of his house.
18 And he that is in the field, let not him returne
backe to fetch his g clothes.
19 And wo shalbe to them that are with child,
and to them that giue sucke in those dayes.
20 But pray that your flight be not in the winter,
neither on the ✠ h Sabbath day.
21 For then shall be great tribulation, such as
was not from the beginning of the world to this
time, nor shalbe.
22 And except i those dayes should be shortened,
there should no k flesh be saued: but for the
elects sake those dayes shalbe shortened.
23 ✠ Then if any shal say vnto you, Loe, here
is Christ, or there, beleeue it not.
24 For there shal arise false Christes, & false prophets,
& l shal shew great signs & wonders, so ẏ if
it were possible, they should deceiue ẏ very elect.
25 Behold, I haue told you before.
26 Wherefore if they shall say vnto you, Behold,
he is in the desert, goe not foorth: Behold,
he is in the secret places, beleeue it not.
27 For as the lightning commeth out of the
East, and is seene into the West, so shall also the
comming of the Sonne of man be.
28 * 5 For wheresoeuer a dead m carkeis is, thither
will the Egles be gathered together.
29 ✠ 6 And immediatly after ẏ tribulations of
those dayes, shall the sunne be darkened, and the
moone shall not giue her light, & the starres shall
fal frõ heauen, & ẏ powers of heauẽ shalbe shakẽ.
30 And then shall appeare the n signe of the
Sonne of man in heauen: and then shall all the
o kinreds of the earth p mourne, ✠ and they shall
see the sonne of man q come in the cloudes of
heauen with power and great glory.
31 ∵ And he shall send his Angels with a great
sound of a trumpet, and they shal gather together
his elect, from the r foure windes, and from the
one end of the heauens vnto the other.
32 7 Now learne the parable of the figge tree:
when her bough is yet s tender, & it putteth forth
leaues, ye know that sommer is neere.
33 So likewise ye, when ye see all these things,
know ẏ the kingdom of God is nere, euẽ at ẏ dores.
34 Verely I say vnto you, this t generation shall
not passe, till all these things be done.
35 ✠ 8 Heauen and earth shall passe away: but
my words shall not passe away.
36 9 But of ẏ day and houre knoweth no man,
no not the Angels of heauen, but my father only.
37 But as the dayes of Noe were, so likewise
shall the comming of the Sonne of man be.
38 ✠ For as in the dayes before the flood, they
did u eate and drinke, marrie, and giue in mariage,
vnto the day that Noe entred into the Arke,
39 And knew nothing, till the flood came, &
tooke them all away, so shal also the comming of
the Sonne of man be.
40 10 ∵ Then two shalbe in the fields, the one
shalbe receiued, and the other shalbe refused.
41 x Two women shalbe grinding at ẏ mill: the
one shalbe receiued, and the other shalbe refused.
42 11 ✠ Watch therefore: for yee knowe not
what houre your master will come.
43 ✠ Of this bee sure, that if the good man of
the house knew at what watch the thiefe would
come, hee would surely watch, and not suffer his
house to be digged through.
44 Therefore be ye also ready: for in the houre
that ye thinke not, will the Sonne of man come.
45 * Who then is a faithful seruaunt and wise,
whom his master hath made ruler ouer his household,
to giue them meate in season?
46 Blessed is that seruant, whom his master
when he commeth, shall find so doing.
47 Verely I say vnto you, hee shall make him
ruler ouer all his goods.
48 But if that euil seruant shal say in his heart,
My master doeth deferre his comming,
49 And begin to smite his fellowes, & to eate,
and to drinke with the drunken,
50 That seruaunts master will come in a day,
when hee looketh not for him, and in an houre
that he is not ware of,
51 And wil y cut him off, & giue him his portion
with hypocrites: ✠ there shal be weeping and
gnashing of teeth.

7 If God hath prescribed a certaine order to nature, much more hath he done so to his eternal iudgemẽts, but the wicked vnderstand it not, or rather make a mocke at it: but the godly doe marke it, & waite for it.
s When his tendernesse sheweth that the sappe which is the life of the tree, is come from the roote into the barke.
t This age: this word Generation or Age, being vsed for the men of this age.
✠ Marke 13.31.
8 The Lord doeth now begin the iudgement, which he will make an end of in the latter day.
9 It is sufficient for vs to know that God hath appointed a latter day for the restoring of all things: but when it shall be, it is hidden frõ vs all, for our profite, that we may be so much the more watchfull, that we be not taken, as they were in old time in the flood.
✠ Luke 17.26. gen.7.1 pet.3.20.
u The word which the Euangelist vseth, expresseth the matter more fully then ours doth: for it is a word which is proper to bruite beasts: and his meaning is, that in those dayes men shall be giuen to their bellies like vnto bruite beasts: for otherwise it is no fault to eate and drinke. 13 Against them that perswade themselues that God will be mercifull to all men, and doe by that meanes giue ouer themselues to sinne, that they may in the meane while liue in pleasure voyd of all care ∵*Luke 17.36. x The Greeks women & the Barbarians did grinde and bake. Plut. Looke Proble.* 11 An example of the horrible carelesnes of men in those things whereof they ought to be most careful. ✠ *Mar.13.35 ✠ Luke 12.39. 1 thess.5.2. reue.16.15.* **Luke 12.42. y To wit, from the rest, or wil cut him into two partes, which was a most cruell kinde of punishment: wherewith as Iustine martyr witnesseth, Esay the Prophet was executed by the Iewes: the like kind of punishment we read of, 1.Sam.15.33. and Dan.3 29.* ✠ *Chap.13.42. and 25.30.*

l Shall openly lay foorth great signes for men to behold. **Luke 17.37.* 5 The only remedie against the furious rage of the world, is to be gathered & ioined to Christ. *m Christ, who will come with speed, and his presence will be with a maiestie to whome all shall flocke euen as Egles.* ✠ *Mark.13.14. luk.21.25. esai.13.10 eze.32.7. ioel.2.31. and 3.15.* 6 Euerlasting damnation shalbe the end of the securitie of the wicked, and euerlasting blisse, of the miseries of the godly. *n The exceeding glory and maiestie, which shall beare witnesse, that Christ the Lord of heauen & earth draweth neere to iudge the world. o All nations, & he alludeth to the dispersion which we read of, Gen.10. & 11. or to the deuiding of the people of Israel. p They shalbe in such sorow, that they shall strike themselues: and it is transferred to the mourning.* ✠ *Reuel.1.7. dan.7.13. q Sitting vpon the cloudes, as he was taken vp into heauen.* ∵ *1.Cor.15.52. 1.thes.4.16. r From the foure quarters of the world.*

CHAP. XXV.

1 The virgins loking for the Bridegrome. 13 We must watch. 14 The talents deliuered vnto the seruants. 24 The euil seruant. 30 After what sort the last iudgement shalbe. 41 The cursed.

THen 1 the kingdom of heauen shalbe likened
vnto ten virgins, which tooke their lampes,
and a went foorth to meete the bridegrome.
2 And fiue of them were wise, & fiue foolish.

1 We must desire strength at Gods hand, which may serue vs as a torch while we walke through this darkenesse, to bring vs to our desired ende: otherwise if we become slouthfull and negligent as wearie of our paines and trauell, we shalbe shut out of the dores.
a The pompe of brideales was wont for the most part to be kept in the night season, and that by damsels.

3 The

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oile in their vessels with their lampes.

5 Now while the bridegrome taried long, all ᵇslumbred and slept.

b Their eyes being heauie with sleepe.

6 ᵃAnd at midnight there was a cry made, Behold, the bridegrome commeth: goe out to meete him.

7 Then all those virgins arose, and trimmed their lampes.

8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, *Not so*, least there will not be ynough for vs and you: but goe ye rather to them that sell, & buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, I know you not.

13 ✠Watch therfore: for ye know neither the day, nor ẏ houre, when ẏ sonne of man will come.

✠ *Chap.24.42. Mar.13.35.*

14 ✠ ²For *the kingdome of heauen is* as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

✠ *Luke 19.12,13.*
2 Christ witnesseth that there shal be a long time, betweene his departure to his father, and his comming againe to vs, but yet notwithstanding that, he will at that day take an account not onely of the rebellious and obstinate, how they haue bestowed that which they receiued of him, but also of his houshold seruants, which haue not through slouthfulnesse emploied those gifts which he bestowed vpon them.

15 And vnto one he gaue fiue talents, & to an other two, and to another one, to euery man after his own ᶜhabilitie, & straightway went frō home.

c According to the wisedome and skill in dealing, which was giuen them.

16 Then he that had receiued the fiue talents, went and occupied with them, and gained other fiue talents.

17 Likewise also, he that *receiued* two, he also gained other two.

18 But he that receiued that one, went & digged it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: behold, I haue gained with them other fiue talents.

21 Then his master sayd vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in litle, I wil make thee ruler ouer much: ᵈenter into thy masters ioy.

d Come & receiue the fruite of my goodnesse: now the Lordes ioy is doubled, Iohn 15.11. that my ioy may remaine in you, and your ioy be fulfilled.

22 Also he ẏ had receiued two talents, came, and said, Master, thou deliueredst vnto me two talēts: behold, I haue gained two other talēts more.

23 His master sayd vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter into thy masters ioy.

24 Then hee which had receiued the one talent, came, & said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraid, & went, and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, & said vnto him, Thou euill seruant, and slouthfull, thou knewest that I reape where I sowed not, & gather where I strawed not.

27 Thou oughtest therefore to haue put my money to ẏᵉ ᵉexchangers, & then at my comming should I haue receiued mine owne with vantage.

e Table mates which haue their shop bulkes or tables set abroad, where they let out money to vsurie.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 ✠For vnto euery man that hath, it shall be giuen, & he shall haue abundance, and from him that hath not, euē that he hath, shalbe takē away.

✠ *Chap.13.12. marke 4.25. luke 8.18. & 19.26.*

30 Cast therefore that vnprofitable seruant into vtter ✠ darknesse: there shall be weeping and gnashing of teeth.

✠ *Chap.8.12. and 22.13.*

31 ¶ ³And when the Sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory,

3 A liuely setting foorth of the euerlasting iudgement which is to come.

32 And before him shall be gathered all nations, & he shal separate them one from another, as a shepheard separateth the sheepe from ẏ goates.

33 And hee shall set the sheepe on his right hand, and the goates on the left.

34 Then shal the king say to them on his right hand, Come ye ᶠblessed of my father: take the inheritance of the kingdom prepared for you from the foundation of the world.

f Blessed and happie, vpon whom my Father hath most aboundantly bestowed his benefits.

35 ⁖For I was an hungred, and yee gaue mee meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye tooke me in vnto you.

⁖ *Esa.58 7. ezech.18 7.*

36 *I was* naked, & ye clothed me: I was ⁜sicke, and ye visited mee: I was in prison, and yee came vnto me.

⁜ *Ecclus.7.35.*

37 Then shall the righteous answere him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gaue thee drinke?

38 And when sawe wee thee a stranger, and tooke thee in vnto vs? or naked, & clothed thee?

39 Or when sawe wee thee sicke, or in prison, and came vnto thee?

40 And the King shall answere, and say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethrē, ye haue done it to me.

41 Then shal he say vnto them on ẏ left hand, ⁜Depart from me ye cursed, into euerlasting fire, which is prepared for the deuil and his angels.

⁜ *Psal.6.8. chap.7.23. luke 13.27.*

42 For I was an hungred, and ye gaue mee no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, & ye tooke me not in vnto you: *I was* naked, & ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answere him, saying, Lord, when sawe we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then shall he answere them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 *And these shal go into euerlasting paine, and the righteous into life eternall.

* *Daniel 12.2. iohn 5.29.*

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feete are anointed. 15 Iudas selleth him. 26 The institution of the supper. 34 and 69 Peters deniall. 38 Christ is heauie. 47 He is betrayed with a kisse. 56 He is lead to Caiaphas. 64 He confesseth himselfe to be Christ. 67 They spet at him.

AND ✠ ¹ it came to passe, when Iesus had finished all these sayings, hee sayd vnto his disciples,

✠ *Marke 14.1. luke 22.1.*
1 Christ witnesseth by his voluntarie going to death, that he will make full satisfaction for the sinnes of Adam, by his obedience.

2 ²Ye know that after two dayes is the Passeouer, and the Sonne of man shall be deliuered to be crucified.

2 God himselfe and not men, appointed the time that Christ should be crucified in.

3 ✠ ᵃThen assembled together the chiefe Priestes, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:

✠ *John 11.47.*

4 And

4 And consulted together that they might
take Iesus by subtiltie, and kill him.
5 But they saide, Not on the [a] feast *day*, lest
any vproare be among the people.
6 ¶ ✠ 3 And when Iesus was in Bethania, in
the house of Simon the leper,
7 [b] There came vnto him a woman, which
had a [c] boxe of very costly ointment, and powred
it on his head, as he sate at the table.
8 And when his [d] disciples sawe it, they had
indignation, saying, What needed this [e] waste?
9 For this ointment might haue beene solde
for much, and bene giuen to the poore.
10 4 And Iesus knowing it, saide vnto them,
Why trouble yee the woman? for shee hath
wrought a good worke vpon me.
11 ✠ 5 For yee haue the poore alwayes with
you, but me shall ye not haue alwayes.
12 For [f] in that she powred this ointment on
my body, she did it to burie me.
13 Verely I say vnto you, Wheresoeuer this
Gospel shalbe preached throughout al the world,
there shal also this that she hath done, be spoken
of for a memoriall of her.
14 ¶ ∵ Then one of the twelue, called Iudas
Iscariot, went vnto the chiefe Priests,
15 And saide, What wil ye giue me, and I wil
deliuer him vnto you? and they appointed vnto
him thirtie *pieces* of siluer.
16 And from that time, he sought opportunitie
to betray him.
17 ¶ ✠ 6 Now [g] on the first *day* of the feast
of vnleauened bread the disciples came to Iesus,
saying vnto him, Where wilt thou that wee prepare
for thee to eate the Passeouer?
18 And he said, Goe yee into the city to such
a man, and say to him, The master saith, My time
is at hand: I will keepe the Passeouer at thine
house with my disciples.
19 And the disciples did as Iesus had giuen
them charge, and made readie the Passeouer.
20 ✠ So when the euen was come, hee [h] sate
downe with the twelue.
21 And as they did eate, he saide, * Verely, I
say vnto you, that one of you shall betray me.
22 And they were exceeding sorowful, & began
euery one of them to say vnto him, Is it I, Master?
23 And hee answered and saide, ✠ Hee that
[i] dippeth his hand with mee in the dish, hee shall
betray me.
24 Surely the Sonne of man goeth his way,
as it is written of him: but woe *be* to that man, by
whom the Sonne of man is betrayed: it had bene
good for that man, if he had neuer bene borne.
25 Then Iudas [k] which betrayed him, answered,
and said, Is it I, master? Hee saide vnto him,
Thou hast said it.
26 ¶ 7 ✠ And as they did eate, Iesus tooke the
bread, and when he had [l] blessed, he brake it, and
gaue it to the disciples, and said, Take, eate: [m] this
is my body.
27 Also he tooke the cuppe, and when he had
giuen thanks, he gaue it them, saying, Drinke yee
[n] all of it.
28 [o] For this is my blood of the [p] new Testament,
that is shed for many, for the remission of sinnes.
29 I say vnto you, that I will not drinke
henceforth of this fruite of the vine vntill that
day, when I shall drinke it newe with you in my
Fathers kingdome.
30 And when they had sung [q] a Psalme, they
went out into the mount of Oliues.
31 ¶ 8 ✠ Then said Iesus vnto them, All yee
shalbe offended by mee this night: for it is written,
I ∵ will smite the shepheard, and the sheepe
of the flocke shalbe scattered.
32 But ✠ after I am risen againe, I wil goe before
you into Galile.
33 But Peter answered, and saide vnto him,
Though that al men should be offended by thee,
yet will I neuer be offended.
34 ✠ Iesus saide vnto him, Verely I say vnto
thee, that this night, before the cocke crow, thou
shalt denie me thrise.
35 Peter saide vnto him, Though I shoulde
die with thee, I will in no case denie thee. Likewise
also said all the disciples.
36 ¶ * 9 Then went Iesus with them into a
place which is called Gethsemane, & said vnto his
disciples, Sit ye here, while I go, and pray yonder.
37 And hee tooke vnto him Peter, and the
two sonnes of Zebedeus, and began to waxe sorowfull,
and [r] grieuously troubled.
38 10 Then said Iesus vnto them, My soule is
very heauie, *euen* vnto the death: tarie ye here,
and watch with me.
39 So he went a litle further, and fell on his
face, and prayed, saying, O my Father, if it be possible,
[s] let this [t] cup passe from me: neuertheles,
not as I will, but as thou wilt.
40 11 After, he came vnto the disciples, and
found them asleepe, and saide to Peter, What?
could ye not watch with me one houre?

a By this word Feast is meant the whole feast of vnleauened bread: the first and eight day whereof were so holy, that they might do no maner of worke therein, though the whole companie of the Sanhedrin determined otherwise: And yet it came to passe through Gods prouidence, that Christ suffered at that time, to the end that all the people of Israel might be witnesses of his euerlasting sacrifice.

✠ *Marke 14.3. iohn 11.2.*

3 By this sudden worke of a sinnefull woman, Christ giueth the guests to vnderstand of his death, and buriall which was nigh: the fauour whereof shall bring life to all sinners which flee vnto him. But Iudas taketh an occasion hereby to accomplish his wicked purpose and counsell.

b For these things were done before Christ came to Hierusalem: and yet some thinke that the Euangelists recite two histories.

c These boxes were of alabaster, which in olde time men made hollowe to put in ointments: for some write, that alabaster keepeth ointment without corruption, Plinie, booke 13. Chap. 1.

d This is a figure called Synecdoche: for it is saide but of Iudas that he was mooued thereat, Iohn 12.4.

e Vnprofitable spending.

4 We ought not rashly to condemne that, which is not orderly done.

✠ *Deut. 15.11.*

5 Christ who was once anointed in his owne person, must alwayes bee anointed in the poore.

f In that she powred this ointment vpon my body, she did it to burie me.

∵ *Mar. 14.10.* ✠ *Mar. 14.12. luke 22.7.*

6 Christ verely purposing to bring vs into our countrey out of hand, and so to abrogate the figure of the Law, fulfilleth the Lawe, neglecting the contrary tradition and custome of the Iewes, & therewithall sheweth that al things shal so come to passe by the ministerie of men, that the secret counsel of God shal gouerne them.

g This was the fourteenth day of the first moneth: and the first day of vnleauened bread should haue bene the fifteenth, but because this dayes euening (which after the maner of the Romanes was referred to the day before) did belong by the Iewes maner to the day following, therefore it is called the first day of vnleauened bread.

✠ *Luke 22.14.*

h Because the Lawe appointed them to be shod, and haue their staues in their handes, as though they were in haste, thereby it is to be gathered, that they sate not downe when they did eate the Passeouer, but stoode, for otherwise when they went to meate they put off their shoes: therefore he speaketh here in this place, not of the Passeouer, but of the Supper, which was celebrated after that the Passeouer was solemnly done.

* *Marke 14.18. iohn 13.21.* ✠ *Psal. 41.9.*

i That is to say, whome I vouchsafed to come to my table, alluding to the place, Psal. 41.10. which is not so to be vnderstoode, as though at the selfe same instant that the Lord spake these wordes, Iudas had had his hand in the dish (for that had beene an vndoubted token) but it is meant of his tabling and eating with them.

k Whose head was about nothing else but to betray him.

7 Christ minding forthwith to fulfil the promises of the old couenant, instituteth a newe couenant with new signes.

✠ *1. Cor. 11.24.*

l Marke saith, Had giuen thankes: and therefore blessing is not a consecrating with a coniuring kinde of murmuring and force of wordes: and yet the bread and the wine are changed, not in nature, but in qualitie, for they become vndoubted tokens of the body and blood of Christ, not of their owne nature or force of words, but by Christ his institution, which must be recited and laid foorth, that faith may finde what to lay hold on, both in the word and in the elements.

m This is a figuratiue speach, which is called Metonymia: that is to say, the putting of one name for another: so calling the bread his body, which is the signe and sacrament of his body: and yet notwithstanding, it is so a figuratiue and changed kind of speach, that the faithful doe receiue Christ indeede with al his giftes (though by a spirituall meanes) & become one with him.

n Therefore they which tooke away the cup from the people, did against Christ his institutio[n].

o To wit, this cup or wine, is my blood sacramentally, as Luke 22.20.

p Or, couenant, that is to say, whereby the new league and couenant is made, for in making of leagues, they vsed powring of wine, and sheading of blood.

q When they had made an end of their solemne singing, which some thinke was sixe Psalmes, beginning at the 112 to the 117.

8 Christ being more careful of his disciples, then of himselfe, forewarneth them of their flight, and putteth them in better comfort.

✠ *Marke 14.27. iohn 16.32. and 18.8.* ∵ *Zach. 13.7.* ✠ *Mar. 14.28 and 16.7.* ✠ *Iohn 13.38. mar. 14.30.* * *Luk. 22.39.*

9 Christ hauing regard to the weakenes of his disciples, leaning al the rest in safetie, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him in.

r The word which he vseth, signifieth great sorowe, and marueilous and deadly griefe: which thing, as it betokeneth the [illegible] of mans nature, which shunneth death as a thing that entred in against nature, so it sheweth that though Christ were voide of sinne, yet he susteined this horrible punishment, because he felt the wrath of God kindled against vs for sinnes, which he reuenged and punished in his person.

10 Christ a true man, going about to suffer the punishment which was due vnto vs, for forsaking of God, is forsaken of his owne: [illegible] he hath a terrible conflict with the horrour and feare of the curse of God: out of which he escaping as conquerour, causeth vs not to be any more afraide of death.

s Let it passe me, and not touch me.

t That is, which is at hand, and is offered and prepared for me: a kinde of speach which the Hebrewes vse, for the wrath of God, and the punishment he sendeth: aboue, Chap. 20.22.

11 An example of the carefulnesse of man.

41 Watch,

41 Watch, and pray, that yee enter not into tentation: the spirit indeed is ready, but the flesh is weake.

42 Againe he went away the second time, and prayed, saying, O my Father, if this cuppe cannot passe away from me, but that I must drinke it, thy wil be done.

43 And he came, and found them asleepe againe, for their eies were heauie.

44 So he left them and went away againe, and prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, Sleepe hencefoorth, and take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 [12] Rise, let vs goe: beholde, he is at hande that betrayeth me.

47 ✠ And while he yet spake, loe Iudas, one of the twelue came, and with him a great multitude with swordes and staues, [u] from the high Priests and Elders of the people.

48 Nowe hee that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and said, God saue thee, Master, and kissed him.

50 [13] Then Iesus saide vnto him, [x] Friend, wherefore art thou come? Then came they, and laide hands on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out *his* hand, and drewe his sword, and strooke a seruaunt of the high Priest, and smote off his eare.

52 [14] Then saide Iesus vnto him, Put vp thy sworde into his place: ✠ for all that [y] take the sword, shall perish with the sword.

53 [15] Either thinkest thou, that I cannot now pray to my Father, and he will giue me moe then twelue legions of Angels?

54 [z] Howe then shoulde the ∵ Scriptures be fulfilled, *which say*, that it must be so?

55 The same houre saide Iesus to the multitude, Ye be come out as *it were* against a thiefe, with swordes and staues to take me: I sate dailie teaching in the Temple among you, and yee tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. ✠ Then al the disciples forsooke him, and fled.

57 ¶ ✠ [16] And they tooke Iesus, and led him to [a] Caiaphas the hie Priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a farre off vnto the hie Priests [b] hall, and went in, and sate with the seruants to see the ende.

59 Nowe * the chiefe Priests and the Elders, and all the whole council sought false witnesse against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

61 And said, This man saide, ✠ I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and saide to him, Answerest thou nothing? [c] What is the matter that these men witnesse against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and saide to him, I charge thee sweare vnto vs by the liuing God, to tell vs, If thou be that Christ the Sonne of God, *or no*.

64 ✠ Iesus said to him, Thou hast said it: neuertheles I say vnto you, [d] hereafter shal ye see the Sonne of man, sitting [e] at ẏ right hand of ẏ power *of God*, and come in the [f] cloudes of the heauen.

65 Then the hie Priest [g] rent his clothes, saying, Hee hath blasphemed, what haue wee anie more neede of witnesses? beholde: now ye haue heard his blasphemie.

66 What thinke ye? They answered, and said, He is guiltie of death.

67 ✠ Then spet they in his face, and buffeted him, and other smote him with roddes,

68 Saying, Prophecie to vs, O Christ, Who is he that smote thee?

69 ¶ ∵ [17] Peter [h] sate without in the hall, and a maide came to him, saying, Thou also wast with Iesus of Galile:

70 But hee denied before them all, saying, I wote not what thou sayest.

71 And when hee went out into the porch, another *maide* sawe him, and saide vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe he denied with an othe, saying, I know not the man.

73 So after a while, came vnto him they that stoode by, and saide vnto Peter, Surely thou art also one of them: for euen thy speach bewrayeth thee.

74 Then began he to [i] curse *himselfe*, and to sweare, saying, I know not the man. And immediatly the cocke crewe.

75 Then Peter remembred the wordes of Iesus, which had saide vnto him, Before the cocke crowe thou shalt deny me thrise. So he went out, and wept bitterly.

12 Christ offereth himselfe willingly to be taken, that in so obeying willingly, he might make satisfaction for the willfull fall of man. ✠ *Marke 14.43. luke 22.47. iohn 18.3.* u *Sent from the hie Priests.* 13 Christ is taken that we might be deliuered. x *Christ reprehendeth Iudas tauntingly, and rebuketh them sharpely, for he knew wel inough for what cause he came.* 14 Our vocation must be the rule of our zeale. ✠ *Gene. 9.6. reuel. 13.10.* y *They take the sword to whom the Lord hath not giuẽ it, that is to say, they which vse the sword, and are not called to it.* 15 Christ was taken, because hee was willing to be taken. z *By this questioning, he answereth a slie obiection, for they might haue asked him, why he did not in this his great extremitie of danger, call to his Father for aide: but to this he answereth by a question.* ∵ *Isai. 53.10.* ✠ *Verse 31.* ✠ *Mar. 14.53. luke 22.54. iohn 18.14.* 16 Christ being innocent is condemned of the high Priest for that wickednesse whereof we were guiltie. a *From Annas to Caiaphas, before whom the multitude was assembled, Iohn 18.13.* b *The word here vsed, signifieth properly an open large roome before an house, as we see in Kings palaces and noble mens houses: we call it a court, for it is open to the aire, and by a figure Synecdoche, is taken for the house it selfe.* * *Marke 14.55.* ✠ *Iohn 2.19.* c *How commeth it to passe that these men witnesse against thee?*

✠ *Chap. 16.27. rom. 14.10. 1. thessal. 4.16.* d *This word distinguisheth his first comming from the latter.* e *Sitting with God in like and equall honour at the right hand of his power, that is, in greatest power: for the right hand signifieth among the Hebrews, that that is mightie and of great power.* f *Cloudes of heauen. Looke afore, Chap. 24.30.* g *This was an vsuall matter among the Iewes: for so were they bound to do, when they heard any Israelite to blaspheme God, and it was a tradition of their Talmude in the booke of the Magistrates, in the title, of the foure kindes of death.* ∵ *Esai. 50.6.* ✠ *Marke 14.66. luke 22.55. iohn 18.29.* 17 Peter by the wonderfull prouidence of God, appointed to be a witnes of all these things, is prepared to the example of singular constancie, by the experience of his owne incredulitie. h *That is, without the place where the Bishop sate, but not without the house, for afterward hee went from thence into the porche.* i *He swore and cursed himselfe.*

CHAP. XXVII.

1 He is deliuered bound to Pilate. 5 Iudas hangeth himselfe. 19 Pilates wife. 20 Barabbas is asked. 24 Pilate washeth his hands. 29 Christ is crowned with thorne. 34 He is crucified. 40 Reuiled. 50 He giueth vp the Ghost. 57 Hee is buried. 62 The souldiers watch him.

When ✠ the morning was come, all the chiefe Priestes, and the Elders of the people tooke counsell against Iesus, to put him to death,

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ [1] Then when Iudas which betrayed him, sawe that hee was condemned, he repented himselfe, and brought againe the thirtie *pieces* of siluer to the chiefe Priests, and Elders,

4 Saying, I haue sinned, betraying the innocent blood. But they said, What is that to vs? see thou to it.

5 And when hee had cast downe the siluer *pieces* in the Temple, hee [a] departed, and went, ✠ and hanged himselfe.

6 And ẏ chiefe Priests took the siluer *pieces*, and said, It is not lawfull for vs to put them into the [b] treasure, because it is the price [c] of blood.

7 And they tooke counsel, and bought with them a potters field, for the buriall of [d] strangers.

8 Wherefore that field is called, * The field of blood, vntill this day.

9 (Then was fulfilled that which was spoken by

✠ *Mar. 15.1. luke 22.66. iohn 18.28.* 1 An example of the horrible iudgement of God, as wel against them which sel Christ, as against them which buy Christ. a *Out of mens sights.* ✠ *Actes 1.18.* b *The treasure of the Temple.* c *Of life and death.* d *Strangers and ghests, whom the Iewes could not abide to be ioyned vnto, no not after they were dead.* * *Actes 1.19.*

e Seeing this prophecie is read in Zach.11.12.it cannot be denied but Ieremies name crept into the text, either through the Printers fault, or by some others ignorance: it may be also that it came out of the margine, by reason of the abbreuiation of the letters, the one being iou, ẏ other zou, which are not much vnlike: But in the Syrian text the Prophets name is not set downe at all.
✠ *Zecha.11.12.*
f The Euangelist doth not follow the Prophets words, but his meaning, which he sheweth to be fulfilled.
2 Christ holdeth his peace when he is accused, that we may not be accused: acknowledging our guiltines, & therewithall his owne innocencie.
✠ *Marke 15.2. luke 23.3. iohn 18.33.*
3 Christ is first quited of the same Iudge, before he be condemned, that we might see how the iust died for the vniust.
✠ *Marke 15.11. luke 23.18. iohn 18.40. acts 3.14.*
4 Christ being quit by the testimonie of the Iudge himselfe, is notwithstanding condemned by the same to quit vs before God.
g It was a maner in old time, when any man was murthered and in other slaughters, to wash their hands in water to declare themselues guiltlesse.
h Of the murder, an Hebrew kind of speach.
i If there be any offence committed in slaying him, let vs and our posteritie smart for it.
✠ *Marke 15.16. iohn 19.2.*
5 Christ suffereth that reproch which was due to our sinnes, notwithstanding in the meane time by the secret prouidence of God, hee is intituled King by them which did him that reproch.

by [e] Ieremias the Prophet, saying, ✠ [f] And they
tooke thirtie siluer *peeces*, ẏ price of him that was
valued, whom *they* of ẏ children of Israel valued,
10 And they gaue them for the potters field,
as the Lord appointed me.)
11 ¶ [2] ✠ And Iesus stood before ẏ gouernour, &
the gouernour asked him, saying, Art thou ẏ King
of the Iewes? Iesus said vnto him, Thou saiest it.
12 And when hee was accused of the chiefe
Priests, and Elders, he answered nothing.
13 Then said Pilate vnto him, Hearest thou
not how many things they lay against thee?
14 But he answered him not to one word, in
so much that the gouernour marueiled greatly.
15 [3] Nowe at the feast, the gouernour was
wont to deliuer vnto the people a prisoner whom
they would.
16 And they had then a notable prisoner cal-
led Barabbas.
17 When they were then gathered together,
Pilate said vnto thē, Whether will ye ẏ I let loose
vnto you Barabbas, or Iesus which is called Christ?
18 (For he knew well, that for enuie they had
deliuered him.
19 Also when hee was set downe vpon the
iudgement seate, his wife sent to him, saying, Haue
thou nothing to do with that iust man: for I haue
suffered many things this day in a dreame by rea-
son of him.)
20 ✠ But the chiefe Priests and the Elders had
perswaded the people that they should aske Ba-
rabbas, and should destroy Iesus.
21 Then the gouernour answered, and said vn-
to them, Whether of the twaine will ye that I let
loose vnto you? And they said, Barabbas.
22 Pilate said vnto them, What shal I do then
with Iesus, which is called Christ? They all said to
him, Let him be crucified.
23 Then sayd the gouernour, But what euill
hath he done? Then they cried the more, saying,
Let him be crucified.
24 [4] When Pilate saw that he auailed nothing,
but that more tumult was made, he tooke water
and [g] washed his hands before the multitude, say-
ing, I am innocent of the [h] blood of this iust man:
looke you to it.
25 Then answered all the people, & said, [i] His
bloud *be* on vs, and on our children.
26 Thus let he Barabbas loose vnto them, and
scourged Iesus, and deliuered him to be crucified.
27 ¶ ✠ Then the souldiours of the gouernour
tooke Iesus into the common hall, and gathered
about him the whole band,
28 [5] And they stripped him, and [k] put about
him a [l] skarlet robe,
29 And platted a crowne of thornes, and put
it vpon his head, and a reed in his right hand, and
bowed their knees before him, and mocked him,
saying, God saue thee King of the Iewes,
30 And spitted vpon him, and tooke a reede,
and smote him on the head.
31 Thus when they had mocked him, they
tooke the robe from him, and put his owne rai-
ment on him, and led him away to crucifie him.
32 ✠ And as they came out, they found a man
of Cyrene, named Simon: him they [m] compelled
to beare his crosse.
33 ✠ [6] And when they came vnto the place
called Golgotha, (that is to say, the place of *dead*
mens skulles)
34 [7] They gaue him vineger to drinke, ming-
led with gall: and when he had tasted thereof, he
would not drinke.
35 ¶ [8] And when they had crucified him, they
parted his garments, and did cast lots, ẏ it might
bee fulfilled, which was spoken by the Prophet,
✠ They deuided my garments among them, and
vpon my vesture did cast lots.
36 And they sate, and watched him there.
37 ¶ [9] They set vp also ouer his head his cause
written, THIS IS IESVS THE KING
OF THE IEVVES.
38 ¶ [10] And there were two theeues crucified w
him, one on the right hand, & another on the left.
39 [11] And they ẏ passed by, reuiled him, wag-
ging their heads,
40 And saying, ✠ Thou that destroiest ẏ Tem-
ple, & buildest it in three dayes, saue thy selfe: if
thou be ẏ Sonne of God, come down frō ẏ crosse.
41 Likewise also the hie Priests mocking him,
with the Scribes, and Elders, and Pharises, said,
42 He saued others, *but* he cannot saue him-
selfe: if he be ẏ King of Israel, let him now come
downe from the crosse, & we will beleeue in him.
43 ✠ Hee trusted in God, let him deliuer him
now, if he wil haue him: for he said, I am ẏ Sonne
of God.
44 The selfe same thing also ẏ [n] theeues which
were crucified with him, cast in his teeth.
45 [12] Now from the sixt houre was there dark-
nesse ouer all the land, vnto the ninth houre.
46 And about ẏ ninth houre Iesus cried with
a loud voyce, saying, ✠ Eli, Eli, lamasabachthani? ẏ
is, My God, my God, why hast thou [o] forsake me?
47 And some of them that stood there, when
they heard it, said, This man calleth [p] Elias.
48 And straightway one of them ran, & tooke
✠ a spunge, and filled it with vineger, and put it on
a reed, and gaue him to drinke.
49 Other said, Let be: let vs see, if Elias wil come
and saue him.
50 [13] Then Iesus cried againe with a loude
voyce, and yeelded vp the ghost.
51 [14] And behold, ✠ the [q] vaile of the Temple
was rent in twaine, from the top to the bottome,
& the earth did quake, & the stones were clouen.
52 And the [r] graues did open themselues, and
many bodies of the Saints, which slept, arose,
53 And came out of ẏ graues after his resurrectiō,
& went into ẏ holy citie, & appeared vnto many.
54 When the Centurion, and they that were
with him watching Iesus saw the earthquake, and
the things that were done, they feared greatly,
saying, Truely this was the Sonne of God.
55 ¶ And many women were there, behol-
ding him afarre off, which had folowed Iesus from
Galile, ministring vnto him.
56 Among whom was Marie Magdalene, and

m They compelled Simon to beare his burdensome crosse, whereby it appeareth that Iesus was so sore handled before, that he fainted by the way, & was not able to beare his crosse through: for Iohn writeth that he did beare the crosse, to wit, at the beginning.
✠ *Marke 15.22. iohn 19.17.*
6 He is led out of the citie, that we may be brought into the heauenly kingdome.
7 Christ found no cōfort any where, that in him we might be filled with all comfort.
8 He is made a curse, that in him we may be blessed: he is spoiled of his garments that we might be enriched by his nakednes.
✠ *Psal.22.18. Marke 15.24.*
9 He is pronounced the true Messias, euen of them of whō he is crucified.
10 Christ began then to iudge the world, when after his iudgement he hung betwixt two theeues.
11 To make full satisfaction for vs, Christ suffereth & ouercommeth, not only the tormentes of the body, but also the most horrible tormentes of the minde.
✠ *Iohn 2.19.*
✠ *Psal.22.9.*
n This is spoken by the figure Synecdoche, for there was but one of them that did reuile him.
12 Heauen it selfe is darkened for very horror, & Iesus crieth out from the depth of hel, & in the meane while he is mocked.
✠ *Psal.22.2.*
o To wit, in this miserie: And this crying out is proper to his humanitie, which notwithstanding was voide of sin, but yet it felt the wrath of God, which is due to our sinnes.
p They allude to the name, not for want of vnderstanding the tongue, but of a prophane impudencie & fancies, & by wresting those words, to the end that this better harping vpon the name, might be vnderstood.
✠ *Psal.69.22.*
13 Christ after he had ouercome other enemies, setteth vpon death it selfe.
14 Christ when he is dead sheweth himselfe to be God almightie, euen his enemies confessing the same.
✠ *2.Chr.3.14.* *q Which deuided the holiest of all.* *r That is to say, the stones claue in sunder, & the graues did open themselues to shew by this token, that death was ouercome: & the resurrection of the dead followed the resurrection of Christ, as appeareth by the next verse following.*

k They cast a cloke about him, and wrapped it about him, for it lacked sleeues. *l Iohn and Marke make mention of a purple robe, which is also a very pleasant red. But these prophane and malepert saucie souldiers clad Iesus in this aray, to mocke him withall, who was in deed a true King.* ✠ *Marke 15.21. luke 23.26.*

Marie

Marie the mother of Iames, & Ioses, and the mo-
ther of Zebedeus sonnes.
57 ¶ [15] ✠ And when the euen was come, there
came a riche man of Arimathea, named Ioseph,
who had also him selfe bene Iesus disciple.
58 He went to Pilate, & asked ye body of Iesus.
Then Pilate comanded the body to be deliuered.
59 So Ioseph tooke the body, and wrapped it
in a cleane linnen cloth,
60 And put it in his new tombe, which he had
hewen out in a rocke, and rolled a great stone to
the doore of the sepulchre, and departed.
61 And there was Marie Magdalene, and the
other Marie sitting ouer against the sepulchre.
62 ¶ [16] Nowe the next day that followed the
Preparation *of the Sabbath*, the hie Priestes and
Pharises assembled to Pilate,
63 And said, Syr, we remember that that decei-
uer said, while he was yet aliue, Within three dayes
I will rise.
64 Command therefore, that the sepulchre be
made sure vntill the thirde day, lest his disciples
come by night, and steale him away, and say vnto
the people, He is risen from the dead: so shall the
last errour be worse then the first.
65 Then Pilate saide vnto them, Yee haue a
[f] watch: goe, and make it sure as ye know.
66 And they went, & made the sepulchre sure
with the watch, and sealed the stone.

15 Christ is buried, not priuily or by stealth, but by the Gouernours consent by a famous man, in a place not farre distant, in a new sepulchre, so that it cannot be doubted of his death.
✠ Marke 15.42. luke 23.50. iohn 19.38.
16 The keeping of the sepulchre is committed to Christes owne murderers, that there might be no doubt of his resurrection.
f The souldiers of the garison which were appointed to keepe the temple.

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel. 9 The women see Christ. 18 He sendeth his Apostles to preach.

Now ✠ in [1] the [a] end of ye Sabbath, when ye first
day of ye weeke [b] began to dawne, Mary Mag-
dalene, & the other Mary came to see ye sepulchre,
2 And beholde, there was a great earthquake:
for the Angel of the Lord descended from heauen,
and came and rolled backe the stone from the
doore, and sate vpon it.
3 And his [c] countenance was like lightning,
and his rayment white as snowe.
4 And for feare of him, the keepers were asto-
nied, and became as dead men.
5 But the Angel answered, and said to the wo-
men, Feare [d] ye not: for I know that ye seeke Ie-
sus which was crucified:
6 Hee is not here, for hee is risen, as hee sayde:
come, see the place where the Lord was layd.
7 And go quickly, & tel his disciples ye he is ri-
sen fro ye dead: & behold, he goeth before you into
Galile: there ye shall see him: loe, I haue told you.
8 So they departed quickly fro the sepulchre,
with feare and great ioy, and did runne to bring
his disciples word.
9 [2] And as they went to tell his disciples, be-
holde, Iesus also met them, saying, God saue you.
And they came, and tooke him by the feete, and
worshipped him.
10 Then said Iesus vnto them, Bee not afraide.
Goe, *and* tel my brethren, that they goe into Ga-
lile, and there shall they see me.
11 ¶ [3] Nowe when they were gone, beholde,
some of the watch came into the citie, & shewed
vnto the hie Priests al the things that were done.
12 And they gathered them together with the
Elders, and tooke counsell, and gaue large money
vnto the souldiers,
13 Saying, Say, His disciples came by night,
and stole him away while we slept.
14 And if this matter [e] come before the go-
uernour to be heard, we will perswade him, and so
vse the matter that you shall not neede to care.
15 So they tooke the money, and did as they
were taught: and this saying is noysed among the
Iewes vnto this day.
16 ¶ [4] Then ye eleuen disciples wet into Galile,
into a mountaine, where Iesus had appointed the.
17 And when they saw him, they worshipped
him: but some doubted.
18 And Iesus came, & spake vnto them, saying,
✠ Al power is giue vnto me, in heauen, & in earth.
19 ✠ [5] Go therefore, & teach all nations, bap-
tizing them [f] in the Name of the Father, and the
Sonne, and the holy Ghost,
20 Teaching them to obserue all things, what-
soeuer I haue commanded you: and lo, ∴ I am with
you [g] alway, vntil the ende of the world. Amen.

✠ Marke 16.9. iohn 20.11.
1 Christ hauing put death to flight in the sepulchre, riseth by his owne power, as straightway the Angel witnesseth.
a At the going out of the Sabbath, that is, about day breake after the Romanes count, which recken the naturall day fro the sunne rising to the next sunne rising: and not as the Hebrewes, which count fro euening to euening.
b When the morning of the first day after the Sabbath began to dawne: and that first day is the same, which wee nowe call Sunday, or the Lords day. *c The beames of his eyes, and by the figure Synecdoche, for the countenance.*
d The word (Ye) is spoken with force to confirme the women, now that the souldiers were afraide.
2 Christ appeareth himselfe after his resurrection, and sending the women to his disciples, sheweth that he hath not forgotten them.
3 The more the sunne shineth, the more are the wicked blinded.
e For it was to be feared, that it would be brought to the Gouernours eares.
4 Christ appeareth also to his disciples, whom he maketh Apostles.
✠ Hebr. 1.2. chap. 11.27. iohn 17.2.
✠ Mark. 16.15.
5 The summe of the Apostleship, is the publishing of the doctrine receiued of Christ throughout all the world, and the ministring of the Sacraments: the efficacie of which things, hangeth not of the ministers, but of the Lord.
f Calling vpon the name of the Father, the Sonne, and the holy Ghost.
∴ John 14.18.
g For euer: and this place is meant of the manner of the presence of his spirit, by meanes whereof he maketh vs partakers both of himselfe and of all his benefits, but is absent from vs in body.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

4 John baptizeth. 6 His apparell and meate. 9 Jesus is baptized. 12 He is tempted. 14 He preacheth the Gospel. 21 and 39 Hee teacheth in the Synagogues. 23 Hee healeth one that had a deuill. 29 Peters mother in lawe. 32 Many diseased persons. 40 The Leper.

THe beginning of the Gospel of Ie-
sus Christ, the Sonne of God:
2 [1] As it is written in the [a] Pro-
phets, ✠ Beholde, [b] I send my mes-
senger [c] before thy face, which shall
prepare thy way before thee.
3 ✠ The voyce of him that crieth in the wil-
dernesse, *is*, Prepare the way of the Lord: make his
paths straight.
4 [2] ∴ Iohn did baptize in the wildernesse, and
preach the [d] baptisme of amendement of life, for
remission of sinnes.
5 And al the coutrey of Iudea, & they of Hie-
rusalem went out vnto him, and were al baptized
of him in the riuer Iordan, cofessing their sinnes.
6 ✠ Now Iohn was clothed with camels haire,
and with a girdle of a skin about his loynes: and
he did eate ✠ Locusts and wilde hony,
7 ∴ [3] And preached, saying, A stronger then I
commeth after me, whose shoes latchet I am not
worthy to [e] stoupe downe, and vnloose.
8 Trueth it is, I haue [f] baptized you with wa-
ter: but he will baptize you with the holy Ghost.
9 ¶ ✠ [4] And it came to passe in those dayes,
that Iesus came from Nazareth, *a citie* of Galile,
and was baptized of Iohn in Iordan.
10 [5] And assoone as [g] he was come out of the
water, *Iohn* saw the heauens clouen in twaine, and
the holy Ghost descending vpon him like a doue.

1 Iohn goeth before Christ as it was forespoken by the Prophets.
a This is the figure Metonymia, whereby is meant the bookes of the Prophets, Malachie and Isay.
✠ Mal. 3.1.
b The Prophet vseth the present tense, when he speaketh of a thing to come, being as sure of it as if he saw it.
c A Metaphor taken from the vsage of Kings, which vse to haue vshers goe before them. ✠ Isa. 40.3. luk. 3.4. iohn 1.15. 2 The summe of Iohns doctrine, or rather Christs is remission of sinnes and amendment of life. ∴ Mat. 3.1. *d The Iewes vsed many kindes of washings: but here is spoken of a peculiar kinde of washing, which hath all the parts of true baptisme, amendement of life, and forgiuenesse of sinnes.*
✠ Matth. 3.4.
✠ Leuit. 11.22.
∴ Matth. 3.11. luk. 3.16. ioh. 1.26. acts 1.5. & 2.4. and 11.16. and 19.4.
3 Iohn and all ministers cast their eyes vpon Christ the Lord.
e The Euangelist his meaning was to expresse the condition of the basest seruant.
f He sheweth that all the force of baptisme proceedeth from Christ, who baptiseth within.
✠ Mat. 3.13. luk. 3.21. iohn 1.33.
4 Christ doth cosecrate our baptisme in himselfe. 5 The vocation of Christ from heauen, as head of the Church. *g Iohn that went downe into the water with Christ.*

11 Then there was a voice from heauen, *say-*
ing, Thou art my beloued Sonne, in whome I am
well pleased.
12 ✠ [h] And immediatly the Spirite [i] driueth
him into the wildernesse.
13 And he was there in the wildernesse fortie
daies, & was tempted of Satan: he was also with ẏ
wilde beasts, and the Angels ministred vnto him.
14 ¶ ✠ [7] Now after that Iohn was committed
to prison, Iesus came into Galile, preaching the
Gospel of the kingdome of God,
15 And saying, The time is fulfilled, and the
kingdome of God is at hand: repent and beleeue
the Gospel.
16 ¶ ✠ [8] And as he walked by the sea of Ga-
lile, he sawe Simon and Andrew his brother, ca-
sting a net into the sea, (for they were fishers.)
17 Then Iesus said vnto them, Follow me, and
I wil make you to be fishers of men.
18 And straightway they forsooke their nets,
and followed him.
19 [9] And when hee had gone a little further
thence, he sawe Iames *the sonne* of Zebedeus, and
Iohn his brother, as they were in the ship, men-
ding their nets.
20 And anon hee called them: and they left
their father Zebedeus in the shippe with his hired
seruants, and went their way after him.
21 ¶ So ✠ they entred into [k] Capernaum, and
straightway on the Sabbath day hee entred into
the Synagogue, and taught.
22 And they were astonied at his doctrine,
✠ for he taught them as one that had authoritie,
and not as the Scribes.
23 ¶ [10] And there was in their Synagogue a
man [l] in whom was an vncleane spirite, and hee
cried out,
24 Saying, Ah, what haue we to do with thee, O
[m] Iesus of Nazareth? Art thou come to destroy vs?
I know thee what thou art, *euen* that [n] holy one
of God.
25 And Iesus rebuked him, saying, Holde thy
peace, and come out of him.
26 And the vncleane spirit [o] tare him, & cried
with a loude voice, and came out of him.
27 And they were all amased, so that they de-
manded [p] one of another, saying, What thing is
this? what new doctrine is this? for he [q] comman-
deth euen the foule spirites with authoritie, and
they obey him.
28 And immediately his fame spread abroad
throughout all the region [r] bordering on Galile.
29 ¶ ✠ [11] And as soone as they were come
out of the Synagogue, they entred into the house
of Simon and Andrew, with Iames and Iohn.
30 And Simons wiues mother lay sicke of a
feuer, and anon they tolde him of her.
31 And he came and tooke her by the hand,
and lifted her vp, and the feuer forsooke her by
and by, and she ministred vnto them.
32 And when euen was come, at what time ẏ
sunne setteth, they brought to him all that were
diseased, & them that were possessed with deuils.
33 And the whole citie was gathered toge-
ther at the doore.
34 And he healed many that were sicke of di-
uers diseases, and he cast out many deuils, & [s] suf-
fred not the deuils to say they knew him.
35 And in the morning very early before
day, *Iesus* arose and went out into a solitary place,
and there prayed.
36 And Simon, and they that were with him,
followed carefully after him.
37 And when they had found him, they saide
vnto him, All men seeke for thee.
38 Then he said vnto them, Let vs go into the
[t] next townes, that I may preach there also: for I
came out for that purpose.
39 And hee preached in their Synagogues,
throughout all Galile, and cast the deuils out.
40 ¶ ✠ [12] And there came a leper to him, be-
seeching him, & kneeled down vnto him, & said
to him, If thou wilt, thou canst make me cleane.
41 And Iesus had compassion, and put foorth
his hand, & touched him, and said to him, I will:
be thou cleane.
42 And assoone as he had spokẽ, immediatly ẏ
leprosie departed frõ him, & he was made cleane.
43 And after hee had giuen him a straight
commandement, he sent him away foorthwith,
44 [13] And saide vnto him, See thou say no-
thing to any man, but get thee hence, and shewe
thy selfe to the [u] ✠ Priest, and offer for thy clen-
sing those things, which Moses commanded, for
a testimoniall vnto them.
45 But when he was departed, ✠ he began to
tell many things, and to publish the matter: so
that Iesus coulde no more openly enter into the
citie, but was without in desert places: and they
came to him from euery quarter.

CHAP. II.

3 and 4 One sicke of the palsie, hauing his sinnes forgiuen him, is healed. 14 Matthewe is called. 19 Fastings and afflictions are foretolde. 23 The disciples plucke the eares of corne. 26 The shewbread.

AFter ✠ [1] *a few* dayes, hee entred into Caper-
naum againe, and it was noised that hee was
in the [a] house.
2 And anon, many gathered together, in so
much that ẏ [b] places about ẏ doore could not re-
ceiue any more: & he preached ẏ word vnto thẽ.
3 And there came vnto him, that brought
one sicke of the palsie, borne of foure men.
4 And because they coulde not come neere
vnto him for the multitude, they vncouered the
roofe of the house where he was: and when they
had broken it open, they [c] let downe the [d] bed,
wherein the sicke of the palsie lay.
5 Now when Iesus sawe their faith, hee saide
to the sicke of the palsie, Sonne, thy sinnes are
forgiuen thee.
6 And there were certaine of the Scribes sit-
ting there, and [e] reasoning in their hearts,
7 Why doth this man speake such blasphe-
mies? ✠ who can forgiue sinnes, but God onely?
8 And immediatly when Iesus perceiued in
his spirite, that thus they reasoned with them-
selues, he saide vnto them, Why reason yee these
things in your hearts?
9 Whether is it easier to say to the sicke of
the palsie, Thy sinnes are forgiuen thee? or to say,
Arise, and take vp thy bed, and walke?
10 But that ye may know, that the Sonne of
man hath authoritie in earth to forgiue sinnes,
(he said vnto the sicke of the palsie.)
11 I say vnto thee, Arise and take vp thy bed,
and get thee hence into thine owne house.
12 And by and by he arose, and tooke vp his
bed,

Left margin notes:

✠ Looke Mat. 3.17.
✠ Mat. 4.1. luk. 4.1. lob. 3.18.
6 Christ being tempted ouercommeth.
i Here is no violent and forcible driuing out meant: but the diuine power cladeth Christ (who had liued vntill this time as a priuate man) with a newe person, & prepareth him to the combate that was at hand, and to his ministerie.
✠ Mat. 4.12. luk. 4.14. iohn 4.43.
7 After that Iohn is taken, Christ sheweth himselfe in Galile.
✠ Mat. 4.18. luk. 5.2.
8 The calling of Simon & Andrew.
9 The calling of Iames and Iohn.
✠ Mat. 4.13. luk. 4.31.
k From the citie Nazareth.
✠ Mat. 7.28. luke 4.32.
10 He preacheth that doctrine, by which alone Satan is driuẽ out of the world, which also he confirmeth by a miracle.
l Word for word, a man in an vncleane spirit, that is to say, possessed with an euill spirit.
m He was borne in Bethleem, but through the errour of the people, he was called a Nazarean, because he was brought vp in Nazareth.
n He alludeth to that name that was written in the golden plate which the high Priest wore, Exod. 28.36.
o Looke beneath, chap. 9.20.
p As men amased.
q By his owne authoritie, or as a Lord.
r Not onely into Galile, but also into the countries bordering vpon it.
✠ Math. 8.14. luke 4.38.
11 By healing of diuers diseases, hee sheweth that he hath brought true life into ẏ worlde.
s For it belongeth not to the deuils to preach the Gospel, actes 16.18.

Right margin notes:

t Villages which were as cities.
✠ Matth. 8.2. luke 5.12.
12 By healing the leprous he sheweth that he came for this cause, to wipe out the filth of the world with his touching.
13 He witnesseth that he was not mooued with ambition, but with the onely desire of his Fathers glory, and loue towards poore sinners.
u All the posteritie of Aaron might iudge of a Leper.
✠ Leuit. 14.4.
✠ Luke 5.15.
✠ Matth. 9.1. luke 5.18.
1 Christ sheweth by healing this man which was sicke of the palsie, that men recouer in him through faith only, all their strength which they haue lost.
a In the house where he vsed to remaine: for hee chose Capernaum to dwell in, and left Nazareth.
b Neither the house nor the entrie was able to holde them.
c They brake vp the vpper part of the house, by let downe the man that was sicke of the palsie into the lower part where Christ preached, for they could not other wise come into his sight.
d The word signifieth the worst kinde of bed, whereupon men vse to lay downe themselues at noone tide, and such other times to refresh themselues.
e In their minds.
✠ Iob 14.4.

disputing vpon that matter, on both sides.

bed, and went foorth before them all, in so much
that they were all f amased, and glorified God,
saying, We neuer sawe such a thing.
13 ¶ 2 Then he went foorth againe towarde
the sea, and all the people resorted vnto him, and
he taught them.
14 ✠ And as Iesus passed by, he saw g Leui *the
son* of Alpheus sit at ẏ receit of custō, & said vn-
to him, Folow me. And he arose & folowed him.
15 ¶ And it came to passe, as Iesus sate at ta-
ble in his house, many Publicanes and sinners sate
at table also with Iesus, & his disciples: for there
were many that followed him.
16 And when the Scribes and Pharises sawe
him eate with the Publicanes and sinners, they
said vnto his disciples, Howe is it, that he eateth
and drinketh with Publicans and sinners?
17 Nowe when Iesus heard it, hee saide vnto
them, The whole haue no need of the Physition,
but the sicke. ✠ I came not to call the righteous,
but the sinners to repentance.
18 ✠ 3 And the disciples of Iohn, & the Pha-
rises did fast, and came and saide vnto him, Why
do the disciples of Iohn, and of the Pharises fast,
and thy disciples fast not?
19 And Iesus saide vnto them, Can the chil-
dren of the marriage chamber fast, whiles the
bridegroome is with them? as long as they haue
the bridegroome with them, they cannot fast.
20 But the daies will come, when the bride-
groome shalbe taken from them, and then shall
they fast in those dayes.
21 Also no man soweth a piece of new cloth
in an olde garment: for else the newe piece that
filled it vp, taketh away *somewhat* from the olde,
and the breach is worse.
22 Likewise, no man putteth newe wine into
old vessels: for els the new wine breaketh the ves-
sels, and the wine runneth out, and the vessels are
lost: but new wine must be put into new vessels.
23 ¶ ✠ 4 And it came to passe as hee went
through the corne on the h Sabbath day, that his
disciples, as they went on their way, beganne to
plucke the eares of corne.
24 And the Pharises said vnto him, Beholde,
why do they on the Sabbath day, that which is
not lawfull?
25 And he said to them, Haue ye neuer read
what ✠ Dauid did when he had need, and was an
hungred, *both* he, and they that were with him?
26 How he went into the house of God, in ẏ
daies of i Abiathar ẏ hie Priest, & did eate ẏ shew
bread, which were not lawfull to eate, but for the
✠ Priests, & gaue also to thē which were ẘ him?
27 And hee saide to them, The Sabbath was
made for man, and not man for the Sabbath.
28 Wherefore the Sonne of man is Lorde, e-
uen of the k Sabbath.

f Word for word, past themselues, or out of their wits.
2 The Gospel offendeth ẏ proude, and saueth the humble.
✠ Mat.9.9. luke 5.27.
g Matthewes other name.
✠ 1 Tim.1.13.
✠ Mat.9.14. luke 5.33.
3 The superstitious and hypocrits do rashly put the summe of godlines in things indiffe-rent, and are here for three causes reprehended. First, for that not considering what euery mans strength is able to beare, they rashly make all maner of lawes concerning such things, without all discretion.
✠ Mat.12.1. luke 6.1.
4 Secondarily, for that they make no differēce betwene the lawes which God made concerning the same things, and lawes that are made of things which are vtterly vnlawfull.
h Word for word, on the Sabbaths, that is, on the holy dayes.
✠ 1.Sam.21.6.
i 1.Sam.21.1. Hee is called Achimelech and his sonne Abiathar, but by conference of other places it is plaine, that both of them had two names. Looke 1.Chro.14.6. 2.Sam.8.17. and 15.29.1.King.2.26.2.King.25.18.
✠ Exod.29.33. leuit.8.31.& 24.9.
k Hath the Sabbath day in his power, and may rule it as him listeth.

CHAP. III.

1 The withered hand is healed. 6 The Pharises consult with the Herodians. 10 Many are healed by touching Christ. 11 At his sight the deuils fall downe before him. 14 The twelue Apostles. 24 The kingdome diuided against it selfe. 29 Blasphemie against the holy Ghost. 33 Christs parents.

AND ✠ he entred againe into ẏ Synagogue, &
there was a man which had a a withered hād.
2 And they watched him, whether he would
heale him on the Sabbath day, that they might
accuse him.
3 Then he said vnto the man which had the
withered hand, Arise: *stand foorth* in the middes.
4 And he said to them, Is it lawfull to doe a
good deede on the Sabbath day, or to do euill? to
saue the b life, or to kill? But they held their peace.
5 Then hee looked rounde about on them
c angerly, mourning also for the d hardnesse of
their hearts, and saide to the man, Stretch foorth
thine hand. And he stretched it out: and his hand
was restored, as whole as the other.
6 ¶ 2 And the Pharises departed, & straight-
way gathered a councill with the e Herodians a-
gainst him, that they might destroy him.
7 But Iesus auoided with his disciples to the
sea: and a great multitude followed him from
Galile, and from Iudea,
8 And from Ierusalem, and from Idumea, &
f beyond Iordan: and they that dwelled about
Tyrus & Sidon, when they had heard what great
things he did, came vnto him in great number.
9 And he commanded his disciples, that a li-
tle shippe should g waite for him, because of the
multitude, lest they should throng him.
10 For hee had healed many, in so much that
they preassed vpon him to touch him, as many as
had h plagues.
11 And when the i vncleane spirits sawe him,
they fell downe before him, and cryed, saying,
Thou art the Sonne of God.
12 And he sharpely rebuked them, to the end
they should not vtter him.
13 ¶ ✠ Then hee went vp into a mountaine,
and called vnto him whome hee would, and they
came vnto him.
14 3 And hee k appointed twelue, that they
should be with him, and that he might send them
to preach,
15 And that they might haue power to heale
sicknesses, and to cast out deuils.
16 And the first *was* Simon, and hee named
Simon, Peter.
17 Then Iames *the sonne* of Zebedeus, & Iohn
Iames brother (and surnamed them Boanerges,
which is, the sonnes of thunder,)
18 And Andrew, and Philip, & Bartlemew, &
Matthew, and Thomas, & Iames *the sonne* of Al-
pheus, and l Thaddeus, and Simon the Cananite,
19 And Iudas Iscariot, who also betraied him,
and they came m home.
20 And the multitude assembled againe, so
that they could not so much as eate bread.
21 4 And when his n kinsfolkes heard of it,
they went out to laie hold on him: for they said
that he was beside himselfe.
22 ¶ ✠ And the Scribes which came down frō
Hierusalem, said, He hath Beel-zebub, & through
the prince of the deuils he casteth out deuils.
23 But he called them vnto him, and said vnto
thē in parables, How can Satan driue out Satan?
24 For if a kingdome be diuided against it
selfe, that kingdome cannot stand.
25 Or if a house be diuided against it selfe, that
house cannot continue.
26 So if o Satan make insurrection against
himselfe, and be diuided, he cannot endure, but is
at an ende.

✠ Mat.12.9. luke 6.6.
1 Thirdly, for that they preferred the ceremoniall law (which was but an appendant to the morall lawe) before the morall lawe. Whereas contrariwise, they should haue learned out of this, the true vse of the ceremoniall law. *a That is vnprofitable and dead.*

b A figuratiue speach, by the figure Synecdoche. For this kinde of saying, To saue the life, is as much, as to saue the man.
c Men, when they haue wrong done vnto them, are angrie, but not without vice: but Christ is angrie without vice, neither is he sory so much for the iniurie that is done to his owne person, as for their wickednesse: and therefore he had pitie vpon them, and for that cause is he said to haue mourned.
d As though their heart had bene so closed vp, & growe together, that wholsome doctrine could preuaile no more with them.
2 The more the trueth is kept vnder, the more it commeth out.
e Looke Mat.22.16.
f Which Iosephus calleth stonie or rockie.
g Should alwayes be readie for him.
h Diseases wherewith God scourgeth men as it were with whippes.
i In them whom they had entred into: or by the figure called Metonymia, for thē which were vexed with the vncleane spirites.
✠ Chap.6.7 mat.10.1. luke 9.1.
3 The twelue Apostles are separate to be trained vp to the office of the Apostleship.
k Chose and appointed out twelue to be familiar and conuersant with him.
l Whom Luke also calleth Iudas: and for difference sake, the other Iudas is called Iscariot.
m The disciples who Christ had taken to be of his traine and to liue with him, come home to his house, to be with him alwayes after.
4 None are worse enemies of ẏ Gospel, then they that least ought.
n Word for word, they that were of him, that is, his kinsfolks: for they that were madde were brought to their kinsmen.
✠ Mat.9.34.& 12.24. luk.11.15.
o Satans imps or band.

27 No man can enter into a strong mans
house, and take away his goods, except hee first
binde that strong man, and then spoyle his house.
28 ¶ ✠ 5 Verely I say vnto you, al sinnes shal
be forgiuen vnto the children of men, and blas-
phemies, wherewith they blaspheme:
29 But he that blasphemeth against the holy
Ghost, shall neuer haue forgiuenesse, but is culpa-
ble of eternall damnation.
30 p Because they sayde, Hee had an vncleane
spirit.
31 ¶ ✠ Then came his q brethren & mother,
and stoode without, and sent vnto him, and called
him.
32 And the people sate about him, and they
sayd vnto him, Behold, thy mother, and thy bre-
thren seeke for thee without.
33 But he answered them, saying, Who is my
mother and my brethren?
34 6 And hee looked round about on them,
which sate in compasse about him, and sayde, Be-
holde my mother and my brethren.
35 For whosoeuer doth the will of God, he is
my brother, and my sister, and my mother.

✠ Matth.18.31. luke 12.10. 1.iohn 5.16.

5 They onely are without hope of saluation, which do maliciously oppugne Christ, whom they know.

p *These are the wordes of the Euangelist.*

✠ Matth.12.46. luke 8.19.

q *Vnder this name Brother, the Hebrewes vnderstand all that are of the same stocke and kinred.*

6 The spirituall kinred is farre otherwise to be accounted of, then the carnall or fleshly.

CHAP. IIII.

4 The parable of the sower, 14 And the meaning thereof. 18 Thornes. 21 The candle. 26 Of him that sowed, and then slept. 31 The graine of mustard seed. 38 Christ sleepeth in the ship.

And ✠ he began againe to teach by ÿ a sea side,
and there gathered vnto him a great multi-
tude, so that he entred into a ship, and sate b in the
sea, & all the people was by ÿ sea side on the land.
2 And hee taught them many things in para-
bles, and said vnto them in his doctrine,
3 1 Hearken: Beholde, there went out a
sower to sowe.
4 And it came to passe as he sowed, that some
fell by the way side, and the foules of the heauen
came, and deuoured it vp.
5 And some fell on stonie grounde, where it
had not much earth, and by and by sprang vp, be-
cause it had not depth of earth.
6 But assoone as ÿ Sunne was vp, it was burnt
vp, and because it had not roote, it withered away.
7 And some fell among the thornes, and the
thornes grewe vp, and choked it, so that it gaue
no fruite.
8 Some againe fell in good ground, and did
yeelde fruite that sprung vp, and grewe, and it
brought foorth, some thirtie folde, some sixtie
folde, and some an hundreth folde.
9 Then he said vnto them, He that hath eares
to heare, let him heare.
10 And whē he was c alone, they that were d a-
bout him with ÿ twelue, asked him of the parable.
11 And he sayd vnto them, To you it is giuen
to knowe the mysterie of the kingdome of God:
but vnto them that are e without, all things bee
done in parables,
12 ✠ That they seeing, may see, and not dis-
cerne: and they hearing, may heare, and not vn-
derstand, least at any time they should turne, and
their sinnes should be forgiuen them.
13 Againe he said vnto them, Perceiue ye not
this parable? howe then should ye vnderstand all
other parables?
14 The sower soweth the word.
15 And these are they that *receiue the seede*
by the wayes side, in whome the worde is sowen:

✠ Matth.13.1. luke 8.4.

a *Sea side of Tiberias.*

b *In a ship which was launched into the sea.*

1 The selfe same doctrine of the Gospel is sowen euery where, but it hath not like successe in deede through the fault of man, but yet by the iust iudgement of God.

c *Word for word, solitarie.*

d *They that followed him at the heeles.*

e *That is to say, to strangers, and such as are none of ours.*

✠ Esai.6.9. matth. 13.14. luke 8.10. iohn 12.40. actes 28.26. rom.11.8.

but when they haue heard it, Satan commeth im-
mediatly, and taketh away the word that was
sowen in their hearts.
16 And likewise they that receiue the seede in
stony groūd, are they, which whē they haue heard
the word, straightwayes receiue it with gladnesse.
17 Yet haue they no roote in themselues, and
endure but a time: *for* when trouble and perse-
cution ariseth for the word, immediatly they
be offended.
18 Also they that receiue the seede among the
thornes, are such as heare the word:
19 But the cares f of this world, and the ✠ de-
ceitfulnesse of riches, and the lusts of other things
enter in, and choke the word, and it is vnfruitfull.
20 But they that haue receiued seede in good
ground, are they that heare the word, and receiue
it, and bring foorth fruite: one *corne* thirtie, an
other sixtie, and some an hundreth.
21 ¶ 2 Also he sayd vnto them, ✠ Commeth
the candle in, to be put vnder a bushell, or vnder
the bed, and not to be put on a candlesticke?
22 ✠ For there is nothing hid, that shall not be
opened: neither is there a secret, but that it shall
come to light.
23 If any man haue eares to heare, let him heare.
24 3 And he said vnto them, Take heede what
ye heare. ✠ With what measure ye mete, it shall
be measured vnto you: and vnto you that heare,
shall more be giuen.
25 ✠ For vnto him that hath, shall it be giuen,
and from him that hath not, shall be taken away,
euen that he hath.
26 ¶ 4 Also hee sayde, So is the kingdome of
God, as if a man should cast seede in the ground,
27 And g should sleepe, and rise vp night and
day, and the seede should spring and growe vp, he
h not knowing howe.
28 For the earth bringeth foorth fruite i of it
selfe, first the blade, then the eares, after that full
corne in the eares.
29 And assoone as the fruite sheweth it selfe,
anon hee putteth in the sickle, because the har-
uest is come.
30 ¶ ✠ 5 He sayd moreouer, Whereunto shall
wee liken the kingdome of God? or with what
comparison shall we compare it?
31 *It is* like a graine of mustard seede, which
when it is sowen in the earth, is the least of all
seedes that be in the earth:
32 But after that it is sowen, it groweth vp, and
is greatest of all herbes, and beareth great bran-
ches, so that the foules of heauen may build vnder
the shadow of it.
33 And ✠ with many such parables he preached
the word vnto them, k as they were able to heare it.
34 And without parables spake hee nothing
vnto them: but he l expounded all things to his
disciples apart.
35 ¶ ✠ Nowe the same day when euen was
come, he sayde vnto them, Let vs passe ouer vnto
the other side.
36 And they left the multitude, and tooke
him as he was in the shippe, and there were also
with him other little shippes.
37 6 And there arose a great storme of winde,
and the waues dashed into the shippe, so that it
was nowe full.
38 And hee was in the sterne asleepe on a pil-
low:

f *Which pertaine to this life.*

✠ 1.Tim.6.17.

2 Although the light of the Gospel be reiected of the world, yet it ought to be lighted, if it were for no other cause thē this, that the wickednes of the world might be made manifest.

✠ Matt.5.15. luke 8.16. and 11.33.

✠ Matt.10.26. luke 8.17. and 12.2.

3 The more liberally that we communicate such gifts as God hath giuen vs with our brethren, the more bountiful wil God be toward vs.

✠ Matth.7.2. luke 6.38.

✠ Matt.13.12. and 25.29. luke 8.18. and 19.26.

4 The Lord soweth and reapeth after a maner vnknowen to men.

g *That is, when he hath done sowing, should passe the time both day and night, nothing doubting, but that the seede woulde spring, which groweth both day and night.*

h *It is the part of the ministers, to labour the ground with all diligence, and commend the successe to God: for that mightie working whereby the seede commeth to blade and eare, is secret, and is onely knowē by the fruit.*

i *By a certaine power which moueth it selfe.*

✠ Matth.13.31. luke 13.19.

5 God farre otherwise then men vse, beginneth with the least, and endeth with the greatest.

✠ Matth.13.34.

k *According to the capacitie of the hearers.*

l *Word for word, Loosed, as you would say, read them the hard riddels.*

✠ Matth.8.23. luke 8.22.

6 They that saile with Christ, although he seeme to sleepe neuer so soundly when they are in danger, yet they are preserued of him in time conuenient, being awaked.

low: and they awoke him,and saide to him, Ma-
ster, carest thou not that we perish?
39 And he rose vp, and rebuked the winde,
and saide vnto the sea, Peace, and be still. So the
winde ceased, and it was a great calme.
40 Then he said vnto them, m Why are yee so
fearefull? how is it that ye haue no faith?
41 And they feared exceedingly, and said one
to another, Who is this, that both the winde and
sea obey him!

m How commeth it to passe that you haue no faith?

CHAP. V.

1 One possessed is healed. 7 The deuill acknowledgeth Christ. 9 A Legion of deuils 13 entreth into swine. 22 Iairus daughter. 25 A woman is healed of a bloodie issue. 26 Physicians. 34 Faith. 39 Sleepe.

✠ Math.8.28. luke 8.26.
1 Many haue the vertue of Christ in admiration, and yet they will not redeeme it with the losse of the least thing they haue.
a Looke Mat.8.30.
b Word for word, in an vncleane spirit: now they are said to be in the spirit, because the spirit holdeth them fast locked vp, and as it were bound.

AND ✠ 1 they came ouer to the other side of
the sea into the countrey of the a Gadarens.
2 And when hee was come out of the shippe,
there met him incontinently out of the graues, a
man b which had an vncleane spirit:
3 Who had his abiding among the graues,
and no man could binde him, no not with chaines:
4 Because that when hee was often bounde
with fetters and chaines, he plucked the chaines
asunder, and brake the fetters in pieces, neither
could any man tame him.
5 And alwayes both night and day hee cryed
in the mountaines, and in the graues, and strooke
himselfe with stones.
6 And when he sawe Iesus afarre off, he ranne,
and worshipped him,
7 And cryed with a loude voyce, and sayde,
What haue I to doe with thee, Iesus the Sonne of
the most high God? I c will that thou sweare to
me by God, that thou torment me not.
8 (For he sayde vnto him, Come out of the
man, thou vncleane spirit.)
9 And he asked him, What is thy name? and
he answered, saying, My name is Legion: for we
are many.
10 And hee d prayed him instantly, that hee
would not send them away out of the countrey.
11 Now there was there in the e mountaines
a great heard of swine, feeding.
12 And all ye deuils besought him, saying, Send
vs into the swine, that we may enter into them.
13 And incontinently Iesus gaue them leaue.
Then the vncleane spirits went out, & entred into
the swine, & the hearde ranne headlong from the
high banke into the f sea, (& there were about two
thousand swine) & they were choked vp in the sea.
14 And the swineheards fled, and tolde it in the
citie, and in the countrey, and they came out to
see what it was that was done.
15 And they came to Iesus, and sawe him that
had bene possessed with the deuil, and had the le-
gion, sit both clothed, and in his right minde: and
they were afraide.
16 And they that saw it, tolde them, what was
done to him that was possessed with the deuil, and
concerning the swine.
17 Then they began to pray him, that hee
would depart from their coastes.
18 And when he was come into the shippe, he
that had bene possessed with the deuil, praied him
that he might be with him.
19 Howbeit, Iesus would not suffer him, but
said vnto him, Go thy way home to thy friendes,
and shewe them what great things the Lorde
hath done vnto thee, and howe hee hath had

c That is, assure me by an oath, that thou wilt not vexe me.
d That deuill that played the messager for his fellowes.
e This whole countrey is for the greater part of it very hilly, for the mountaines of Galaad runne through it.
f Strabo in the sixteenth booke saith that in Gadaris there is a standing poole of very naughtie water, which if beastes taste of, they shead their haire, nailes, or houes & hornes.

compassion on thee.
20 So hee departed, and began to publish in
Decapolis, what great things Iesus had done vnto
him: and all men did marueile.
21 ¶ And when Iesus was come ouer againe by
ship vnto the other side, a great multitude gathe-
red together to him, & he was neere vnto the sea.
22 ✠ And g beholde, there came one of the
rulers of the Synagogue, whose name was Iairus:
and when he sawe him, he fell downe at his feete,
23 And besought him instantly, saying, My li-
tle daughter lyeth at point of death: *I pray thee*
that thou wouldest come and lay thine hands on
her, that she may be healed, and liue.
24 Then he went with him, and a great multi-
tude followed him, and thronged him.
25 (2 And there was a certaine woman, which
was diseased with an issue of blood twelue yeeres,
26 And had suffred many things of many phy-
sicions, and had spent all that she had, and it auai-
led her nothing, but she became much worse.
27 When she had heard of Iesus, she came in
the preasse behinde, and touched his garment.
28 For she said, If I may but touch his clothes,
I shalbe whole.
29 And straightway the course of her blood
was dried vp, and she felt in her body, that she was
healed of that plague.
30 And immediatly when Iesus did knowe in
himselfe the vertue that went out of him, he tur-
ned him round about in the preasse, and saide,
Who hath touched my clothes?
31 And his disciples said vnto him, Thou seest
the multitude throng thee, and sayest thou, Who
did touch me?
32 And he looked round about, to see her that
had done that.
33 And the woman feared and trembled: for
shee knewe what was done in her, and shee came
and fell downe before him, and tolde him the
whole trueth.
34 And he sayde to her, Daughter, thy faith
hath made thee whole: go in peace, and be whole
of thy plague.)
35 While hee yet spake, there came from the
same ruler of the Synagogues house *certaine*
which sayde, Thy daughter is dead: why diseasest
thou the Master any further?
36 3 Assoone as Iesus heard that word spoken,
he said vnto the ruler of the Synagogue, Bee not
afraide: onely beleeue.
37 And he suffred no man to follow him saue
Peter and Iames, and Iohn the brother of Iames.
38 So he came vnto the house of the ruler of
the Synagogue and sawe the tumult, and them
that wept and wailed greatly.
39 And he went in, and said vnto them, Why
make ye this trouble, and weepe? the childe is not
dead, but sleepeth.
40 4 And they laught him to scorne: but hee
put them all out, and tooke the father, and the
mother of the childe, and them h that were with
him, and entred in where the childe lay,
41 And tooke the childe by the hand, and sayd
vnto her, Talitha cumi, which is by interpreta-
tion, Mayden, I say vnto thee, arise.
42 And straightway the mayden arose, and
walked: for she was of the age of twelue yeeres,
and they were astonied out of measure.

✠ Math.9.18. luke 8.41.
g The whole companie assembled not disorderly, but in euery Synagogue there was certaine men which gouerned the people.
2 Iesus being touched with true faith, although it be but weake, doth heale vs by his vertue.
3 Fathers apprehend by faith the promises of life euen for their children.
4 Such as mocke and scorne Christ, are vnworthie to be witnesses of his goodnesse.
h The three disciples.

43 And

43 And he charged them straitly that no man should knowe of it, and commanded to giue her meate.

CHAP. VI.

2 Christ preaching in his countrey, his owne contemne him. 6 The vnbeliefe of the Nazarites. 7 The Apostles are sent. 13 They cast out deuils: they anoynt the sicke with oyle. 14 Herodes opinion of Christ. 18 The cause of Iohns imprisonment. 22 Dauncing. 27 Iohn beheaded, 29 buried. 30 The Apostles returne from preaching. 34 Christ teacheth in the desart. 37 He feedeth the people with fiue loaues. 48 The Apostles are troubled on the sea. 56 The sicke that touch Christes garment, are healed.

AND ✠ [1] he departed thence, & came into his owne countrey, & his disciples folowed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonied, and sayd, From whence hath this man these things? and what wisdome is this that is giuen vnto him, that euen such [a] great workes are done by his handes?

3 Is not this that carpenter Maries sonne, the bother of Iames and Ioses, & of Iuda and Simon? and are not his [b] sisters here with vs? And they were offended in him.

4 And Iesus said vnto them, A ✠ Prophet is not without [c] honour, but in his owne countrey, and among his owne kindred, and in his owne house.

5 And he [d] could there doe no great workes, saue that hee layde his handes vpon a fewe sicke folke, and healed *them*,

6 And he marueiled at their vnbeliefe, ∵ and went about by the townes on euery side, teaching.

7 ¶ ✻ [2] And hee called vnto him the twelue, and began to send them foorth two and two, and gaue them power ouer vncleane spirits,

8 [3] And commaunded them that they should take nothing for *their* iourney, saue a staffe onely: neither scrippe, neither bread, neither money in their girdles:

9 But that they should be shod with ✠ [e] sandals, & that they should not put on [f] two coates.

10 And he sayd vnto them, Wheresoeuer yee shall enter into an house, [g] there abide till yee depart thence.

11 * [4] And whosoeuer shall not receiue you, nor heare you, when ye depart thence, ✠ shake off the dust that is vnder your feete, for a witnes vnto them. Verely I say vnto you, It shalbe easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that *men* should amend their liues.

13 And they cast out many deuils: and they ✠ [h] anoynted many that were sicke, with oyle, and healed *them*.

14 ¶ ∵ [5] Then King Herod heard *of him* (for his name was made manifest) and sayd, Iohn Baptist is risen againe from the dead, and therefore great [i] workes are wrought by him.

15 Other sayd, It is Elias: and some sayd, It is a Prophet, or as one of [k] those Prophets.

✠ *Matth. 13.54. luke 4.16.*

1 The faithlesse world doeth no whit at all diminish the vertue of Christ, but wittingly and willingly depriueth it selfe, of the efficacie of it being offered vnto them.

a The worde signifieth powers, or vertues, whereby are meant those wonderfull workes that Christ did, which shewed and set foorth the vertue & power of his Godhead to all the world, Mat. 7.22.

b After the maner of the Hebrewes, who by brethren and sisters, vnderstand all their kinsfolkes.

✠ *Matth. 13.57. luke 4.24. iohn 4.44.*

c Not onely that hath that honour which of right is due to him taken from him, but is also euill spoken of and misreported.

d That is, hee would not: for we must needes haue faith if we will receiue the workes of God.

∵ *Matth 4.23. luke 13.22.*

✻ *Chap. 3.14. matth. 10.1. luke 9.1.*

2 The disciples are prepared to that generall Apostleship, by a peculiar sending foorth.

3 Faithfull Pastours ought not to haue their mindes set, no not on things that are necessarie for this life, if they may be an hinderance vnto them, be it neuer so litle. ✠ *Actes 12.8.* *e The worde signifieth properly womens shooes.* *f That is, they should take no change of garments with them, that they might be lighter for this iourney, and make more speede.* *g That is, change not your Innes in this short iourney.* * *Matth. 10.14. luke 9.5.* 4 The Lord is a most seuere reuenger of his seruants. ✠ *Actes 13.51. and 18.6.* ✠ *Iames 5.14.* *h That oyle was a token and a signe of this marueilous vertue: and seeing that the gift of healing is ceased a good while since, the ceremonie which is yet retained of some, is to no purpose.* ∵ *Matt. 14.1. luke 9.7.* 5 The Gospel confirmeth the godly, and vexeth the wicked. *i The worde signifieth Powers, whereby is meant the power of working miracles.* *k Of the olde Prophets.*

16 ✠ So when Herod heard it, he said, It is Iohn whom [l] I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, & bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn said vnto Herod, ✠ It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias [m] laid wait against him, and would haue killed him, but she could not:

20 For Herod feared Iohn, knowing that hee *was* a iust man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him [n] gladly.

21 But the time being conuenient, when Herod on his birth day made a banket to his princes and captaines, and chiefe estates of Galile:

22 And the daughter [o] of the same Herodias came in, and daunced, and pleased Herod, & them that sate at table together, the King sayd vnto the mayde, Aske of me what thou wilt, and I wil giue it thee.

23 And he sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, *euen* vnto the halfe of my kingdome.

24 ∵ So [p] she went forth, & said to her mother, What shal I aske? And she said, Iohn Baptists head.

25 Then she came in straightway with haste vnto the king, & asked, saying, I would that thou shouldest giue mee euen nowe in a charger the head of Iohn Baptist.

26 Then the King was very sory: *yet* for his othes sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediatly the King sent the [q] hangman, and gaue charge that his head should be brought in. So he went and beheaded him in the prison,

28 And brought his head in a charger, & gaue it to ẏ maide, & the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his body, and put it in a tombe.

30 ¶ ✻ And the Apostles gathered themselues together to Iesus, and tolde him all things, both what they had done, and what they had taught.

31 [6] And he sayd vnto them, Come ye apart into the wildernes, and rest a while: for there were many commers and goers, that they had not leasure to eate.

32 ✻ So they went by ship out of the way into a desart place.

33 But the people saw them when they departed, and many knew him, & ran a foote thither out of all cities, and came thither before them, and assembled vnto him.

34 * Then Iesus went out, & sawe a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: ✠ and he began to teach them many things.

35 ✠ And when the day was now farre spent, his disciples came vnto him, saying, This is a desart place, and now the day is farre passed.

36 Let them depart, that they may go into the countrey & townes about, and buy them bread: for they haue nothing to eate.

37 But he answered, & sayd vnto them, Giue ye them to eate. And they sayd vnto him, [r] Shall we goe, and buy [s] two hundreth peny worth of bread, and giue them to eate?

✠ *Luke 3.19.*

l Commaunded to be beheaded.

✠ *Leuit. 18.16. and 20.21.*

m Sought all meanes to doe him hurt.

n The tyrant was very well content to heare sentence pronounced against him, but the seede fell vpon stony places.

o Which the same Herodias had not by Herodes Antipas, but by Philip, and Iosephus calleth her Salome.

∵ *Matth. 14.8.*

p For women vsed not to sit at table with men.

q The worde signifieth one that beareth a dart, and the Kings garde was so called, because they did beare darts.

✻ *Luke 9.10.*

6 Such as follow Christ shall want nothing, no not in the wildernes, but shall haue abundance. And howe wicked a thing is it, not to looke for this transitorie life at his hands, who giueth euerlasting life?

✻ *Matth. 14.13. luke 9.10.*

* *Matth. 9.36. and 14.14.*

✠ *Luke 9.11.*

✠ *Matth. 14.15.*

r This is a kinde of demaund and wondring, not without a priuie mocke, which men do commonly vse, when beginning to be in a fume, they denie to doe a thing.

s Which is about twentie crownes, which is [illegible] [illegible] pound.

38 ✠ Then he sayde vnto them, Howe many
loaues haue yee? goe and looke. And when they
knew it, they sayd, Fiue, and two fishes.
39 So he commanded them to make them all
sit downe by [t] companies vpon the greene grasse.
40 Then they sate downe by [u] rowes, by hun-
dreds, and by fifties.
41 And he tooke the fiue loaues, and the two
fishes, & looked vp to heauen, and gaue thankes,
and brake the loaues, and gaue them to his disci-
ples to set before them, and the two fishes he di-
uided among them all.
42 So they did all eate, and were satisfied.
43 And they tooke vp twelue baskets full of
the fragments, and of the fishes.
44 And they that had eaten, were about fiue
thousand men.
45 ¶ 7 And straightway he caused his disciples
to goe into the shippe, and to goe before vnto the
other side vnto Bethsaida, while he sent away the
people.
46 Then assoone as he had sent [x] them away,
he departed into a mountaine to pray.
47 ✠ And when euen was come, the ship was
in the mids of the sea, and he alone on the land.
48 And he saw them troubled in rowing, (for
the winde was contrary vnto them) & about the
fourth watch of the night, hee came vnto them,
walking vpon the sea, and would haue passed by
them.
49 And when they saw him walking vpon the
sea, they supposed it had bene a spirit, & cried out.
50 For they all saw him, & were sore afraide:
but anon he talked with them, & said vnto them,
Be ye of good comfort: it is I, be not afrayd.
51 Then he went vp vnto them into the ship,
and the winde ceased, and they were [y] much more
amased in themselues, and marueiled.
52 For they had not [z] considered *the matter* of
the loaues, because their hearts were hardened.
53 ¶ ∵ And they came ouer, and went into the
land of Gennesaret, and arriued.
54 8 So when they were come out of the ship,
straightway they knew him,
55 And ran about throughout all that region
round about, *and* began to cary hither & thither
in couches all that were sicke, where they heard
that he was.
56 And withersoeuer hee entred into townes,
or cities, or villages, they layde their sicke in the
streetes, and prayed him that they might touch at
the least the edge of his garment. And as many as
touched [a] him, were made whole.

✠ *Math.14.17. luke 9.13. iohn 6.9.*

t Word for word, by bankets, after the maner of the Hebrewes, who haue no distributiues, as Chapter 6.7. Nowe he calleth the rowes of the sitters, bankets.

u The worde signifieth, the beds in a garden, and it is word for word, by beddes and beds, meaning thereby that they sate downe in rowes one by another, as beds in a garden.

7 The faithfull seruants of God after their litle labour, are subiect to a great tempest, which Christ doeth so moderate, being present in power, although absent in body, that he bringeth them to an happie hauen, at such time and by such meanes, as they looked not for: A liuely image of the Church tossed to and fro in this world.

x His disciples.

✠ *Math.14.23. iohn 6.15.*

y They were so farre from leauing to be amased, when they knewe that it was no spirit, that they were much more astonished then euer they were before, when they sawe the winde and the seas obey his commandement.

z Either they perceiued not, or had not well considered that miracle of the fiue loaues, insomuch that that vertue of Christ was no lesse strange to them, then if they had not bene present at that miracle which was done but a litle before. ∵ *Marke 14.34.* 8 Christ being reiected in his owne countrey, and ariuing vpon a sudden amongst them of whome he was not looked for, is receiued to their great profite.

a Or the hemme of the garment.

CHAP. VII.

2 The Apostles are found fault with, for eating with vnwashen hands. 4 The Pharises traditions about washings. Hypocrites. 8 Mens traditions more set by then Gods. 10 Parents must be honoured. 14 The things that doe in deede defile a man. 25 The woman of Chanane. 32 The deafe dumme man is healed.

THen ✠ [1] gathered vnto him the Pharises, and
certaine of the Scribes which came from
Hierusalem.
2 And when they sawe some of his disciples
[a] eate meate with [b] common hands, (that is to
say, vnwashen) they complained.
3 (For the Pharises, and all the Iewes, except
they wash their hands oft, eate not, [c] holding the
traditions of the Elders.
4 And *when they come* from the [d] market, ex-
cept they wash, they eate not: and many other
things there be, which they haue taken vpon them
to obserue, *as* the washing of cups, and [e] pots, and
of brasen vessels, and of beds.)
5 Then asked him the Pharises and Scribes,
Why [f] walke not thy disciples according to the
tradition of the Elders, but eate meate with vn-
washen handes?
6 [2] Then hee answered and sayd vnto them,
Surely ✠ Esay hath prophecied well of you, hy-
pocrites, as it is written, This people honoureth
mee with lippes, but their heart is farre away
from me.
7 [3] But they worship mee in vaine, teaching
for doctrines the commandements of men.
8 [4] For yee lay the commaundement of God
apart, and obserue the tradition of men, *as* the
washing of pots and of cups, and many other such
like things ye doe.
9 [5] And he sayd vnto them, Well, yee reiect
the commandement of God, that ye may obserue
your owne tradition.
10 For Moses said, ✠ Honour thy father and
thy mother: and ∵ Whosoeuer shal speake euill of
father or mother, let him [g] die the death.
11 But ye say, If a man say to father or mother,
Corban, *that is*, By the gift that is *offered* by me,
thou mayest haue profite, *he shall be free.*
12 So ye suffer him no more to doe any thing
for his father, or his mother,
13 Making the word of God of none authori-
tie, by your tradition which yee haue ordeined:
and ye doe many such like things.
14 ✠ Then he called the whole multitude vn-
to him, and sayd vnto them, Hearken you all vnto
me, and vnderstand.
15 There is nothing without a man, that can
defile him, when it entreth into him: but the
things which proceede out of him, are they which
defile the man.
16 If any haue eares to heare, let him heare.
17 And when hee came into an house, *away*
from the people, his disciples asked him concer-
ning the parable.
18 And hee sayd vnto them, What? are yee
without vnderstanding also? Doe yee not knowe
that whatsoeuer thing from without entreth into
a man, cannot defile him,
19 Because it entreth not into his heart, but
into the belly, and goeth out into the draught
which is the [h] purging of all meates?
20 Then he said, That which commeth out of
man, that defileth man.
21 ✠ For from within, *euen* out of the heart
of men, proceede euill thoughts, adulteries, forni-
cations, murthers,
22 Theftes, [i] couetousnes, wickednes, deceite,
vncleannes, a [k] wicked eye, backbiting, pride, foo-
lishnesse.
23 All these euill things come from within,
and defile a man.

✠ *Math.15.2.*

1 None doe more resist the wisdome of God then they that should bee wisest, and that vpon a zeale of their owne traditions: for men doe not please themselues more in any thing then in superstition, that is to say, in a worship of God fondly deuised of themselues.

a Word for word, eate bread: a kinde of speache which the Hebrewes vse, taking bread for all kinde of foode.

b For the Pharises would not eate their meate with vnwashen hands, because they thought that their hands were defiled with common handling of things, Matth.15.11,12.

c Obseruing diligently.

d That is to say, from ciuill affaires and worldly, they goe not to meate, vnlesse they wash themselues first.

e By these wordes are vnderstood all kindes of vessels, which are appointed for our dayly vse.

f Why liue they not? a kinde of speach taken from the Hebrewes: for amongst them, the way is taken for trade of life.

2 Hypocrisie is alwayes ioyned with superstition.

✠ *Esai.29.14.*

3 The more earnest the superstitious are, the more they are mad, in promising themselues Gods fauour by their deserts.

4 The deuises of superstitious men doe not onely not fulfill the Lawe of God (as they blasphemously perswade themselues) but also doe vtterly take it away.

5 True religion, which is cleane contrary to superstition, consisteth in spirituall worship: and all enemies of true religion, although they seeme to haue taken deepe roote, shall be pluckt vp.

✠ *Exod.20.12. deut.5.16. ephes.6.2.*

∵ *Exod.21.17. leuit.20.9. prou.20.20.*

g Without hope of pardon, he shalbe put to death.

✠ *Math.15.10.*

h For that that goeth into the draught, purgeth all meates.

✠ *Gene.6.5. and 8.21.*

i All kinde of craftinesse whereby men profite themselues by other mens losses.

k Cankered malice.

24 ¶ ✠ 6 And from thence hee rose, and went
into the l borders of Tyrus and Sidon, and entred
into an house, and woulde that no man shoulde
haue knowen: but he could not be hid.
25 For a certaine woman, whose little daugh-
ter had an vncleane spirite, heard of him, and
came, and fell at his feete,
26 (And the woman was a m Greeke, a n Sy-
rophenissian by nation) and she besought him that
he would cast out the deuill out of her daughter.
27 But Iesus sayde vnto her, Let the children
first be fedde: for it is not good to take the chil-
drens bread, and to cast it vnto o whelpes.
28 Then shee answered, and sayde vnto him,
p Trueth, Lord: yet in deede the whelpes eate vn-
der the table of the childrens crummes.
29 Then he said vnto her, For this saying goe
thy way: the deuill is gone out of thy daughter.
30 And when shee was come home to her
house, shee found the deuill departed, and her
daughter lying on the bed.
31 ¶ 7 And he departed againe from the coastes
of Tyrus & Sidon, & came vnto the sea of Galile,
through the middes of the coastes of q Decapolis.
32 And they brought vnto him one that was
deafe and stambered in his speach, and prayed
him to put his hand vpon him.
33 Then he tooke him aside from the multi-
tude, and put his fingers in his eares, and did spit,
and touched his tongue.
34 And looking vp to heauen, he sighed, and
said vnto him, Ephphatha, that is, Be opened.
35 And straightway his eares were opened,
and the string of his tongue was loosed, and hee
spake plaine.
36 And he commanded them that they should
tell no man: but howe much soeuer hee forbad
them, the more a great deale they published it,
37 And were beyond measure astonied, say-
ing, ✠ He hath done all things well: he maketh
both the deafe to heare, & the dumme to speake.

CHAP. VIII.

1 The miracle of the seuen loaues. 11 The Iewes seeke signes. 15 To beware of the leauen of the Pharises. 22 A blinde man healed. 27 The peoples sundrie opinions of Christ. 29 The Apostles acknowledge Christ. 31 Hee foretelleth his death. 33 Peter, Satan. 35 To saue and lose the life. 38 To be ashamed of Christ.

IN ∵ those dayes, when there was a very great
multitude, and had nothing to eate, Iesus called
his disciples to him, and sayd vnto them,
2 I haue compassion on the multitude, be-
cause they haue nowe continued with mee three
dayes, and haue nothing to eate.
3 And if I sende them away fasting to their
owne houses, they would a faint by the way: for
some of them came from farre.
4 Then his disciples answered him, Whence
can a man satisfie these with bread here in the
wildernesse?
5 And hee asked them, Howe many loaues
haue ye? And they sayd, Seuen.
6 Then he commaunded the multitude to sit
downe on the ground: and hee tooke the seuen
loaues, and gaue thanks, brake *them*, and gaue to
his disciples to set before *them*, and they did set
them before the people.
7 They had also a few small fishes: and when
he had giuen thankes, he commaunded them also
to be set before *them*.
8 So they did eate, and were sufficed, and they
tooke vp of the broken meate that was left, seuen
baskets full.
9 (And they that had eaten, were about foure
thousand) so he sent them away.
10 ¶ ✠ And anon he entred into a ship with his
disciples, and came into the parts of Dalmanutha.
11 ✠ 1 And the Pharises b came foorth, and
began to dispute with him, seeking of him a signe
from heauen, and tempting him.
12 Then he c sighed deepely in his spirit, and
sayde, Why doeth this generation seeke a signe?
Verely I say vnto you, d a signe shall not be giuen
vnto this generation.
13 ¶ So he left them, and went into the ship
againe, and departed to the other side.
14 ¶ ∵ And they had forgotten to take bread,
neither had they in ẏ ship w̄ them, but one loafe.
15 2 And he charged them, saying, Take heede
and beware of the leauen of the Pharises, and of
the leauen of Herod.
16 3 And they reasoned among themselues,
saying, *It is*, because we haue no bread.
17 And when Iesus knew it, he said vnto them,
Why reason you *thus*, because ye haue no bread?
perceiue ye not yet, neither vnderstand? haue ye
your hearts yet hardened?
18 Haue yee eyes, and see not? and haue yee
eares, and heare not? and doe ye not remember?
19 ✠ When I brake the fiue loaues among fiue
thousand, how many baskets full of broken meate
tooke ye vp? They sayd vnto him, Twelue.
20 And when *I brake* seuen among foure
thousand, howe many baskets of the leauings of
broken meate tooke ye vp? And they said, Seuen.
21 Then he saide vnto them, e Howe *is it* that
ye vnderstand not?
22 4 And hee came to Bethsaida, and they
brought a blinde man vnto him, and desired him
to touch him.
23 Then he tooke the blinde by the hand, and
ledde him out of the towne, and spat in his eyes,
and put his handes vpon him, and asked him, if he
sawe ought.
24 And he looked vp, and said, I f see men: for
I see them walking like trees.
25 After that, he put his hands againe vpon his
eyes, and made him g looke againe. And hee was
restored to his sight, and sawe euery man a farre
off clearely.
26 5 And he sent him home to his house, say-
ing, Neither goe into the towne, nor tell it to any
in the towne.
27 ¶ ✠ 6 And Iesus went out, and his disciples
into the townes of Cesarea Philippi. And by the
way hee asked his disciples, saying vnto them,
Whome doe men say that I am?
28 And they answered, *Some say*, Iohn Baptist:
and some, Elias: and some, one of the Prophets.
29 And he sayd vnto them, But whom say ye
that I am? Then Peter answered, and sayde vnto
him, Thou art that Christ.
30 7 And hee sharpely charged them, that con-
cerning him they should tell no man.

✠ *Matth.15.21.*
l That which the proude do reiect when it is offered vnto them, that same doe the modest and humble sinners as it were violently wring out.
l *Into the vttermost coastes of Palestine, which were next to Tyrus and Sidon.*
m *By profession, prophane.*
n *Neighbour or neere to Damascus.*
o *He vseth this word Whelpes rather then the word Dogs, that he may seeme to speake more cōtumeliously.*
p *As if she said, It is as thou sayest Lorde, for it is ynough for the whelpes, if they can but gather vp the crummes that are vnder the table: therfore I craue the crummes, and not the childrens bread.*
7 As the Father created vs to this life in the beginning in his onely Sonne, so doth he also in him alone renue vs vnto euerlasting life.
q *It was a little country, & so called of ten cities, which the foure gouernments doe runne betweene and compasse, Plinie, booke 3. chap. 8.*
✠ *Gene.1.31. eccle.39.21.*
∵ *Matth.15.32.*
a *Word for word, they will fall in sunder, or be dissolued, for when men fall in a sound, their synowes fall one from another.*

✠ *Matth.15.39.*
✠ *Matth.16.1.*
1 The stubburne enemies of the doctrine of the Gospel, giuing no credite to the miracles alreadie done require newe but Christ being angry with them, doeth vtterly forsake them.
b *A common kinde of speech, which the Hebrewes vse, whereby is meant that the Pharises went from their houses of purpose, to encoūter with him.*
c *These sighes came euen from the heart roote, for the Lord was very much mooued with these mens so great infidelitie.*
d *Word for word, If a signe be giuen: It is a cutted kinde of speech very common among the Hebrewes: wherein some such words as these must be vnderstoode, Let me be taken for a lyar, or some such like. And when they speake out the whole, they say, The Lord doe thus & thus by me.*
∵ *Matth.16.5.*
2 We must especially take heede of them which corrupt the word of God, what degree soeuer they be of, either in the Church, or in ciuill policie.
3 They that haue their mindes fixed on earthly things, are vtterly blinde in heauēly things, although they be neuer so plainely set foorth vnto them.
✠ *Iohn 6.11.*
e *How commeth it to passe, that you vnderstand not these things which are so plaine and euident?*
4 A true image of our regeneration, which Christ separating vs from the world, worketh and accomplisheth by little and little in vs.
f *He perceiued some mouing of men, when hee could not discerne their bodies.* g *He commanded him againe, to trie in deede, whether he could see well or no.* 5 Christ will not haue his miracles to bee separated from his doctrine. ✠ *Matth.16.13. luke 9.18.* 6 Many prayse Christ, which yet notwithstanding spoyle him of his praise. 7 Christ hath appoynted his times to the preaching of the Gospel: and therefore here deferreth it to a more commodious time, least sudden haste should rather hinder then further the mysterie of his comming.

8 Christ suffred all ẏ he suffred for vs, not vnwillingly, neither vnawares, but foreknowing it, and willingly.
9 None are more mad then they that are wise beside the word of God.
h This is not godly, but worldly wisdome.
10 The disciples of Christ must beare stoutly, what burden soeuer the Lord layeth vpon them, and subdue the affections of the flesh.
✠ Matt.10.38.and 16.24. luke 9.23. and 14.27.
✠ Matt.10.39.and 16.25. luke 9.24. and 17.33.
11 They are the most foolish of all men, which purchase the enioying of this life, with the losse of euerlasting blisse.
∵ Matt.10.33. luke 9.26. and 12.9.

31 [8] Then hee began to teach them that the
sonne of man must suffer many things, and should
be reproued of the Elders, and of the hie Priests,
and of the Scribes, and be slaine, and within three
dayes rise againe.
32 [9] And hee spake that thing boldely. Then
Peter tooke him aside, and began to rebuke him.
33 Then he turned backe & looked on his disciples, and rebuked Peter, saying, Get thee behinde
me, Satan: for thou [h] vnderstandest not the things
that are of God, but the things that are of men.
34 ¶ [10] And he called the people vnto him
with his disciples, and sayd vnto them, ✠ Whosoeuer will followe me, let him forsake himselfe, and
take vp his crosse, and follow me.
35 For whosoeuer will ✠ saue his life, shall lose
it: but whosoeuer shall lose his life for my sake
and the Gospels, he shall saue it.
36 [11] For what shal it profite a man, though he
should winne ẏ whole world, if he lose his soule?
37 Or what exchange shall a man giue for his
soule?
38 ∵ For whosoeuer shall be ashamed of mee,
and of my wordes among this adulterous and sinfull generation, of him shall the Sonne of man be
ashamed also, when hee commeth in the glorie of
his Father with the holy Angels.

CHAP. IX.

2 Christes transfiguration. 7 Christ must be heard. 11 Of Elias and Iohn Baptist. 14 The possessed is healed. 23 Faith can doe all things. 31 Christ foretelleth his death. 33 Who is greatest among the Apostles. 36 Christ taketh a childe in his armes. 42 To offend. 50 Salt. Peace.

✠ Matth.16.28. luke 9.27.
a When he shall begin his kingdome through the preaching of the Gospel: that is to say, after the resurrection.
✠ Matth.17.1. luke 9.28.
1 The heauenly glory of Christ, which should within a short space be abased vpon the crosse, is auouched by visible signes, by the presence and talke of Elias and Moses, and by the voyce of the Father himselfe, before three of his disciples, which are witnesses against whom lieth no exception.
b Did sparkle as it were.
c They were beside themselues for feare.
* Matth.3.17.and 17.5. cap.1.11.
2 The Lord hath appointed his times for ẏ publishing of ẏ Gospel.
✠ Matth.17.9.
d Euen very hardly as it were.

AND ✠ he saide vnto them, Verely I say vnto
you, that there bee some of them that stand
here, which shall not taste of death till they haue
seene the [a] kingdome of God come with power.
2 ✠ [1] And sixe dayes after, Iesus taketh vnto
him Peter, and Iames, and Iohn, and carieth them
vp into an hie mountaine out of the way alone,
and his shape was changed before them.
3 And his raiment did [b] shine, *and was* very
white, as snowe, so white as no fuller can make
vpon the earth.
4 And there appeared vnto them Elias with
Moses, and they were talking with Iesus.
5 Then Peter answered, and sayd to Iesus, Master, it is good for vs to be heere: let vs make also
three tabernacles, one for thee, and one for Moses, and one for Elias.
6 Yet he knewe not what he sayde: for they
were [c] afraid.
7 And there was a cloude that shadowed
them, and a voyce came out of the cloude, saying,
* This is my beloued Sonne: heare him.
8 And suddenly they looked round about, and
sawe no more any man saue Iesus only with them.
9 [2] ✠ And as they came downe from the
mountaine, he charged them, that they should tel
no man what they had seene, saue when the Sonne
of man were risen from the dead againe.
10 So they [d] kept that matter to themselues,
and [e] demaunded one of another, what the rising
from the dead againe should meane.
11 [3] Also they asked him, saying, Why say the
Scribes, that ✠ Elias must first come?

e They questioned not together touching the generall resurrection which shalbe in the latter day, but they vnderstood not, what he meant by that which he spake of his owne peculiar resurrection. 3 The foolish opinion of the Rabbines is here refelled touching Elias comming, which was that either Elias should rise againe from the dead, or that his soule should enter into some other body. ✠ Mala.4.5.

12 And he answered, and said vnto them, Elias
verely shall first come, and restore all things: and
✠ as it is written of the Sonne of man, hee must
suffer many things, and be set at nought.
13 But I say vnto you, that Elias is come, (and
they haue done vnto him whatsoeuer they would)
as it is written of him.
14 ¶ ✠ [4] And when he came to *his* disciples, he
saw a great multitude about them, and the Scribes
disputing with them.
15 And straightway all the people, when they
beheld him, were amased, and ranne to him, and
saluted him.
16 Then hee asked the Scribes, What dispute
you among your selues?
17 And one of the companie answered, and
said, Master, I haue brought my sonne vnto thee,
which hath a dumme spirit:
18 And wheresoeuer he taketh him, he [f] teareth him, and he fometh, and gnasheth his teeth,
and pineth away: and I spake to thy disciples, that
they should cast him out, and they could not.
19 Then he answered him, & said, O faithlesse
generation, how long now shall I be ẘ you? howe
long now shall I suffer you? Bring him vnto me.
20 So they brought him vnto him: and assoone
as the spirit [g] sawe him, hee tare him, and hee fell
downe on the ground wallowing and foming.
21 Then he asked his father, How long time is
it since he hath bin thus? And he said, Of a childe.
22 And oft times he casteth him into the fire, &
into the water to destroy him: but if thou canst do
any thing, helpe vs, & haue compassion vpon vs.
23 And Iesus said vnto him, if thou canst beleue it, [h] al things are possible to him ẏ beleueth.
24 And straightway the father of the childe
crying with teares, said, Lord, I beleeue: helpe
my vnbeliefe.
25 When Iesus saw that the people came running together, he rebuked ẏ vncleane spirit, saying
vnto him, Thou dumme & deafe spirite, I charge
thee, come out of him, & enter no more into him.
26 [5] Then *the spirit* cried, and rent him sore,
and came out, and he was as one dead, in so much
that many sayd, He is dead.
27 But Iesus tooke his hand, and lift him vp,
and he arose.
28 [6] And when he was come into the house,
his disciples asked him secretly, Why could not
we cast him out?
29 And he said vnto them, This kinde can by no
other meanes come forth, but by praier & fasting.
30 ¶ ∵ And they departed thence, and [i] went
together through Galile, and hee would not that
any should haue knowen it.
31 [7] For he taught his disciples, and sayd vnto
them, The Sonne of man shalbe deliuered into the
handes of men, and they shall kill him, but after
that he is killed, he shall rise againe the third day.
32 But they vnderstoode not that saying, and
were afraid to aske him.
33 ✠ [8] After, he came to Capernaum: and when
he was in the [k] house, he asked them, What was
it that ye disputed among you by the way?
34 And they helde their peace: for by the way
they reasoned among themselues, who *should be*
the chiefest.
35 And he sate downe, and called the twelue,
and said to them, If any man desire to be first, the
same

✠ Esai.53.4.
✠ Matth.17.14. luke 9.38.
4 Christ sheweth by a miracle euen to the vnworthy, that he is come to bridle the rage of Satan.
f Vexeth him inwardly, as the colike vseth to doe.
g So soone as Iesus had looked vpon the boye that was brought vnto him, the deuill began to rage after his maner.
h There is nothing but Christ can and will doe it, for them that beleeue in him.
5 The neerer that the vertue of Christ is, the more outragiously doth Satan rage.
6 We haue neede of faith, and therefore of prayer and fasting, to cast Satan out of his old possession.
∵ Matth.17.22. luke 9.22.
i He and his disciples together.
7 Christ forewarneth vs with great diligence, to the ende we should not be oppressed with sudden calamities, but the slouthfulnesse of man is wonderful.
✠ Matth.18.1. luke 9.46.
8 Onely humilitie doth exalt.
k Where he was wont to make his abode.

same shalbe last of all, and seruant vnto all.
36 And he tooke a litle childe, and set him in
the middes of them, and tooke him in his armes,
and sayd vnto them,
37 Whosoeuer shall receiue one of such little
children in my Name, receiueth me: and whoso-
euer receiueth mee, receiueth not [l] mee, but him
that sent me.
38 ¶ ✠ [9] Then Iohn answered him, saying, Ma-
ster, we sawe one casting out deuils by thy Name,
which followeth not vs, and we forbade him, be-
cause he followeth vs not.
39 ✠ But Iesus said, Forbid him not: for there
is no man that can doe a miracle by my Name,
that can lightly speake euill of me.
40 For whosoeuer is not against vs, is on our
part.
41 ∵ And whosoeuer shal giue you a cuppe of
water to drinke for my Names sake, because yee
belong to Christ, verely I say vnto you, hee shall
not lose his reward.
42 ✠ [10] And whosoeuer shall offend one of
these litle ones, that beleeue in me, it were better
for him rather, that a milstone were hanged a-
bout his necke, & that he were cast into the sea.
43 ✠ Wherefore, if thine hand cause thee to
offend, cut it off: it is better for thee to enter into
life, maimed, then hauing two hands, to goe into
hell, into the fire that neuer shalbe quenched,
44 * Where their [m] worme dieth not, and the
fire neuer goeth out.
45 Likewise, if thy foote cause thee to offend,
cut it off: it is better for thee to goe halt into life,
then hauing two feete, to be cast into hell, into
the fire that neuer shalbe quenched,
46 Where their worme dieth not, and the fire
neuer goeth out.
47 And if thine eye cause thee to offend,
plucke it out: it is better for thee to goe into the
kingdome of God with one eye, then hauing two
eyes, to be cast into hell fire,
48 Where their worme dieth not, and the fire
neuer goeth out.
49 [11] For euery man shalbe [n] salted with fire:
and ✠ euery sacrifice shalbe salted with salt.
50 ✠ Salt is good: but if the salt be vnsauerie,
wherewith shall it be seasoned? haue salt in your
selues, and haue peace one with another.

l He doeth not only receiue me, but also him that sent me.
✠ *Luke 9.49.*
9 God, who is the authour of an ordinarie vocation, worketh also extraordinarily so oft as it pleaseth him. But an extraordinarie vocation is tried by the doctrine and the effects.
✠ *1.Cor.12.3.*
∵ *Matth.10.42.*
✠ *Matth.18.6. luke 17.1.*
10 God is so seuere a reuenger of offences, that it is better to suffer any losse, then to be an occasion of offence vnto any.
✠ *Matth.5.29. and 18.8.*
* *Esai.66.24.*
m Their worme which shalbe cast into that flame.
11 We must be seasoned and powdred by God, both that wee may be acceptable sacrifices vnto him, and also, that we being knit together, may season one another.
n That is, shalbe consecrate to God, being seasoned with the incorruptible worde.
✠ *Leuit.2.13.*
✠ *Matth.5.13. luke 14.34.*

CHAP. X.

9 The wife, onely for fornication, is to be put away. 13 Litle children are brought to Christ. 17 A riche man asketh Iesus, how hee may possesse eternall life. 28 The Apostles forsooke all things for Christes sake. 33 Christ foresheweth his death. 35 Zebedeus his sonnes request. 46 Blinde Bartimeus healed.

And ∵ he [a] arose from thence, & went into the
coastes of Iudea by the farre side of Iordan,
and the people resorted vnto him againe, and as
he was wont, he taught them againe.
2 Then the Pharises came and asked him, if it
were lawfull for a man to put away *his* wife, and
tempted him.
3 And he answered, and said vnto them, What
did ✠ Moses commaund you?
4 And they said, Moses suffered to write a bill
of diuorcement, and to put her away.
5 [1] Then Iesus answered, and said vnto them,
For the hardnes of your heart he wrote this [b] pre-
cept vnto you.

∵ *Matth.19.1.*
a That is to say, departed and went from thence: for in the Hebrew tongue, sitting and dwelling are all one, and so are rising and going forth.
✠ *Deut.24.1.*
1 God did neuer allowe those diuorces, which the Law did tolerate.
b Looke Matth.19. For Moses gaue them no commandement to put away their wiues, but rather made a good prouiso for the wiues against the stubburne hardnesse of their husbands.

6 But at the beginning of the creation ✠ God
made them male and female:
7 ✠ For this cause shall man leaue his father
and mother, and cleaue vnto his wife.
8 And they twaine shalbe one flesh: so that
they are no more twaine, but one flesh.
9 ∵ Therefore, what God hath coupled toge-
ther, let not man separate.
10 And in the house his disciples asked him
againe of that matter.
11 And he sayd vnto them, ✠ Whosoeuer shall
put away his wife and marry another, committeth
adulterie [c] against her.
12 And if a woman put away her husband, and
be married to another, she committeth adulterie.
13 ¶ ✠ [2] Then they brought little children to
him, that he should touch them, and his disciples
rebuked those that brought them.
14 But when Iesus sawe it, he was displeased,
and sayd to them, Suffer the little children to
come vnto me, and forbid them not: for of such
is the kingdome of God.
15 Verely I say vnto you, Whosoeuer shall
not receiue ẏ kingdome of God [3] as a litle childe,
he shall not enter therein.
16 And he tooke them vp in his armes, & put
his hands vpon them, and blessed them.
17 ¶ [4] And when he was goue out on ẏ way,
there came one * running, & kneeled to him, and
asked him, Good Master, what shall I doe, that I
may possesse eternall life?
18 Iesus sayd to him, Why callest thou mee
good? there is none good but one, euen God.
19 Thou knowest the cõmandements, ✠ Thou
shalt not commit adulterie. Thou shalt not kill.
Thou shalt not steale. Thou shalt not beare false
witnesse. Thou shalt [d] hurt no *man*. Honour thy
father and mother.
20 Then he answered, and said to him, Master,
these things haue I obserued from my youth.
21 And Iesus looked vpon him, & loued him,
and said vnto him, One thing is lacking vnto thee.
Goe *and* sell all that thou hast, and giue to the
poore, and thou shalt haue treasure in heauen, and
come, follow me, and take vp the crosse.
22 But he was sad at that saying, and went a-
way sorowfull: for he had great possessions.
23 And Iesus looked round about, & said vn-
to his disciples, Howe hardly doe they that haue
riches, enter into the kingdome of God!
24 And his disciples were afraide at his wordes.
But Iesus answered againe, and sayd vnto them,
Children, how hard is it for them that trust in ri-
ches, to enter into the kingdome of God!
25 It is easier for a camel to goe through the
eye of a needle, then for a riche man to enter into
the kingdome of God.
26 And they were much more astonied, saying
with themselues, Who then can be saued?
27 But Iesus looked vpon them, & said, With
men *it is* impossible, but not with God: for with
God all things are possible.
28 ¶ ✠ [5] Then Peter began to say vnto him,
Lo, we haue forsaken all, and haue followed thee.
29 Iesus answered, and sayd, Verely I say vnto
you, there is no man that hath forsaken house, or
brethren, or sisters, or father, or mother, or wife, or
children, or lands for my sake and the Gospels,
30 But he shal receiue an [e] hundred folde, now

✠ *Gen.1.27. matth.19.4.*
✠ *Gene.2.24. 1.cor.6.16. ephes.5.31.*
∵ *1.Cor.7.10.*
✠ *Matth.5.32. and 19.9. luke 16.18.*
c Whom he putteth away, for hee is an adulterer by keeping company with another.
✠ *Matth.19.13. luke 18.15.*
2 God of his goodnes comprehendeth in the couenant not onely the fathers, but the children also: and therefore he blesseth them.
3 Wee must in malice become children, if we will enter into the kingdome of heauen.
4 Two things are chiefly to bee eschewed of them which earnestly seeke eternall life: that is to say, an opinion of their merites or deseruings, which is not onely vnderstood, but condemned by due consideration of the Lawe: and the loue of riches, which turneth aside many, from that race wherein they ran with a good courage.
* *Matth.19.16. luke 18.18.*
✠ *Exod.20.13.*
d Neither by force nor deceite, nor any other meane whatsoeuer.
✠ *Matth.19.27. luke 18.28.*
5 To neglect all things in comparison of Christ, is a sure way vnto eternall life, so that we fall not away by the way.
e An hundred folde as much, if we looke to the true vse and commodities of this life, so that we measure them after the will of God, and not after the wealth it selfe, and our greedie desire.

at this present, houses, and brethren, & sisters, and
mothers, and children, and landes f with persecu-
tions, and in the world to come, eternall life.
31 ✠ But many *that are* first, shall be last, and
the last, first.
32 ¶ ✝ 6 And they were in the way going vp to
Hierusalem, & Iesus went before them, and they
were troubled, & as they followed, they were a-
fraide, & Iesus tooke the twelue againe, & began
to tell them what things should come vnto him,
33 *Saying*, Beholde, we go vp to Hierusalem,
and the Sonne of man shall be deliuered vnto the
hie Priests, and to the Scribes, and they shal con-
demne him to death, and shall deliuer him to the
Gentiles.
34 And they shall mocke him, & scourge him,
and spit vpon him, and kill him: but the third day
he shall rise againe.
35 ¶ ∵ Then Iames & Iohn the sonnes of Ze-
bedeus came vnto him, saying, Master, g we would
that thou shouldest doe for vs that we desire.
36 And he sayd vnto them, What would ye I
should doe for you?
37 And they sayd to him, Graunt vnto vs, that
we may sit, one at thy right hand, and the other at
thy left hand in thy glory.
38 But Iesus saide vnto them, Ye knowe not
what ye aske. Can ye drinke of the cup that I shall
drinke of, and be baptized with the baptisme that
I shalbe baptized with?
39 And they sayd vnto him, We can. But Iesus
sayd vnto them, Ye shall drinke in deede of the
cup that I shall drinke of, and be baptized with
the baptisme wherewith I shalbe baptized:
40 But to sit at my right hand and at my left,
is not mine to giue, but *it shalbe giuen* to them for
whom it is prepared.
41 And when the ten heard that, they began
to disdaine at Iames and Iohn.
42 8 But Iesus called them vnto him, and sayd
to them, ✻ Ye knowe that h they wich are princes
among the Gentiles, haue domination ouer them,
and they that be great among them, exercise au-
thoritie ouer them.
43 But it shall not be so among you: but who-
soeuer will be great among you, shall be your ser-
uant.
44 And whosoeuer will be chiefe of you, shall
be the seruant of all.
45 For euen the Sonne of man came not to be
serued, but to serue, & to giue his life for the ran-
some of many.
46 ¶ ✻ 9 Then they came to Iericho: and as he
went out of Iericho with his disciples, and a great
multitude, Bartimeus ẏ sonne of Timeus, a blinde
man, sate by the wayes side, begging.
47 And when he heard that it was Iesus of Na-
zareth, he began to cry, & to say, Iesus the Sonne
of Dauid, haue mercy on me.
48 And many rebuked him, because he should
holde his peace: but he cried much more, O Sonne
of Dauid, haue mercy on me.
49 Then Iesus stood stil, and commanded him
to be called: and they called the blinde, saying vn-
to him, Be of good comfort: arise, he calleth thee.
50 So he threwe away his cloke, and rose, and
came to Iesus.
51 And Iesus answered, & said vnto him, What
wilt thou that I doe vnto thee? And the blinde
said vnto him, Lord, that I may receiue sight.
52 Then Iesus sayd vnto him, Go thy way: thy
faith hath saued thee. And by and by he receiued
his sight, and followed Iesus in the way.

f *Euen in the midst of persecutions.*
✠ *Matth. 19.30. luke 13.30.*
✝ *Matth. 20.17. luke 18.31.*
6 The disciples are againe prepared to patience and not to be ouercome by the foretelling vnto them of his death, which was at hand, and therewithall of life which should most certainely follow.
∵ *Matth. 20.20.*
7 We must first striue, before we triumph.
g *We pray thee.*
8 The Magistrates according to Gods appointment rule ouer their subiects: but the Pastors are not called to rule, but to serue, according to the example of the Sonne of God himselfe, who went before them, forsomuch as hee also was a Minister of his Fathers wil.
✻ *Luke 22.25.*
h *They to whome it is decreed and appointed.*
✻ *Matth. 20.29. luke 18.35.*
9 Christ onely, being called vpon by faith, healeth our blindnesse.

CHAP. XI.

1 *Christ entreth into Hierusalem riding on an asse. 13 The fruitlesse figge tree is cursed. 15 Sellers and buyers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers offences must be pardoned. 27 The Priestes aske by what authoritie hee wrought those things that hee did. 30 Whence Iohns baptisme was.*

AND ✠ 1 when they came nere to Hierusalem,
to Bethphage & Bethania vnto the mount
of Oliues, he sent foorth two of his disciples,
2 And sayd vnto them, Goe your wayes into
that towne ẏ is ouer against you, & assoone as ye
shal enter into it, ye shall finde a colte tied, where-
on neuer man sate: loose him, and bring him.
3 And if any man say vnto you, Why doe yee
this? Say that the Lord hath neede of him, and
straightway he wil send him hither.
4 And they went their way, and found a colte
tied by the doore without, in a place where two
wayes met, and they loosed him.
5 Then certaine of them, that stoode there,
sayd vnto them, What doe ye loosing the colte?
6 And they said vnto them, as Iesus had com-
maunded them: So they let them goe.
7 ¶ ✝ And they brought the colte to Iesus, and
cast their garments on him, and he sate vpon him.
8 And many spred their garments in the way:
other cut downe branches off the trees, and straw-
ed them in the way.
9 And they that went before, and they that
folowed, cried, saying, Hosanna: a blessed *be* hee
that commeth in the Name of the Lord.
10 b Blessed *be* the kingdome that commeth
in the Name of the Lord of our father Dauid: Ho-
sanna, *O thou which art* in the highest *heauens*.
11 ∵ So Iesus entred into Hierusalem, & into
the Temple: and when he had looked about on
all things, and now it was euening, he went forth
vnto Bethania with the twelue.
12 ✻ And on the morow when they were come
out from Bethania, he was hungry.
13 2 And seeing a figge tree afarre off, that
had leaues, he went *to see* if hee might finde any
thing thereon: but when hee came vnto it, hee
found nothing but leaues: for the time of figges
was not yet.
14 Then Iesus answered, and sayd to it, Neuer
man eate fruite of thee hereafter while the world
standeth: and his disciples heard it.
15 ¶ 3 And they came to Hierusalem, & Iesus
went into the Temple, & began to cast out them
that solde and bought in the Temple, and ouer-
threwe the tables of the money changers, and the
seates of them that solde doues.
16 Neither would hee suffer that any man
should cary a c vessel through the Temple.
17 And he taught, saying vnto them, Is is not
written, ✻ Mine house shalbe d called the house
of prayer vnto all nations? * but you haue made
it a denne of theeues.
18 And the Scribes and hie Priestes heard it,
and sought howe to destroy him: for they feared
him, because the whole multitude was astonied at
his doctrine.
19 But when euen was come, *Iesus* went out
of the citie.

✠ *Matth. 21.1. luke 18.29.*
1 A liuely image of the spirituall kingdome of Christ on earth.
✝ *Iohn 12.14.*
a *Well be it to him that commeth to vs from God, or that is sent of God.*
b *Happy and prosperous.*
∵ *Matth. 21.10. luke 19.45.*
✻ *Matth. 21.19.*
2 An example of that vengeance which hangeth ouer the heads of hypocrites.
3 Christ sheweth in deede, that he is the true King and high Priest, and therefore the reuenger of the diuine seruice of the Temple.
c *That is, any prophane instrument, of which those felowes had a number, that made the court of the Temple a market place.*
✻ *Isai. 56.7.*
d *Shall openly be so accompted and taken.*
* *Iere. 7.11.*

20 ¶ ✠ 4 And

✠ *Matth.21.19.*
4 The force of faith is exceeding great, and charitie is euer ioyned with it.

20 ¶ ✠ 4 And in the morning as they iourneyed together, they saw the figge tree dried vp from the rootes.

21 Then Peter remembred, and said vnto him, Master, beholde, the fig tree which thou cursedst, is withered.

22 And Iesus answered, and said vnto them, Haue [e] the faith of God.

e The faith of God is that assured faith and trust which we haue in him.

23 For verely I say vnto you, that whosoeuer shall say vnto this mountaine, Bee thou taken away, and cast into the sea, and shall not wauer in his heart, but shal beleeue that those things which he saieth, shal come to passe, whatsoeuer he saith, shall be *done* to him.

24 ✠ Therefore I say vnto you, Whatsoeuer ye desire when yee pray, beleeue that [f] yee shall haue it, and it shalbe *done* vnto you.

✠ *Matth.7.7. luke 11.9.*
f Word for word, that you receiue it, speaking in the time that nowe is, to shewe the certaintie of the thing and the performance in deede.

25 ∴ But when [g] yee shall stand, and pray, forgiue, if yee haue any thing against any man, that your Father also which is in heauen, may forgiue you your trespasses.

∴ *Math.6.14.*
g When you shall appeare before the altar.

26 For if you wil not forgiue, your Father which is in heauen, wil not pardon you your trespasses.

27 ¶ ✠ 5 Then they came againe to Hierusalem: and as he walked in the Temple, there came to him the hie Priests, & the Scribes, & the Elders,

✠ *Matth 21.23. luke 20.1.*
5 The Gospel hath bene assaulted long time since, vnder the pretence of an ordinarie succession.

28 And said vnto him, By what authoritie doest thou these things? and who gaue thee this authoritie, that thou shouldest doe these things?

29 Then Iesus answered, & said vnto thē, I wil also aske of you a certain thing, & answer ye me, & I wil tel you by what authoritie I do these things.

30 The baptisme of Iohn, was it from heauen, or of men? answere me.

31 And they thought with themselues, saying, If we shal say, From heauen, he wil say, Why then did ye not beleeue him?

32 6 But if wee say, Of men, we feare the people: for all men counted Iohn, that he was a Prophet in deed.

6 A reward of an euill conscience to be afraid of those, of whom they should and might haue bene feared.

33 Then they answered, and said vnto Iesus, We cannot tel. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these things.

CHAP. XII.

1 Of the vineyard. 10 Christ the stone refused of the Iewes. 13 Of tribute to be giuen to Cesar. 18 The Sadduces denying the resurrection. 28 The first commandement. 31 To loue God and thy neighbour is better then sacrifices. 36 Christ Dauids sonne. 38 To beware of the Scribes and Pharises. 42 The poore widow.

And [1] he began to speake vnto them in [a] parables, ✠ A *certaine* man planted a vineyard, & compassed it with an hedge, & digged a pit for the winepresse, and built a tower in it, & let it out to husbandmen, & went into a strange countrey.

1 The calling of God is not tied either to place, person, or time, without exception.
a This word parable, which the Euangelists vse, doeth not onely signifie a comparing of things together, but also darke speaches and allegories.
✠ *Esai 5.1. iere.2.2. matth.21.33. luke 20.9.*

2 [b] And at the time, hee sent to the husbandmen a seruant, ÿ he might receiue of the husbandmen of the fruite of the vineyard.

b When the fruites of the ground vse to be gathered.

3 But they tooke him, and beat him, & sent him away emptie.

4 And againe he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe hee sent another, and him they slew, & many other, beating some, & killing some.

6 Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen said among themselues, This is the heire: come, let vs kill him, and the inheritance shalbe ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lorde of the vineyard doe? Hee will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue ye not read so much as this Scripture? ✠ The stone which the builders did refuse, is made the head of the corner.

✠ *Psal.118.22. isai.28.16. matth.21.42. actes 4.11. rom.9.33. 1.pet.2.8.*

11 This was done of the Lord, and it is marueilous in our eies.

12 Then they went [c] about to take him, but they feared the people: for they perceiued that he spake that parable against them: therfore they left him, and went their way.

c They were greedie and very desirous.

13 ¶ ✠ 2 And they sent vnto him certaine of the Pharises, & of the Herodians that they might take him in *his* talke.

✠ *Matth.22.15. luke 20.20.*
2 The Gospel ioyneth the authoritie of the Magistrate with the seruice of God.

14 And when they came, they said vnto him, Master, we know that thou art true, and carest for no man: for thou [d] considerest not the person of men, but teachest the [e] way of God truely, Is it lawfull to giue tribute to Cesar, or not?

d Thou doest not so iudge by outward appearance, that the trueth is thereby darkened any whit at all.
e The way whereby we come to God.

15 Should we giue it, or should we not giue it? but he knew their hypocrisie, & said vnto them, Why tempt ye me? Bring me a peny, ÿ I may see it.

16 So they brought it, and he said vnto them, Whose is this image and superscription? and they said vnto him, Cesars.

17 Then Iesus answered, and sayd vnto them, ∴ Giue to Cesar the things that are Cesars, and to God, those ÿ are Gods: & they marueiled at him.

∴ *Rom.13.7.*

18 ¶ 3 ✠ Then came the Sadduces vnto him, (which say, there is no resurrection) & they asked him, saying,

3 The resurrection of the body is auouched against the foolish ignorance and malice of the Sadduces.
✠ *Matth.22.23. luke 20.27.*

19 Master, ✠ Moses wrote vnto vs, If any mans brother die, and leaue *his* wife, and leaue no children, that his brother should take his wife, & raise vp seed vnto his brother.

✠ *Deut.25.5. matth.22.24.*

20 There were seuen brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and hee died, neither did he yet leaue issue, & the third likewise:

22 So those seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she bee of them? for seuen had her to wife.

24 Then Iesus answered, and saide vnto them, Are ye not therefore deceiued, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marry, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I * am the God of Abraham, and the God of Isaac, and the God of Iacob?

* *Exod.3.6. matth.22.32.*

27 God is not ÿ God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

28 ¶ ✠ 4 Then came one of the Scribes that had heard them disputing together, & perceiuing that he had answered them well, hee asked him, Which is the first commandement of all?

✠ *Matth.22.35.*
4 Sacrifices and outward worship neuer pleased God, vnlesse such necessarie duetie as we owe to God and our neighbours went afore.

29 Iesus answered him, The first of all the commandements *is*, ✠ Heare, Israel, The Lord our God is the onely Lord.

✠ *Deut.6.4.*

30 Thou shalt therefore loue the Lorde thy
God with all thine heart, and with all thy soule,
and with all thy mind, and with all thy strength:
this is the first commandement.
31 And the second *is* like, that is, ✠Thou shalt
loue thy neighbour as thy selfe. There is none o-
ther commandement greater then these.
32 Then that Scribe said vnto him, Well, Ma-
ster, thou hast sayd the trueth, that there is one
God, and that there is none but he,
33 And to loue him with all the heart, & with
all the vnderstanding, and with all the soule, and
with all the strength, and to loue *his* neighbour
as himselfe, is more then all the whole burnt offe-
rings and sacrifices.
34 Then when Iesus saw that he answered dis-
creetly, he said vnto him, Thou art not farre from
the kingdom of God. And no man after that durst
aske him any question.
35 ¶ ✠ [5] And Iesus answered & said teaching
in the Temple, How say the Scribes that Christ is
the sonne of Dauid?
36 For Dauid himselfe said by [f] ẏ holy Ghost,
∵The Lord said to my Lord, Sit at my right hand,
til I make thine enemies thy footestoole.
37 Then Dauid himselfe calleth him Lord: by
what meanes is he then his sonne? and much peo-
ple heard him gladly.
38 ✕ [6] Moreouer hee said vnto them in [g] his
doctrine, Beware of the Scribes which loue to go
in [h] long robes, & *loue* salutations in the markets,
39 And the chiefe seates in the Synagogues,
and the first roumes at feastes,
40 Which ✠ deuoure widowes houses, euen vn-
der a colour of long prayers. These shall receiue
the greater damnation.
41 [7] *And as Iesus sate ouer against the trea-
surie, he beheld how the people cast [i] money into
the treasurie, and many rich men cast in much.
42 And there came a certaine poore widow, &
she threw in two mites, which make a quadrin.
43 Then he called vnto him his disciples, and
said vnto them, Verely I say vnto you, that this
poore widowe hath cast more in, then all they
which haue cast into the treasurie.
44 For they all did cast in of their superfluitie:
but she of her pouertie did cast in all that she had,
euen all her liuing.

✠ *Leuit. 19. 18. matth. 22. 39. rom. 13. 9. galat. 5. 14. iames 2. 8.*

✠ *Matth. 22. 41. luke 20. 41.*

5 Christ prooueth his Godhead euen out of Dauid himselfe, of whom he came according to the flesh.

f Word for word, in the holy Ghost, and there is a great force in this kind of speach, whereby is meant, that it was not so much Dauid, as the holy Ghost that spake, who did in a maner possesse Dauid.

∵ *Psal. 110. 1.*

✕ *Marke 23. 6. luke 11. 43. and 20. 43.*

6 The maners of ministers are not rashly to be followed as an example.

g Whiles he taught them.

h The word is a stole, which is a kind of womans garment, long euen down to the heeles, and is taken generally, for any garment made for comelinesse, but in this place it seemeth to signifie that fringed garment mentioned in Deuteronomie. 22. 12.

✠ *Matth. 23. 14. luke 20. 47.*

7 The doing of our dueties, which God alloweth, is not esteemed according to the outward value, but to the inward affects of the heart.

* *Luke 21. 1.*

i Money of any kind of mettall, as the Romanes vsed, who in the beginning did stampe or coyne brasse, and after vsed it for currant money.

CHAP. XIII.

1 Of the destruction of Ierusalem. 9 Persecutions for the Gospel. 10 The Gospel must be preached to all nations. 26 Of Christes comming to iudgement. 33 We must watch & pray.

AND ✠ [1] as he went out of the Temple, one of
his disciples sayd vnto him, Master, see what
maner stones, and what maner buildings *are here*.
2 ✠ Then Iesus answered and said vnto him,
Seest thou these great buildings? there shall not
be left one stone vpon a stone, that shall not be
throwen downe.
3 And as he sate on the mount of Oliues, ouer
against the Temple, Peter, and Iames, and Iohn,
and Andrew asked him secretly,
4 Tell vs, when shall these things bee? and
what *shalbe* the signe when all these things shalbe
fulfilled?
5 And Iesus answered them, & began to say,
∵ Take heed least any man deceiue you.
6 For many shall come in my Name, saying, I
am *Christ*, and shall deceiue many.
7 Furthermore when ye shall heare of warres,
& rumors of warres, be ye not troubled: for *such
things* must needs be: but the end *shal* not *be* yet.
8 For nation shall rise against nation, & king-
dome against kingdome, and there shal be earth-
quakes in diuers quarters, & there shall be famine
and troubles: these *are* the beginnings of sorowes.
9 But take ye heede to your selues: for they
shall deliuer you vp to the Councils, and to the
Synagogues: ye shall be beaten, and brought be-
fore rulers and Kings for my sake, for a [a] testimo-
niall vnto them.
10 And the Gospel must first be published a-
mong all nations.
11 ✠ But when they lead you, and deliuer you
vp, [b] be not carefull before hand, neither [c] studie
what ẏe shall say: but what is giuen you at the
same time, that speake: for it is not ye that speake,
but the holy Ghost.
12 Yea, and the brother shall deliuer the bro-
ther to death, and the father the sonne, and the
children shall rise against their parents, and shall
cause them to die.
13 And ye shal be hated of all men [d] for my
Names sake: but whosoeuer shal endure vnto the
end, he shalbe saued.
14 ✠ Moreouer, when ye shall see the abomi-
nation of desolation (spoken of by ∵ Daniel the
Prophet) [e] set where it ought not, (let him that
readeth, consider it) then let them *that be* in Iu-
dea, flee into the mountains,
15 And let him that is vpon the house, not
come down into the house, neither enter therein,
to fetch any thing out of his house.
16 And let him that is in the field, not turne
backe againe to take his garment.
17 Then wo *shalbe* to thē that are with childe,
and to them that giue sucke in those dayes.
18 Pray therefore that your flight bee not in
the winter.
19 For [f] those dayes shalbe such tribulation, as
was not from the beginning of the creatiō which
God created vnto this time, neither shalbe.
20 And except ẏ the Lord had shortened those
daies, no flesh should be saued: but for ẏ elects sake,
which he hath chosē, he hath shortned those daies.
21 Then ✕ if any man say to you, Loe, here is
Christ, or, lo, *he is* there, beleeue it not.
22 For false Christes shall rise, and false pro-
phets, & shall shew signes & wonders, to deceiue
if it were possible the very elect.
23 But take ye heede: behold, I haue shewed
you all things before.
24 ¶ Moreouer in those daies, after that tribu-
lation, ✠ the sunne shal waxe darke, & the moone
shall not giue her light,
25 And the starres of heauen shal fall: and the
powers which are in heauen, shall shake.
26 And then shall they see the Sonne of man
comming in ẏ clouds, with great power & glory.
27 *And he shal then send his Angels, & shall
gather together his elect from the foure windes,
and from the vtmost part of the earth to the vt-
most part of heauen.
28 Now learne a parable of the figge tree.
When her bough is yet tender, and it bringeth
foorth leaues, ye know that sommer *is* neere.
29 So in like maner, when ye see these things

✠ *Matth. 24. 1. luke 21. 5.*

1 The destruction of the Temple, citie, and whole nation is afore told, and the troubles of the Church: but yet there are annexed many comforts, & last of all, the end of the world is described.

✠ *Luke 19. 43.*

∵ *Ephes. 5. 6. 2. thess. 2. 3.*

a The hearing of you preaching, shall be a most euident witnesse against them, so that they shall not be able to pretend ignorance.

✠ *Matth. 10. 19. luke 12. 11. and 21. 14.*

b We are not forbidden to thinke before hand, but pensiue carefulnesse whereby men discourage thēselues, which proceedeth from distrust, and want of confidence and sure hope of Gods assistance: that carefulnesse we are willed to beware of, Looke Matth. 6. 27.

c By any kind of artificious and cunning kind of talk what to speake.

d For me.

✠ *Matth. 24. 15. luke 21. 20.*

∵ *Dan. 9. 27.*

e When the Heathen and prophane people shall not only enter into the Temple, and defile both it, & the citie, but also cleane destroy it.

f This is a kind of speach which the Hebrewes vse, and it hath a great force in it, for it giueth vs to vnderstand that in all that time one miserie shall so follow vpon an other, as if the time it selfe were very miserie it selfe: So the Prophet Amos 5. 20. saith that the day of the Lord shalbe darkenesse.

✕ *Matth. 24. 23. luke 17. 23. and 21. 8.*

✠ *Isa. 13. 10. ezek. 32. 7. ioel. 2. 10. & 3. 15.*

* *Matth. 24. 31.*

come to passe, knowe that *the kingdome of God*
is neere, *euen* at the doores.
30 Verely I say vnto you, that this generation
shall not passe, till all these things be done.
31 Heauen and earth shall passe away, but my
wordes shall not passe away.
32 [2] But of that day and houre knoweth no
man, no, not the Angels which are in heauen,
neither the Sonne himselfe, but the Father.
33 ✣ Take heede: watch, and pray: for yee
knowe not when the time is.
34 *For the Sonne of man is* as a man going into
a strange countrey, and leaueth his house, and gi-
ueth authoritie to his seruants, and to euery man
his worke, and commandeth the potter to watch.
35 Watch ye therfore, (for ye know not whē
the master of the house will come, at euen, or at
midnight, at ẏ cocke crowing, or in ẏ dawning,)
36 Lest if he come suddenly, he shoulde finde
you sleeping.
37 And those things that I say vnto you, I say
vnto all men, Watch.

2 The latter day is not curiously to be searched for, which the Father alone knoweth: but let vs rather take heede, that it come not vpon vs vnaware.
✣ *Mat.24.13.*

CHAP. XIIII.

1 The Priestes conspiracie against Christ. 3 The woman powring oile on Christes head. 12 The preparing of the Passeouer. 22 The institution of the Supper. 41 Christ deliuered into the handes of men. 43 Iudas betrayeth him with a kisse. 53 Christ is before Caiaphas. 66 Peters denial.

AND ✣ [1] two dayes after followed *the feast of*
the Passeouer, and of vnleauened bread: and
the hie Priests, & Scribes sought how they might
take him by craft, and put him to death.
2 But they saide, Not in the feast day, lest
there be any tumult among the people.
3 ∵ And when hee was in Bethania in the
house of Simon the leper, as hee sate at the table,
there came a woman hauing a boxe of ointment
of Spikenard, very costly, and she brake the boxe,
and powred it on his head.
4 [2] Therefore some disdained among them-
selues, and saide, To what ende is this waste of
ointment?
5 For it might haue bene sold for more then
[a] three hundreth pence, and bene giuen vnto the
poore, and they murmured against her.
6 But Iesus said, Let her alone: Why trouble
ye her? she hath wrought a good worke on me.
7 [3] For ye haue the poore with you alwaies,
and when ye will ye may doe them good, but me
ye shall not haue alwayes.
8 [4] She hath done that she could: she came
afore hand to anoint my body to the burying.
9 Verely I say vnto you, wheresoeuer this
Gospel shal be preached throughout the whole
world, this also that she hath done, shalbe spoken
of in remembrance of her.
10 ¶ ✣ [5] Then Iudas Iscariot, one of the
twelue, went away vnto the hie Priests, to betray
him vnto them.
11 And when they heard it, they were glad,
and promised that they would giue him money:
therefore he sought how he might conueniently
betray him.
12 ¶ ✣ [6] Nowe the first day of vnleauened
bread, [b] when [c] they sacrificed the [d] Passeouer,

✣ *Mat.26.2. luke 22.1.*
1 By the will of God, against the counsell of men, it came to passe that Christ should be put to death vpon the solemne day of the Passeouer, that in all respects the trueth might agree to the figure.
∵ *Mat.26.6. iohn 12.2.*
2 Rash iudgements are frustrate before God.
a Which is about six pounds English.
3 Christ suffered himselfe to be anointed once or twise for certaine considerations: but his will is to be daily anointed in the poore.
4 This woman by the secret instinct of the Spirite, anointing Christ, setteth before mens eies, his death and buriall which were at hand.
✣ *Mat.26.14. luke 22.4.*
5 Couetousnesse cloked with a zeale of charitie, is an occasion to betray and crucifie Christ.
✣ *Mat.26.17. luke 22.8.*

6 Christ being made subiect to the Law for vs, doeth celebrate the Passeouer according to the Law: and therewithal by a miracle sheweth that notwithstanding he in the flesh shal straightway suffer, yet that he is God. *b That is, vpon which day, & at the euening of the same day, which was the beginning of the fifteenth, Looke Matth.26.17. c They vsed to sacrifice. d This is spoken thus, by the figure Metonymia, which is vsuall in Sacraments, and by the Passeouer is meant the Pascall lamb.*

his disciples said vnto him, Where wilt thou that
wee goe and prepare, that thou mayest eate the
Passeouer?
13 Then hee sent foorth two of his disciples,
and saide vnto them, Goe yee into the citie, and
there shall a man meete you bearing a pitcher of
water: followe him.
14 And whithersoeuer hee goeth in, say yee to
the good man of the house, The Master saieth,
Where is the lodging where I shall eate the
Passeouer with my disciples?
15 And he wil shew you an [e] vpper chamber
which is large, trimmed and prepared: there make
it readie for vs.
16 So his disciples went foorth, and came to
the citie, and found as he had said vnto them, and
made readie the Passeouer.
17 ¶ And at euen he came with the twelue.
18 ✣ [7] And as they sate at table and did eate,
Iesus said, Verely I say vnto you, that one of you
shall betray me, which eateth with me.
19 Then they began to be sorowful and to say
to him one by one, Is it I? And another, Is it I?
20 And he answered & said vnto thē, *It is* one
of the twelue that [f] dippeth with me in ẏ platter.
21 Truely the Sonne of man goeth his way,
as it is written of him: ✣ but woe *be* to that man,
by whome the Sonne of man is betrayed: it had
beene good for that man, if he had neuer beene
borne.
22 ∵ And as they did eate, Iesus tooke the
bread, and when he had giuen thankes, he brake
it and gaue it to them, and saide, Take, eate, this
is my body.
23 Also he tooke the cuppe, and when he had
giuen thankes, gaue it to them: and they all
dranke of it.
24 And he saide vnto them, This is my blood
of that newe Testament, which is shed for many.
25 Verely I say vnto you, I wil drinke no
more of the fruit of the vine vntil that day, that I
drinke it newe in the kingdome of God.
26 And when they had sung a Psalme, they
went out to the mount of Oliues.
27 ¶ ✣ [8] Then Iesus said vnto them, All yee
shall be offended by me this night: for it is writ-
ten, ✣ I will smite the shepheard, and the sheepe
shalbe scattered.
28 But after that I am risen, I will goe into
* Galile before you.
29 [9] And Peter saide vnto him, Although all
men should be offended at thee, yet would not I.
30 Then Iesus said vnto him, Verely I say vn-
to thee, this day, *euen* in this night, before the
cocke crowe twise, thou shalt denie me thrise.
31 But he saide [g] more earnestly, If I shoulde
die with thee, I will not denie thee: likewise also
said they all.
32 ¶ ✣ [10] After, they came into a place na-
med Gethsemane: then hee saide to his disciples,
Sit ye here, till I haue prayed.
33 And he tooke with him Peter, and Iames,
and Iohn, and he beganne to be troubled, and in
great heauinesse,
34 And saide vnto them, My soule is very hea-
uie, *euen* vnto the death: tarie here, and watch.
35 So he went forward alittle, and fel downe
on the ground, and prayed, that if it were pos-
sible, that houre might passe from him.

36 And

e The Greeke word signifieth that part of the house that is highest from the ground, to what vse soeuer it be put, but because they vsed to suppe in that part of the house, they called it a supping chamber.
✣ *Psal.41.10. mat.26.20,23. luke 22.14. iohn 13.18,21.*
7 The figure of the lawe, which is by and by to be fulfilled, is abrogated: and in place thereof are put figures of the new couenant answerable vnto them, which shall continue to the worlds end.
f That vseth to eate meate with me.
✣ *Actes 1.16.*
∵ *Mat.26.26. 1.cor.11.24.*
✣ *Iohn 16.32.*
8 Christ foretelleth how he shall be forsaken of his, but yet that he will neuer forsake them.
✣ *Zach.13.7.*
* *Chap.16.7.*
9 Here is set forth in an excellent person, a most sorrowful example of mans rashnesse and weakenesse.
g That doubling of wordes, setteth out more plainely Peters vehement affirmation.
✣ *Mat.26.36. luke 22.39.*
10 Christ suffering for vs in that flesh which he tooke vpon him for our sakes, ẏ most horrible terrours of the curse of God, receiueth the cup at his Fathers hands, which he being iust, doeth straightway drinke of for the vniust.

b This doubling of the word, was vsed in those dayes, when their languages were so mixed together: for this word, Abba, is a Syrian word.
11 An horrible example of the sluggishnesse of men, euen in the disciples whom Christ had chosen.

✠ Mat.26.47. luke 22.47. iohn 18.3.
12 As men did willingly spoyle God their Creator of his praise in forsaking and betraying him, so Christ willingly going about to make satisfaction for this ruine, is forsaken of his owne, and betraied by one of his familiars as a thiefe, that the punishment might be agreeable to the sinne, and we who are very traitours, forsakers, and sacrilegers might be deliuered out of the deuils snare.
i So diligently, that he scape not out of your hands.
k That is, Peter.
l All his disciples.
13 Vnder pretence of godlines, al things are lawful to such as doe violence against Christ.
m Which he cast about him, when he hearing that sturre in the night suddenly ranne foorth: whereby we may vnderstand with how great licenciousnesse these villaines violently set vpon him.
✠ Mat.26.57. luke 22.54. iohn 18.24.
n The highest councill was assembled, because Christ was accused as a blasphemer and a false prophet: for as for the other crime of treason, it was forged against him by the Priests, to enforce Pilate by that meanes to condemne him.
14 Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at the length, for confessing God to be his father, condemned of impietie before the hie Priest: that we, who denied God and were indeede wicked, might be quit before God. ∵ Mat.26.59. ✱ Iohn 2.19.

36 And he said, h Abba, Father, all things are
possible vnto thee: take away this cup from me:
neuertheles not that I wil, but that thou wilt, be
done.
37 11 Then he came, & found them sleeping,
and said to Peter, Simon, sleepest thou? couldest
not thou watch one houre?
38 ¶ Watch ye, and pray, that ye enter not
into tentation: the spirite indeede is ready, but
the flesh is weake.
39 And againe he went away, and prayed, and
spake the same words.
40 And hee returned, and found them asleepe
againe: for their eies were heauie: neither knew
they what they should answere him.
41 And he came the third time, and said vnto
them, Sleepe henceforth, and take your rest: it is
ynough: the houre is come: beholde, the Sonne
of man is deliuered into the hands of sinners.
42 Rise vp: let vs goe: loe, he that betraieth
me, is at hand.
43 ✠ 12 And immediatly while hee yet spake,
came Iudas that was one of the twelue, and with
him a great multitude with swordes and staues
from the hie Priests, and Scribes, and Elders.
44 And he that betraied him, had giuen them
a token, saying, Whomsoeuer I shal kisse, he it is:
take him and leade him away i safely.
45 And assoone as he was come, he wẽt straitway to him, & said, Haile Master, and kissed him.
46 Then they laide their hands on him, and
tooke him.
47 And k one of them that stoode by, drewe
out a sword, and smote a seruant of the hie Priest,
and cut off his eare.
48 And Iesus answered and saide to them, Ye
be come out as against a thiefe with swords, and
with staues, to take me.
49 I was daily with you teaching in the Temple, and ye tooke me not: but this is done that the
Scriptures should be fulfilled.
50 Then they l all forsooke him, and fled.
51 13 And there followed him a certaine
yong man, clothed in m linnen vpon his bare bodie, and the yong men caught him.
52 But he left his linnen cloth, and fled from
them naked.
53 ✠ So they led Iesus away to the hie Priest,
and to him came n together all the hie Priestes,
and the Elders, and the Scribes.
54 And Peter followed him a farre off, euen
into the hall of the hie Priest, and sate with the
seruants, and warmed himselfe at the fire.
55 14 And the ∵ hie Priests, and al the Councill sought for witnesse against Iesus, to put him
to death, but found none.
56 For many bare false witnesse against him,
but their witnesse agreed not together.
57 Then there arose certaine, and bare false
witnesse against him, saying,
58 Wee heard him say, ✱ I will destroy this
Temple made with hands, and within three dayes
I will build another, made without hands.
59 But their witnes yet agreed not together.
60 Then the hie Priest stoode vp amongst
them, and asked Iesus, saying, Answerest thou
nothing? what is the matter that these beare witnesse against thee?
61 But he held his peace, & answered nothing.
Againe the hie Priest asked him, & said vnto him,
Art thou that Christ the sonne of the o Blessed?
62 And Iesus said, I am he, ✠ and yee shall see
the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.
63 Then the hie Priest rent his clothes, and
said, What haue we any more need of witnesses?
64 Ye haue heard the blasphemie: what think
ye? And they all condemned him to be worthie
of death.
65 15 And some began to spit at him, and to
couer his face, and to beate him with fists, and to
say vnto him, Prophesie. And the sergeants smote
him with their roddes.
66 ✠ 16 And as Peter was beneath in the hall,
there came one of the maides of the hie Priest.
67 And when shee sawe Peter warming himselfe, she looked on him, and said, Thou wast also
with Iesus of Nazareth.
68 But he denied it, saying, I knowe him not,
neither wot I what thou saiest. Then he went out
into the porch, and the cocke crew.
69 ∵ Then p a maid saw him againe, & began
to say to them that stood by, This is one of them.
70 But hee denied it againe: and anon after,
they that stoode by, said againe to Peter, Surely
thou art one of them: for thou art of Galile, and
thy speach is like.
71 And he began to curse, and sweare, saying,
I know not this man of whom ye speake.
72 ✱ Then the second time the cocke crewe,
and Peter remembred the worde that Iesus had
saide vnto him, Before the cocke crowe twise,
thou shalt denie me thrise, and waying that with
himselfe, he wept.

CHAP. XV.

1 Of the things that Christ suffered vnder Pilate. 11 Barabbas is preferred before Christ. 15 Pilate deliuereth Christ to be crucified. 17 He is crowned with thorne. 19 They spit on him, and mocke him. 21 Simon of Cyrene carieth Christes crosse. 27 Christ is crucified betweene two theeues. 26 He is railed at. 37 He giueth vp the ghost. 43 Ioseph burieth him.

And ✠ 1 anon in the dawning, the hie Priestes
helde a Councill with the Elders, and the
Scribes, and the whole Council, and bound Iesus,
and led him away, and a deliuered him to Pilate.
2 Then Pilate asked him, Art thou the King
of the Iewes? And hee answered, and saide vnto
him, Thou saiest it.
3 And the hie Priests accused him of manie
things.
4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? beholde how many
things they witnesse against thee.
5 But Iesus answered no more at all, so that
Pilate marueiled.
6 Now at ẏ feast, Pilate b did deliuer a prisoner vnto them, whomsoeuer they would desire.
7 Then there was one named Barabbas,
which was bounde with his fellowes, that had
made insurrection, who in the insurrection had
committed murther.
8 And the people cried aloude, and began to

o Of God, who is most worthie of all praise?
✠ Mat.24.39.
15 Christ suffering al kind of reproch for our sakes, getteth euerlasting glory to them that beleeue in him.
✠ Mat.26.69. luke 22.55. iohn 18.15.
16 An heauie example of the frailnesse of man, together with a most comfortable example of the mercie of God, who giueth the spirite of repentance and faith to his elect.
∵ Mat.26.71. luke 22.58.
p If we compare the Euangelists diligently together, wee shall perceiue that Peter was knowen of many through the maidens reports yea, and in Luke, when the second deniall is spoken of, there is a man seruant mentioned, and not a maide.
✱ Mat.26.75. iohn 13.38.
✠ Mat.27.1. luke 22.66. iohn 18.19.
1 Christ being bound before the iudgement seat of an earthly iudge, in open assemblie is condemned as guiltie vnto the death of ẏ crosse, not for his owne sinnes, as appeareth by the Iudges owne wordes) but for all ours, that we most guiltie creatures being deliuered frõ the guiltinesse of our sinnes, might be quitted before the iudgement seat of God, euen in the open assemblie of the Angels.
a It was not lawfull for them to put any man to death, for all causes of life and death were taken away from them, first by Herode the great, and afterward by the Romanes, about fourtie yeeres before the destruction of the Temple, and therefore they deliuer Iesus to Galile.
* Matth.27.12. luke 23.3. iohn 18.35. b Vsed Pilate to deliuer.

desire

desire *that he would doe* as he had euer done vnto
them.
9 Then Pilate answered them, and sayd, Will
ye that I let loose vnto you the King of ẏ Iewes?
10 For he knew that the hie Priests had deli-
uered him of enuie.
11 But the high Priests had mooued the peo-
ple *to desire* that hee would rather deliuer Barab-
bas vnto them.
12 And Pilate answered, and said againe vnto
them, What will ye then ẏ I doe *with him*, whom
ye call the King of the Iewes?
13 And they cried againe, Crucifie him.
14 Then Pilate said vnto them, But what euill
hath he done? And they cried the more feruent-
ly, Crucifie him.
15 So Pilate willing to content the people,
loosed them Barabbas, & deliuered Iesus, when he
had scourged him, that he might be crucified.
16 Then the souldiers led him away into the
hall, which is the common hall, and called toge-
ther the whole band,
17 [2] And clad him with purple, and platted a
crowne of thornes, and put it about *his head*,
18 And beganne to salute him, *saying*, Haile,
King of the Iewes.
19 And they smote him on the head with a
reede, and spat vpon him, and bowed the knees,
and did him reuerence.
20 And when they had mocked him, they tooke
the purple off him, and put his owne clothes on
him, and led him out to crucifie him.
21 ✣ And they [3] compelled one that passed
by, *called* Simon of Syrene (which came out of
the countrey, and was father of Alexander and
Rufus) to beare his crosse.
22 ✣ [4] And they brought him to a place na-
med Golgotha, which is by interpretation, the
place of *dead mens* skulles.
23 And they gaue him to drinke wine ming-
led with myrrhe: but he receiued it not.
24 ∵ [5] And when they had crucified him, they
parted his garmentes, casting lots for them, what
euery man should haue.
25 And it was the third houre, when they cru-
cified him.
26 And the title of his cause was writtē aboue,
THAT KING OF THE IEVVES.
27 They crucified also with him two theeues,
the one on ẏ right hand, & the other on his left.
28 Thus the Scripture was fulfilled, which saith,
✳ And he was counted among the wicked.
29 And they that went by, railed on him, wag-
ging their heades, & saying, ✣ Hey, thou that de-
stroyest the Temple, & buildest it in three dayes,
30 Saue thy selfe, and come downe from the
crosse.
31 Likewise also euen the hie Priests mocking,
said among themselues with the Scribes, He saued
other men, himselfe he cannot saue.
32 Let Christ the King of Israel nowe come
downe from the crosse, that we may see, and be-
leeue. They also that were crucified with him re-
uiled him.
33 ¶ Now when ẏ sixt houre was come, [6] dark-
nes arose ouer [c] all the land vntil the ninth houre.

[1] Christ, going about to take away the sinnes of men, who went about to vsurpe ẏ throne of God himselfe, is condemned as one that hunted after the kingdome, and mocked with a false shew of a kingdome, that we on the other side, who shall in deed be eternall kings, might receiue the crowne of glory at Gods owne hand.
✣ *Matth.27.32. luke 23.26.*
3 The rage of the wicked hath no measure, but in the meane season, euen the weakenesse of Christ, being in paine vnder the heauie burden of the crosse, doeth manifestly shew, that a lambe is led to be sacrificed.
✣ *Matth.27.33. luke 23.33. iohn 19.17.*
4 Christ is led out of the walles of ẏ earthly Ierusalem, into a foule place of dead mens carkases, as a man most vncleane, not touching himselfe, but touching our sinnes, which were laid vpon him, to ẏ end that we being made cleane by his blood, might be brought into the heauenly Sanctuarie.
∵ *Luke 23.34.*
5 Christ hangeth naked vpon the crosse, and as the wickedst caitife that euer was, most vilie reproued: that we being clothed with his righteousnesse, and blessed with his curses, and sanctified by his onely oblation, may be taken vp into heauen.
✳ *Esai 53.12.*
✣ *Iohn 2.19.*
6 How angry God was against our sinne, which he punished in our suretie his sonne, it appeareth by this horrible darknesse.
c *By this word land, he meaneth Palestina: so that the strangenesse of the wonder, is so much the more set forth in that, that at the feast of the Passeouer, and in the full moone, when the Sunne shined ouer all the rest of the world, and at midday, that corner of the world, wherein so wicked an act was committed, was ouercouered with most grosse darknesse.*

34 And at the [7] ninth houre Iesus cried with a
loude voyce, saying, ✣ Eloi, Eloi, lammasabach-
thani? which is by interpretation, My God, my
God, why hast thou forsaken me?
35 And some of them that stood by, whē they
heard it, said, Behold, he calleth Elias.
36 And one ranne, and filled a ✣ sponge full
of vineger, and put it on a reede, and gaue him to
drinke, saying, Let him alone, let vs see if Elias
will come, and take him downe.
37 And Iesus cried with a loude voyce, and
gaue vp the ghost.
38 And the vaile of the Temple was rent in
twaine, from the top to the bottome.
39 Nowe when the Centurion, which stoode
ouer against him, sawe that he thus crying gaue
vp the ghost, hee sayd, Truely this man was the
Sonne of God.
40 ¶ [8] There were also women, which beheld
afarre off, among whom was Marie Magdalene,
and Marie (the mother of Iames the lesse, and of
Ioses) and Salome,
41 Which also when he was in Galile, ∵ fo-
lowed him, and ministred vnto him, and many
other womē which came vp with him vnto Hie-
rusalem.
42 ✳ And now when the night was come (be-
cause it was the day of the preparation that is be-
fore the Sabbath)
43 ✣ Ioseph of Arimathea, an [d] honourable
counsellour, which also looked for the kingdome
of God, came, and went in [e] boldly vnto Pilate,
and asked the body of Iesus.
44 And Pilate marueiled, if hee were alreadie
dead, and called vnto him the Centurion, and as-
ked of him whether he had bene any while dead.
45 And when he knew *the trueth* of the Cen-
turion, he gaue the body to Ioseph:
46 Who bought a linnen cloth, & tooke him
downe, and wrapped him in the linnen cloth, and
laied him in a tombe that was hewen out of a
rocke, and rolled a stone vnto the doore of the se-
pulchre:
47 And Marie Magdalene, and Marie Ioses
mother, beheld where he should be laied.

CHAP. XVI.

1 *Of Christes resurrection.* 9 *Hee appeareth to Marie Magdalene and others.* 15 *Hee sendeth his Apostles to preach.* 19 *His ascension.*

AND ✳ when the Sabbath day was past, Marie
Magdalene, and Mary the *mother* of Iames,
and Salome, bought sweete oyntments, that they
might come and anoynt him.
2 Therefore early in the morning, the first
day of the weeke, they came vnto the sepulchre,
when the sunne was nowe risen.
3 And they said one to another, Who shall roll
vs away the stone from ẏ doore of the sepulchre?
4 And when they [a] looked, they sawe that the
stone was rolled away (for it was a very great one)
5 ✣ So they went into the [b] sepulchre, and
saw a yong man sitting at the right side, clothed in
a long white robe: and they were sore troubled.
6 But he saide vnto them, Be not so troubled:
ye seek Iesus of Nazareth, which hath bene cru-
cified: he is risen, he is not heere: behold the place
where they put him.

7 Christ striuing mightily with Satan, with sinne and with death, all three armed with the horrible curse of God, grieuously tormented in body hanging vpon the crosse, and in soule plunged in the depth of hell, yet he riddeth himselfe, crying with a mightie voyce: and notwithstanding the wound which he receiued of death, in that that he died, yet by smiting both things aboue, and things beneath, by renting of the vail of the Temple, and by the testimonie wrung out of them which murdered him, he sheweth euidently vnto the rest of his enemies which are as yet obstinate, and mocke at him, that he shal be knowen out of hand to be conquerour and Lord of all.
✣ *Psal.22.1. matth.27.46.*
✣ *Psal.69.22.*
8 Christ to the great shame of men which forsooke the Lord, chose women for his witnesses, which beheld all this whole action.
∵ *Luke 8.2.*
✳ *Matth.27.57.*
✣ *Luke 23.50. iohn 19.38.*
d *A man of great authoritie, of the councill of the Sanhedrim, or else taken into counsell by Pilate.*
e *If we consider what danger Ioseph cast himselfe into, we shall perceiue how bold he was.*
✳ *Luke 24.1. iohn 20.1.*
a *When they cast their eyes toward the sepulchre.*
✣ *Matth.28.1. iohn 20.12.*
b *Into the caue, wherein the sepulchre was cut out.*

7 But goe your way, and tell his disciples, and
Peter, that he wil go before you into Galile: there
shall ye see him, ✣ as he said vnto you.
8 And they went out quickly, and fled from
the sepulchre: for they trembled, and were ama-
sed: neither said they any thing to any man: for
they were afraid.
9 ¶ [1] And whẽ Iesus was risen againe, early the
first day of the weeke, he appeared first to Marie
Magdalene, ✣ out of whõ he had cast seuen deuils:
10 And she went and told them that had bene
with him, which mourned and wept.
11 And when they heard that he was aliue, and
had appeared to her, they beleeued it not.
12 ¶ ∵ [2] After that, hee appeared vnto two of
them in another forme, as they walked and went
into the countrey.
13 And they went, and told it to the remnant,
neither beleeued they them.
14 ¶ ✕ [c] Finally, he appeared vnto the eleuen
as they sate together, and reproched them for
their vnbeliefe & hardnesse of heart, because they
beleeued not them which had seene him, being ri-
sen vp againe.

✣ *Chap.14.28. math.26.32.*
1 Christ himselfe appeareth to Marie Magdalene to vpbraid the disciples incredulitie.
✣ *Iohn 20.16. luke 8.2.*
∵ *Luke 24.13.*
2 Christ appeareth to two other disciples, and at length to the eleuen.
✕ *Luke 24.36. iohn 20.19.*
c *The Euangelist considered not the order of the time, but the course of his historie, which he deuided into three partes: The first sheweth how he appeared to the women, the second, to his Disciples, the third, to his Apostles, and therefore he saith, finally.*

15 [3] And he sayd vnto them, ✣ Goe yee into
all the world, and preach the Gospell to [d] euery
creature.
16 He that shall beleeue & be baptized, shall
be saued: ✣ but he that will not beleeue, shall bee
damned.
17 And these tokens shall follow them that
beleeue, ∵ In my Name they shal cast out deuils,
and ✕ shall speake with [e] new tongues,
18 ✣ And shall take away serpents, & if they
shall drinke any deadly thing, it shall not hurt
them: *they shall lay their handes on the sicke,
and they shall recouer.
19 ✣ [4] So after ẏ Lord had spoken vnto them,
he was receiued into heauen, and sate at the right
hand of God.
20 And they went foorth, and preached eue-
ry where. And the ✣ Lorde wrought with them,
and confirmed [f] the word with signes that folow-
ed. Amen.

3 The Apostles are appointed, and their office is limited vnto them, which is, to preach that, which they heard of him, and to minister the sacraments, which Christ hath instituted, hauing besides power to doe miracles.
✣ *Math.28.19.*
d *Not to the Iewes onely, nor in Iudea only, but to all men, and euery where: and so must all the Apostles doe.*
✣ *Iohn 12.48.*
∵ *Acts 16.18.*
✕ *Act.2.4.and 10.46.*
e *Strange tongues, such as they knew not before.* ✣ *Act.28.5.* **Act.28.8.* ✣ *Luke 24.51.* 4 Christ hauing accomplished his office on earth, ascendeth into heauen, from whence (the doctrine of his Apostles being confirmed with signes) hee will gouerne his Church, vnto the worlds end. ✣ *Hebr. 1.4.* f *To wit, the doctrine: therefore doctrine must goe before, and signes must follow after.*

THE HOLY GOSPEL
OF IESVS CHRIST, ACCORDING TO LVKE.

CHAP. I.

1 Lukes Preface. 5 Zacharias and Elisabet. 15 What an one John should be. 20 Zacharias stricken dombe, for his incredulitie. 26 The Angel saluteth Mary, & foretelleth Christes natiuitie. 39 Mary visiteth Elisabet. 46 Maries song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of John.

FOrasmuch as [1] many haue [a] taken
in hand to set foorth the storie of
those things, whereof we are fullie
perswaded,
2 [b] As they haue deliuered them
vnto vs, which from the beginning
saw them their selues, & were ministers of ẏ word,
3 It seemed good also to mee ([c] most noble
Theophilus) as soone as I had searched out per-
fectly al things [d] from the beginning, to write vn-
to thee thereof from point to point,
4 That thou mightest [e] acknowledge the cer-
taintie of those things, whereof thou hast bene
instructed.
5 IN [2] the [f] time of [g] Herod King of Iudea,
there *was* a certaine Priest named Zacharias,
of the ✣ [h] course of Abia: and his wife *was* of the
daughters of Aaron, and her name *was* Elisabet.
6 Both were [i] iust before God, and [k] walked
in all the [l] commaundements and ordinances of
the Lord, [m] without reproofe.
7 And they had no childe, because that Elisa-
bet was barren: and both were well striken in
age.
8 And it came to passe, as hee executed the
Priestes office before God, as his course came in
order,
9 ✣ According to the custome of the Priests
office, his lot was to burne incense, when he went
into the [n] Temple of the Lord.
10 And the whole multitude of the people
were without in prayer, ∵ while the incense was
burning.
11 Then appeared vnto him an Angel of the
Lord standing at the right side of the altar of in-
cense.
12 And when Zacharias saw *him*, he was trou-
bled, and feare fell vpon him.
13 But the Angel sayd vnto him, Feare not,
Zacharias: for thy prayer is heard, and thy wife
Elisabet shall beare thee a sonne, and thou shalt
call his name Iohn.
14 And thou shalt haue ioy and gladnes, and
many shall reioyce at his birth.
15 For hee shall be great in the [o] sight of the
Lord, and shall neither drinke wine, nor [p] strong
drinke: and he shalbe filled with the holy Ghost,
euen from his mothers wombe.
16 ✕ And many of the children of Israel shall
he [q] turne to their Lord God.
17 ✣ For he shall goe [r] before him [s] in the spi-
rite and power of Elias, to turne the [t] hearts of the
fathers to the children, and the disobedient to the
[u] wisedome of the iust men, to make ready a peo-
ple prepared for the Lord.
18 Then Zacharias said vnto ẏ Angel, Where-

1 Luke commendeth the witnesses that sawe this historie.
a *Many tooke it in hand, but did not performe: Luke wrote his Gospel before Matthew, and Marke.*
b *Luke was not an eie witnesse, and therefore it was not he, to whom the Lord appeared when Cleopas sawe him: and he was taught not onely by Paul, but by others of the Apostles also.*
c *It is most mightie, and therefore Theophilus was a very honourable man, and in place of great dignitie.*
d *Luke began his Gospel a great deale further off, then the other did.*
e *Haue fuller knowledge of those things, which before thou knewest but meanly.* 2 Iohn who was another Elias, and appointed to be herault of Christ, comming of the flocke of Aaron, and of two famous and blamelesse parents, hath shewed in his conception which was against the course of nature, a double miracle, to the end that men should be more readily stirred vp to the hearing of his preaching, according to the forewarning of the Prophets. f *Word for word, in the dayes: so speake the Hebrewes, giuing vs to vnderstand, how short and fraile a thing the power of princes is.* g *Herod the great.* ✣ *1.Chro.24.1.* h *For the posteritie of Aaron was deuided into courses.* i *The true marke of righteousnesse is, to be liked and allowed of in the iudgement of God.* k *Liued, so speake the Hebrewes, for our life is as a way, wherein wee must walke, vntill we come to the marke.* l *In all the morall and ceremoniall lawe.* m *Whom no man could iustly reprooue: now so it is, that the fruites of iustification are set foorth here, and not the cause, which is faith onely, and nothing els.*

✣ *Exod.30.7.*
n *The Temple was one, and the Court another, for Zacharias went out of the Court or outward roume, where all the people were, and therefore are said to be without, into the Temple.*
∵ *Leuit.16.17.*
o *So speake the Hebrewes, when it signified a rare kind of excellencie: so is it said of Nemrod, Gen.10.9. He was a valiant hunter before God.*
p *Any drinke that may make drunken.*
✕ *Malac.4.5.*
q *Shalbe a meanes to bring many to repentance, and turne themselues to the Lord from whom they fell.*
✣ *Math.11.14.*
r *As they vse to goe before kings, and when you see them, you know the king is not farre off.*
s *This is spoken by the figure Metonymie, taking the spirit, for the gift of the spirite, as you would say, the cause, for that that commeth of the cause.* t *By the figure Synecdoche, he sheweth that he shall take away all kinds of enimities, which vse to breed great troubles & turmoiles amongst men.* u *Wisedome and goodnesse are two of the chiefest causes which make men to reuerence, and honour their fathers.*

by shall I knowe this? for I am an olde man, and
my wife is of a great age.
19 And the Angel answered, and saide vnto
him, I am Gabriel x that stand in the presence of
God, & am sent to speake vnto thee, and to shew
thee these good tidings.
20 And behold, thou shalt be dumme, and
not bee able to speake, vntill the day that these
things be done, because thou beleeuedst not my
wordes, which shalbe fulfilled in their season.
21 Now the people waited for Zacharias, and
marueiled that he taried so long in the Temple.
22 And when hee came out, hee coulde not
speake vnto them: then they perceiued that hee
had seene a vision in the Temple: For hee made
signes vnto them, and remained dumme.
23 And it came to passe, when the dayes of
his office were fulfilled, that hee departed to his
owne house.
24 And after those dayes, his wife Elisabet
conceiued, and hid her selfe fiue moneths, saying,
25 Thus hath the Lorde dealt with me, in the
dayes wherein he looked on *me*, to take from me
my rebuke among men.
26 ¶ 3 And in the sixt moneth, the Angel
Gabriel was sent from God vnto a citie of Gali-
le, named Nazareth,
27 ✠ To a virgin affianced to a man whose
name *was* Ioseph, of the y house of Dauid, and
the virgins name *was* Marie.
28 And the Angel went in vnto her, and saide,
Haile thou *that art* z freely beloued: the Lord *is*
with thee: a blessed *art* thou among women.
29 And when she saw *him*, she was b troubled
at his saying, and thought what maner of saluta-
tion that should be.
30 Then the Angel saide vnto her, Feare not,
Marie: for thou hast c found fauour with God.
31 ✠ For lo, thou shalt cōceiue in thy womb,
and beare a sonne, ∵ and shalt cal his name Iesus.
32 He shal be great, and shall be d called the
Sonne of the most High, and the Lord God shall
giue vnto him the throne of his father Dauid.
33 ✠ And he shal reigne ouer the house of Ia-
cob for euer, and of his kingdome shall be none
ende.
34 Then said Marie vnto the Angel, e Howe
shall this be, seeing f I knowe not man?
35 And the Angel answered, & said vnto her,
The holy Ghost g shall come vpon thee, and the
power of the most High shall ouershadowe thee:
therefore also that h holy thing which shall bee
borne of thee, shal be i called the Sonne of God.
36 And behold, thy k cousin Elisabet, she hath
also conceiued a sonne in her olde age: and this
is her l sixt moneth, which was called barren.
37 For with God shal nothing be vnpossible.
38 Then Marie saide, Beholde the seruant of
the Lord: be it vnto mee according to thy word.
So the Angel departed from her.

x That appeare, for so the Hebrewes vse this word (to stande) meaning that they are ready to doe his commandements.

3 The Angel setting the Lorde which should be born, is sent to the virgin Mary, in whom the sonne of the most high promised to Dauid, is conceiued by the vertue of the holy Ghost.

✠ *Mat. 1.18.*

y As much is to be said of Marie, otherwise Christ had not bene of the stocke, nor the sonne of Dauid.

z It might be rendred word for word, full of fauour and grace, and he sheweth straight after, saying out plainely vnto vs, what that fauour is, in that hee saieth, the Lord is with thee.

a Of God.

b Mooued at the strangenesse of the matter.

c So speake the Hebrewes, saying, that men haue fūd fauour, which are in fauour.

✠ *Esai. 7.14.*

∵ *Chap. 2.21. matt. 1.21.*

d He shalbe declared so to be, for he was the Sonne of God from euerlasting, but was made manifest in the flesh in his time.

✠ *Dan. 7.14, 27. mich. 4.7.*

e The greatnesse of the matter causeth the virgin to aske this question, not that she distrusteth any whit at al, for she asketh only of the maner of the conceiuing, so that it is plaine, she beleeued al the rest.

f So speake the Hebrewes, signifying by this modest kinde of speach the companie of man and wife together, and this is the meaning of it: how shal this be, for seeing I shalbe Christ his mother, I am very sure, I shal not knowe any man: for the godly virgin had learned by the Prophets, that the Messias should be borne of a virgin. *g That is, the holy Ghost shall cause thee to conceiue by his mightie power.* *h That pure thing and voide of all spot of vncleannesse: for he that was to take away sinne, must needs be void of sinne.* *i Declared, and shewed to the worlde, to be the Sonne of God.* *k Though Elisabet were of the tribe of Leui, yet she might be Maries cousin: for whereas it was forbidden by the Law, for maidens to be maried to men of other tribes, this could not let, but that the Leuites might take them wiues out of any tribe: for the Leuites had no portion allotted them, when the lande was diuided among the people.* *l This is nowe the sixt moneth from the time when she conceiued.*

39 ¶ 4 And Mary arose in those daies, & went
into the m hil *countrey* with hast to a n citie of Iuda,
40 And entred into the house of Zacharias,
and saluted Elisabet.
41 And it came to passe, as Elisabet heard the
salutation of Marie, the babe o sprang in her bel-
lie, and Elisabet was filled with the holy Ghost.
42 And she cried with a loud voyce, and said,
Blessed art thou among women, because p the
fruit of thy wombe is blessed.
43 And whence *commeth* this to me, that the
mother of my Lord should come to me?
44 For loe, assoone as the voice of thy saluta-
tion sounded in mine eares, the babe sprang in
my belly for ioy.
45 And blessed *is* she that beleeued: for those
things shalbe performed, which were tolde her
from the Lord.
46 5 Then Marie saide, My soule magnifieth
the Lord,
47 And my spirite reioyceth in God my Sa-
uiour.
48 For he hath q looked on the r poore de-
gree of his seruant: for behold, from henceforth
shall all ages call me blessed,
49 Because he that is mightie, hath done for
me great things, and holy *is* his Name.
50 And his mercie *is* from generation to ge-
neration on them s that feare him.
51 ✠ Hee hath shewed strength with his
t arme: ✠ he hath u scattered the proude in the
x imagination of their hearts.
52 ∵ He hath y put downe the mightie from
their seates, and exalted them of z low degree.
53 ✠ Hee hath filled the a hungrie with good
things, and sent away the rich emptie.
54 b ✠ He hath vpholden Israel his seruaunt
to be mindfull of *his* mercie.
55 (✠ As hee hath c spoken to our fathers, *to
wit*, to Abraham, and his seede) for euer.
56 ¶ And Mary abode with her about three
moneths: after, she returned to her owne house.
57 ¶ 6 Now Elisabets time was fulfilled, that she
should be deliuered, & she brought forth a sonne.
58 And her neighbors, and cousins heard tell
how the Lord had shewed his great mercie vpon
her, and they ✠ reioyced with her.
59 And it was so that on the eight day they
came to circumcise the babe, and called him Za-
charias after the name of his father.
60 But his mother answered, and saide, Not
so, but he shalbe called Iohn.
61 And they saide vnto her, There is none of
thy kindred, that is named with this name.
62 Then they made signes to his father, how
he would haue him called.
63 So hee asked for writing tables, and wrote,
saying, His name is Iohn, and they marueiled all.
64 And his mouth was opened immediately,
and his tongue, ‖ and he spake and praised God.
65 Then feare came on all them that dwelt
neere vnto them, & al d these words were noised
abroad throughout all the hill countrey of Iudea.

4 Elisabet being great with childe of Iohn, and Marie with Christ, by the inspiration of the holy Ghost, doe reioyce eche for other.

m Which is on the Southside of Hierusalem.

n That is to say, Hebron: which was in times past called Cariatharbe: which was one of the Townes, that were giuen to the Leuites, in the tribe of Iuda, and is saide to be in the mountaine of Iuda, Ios. 14.15. and 21.11.

o This was no ordinarie, nor vsuall kinde of mooving.

p Christ is blessed, in respect of his humanitie.

5 Christ the redeemer of the afflicted, and reuenger of the proude, of long time promised to the fathers, is now at length exhibited indeede.

q Hath freely and graciously loued.

r Word for word, My basenesse, that is, my base estate: so that the Virgin vaunteth not her deserts, but the grace of God.

s To them that liue godly and religiously, so speake the Hebrewes.

✠ *Esai. 51.9. psal. 33.10.*

t This is an heaping vp of wordes more then needes, which the Hebrewes vse very much, and the arme is taken for strength.

✠ *Esai. 29.20.*

u Euen as the winde driueth the chaffe.

x He hath scattered them, and the imagination of their hearts, or by and through the imagination of their owne hearts: so that their wicked counsell turned to their owne destruction.

∵ *1 Samu. 2.6.*

y The mightie and rich men.

z Such as were accounted as nothing, that is, such as are vile in mens eyes, which are in deede the poore in spirite, challenge nothing to themselues in the sight of God. ✠ *Psalme 34.10.* *a Them that are brought to extreme pouertie.* *b He hath holpen vp Israel who lay as being cleane cast downe.* ✠ *Esai 30.18 and 41.8. and 54.5. iere. 31.3.* ✠ *Genes. 17.19. and 22.17. psal. 132.11.* *c Promised.* 6 Iohns natiuitie is set out with newe myracles. ✠ *Verse 14.* ‖ was restored to it former state, *is read in some copies.* *d All this that was said and done.*

66 And

66 And al they that heard them, ᵉlaid *them* vp
in their hearts, saying, What maner childe shall
this be! and the ᶠhand of the Lord was with him.
67 ⁷ Then his father Zacharias was filled with
the holy Ghost, and prophesied, saying,
68 Blessed *be* the Lord God of Israel, because
he hath ᵍ visited ✠ and ʰ redeemed his people,
69 ✠ And hath raised vp the ⁱ horne of saluation
vnto vs, in the house of his seruant Dauid,
70 ∵ As he spake by the mouth of his holy prophets,
which were since the world began, *saying*,
71 *That he would send vs* deliuerance frō our
enemies, and from the hands of all that hate vs,
72 That he might shewe mercie towards our
fathers, and ᵏ remember his holy couenant,
73 ✻ *And* the othe which he sware to our father
Abraham.
74 *Which was*, that hee would grant vnto vs,
that we being deliuered out of the handes of our
enemies, should serue him without feare,
75 All the dayes of our life, in ✠ holinesse and
righteousnesse ˡ before him.
76 And thou, ᵐ babe, shalt be called the Prophet
of the most High: for thou shalt go before
the face of the Lord, to prepare his wayes,
77 *And* to ⁿ giue knowledge of saluation vnto
his people, by the ᵒ remission of their sinnes,
78 Through ẏ tender mercy of our God, whereby
* the ᵖ day spring from an hie hath visited vs,
79 To giue light to them that sit in darkenes,
and in the shadow of death, and to guide our feet
into the way of ᵠ peace.
80 And the childe grewe, and waxed strong
in spirit, and was in the wildernesse, till the day
came that he should shew himselfe vnto Israel.

e Thought vpon them diligently and earnestly, and as it were, printed them in their hearts.
f That is, the present fauour of God, and a singular kind of vertue appeared in him.
7 Iohn yet scarce borne, by the authoritie of the holy ghost, is appointed to his office.
g That he hath shewed himselfe mindfull of his people, insomuch that he came down from heauen himselfe, to visite vs in person, & to redeeme vs.
✠ *Chap.2.30. mat.1.21.*
h Hath payed the ransome, that is to say, the price of our redemption.
✠ *Psal.132.18.*
i This word Horne, in the Hebrewe tongue signifieth might, and it is a Metaphore taken from beasts, that fight with their hornes: And by raising vp the might of Israel, is meant, that the kingdome of Israel was defended, and the enemies thereof laid on the ground, euen then when the strength of Israel seemed to be vtterly decaied.
∵ *Iere.23.6. and 30.10.* *k Declare in deede that he was mindful.* ✻ *Genes.22.16. ier.31.33. hebr.6.13,17.* ✠ *1.Pet.1.15.* *l To Gods good liking.* *m Though thou be at this present neuer so little.* *n Open the way.* *o Forgiuenesse of sinnes, is the meanes whereby God saueth vs, Rom.4.7.* * *Zach.3.8. and 6.12. mal.4.2.* *p Or, bud, or branch, he alludeth vnto the places in Iere.23.5. Zach.3.8. & 6.12. and he is called a bud from an high, that is, sent from God vnto vs, and not as other buds which bud out of the earth.* *q Into the way which leadeth vs to true happinesse.*

CHAP. II.

1 Augustus Cesar taxeth all the world. 7 Christ is borne. 13 The Angels song. 21 Christ is circumcised. 22 Marie purified. 28 Simeon taketh Christ in his armes. 29 His song. 36 Anna the Prophetesse. 40 The childe Christ. 46 Iesus disputeth with the doctours.

AND ¹ it came to passe in those daies, that there
came a decree from Augustus Cesar, that all
the ᵃ word should be ᵇ taxed.
2 (This first taxing was made when Cyrenius
was gouernour of Syria.)
3 Therefore went all to be taxed, euery man
to his owne Citie.
4 And Ioseph also went vp from Galile out
of a citie called Nazareth, into Iudea, vnto the
ᶜ citie of ✠ Dauid, which is called Beth-leem (because
he was of the house and linage of Dauid,)
5 To bee taxed with Marie that was giuen
him to wife, which was with childe.
6 ¶ And so it was, that while they were
there, the dayes were accomplished that shee
should be deliuered.
7 And she brought foorth her first begotten
sonne, and wrapped him in swadling clothes, and
laid him in a cratch, because there was no roome
for them in the ynne.

1 Christ the sonne of God taking vpon him the forme of a seruant, and making himselfe of no reputation, is poorely borne in a stable: and by the meanes of Augustus the mightiest prince in the world (thinking nothing lesse) hath his cradle prepared in Bethleem, as the Prophets forewarned.
a So farre as the Empire of the Romanes did stretch.
b That is, the inhabitants of euerie citie should haue their names taken, and their goods rased at a certaine value, that the Emperour might vnderstand, how rich euery countrey, citie, familie, and house was. *c Which Dauid was borne, and brought vp in.* ✠ *Iohn 7.42.*

8 ¶ ² And there were in the same countrey
shepheards, ᵈ abiding in the fielde, and keeping
watch by night ouer their flocke.
9 And loe, the Angel of the Lord ᵉ came vpon
them, and the glorie of the Lord shone about
them, and they were sore afraid.
10 Then the Angel said vnto them, Be not afraide:
for beholde, I bring you glad tidings of
great ioy, that shal be to all the people,
11 *That is*, that vnto you is borne this day in ẏ
citie of Dauid, a Sauiour, which is Christ ẏ Lord.
12 And this *shal be* a signe to you, Yee shall
finde the babe swadled, and laid in a cratch.
13 And straightway there was with ẏ Angel
ᶠ a multitude of heauenly souldiers, praising God,
and saying,
14 Glory *be* to God in the high *heauens*, and
peace in earth, and towards men ᵍ good will.
15 And it came to passe when the Angels were
gone away from them into heauē, that the shepheards
said one to another, Let vs goe then vnto
Beth-leem, and see this thing that is come to
passe which the Lord hath shewed vnto vs.
16 So they came with haste, and found both
Mary & Ioseph, and the babe laide in the cratch.
17 And when they had seene it, they published
abroad the thing, that was tolde them of
that childe.
18 And al that heard it, wondred at the things
which were told them of the shepheards.
19 But Marie kept all those sayings, and pondred
them in her heart.
20 And the shepheardes returned glorifying
and praising God, for all that they had heard and
seene as it was spoken vnto them.
21 ¶ ✠ ³ And when the eight dayes were accomplished,
that they shoulde circumcise the
childe, his name was then called ✠ Iesus, which
was named of the Angel, before he was conceiued
in the wombe.
22 ∵ ⁴ And when the dayes of ʰ her purification
after the Law of Moses were accomplished,
they brought him to Hierusalem, to present him
to the Lord,
23 (As it is written in the Lawe of the Lorde,
✻ Euery man childe that *first* openeth the womb,
shalbe called holy to the Lord)
24 And to giue an oblation, ✠ as it is commanded
in the Lawe of the Lorde, a paire of turtle
doues, or two yong pigeons.
25 ⁵ And behold, there was a man in Hierusalem,
whose name was Simeon: this man *was* iust,
and feared God, and waited for the consolation
of Israel, and the ⁱ holy Ghost was vpon him.
26 And it was declared to him from God by
the holy Ghost, that he should not see death, before
he had seene that Anointed of the Lord.
27 And he came by *the motion* of the spirite
into the Temple, and when the ᵏ parents brought
in the babe Iesus, to do for him after the custome
of the Lawe,
28 Then he tooke him in his armes, and praysed
God, and said,
29 Lorde, now ˡ lettest thou thy seruant depart
in peace, according to thy ᵐ worde,
30 For ⁿ mine eyes haue seene thy ᵒ saluation,

2 The Angels themselues declare to poore shepheards (nothing regarding the pride of the mightie) the Godhead and office of the childe lying in the crib.
d Lodging without doores, and open in the aire.
e Came suddenly vpon them, when they thought of no such matter.
f Whole armies of Angels, which compasse the maiestie of God round about, as it were souldiers.
g Gods really, good, infinite, and gracious fauour towards men.
✠ *Gene.17.12. leuit.12.3. iohn 7.22.*
3 Christ the head of the Church, made subiect to the Lawe, to deliuer vs from the curse of the Lawe, (as the Name of Iesus doth wel declare) being circumcised, doeth ratifie and seale in his owne flesh, the circumcision of the fathers.
✠ *Chap.1.31. matth.1.21.*
∵ *Leuit.12.6.*
4 Christ, vpon whom all our sins were laide, being offered to God, according to the Law, doth purifie both Marie, and vs all, in himselfe.
h This is meant, for the fulfilling of the Law: for otherwise the virgin was not defiled, nor vncleane, by the birth of this childe.
✻ *Exod.13.2. num.8.16.*
✠ *Leuit.12.6.*
5 Simeon doeth openly in the Temple foretell the deale, of the comming of Messias, of the casting out of the greatest part of Israel, and of the calling of the Gentiles.
i He was indued with the giftes of the holy Ghost, and this is spoken by the figure Metonymie.
k Ioseph and Marie: and so he speaketh as it was commonly taken. *l Lettest me depart out of this life, to be ioyned to my fathers.* *m As thou promisedst me.* *n That is, for I haue seene with my very eies: for he sawe before in minde, as it is saide of Abraham, Hee sawe my day, and reioyced.* *o That, wherein thy saluation is contained.*

31 Which thou hast prepared ᵖbefore the face
of all people,
32 A light to be reueiled to the Gentiles, and
the glory of thy people Israel.
33 And Ioseph and his mother marueiled at
those things, which were spoken touching him.
34 And Simeon blessed them, and sayde vnto
Mary his mother, Beholde, this *childe* is q appoin-
ted for the ✠ r fal and rising againe of many in Is-
rael, and for a s signe which shalbe spoken against,
35 (Yea and a sworde shall t pearce through
thy soule) that the thoughts of many hearts may
be opened.
36 6 And there was a Prophetesse, one Anna
the daughter of Phanuel, of the tribe of Aser,
which was of a great age, after she had liued with
an husband seuen yeeres from her virginitie:
37 And she *was* widowe about foure score and
foure yeeres, and went not out of the Temple, but
serued *God* with fastings & praiers night and day.
38 She then cōming at the same instant vpon
them, confessed likewise the Lord, & spake of him
to all that looked for redemption in Hierusalem.
39 And when they had performed all things
according to the Law of the Lorde, they returned
into Galile to their owne citie Nazareth.
40 And the childe grew, and waxed strong in
Spirit, u and was filled with wisedome, and the
grace of God was with him.
41 ¶ 7 Now his parents went to Hierusalem,
euery yeere, ✠ at the feast of the Passeouer.
42 And when hee was twelue yeere olde, and
they were come vp to Hierusalem, after the cu-
stome of the feast,
43 And had finished the dayes *thereof*, as they
returned, the child Iesus remained in Hierusalem,
and Ioseph knew not, nor his mother,
44 But they supposing, that he had bene in the
company, went a dayes iourney, and sought him
among *their* kinsfolke, and acquaintance.
45 And when they found him not, they turned
backe to Hierusalem, and sought him.
46 And it came to passe three dayes after, that
they fōud him in the Temple, sitting in the mids
of the doctours, both hearing them, and asking
them questions:
47 And all that heard him, were astonied at
his vnderstanding and answeres.
48 8 So when they sawe him, they were ama-
sed, and his mother said vnto him, Sonne, why hast
thou thus dealt with vs? beholde, thy father and I
haue sought thee with very heauie hearts.
49 Then said he vnto them, Howe is it that yee
sought me? knew yee not that I must goe about
my Fathers busines?
50 But they vnderstood not the word that he
spake to them.
51 9 Then hee went downe with them, and
came to Nazareth, and was subiect to them: and
his mother kept all these sayings in her heart.
52 And Iesus increased in wisedome, and sta-
ture, and in fauour with God and men.

p *As a signe set vp in an hie place, for all men to looke vpon.*

q *Is appointed and set of God for a marke.*

✠ *Esai 8.14 rom. 9.32. 1.pet.2.8.*

r *Fall of the reprobate, which perish through their owne default: and for the rising of the elect, vnto whome God shall giue faith to beleeue.*

s *That is a marke, which all men shall striue earnestly to hit.*

t *Shall wound and grieue most sharpely.*

6 Another witnesse beside Simeon, against whom no exception may be brought, inuiting all men, to the receiuing of the Messias.

u *As Christ grewe vp in age, so the virtue of his Godhead shewed it selfe more and more.*

7 The Scribes and Pharises are stirred vp, to heare the wisdome of Christ in his time, by an extraordinarie deede.

✠ *Deut.16.1.*

8 All duetties which we owe to men, as they are not to be neglected, so are they according to our vocation, not to be preferred before the glory of God.

9 Christ very man is made like vnto vs, in all things, except sinne.

CHAP. III.

4 Iohn exhorteth to repētance. 15 His testimonie of Christ 20 Herod putteth him in prison. 21 Christ is baptized. 23 His pedigree.

NOwe 1 in the fifteenth yeere of the reigne of
Tiberius Cæsar, Pontius Pilate being gouer-
nour of Iudea, and Herod being Tetrarch of Gali-
le, and his brother Philip Tetrarch of Iturea, and
of the countrey of Trachonitis, and Lysanias the
Tetrarch of Abilene,
2 (✠ When a Annas and Caiaphas were the
hie Priestes) the worde of God came vnto Iohn,
the sonne of Zacharias in the wildernes.
3 ✠ And hee came into all the coastes about
Iordan, preaching the baptisme of repentance for
the remission of sinnes,
4 As it is written in the booke of the sayings
of Esaias the Prophet, which saith, ∵ The voyce of
him that crieth in the wildernes *is*, Prepare ye the
way of the Lord: make his paths straight.
5 Euery valley shalbe filled, and euery moun-
taine and hill shalbe brought lowe, and crooked
things shalbe made straight, and the rough wayes
shalbe made smoothe.
6 And all flesh shall see the saluation of God.
7 Then said he to the people that were come
out to be baptized of him, ✠ O generation of vi-
pers, who hath forewarned you to flee from the
wrath to come?
8 Bring foorth therefore fruites worthy a-
mendement of life, and beginne not to say with
your selues, We haue Abraham to *our* father: for
I say vnto you, that God is able of these stones to
raise vp children vnto Abraham.
9 Nowe also is the axe layed vnto the roote
of the trees: therefore euery tree which bringeth
not foorth good fruite, shalbe hewen downe, and
cast into the fire.
10 ¶ Then the people asked him, saying, What
shall we doe then?
11 And he answered, & said vnto the, ✠ he that
hath two coates, let him part with him that hath
none: & he that hath meat, let him do likewise.
12 Then came there Publicanes also to bee
baptized, and sayde vnto him, Master, what shall
we doe?
13 And he saide vnto them, Require no more
then that which is b appointed vnto you.
14 The souldiers likewise demaunded of him,
saying, And what shall we doe? And he sayd vnto
them, Doe violence to no man, neither accuse any
falsely, and be content with your c wages.
15 2 As the people waited, and all men mused
in their hearts of Iohn, if he were not that Christ,
16 Iohn answered, and sayde to them all, * In-
deede I baptize you with water, but one stronger
then I, commeth, whose shoes latchet I am not
worthy to vnloose: hee will baptize you with the
holy Ghost, and with fire.
17 3 Whose fanne *is* in his hand, and hee will
make cleane his floore, and will gather the wheat
into his garner, but the chaffe will hee burne vp
with fire that neuer shalbe quenched.
18 Thus then exhorting with many other
things, he preached vnto the people.
19 ✠ 4 But when Herod the Tetrarch was re-
buked of him, for Herodias his brother Philips
wife, and for al the euils which Herod had done,
20 He added yet this aboue all, that he shut vp
Iohn in prison.
21 ✠ 5 Nowe it came to passe, as all the people
were baptized, and that Iesus was baptized and
did pray, that the heauen was opened:
22 And the holy Ghost came downe in a bo-
dily shape like a doue vpon him, and there was a

1 Iohn commeth at the time foretold of the Prophets & layeth the foundation of the Gospel which is exhibited vnto vs, setting forth the true obseruing of the Law, & free mercy in Christ, which commeth after him, vsing also baptisme the effectuall signe both of regeneration & also of forgiuenes of sinnes.

✠ *Actes 4.6.*

a *Iosephus calleth him Ananus.*

✠ *Matth.3.2. marke 1.4.*

∵ *Esai 40.3. iohn 1.23.*

✠ *Matth.3.7.*

✠ *Iames 2.15. 1.iohn 3.17.*

b *Require no more then that summe, that is appointed for the tribute money.*

c *Which was paid them partly in money, and partly in victuall.*

2 If we wil rightly, and fruitfully receiue the sacraments, we must neither rest in the signes, neither in him that ministreth the signes, but lift vp our eies to Christ, who is the authour of the sacraments, and the giuer of that which is represented by the sacraments.

* *Matth.3.11. marke 1.8. iohn 1.26. act.1.5. and 11.16. and 19.4.*

3 The Gospel is the fanne of the world.

✠ *Matth.14.3. marke 6.17.*

4 Iohns preaching is confirmed with his death.

✠ *Matth.3.13. marke 1.9. iohn 1.32.*

5 Our baptisme is sanctified in the head of ẏ Church, and Christ also is pronounced, by the voyce of the Father, to be our euerlasting King, Priest, and Prophet.

voyce from heauen, saying, Thou art my beloued
Sonne: in thee I am well pleased.

6 The stocke of Christ according to the flesh, is brought by order euen to Adam, and so to God, that it might appeare, that he onely it was, whome God promised to Abraham and Dauid, and appointed from euerlasting to his Church, which is gathered together of all sortes of men.

23 ¶ 6 And Iesus himselfe began to bee about
thirtie yeere of age, being as men supposed the
sonne of Ioseph, *which was the sonne* of Eli,
24 *The sonne* of Matthat, *the sonne* of Leui, *the*
sonne of Melchi, *the sonne* of Ianna, *the sonne* of
Ioseph,
25 *The sonne* of Mattathias, *the sonne* of A-
mos, *the sonne* of Naum, *the sonne* of Esli, *the sonne*
of Nagge,
26 *the sonne* of Maath, *the sonne* of Mattathi-
as, *the sonne* of Semei, *the sonne* of Ioseph, *the*
sonne of Iuda,
27 *The sonne* of Ioanna, *the sonne* of Rhesa, *the*
sonne of Zorobabel, *the sonne* of Salathiel, *the*
sonne of Neri,
28 *The sõne* of Melchi, *the sõne* of Addi, *the sonne*
of Cosam, *the sonne* of Elmodam, *the sonne* of Er,
29 ¶ *The sonne* of Iose, *the sonne* of Eliezer,
the sonne of Iorim, *the sonne* of Matthat, *the sonne*
of Leui,
30 *The sonne* of Simeon, *the sonne* of Iuda, *the*
sonne of Ioseph, *the sonne* of Ionan, *the sonne* of
Eliacim,
31 *The sonne* of Melea, *the sonne* of Mainan,
the sonne of Mattatha, *the sonne* of Nathan, *the*
sonne of Dauid,
32 *The sonne* of Iesse, *the sonne* of Obed, *the sonne*
of Booz, *the sonne* of Salmõ, *the sonne* of Naasson,
33 *The sonne* of Aminadab, *the sonne* of Aram,
the sonne of Esrom, *the sonne* of Phares, *the sonne*
of Iuda,
34 *The sonne* of Iacob, *the sonne* of Isaac, *the*
sonne of Abraham, *the sonne* of Thara, *the sonne* of
Nachor,
35 *The sonne* of Saruch, *the sonne* of Ragau, *the*
sonne of Phalec, *the sonne* of Eber, *the son* of Sala,
36 *The sonne* of Cainan, *the sonne* of Arphaxad,
the sonne of Sem, *the sonne* of Noe, *the sonne* of
Lamech,
37 *The sonne* of Mathusala, *the sonne* of E-
noch, *the sonne* of Iared, *the sonne* of Maleleel, *the*
sonne of Cainan,
38 *The sonne* of Enos, *the sonne* of Seth, *the*
sonne of Adam, *the sonne* of God.

CHAP IIII.

1 Of Christes temptation, and fasting. 16 He teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his owne country is contemned. 33 One possessed of the deuill is cured. 38 Peters mother in law is healed, 40 and diuers sicke persons are restored to health. 41 The deuils acknowledge Christ.

1 Christ being caried away (as it were out of the world) into the desert, after the fast of fourtie dayes, and the ouercomming of Satan thrise, comming as it were suddenly from heauen, beginneth his office.
✠ Matth.4.1. marke 1.12.
2 Christ being stirred vp of Satan, first to distrust in God, secondly to the desire of riches and honour, and lastly to a vaine confidence of himselfe, ouercommeth him thrise by the word of God.
✠ Deut.8.3. matth.4.4.

AND 1 Iesus full of the holy Ghost returned
from Iordan, and was led by that Spirit into
the wildernes,
2 ✠ And was *there* fourtie dayes tempted of
the deuil, & in those days he did eate nothing: but
when they were ended, he afterward was hungry.
3 2 Then the deuill said vnto him, If thou be
the sonne of God, commaund this stone that it be
made bread.
4 But Iesus answered him, saying, It is writ-
ten, ✠ That man shall not liue by bread only, but
by euery word of God.
5 Then the deuill tooke him vp into an high
mountaine, and shewed him all the kingdomes of
the world, in the twinkeling of an eye.
6 And the deuill saide vnto him, All this a po-
wer will I giue thee, and the glorie of those *king-*
domes: for that is b deliuered to me: and to whom-
soeuer I will, I giue it.
7 If thou therefore wilt worship mee, they
shalbe all c thine.
8 But Iesus answered him, and saide, Hence
from me, Satan: for it is written, ✠ Thou shalt
worship the Lord thy God, and him alone thou
shalt serue.
9 Then he brought him to Hierusalem, and
set him on a pinacle of the Temple, and said vnto
him, If thou be the Sonne of God, cast thy selfe
downe from hence,
10 For it is written, ✠ That hee will giue his
Angels charge ouer thee to keepe thee:
11 And with *their* handes they shall lift thee
vp, least at any time thou shouldest dash thy foote
against a stone.
12 And Iesus answered, and said vnto him, It
is said, ∵ Thou shalt not tempt the Lord thy God.
13 And when the deuill had ended all the ten-
tation, he departed from him for a little season.
14 ¶ And Iesus returned by the power of the
spirite into Galile: and there went a fame of him
throughout all the region round about.
15 For he taught in their Synagogues, and
was honoured of all men.
16 ✠ 3 And he came to Nazareth where hee
had bene brought vp, and (as his custome was)
went into the Synagogue on the Sabbath day, and
stoode vp to reade.
17 And there was deliuered vnto him the
booke of the Prophet Esaias: and when hee had
d opened the booke, he found the place, where it
was written,
18 ✠ The Spirite of the Lord *is* vpon mee, be-
cause he hath anointed mee, that I should preach
the Gospell to the poore: he hath sent me, that I
should heale the broken hearted, that I shoulde
preach deliuerance to the captiues, & recouering
of sight to the blinde, that I should set at libertie
them that are bruised:
19 And that I shoulde preach the acceptable
yeere of the Lord.
20 And he closed the booke, & gaue it againe
to the minister, & sate down: & the eies of al that
were in the Synagogue were fastened on him.
21 Then he began to say vnto them, This day
is the Scripture fulfilled in your eares.
22 4 And all e bare him witnes, and f wondred
at the g gracious words, which proceeded out of
his mouth, and said, Is not this Iosephs sonne?
23 Then he said vnto them, Ye will surely say
vnto me this prouerbe, Physician, heale thy selfe:
whatsoeuer wee haue heard done in Capernaum,
do it here likewise in thine owne countrey.
24 And he saide, Verely I say vnto you, ✠ No
Prophet is accepted in his owne countrey.
25 But I tell you of a trueth, many widowes
were in Israel in the dayes of ✠ Elias, when hea-
uen was shut three yeeres & sixe moneths, when
great famine was throughout all the h land:
26 But vnto none of them was Elias sent, saue
into Sarepta, *a citie of* Sidon, vnto a certaine
widowe.
27 Also many lepers were in Israel, in the time

a By this word, power, are the kingdomes themselues meant, which haue the power: and so it is spoken by the figure Metonymie.
b That is sure so, for he is prince of the world, yet not absolutely, and as the soueraigne ouer it, but by sufferance, and way of intreatie, and therefore he saith not true, that he can giue it to whome he will.
c Out of an high place, which had a goodly champion countrey underneath it, he shewed him the situation of all countries.
✠ Deut.6.13. and 10.20.
✠ Psal.91.12.
∵ Deut.6.16.
✠ Matth.13.54. marke 6.1. iohn 4.43.
3 Who Christ is, and wherefore he came, he sheweth out of the Prophet Esay.
d Their bookes in those dayes were rolled vp as scroles vpon a ruler: and so Christ vnrolled, or vnfolded it, which is here called opened.
✠ Esai.61.1.
4 Familiaritie causeth Christ to be contemned, and therefore he oftentimes goeth to strangers.
e Approoued those things, which he spake, with common consent and voice: for this word, witnesse, signifieth in this place, and many other, to allow and approoue a thing with open confessio.
f Not only the doctours, but also the common people were present at this conference of the Scriptures: and besides that their mother tongue was vsed, for else howe could the people haue wondered? Paul appointed the same order in the Church at Corinth, 1.Corinth. 14.
g Words full of the mightie power of God, which appeared in all his doings as well, and allured men marueilously vnto him, Psal.45.2. grace is powred into thy lippes.
✠ Iohn 4.44. *✠ 1.King.17.9. iames 5.17.*
h Land of Israel, Looke Marke 15.38.

of

✠ 2.King.5.14.
of ✠ Eliseus the Prophet : yet none of them was
made cleane, sauing Naaman the Syrian.

5 The more sharply the world is rebuked, the more it rageth openly : but the life of the godly is not simply subiect to the pleasure of the wicked.

28 5 Then all *that were* in ẏ Synagogue, when
they heard it, were filled with wrath.
29 And rose vp, and thrust him out of ẏ citie,
and led de him vnto the edge of the hil, wher eon
their citie was built, to cast him downe headlong.
30 But hee passed through the mids of them,
and went his way,

✠ Matth.4.13. marke 1.21.

31 ¶ ✠ And came downe into Capernaum a
citie of Galile, and there taught them on the
Sabbath dayes.

∵ Matth.7.29. marke 1.22.

32 ∵ And they were astonied at his doctrine:
for his word was with authoritie.

✠ Marke 1.23.

33 ✠ And in the Synagogue there was a man
which had a spirit of an vncleane deuill, which
cried with a loude voyce,

6 Christ astonisheth not onely men, be they neuer so blockish, but euen the deuils also, whether they will or not.

34 6 Saying, oh, what haue we to doe ẇ thee,
thou Iesus of Nazareth? art thou come to destroy
vs? I know who thou art, *euen* ẏ holy one of God.
35 And Iesus rebuked him, saying, Holde thy
peace, & come out of him. Then the deuil throwing
him in the middes *of them*, came out of him,
and hurt him nothing at all.
36 So feare came on them all, and they spake
among themselues, saying, What thing is this: for
with authoritie and power hee commandeth the
foule spirites, and they come out?
37 And ẏ fame of him spred abroad throughout
all the places of the countrey round about.

✠ Matth.8.14. marke 1.30.
7 In that, that Christ healeth the diseases of the body with his word onely, he prooueth that he is God almightie, sent for mans saluation.

38 ¶ ✠ 7 And he rose vp, and came out of the
Synagogue, & entred into Simons house. And Simons
wiues mother was taken with a great feuer,
and they required him for her.
39 Then he stoode ouer her, and rebuked the
feuer, and it left her, and immediatly she arose, &
ministred vnto them.
40 Now at the sunne setting, all they that had
sicke *folkes* of diuers diseases, brought them vnto
him, and he layde his hands on euery one of
them, and healed them.

✠ Marke 1.35.
8 Satan, who is a continuall enemie to the trueth, ought not to be heard, no not then, when he speaketh the trueth.
9 No colour of zeale ought to hinder vs in the race of our vocation.

41 ✠ 8 And deuils also came out of many, crying,
and saying, Thou art that Christ that Sonne
of God: but he rebuked them, and suffered them
not to say that they knew him to be that Christ.
42 9 And when it was day, hee departed, and
went foorth into a desart place, and the people
sought him, and came to him, and kept him that
he should not depart from them.
43 But hee saide vnto them, Surely I must also
preach the kingdome of God to other cities: for
therefore am I sent.
44 And hee preached in the Synagogues of
Galile.

CHAP. V.

1 Christ teacheth out of the ship. 6 Of the draught of fish. 12 The Leper. 16 Christ prayeth in the desert. 18 One sicke of the palsie. 27 Leui the Publicane. 34 The fastings and afflictions of the Apostles after Christes ascension. 36. 37. 38 Faint hearted and weake disciples are likened to old bottels and worne garments.

1 Christ aduertiseth the foure disciples, which he had taken vnto him, of the office of the Apostleship, which should hereafter be committed vnto them.

THen 1 ✠ it came to passe, as ẏ people a preassed
vpō him to heare the word of God, that
he stoode by the lake of Gennesaret,
2 And saw two shippes stand by the lakes side,
but the fishermen were gone out of them, and
were washing their nettes.
3 And hee entred into one of the ships, which
was Simons, & required him that he would thrust
off a litle from the land: and he sate downe, and
taught the people out of the shippe.
4 ¶ Now when he had left speaking, he saide
vnto Simon, Lanche out into the deepe, and let
downe your nettes to make a draught.
5 Then Simon answered, and saide vnto him,
b Master, we haue trauailed sore al night, & haue
taken nothing: neuerthelesse at thy word I will
let downe the net.

b The word signifieth him that hath rule ouer any thing.

6 And when they had so done, they enclosed a
great multitude of fishes, so that their net brake.
7 And they beckened to their parteners, which
were in the other shippe, that they shoulde come
and helpe them, who came then, and filled both
the shippes, that they did sinke.
8 Now when Simon Peter saw it, he fell downe
at Iesus knees, saying, Lord, go from me: for I am
a sinfull man.
9 For hee was vtterly astonied, and all that
were with him, for the draught of fishes which
they tooke.
10 And so was also Iames and Iohn ẏ sonnes
of Zebedeus, which were companions with Simō.
Then Iesus sayde vnto Simon, Feare not: from
henceforth thou shalt catch men.
11 And when they had brought the shippes
to land, they forsooke all, and followed him.

✠ Matth.8.2. marke 1.40.
2 Christ by healing the leper with his onely touch, and sending him to the Priest, witnesseth that it is he, through whom and by whom, apprehended by faith, all we which are vncleane, according to the Lawe, by the witnesse of God himselfe, are pronounced to be pure and cleane.

12 ¶ ✠ 2 Now it came to passe, as he was in a
certaine citie, behold, *there was* a man full of leprosie,
& when he sawe Iesus, he fell one his face,
& besought him, saying, Lord, if thou wilt, thou
canst make me cleane.
13 So he stretched forth his hand, & touched
him, saying, I wil, be thou cleane. And immediatly
the leprosie departed from him.
14 And he commanded him that hee should
tel it no man: but Go, *saith he*, and shew thy selfe
to the Priest, and offer for thy clensing, as ✠ Moses
hath commanded, for a witnesse vnto them.

✠ Leuit.14.4.
3 Christ had rather to be famous by his doctrine, then by miracles, and therefore he departeth from them that seeke him, as a physician of the body, and not as the author of saluation.

15 3 But so much more wēt there a fame abroad
of him, and great multitudes came together to
heare, & to be healed of him of their infirmities.
16 But hee kept himselfe apart in the wildernes,
and prayed.

4 Christ, in healing him that was sicke of the palsie, sheweth the cause of all diseases, and the remedie.
c The mightie power of Christes Godhead shewed it selfe in him, at that time.

17 ¶ 4 And it came to passe, on a certaine day,
as he was teaching, ẏ the Pharises & doctours of
the Lawe sate by, which were come out of euery
towne of Galile, and Iudea, and Hierusalem, and
the power of the Lord c was *in him* to heale thē.

∵ Matth.9.2. marke 2.3.

18 ∵ Then behold, men brought a man lying
in a bed, which was taken with a palsie, and they
sought meanes to bring him in, and to lay him
before him.
19 And when they coulde not finde by what
way they might bring him in, because of the
preasse, they went vp on the house, and let him
downe through the tyling, bed and al, in the mids
before Iesus.
20 And when he sawe their faith, he said vnto
him, Man, thy sinnes are forgiuen thee.
21 Then the Scribes & the Pharises began to
reason, saying, Who is this that speaketh blasphemies?
Who can forgiue sinnes, but God onely?
22 But when Iesus perceiued their reasoning,
he answered, and said vnto them, What reason ye
in your hearts?
23 Whether is easier to say, Thy sinnes are forgiuen
thee, or to say, Rise and walke?

✠ Math.4.18. mar.1.16. *a Did as it were lie vpon him, so desirous they were both to see him, and heare him, and therefore he taught them out of a ship.*

24 But that ye may know that that Sonne of
mã hath authoritie to forgiue sinnes in earth, (he
said vnto the sicke of the palsie) I say to thee, A-
rise: take vp thy bed, and go to thine house.
25 And immediatly hee rose vp before them,
& tooke vp *his bed* whereon he lay, and departed
to his owne house, praysing God.
26 And they were all amased, & praised God,
and were filled with feare, saying, Doutlesse wee
haue seene strange things to day.
27 ¶ ✠ 5 And after that, he went forth & saw
a Publicane named Leui, sitting at the receite of
custome, and said vnto him, Follow me.
28 And he left all, rose vp, and followed him.
29 Then Leui made him a great feast in his
owne house, where there was a great company of
Publicans, & of other that sate at table ẇ them.
30 But they that were Scribes and Pharises a-
mong them, murmured against his disciples, say-
ing, Why eate ye and drinke ye with Publicanes
and sinners?
31 Then Iesus answered, and said vnto them,
They that are whole, neede not the Phisician, but
they that are sicke.
32 ✠ I came not to cal the righteous, but sin-
ners to repentance.
33 ¶ ∵ 6 Then they said vnto him, Why do the
disciples of Iohn fast often, and pray, and ẏ *disci-
ples* of the Pharises also, but thine eate & drinke?
34 7 And he said vnto them, Can ye make the
children of the wedding chamber to fast, as long
as the bridegrome is with them?
35 But the dayes will come, euen when the
bridegrome shall be taken away from them: then
shall they fast in those dayes.
36 Againe he spake also vnto them a parable,
No man putteth a peice of a newe garment into
an olde vesture: for then the new renteth it, and
the piece *taken* out of the new, agreeth not with
the olde.
37 Also no man powreth new wine into olde
vessels: for then the new wine will breake the ves-
sels and it wil runne out, & the vessels wil perish:
38 But newe wine must be powred into newe
vessels: so both are persérued.
39 Also no mã that drinketh old wine, straight-
way desireth newe: for hee saith, The old is more
profitable.

✠ *Matth. 9.9. marke 2.14.*
5 The Church is a company of sinners through the grace of Christ repentant, which banket with him, to the great offence of the proud & enuious worldlings.

✠ *1. Tim. 1.15.*

∵ *Matth 9.14. marke 2.18.*
6 It is the point of hypocrites and ignorant men, to put an holinesse in fasting, and in things indifferent.
7 Lawes generally made without any consideration of circumstances, for fasting, and other things of like sort, are not onely tyrannous, but very hurtfull in the Church.

CHAP. VI.

1 The disciples pull the eares of corne on the Sabbath. 6 Of him that had a withered hand. 13 The election of the Apostles. 20 The blessings and curses. 27 Wee must loue our enemies. 46 With what fruite the word of God is to be heard.

AND ✠ 1 it came to passe on a second solemne
Sabbath, that hee went through the corne
fields, & his disciples[a] plucked the eares of corne,
and did eate, and rubbe them in *their* hands.
2 And certaine of the Pharises said vnto thẽ,
Why doe ye that which is not lawfull to doe on
the Sabbath dayes?
3 Then Iesus answered them, & said, ✠ Haue
ye not read this, that Dauid did when he himselfe
was an hungred, and they which were with him,
4 Howe hee went into the house of God, and

✠ *Matth. 12.1. marke 2.23.*
1 Christ sheweth against the superstitious, who sticke in euery trifle, that the Lawe of the very Sabbath, was not giuen to be kept without exception: much lesse that the saluation of man should consist in the outward keeping of it.

a Epiphanius noteth well in his treatise, where he confuteth Ebion, that the time, when the disciples plucked the eares of corne, was in the feast of vnleauened bread: Now, whereas in those feastes, which were kept many dayes together, as the feast of Tabernacles, & the Passouer, their first day and the last were of like solemnitie, Leuit. 23. Luke fitly calleth the last day the second Sabbath, though Theophylact vnderstandeth it of any other of them, that followed the first. ✠ *1. Sam. 21.6.*

tooke, and ate the shewbread, and gaue also to
thẽ which were with him, which was not lawfull
to eate, but for the ✠ Priests onely?
5 And he said vnto them, The Sonne of man
is Lord also of the Sabbath day.
6 ¶ ✠ 2 It came to passe also on another Sab-
bath, that hee entred into the Synagogue, and
taught, and there was a man, whose right hande
was dried vp.
7 And the Scribes and Pharises watched him,
whether he would heale on the Sabbath *day*, that
they might finde an accusation *against* him.
8 But hee knewe their thoughts, and said to
the man which had the withered hande, Arise, and
stande vppe in the middes. And hee arose, and
stoode vp.
9 Then saide Iesus vnto them, I will aske you
a question, Whether is it lawfull on the Sabbath
dayes to doe good, or doe euil? to saue life, or to
[b] destroy?
10 And he behelde them all in compasse, and
said vnto the man, Stretch forth thine hand. And
he did so, & his hãd was restored againe, as whole
as the other.
11 Then they were filled ful of madnesse, and
communed one with another, what they might
doe to Iesus.
12 ¶ 3 And it came to passe in those daies, that
hee went into a mountaine to pray, and spent the
night in prayer to God.
13 And when it was day, ∵ hee called his disci-
ples, and of them hee chose twelue which also he
called Apostles.
14 (Simon whõ he named also Peter, & Andrew
his brother, Iames & Iohn, Philip & Bartlemew:
15 Matthewe & Thomas: Iames *the sonne* of
Alpheus, and Simon called Zelous.
16 Iudas Iames *brother*, and Iudas Iscariot,
which also was the traitour.)
17 Then he came down with them, and stood
in a plaine place ẇ the company of his disciples,
and a great multitude of people out of all Iudea,
and Hierusalem, and from the [c] sea coast of Ty-
rus and Sidon, which came to heare him, and to
be healed of their diseases:
18 And they that were vexed with foule spirits,
and they were healed.
19 And the whole multitude sought to touche
him: for there went vertue out of him, and healed
them all.
20 ¶ ✠ 4 And he lifted vp his eies vpon his dis-
ciples, and said, Blessed *be* ye poore: for yours is the
kingdome of God.
21 ✠ Blessed *are* ye that hunger now: for yee
shalbe satisfied: *blessed *are* ye that weepe now:
for ye shall laugh.
22 ✠ Blessed are ye when men hate you, and
when [d] they separate you, and reuile *you*, and put
out your name as euil, for the Sonne of mans sake.
23 Reioice ye in that day, and [e] be glad: for be-
hold, your reward *is* great in heauen: for after this
maner their fathers did to the Prophets.
24 ✠ But wo *be* to you *that are* riche: for yee
haue [f] receiued your consolation.
25 ∵ Woe *be* to you that are full: for yee shall
hunger. Wo *be* to you that now laugh: for ye shal
waile and weepe.
26 Woe *be* to you when all men speake wel of
you: for so did their fathers to the false prophets.

27 ¶ ✠ 5 But

✠ *Exod. 29.33. leuit. 8.31. and 24.5.*

✠ *Matth. 12.19. marke 3.1.*
2 Charitie is the rule of all ceremonies.

b Who so helpeth not his neighbour, when he can, he killeth him.
3 In that, that Christ vseth earnest & long praier, in choosing twelue of his owne company, to the office of the Apostleship, he sheweth how religiously we ought to behaue our selues in the choise of Ecclesiasticall persons.
∵ *Chap 9.1 matth. 10.1 marke 13.3. and 6.7.*
c From all the sea coast, which is called Syrophenicia.
✠ *Matth. 5.3.*
4 Christ teacheth against all Philosophers, and especially the Epicures, that the chiefest felicitie of man is laid vp in no place, here in earth, but in heauen: and that persecution for righteousnes sake, is the right way vnto it.
✠ *Esai 65.13.*
* *Esai 61.3.*
✠ *Matth. 5.11.*
d Cast you out of their Synagogues, as Iohn expoundeth it, 16.2. which is the sharpest punishment the Church hath, if so be the Elders iudge rightfully, and by the word of God.
e Leape (as cattell doe, which are prouender pricked) for exceeding ioy.
✠ *Amos 6.1.*
f That is, you reape now of your riches, all the commoditie and blessings you are euer like to haue, and therefore you haue not to looke for any other reward, Matth. 6.2.
✠ *Esai 65.13.*

27 ¶ ✠ [5] But I say vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 ✠ And vnto him that smiteth thee on ye *one* cheeke, offer also the other: ∵ and him that taketh away thy cloke, forbid not *to take thy* coate also.

30 Giue to euery man that asketh of thee: and of him that taketh away the *things that be* thine, aske them not againe.

31 ✠ And as ye would that men should doe to you, so doe ye to them likewise.

32 ✠ For if yee loue them which loue you, [g] what thanke shall ye haue? for euen the sinners loue those that loue them.

33 And if yee doe good for them which doe good for you, what thanke shall ye haue? for euen the sinners doe the same.

34 *And if ye lend *to them* of whom ye hope to receiue, what thanke shal yee haue? for euen the sinners lende to sinners, to receiue the like.

35 Wherefore loue ye your enemies, and doe good, and lend, [h] looking for nothing againe, and your rewarde shalbe great, and ye shalbe the children of ✠ the most High: for he is kind vnto the vnkinde, and to the euill.

36 Be yee therefore mercifull, as your Father also is mercifull.

37 ¶ ✠ [6] Iudge not, and ye shall not be iudged: condemne not, and yee shall not be condemned: [i] forgiue, and ye shalbe forgiuen.

38 Giue, and it shalbe giuen vnto you: ∵ a good measure, [k] pressed downe, shaken together and running ouer shall men giue into your bosome: for with what measure ye mete, with the same shal men mete to you againe.

39 [7] And he spake a parable vnto them, ✠ Can the blinde leade the blinde? shall they not both fall into the ditch?

40 ✠ The disciple is not aboue his master: but whosoeuer *will be* a perfect disciple, shalbe as his master.

41 ¶ * [8] And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pul out ye mote that is in thine eie, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, & then shalt thou see perfectly to pul out the mote ye is in thy brothers eye.

43 ¶ ✠ [9] For it is not a good tree that bringeth forth euill fruite: neither an euill tree, that bringeth forth good fruite.

44 ✠ For euery tree is knowen by his owne fruite: ∵ for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth foorth good, and an euill man out of the euill treasure of his heart bringeth foorth euill: for of the aboundance of the heart his mouth speaketh.

46 ¶ ✠ But why call ye mee Lord, Lord, & doe not the things that I speake?

47 [10] Whosoeuer commeth to mee, and heareth my wordes, and doeth the same, I will shewe you to whome he is like:

48 He is like a man which built an house, and digged deepe, and layd the foundation on a rocke: and when the waters arose, the flood beate vpon that house, and coulde not shake it: for it was grounded vpon a rocke.

49 But hee that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 Of the Centurions seruant. 9 The Centurions faith. 11 The widowes sonne raised from death at Nain. 19 Iohn sendeth his disciples to Christ. 33 His peculiar kinde of liuing. 37 The sinfull woman washeth Iesus feete.

WHen ✠ [1] hee had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certaine Centurions seruant was sicke and ready to die, which was deare vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come, and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that hee was worthy that hee should doe this for him:

5 For he loueth, *sayd they*, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when hee was now not farre from the house, the Centurion sent friendes to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe:

7 Wherefore I thought not my selfe worthy to come vnto thee: but say the worde, and my seruant shalbe whole:

8 For I likewise am a man set vnder authoritie, and haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, he marueiled at him, and turned him, and said to the people, that followed him, I say vnto you, I haue not found so great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

11 [a] And it came to passe the day after, that he went into a citie called [a] Nain, and many of his disciples went with him, and a great multitude.

12 Now when he came neere to the gate of the citie, behold, there was a dead man caried out, *who was* the onely begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Lord saw her, he had compassion on her, and sayd vnto her, Weepe not.

14 And hee went and touched the coffin (and they that bare him, stoode still) and he sayd, Yong man, I say vnto thee, Arise.

15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among vs, and God hath visited his people.

17 And this rumour of him went foorth

 throughout

✠ *Matth.5.44.*
5 Christian charitie, which differeth much from the worldly, doth not onely not reuenge iniuries, but comprehendeth euen our most grieuous enemies, and that for our Fathers sake, which is in heauen: so farre is it, from seeking it owne profite in doing well.
✠ *Matth.5.39.*
∵ *1.Corinth.6.7.*
✠ *Matth.7.12.*
✠ *Matth.5.46.*
g What is there in this your worke, that is to be accounted of? for if you looke to haue commoditie by louing, seeke those commodities, which are commodities in deede: loue your enemies, and so you shall shewe to the worlde that you looke for those commodities, which come from God.
* *Mat.5.42. deuter.15.8.*
h When you will lende, doe it onely to benefite and pleasure withall, and not for hope, to receiue the principall againe.
✠ *Mat.5.45.*
✠ *Mat.7.1.*
6 Brotherly reprehension must not proceed of curiositie, nor churlishnesse, nor malice, but they must be iust, moderate, and louing.
i He speaketh not here of ciuill iudgments, and therefore by the worde, forgiue, is meant that good nature, which the Christians vse in suffering and pardoning wrongs.
∵ *Matth.7.2. marke 4.24.*
k These are borowed kindes of speaches taken from them which vse to measure dry things, as corne and such like, who vse a franke kind of dealing therein, and thrust it downe and shake it together, and presse it and heape it.
7 Vnskilfull reprehenders hurt both themselues and other: for such as the master is, such is the scholler. ✠ *Mat.15.14.* ✠ *Mat.10.24. iohn 13.16. and 15.20.* * *Matt.7.3.* 8 Hypocrites, which are very seuere reprehenders of other, are very quicke of sight to spie other mens faults, but very blind to see their owne. ✠ *Mat.7,17.* 9 He is a good man, not that is skilfull to reprehend other, but he that prooueth his vprightnesse both in word and deede. ✠ *Matt.12.33.* ∵ *Matth.7.16.* ✠ *Matth.7.21. rom.2.13. iames.1.21.*

10 Affliction doeth at ye length discerne true godlines from false and fained.

✠ *Matth.8.5.*
1 Christ admonisheth the Iewes, by setting before them the example of the Centurion, that for their obstinacie and rebellion, he wil go to the Gentiles.

a Christ auoucheth openly his power ouer death.
a Nain is the name of a towne in Galile, which was situate on the other side of Kison, which falleth into the sea of Gable.

throughout all Iudea, and throughout all the region round about.

3 Iohn sendeth from the prison his vnbeleeuing disciples, to Christ himselfe, to be confirmed.

18 3 And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall wee waite for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that shoulde come, or shall wee waite for another?

b When Iohns disciples came to Christ.

21 And b at that time, he cured many of their sicknesses, and plagues, and of euill spirites, and vnto many blinde men he gaue sight freely.

22 And Iesus answered, and sayde vnto them, Goe your wayes and shewe Iohn, what things ye haue seene and heard: that the blinde see, the halt goe, the lepers are cleansed, the deafe heare, the dead are raised, *and* the poore receiue the Gospel.

23 And blessed is hee, that shall not be offended in me.

4 That which the Prophets shewed long before, Iohn sheweth at hand: and Christ himselfe doeth present it dayly vnto vs in the Gospel, but for the most part in vaine, for that many seeke nothing els, but foolish toyes and vaine glory.

24 4 And when the messengers of Iohn were departed, hee began to speake vnto the people, of Iohn, What went ye out into the wildernesse to see? A reede shaken with the winde?

25 But what went ye out to see? A man clothed in softe rayment? beholde, they which are gorgeously apparelled, and liue delicate, are in Kings courts.

26 But what went yee foorth to see? A Prophet? yea, I say to you, & greater then a Prophet.

✠ Mat.3.1.

27 This is he of whom it is written, ✠ Beholde, I sende my messenger before thy face, which shal prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuerthelesse, hee that is the least in the kingdome of God, is greater then he.

c Said that he was iust, good, faithfull, and mercifull.

29 Then all the people that heard, and the Publicanes c iustified God, being baptized with the baptisme of Iohn.

d To their owne hurt.

30 But the Pharises and the expounders of the Law despised the counsell of God d against themselues, and *were* not baptized of him.

✠ Matth.11.16.

5 What way soeuer God foloweth in offering vs the Gospel, the most part of men procure offences vnto themselues: yet notwithstanding some Church is gathered together.

31 ✠ 5 And the Lord said, Whereunto shall I liken the men of this generation? and what *thing* are they like vnto?

32 They are like vnto litle childrẽ sitting in the market place, & crying one to another, & saying, We haue piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The sonne of man is come, and eateth, and drinketh: and ye say, Beholde, a man *which is* a glutton, and a drinker of wine, a friend of Publicanes and sinners:

35 But wisdome is iustified of al her children.

6 Proude men depriue themselues of the benefites of the presence of Christ, euen then when he is at home with them in their houses, which the humble and base do enioy.

36 ¶ 6 And one of the Pharises desired him that he would eate with him: and hee went into the Pharises house, and sate downe at table.

37 And beholde, a woman in the citie, which was a sinner, when she knewe that Iesus sate at table in the Pharises house, shee brought a boxe of ointment.

∵ Marke 15.42. Iohn 20.11.

38 ∵ And shee stoode at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haires of her head, and kissed his feete, and anoynted them with the oyntment.

7 Rashnesse is the fellow of pride.

e The Pharise respecteth the Law, which holdeth them defiled, that touch the defiled.

39 7 Now when the Pharise which bade him, saw it, he spake within himselfe, saying, If this man were a Prophet, hee would surely haue knowen who, and what maner of woman this is which toucheth him: e for she is a sinner.

8 To loue Christ, is a sure and perpetuall witnes of remissiõ of sinnes.

40 8 And Iesus answered, and sayd vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two detters: the one ought fiue hundreth pence, and the other fiftie.

42 When they had nothing to pay, he forgaue them both: Which of them therefore, tell *mee*, will loue him most?

43 Simon answered, and said, I suppose that he, to whom he forgaue most. And he said vnto him, Thou hast truely iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but she hath washed my feete with teares, and wiped them with the haires of her head.

45 Thou gauest me no kisse: but she, since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou didest not anoint: but she hath anoynted my feete with oyntment.

f That is, sayth Theophylact, she hath shewed her faith abundantly: and Basil in his sermon of Baptisme sayth, He that oweth much, hath much forgiuen him, that he may loue much more: And therefore Christs saying is so plaine by the similitude, that it is a wonder to see the enemies of the trueth drawe and racke this place so fondly to establish their meritorious works: for the greater summe a man hath forgiuen him, the more he loueth him that hath bene so gratious to him: And this woman sheweth by duties of loue, how great the benefite was she had receiued: and therefore the charitie that is here spoken of, is not to be taken for the cause, but as a signe: for Christ saith not as the Pharises did, that shee was a sinner, but beareth her witnesse that the sinnes of her life past are forgiuen her.

47 Wherefore I say vnto thee, many sinnes are forgiuen her: f for she loued much. To whom a litle is forgiuen, he doeth loue a litle.

48 And he sayd vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes?

50 And he sayd to the woman, Thy faith hath saued thee: g goe in peace.

g He confirmeth the benefite which he hath bestowed with a blessing.

CHAP. VIII.

2 Women that minister vnto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christs mother & brethren. 22 He rebuketh the winds. 26 Of Legion. 37 The Gadarenes reiect Christ. 41 Jairus daughter healed. 43 The woman deliuered from the issue of blood. 52 Weeping for the dead.

AND it came to passe afterwarde, that he himselfe went through euery citie and towne, preaching and publishing the kingdome of God, and the twelue *were* with him,

✠ Marke 16.9.

2 And certaine women, which were healed of euill spirites, and infirmities, *as* ✠ Mary which was called Magdalene, out of him went seuen deuils,

3 And Ioanna the wife of Chuza Herods steward, and Susanna, and many other which ministred vnto him of their substance.

✠ Matth.13.3. marke 4.1.

1 The selfe same Gospel is sowen euery where, but not with like fruite: and that through the onely fault of men themselues.

4 ✠ 1 Nowe when much people were gathered together, and were come vnto him out of all cities, he spake by a parable.

5 A sower went out to sowe his seede, and as hee sowed, some fell by the way side, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moystnesse.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, and sprang vp, and

vp,and bare fruite,an hundreth fold. And as hee
said these things,he cried, Hee that hath eares to
heare,let him heare.
9 Then his disciples asked him, demaunding
what parable that was.
10 And hee said,Vnto you it is giuen to know
the a secrets of the kingdome of God,but to other
in parables,ẏ when ✠ they see,they should not see,
& when they heare,they should not vnderstand.
11 ☩ The parable is this,The seed is the word
of God.
12 And they that are beside the way, are they
that heare: afterward commeth the deuil,and ta-
keth away the word out of their hearts, least they
should beleeue,and be saued.
13 But they that are on the stones, *are they*
which whē they haue heard, receiue ẏ word with
ioy: but they haue no rootes: which for a while
beleeue,but in the time of tentation goe away.
14 And that which fel among thornes,are they
which haue heard, and after b their departure are
choked with cares and with riches, and voluptu-
ous liuing,and c bring foorth no fruite.
15 But that *which fel* in good ground,are they
which with an d honest and good heart heare the
word, e and keepe it,and bring foorth fruite with
patience.
16 ¶ ∵ 2 No man when he hath lighted a can-
dle,couereth it vnder a vessell, neither putteth it
vnder the bed, but setteth it on a candlesticke,
that they that enter in,may see the light.
17 ✱ For nothing is secret,that shal not bee eui-
dent: neither any thing hidde, that shall not bee
knowen,and come to light.
18 3 Take f heed therefore how ye heare: for,
✱ whosoeuer hath,to him shalbe giuen; and who-
soeuer hath not,from him shalbe taken euen that
g which it seemeth that he hath.
19 ¶ * 4 Then came to him his mother and his
brethren, & could not come neere to him for the
preasse.
20 And it was told him *by certaine* which said,
Thy mother and thy brethren stand without, and
would see thee.
21 But he answered, and sayd vnto them, My
mother & my brethren are these which heare the
word of God,and doe it.
22 ¶ ✠ 5 And it came to passe on a certaine
day,that he went into a ship with his disciples,and
he said vnto them,Let vs goe ouer vnto the other
side of the lake. And they lanched forth.
23 And as they sailed,hee fell h a sleepe, and
there came downe a storme of wind on the lake,
and i they were filled with water,and were in ieo-
pardie.
24 Then they went to him, and awoke him,
saying, Master,Master,we perish. And he arose,
and rebuked the wind,and the waues of water:and
they ceased,and it was calme.
25 Then hee sayd vnto them, Where is your
faith? and they feared,and wondered among thē-
selues,saying,Who is this that commandeth both

a Those things are called secrets, which may not be vttered: for the word vsed here, is as much as we say in our tongue, to hold a mans peace.
✠ *Esai 6 9. matth. 13.14. marke 4.12. iohn 12.40. acts 28. 26. rom. 11.8.*
☩ *Matth. 13.18. marke 4.15.*
b That is, so soone as they haue heard the words, they goe about their busines.
c They bring not foorth perfect and full fruite to the ripening: or, they begin, but they bring not to an end.
d Which seeketh not onely to seeme such a one, but is so indeed: so that this word, Honest, respecteth the outward life, and the word, good, is referred to the good gifts of the mind.
e With much adoe, for the deuil and the flesh fight against the spirit of God, which is a new ghest.
∵ *Chap. 12.33. matth. 5.15. marke 4.21.*
2 That that euery man hath receiued in priuate, he ought to bestowe to the vse and profite of all men.
✱ *Matth. 10.26. marke 4.22. chap. 12.2.*
3 Heauenly gifts are lost with nigardlines: and increase with liberalitie.
f That is, with what mindes you come to heare the word, and how you behaue your selues when you haue heard it.
✱ *Matth. 13 12. and 25.29 marke 4. 25. chap 12.26.*
g Either to himselfe, or to other, or to both: for there are none so proud, as these fellowes, if it were possible to see that, that they cloke: neither are there that deceiue the simple more then they doe. * *Matth. 12.46. marke 3 32.* 4 There is no knot of flesh & blood, among men so nigh and straight, as the band which is betweene Christ, and them who imbrace him with a true faith ✠ *Matth. 8.23. marke 4.36.* 5 It is expedient for vs sometime to come into extreme danger, as though Christ passed not for vs, that we may haue a better triall, both of his power, and also of our weakenesse. *h Iesus fell on sleepe, and it appeareth, that he was very fast on sleepe, because they called twise before he awoke. i Not the disciples, but the ship.*

the windes and water,and they obey him?
26 ¶ ✠ So they sailed vnto the region of the
Gadarenes, which is ouer against Galile.
27 6 And as he wēt out to land,there met him
a certaine man out of the citie, which had deuils
long time,& he ware no garment,neither abode
in house,but in the graues.
28 And when hee sawe Iesus,he cryed out &
fel downe before him,& with a loude voyce said,
What haue I to doe with thee, Iesus the sonne of
God the most High? I beseech thee torment
me not.
29 For he cōmanded the foule spirit to come
out of ẏ man:(for oft times he had caught him:
therefore he was bound with chaines, and kept in
fetters: but he brake the bandes, k and was caried
of the deuil into wildernesses.)
30 Then Iesus asked him,saying,What is thy
name? and he saide, Legion,because many deuils
were entred into him.
31 And they besought him,that he would not
command them to go out into the deepe.
32 And there was there by, an heard of many
swinne,feeding on an hill: & the *deuils* besought
him,that he would suffer them to enter into thē.
So he suffered them.
33 Then went the deuils out of the man,and
entred into the swine: and the heard was caried
with violence from a steepe downe place into the
lake,and was choked.
34 When the heardmen saw what was done,
they fled: & when they were departed,they told
it in the citie and in the countrey.
35 Thē they came out to see what was done,
and came to Iesus, and founde the man, out of
whom the deuils were departed, sitting,at ẏ feet
of Iesus,clothed,and in his right minde:and they
were afraid.
36 They also which saw it,told them by what
meanes he that was possessed with the deuill, was
healed.
37 Then the whole multitude of the coun-
trey about the Gadarenes,besought him that hee
woulde depart from them: for they were taken
with a great feare: and he went into the ship,and
returned.
38 Then the man, out of whome the deuils
were departed,besought him that hee might bee
with him: but Iesus sent him away,saying,
39 Returne into thine owne house,and shewe
what great things God hath done to thee. So hee
went his way,& preached l throughout al the ci-
ty,what great things Iesus had done vnto him.
40 ¶ And it came to passe,whē Iesus was come
againe,that the people m receiued him:for they al
waited for him.
41 ¶ ☩ 7 And behold, there came a man na-
med Iairus, & he was the ruler of ẏ Synagogue,
who fell downe at Iesus feete,and besought him
that he woulde come into his house.
42 For hee had but a daughter onely, about
twelue yeeres of age,& she lay a dying(and as he
went,the people thronged him.
43 And a woman hauing an yssue of blood,
twelue yeeres long,which had spent al her n sub-
stance vpon physicians,and could not be healed
of any:
44 When she came behinde *him*,she touched
the hemme of his garment, and immediatly her

✠ *Matth. 8.28. marke 5.1.*
6 Christ sheweth, by casting out a Legion of deuils by his word onely, that his heauenly vertue was appointed, to deliuer men from the slauerie of the deuil: but foolish men will not for the most part, redeeme this so excellent grace freely offered vnto them, with the least losse of their pelting pelfe.
k By force and violence, as a horse when he is spurred.
l To wit, the citie of the Gadarenes, and though Marke say that he preached it in Decapolis, they differ not, for Plinie recordeth, lib. 5. cap. 18. that Gadara is a towne of Decapolis so that Decapolis was partly on this side Iordan, and partly on the other side.
m The multitude was glad he was come againe, and reioyced greatly.
☩ *Matth. 9.18. marke 5.22.*
7 Christ sheweth by a double miracle, that he is Lord both of life and death.
n All that she had to liue vpon.

yssue of blood stanched.
45 Then Iesus said, Who is it that hath tou-
ched me? When euery man denied, Peter said &
they that were with him, Master, the multitude
thrust thee, and tread on thee, and sayest thou,
Who hath touched me?
46 And Iesus said, Some one hath touched me:
for I perceiue that vertue is gone out of me.
47 When the woman sawe that shee was not
hidde, she came trembling, and fell downe before
him, & tolde him before all the people, for what
cause she had touched him, and how she was hea-
led immediatly.
48 And he said vnto her, Daughter, be of good
comfort: thy faith hath saued thee: goe in peace.
49 While he yet spake, there came one from
the ruler of the Synagogues house, which said to
him, Thy daughter is dead: disease not ẏ Master.
50 When Iesus heard it, he answered him, say-
ing, Feare not: beleeue onely, and shee shal bee
saued.
51 And when he went into the house, he suf-
fered no man to goe in with him, saue Peter, and
Iames, and Iohn, and the father & mother of the
mayde.
52 And al wept, and o sorowed for her: but he
said, Weepe not: for she is not dead, but sleepeth.
53 And they laught him to scorne, knowing
that she was dead.
54 So he thrust them al out, and tooke her by
the hand, and cryed, saying, Mayde, arise.
55 And her spirit came againe, and shee p rose
straightway: & he commanded to giue her meate.
56 Then her parents were astonied: but hee
commanded them that they shoulde tell no man
what was done.

o The word signifieth to beate and strike, and is transferred to the mournings and lamentations, that are at burials, at which times men vse such kind of behauiour.
p The corps was laied out, and the wench receiued life, and rose out of the bed, that all the world might see, she was not onely restored to life, but also voyd of all sickenesse.

CHAP. IX.

1 The Apostles are sent to preach. 7 and 19 The common peoples opinion of Christ. 12 Of the fiue loaues and two fishes. 20 The Apostles confession. 24 To lose the life. 35 We must heare Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacie. 49 One casting out deuils in Christes Name. 52 The Samaritanes wil not receiue Christ. 55 Reuenge forbidden. 57. 59. 61 Of three that would folow Christ, but on diuers conditions.

THen ✠ 1 called hee his twelue disciples toge-
ther, and gaue them power and authority o-
uer all deuils, and to heale diseases.
2 ✠ And hee sent them foorth to preach the
kingdome of God, and to cure the sicke.
3 And hee sayde to them, ∵ Take nothing to
your iourney, neither staues, nor scrippe, neither
bread, nor siluer, neither haue two coates apiece.
4 And whatsoeuer house ye enter into, there
a abide, and thence depart.
5 And how many so euer wil not receiue you,
when ye goe out of that citie, ✠ shake off the ve-
ry dust from your feete for a testimonie against
them.
6 And they went out, & went through euery
towne preaching the Gospel, and healing euery
where.
7 ¶ ✠ 2 Nowe Herod the Tetrarch hearde of
all that was done by him: and hee b douted, be-
cause that it was saide of some, that Iohn was rise

✠ *Math. 10.1. mar. 3.13. and 6.7.*
1 The twelue Apostles are sent foorth at the onely commandement of Christ, and furnished with the power of the holy Ghost: both that none of the Israelites might pretend ignorance, and also that they might be better prepared to their generall ambassie.
✠ *Mat. 10.7.*
∵ *Mat. 10.9. marke 6.8.*
a When you depart out of any citie, depart from thence, where you first tooke vp your lodging: so that in few wordes, the Lord forbiddeth them to change their lodgings: for this publishing of the Gospel, was as it were a thorow passage, that none of Iudea might pretend ignorance, as though he had not heard that Christ was come. ✠ *Chap. 10.11. matth. 10.14. marke 6.11. acts 13.51.* ✠ *Math. 14.1 marke 6.14.* 2 So soone as the world heareth tidings of the Gospel, it is deuided into diuers opinions, & the tyrants especially are afraid. *b He stucke as it were fast in the myre.*

againe from the dead:
8 And of some, that Elias had appeared: and
of some, that one of the olde Prophets was risen
againe.
9 Then Herod sayde, Iohn haue I beheaded:
who then is this of whom I heare such things? &
he desired to see him.
10 ¶ ✠ 3 And when the Apostles returned,
they tolde him what great things they had done.
✠ Then hee tooke them to him, and went aside
into a c solitarie place, neere to the citie called
Bethsaida.
11 But when the people knewe it, they fol-
lowed him: and he receiued them, and spake vnto
them of the kingdome of God, and healed them
that had neede to be healed.
12 ∵ And when the day began to weare away,
the twelue came, & said vnto him, Send the peo-
ple away, that they may go into the townes and
villages round about, and lodge, & get meate: for
we are here in a desart place.
13 But he said vnto them, Giue yee them to
eate. And they saide, Wee haue no moe but fiue
loaues and two fishes, d except we should go and
buy meate for all the people.
14 For they were about fiue thousande men.
Then hee saide to his disciples, Cause them to sit
downe by fifties in a company.
15 And they did so, & caused al to sit downe.
16 Then he tooke the fiue loaues, & the two
fishes, and looked vp to heauen, & e blessed them,
and brake, and gaue to the disciples, to set before
the people.
17 So they did all eate, and were satisfied: and
there was taken vp of that remained to them,
twelue baskets full of broken meate.
18 ¶ ✠ 4 And it came to passe, as he was f a-
lone praying, his disciples were whith him: and he
asked them, saying, Whome say the people that
I am?
16 They answered, and said, Iohn Baptist: and
others say, Elias: & some say, that one of the olde
Prophets is risen againe.
20 And he said vnto them, But whome say ye
that I am? Peter answered, and said, That Christ
of God.
21 And hee warned and commanded them,
that they should tell that to no man,
22 5 Saying, ✠ The sonne of man must suffer
many things, and be reprooued of the Elders, and
of the hie Priestes and Scribes, and be slaine, and
the thride day rise againe.
23 ¶ ✠ And he said to them all, If any man will
come after me, let him denie himselfe, and take
vp his crosse g dayly, and follow me.
24 ✠ For whosoeuer wil saue his life, shal lose
it: & whosoeuer shal lose his life for my sake, the
same shall saue it.
25 ✠ For what aduantageth it a man, if he win
the whole worlde, and destroye himselfe, or lose
himselfe?
26 ∵ For whosoeuer shall be ashamed of me,
and of my wordes, of him shall the Sonne of man
be ashamed, when hee shall come in his glorie,
and in the glorie of the Father, and of the holie
Angels.
27 ✠ And I tel you of a suertie, there be some
standing here, which shall not taste of death, till
they haue seene the kingdome of God.

✠ *Marke 6.30.*
3 They shal lacke nothing that folow Christ, no not in the wildernesse.
✠ *Mat. 14.13. marke 6.32.*
c The word signifieth a desert: note thus was not in the towne Bethsaida, but part of the fields belonging to the towne.
∵ *Mat. 14.15. mar. 6.35. iohn 6.5.*
d This is vnperfectly spoken, and therefore we must vnderstand some thing as thus, we cannot giue them to eate, vnlesse we goe and buy, &c.
e He gaue God thanks for these loaues and fishes, and withall prayed him to feede this so great a multitude with so smal a quantitie, and to be short, that this whole banket might be to the glory of God.
✠ *Math. 16.13. marke 8.27.*
4 Although the world be tossed vp and downe, betwixt diuers errours, yet we ought not to contemne the trueth, but be so much the more desirous to know it, and be more constant to confesse it.
f Alone from the people.
5 Christ himselfe attained to the heauenly glory by the crosse and inuincible patience.
✠ *Mat. 17.22. mar. 8.31.*
✠ *Chap. 14.27. mat. 10.38. and 16.24. mar. 8.34.*
g Euen as one day foloweth another, so doeth one crosse follow another, and the crosse is by the figure Metonymie, taken for the miseries of this life: for to be hanged, was the forest and cruelst punishment that was amongst the Iewes.
✠ *Chap. 17.33. mat. 10.39. and 16.25. iohn 12.25.*
✠ *Mat. 16.26. marke 8.36.*
∵ *Chap. 12.9. mat. 10.33 mar 8.38. 2 tim. 2.12.*
✠ *Mat. 16.28. marke 9.1.*

✠ Matth.17.2. marke 9.2.
6 Lest the disciples of Christ should be offended at the debasing himselfe in his flesh, he teacheth them that it is voluntarie, shewing therewithall for a space the brightnesse of his glory.
h What death he should die in Hierusalem.

28 ✠ 6 And it came to passe about an eight
dayes after those wordes, that he tooke Peter and
Iohn, and Iames, and went vp into a mountaine
to pray.
29 And as he praied, the fashion of his coun-
tenance was changed, and his garment *was* white
and glistered.
30 And beholde, two men talked with him,
which were Moses and Elias:
31 Which appeared in glorie, and tolde of his
h departing, which he should accomplish at Hie-
rusalem.
32 But Peter & they that were with him, were
heauy with sleepe, & when they awoke, they saw
his glorie, and the two men standing with him.
33 And it came to passe, as they departed from
him, Peter said vnto Iesus, Master, it is good for vs
to be here: let vs therefore make three taberna-
cles, one for thee, and one for Moses, and one for
Elias, and wist not what he said.
34 Whiles he thus spake, there came a cloude
and ouershadowed them, and they feared when
they were entring into the cloude.

✠ 2.Peter 1.17.

35 ✠ And there came a voice out of the cloud,
saying, This is that my beloued sonne, heare him.
36 And when the voyce was past, Iesus was
found alone: and they kept it close, and tolde no
man in i those dayes any of those thinges which
they had seene.

i Vntill Christ was risen againe from the dead.
7 Christ is offended with nothing so much, as with incredulitie, although he beare with it for a time.
∵ Matth.17.14. marke 9.17.
k As it fareth in the falling sicknesse.

37 ¶ 7 And it came to passe on the next day,
as they came downe from the mountaine, much
people met him.
38 ∵ And behold, a man of the companie cri-
ed out, saying, Maister, I beseeche thee, beholde
my sonne: for he is all that I haue.
39 And loe, a spirit taketh him, and suddenly
he crieth, and he teareth him, that he fometh, and
hardly departeth from him, when he hath k brui-
sed him.
40 Now I haue besought thy disciples to cast
him out, but they could not.
41 Then Iesus answered, & said, O generation
faithlesse, and crooked, how long now shall I be
with you, and suffer you? bring thy sonne hither.

8 We haue no cause to promise our selues rest and quietnesse in this worlde, seeing that they themselues which seemed to fawne vpon Christ, doe shortly after crucifie him.
l Giue diligent eare vnto them, and when you haue once heard them, see that you keepe them.
✻ Matth.17.22. marke 9.31.
✣ Matth.18.1. marke 9.35.
9 The ende of ambition is ignominie: but the ende of modest obedience is glorie.
* Mark 9.38.
10 Extraordinarie things are neither rashly to be alowed, nor condemned.

42 And whiles he was yet comming, the deuil
rent him, and tare him: and Iesus rebuked the vn-
cleane spirite, and healed the childe, and deliue-
red him to his father.
43 ¶ 8 And they were all amased at the migh-
tie power of God: & while they al wondered at al
things, which Iesus did, he said vnto his disciples,
44 l Marke these wordes diligently: ✻ for it
shall come to passe, that the sonne of man shalbe
deliuered into the handes of men.
45 But they vnderstood not that word: for it
was hid from them, *so* that they could not per-
ceiue it: and they feared to aske him of that word.
46 ¶ ✣ 9 Then there arose a disputation among
them, which of them should be the greatest.
47 When Iesus sawe the thoughtes of their
hearts, he tooke a litle childe, and set him by him,
48 And said vnto him, Whosoeuer receiueth
this litle childe in my Name, receiueth mee: and
whosoeuer shall receiue me, receiueth him ẏ sent
me: for he ẏ is least among you al, he shal be great.
49 ¶ * 10 And Iohn answered and saide, Ma-
ster, we sawe one casting out diuels in thy Name,
and we forbad him, because he followeth *thee* not
with vs.
50 Then Iesus saide vnto him, Forbid ye *him*
not: for he that is not against vs, is with vs.
51 ¶ 11 And it came to passe, when the dayes
were accōplished, that he should be receiued vp,
he m setled himselfe fullie to goe to Hierusalem.
52 And sent messengers before him: and they
went and entred into a towne of the Samaritans,
to prepare him *lodging*.
53 But they would not receiue him, because
his behauiour was *as* though he would go to Hie-
rusalem.
54 12 And when his disciples, Iames and Iohn
sawe it, they saide, Lorde, wilt thou that we com
maund, that fire come downe from heauen, and
consume them, euen as ✣ Elias did?
55 But Iesus turned about, and rebuked thē,
and said, Ye know not of what n spirite ye are.
56 For the Sonne of man is not come to de-
stroy mens liues, but to saue them. Then they
went to another towne.
57 ¶ 13 And it came to passe that as they
went in the way, ✣ a certaine man said vnto him, I
will follow thee, Lord, whithersoeuer thou goest.
58 And Iesus said vnto him, The foxes haue
holes, and the birdes of the heauen nests, but the
Sonne of man hath not whereon to lay his head.
59 14 But he saide vnto another, Follow me.
And the same said, Lord, suffer me first to go and
burie my father.
60 And Iesus said vnto him, Let the dead burie
o their dead: but goe thou, and preach the king-
dome of God.
61 15 Then another saide, I will follow thee,
Lord: but let me first go bid them farewell, which
are at mine house.
62 And Iesus said vnto him, No man that put-
teth his hand to the plough, and looketh backe,
is apt to the kingdome of God.

11 Christ goeth willingly to death.
m Word for word, he hardened his face: that is, he resolued with himselfe to die, and therefore ventured vpon his iourney, and cast away all feare of death, and went on.
12 We must take heede of the immoderatenesse of zeale, and fonde imitation, euen in good causes, that, whatsoeuer we do, we doe it to Gods glory, and the profite of our neighbour.
✣ 2.King.1.10, 12, 13.
n So speake the Hebrewes, that is, you know not what will, minde, and counsell you are of: so the gifts of God are called the spirite, because they are giuen of Gods Spirite, and so are they, that are contrary to them, which proceede of the wicked spirite, as the spirite of couetousnesse, of pride, and madnesse.
13 Such as follow Christ must prepare themselues, to suffer all discommodities.
✣ Matt.8.19.

14 The calling of God ought to be preferred, without all controuersie, before all dueties that we owe to men. o Who notwithstanding that they liue in this fraile life of man, yet are strangers from the true life, which is euerlasting and heauenlie.
15 Such as follow Christ, must at once renounce all worldly cares.

CHAP. X.

1 *The seuentie disciples. 10 The vnthankful cities charged with impietie. 17 The disciples returning home, are warned to be humble. 30 Who is our neighbour. 38 Of Martha and her sister Marie.*

After ∵ 1 these things, the Lord appointed
other seuentie also, and sent them, two and
two before him into euery citie and place, whi-
ther he himselfe should come.
2 And he said vnto them, ✻ The haruest *is*
great, but the labourers *are* fewe: pray therefore
the Lorde of the haruest to send forth labourers
into his haruest.
3 ✣ 2 Goe your wayes: beholde, I send you
forth as lambes among wolues.
4 Beare no bagge, neither scrippe, nor shoes,
and * salute a no man by the way.
5 ✣ And into whatsoeuer house ye enter, first
say, Peace *be* to this house.
6 And if the sonne of peace be there, your
peace shall rest vpon him, if not, it shall turne to
you againe.

∵ Matth.10.1.
1 The seuentie are sent as the second forewarners of the comming of Christ.
✻ Matth.9.37.
✣ Matth.10.16.
2 The faithfull ministers of the word are in this worlde, as lambes among wolues: but if they be diligent to doe their duetie, he that sent them will also preserue them.
* 2.King 4.29.
a This is spoken after the maner of a figure, which men vse, when they put downe more in wordes then is meant; vsual among the Hebrewes, when they commaunde a thing to bee done speedily without delay, as 2 King 4.29. for otherwise courteous and gentle salutations, are poynts of Christian duetie: as for the calling it was but for a season. ✣ Matth 10.12. marke 6.10. b So speake the Hebrewes: that is, hee that fauoureth the doctrine of peace and imbraceth it.

7 And in that house [c] tary still, eating and
drinking such thinges as by them *shal be set before
you:* ✠ for the labourer is worthy of his wages. Go
not from house to house.
8 ✠ But into whatsoeuer citie ye shall enter,
if they receiue you, [d] eate such thinges as are set
before you,
9 And heale the sicke that are there, and say
vnto them, The kingdome of God is come neere
vnto you.
10 3 But into whatsoeuer citie ye shall enter,
if they will not receiue you, go your waies out in-
to the streetes of the same, and say,
11 Euen the very ∵ dust, which cleaueth on
vs of your citie, we wipe off against you: notwith-
standing know this, that the kingdome of God
was come neere vnto you.
12 For I say to you, that it shall be easier in
that day for them of Sodom, then for that citie.
13 ✻ Woe *be* to thee, Chorazin: woe *be* to thee,
Beth saida: for if the miracles had bene done in
Tyrus and Sidon, which haue bene done in you,
they had a great while agone repented, sitting in
sackcloth and ashes.
14 Therefore it shall be easier for Tyrus, and
Sidon, at the iudgement, then for you.
15 And thou, Capernaum, which art exalted
to heauen, shalt be thrust downe to hell.
16 ¶ ✠ He that heareth you, heareth me: and
he that despiseth you, despiseth me: and he that
despiseth me, despiseth him that sent me.
17 ¶ 4 And the seuentie turned againe with
ioy, saying, Lord, euen the deuils are subdued to
vs [e] through thy Name.
18 And he said vnto them, I sawe Satan, like
lightening, [f] fall downe from heauen.
19 Beholde, I giue vnto you power to treade
on Serpents, and Scorpions, & ouer all the power
of the enemie, and nothing shall [g] hurt you.
20 Neuerthelesse, in this reioyce not, that the
spirites are subdued vnto you: but rather reioyce,
because your names are written in heauen.
21 ¶ 5 That same houre reioyced Iesus in the
spirit, and said, I confesse vnto thee, Father, Lord
of heauen & earth, that thou hast hid these things
from the [h] wise and vnderstanding, and hast re-
ueiled them to babes: euen so, Father, because it so
pleased thee. ||
22 6 All thinges are giuen me of my Father:
and no man knoweth who the sonne is, but the
Father: neither who the Father is, saue the Sonne,
and he to whom the sonne will reueile him.
23 ¶ 7 And he turned to his disciples, & said se-
cretly, * Blessed *are* the eies, which see that ye see.
24 For I tell you that many Prophets and
Kings haue desired to see those things, which yee
see, and haue not seene *them*: and to heare those
things which ye heare, and haue not heard *them*.
25 ¶ ✠ Then beholde, [i] a certaine Lawyer
stoode vp, and tempted him, saying, Master, what
shall I doe, to inherite eternall life?
26 And he said vnto him, What is written in
the Lawe? how readest thou?
27 And he answered and saide, ✠ Thou shalt
loue thy Lord God with all thine heart, and with
all thy soule, and with all thy strength, and with
all thy thought, ✠ and thy neighbour as thy selfe.
28 Then he said vnto him, Thou hast answered
right: this doe, and thou shalt liue.
29 9 But he willing to [k] iustifie himselfe, said
vnto Iesus, Who is then my neighbour?
30 And Iesus answered, and saide, A certaine
man went downe from Hierusalem to Iericho, &
fell among theeues, and they robbed him of his
raiment, and wounded him, and departed, leauing
him halfe dead.
31 Now so it fell out, that there came downe
a certaine Priest that same way, and when he sawe
him, he passed by on the other side.
32 And likewise also a Leuite, when he was
come neere to the place, went and looked *on
him*, and passed by on the other side.
33 Then a certaine Samaritane, as he iour-
nied, came neere vnto him, and when he sawe
him, he had compassion on him,
34 And went to him, & bound vp his wounds,
and powred in oyle and wine, and put him on his
owne beast, and brought him to an Inne, and
made prouision for him.
35 And on the morrow when he departed, he
tooke out two pence, and gaue them to the host,
and said vnto him, Take care of him, & whatsoe-
uer thou spendest more, when I come againe, I
will recompense thee.
36 Which now of these three, thinkest thou,
was neighbour vnto him that fell among the
theeues?
37 And he saide, He that shewed mercie on
him. Then said Iesus vnto him, Goe, and do thou
likewise.
38 ¶ 10 Now it came to passe, as they went,
that he entred into a certaine towne, and a cer-
taine woman named Martha, receiued him into
her house.
39 And she had a sister called Mary, which al-
so sate at Iesus feete, and heard his preaching.
40 But Martha was combred about much ser-
uing, and came to him, and said, Master, doest
thou not care that my sister hath left me to serue
alone? bid her therefore, that she helpe me.
41 And Iesus answered, and said vnto her, Mar-
tha, Martha, thou carest, and art troubled about
many thinges:
42 But one thing is needfull, Mary hath cho-
sen the good part, which shall not be taken away
from her.

CHAP. XI.

1 He teacheth his Apostles to pray. 14 The domme deuil driuen out. 27 A woman of the companie listeth vp her voice. 29 The Iewes require signes. 37 He being feasted of the Pharise, reproueth the outward shewe of holinesse.

AND so it was, that as he was praying in a cer-
taine place, when he ceased, one of his disci-
ples said vnto him, Lord, teach vs to pray, as Iohn
also taught his disciples.
2 ✠ And he saide vnto them, When yee pray,
say, 1 Our father which art in heauen, halowed
be thy Name: Thy kingdome come: Let thy will
be done, euen in earth, as *it is* in heauen:
3 Our dayly bread giue vs [a] for the day:
4 And forgiue vs our sinnes: for euen we for-
giue euerie man that is indetted to vs: And leade
vs not into temptation: but deliuer vs from euill.
5 ¶ 2 Moreouer he said vnto them, Which of
you

[c] Take vp your lodging in that house, which ye first enter into, that is, be not carefull for commodious lodging, as men doe which purpose to tary long in a place: for here is not instituted that solemne preaching of the Gospel, which was vsed afterwarde, when the Churches were setled: but these are sent abroade to all the coastes of Iudea, to giue them to vnderstand, that the last Iubile is at hand.
✠ Deut.24.14. matth.10.10. 1.tim.5.18.
✠ Matth.10.11.
[d] Content your selues, with that meate, that is set before you.
3 God is a most seuere reuenger of the ministery of his Gospel.
∵ Chap.9.5. actes 13.51. and 18.6.
✻ Matth.11.21
✠ Matth.10 40 iohn 13.20.
4 Neither the gift of miracles, neither what els soeuer excellent gift, but onely our election giueth vs occasion of true ioy: and the onely publishing of the Gospell is the destruction of Satan.
[e] For Christes disciples vsed no absolute authoritie, but wrought such miracles, as they did, by calling vpon Christes Name.
[f] Paul placeth the deuill and his angels in the aire, Ephe.6.12. and he is said to be cast downe from thence by force, when his power is abolished by the voyce of the Gospel.
[g] Shal do you wrong.
5 The Church is contemptible, if we behold ẏ outward face of it, but the wisedome of God is not so marueilous in any thing, as in it.
[h] Of this worlde.
|| Then he turned to his disciples, and said, *Is read in some copies.* 6 Whosoeuer seeketh the Father without the Sonne, wandereth out of the way. 7 The difference of the old Testament and the newe consisteth in the measure of reuelation. * Matth 13.16. ✠ Matth.22.35. mar.12.28. 8. Faith doth not take away, but establisheth the doctrine of the law. [i] *One of them, that professed himselfe to be learned in the rites and lawes of Moses.* ✠ Deut.6.5.

✠ Leuit.19.18.
9 All they are comprehended in the name of our neighbour, by the Lawe, whomsoeuer we may helpe.
[k] That is, to vouch his righteousnesse, or shewe, that he was iust, that is, void of all fault: and Iames 5. vseth the worde of iustification in this sense.
10 Christ careth not to be entertained delicately, but to be heard diligently, that is it, which he especially requireth.
✠ Matth.6.9.
1 A forme of true praier.
[a] That is, as much as is needfull for vs this day, whereby we are not debarred to haue an honest care for the maintenaunce of our liues, but that carping care, which killeth a nomber of men, is cut off and restrained.
2 We must pray with faith.

you shall haue a friende, and shall goe to him at
midnight, and say vnto him, Friend, lende mee
three loaues?
6 For a friende of mine is come out of the
way to me, and I haue nothing to set before him:
7 And he within shoulde answere, and say,
Trouble me not: the doore is nowe shut, and my
children are with mee in bed: I cannot rise and
giue them to thee.
8 I say vnto you, Though he would not arise
and giue him, because he is his friend, yet doubtles
because of his b importunitie, he would rise, and
giue him as many as he needed.
9 ✠ And I say vnto you, Aske, and it shall bee
giuen you: seeke, and ye shall finde: knocke, and
it shall be opened vnto you.
10 ✠ For euery one ẏ asketh, receiueth: and
he that seeketh, findeth: & to him that knocketh,
it shall be opened.
11 ∵ If a sonne shall aske bread of any of you
that is a father, will hee giue him a stone? or if *he*
aske a fish, will ye for a fish giue him a serpent?
12 Or if hee aske an egge, will he giue him a
scorpion?
13 If ye then which are euill, can giue good
giftes vnto your children, howe much more shal
your heauenly Father giue the holy Ghost to
them, that desire him?
14 ¶ ✱ Then hee cast out a deuill which was
domme: and when the deuil was gone out, the
domme spake, and the people wondered.
15 3 But some of them said, ✱ He casteth out
deuils through Beelzebub the chiefe of the deuils.
16 And others tempted him, seeking of him a
signe from heauen.
17 4 But he knew their thoughts, & said vnto
them, * Euery kingdome diuided against it selfe,
shall be desolate, and an house *deuided* against an
house, falleth.
18 So if Satan also be deuided against himself,
how shal his kingdome stand, because ye say that
I cast out deuils c through Beelzebub?
19 If I through Beelzebub cast out deuils, by
whom doe your children cast them out? There-
fore shall they be your iudges.
20 But if I by ẏ d finger of God cast out deuils,
doutles the kingdom of God is come vnto you.
21 Whē a strong man armed keepeth his e pa-
lace, the things that he possesseth, are in peace.
22 But when a stronger then hee, commeth
vpon him, and ouercommeth him: hee taketh
from him al his armour wherein hee trusted, and
deuideth his spoyles.
23 5 He that is not with me, is against me: &
he that gathereth not with me, scattereth.
24 ✠ 6 When the vncleane spirit is gone out
of a man, he walketh through dry places, seeking
rest: & when he findeth none, he saieth, I will re-
turne vnto mine house whence I came out.
25 And when he cōmeth, he findeth it swept
and garnished.
26 Then goeth hee, and taketh to him seuen
other spirites worse then himselfe: and they enter
in, and dwell there: ✠ so the last state of that man
is worse then the first.
27 ¶ 7 And it came to passe as hee said these
things, a certaine woman of the companie lifted
vp her voyce, and saide vnto him, Blessed *is* the
wombe that bare thee, and the paps which thou
hast sucked.
28 But hee saide, Yea, rather blessed *are* they
that heare the word of God, and keepe it.
29 ¶ ✠ 8 And when the people were gathered
thicke together, he began to say, This is a wicked
generation: They seeke a signe, and there shal no
signe be giuen them, but the signe of ✠ Ionas the
Prophet.
30 For as Ionas was a signe to the Niniuites, so
shal also the Sonne of man be to this generation.
31 ∵ The Queene of the South shall rise in
iudgement, with the men of this generation, and
shall condemne them: for shee came from ẏ vt-
most partes of the earth to heare the wisedom of
Solomon, and beholde, a greater then Solomon
is here.
32 The men of Niniue shal rise in iudgement
with this generation, and shall condemne it: for
they ✱ repented at the preaching of Ionas: and
beholde, a greater then Ionas *is* here.
33 ¶ ✱ 9 No man when he hath lighted a can-
dle, putteth it in a priuie place, neither vnder a
bushell: but on a candlesticke, that they which
come in, may see the light.
34 * The light of the body is the eye: there-
fore when thine eye is single, then is thy whole
bodie light: but if thine eye bee euill, then thy
body is darke.
35 Take heede therefore, that the light which
is in thee, be not darkenesse.
36 If therefore thy whole body *shall be* light,
hauing no part darke, then shall all be light, euen
as whē a candle doth light thee with the bright-
nesse.
37 ¶ 10 And as hee spake, a certaine Pharise
besought him to dine with him: and he went in,
and sate downe at table.
38 And when the Pharise saw it, he marueiled
that he had not first washed before dinner.
39 ✠ And the Lorde sayd to him, In deede yee
Pharises make cleane the outside of the cuppe,
and of the platter: but the inward part is full of
rauening and wickednesse.
40 Ye fooles, did not he that made that which
is without, make that which is within also?
41 Therefore, giue almes f of those things
which you haue, and beholde, all things shall be
cleane to you.
42 11 But wo *be* to you, Pharises: for ye tithe
the mynt and the rewe, and h all maner herbs, &
passe ouer i iudgement & the loue of God: these
ought ye to haue done, and not to haue left the
other vndone.
43 ✠ 12 Wo *be* to you, Pharises: for ye loue the
vppermost seates in the Synagogues, & greetings
in the markets.
44 13 Wo *be* to you, Scribes and Pharises hy-
pocrites: ∵ for ye are as graues which appeare not,
and the men that walke ouer them, perceiue not.
45 ¶ 14 Then answered one of the lawyers,
and saide vnto him, Master, thus saying thou put-
test vs to rebuke also.
46 And hee said, Wo *be* to you also, yee law-
yers: ✱ for yee lade men with burthens grieuous

b Word for word, impudency: but that impudencie which is spoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of such importunitie.
✠ *Matt.7.7. and 21.22. mar.11.24. iohn 14.13. and 16.23. iames 1.5.*
✠ *Matth.7.8.*
∵ *Matth.7.9.*
✱ *Matth 9.32. and 12.22.*
3 An example of horrible blindnes, and such as cannot be healed, when as vpon an euil conscience, and pretended malice, the power of God is blasphemed.
✱ *Matth.9.34. and 12.24. mar.3.22.*
4 The true way to know the true Christ, from the false, is this, that the true Christ hath no accord or agreement with Satan: And it remaineth that after we know him, we acknowledge him.
* *Matth.12.25. mar.3.24.*
c By the name and power of Beelzebub.
d That is, by the power of God: so it is said, Exod.8.19.
e The word signifieth properly an open and voyd roome before an house, and so by translation is taken for noble mens houses.
5 Against indifferent men, and such as loue to haue a meane which seeke meanes to reconcile Christ and Satan together.
✠ *Matth.12.43.*
6 He that doeth not continue, is in worse case, then he that neuer begun.
✠ *Hebr.6.4. 2.peter 2.20.*
7 Christ seeketh not praise in himselfe, but in our saluation.

✠ *Mat.12.38, 39.*
8 They that are fond desirers of myracles, in stead of myracles shal receiue punishment.
✠ *Ionas 1.12.*
∵ *1.King.10.1. 2.chron 9.1.*
✱ *Ionas 3.5.*
✱ *Chap.8.16. matth 5.15. marke 4.21.*
9 Our mindes are therefore lightned with the knowledge of God, that we should giue light vnto others, and therefore our greatest labour ought to be to pray for that light.
* *Matth.6.22.*
10 The seruice of God consisteth not in outward cleanlinesse, and deuised rites or ceremonies, but in the spiritual righteousnesse of the heart, and charitie.
✠ *Matth.23.25.*
f That is, according to your abilitie: as who would say, in stead of your extortions, which hindred you, that you could not eate cleanly, vse charitie, and accordingly as your abilitie shal serue you, be good to the poore, and so shall that, that is within the platter, be sanctified though the platter be vnwashed.
11 It is the propertie of hypocrites, to stand stoutly for little trifles, & let passe greater matters.
g You decide by Gods Law that the tenth part is due to be paid.
h Of all kind of herbes some, as August. expoundeth it in his Enchiridion to Laurence, cap 99 where he sheweth in like sort how that place of Paul, 1.Tim.2.4. God will haue all men to be saued, is to be expounded after the same maner.
i That is to say, that that is right and reason to doe: for this word Iudgement, conteineth the commandements of the second table, and the other words, the loue of God, containe the first. ✠ *Chap.20.46. matth.23.6. marke 12.38, 39.* 12 Hypocrisie and ambition are commonly ioyned together. 13 Hypocrites deceiue men, with an outward shewe. ∵ *Math.23.27.* 14 Hypocrites are very seuere against other men, but thinke all things lawfull to themselues. ✱ *Matth.23.4. actes 15.10.*

to bee borne,and yee your ſelues touche not the
burdens with one of your fingers.
47 [15] Wo *be* to you: ✠ for you build the ſepul-
chers of the Prophets,& your fathers killed thẽ.
48 Truely [k] ye beare witnes,and allowe the
deedes of your fathers :for they killed them,and
ye build their ſepulchres.
49 Therefore ſaid the wiſedome of God,I wil
ſend them Prophets and Apoſtles, and of them
they ſhal ſlay,and [l] perſecute away,
50 That the blood of all the Prophets, [m] ſhed
from the foundation of the world,may be requi-
red of this generation,
51 From the blood of ✠ Abel vnto the blood
of ∵ Zacharias,which was ſlaine betweene the al-
tar and the Temple: verely I ſay vnto you,it ſhal
be required of this generation.
52 [16] Wo *be* to you,Laywers: for ye haue [n] ta-
ken away the key of knowledge:ye entred not in
your ſelues,and them that came in ye forbade.
53 [17] And as he ſaid theſe things vnto them,
the Scribes and Phariſes began to vrge him ſore,
and to [o] prouoke him to ſpeake of many things,
54 Laying waite for him, & ſeeking to catche
ſome thing of his mouth,whereby they might ac-
cuſe him,

15 Hypocrites honour thoſe ſaints when they are dead,whom they moſt cruelly perſecute,when they are aliue. ✠ *Mat.23.29.* *k When you perſecute Gods ſeruants,like mad mẽ,euen as your fathers did,though you colour it with a pretence of godlineſſe,yet notwithſtanding,in that you beautifie the ſepulchres of the Prophets,what do you els,but glory in your fathers crueltie,and ſet vp monuments (as it were) in glory and triumph of it? l They ſhall ſo vexe them and trouble them,that at length they ſhall baniſh them. m That you may be called to an accompt for it,yea and be puniſhed,for the ſheading of that blood of the Prophet.* ✠ *Gen.4.8.* ∵ *2.Chron.24.21.* 16 They haue of long time chiefly hindered the people, from entring into the knowledge of God,which ought to be the doore keepers of the Church. *n You haue hidden and taken away,ſo that it cannot be found any where.* 17 The more the world is reprehended,the worſe it is,and yet muſt wee not betray the trueth. *o They propoſed many queſtions to him,to draw ſome thing out of his mouth,which they might traiterouſly carpe at.*

CHAP. XII.

1 The leauen of the Phariſes. 5 Who is to be feared. 8 To confeſſe Chriſt. 17 The Parable of the rich man whoſe land was very fertile. 22 Not to care for earthly things,31 but to ſeeke the kingdome of God. 39 The thiefe in the night. 51 Debate for the Goſpels ſake.

IN ✠ [1] the meane time, there gathered together
[a] an innumerable multitude of people, ſo that
they trode one another: and he began to ſay vn-
to his diſciples firſt, Take heede to your ſelues of
the leauen of the Phariſees , which is hypocriſie.
2 ✠ For there is nothing couered, that ſhall
not be reueiled: neither hidde,that ſhall not bee
knowen.
3 Wherefore whatſoeuer yee haue ſpoken in
darkneſſe, it ſhall be heard in the light: and that
which ye haue ſpoken it the eare,in ſecret places,
ſhall be preached on the houſes.
4 * [2] And I ſay vnto you my friendes, be not
afraide of them that kill the body,and after that
are not able to doe any more.
5 But I wil [b] forewarne you,whõ ye ſhal feare:
feare him which after he hath killed,hath power
to caſt into hell: yea,I ſay vnto you,him feare.
6 Are not fiue ſparowes bought for two far-
things, *and* yet not one of them is forgotten be-
fore God?
7 ✠ Yea, and all the haires of your head are
numbred: feare not therefore: ye are more of va-
lue then many ſparowes.
8 ✠ [3] Alſo I ſay vnto you, Whoſoeuer ſhall
confeſſe me before men, him ſhall the Sonne of
man confeſſe alſo before the Angels of God.
9 But he that ſhal denie me before men,ſhall
be denied before the Angels of God.
10 ✠ And whoſoeuer ſhall ſpeake a worde a-
gainſt the Sonne of man,it ſhall be forgiuen him:
but vnto him that ſhall blaſpheme ẏ holy Ghoſt,
it ſhall not be forgiuen.
11 ✠ [4] And when they ſhal bring you vnto the
Synagogues, and vnto the rulers & Princes, take
no thought how, or what thing ye ſhall anſwere,
or what ye ſhal ſpeake.
12 For the holy Ghoſt ſhall teach you in the
ſame houre,what ye ought to ſay.
13 [5] And one of the company ſaid vnto him,
Maſter, bid my brother deuide the inheritance
with me.
14 And he ſaid vnto him,Man, who made me
a iudge,or a deuider ouer you?
15 Wherefore he ſaid vnto thẽ,Take heede,&
beware of [c] couetouſnes: for though a man haue
aboundãce,*yet* his life ſtandeth not in his riches.
16 [6] And he put foorth a parable vnto them,
ſaying, The [e] grounde of a certaine riche man
brought foorth fruites plenteouſly.
17 Therefore he [f] thought with himſelfe, ſay-
ing,What ſhall I doe , becauſe I haue no *roume*,
where I may lay vp my friutes.
18 And he ſaid,This wil I do,I wil pul down
my barnes, and builde greater,and therein wil I
gather all my fruites,and my goodes.
19 And I wil ſay to my ſoule, Soule,thou haſt
much goods laid vp for many yeeres: liue at eaſe,
eate,drinke and [g] take thy paſtime.
20 But God ſaid vnto him,O foole,this night
wil they fetch away thy ſoule frõ thee:thẽ whoſe
ſhall thoſe things be which thou haſt prouided?
21 So *is* he that gathereth riches [h] to himſelfe,
and is not riche in God.
22 [7] And he ſpake vnto his diſciples, Therfore
I ſay vnto you, ∵ Take no thought [i] for your life,
what ye ſhal eate:neither for your body, what ye
ſhall put on.
23 The life is more then meate: & the bodie
more then the rayment.
24 Conſider the rauens: for they neither ſow
nor reape; which neither haue ſtorehouſe nor
barne,& *yet* God feedeth them:how much more
are ye better then foules?
25 And which of you with taking thought,can
adde to his ſtature one cubite?
26 If ye then be not able to do the leaſt thing,
why take ye thought for the remnant?
27 Conſider the lillies how they growe: they
labour not, neither ſpin they: yet I ſay vnto you,
that Solomon himſelfe in all his royaltie was not
clothed like one of theſe.
28 If then God ſo clothe the graſſe which is
to day in the fielde,& to morrowe is caſt into the
ouen,howe much more *will he clothe* you, O yee
of litle faith?
29 Therefore aske not what ye ſhal eate, or
what ye ſhal drink,neither [i] hang you in ſuſpence.
30 For al ſuch things the people of the world
ſeeke for:and your Father knoweth that ye haue
neede of theſe things.

✠ *Math.16.5. marke 8.14.* 1 The faithfull teachers of Gods word,which are appointed by him for his people, muſt both take good heed of thẽ, which corrupt the puritie of doctrine with goodly gloſes,and alſo take paines through the helpe of God, to ſet foorth ſyncere doctrine, openly and without feare. *a Word for word, ten thouſands of people,a certaine number for an vncertaine.* ✠ *Mar.10.26. marke 4.22.* * *Mat.10.28.* 2 Although hypocrites haue princes to execute their crueltie,yet there is no cauſe why we ſhould bee afraied of them,the leaſt iote that may be, ſeeing they can doe nothing,but what pleaſeth God,and God will not any thing that may bee againſt the ſaluation of his elect. *b He warneth them of dangers that preſently hang ouer their head,for thoſe that come vpon the ſudden,doe make the greater wound.* ✠ *1.Sam.14.45. acts 27.34.* ✠ *Chap 9.26. mat.10.32 mar.8.38. 2.tim.1 12.* 3 Great is the reward of a conſtant confeſſion: and horrible is the puniſhment of the denying of Chriſt, yea impoſſible to be called backe againe ſhall the puniſhment be, if vpon ſet purpoſe,both with mouth and heart we blaſpheme a knowen trueth.

✠ *Mat.12.31. marke 3.28. 1.iohn 5.15.* ✠ *Mat.10.19. marke 13.11.* 4 It is a great and hard conflict to confeſſe ẏ trueth, yet he that can doe al things, and is almightie,will not be wanting to the weakeſt which ſtriue and contend in his appointed time. 5 Chriſt would not for three cauſes be a iudge to deuide an inheritance.Firſt,for that he would not foſter vp and cheriſh the fleſhly opinion that the Iewes had of Meſſias: Secondly for that he would diſtinguiſh the ciuill gouernance,from the Eccleſiaſtical: Thirdly,to teach vs to beware of them which abuſe the ſhew of the Goſpel,and alſo the name of miniſters, to their own priuate commodities. *c By couetouſnes is meant, that greedie deſire to get,commonly with other mens hurt. d God is the author and preſeruer of mans life,goods are not.* 6 There are none more mad, then rich men which hang vpon their riches. *e Or rather countrey,for here is ſet fourth a man that poſſeſſeth not a piece of ground onely,but an whole countrey,as they do, which ioyne houſe to houſe,and field to field,Eſa.5.8. f Made his reckoning within himſelfe,which is the propertie of couetous churles that ſpend their life in thoſe trifles. g Be mery & make good cheare. h Caring for no man but for himſelfe,& minding to truſt in himſelfe.* 7 An earneſt thinking vpon the prouidẽce of God, is a preſent remedie againſt the moſt fooliſh,and pining carefulneſſe of men,for this life. ∵ *Matth.6.25. 1.pet.5 7 pſalm 55.22. i A Metaphore taken of things that hang in the aire, for they that are carefull for this worldly life,and hang vpon the arme of man,haue alwayes wauering and doubtfull mindes,ſwaying ſometimes this way,and ſometimes that way.*

31 [8] But rather seeke ye after the kingdome of
God, and all these things shalbe cast vpon you.
32 [9] Feare not, little flocke: for it is your Fa-
thers pleasure, to giue you the kingdome.
33 ¶ ✠ [10] Sell that ye haue, and giue [k] almes:
make you bagges, which waxe not old, a treasure
that can neuer faile in heauen, where no theefe
commeth, neither mothe corrupteth.
34 For where your treasure is, there will your
heartes be also.
35 ¶ ✠ [11] Let your loynes be gird about and
your lights burning,
36 And yee your selues like vnto men that
waite for their master, when he wil returne from
the wedding, that when he commeth and knoc-
keth, they may open vnto him immediatly.
37 Blessed *are* those seruants, whom the Lord
when he commeth shall finde waking: verely I
say vnto you, hee will girde himselfe about, and
make them to sit downe at table, and will come
forth, and serue them.
38 And if hee come in the seconde watch, or
come in the third watch, and shall finde them so,
blessed are those seruaunts.
39 ∵ Nowe vnderstand this, that if the good
man of the house had knowen at what houre the
theef would haue come, he would haue watched,
and would not haue suffered his house to be dig-
ged through.
40 [12] Be ye also prepared therefore: for ẏ Sonne
of man will come at an houre whẽ ye thinke not.
41 Then Peter saide vnto him, Master, tellest
thou this parable vnto vs, or euen to all?
42 And the Lord saide, Who is a faithfull ste-
ward and wise, whom the master shall make ruler
ouer his housholde, to giue them their [l] portion
of meate in season?
43 Blessed *is* that seruant, whome his master
when he commeth, shall finde so doing.
44 Of a trueth I say vnto you, that hee will
make him ruler ouer all that he hath.
45 But if that seruant say in his heart, My Ma-
ster doeth deferre his comming, and shal beginne
to smite the seruants, and maydens, and to eate,
and drinke, and to be drunken,
46 The master of that seruant will come in a
day when he thinketh not, and at an houre when
hee is not ware of, and will cut him off, and giue
him his portion with the vnbeleeuers.
47 ¶ And that seruant that knewe his masters
wil, and prepared not himselfe, neither did accor-
ding to his will, shalbe beaten with many *stripes*.
48 But he that knewe it not, and yet did com-
mit things worthy of stripes, shall be beaten with
fewe *stripes*: for vnto whomsoeuer much is giuen,
of him shalbe much required, and to whom men
much commit, [m] the more of him wil they aske.
49 ¶ [13] I am come to put fire on the earth,
and what is my desire, if it be already kindled?
50 Notwithstanding I must be baptized with
a baptisme, & how am I grieued, till it be ended?
51 ⁑ Thinke ye that I come to giue peace on
earth? I tell you, nay, but rather debate.
52 For from henceforth there shall be fiue in
one house deuided, three against two, and two a-
gainst three.
53 The father shalbe deuided against ẏ sonne,
and the sonne against the father: the mother a-
gainst the daughter, and the daughter against the
mother, the mother in lawe against her daughter
in lawe, and the daughter in lawe against her mo-
ther in lawe.
54 ¶ ✠ [14] Then saide he to the people, When
ye see a cloude [n] rise out of the West, straightway
ye say, A shower commeth: and so it is.
55 And when *yee see* the Southwinde blowe,
ye say, that it wil be hote: & it commeth to passe.
56 Hypocrites, ye can discerne the face of the
earth, and of the skie: but why discerne ye not this
time?
57 [15] Yea, and why iudge ye not of your selues
what is right?
58 ¶ ✠ While thou goest with thine aduer-
sarie to the ruler, as thou art in the way, giue dili-
gence in the way, that thou mayest be deliuered
from him, least he draw thee to the iudge, and the
iudge deliuer thee to the [o] iayler, and the iayler
cast thee into prison.
59 I tell thee, thou shalt not depart thence,
till thou hast payed the vtmost mite.

[8] They shall lacke nothing, which are carefull for the kingdome of heauen.
[9] It is a foolish thing, not to looke for small thinges, at his hands, which giueth vs freely the greatest things.
✠ Matth. 6. 20.
[10] A godly bountifulnes is a readie way to get true riches.
[k] *This is the figure Metonymie, for by this worde, Almes, is meant that compassion, and friendlinesse of an heart, that tendreth the miserie and poore estate of a man, and sheweth forth it selfe by some gift, and hath the name giuen it in the Greeke tongue, of mercie and compassion: and therefore he is said to giue almes, who parteth with some thing to another, and giueth to the poore, shewing thereby, that he pitieth their poore estate.*
✠ 1. Peter. 1. 13.
[11] The life of the faithfull seruants of God, in this worlde is a certaine watchfull peregrination, hauing the light of the worde going before it.
∵ Matth. 24. 43. reue. 16. 15. and 3. 3.
[12] None haue more neede to watch, then they that haue some degree of honour, in the houshold of God.
[l] *That is, euery moneth such measure of corne as was appointed them.*
[m] *More then of him to whom: so much was not giuen.*
[13] The Gospel is the onely cause of peace betweene the godly: and so is it the occasion of great trouble among the wicked.
⁑ Matth. 10. 34.
✠ Matth. 16. 2.
[14] Men which are very quicke of sight in earthly things, are blinde in those thinges, which pertaine to the heauenly life, and that through their owne malice.
[n] *Which appeareth, and gathereth it selfe together in that part of the ayre.*
[15] Men that are blinded with the loue of themselues, and therefore are detestable and stubborne, shall beare the reward of their follie.
✠ Matth. 5. 25.
[o] *To him that had to demaunde and gather the amercement, which they were condemned vnto, that had wrongfully troubled men: moreouer, the magistrates officers make them which are condemned, pay that, that they owe, yea and oftentimes if they be obstinate, they doe not onely take the costes and charges of them, but also imprison them.*

CHAP. XIII.

1 Of the Galileans, 4 and those that were slaine vnder Siloam, 6 The figge tree that bare no fruite. 11 The woman vexed with the spirite of infirmitie, that is, with a disease brought on her by Satan, is healed. 19 The parable of the graine of mustard seede. 21 Of leauen. 23 Howe fewe shalbe saued. 32 Herod that foxe.

1 There [1] were certaine men present at the same
season, ẏ shewed thẽ of the Galileans, whose
blood [a] Pilate had mingled with their sacrifices.
2 And Iesus answered, and saide vnto them,
Suppose ye, that these Galileans were greater sin-
ners thẽ all the *other* Galileans, because they haue
suffered such things?
3 I tell you, nay: but except yee amend your
liues, ye shall all likewise perish.
4 Or thinke you that those eighteene, vpon
whom the tower in [b] Siloam fell, and slew them,
were sinners aboue all men ẏ dwell in Hierusalẽ?
5 I tell you, nay: but except yee amend your
liues, ye shall all likewise perish.
6 ¶ [2] He spake also this parable, A certaine
man had a figge tree planted in his vineyard: and
he came and sought fruit thereon, & found none.
7 Then said he to the dresser of the vineyard,
Beholde, this three yeeres haue I come & sought
fruite of this figge tree, and finde none: cut it
downe: why keepeth it also the ground [c] barren?
8 And he answered, and saide vnto him, Lord,
let it alone this yeere also, till I digge round a-
bout it, and doung it.
9 And if it beare fruite, *well*: if not, then after
thou shalt cut it downe.
10 ¶ [3] And hee taught in one of the Syna-
gogues on the Sabbath day.
11 And beholde, there was a woman which
had a [d] spirite of infirmitie eighteene yeeres, and
was bowed together, and coulde not lift vp *her
selfe* in any wise.
12 When Iesus saw her, he called her to him,
and said to her, Woman, thou art [e] loosed from
thy disease.
13 And he laid his handes on her, and imme-
diatly

[1] We must not reioyce at the iust punishment of others, but rather be instructed thereby to repentance.
[a] *Pontius Pilate was gouernour of Iudea, almost tenne yeeres, and about the fourth yeere of his gouernment, which might be about the fifteenth yeere of Tyberius reigne, Christ finished the worke of our redemption by his death.*
[b] *To wit, in the place, or riuer: for Siloam was a small riuer, from whence the conduites of the citie came, whereof Iohn 9. and Esai 8. 6. and therefore it was a towre or castle built vpon the conduit side which fel downe suddenly & killed some.*
[2] Great and long suffering is the patience of God, but yet so that at length he executeth iudgement.
[c] *Maketh the ground barren in that part, which otherwise were good for Vines.*
[3] Christ came to deliuer vs from the bandes of Satan.
[d] *Troubled with a disease which Satan brought.*
[e] *For Satan had the woman bounde, as if she had beene in chaines, in so much that for eighteene yeeres space, she could not hold vp her head.*

4 A liuely image of hypocrisie, and rewarde there of.
f One of the Rulers of the Synagogue, for it appeareth by Mar. 5.22. and Actes 13.15. that there were many rulers of the Synagogue.
✠ *Matth. 13.31 marke 4.31.*
5 God beginneth his kingdome with small beginnings, y^t the vnlooked for proceeding of it may better set forth his power.
☩ *Matth. 13.33.*
∵ *Matth. 9.35. marke 6.6.*
6 Against them which had rather erre with manie, then goe right with a fewe, and by that meanes through their own slownesse, are shut out of the kingdome of God.
✠ *Matth. 7.13.*
7 He is in vaine in the Church, which is not of the Church, which thing the cleannes of life sheweth.
✠ *Mar. 7.23. and 25.41. psal 6.8.*
8 The casting off of the Iewes, & the calling of the Gentiles is foretold.
g From all the quarters of the worlde, and these are foure of the chiefest.
* *Matth. 19.30. and 20.16. marke 10.31.*
9 We must goe forward in the case of our calling, through the middest of terrours, whether they be true or fained.
h That deceitfull & trecherous man.
i That is, a small time, and Theophyl. saith, it is a prouerbe: or els, by To day, we may vnderstand the time that nowe is, and by To morrowe, the time to come, meaning thereby, all the time of his ministerie and office.
k To wit, when the sacrifice for sinne is ended.
10 There are no where more cruell enemies of y^e godly, then they which are within the Sanctuary and Church it selfe: but God seeth it, and will in his time haue an accompt of it.

diatly she was made straight againe, and glorified
God.
14 ⁴ And the ᶠ ruler of the Synagogue answe-
red with indignation, because that Iesus healed
on the Sabbath *day*, and saide vnto the people,
There are sixe daies in which mē ought to worke:
in them therefore come and be healed, and not
on the Sabbath day.
15 Then answered him the Lord, and said, Hy-
pocrite, doth not ech one of you on the Sabbath
day loose his oxe or his asse from the stall, and
leade him away to the water?
16 And ought not this daughter of Abraham,
whom Satan had bound, loe, eighteene yeeres, be
loosed from this bond on the Sabbath day?
17 And when he said these things, all his aduer-
saries were ashamed: but all the people reioyced
at all the excellent thinges, y^t were done by him.
18 ¶ ✠ Then saide he, What is the kingdome
of God like? or whereto shall I compare it?
19 ⁵ It is like a graine of mustard seed, which
a man tooke & sowed in his garden, & it grewe,
and waxed a great tree, and the foules of the hea-
uen made nestes in the branches thereof.
20 ¶ ☩ And againe he said, Whereunto shall
I liken the kingdome of God?
21 It is like leauen, which a woman tooke, &
hid in three peckes of floure, till all was leauened.
22 ¶ ∵ ⁶ And hee went through all cities and
townes, teaching, and iourneying towardes Hie-
rusalem.
23 Then saide one vnto him, Lorde, *are there*
fewe that shalbe saued? And he saide vnto them,
24 ✠ Striue to enter in at the straite gate: for
many, I say vnto you, will seeke to enter in, and
shall not be able.
25 When the good man of the house is risen
vp, and hath shut to the doore, and yee begin to
stand without, and to knock at the doore, saying,
Lord, Lord, open to vs, and he shall answere and
say vnto you, I know you not whence ye are,
26 ⁷ Then shall ye beginne to say, We haue
eaten and drunke in thy presence, and thou hast
taught in our streetes.
27 ✠ But he shall say, I tell you, I knowe you
not whence ye are: depart from me, all ye workers
of iniquitie.
28 ⁸ There shalbe weeping and gnashing of
teeth, when ye shall see Abraham and Isaac, and
Iacob, and all the Prophets in the kingdome of
God, and your selues thrust out at doores.
29 Then shall come *many* from the ᵍ East, and
from the West, & from the North and from the
South, & shall sit at Table in y^e kingdom of God.
30 * And beholde, there are last, which shalbe
first, and there are first, which shalbe last.
31 ⁹ The same day there came certaine Pha-
rises, and said vnto him, Depart, and go hence: for
Herod will kill thee.
32 Then saide he vnto them, Go ye and tell
that ʰ foxe, Beholde, I cast out deuils, and will
heale still ⁱ to day, and to morrow, and the third
day I shalbe ᵏ perfected.
33 ¹⁰ Neuerthelesse I must walke to day, and
to morrowe, and the day following: for it cannot
be that a Prophet should perish out of Hierusalē.
34 ✠ O Hierusalem, Hierusalē, which killest
the Prophets, and stonest them that are sent to ✠ *Mat. 23.37.*

thee, how often would I haue gathered thy chil-
dren together, as the henne *gathereth* her ˡ brood
vnder *her* winges, and ye would not!
35 Beholde, your house is left vnto you deso-
late: and verely I tell you, ye shall not see me vn-
till *the time* come that yee shall say, Blessed *is* he
that commeth in the name of the Lord.

CHAP. XIIII.

2 The dropsie healed on the Sabbath. 8 The chiefe places at bankets. 12 The poore must be called to our feastes. 16 Of those that were bid to the great supper. 23 Some compelled to come in. 28 One about to build a towre.

AND ¹ it came to passe y^t when he was entred
into the house of ᵃ one of y^e chiefe Pharises
on y^e Sabbath *day*, to eat bread, they watched him.
2 And behold, there was a certaine man be-
fore him, which had the dropsie.
3 Then Iesus answering, spake vnto the Law-
yers and Pharises, saying, Is it lawfull to heale on
the Sabbath *day*?
4 And they held their peace. Then hee tooke
him, and healed him, and let him goe,
5 And answered them, saying, Which of you
shall haue an asse, or an oxe fallen into a pit, & wil
not straightway pul him out on the Sabbath day?
6 And they could not answere him againe to
those things.
7 ¶ ² He spake also a parable to the ghestes,
when he marked howe they chose out the chiefe
roomes, and said vnto them,
8 When thou shalt be bidden of any man to a
wedding, set not thy selfe downe in the chiefest
place, lest a more honourable man then thou, be
bidden of him,
9 And he that bade both him and thee, come,
and say to thee, Giue this man roome, and thou
then begin with shame to take the lowest roome.
10 ✠ But when thou art bidden, goe and sit
downe in the lowest roome, that when hee that
bade thee, cōmeth, he may say vnto thee, Friend,
sit vp hier: then shalt thou haue worship in the
presence of them that sit at table with thee.
11 ☩ For whosoeuer exalteth himselfe, shalbe
brought lowe, and he that humbleth himself, shal
be exalted.
12 ¶ ³ Then said he also to him that had bid-
den him, ∵ When thou makest a dinner or a sup-
per, call not thy friends, nor thy brethren, neither
thy kinsemen, nor y^e rich neighbours, lest they al-
so bid thee againe, & a recompence be made thee.
13 But when thou makest a feast, call y^e poore,
the maimed, the lame, *and* the blinde,
14 And thou shalt be blessed, because they
cannot recompense thee: for thou shalt be recō-
pensed at the resurrection of the iust.
15 ¶ Now when one of them that sate at ta-
ble heard these thinges, he said vnto him, Blessed
is he that eateth bread in the kingdome of God.
16 Then saide he to him, ✠ A certaine man
made a great supper, and bade many,
17 And sent his seruant at supper time to say
to them that were bidden, Come: for all thinges
are now readie.
18 ⁴ But they all with ᵇ one *minde* began to
make excuse: The first saide vnto him, I haue
bought a farme, and I must needes goe out and
see it: I pray thee haue me excused.
19 And another said, I haue bought fiue yoke
of oxen, and I go to proue them: I pray thee,
haue me excused,

l Word for word, the nest: nowe the broode of chickens is the nest.
1 The Lawe of the very Sabbath ought not to hinder the offices of charitie.
a Either one of the Elders, whom they called the Sānedrim, or one of the chiefe of the Synagogue: for all the Pharises were not chiefe men of the Synagogue, John 7.48. for this worde Pharise was the name of a sect, though it appeare by the whole historie that the Pharises were in great credite.
2 The reward of pride is ignominie, and the reward of true modestie is glorie.
✠ *Prou. 25.5.*
☩ *Chap. 18.14. matth. 23.12.*
3 Against them which lauish out their goods either ambitiously, or for hope of recompence, where as Christian charitie respecteth onely the glorie of God, and the profite of our neighbour.
∵ *Prou. 3.27. tob. 4.7.*
✠ *Matth. 22.2. reuel. 19.9.*
4 The most part euen of them to whom God hath reueiled himselfe are so mad, that such helpes as they haue receiued of God, they willingly turne into lets and hinderances.
b As of set purpose, and a thing agreed vpon, before: for though they alledge seuerall causes, yet all of them agree in this, that they haue their excuses, that they may not come to supper.

20 And another said, I haue maried a wife, and
therefore I cannot come.
21 So that seruant returned, and shewed his
master these things. Then was the goodman of
the house angrie, and sayd to his seruant, Goe out
quickly into the c streetes and lanes of the citie,
and bring in hither the poore, & the maimed, and
the halt, and the blind.
22 And the seruant said, Lord, it is done as thou
hast commanded, and yet there is roome.
23 Then the master said to the seruaunt, Goe
out into the hie wayes, and hedges, and compell
them to come in, that mine house may be filled.
24 For I say vnto you, that none of those men
which were bidden, shall taste of my supper.
25 5 Nowe there went great multitudes with
him, and he turned and said vnto them,
26 ✠ If any man come to mee, and d hate not
his father, and mother, and wife, and children, and
brethren, and sisters: yea, and his owne life also,
he cannot be my disciple.
27 ✠ 6 And whosoeuer beareth not his
crosse, and commeth after me, cannot be my disciple.
28 For which of you minding to builde a
towre, e sitteth not downe before, and counteth
the cost, whether hee haue sufficient to performe it,
29 Least that after he hath laied the foundation,
and is not able to performe it, all that behold
it, begin to mocke him,
30 Saying, This man began to build, and was
not able to make an end?
31 Or what King going to make warre against
another King, sitteth not downe first, and taketh
counsell, whether he bee able with ten thousand,
to meete him that commeth against him with
twentie thousand?
32 Or els while he is yet a great way off, he sendeth
an ambassage, and desireth peace.
33 So likewise, whosoeuer he be of you, that
forsaketh not all that he hath, he cannot bee my
disciple.
34 ✠ 7 Salt is good: but if salt haue lost his sauour,
wherewith shall it be salted?
35 It is neither meete for the land, nor yet for
the dunghill, but men cast it out. Hee that hath
eares to heare, let him heare.

c *Wide and broad quarters.*

5 Euen those affections, which are of themselues worthy of prayse and commendation, must be ruled and ordered, that godlinesse may haue the vpper hand and preeminence.

✠ *Matth.10.37.*

d *If the matter stand betweene God & him, as Theophil. saith: & therefore these wordes are not spoken simplie, but by comparison.*

✠ *Chap.9.29. matth.16.24. marke 8 34.*

6 The true folowers of Christ must at once build and fight, and therfore be readie and prepared to suffer all kind of miseries.

e *At home, and casteth all his costs, before he begin the worke.*

✠ *Matth.5.13. marke 9.50.*

7 The disciples of Christ must be wise, both for themselues, and for other: otherwise they become y foolishest of all.

CHAP. XV.

4 *The parable of the lost sheepe,* 8 *Of the groate,* 11 *And of the prodigall sonne.*

THen ||resorted vnto 1 him a all the Publicanes
and sinners, to heare him.
2 Therefore the Pharises and Scribes murmured,
saying, Hee receiueth sinners, and eateth with
them.
3 Then spake he this parable to them, saying,
4 ✠ What man of you hauing an hundreth
sheepe, if hee lose one of them, doeth not leaue
ninetie and nine in the wildernesse, and goe after
that which is lost, vntil he finde it?
5 And when he hath found it, hee laith it on
his shoulders with ioy.
6 And when he commeth home, hee calleth
together his friends and neighbours, saying vnto
them, Reioyce with mee: for I haue found my
sheepe which was lost.
7 I say vnto you, that likewise ioy shall be in
heauen for one sinner that conuerteth, more then
for ninetie and nine iust men, which neede none
amendement of life.
8 Either what woman hauing ten groates, if she
lose one groate, doth not light a candle, & sweepe
the house, and seeke diligently till she finde it?
9 And when she hath found it, she calleth her
friends, and neighbours, saying, Reioyce with me:
for I haue found the groate which I had lost.
10 Likewise I say vnto you, there is ioy in the
presence of the Angels of God, for one sinner
that conuerteth.
11 ¶ 2 He said moreouer, A certaine man had
two sonnes.
12 And the yonger of them saide to his father,
Father, giue mee the portion of the goods
that falleth to me. So hee deuided vnto them *his*
substance.
13 So not many dayes after, when the yonger
sonne had gathered all together, hee tooke his
iourney into a farre countrie, and there he wasted
his goods with riotous liuing.
14 Now when he had spent all, there arose a
great dearth throughout that land, and he began
to be in necessitie.
15 Then hee went and claue to a citizen of
that countrey, and he sent him to his farme, to
feede swine.
16 And he woulde faine haue filled his bellie
with the huskes, that the swine ate: but no man
gaue *them* him.
17 3 Then he came to himselfe, and said, How
many hired seruants at my fathers haue breade
ynough, and I die for hunger?
18 I wil rise and go to my father, and say vnto
him, Father, I haue sinned against b heauen, and
before thee,
19 And am no more worthy to be called thy
sonne: make me as one of thy hired seruants.
20 So hee arose and came to his father, and
when hee was yet a great way off, his father saw
him and had compassion, and ranne and fell on
his necke, and kissed him.
21 4 And the sonne saide vnto him, Father, I
haue sinned against heauen, and before thee, and
am no more worthy to be called thy sonne.
22 Then the father saide to his seruants, Bring
forth the best robe, and put it on him, and put a
ring on his hand, and shooes on his feete,
23 And bring the fat calfe, and kil him, and let
vs eate, and be mery:
24 For this my sonne was dead, and is aliue againe:
and he was lost, but he is found. And they
began to be mery.
25 5 Now the elder brother was in the fielde,
and when he came & drewe neere to the house,
he heard melodie, and dancing,
26 And called one of his seruants, and asked
what those things meant.
27 And hee saide vnto him, Thy brother is
come, and thy father hath killed the fatte calfe,
because he hath receiued him safe and sound.
28 Then he was angry, and would not goe in:
therefore came his father out and entreated him.
29 But he answered and said to his father, Lo,
these many yeeres haue I done thee seruice, neither
brake I at any time thy commandement, &
yet thou neuer gauest mee a kidde that I might
make merie with my friends.

|| *Or, drew neere.*

1 We must not despaire of them, which haue gone out of the way, but according to the exaumple of Christ, we must take great paines about them.

a *Some Publicans and sinners came to Christ from all quarters.*

✠ *Matth.18.12.*

2 Men by their voluntarie falling from God, hauing spoiled themselues of the benefites which they receiued of him, cast themselues headlong into infinite calamities: but God of his singular goodnesse, offering himselfe freely to them, whom he called to repentance, through the greatnesse of their miserie wherwith they were tamed, doeth not onely gently receiue them, but also enricheth them with farre greater gifts and blesseth them with the chiefest blisse.

3 The beginning of repentance is the acknowledging of the mercie of God, which stirreth vs to hope well.

b *Against God, because he is said to dwell in heauen.*

4 In true repentance there is a feeling of our sinnes, ioyned with sorow and shame, frō whence springeth a confession, after which foloweth forgiuenesse.

5 Such as truely feare God, desire to haue all men to be their fellowes.

30 But

30 But when this thy sonne was come, which
hath deuoured thy goods with harlots, thou hast
for his sake killed the fat calfe.
31 And he said vnto him, Sonne, thou art euer
with me, and all that I haue, is thine. It was meete
that we should make mery, and be glad: for this
thy brother was dead, and is aliue againe: and hee
was lost, but he is found.

CHAP. XVI.

1 The parable of the steward accused to his master. 13 To serue two masters. 16 The Lawe and Prophets. 19 Of Diues and Lazarus.

AND hee saide also vnto his disciples, 1 There
was a certain rich mã, which had a steward,
and he was accused vnto him, that he wasted his
goods.
2 And hee called him, and saide vnto him,
Howe *is it* that I heare this of thee? Giue an ac-
counts of thy stewardship: for thou mayest be no
longer steward.
3 Then the steward saide within himselfe,
What shall I doe? for my master taketh away
from me the stewardship. I cannot digge, *and* to
begge I am ashamed.
4 I knowe what I will doe, that when I am
put out of the stewardship, they may receiue me
into their houses.
5 Then called he vnto him euery one of his
masters debters, & said vnto the first, How much
owest thou vnto my master?
6 And he said, An hundreth measures of oile.
And he saide to him, Take thy writing, and sitte
downe quickely, and write fiftie.
7 Then said he to another, How much owest
thou? And hee saide, An hundreth measures of
wheate. Then he saide to him, Take thy writing,
and write foure score.
8 And the Lorde commended a the vniust
steward, because he had done wisely. Wherefore
the b children of this worlde are in their genera-
tion wiser then the children of light.
9 And I say vnto you, Make you friends with
the riches c of iniquitie, ẏ whẽ ye shal want, they
may receiue you into euerlasting d habitations.
10 2 He that is faithfull in the least, he is also
faithful in much: and he that is vniust in the least,
is vniust also in much.
11 If thẽ ye haue not bene faithful in ẏ wic-
ked riches, who wil trust you in ẏ e true *treasure?*
12 And if ye haue not bene faithful in f ano-
ther mans *goods*, who shal giue you that which is
yours?
13 ✠ 3 No seruant can serue two masters: for
either he shall hate the one, & lose the other: or
els he shall leane to the one, & despise the other.
Ye cannot serue God and riches.
14 All these things heard the Pharises also
which were couetous, and they scoffed at him.
15 4 Then hee saide vnto them, Ye are they,
which iustifie your selues before men: but God
knoweth your heartes: for that which is highly

1 Seeing that men oftentimes purchase friendship to themselues, by other mens costes, it is shame for vs, if with a free and liberall bestowing of ẏ goods which the Lord hath giuen vs to that purpose, we doe not please him, nor procure the good will of our neighbours, seeing that by this onely meanes, riches, which are oftentimes occasions of sinne, are turned to another end and purpose.

a This parable doth not approoue the stewards naughtie dealing, for it was very theft: but parables are set forth, to shewe a thing couertly, & as it were, vnder a figure to represent the truth, though it agree not throughly with the matter it selfe: so that Christ meaneth by this parable to teach vs, that worldly men are more heedie in the affaires of this world, then the children of God are carefull for euerlasting life.

b Men that are giuen to this present life, contrary to whom the children of light are set: S. Paul calleth those spirituall, and the other carnall.

c This is not spoken of goods that are euil gotten, for God will haue our bountifulnesse to the poore proceed and come from a good fountaine: but he calleth those riches of iniquitie, which men vse naughtily. *d To wit, the poore Christians: for they are the inheriters of these Tabernacles. Theophyl.* 2 We ought to take heed, that for abusing our earthly function and duetie, we be not depriued of heauenly giftes: for how can they vse spirituall gifts aright, who abuse worldly things? *e That is, heauenly and true riches: which are contrary to worldly and fleeting substance.* *f In worldlie goods, which are called other mens, because they are committed to our credite.* ✠ *Mat. 6.24* 3 No man can loue God and riches together. 4 Our sinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them whose sinnes they are.

esteemed among men, is abomination in the sight
of God.
16 ✠ 5 The Lawe and the Prophets *endured*
vntill Iohn: and since that time the kingdome of
God is preached, and euery man preasseth into it.
17 ✠ Nowe it is more easie that heauen and
earth should passe away, then that one title of the
Lawe should fall.
18 ¶ ∴ Whosoeuer putteth away his wife, and
marieth another, committeth adulterie: and who-
soeuer marieth her g that is put away from her
husband, committeth adulterie.
19 ¶ 6 There was a certaine riche man, which
was clothed in h purple and fine linnen, and fared
well and delicately euery day.
20 Also there was a certaine begger named La-
zarus, which was laide at his gate full of sores,
21 And desired to bee refreshed with the
crommes that fell from the riche mans table: yea,
and the dogges came and licked his sores.
22 And it was so that the begger died, and
was caried by ẏ Angels into Abrahams bosome.
The riche man also died, and was buried.
23 And being in hell in torments, i hee lift vp
his eyes, and saw Abraham afarre off, and Laza-
rus in his bosome.
24 Then he cried, and sayd, Father Abraham
haue mercie on mee, and sende Lazarus that hee
may dippe the tip of his finger in water, & coole
my tongue: for I am tormented in this flame.
25 But Abraham said, Sonne, remember that
thou in thy life time receiuedst thy pleasures, and
likewise Lazarus paines: now therefore is he com-
forted, and thou art tormented.
26 Besides all this, betweene you and vs there
is a great gulfe set, so that they which would goe
from hence to you, can not: neither can they
come from thence to vs.
27 7 Then he said, I pray thee therefore father,
ẏ thou wouldest send him to my fathers house,
28 (For I haue fiue brethren) that he may te-
stifie vnto them, least they also come into this
place of torment.
29 Abraham said vnto him, They haue Moses
and the Prophets: let them heare them.
30 And he saide, Nay father Abraham: but if
one come vnto them from the deade, they will
amend their liues.
31 Then he saide vnto him, If they heare not
Moses and the Prophets, neither will they bee
persuaded, though one rise from the dead againe.

CHAP. XVII.

1 Offences. 3 We must forgiue him that trespasseth against vs. 10 We are vnprofitable seruants. 11 Of the tenne lepers. 20. Of the comming of the kingdome of heauen. 33 False Christes. 36 After what maner Christes comming shall be.

THEN saide he to his disciples, ✠ 1 It can not be
auoyded, but that offences wil come, but woe
be to him by whome they come.
2 It is better for him that a great milstone
were hanged about his necke, and that hee were
cast into the sea, then that he should offend one
of these little ones.
3 ¶ 2 Take heede to your selues: if thy bro-
ther trespasse against thee, rebuke him: and if he
repent, forgiue him.
4 ✠ And though he sinne against thee seuen
times

✠ *Matth. 11.12.*
5 The Pharises despised the excellencie of the new Couenant, in respect of the old, being ignorant of the perfect righteousnesse of the Law, and how false expounders they were of the Law, Christ declareth by the seuenth commandement.
✠ *Matth. 5.18.*
∴ *Matth. 5.32. and 19.9. 1. cor. 7.11.*
g They that gather by this place, that a man cannot be maried againe after that he hath put away his wife for adulterie, while she liueth, reason fondly: for Christ speaketh of those diuorces, which the Iewes vsed, of which sort we can not take the diuorcement for adulterie, for adulterers were put to death by the Lawe.
6 The end of the pouertie and miserie of the godly, shal be euerlasting ioy: as the ende of the riotousnesse and cruell pride of the rich shall be euerlasting miserie, without all hope of mercie.
h Very gorgeously and sumptuously, for purple garments were costly, and this fine linnen which was a kind of linnen that came out of Achaia, was as deare as gold.
i Heauenly and spirituall things are expressed & set forth vnder colours and resemblances fit for our senses.
7 Seeing that we haue a most sure rule to liue by, laid foorth vnto vs in ẏ word of God, rashly and vainly doe men seeke for other reuelations.
✠ *Matth. 18.7. mar. 9.42.*
1 The Church is of necessitie subiect to offences, but the Lord will not suffer them vnpunished, if any of ẏ least be offended.
2 Our reprehensions must be iust, and proceed of loue and charitie.
✠ *Matth. 18.21.*

times in a day, and seuen times in a day turne a-
gaine to thee, saying, It repenteth me, thou shalt
forgiue him.
5 ¶ 3 And the Apostles saide vnto the Lorde,
Increase our faith.
6 And the Lord said, ✣ If ye had faith, *as much
as is* a a grain of mustard seed, and should say vnto
this mulburie tree, Pluck thy self vp by the roots,
& plant thy self in the sea, it should eué obey you.
7 ¶ 4 Who is it also of you, that hauing a ser-
uant plowing or feeding cattell, would say vnto
him by and by, when hee were come from the
fielde, Goe, and sit downe at table?
8 And would not rather say to him, Dresse
wherewith I may suppe, and girde thy selfe, and
serue mee, till I haue eaten and drunken, and af-
terward eate thou, and drinke thou?
9 Doeth he thanke that seruant, because hee
did that which was commaunded vnto him? I
trowe not.
10 5 So likewise yee, when yee haue done all
those things, which are commanded you, say, We
are vnprofitable seruants: wee haue done that
which was our duetie to doe.
11 ¶ 6 And so it was when he went to Hieru-
salem, that he passed through the middes of Sa-
maria, and Galile.
12 And as hee entred into a certaine towne,
there met him tenne men that were lepers, which
stoode a farre off.
13 And they lift vp their voyces and saide, Ie-
sus, Master, haue mercie on vs.
14 And when he saw *them*, he said vnto them,
✣ Goe, shewe your selues vnto the Priests. And it
came to passe, ỳ as they went, they were clensed.
15 Then one of them, when hee sawe that hee
was healed, turned backe, and with a loud voyce
praysed God,
16 And fell downe on his face at his feete, and
gaue him thankes: and he was a Samaritan.
17 And Iesus answered, and said, Are there not
tenne clensed? but where *are* the nine?
18 There is none found that returned to giue
God prayse, saue this stranger.
19 And hee said vnto him, Arise, go thy way,
thy faith hath saued thee.
20 ¶ 7 And when hee was demaunded of the
Pharises, when the kingdome of God shoulde
come, he answered them, and said, The kingdome
of God commeth not with b obseruation.
21 Neither shall men say, Lo here, or lo there:
for behold, the kingdome of God is c within you.
22 8 And he said vnto the Disciples, The dayes
will come, when ye shall desire to see d one of the
dayes of the Sonne of man, and ye shall not see it.
23 ∵ 9 Then they shal say to you, Behold here,
or behold there: *but* goe not thither, neither fol-
lowe them.
24 For as the lightning that lightneth out of
the one *part* vnder heauen, shineth vnto the o-
ther *part* vnder heauen, so shall the Sonne of
man be in his day.
25 But first must he suffer many things, and be
reprooued of this generation.

3 God will neuer be vtterly lacking to the godly, (although he be not so perfitly with them, as they would) euen in those difficulties, which cannot be ouercome by mans reason.
✣ *Matth.17.20*
a *If you had no more faith, but the quantitie of the graine of mustard seede.*
4 Seeing that God may challenge vnto himselfe of right, both vs and all that is ours, he can be detter vnto vs for nothing, although we labour manfully euen vnto death.
5 The most perfit keeping of the Law, which we can performe, deserueth no reward.
6 Christ doeth well euen vnto such as will be vnthankful, but the benefites of God profite them only to saluation, which are thankefull.
✣ *Leuit.14.2.*
7 The kingdome of God is not marked of many, although it be most present before their eies: because they fondly perswade themselues, that it is ioyned with outward pompe.
b *With any outwarde pompe and shewe of maiestie, to be knowne by: for there were otherwise many plaine and euident tokens whereby men might haue vnderstoode, that Christ was the Messias, whose kingdome was so long looked for: but he speaketh in this place of those signes which the Pharises dreamed of, which looked for an earthly kingdome of Messias.*
c *You looke about for Messias, as though he were absent, but he is amongest you, in the middes of you.*

26 ✣ 10 And as it was in the dayes of Noe, so
shall it be in the dayes of the Sonne of man.
27 They ate, they dranke, they married wiues, &
gaue in mariage vnto the day that Noe went into
the Arke: and ỳ flood came, & destroyed them al.
28 ✣ Likewise also, as it was in the dayes of
Lot: They ate, they dranke, they bought, they
solde, they planted, they built.
29 But in the day that Lot went out of Sodom,
it rained fire and brimstone from heauen, and de-
stroyed them all.
30 After these *ensamples* shall it be in the day
when the Sonne of man is reueiled.
31 11 At that day hee that is vpon the house,
and his stuffe in ỳ house, let him not come downe
to take it out: and he that is in the fielde likewise,
let him not turne backe to that he left behinde.
32 ∵ Remember Lots wife.
33 ✻ Whosoeuer will seeke to saue his soule,
shall lose it: and whosoeuer shall lose it, shall
e get it life.
34 ✣ I tell you, in that night there shalbe two
in one bed: the one shalbe receiued, and the other
shalbe left.
35 Two women shalbe grinding together, the
one shalbe taken, and the other shalbe left.
36 Two shalbe in the fielde: one shalbe recei-
ued, and another shalbe left.
37 12 And they answered, and sayde to him,
Where, Lord? And he sayd vnto them, * Where-
soeuer the body *is*, thither shall also the egles be
gathered together.

✣ *Gene.7.5. mat. 24.38. 1.pet.3.20.*
10 The world shalbe taken vnawares with the sudden iudgement of God: and therfore the faithful ought to watch continually.
✣ *Gene.19.24.*
11 We must take good heede, that neither distrust, nor the inticements of this world, nor any respect of friendship hinder vs the least that may be.
∵ *Gene.19.26.*
✻ *Chap.9.24. matth.10.39. mar.8.35. iohn.12.25.*
e *That is, shall saue it, so Matthew expoundeth it: for the life that is heere spoken of, is euerlasting saluation.*
✣ *Matth.24.41.*
12 The onely way to continue is to cleaue to Christ.
* *Matth.24.28.*

CHAP. XVIII.

2 *The Parable of the vnrighteous Iudge and the widowe. 10 Of the Pharise and the Publicane. 15 Children are of the kingdome of heauen. 22 To sell all and giue to the poore. 28 The Apostles forsake all. 31 Christ foretelleth his death. 35 The blinde man receiueth sight.*

AND 1 hee spake also a parable vnto them, *to
thu ende*, that they ✣ ought alwayes to pray,
and not to a waxe faint,
2 b Saying, There was a iudge in a certaine ci-
tie, which feared not God, neither reuerenced man.
3 And there was a widowe in that citie, which
came vnto him, saying, Doe mee iustice against
mine aduersarie.
4 And hee would not of long time: but af-
terward he said with himselfe, Though I feare not
God, nor reuerence man,
5 Yet because this widowe troubleth mee, I
will doe her right, lest at the last shee come and
c make me wearie.
6 And the Lord saide, Heare what the vnrigh-
teous iudge sayth.
7 Now shall not God auenge his elect, which
cry day & night vnto him, yea, though d he suffer
long for them?
8 I tell you he will auenge them quickely: but
when the Sonne of man commeth, shall he finde
faith on the earth?
9 ¶ 2 He spake also this parable vnto certaine
which trusted in themselues that they were iust,
and despised other.
10 Two men went vp into the Temple to pray:

1 God will haue vs to continue in prayer, not to wearie vs, but to exercise vs, therefore we must so striue with impatience, that long delay cause vs not to breake off the course of our prayers.
✣ *Rom.12.12. 1.thess.5.17.*
a *To e ... to afflictions, & aduersities, as they doe which are out of heart.*
b *He doeth not compare things that are equall together, but the lesse with the greater: If a man get his right at a most vnrighteous Iudges hands, much more shall the prayers of the godly preuaile before God.*
c *Word for word, beate me downe with her blowes, ... and it is a metaphore taken of wrestlers, who be... ...les: so doe they that are importunate ... were with ... wei...*

8 We oftentimes neglect those thinges when they b... which we afterwarde desire when they are gone, but in vaine. d *Th... come that you shall seeke for the Sonne of man, with great sorow of heart ... finde him.* ∵ *Mat.24.23. mar.13.21.* 9 Christ forewarneth vs th... shall come, and that his glory shall suddenly be spred farre and ... world, after that the ignomie of the crosse is put out and ext...

the one a Pharise, and the other a Publican.
11 [3] The Pharise stoode and praied thus with
himselfe, O God, I thanke thee that I am not as
other men, extortioners, vniust, adulterers, or
euen as this Publican.
12 I fast twise in the weeke: I giue tithe of all
that euer I possesse.
13 But the Publican standing [e] a farre off,
would not lift vp so much as his eyes to heauen,
but smote his brest, saying, O God, be merciful to
me a sinner.
14 I tell you, this man departed to his house
iustified rather then the other: ✤ for euery man
that exalteth himselfe, shall be brought low, and
he that humbleth himselfe, shalbe exalted.
15 ¶ ✣ [f] They brought vnto him also babes
that he should touch them. [4] And when his disci-
ples sawe it, they rebuked them.
16 [5] But Iesus [g] called them vnto him, & said,
Suffer the babes to come vnto me, & forbid them
not: for of such is the kingdome of God.
17 [6] Verely I say vnto you, whosoeuer recei-
ueth not the kingdome of God as a babe, he shal
not enter therein.
18 ∵ Then a certaine ruler asked him, saying,
Good Master, what ought I to doe, to inherite
eternall life?
19 And Iesus said vnto him, Why callest thou
me good? none is good, saue one, *euen* God.
20 Thou knowest the commandemẽts, ✕ Thou
shalt not commit adulterie: Thou shalt not kill:
Thou shalt not steale: Thou shalt not beare false
witnesse: Honour thy father and thy mother.
21 [7] And he said, All these haue I kept from
my youth.
22 Nowe when Iesus heard that, he said vnto
him, yet thou lackest one thing. Sell all that euer
thou hast, and distribute vnto the poore, & thou
shalt haue treasure in heauen, & come follow me.
23 But when he heard those things, he was ve-
ry heauie: for he was marueilous riche.
24 [8] And when Iesus saw him very sorowfull,
he said, With what difficultie shall they that haue
riches, enter into the kingdome of God!
25 Surely it is easier for a camel to go through
a needles eye, then for a riche man to enter into
the kingdome of God.
26 Then said they that heard it, And who then
can be saued?
27 And he said, The things which are vnpossi-
ble with men, are possible with God.
28 ¶ ✣ Then Peter said, Loe, we haue left all,
and haue followed thee.
29 [9] And he said vnto them, Verely I say vnto
you, there is no man that hath left house, or pa-
rents, or brethren, or wife, or childrẽ for the king-
dome of Gods sake,
30 Which shall not receiue much more in this
world, and in the world to come life euerlasting.
31 ¶ * [10] Then Iesus took vnto him ẏ twelue,
and said vnto them, Behold, we goe vp to Hieru-
salem, and all things shalbe fulfilled to the Sonne
of man, that are written by the Prophets.
32 For he shalbe deliuered vnto the Gentiles,
mocked, and shalbe spitefully entrea-
e spitted on.

[3] Although we cõfesse, that whatsoeuer we haue, we haue it of God, yet are we despised of God, as proude & arrogant, if we put neuer so little trust in our owne workes before God.
[e] *Farre from the Pharise in a lower place.*
✤ *Chap.14.11. matth.23.12.*
✣ *Matth.19.13. marke 10.13.*
[f] *The childrẽ were tender and yong, in that they were brought, which appeareth more euidently in that, that they were infants: which is to be marked against them that are enemies to the baptizing of children.*
[4] To iudge or thinke of Christ after the reason of our flesh, is the cause of infinite corruptions.
[5] The children also of the faithful are comprehended in the free couenant of God.
[g] *Them that caried the children, whom the disciples droue away.*
[6] Childelike innocencie is an ornament of Christians.
∵ *Matth.19.16. marke 10.17.*
✕ *Exod.20.30.*
[7] The intisement of riches carieth away many from the right way.
[8] To be both rich and godly, is a singular gift of God.
✣ *Matth.19.27.*
[9] They become the richest of all, which refuse not to be poore for Christes sake.
* *Matth.20.17. marke 10.32.*
[10] As sure & certaine as persecution is, so sure is the glory which ...

34 But they vnderstood [h] none of these things,
and this saying was hidde from them, neither per-
ceiued they the thinges, which were spoken.
35 ¶ ✣ [11] And it came to passe, that as he was
come neere vnto Iericho, a certaine blinde man
sate by the way side, begging.
36 And when he heard the people passe by, he
asked what it meant.
37 And they saide vnto him, that Iesus of Na-
zareth passed by.
38 Then he cried, saying, Iesus the Sonne of
Dauid, haue mercie on me.
39 [12] And they which went before, rebuked
him that he should holde his peace, but hee cried
much more, O Sõne of Dauid, haue mercy on me.
40 And Iesus stood still, and commanded him
to be brought vnto him. And when he was come
neere, he asked him,
41 Saying, What wilt thou ẏ I do vnto thee?
And he said, Lord, that I may receiue my sight.
42 And Iesus said vnto him, Receiue thy sight:
thy faith hath saued thee.
43 Then immediatly he receiued his sight, and
followed him, praysing God: and all the people,
when they sawe *this*, giue prayse to God.

CHAP. XIX.

2 Zacheus the Publican. 13 Tenne pieces of money deliuered to seruants to occupie withall. 29 Iesus entreth into Hierusalem. 41 He foretelleth the destruction of the city with teares. 41 He casteth the sellers out of the Temple.

Nowe [1] when Iesus entred and passed through
Iericho,
2 Beholde, there was a man named Zaccheus,
which *was* the [a] chiefe receiuer of the tribute, and
he was riche.
3 And he sought to see Iesus, who he shoulde
be, and could not for the preasse, because hee was
of a lowe stature.
4 Wherefore hee ranne before, and climed vp
into a wilde figge tree, that he might see him: for
he should come that way.
5 And when Iesus came to the place, he looked
vp, & saw him, & said vnto him, Zaccheus, come
downe at once: for to day I must abide at thine
house.
6 Then hee came downe hastily, and receiued
him ioyfully.
7 [2] And when all they saw it, they murmured,
saying, ẏ he was gone in to lodge ẇ a sinfull man.
8 [3] And Zaccheus stood forth, & said vnto the
Lord, Behold, Lord, the halfe of my goods I giue
to the poore: and if I haue taken from any man
by [b] forged cauillation, I restore him foure fold.
9 Then Iesus said to him, This day is saluation
come vnto this house, forasmuch as he is also be-
come the [c] sonne of Abraham.
10 ✣ For the Sõnne of man is come to seeke,
and to saue that which was lost.
11 [4] And whilest they heard these thinges, hee
continued and spake a parable, because hee was
neere to Hierusalem, & because also they thought
that the kingdom of God should shortly appeare.
12 He said therefore, ∵ A certaine noble man
went into a farre countrey, to receiue for himselfe
...ome, and *so* to come againe.

[h] *Hereby we see howe ignorant the disciples were.*
✣ *Matth.20.29. marke 10.46.*
[11] Christ sheweth by a visible miracle, that he is the light of the world.
[12] The more stops and lets that Satan layeth in our way euen by them which professe Christes Name, so much the more ought we to goe forward.
[1] Christ preuenteth them with his grace especially, which seeme to be furthest from it.
[a] *The ouerseer and head of the Publicanes, which were there together: for the Publicanes were deuided into companies, as we may gather by many places of Cicero his orations.*
[2] The world forsaketh the grace of God, and yet is vnwilling that it should be bestowed vpon other.
[3] The example of true repentance, is knowen by the effect.
[b] *By falsly accusing any man: and this agreeth most fitly to the master of the customers person: for commonly they haue this trade among them when they rob and spoile the common weale, they haue nothing in their mouthes, but the profite of the cõmon weale, and vnder that colour they play the theeues, insomuch that if men reproue and goe about to redresse their robbe...ling, they cry out, the common weale is hindered.* [c] *Beloued of God, ...th in the steps of Abrahams faith: and we gather that saluation came ... they receiued the blessing as Abraham had, for all of the house...ld.* ✣ *Matth.18.11.* [4] We must patiently waite for the ... which shalbe reueiled in his time. ∵ *Matth.25.14.*

13 [5] And

5 There are three sorttes of men in the Church: the one sort fall from Christ whom they see not: the other, which according to their vocation, bestowe the giftes, which they haue receiued of God, to his glory with great paines & diligence: the thirde liue idlely, & doe no good. As for the first, the Lord when he commeth wil iustly punish them in his time: the other hee wil blesse, according to the paines which they haue taken: and as for the slouthfull and idle persons he wil punish them as the first.
d This was a piece of money which the Grecians vsed, and was in value about an hundred pence, which is about ten crownes.
6 Against them which spend their life idlely in deliberating & otherwise in contemplation.
e To the bankers and changers.

13 5 And he called his ten seruants, and deliue-
red them ten pieces of money, & said vnto them,
Occupie till I come.
14 Now his citizens hated him, & sent an am-
bassage after him, saying, Wee will not haue this
man to reigne ouer vs.
15 And it came to passe, when he was come a-
gaine, and had receiued his kingdome, that hee
commaunded the seruants to be called to him, to
whom he gaue his money, that hee might knowe
what euery man had gained.
16 Then came the first, saying, Lorde, [d] thy
piece hath encreased ten pieces.
17 And he sayd vnto him, Well, good seruant:
because thou hast bene faithfull in a very little
thing, take thou authoritie ouer ten cities.
18 And the second came, saying, Lorde, thy
piece hath encreased fiue pieces.
19 And to the same he sayd, Be thou also *ruler*
ouer fiue cities.
20 [6] So the other came, & said, Lord, beholde
thy piece, which I haue laide vp in a napkin:
21 For I feared thee, because thou art a straight
man: thou takest vp that thou laiedst not downe,
and reapest that thou diddest not sowe.
22 Then hee sayd vnto him, Of thine owne
mouth will I iudge thee, O euill seruant. Thou
knewest that I am a strait man, taking vp that I
layd not downe, and reaping that I did not sowe.
23 Wherefore then gauest not thou my mo-
ney into ye [e] banke, that at my comming I might
haue required it with vantage?
24 And hee sayd to them that stood by, Take
from him that piece, and giue it him that hath ten
pieces.
25 (And they said vnto him, Lord, he hath ten
pieces.)
26 ✠ For I say vnto you, that vnto all them
that haue, it shalbe giuen: and from him that hath
not, euen that he hath, shalbe taken from him.
27 Moreouer, those mine enemies, which
would not that I should reigne ouer them, bring
hither, and slay them before me.
28 ¶ And when he had thus spoken, [f] he went
foorth before, ascending vp to Hierusalem.
29 ✝ 7 And it came to passe, when hee was
come neere to Bethphage, and Bethania, besides
the mount which is called *the mount* of Oliues,
he sent two of his disciples,
30 Saying, Go ye to the towne which is before
you, wherein assoone as ye are come, ye shall finde
a colt tied, whereon neuer man sate: loose him, and
bring him *hither*.
31 And if any man aske you, why ye loose *him*,
thus shall ye say vnto him, Because the Lord hath
neede of him.
32 So they that were sent, went their way, and
found it as he had sayd vnto them.
33 And as they were loosing ye colte, the owners
thereof sayd vnto them, Why loose ye the colte?
34 And they sayd, The Lorde hath neede of
him.
35 ¶ ∵ So they brought him to Iesus, and they
cast their garments on the colte, and set Iesus
thereon.
36 And as he went, they spred their clothes in
the way.
37 And when he was nowe come neere to the
going downe of the mount of Oliues, the whole
multitude of the disciples began to reioyce, & to
prayse God with a loude voyce, for all the great
workes that they had seene,
38 Saying, Blessed *be* the King that commeth
in the Name of the Lord: peace in heauen, & glo-
ry in the highest *places*.
39 8 Then some of the Pharises of the compa-
nie sayd vnto him, Master, rebuke thy disciples.
40 But he answered, and said vnto them, I tell
you, that if these should holde their peace, the
stones would cry.
41 ¶ ✠ 9 And when he was come neere, hee
behelde the Citie, and wept for it,
42 [g] Saying, [h] O if thou haddest euen knowen
[i] at the least in this [k] thy day those things, which
belong vnto thy [l] peace! but nowe are they hidde
from thine eyes.
43 For ye dayes shal come vpon thee, that thine
enemies shal cast a trench about thee, & compasse
thee round, and keepe thee in on euery side,
44 And shal make thee euen with the ground,
and thy children which are in thee, and they shall
not leaue in thee a stone vpon a stone, because
thou knewest not [m] that season of thy visitation.
45 ¶ ✝ 10 He went also into the Temple, and
began to cast out them that solde therein, & them
that bought,
46 Saying vnto them, It is written, ∵ Mine
house is the house of prayer, ✱ but ye haue made
it a denne of theeues.
47 And he taught dayly in the Temple. And
the hie Priests and the Scribes, and the chiefe of
the people sought to destroy him.
48 But they could not finde what they might
doe to him: for all the people hanged vpon him
when they heard him.

✠ Chap.8.18.matt.13.12.and 25.29. marke 4.25.
f The disciple staggered & stayed at the matter, but Christ goeth on boldly though death were before his eyes.
✝ *Matth.21.1. marke 11.1.*
7 Christ sheweth in his owne person, that his kingdome is not of this world.
∵ *Matth.21.7. iohn 12.14.*
8 When they linger which ought to be the chiefest preachers and setters foorth of the kingdome of God, hee will raise vp other extraordinarily, in despite of them.
✠ *Chap.21.6.matt.24.1.marke 13.1.*
9 Christ is not simply delired with the destruction, no not of the wicked.
g Christ breaketh off his speache, which sheweth partly how he was moued with compassion for the destruction of the citie, that was like to ensue: and partly to vpbrayde them for their trecherie and stubburnes against him, such as hath not lightly bene heard of.
h At least wise thou O Hierusalem, to whom this message was properly sent.
i If after the slaying of so many Prophets, and so oft refusing mee the Lord of the Prophets, nowe especially in this my last comming to thee thou hadst had any regard to thy selfe. k The fit and commodious time is called the day of this Citie. l That is, those things wherein thy happines standeth. m That is, this very instant wherein God visited thee. ✝ *Matth.21.13.* 10 Christ sheweth after his entrie into Hierusalem by a visible signe, that it is his office inioyned him of his Father to purge the Temple. ∵ *Mar.11.17. isai.56.7.* ✱ *Ierem.7.11.*

CHAP. XX.

4 From whence Johns baptisme was. 9 The wickednes of the Priests is noted by the parable of the vineyarde and the husbandmen. 21 To giue tribute to Cæsar. 27 Hee conuinceth the Sadduces denying the resurrection. 41 How Christ is the sonne of Dauid.

AND ✠ [1] it came to passe, that on one of these
dayes, as he taught the people in the Temple,
and preached the Gospel, the hie Priestes and the
Scribes came vpon him, with the Elders,
2 And spake vnto him, saying, Tell vs by what
authoritie thou doest these things, or who is hee
that hath giuen thee this authoritie?
3 And he answered, and said vnto them, I also
will aske you one thing: tell me therefore:
4 The baptisme of Iohn, was it from heauen,
or of men?
5 And they reasoned within themselues, say-
ing, If we shall say, From heauen, he wil say, Why
then beleeued ye him not?
6 But if we shall say, O[illegible]
will stone vs: for they b[illegible]
a Prophet.
7 Therefo[illegible]
not tell w[illegible]
8 [illegible]
you,
9 [illegible]
th[illegible]

✠ *Matth.21.23. marke 11.27.*
1 The Pharises being ouercome with the trueth of Christes doctrine, moue a question about his outward calling, and are ouercome by the witnes of their owne conscience.
✠ *Matth.21.33. marke 12.1.* [illegible]

and let it forth to husbandmen : and went into a
strange countrey, for a great time.
10 And at ẏ time conuenient he sent a seruant
to the husbandmen, that they should giue him of
the fruite of the vineyarde : but the husbandmen
did beate him, and sent him away emptie.
11 Againe he sent yet another seruant: and they
did beate him, and foule entreated him, and sent
him away emptie.
12 Moreouer he sent the third, and him they
wounded, and cast out.
13 Then said the Lord of the vineyard, What
shal I doe? I wil send my beloued sonne: it may be
that they wil doe reuerence, when they see him.
14 But when the husbandmen saw him, they
reasoned with themselues, saying, This is the heire:
come, let vs kill him, that the inheritance may be
ours.
15 So they cast him out of the vineyard, and
killed him. What shall the Lord of the vineyarde
therefore doe vnto them?
16 Hee will come and destroy these husband-
men, and wil giue out his vineyard to others. But
when they heard it, they sayd, God forbid.
17 ¶ And he behelde them, & said, What mea-
neth this then that is written, ✠ The stone that
the builders refused, that is made the head of the
corner?
18 Whosoeuer shall fall vpon that stone, shall
be broken: and on whomsoeuer it shall fall, it will
grinde him to pouder.
19 Then the hie Priestes, and the Scribes the
same houre went about to lay hands on him: (but
they feared the people) for they perceiued that he
had spoken this parable against them.
20 ✠ 3 And they a watched *him* and sent forth
b spies, which should faine themselues iust men,
c to take him in his talke, and to deliuer him vnto
the power and d authoritie of the gouernour.
21 And they asked him, saying, Master, wee
know that thou sayest, and teachest right, neither
doest thou accept e mans person, but teachest the
way of God truely.
22 Is it lawfull for vs to giue Cæsar tribute or
no?
23 But he perceiued their f craftines, and said
vnto them, Why tempt ye me?
24 Shew me a penie. Whose image and super-
scription hath it? They answered, and said, Cæsars.
25 Then he sayd vnto them, ∵ Giue then vnto
Cæsar the things which are Cæsars, and to God
those which are Gods.
26 And they could not reproue his saying be-
fore the people: but they marueiled at his answere,
and helde their peace.
27 ✠ 4 Then came to him certaine of the Sad-
duces (which denie that there is any resurrection)
and they asked him,
28 Saying, Master, ✠ Moses wrote vnto vs, If
any mans br... her die hauing a wife, and hee die
... his brother should take *his*
... is brother.
... bren, and the
... ldren.
... died
... wife

✠ *Psal.*118.22. *isai.*28.16. *act.*4.11. *rom.*9.33. 1.*pet.*2.8.

✠ *Matth.*22.16. *marke* 12.13.
3 The last refuge that false prophets haue to destroy the true Prophets, is to lay sedition and treason to their charge.
a *A fit time to take him in.*
b *Whom they had deceitfully hired.*
c *That they might take some holde in his talke, & thereby forge some false accusation against him.*
d *To put him to death.*
e *Thou art not moued by fauour of any man: and by person he meaneth outward circumstances, which if a man haue respect vnto, he will not iudge alike of them that are in deede alike.*
f *Craftines is a cer... ...ce and*

33 Therefore at the resurrection, whose wife
of them shall she be? for seuen had her to wife.
34 Then Iesus answered, and sayd vnto them,
The g children of this world marry wiues, and are
married.
35 But they which shalbe counted worthy to
enioy that world, and the resurrection from the
dead, neither marry wiues, neither are married.
36 For they can die no more, forasmuch as they
are equal vnto ẏ Angels, & are the sonnes of God,
since they are the h children of the resurrection.
37 And that the dead shall rise againe, euen
✠ Moses shewed it besides the bush, when he said,
The Lord is the God of Abraham, and the God
of Isaac, and the God of Iacob.
38 For he is not the God of the dead, but of
them which liue: for all i liue vnto him.
39 Then certaine of the Scribes answered, and
said, Master, thou hast well sayd.
40 And after that, durst they not aske him any
thing at all.
41 ¶ ✠ 5 Then sayd he vnto them, Howe say
they that Christ is Dauids sonne?
42 And Dauid himselfe sayth in the booke of
the Psalmes, ∵ The Lord said vnto my Lord, Sit at
my right hand,
43 Till I shall make thine enemies thy foote-
stoole.
44 Seeing Dauid called him Lorde, how is he
then his sonne?
45 ¶ Then in the audience of all the people he
sayd vnto his disciples,
46 ✠ 6 Beware of the Scribes, which willingly
goe in long robes, & loue salutations in the mar-
kets, and the hiest seates in the assemblies, and the
chiefe roomes at feastes:
47 Which deuoure widowes k houses, and in
shew make long prayers: These shal receiue grea-
ter damnation.

g *They are called here in this place, the children of this world, which liue in this world: and not they, that wholy are giuen to the world, as before cap.*16.8. *which are contrary to the children of light.*
h *That is, men partakers of the resurrection: for as wee say truely that they shall liue in deede, which shall enioy euerlasting blisse, so doe they rise in deede, which rise to life, though if this word, resurrection, be taken generally, it belongeth also to the wicked, which shall rise to condemnation, which is not properly life, but death.*
✠ *Exod.*3.6.
i *That is, before him: a notable saying, the godly doe not die though they die here on earth.*
✠ *Matth.*22.44. *marke* 12.35.
5 Christ is so the sonne of Dauid according to the flesh, that he is also his Lord (because he is the euerlasting Sonne of God) according to the spirit.
∵ *Psalm.*110.1.

✠ *Chap.*11.43. *matth.*23.6. *marke* 12.38. 6 We must auoyde the example of the ambitious and couetous pastours. k *This is spoken by the figure Metonymie, houses, for the goods and substance.*

CHAP. XXI.

1 *The widowes liberalitie aboue her riches.* 5 *Of the time of the destruction of the Temple,* 19 *and Hierusalem,* 25 *The signes going before the last iudgement.*

AND ✠ 1 as he behelde, he sawe the rich men,
which cast their giftes into the treasurie.
2 And he sawe also a certaine poore widowe
which cast in thither two mites:
3 And hee sayde, Of a trueth I say vnto you,
that this poore widowe hath cast in more then
they all.
4 For they all haue of their superfluitie cast in-
to the offerings of God: but shee of her penurie
hath cast in all the liuing that she had.
5 ✠ 2 Now as some spake of the Temple, howe
it was garnished with goodly stones, and with
a consecrate things, he sayd,
6 Are these the things that ye looke vpon? the
dayes wil come wherein a stone shall not be left
vpon a stone, that shall not be throwen downe.
7 Then they asked him, saying, Master, but
when shall these things be? and what signe *shall*
there *be* when these things shall come to passe?
8 ✠ And he sayd, Take heede, that ye be not
deceiued: for many wil come b in my Name, say-
ing, I am *Christ*, and the time draweth neere: fo-
lowe ye not them therefore.

✠ *Marke* 12.41.
1 The poore may exceede in bountie and liberalitie euen the richest, according to Gods iudgement.
✠ *Chap.*19.43. *matt.*24.1. *mar.*13.1.
2 The destruction of the Temple is foretolde, that that true spirituall building may be built vp, whose head builders must and ought to be circumspect.
a *These were things that were hanged vpon walles and pillars.*
✠ *Ephes.*5.6. 2.*thes.*2.3.
b *Vsing my Name.*

9 3 And

9 ³ And when yee heare of warres and seditions, be not afraid: for these things must first
come, but the ende followeth not by and by.
10 Then said hee vnto them, Nation shall rise
against nation, and kingdome against kingdome,
11 ✠ And great earthquakes shall be in diuers
places, and hunger, and pestilence, and fearefull
things, & great signes shal there be from heauen.
12 But before al these, they shal lay their hands
on you, and persecute *you*, deliuering you vp to
the assemblies, and into prisons, and bring you before Kings and rulers for my Names sake.
13 And this shall turne to you, for ᶜ a testimoniall.
14 ✠ Lay it vp therefore in your hearts, that
ye cast not before hand, what ye shall answere.
15 For I will giue you a mouth and wisdome,
where against all your aduersaries shal not be able
to speake, nor resist.
16 Yea, ye shalbe betrayed also of your parents,
and of your brethren, and kinsmen, and friendes,
and *some* of you shall they put to death.
17 And yee shall bee hated of all men for my
Names sake.
18 ∴ Yet there shall not one haire of your
heads perish.
19 By your patience ᵈ possesse your soules.
20 ¶ ✠ ⁴ And when ye see Hierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.
21 Then let them which are in Iudea, flee to
the mountaines: and let them which are in the
middes thereof, depart out: and let not them that
are in the countrey, enter therein.
22 For these be the dayes of vengeance, to fulfill all things that are written.
23 But woe *be* to them that be with childe,
and to them that giue sucke in those dayes: for
there shalbe great distresse in this land, & ᵉ wrath
ouer this people.
24 And they shall fall on the ᶠ edge of the
sword, and shalbe led captiue into all nations, and
Hierusalem shalbe troden vnder foot of the Gentiles, vntill the time of the Gentiles be fulfilled.
25 ✠ ᵍ Then there shalbe signes in the sunne,
and in the moone, and in the starres, and vpon the
earth trouble among the nations with perplexitie: the sea and the waters shall roare.
26 ⁵ And mens hearts shal faile them for feare,
and for looking after those things which shall
come on the worlde: for the powers of heauen
shalbe shaken.
27 And then shall they see the Sonne of man
come in a cloude, with power and great glory.
28 And when these things beginne to come to
passe, then looke vp, and lift vp your heads: * for
your redemption draweth neere.
29 ⁶ And he spake to them a parable, Behold,
the figge tree, and all trees,
30 When they now shoot forth, ye seeing them,
know of your own selues, ẏ sommer is then neere.
31 So likewise yee, when yee see these things
come to passe, knowe yee that the kingdome of
God is neere.
32 Verely I say vnto you, This age shall not
passe, till all *these* things be done:
33 Heauen and earth shall passe away, but my
wordes shall not passe away.
34 ✠ Take heede to your selues, lest at any time

3 The true Temple of God is built vp euen in the middest of incredible tumults, and most sharpe miseries, through inuincible patience, so that the ende thereof cannot be but most happie.
✠ *Matt.24.7. marke 13.8.*
c This shalbe the ende of your troubles & afflictions, they shalbe witnesses both before God and man, aswell of the trecherous and cruell dealing of your enemies, as also of your constancie: A noble saying, that the afflictions of the godly and holy men pertaine to the witnes of the trueth.
✠ *Chap.12.12. matth.10.19. marke 13.11.*
∴ *Matth.10.30.*
d Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant & couragious, and beare out these things manfully.
✠ *Daniel 9.27. matth.24.15. marke 13.14.*
4 The finall destruction of the whole citie is foretolde.
e By wrath those things are meant, which God sendeth whē he is displeased.
f Word for word, mouth, for the Hebrewes call the edge of a sworde, the mouth, because the edge biteth.
✠ *Isa.13.10. Ezek.32.7. matt.24.29. marke 13.24.*
g When the times are expired, appointed for the saluatiō of the Gentiles, and punishment of the Iewes: And so he passeth from the destruction of Hierusalem, to the historie of the latter iudgement.
5 After diuers tempests, the Lord will at the length plainely appeare to deliuer his Church.
* *Rom.8.27.*
6 We must be sober & watchfull both day & night for the Lordes comming, that we be not taken at vnwares.
✠ *Rom.13.13.*

your hearts be oppressed with surfeting and drunkennesse, and cares of this life, and least that day
come on you at vnwares.
35 For as a snare shall it come ʰ on all them
that dwell on the face of the whole earth.
36 Watch therefore, and pray continually,
that ye may be counted worthy to escape al these
things that shall come to passe, and that yee may
ⁱ stand before the Sonne of man.
37 ¶ Nowe in the day time he taught in the
Temple, and at night he went out, and abode in
the mount that is called *the mount* of Oliues.
38 And all the people came in the morning to
him, to heare him in the Temple.

h On all men wheresoeuer they be.
i You may so appeare, that you will abide the countenance and sentence of the Iudge without feare.

CHAP. XXII.

3 Iudas selleth Christ. 7 The Apostles prepare the Passeouer. 24 They striue who shall be chiefest. 31 Satan desireth them. 35 Christ sheweth that they wanted nothing. 42 He prayeth in the mount. 44 He sweateth bloud. 50 Malchus eare cut off and healed. 57.58.60 Peter denieth Christ thrise. 63 Christ is mocked and strooken. 69 He confesseth himselfe to be the Sonne of God.

Now ✠ the ¹ feast of vnleauened bread drewe
neere, which is called the Passeouer.
2 And the hie Priestes and Scribes sought how
they might kill him: for they feared the people.
3 ✠ ² Then entred Satā into Iudas, who was called Iscariot, and was of the number of the
twelue.
4 And he went his way, and communed with
the hie Priests and ᵃ captaines, how he might betray him to them.
5 So they were glad, and agreed to giue him
money.
6 And he consented, and sought opportunitie
to betray him vnto them, when the people were
ᵇ away.
7 ¶ ∴ ³ Then came the day of vnleauened
bread, when the Passeouer ᶜ must be sacrificed.
8 And he sent Peter and Iohn, saying, Go and
prepare vs the ᵈ Passeouer, that we may eate it.
9 And they saide to him, Where wilt thou,
that we prepare *it*?
10 Then he said vnto them, Behold, when yee
be entred into the citie, there shall a man meete
you, bearing a pitcher of water: follow him into
the house that he entreth in,
11 And say vnto the good man of the house,
The Master saith vnto thee, Where is the lodging
where I shal eate my Passeouer with my disciples?
12 Then he shall shew you a great hie chamber trimmed: there make it ready.
13 So they went, and found as he had said vnto them, and made ready the Passeouer.
14 ✠ ⁴ And when the ᵉ houre was come, hee
sate downe, and the twelue Apostles with him.
15 Then he saide vnto them, I haue earnestly
desired to eate this Passeouer with you, before
I ᶠ suffer.
16 For I say vnto you, Henceforth I will not
eate of it any more, vntill it be fulfilled in the
kingdome of God.
17 And he tooke the cup, and gaue thankes,
and sayd, Take this, and deuide it among you,
18 For I say vnto you, I will not drinke of the
fruite of the vine, vntill the kingdome of God be
come.

✠ *Matth.26.1. marke 14.1.*
1 Christ is taken vp on the day of the Passeouer, rather by the prouidence of his Father, then by the will of men.
✠ *Matth.26.14. marke 14.10.*
2 God by his wonderfull prouidence, causeth him to be the minister of our saluation, who was the authour of our destruction.
a They that had the charge of keeping the Temple, which were none of the Priestes and Bishops, as appeareth by the 52. verse of this Chapter.
b Without tumult, vnwitting to the people which vsed to follow him: and therefore in deede they watched their time, when they knew he was alone in the garden.
∴ *Matth.26.17. marke 14.13.*
3 Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.
c By the order appointed by the Lawe.
d The lambe which was the figure of the Passeouer: And this is spoken by the figure Metonymie, which is very vsuall in the matter of the Sacraments. ✠ *Mat.26.20. mar.14.17.* 4 Christ hauing ended the Passeouer according to the order of the Lawe, forewarneth them that this shall be his last banquet with them, after the maner and necessitie of this life. *e The euening and twylight, at what time this supper was to be kept.* *f I am put to death.*

✠ *Matt.26.26. marke 14.22. 1.cor.11.24.*
5 Christ establisheth his newe Couenant, and his communicating with vs with new signes.
g *Here is a double Metonymie: for first the vessel is taken for that which is contemed in the vessel, as the cuppe, for the wine, which is within the cup. Then the wine is called the Couenant or Testament, whereas in deede it is but the signe of the Testament, or rather of the blood of Christ, whereby the Testament was made: neither is it a vaine signe, though it be not all one with the thing that it representeth.*
h *This word* that, *sheweth the excellencie of the Testament, and answereth to the place of Ieremie, Chap.31.31. where the new Testament is promised.*
✠ *Matth.26.21. marke 14.18. psalme 41.9.*
6 Christ sheweth againe that hee goeth to death willingly, although he be not ignorant of Iudas treason.
i *That is, his practise, so vse the Hebrewes to speake, 2.Kings 14.19. Is not the hand of Ioab in this matter?*
7 Although the decree of Gods prouidence come necessarily to passe, yet it excuseth not the fault of ẏ instruments.
∵ *Matth.20.25. marke 10.42.*
8 The Pastours are not called to rule, but to serue.
k *Haue great titles, for so it was the custome to honour Princes with some great titles.*

19 ✠ 5 And he tooke bread, and when he had
giuen thankes, he brake it, and gaue to them, say-
ing, This is my body, which is giuen for you: doe
this in the remembrance of me.
20 Likewise also after supper *he tooke* the cup,
saying, This g cup *is* h that newe Testament in my
blood, which is shed for you.
21 ✠ 6 Yet beholde, the i hand of him that
betrayeth me, is with me at the table.
22 7 And truely the Sonne of man goeth as it
is appoynted: but woe *be* to that man, by whom
he is betrayed.
23 Then they began to enquire among them-
selues which of them it should be, ẏ should do that.
24 ¶ ∵ 8 And there arose also a strife among
them, which of thẽ should seeme to be ẏ greatest.
25 But he sayde vnto them, The Kings of the
Gentiles reigne ouer them, and they that beare
rule ouer them, are called k bountifull.
26 But ye *shall* not *be* so: but let the greatest
among you be as the least: and the chiefest as he
that serueth.
27 For who is greater, he that sitteth at table,
or he that serueth? Is not he that sitteth at table?
And I am among you as he that serueth.
28 9 And ye are they which haue continued
with me in my tentations.
29 Therefore I appoint vnto you a kingdome,
as my Father hath appoynted vnto me,
30 ✱ That ye may eate, and drinke at my table
in my kingdome, and sit on seates, and iudge the
twelue tribes of Israel.
31 ¶ 10 And the Lorde sayde, Simon, Simon,
beholde, ✠ Satan hath desired you, l to winowe
you as wheate.
32 11 But I haue prayed for thee, that thy faith
faile not: therefore when thou art conuerted,
strengthen thy brethren.
33 * 12 And he said vnto him, Lord, I am ready
to goe with thee into prison, and to death.
34 But he said, I tell thee, Peter, the cocke shal
not crowe this day, before thou hast thrise denied
that thou knewest me.
35 ¶ And he sayde vnto them, ✠ When I sent
you without bagge, and scrip, and shooes, lacked
ye any thing? And they said, Nothing.
36 m Then he said to them, But nowe he that
hath a bagge, let him take it, and likewise a scrip:
and he that hath none, let him sell his coate, and
buy a sworde.
37 For I say vnto you, That yet the same which
is written, must be performed in me, ✠ Euen with
the wicked was he numbred: for doubtlesse those
things which *are written* of me haue an ende.
38 And they sayd, Lord, beholde, here are two
swordes. And he said vnto them, It is ynough.
39 ¶ ∵ And he came out, and went (as he was
wont) to the mount of Oliues: and his disciples
also followed him.
40 ✠ 13 And when hee came to the place, hee
sayd to them, Pray, lest ye enter into tentation.
41 14 And he was drawen aside from them a-
bout a stones cast, and kneeled downe, & prayed,
42 Saying, Father, if thou wilt, take away this
cuppe from mee: neuerthelesse, not my will, but
thine be done.
43 And there appeared an Angell vnto him
from heauen, comforting him.
44 But being in an n agonie, he prayed more
earnestly: and his sweate was like o drops of
blood, trickling downe to the ground.
45 15 And he rose vp from prayer, and came to
his disciples, & found them sleeping for heauinesse.
46 And he said vnto them, Why sleepe ye? rise
and pray, least ye enter into tentation.
47 ¶ ✠ 16 And while he yet spake, beholde, a
company, and he that was called Iudas one of the
twelue, went before them, and came neere vnto
Iesus to kisse him.
48 And Iesus saide vnto him, Iudas, betrayest
thou the Sonne of man with a kisse?
49 17 Now when they which were about him,
saw what would follow, they said vnto him, Lord,
shall we smite with sword?
50 And one of them smote a seruant of the hie
Priest, and strooke off his eare.
51 Then Iesus answered, and said, Suffer *them*
thus farre: and he touched his eare, & healed him.
52 18 Then Iesus said vnto the hie Priests, and
captaines of the Temple, and the Elders which
were come to him, Bee yee come out as vnto a
theefe with swordes and staues?
53 When I was dayly with you in the Temple,
ye stretched not forth the handes against me: but
this is your very houre, & the p power of darknes.
54 ¶ ∵ Then tooke they him, and led him, and
brought him to the hie Priests house. 19 And Pe-
ter followed afarre off.
55 ✱ And when they had kindled a fire in the
middes of the hall, and were set downe together,
Peter also sate downe among them.
56 And a certaine mayd beheld him as hee
sate by the fire, and hauing well looked on him,
said, This man was also with him.
57 But he denied him, saying, Woman, I know
him not.
58 And after a litle while, another man sawe
him, and said, Thou art also of them. But Peter
said, Man, I am not.
59 And about the space of an houre after, a
certaine other affirmed, saying, Verely euen this
man was with him: for he is also a Galilean.
60 And Peter saide, Man, I knowe not what
thou sayest. And immediatly while hee yet spake,
the cocke crewe.
61 Then the Lorde turned backe, and looked
vpon Peter: and Peter remembred the worde of
the Lord, howe he had said vnto him, ✠ Before
the cocke crowe, thou shalt denie me thrise.
62 And Peter went out, and wept bitterly.
63 ¶ 20 * And the men that held Iesus, moc-
ked him, and strooke him.

✠ *Matt.26.41. marke 14.38.*
13 Christ hath made death acceptable vnto vs, by ouercomming in our name, all the horrours of death, which had ioyned with them, the curse of God.
14 Prayers are a sure succour against the most perillous assaults of our enemies.
n *This agonie sheweth that Christ stroue much, and was in great distresse: for Christ stroue not onely with the feares of death, as other men vse to doe, for so many martyrs might seeme more cõstant then Christ, but with the fearefull iudgement of his angrie Father, which is the fearefullest thing in the world: and the matter was, for that he tooke the burden of all our sinnes vpon himselfe.*
o *These doe not onely shew that Christ was the true man, but other things also which the godly haue to consider of, wherein the secret of the redemption of all mankinde is conteined in the Sonne of God his debasing himselfe to the state of a seruant: such things as no man can sufficiently declare.*
15 Men are vtterly sluggish, euen in their greatest dangers, vntill Christ stirre them vp.
✠ *Matth.26.47. marke 14.43. iohn 18.3.*
16 Christ is willingly betrayed and taken, that by his obedience he might deliuer vs, which were guiltie for the betraying of Gods glory.
17 That zeale which carieth vs out of the bounds of our vocation, pleaseth not Christ.
18 Euen the very feare of them which took Christ prooueth partly their euill conscience, and partly also that all these things were done by Gods prouidence.

9 Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdome. ✱ *Matth.19.28.* 10 Wee must alwayes thinke vpon the wayte that Satan layeth for vs. ✠ *1.Pet.5.8.* l *To tosse you and scatter you, and also to cast you out.* 11 It is through the prayers of Christ, that the elect doe neuer vtterly fall away from the faith: and that for this cause, that they should stirre vp one another. * *Matt.26.34.marke 14.29.iohn 13.38.* 12 Christ sheweth that faith differeth much from a vaine securitie, in setting before vs the grieuous example of Peter. ✠ *Matth.10.9.* m *All this talke is by way of an allegorie, as if he said, O my friends and fellowe souldiers, you haue liued hitherto as it were in peace: but nowe there is a most sharpe battell at hand to be fought, and therefore you must lay all other things aside, and thinke vpon furnishing your selues in armour. And what this Armour is, he shewed by his owne example, when he prayed afterward in the garden, & reproued Peter for striking with the sword.* ✠ *Esai.53.12.* ∵ *Matth.26.36. marke 14.32. iohn 18.1.*

p *The power that was giuen to darkenesse, to oppresse the light for a season.* ∵ *Matth.26.58.* 19 We haue to beholde in Peter an example both of the fragilitie of mans nature, and of the singular goodnesse of God towards his elect. ✱ *Mat.26.58,69.mar.14.66.iohn 18.15.* ✠ *Mat.26.34.iohn.13.38.* 20 Christ bare the shame that was due to our sinnes. * *Matt.26.67.mar.14.65.*

64 And

64 And when they had blindfolded him, they smote him on the face, & asked him, saying, Prophecie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ✠ [21] And assoone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their counsell,

67 Saying, Art thou that Christ? tell vs. And he said vnto them, If I tell you, ye wil not beleeue it.

68 And if also I aske you, you wil not answere me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said to them, Ye say, that I am.

71 Then said they, What neede we any further witnes? for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 He is accused before Pilate. 7 Hee is sent to Herode. 11 Hee is mocked. 24 Pilate yeeldeth him vp to the Iewes request. 27 The women bewaile him. 33 He is crucified. 39 One of the theeues reuileth him: 43 The other is saued by faith. 45 He dyeth. 53 He is buried.

THen [1] the whole multitude of them arose, and led him vnto Pilate.

2 And they began to accuse him, saying, Wee haue found this man [a] peruerting ẏ nation, ✝ and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 ∵ And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and sayd, Thou sayest it.

4 Then sayd Pilate to the hie Priestes, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee mooueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 [2] Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when hee knewe that he was of [b] Herods iurisdiction, he sent him to Herod, which was also at Hierusalem in those dayes.

8 And whē Herod saw Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because he had heard many things of him, & trusted to haue seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The hie Priests also & Scribes stood forth, and accused him vehemently.

11 And Herod with his [c] men of warre, despised him, and mocked him, & arayed him in white, and sent him againe to Pilate.

12 [3] And the same day Pilate and Herod were made friendes together: for before they were enemies one to another.

13 ¶ [4] Then Pilate called together the hie Priests and the [d] rulers, and the people,

14 ✠ And sayd vnto them, Yee haue brought this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him:

✠ Matth.27.1. marke 15.1. iohn 18.28.

21 Christ is wrongfully condemned of blasphemie before the hie Priests iudgement seate, that we might be quit before God from the blasphemie which we deserued.

1 Christ, who is now ready to suffer for the sedition, which we raised in this world, is first of all pronounced guiltles, that it might appeare that he suffered not for his own sinnes (which were none) but for ours.

a Corrupting the people, and leading them into errours.

✝ Matth.22.21. marke 12.17.

∵ Matth.27.11. mar.15.2.iob.18.33.

2 Christ is a laughing stocke to Princes, but to their great smart.

b This was Herod Antipas the Tetrarch, in the time of whose gouernance, which was almost the space of 22. yeeres, Iohn the Baptist preached and was put to death, and Iesus Christ also died and rose againe, and the Apostles began to preach, and diuers things were done at Hierusalem almost seuen yeeres after Christs death. This Herod was sent into banishment to Lions, about the second yeere of Caius Cesar.

c Accompanied with his Nobles and souldiers which followed him from Galile.

3 The hatred of godlinesse ioyneth the wicked together. 4 Christ is quit the second time, euen of him of whome he is condemned, that it might appeare, how hee being iust, redeemed vs which were vniust. *d Those whome the Iewes called the Sanhedrin.* ✠ *Matth.27.23. marke 15.14. iohn 18.34.*

and loe, nothing worthy of death is done of him.

16 [5] I wil therefore chastise him, and let him loose.

17 (For of necessitie hee must haue let one loose vnto them at the feast.)

18 Then all ẏ multitude cried at once, saying, Away with him, and deliuer vnto vs Barabbas:

19 Which for a certaine insurrection made in the citie, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie him.

22 [6] And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I wil therefore chastise him, and let him loose.

23 But they were instant with loude voyces, and required that he might be crucified: and the voyces of them and of the hie Priests preuailed.

24 So Pilate gaue sentence, that it should be as they required.

25 And hee let loose vnto them him that for insurrection and murther was cast into prison, whome they desired, and deliuered Iesus to doe with him what they would.

26 ¶ ✠ [7] And as they led him away, they caught one Simon of Cyrene, comming out of the fielde, & on him they laide the crosse, to beare it after Iesus.

27 [8] And there folowed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, & said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, ẏ daies wil come, when men shal say, Blessed *are* the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke.

30 Then shal they begin to say to the mountaines, ✝ Fall on vs: and to the hilles, Couer vs.

31 ∵ For if they doe these things to a [e] greene tree, what shall be done to the drie?

32 ✠ And there were two others, which were euill doers, led with him to be slaine.

33 [9] And when they were come to the place, which is called Caluarie, there they crucified him, and the euil doers: one at the right hand, and the other at the left.

34 [10] Then said Iesus, Father, forgiue them: for they know not what they doe. And they parted his raiment, and cast lottes.

35 And the people stood, & behelde: and the rulers mocked him with them, saying, Hee saued others: let him saue himselfe, if he be that Christ, the [f] Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 [11] And a superscription was also written ouer him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE IEWES.

39 ¶ [g] And [12] one of ẏ euil doers, which were hanged, railed on him, saying, If thou bee that Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

5 The wisedome of the flesh, of two euils chuseth the lesse, but God curseth such counsels.

6 Christ is quit the third time, before he was condemned once, that it might appeare, howe that our sinnes were condemned in him.

✠ Matth.27.32. marke 15.21.

7 An example of the outragiousnes and disorder of souldiers.

8 The triumph of the wicked, hath a most horrible end

✝ Isai.2.19. hose.10.8. reuel. 6.16.

∵ 1.Pet.4.17.

e As if he sayd, If they doe thus to me: that am fruitfull, and alwayes flourishing, and who liue for euer by reason of my Godhead, what will they doe to you, that are vnfruitfull and voyde of all liuely righteousnesse?

✠ Matth.27.38. marke 15.27. iohn 19.18.

9 Christ became accursed for vs vpon the Crosse suffering the punishment which they deserued that would be Gods.

10 Christ in praying for his enemies, sheweth that he is both the sacrifice & the Priest.

f Whome God loueth more then all other.

11 Pilate at vnwares is made a preacher of the kingdom of Christ.

g Therefore either we must take that spoken by Synecdoche which Matthewe saith, or that both of them mocked Christ. But one of them at the length ouercome with the great patience of God, brake forth into that confession worthy all memorie.

12 Christ in the midst of the humbling of himselfe vpon the crosse, sheweth in deede that he hath both power of life to saue the beleeuers, and of death to reuenge the rebellious.

b More then he ought.
i God made the visible paradise in the East part of the world: but that which we beholde with the eyes of our minde is the place of euerlasting ioy and saluation, through the goodnes and mercy of God, a most pleasant rest of the soules of the godly, and most quiet and ioyfull dwelling.
13 Christ being euen at the point of death, sheweth himselfe to bee God almightie, euen to the blinde.
14 Christ entreth stoutly into the very darkenes of death, for to ouercome death euen within his most secret places.
✠ *Psalm.31.6.*
15 Christ causeth his very enemies to giue honorable witnes on his side, so oft as it pleaseth him.
16 Christ gathereth together, and defendeth his litle flocke in the midst of the tormentours.
✠ *Mat.27.57.mar. 15 43. iohn 19.38.*
17 Christ through his famous burial, confirmeth the truth both of his death, and resurrection, by the plaine and euident witnes of Pilate.

41 We are in deede righteously *here*: for we re-
ceiue things worthy of that wee haue done: but
this man hath done nothing [h] amisse.
42 And he said vnto Iesus, Lord, remember me,
when thou commest into thy kingdome.
43 Then Iesus said vnto him, Verely I say vnto
thee, to day shalt thou be with me in [i] Paradise.
44 ¶ [13] And it was about the sixt houre: and
there was a darkenes ouer all the land, vntill the
ninth houre.
45 [14] And the Sunne was darkened, and the
vaile of the Temple rent through the middes.
46 And Iesus cried with a loude voyce, & said,
✠ Father, into thine hands I commend my spirit.
And when he thus had said, he gaue vp the ghost.
47 ¶ [15] Nowe when the Centurion sawe what
was done, hee glorified God, saying, Of a suretie
this man was iust.
48 And all the people that came together to
that sight, beholding the things which were done,
smote their breastes, and returned.
49 [16] And all his acquaintance stoode afarre
off, and the women that followed him from Ga-
lile, beholding these things.
50 ¶ ✠ [17] And beholde, there was a man na-
med Ioseph, which was a counseller, a good man
and a iust.
51 Hee did not consent to the counsell and
deede of them, *which was* of Arimathea, a citie of
the Iewes: who also himselfe waited for the king-
dome of God.
52 He went vnto Pilate, and asked the body
of Iesus,
53 And tooke it downe, & wrapped it in a lin-
nen cloth, and laide it in a tombe hewen out of a
rocke, wherein was neuer man yet laide.
54 And that day was the preparation, and the
Sabbath [k] drew on.
55 [18] And the women also that followed af-
ter, which came with him from Galile, behelde
the sepulchre, and how his body was laide.
56 And they returned and prepared odours,
and oyntments, and rested the Sabbath *day* accor-
ding to the commandement.

k Word for word, dawning, as nowe beginning, for the light of the former day drewe toward the going downe, and that was the day of preparation for the feast which was to be kept the day following. 18 Christ being set vpon by the deuill and all his instruments, & being euen in deaths mouth, setteth weake women in his forewarde, minding straightwayes to triumph ouer those terrible enemies, w/out any great endeuour.

CHAP. XXIIII.

1 The women come to the sepulchre. 9 They report that which they heard of the Angels, vnto the Apostles. 13 Christ doeth accompany two going to Emmaus. 27 Hee expoundeth the Scriptures vnto them. 39 Hee offereth himselfe to his Apostles to be handled. 49 He promiseth the holy Ghost. 51 He is caried vp into heauen.

∵ *Marke 16.1. iohn 20.1.*
1 Poore silly women, euen beside their expectation are chosen to be the first witnesses of the resurrection, that there might be no suspicion either of deceite or violence.
a Very early, as Marke sayth, or as Iohn saith, while it was yet darke, that is, when it was yet scarce the dawning of the day.

NOwe the ∵ [1] first *day* of the weeke [a] early in
the morning, they came vnto the sepulchre,
and brought the odours, which they had prepa-
red, and certaine *women* with them.
2 And they found the stone rolled away from
the sepulchre,
3 And went in, but found not the body of the
Lord Iesus.
4 And it came to passe, that as they were ama-
sed thereat, beholde, two men suddenly stoode by
them in shining vestures.
5 And as they were afraide, & bowed downe
their faces to the earth, they said to them, Why
seeke ye him that liueth, among the dead?
6 He is not here, but is risen: remember ✠ how
he spake vnto you, when he was yet in Galile,
7 Saying, that the sonne of man must be de-
liuered into the handes of sinfull men, and be cru-
cified, and the third day rise againe.
8 And they remembred his wordes,
9 [2] And returned from the sepulchre, & tolde
all these things vnto the eleuen, and to all the
remnant.
10 Now it was Mary Magdalene, & Ioanna, &
Mary the *mother* of Iames, & other women with
them, which tolde these things vnto the Apostles.
11 But their words seemed vnto them, as a fai-
ned thing, neither beleeued they them.
12 ✠ [3] Then arose Peter, & ranne vnto the se-
pulchre, and [b] looked in, & saw the linen clothes
layde by themselues, and departed wondering in
himselfe at that which was come to passe.
13 ¶ ∵ [4] And beholde, two of them went that
same day to a towne which was from Hierusalem
about threescore furlongs, called Emmaus.
14 And they talked together of all these things
that were done.
15 And it came to passe, as they communed
together, and reasoned, that Iesus himselfe drewe
neere, and went with them.
16 [c] But their eyes were holden, that they
could not know him.
17 And he sayd vnto them, What maner of
communications are these that yee haue one to
another as ye walke and are sad?
18 And [d] the one (named Cleopas) answered,
and sayd vnto him, Art thou onely a stranger in
Hierusalem, & hast not knowen the things which
are come to passe therein in these dayes?
19 And he sayd vnto them, What things? And
they sayd vnto him, Of Iesus of Nazareth, which
was a Prophet, mightie in deede and in worde be-
fore God, and all people,
20 [5] And how the hie Priestes, and our rulers
deliuered him to be condemned to death, & haue
crucified him.
21 But we trusted that it had bene he ẏ should
haue deliuered Israel, and as touching all these
things, to day is ẏ third day, that they were done.
22 Yea, and certaine women among vs made
vs astonied, which came early vnto the sepulchre.
23 And when they found not his body, they
came, saying, that they had also seene a vision of
Angels, which sayd, that he was aliue.
24 Therefore certaine of them which were
with vs, went to the sepulchre, and found it euen
so as the women had said, but him they sawe not.
25 Then hee sayd vnto them, O fooles and
slowe of heart to beleeue all that the Prophets
haue spoken!
26 Ought not Christ to haue suffered these
things, and to enter into his glory?
27 And he began at Moses, and at all the Pro-
phets, and interpreted vnto them in all the Scrip-
tures the things which were *written* of him.
28 And they drewe neere vnto the towne,
which they went to, but hee made as though hee
would haue gone further,
29 But they constrained him, saying, Abide
with vs: for it is towards night, & the day is farre
spent. So he went in to tary with them.
30 And it came to passe, as hee sate at table
with them, he tooke the bread, and blessed, and
brake

✠ *Chap.9.22. matth.17.23. marke 9.31.*
2 The cowardly and dastardly mind of the disciples is vpbraided by the stout courage of wom̄e (so wrought by Gods great mercy) to shewe that the kingdome of God consisteth in an extraordinarie power.
✠ *Iohn 20.6.*
3 Christ vseth the incredulitie of his disciples, to the fuller setting forth of the trueth of his resurrection, least they should seeme to haue beleeued that too lightly, which they preached afterward to all the world.
b As it were holding downe his head and bowing his necke, looked diligently in.
∵ *Marke 16.12.*
4 The resurrection is proued by two other witnesses, which sawe it, and that it was no forged thing framed of purpose in their owne braines, all the circumstances doe declare.
c Were holden backe and stayed, God so appointing it, no doubt: and therefore his body was not inuisible, but their eyes were dimmed.
d Some of the olde fathers thinke that the other disciple was this our Euangelist, but Epiphanius writing against the Saturnilians, sayth it was Nathanael, but all these are vncertainties.
5 It appeareth by the conferring of the forewarnings of the Prophets, that all those things are true and certaine, which the Euangelists haue put downe in writing of Christ.

brake it, and gaue it to them.
31 Then their eyes were opened, & they knew
him: and he was e no more seene of them.
32 And they sayd betweene themselues, Did
not our hearts burne within vs, while hee talked
with vs by the way, and when he opened to vs the
Scriptures?
33 And they rose vp the same houre, and re-
turned to Hierusalem, and found the Eleuen ga-
thered together, and them that were with them,
34 Which said, The Lord is risen in deed, and
hath appeared to Simon.
35 Then they tolde what things *were* done in
the way, and how hee was knowen of them in
f breaking of bread.
36 ¶ ✣ 6 And as they spake these things, Iesus
himselfe stood in the mids of them, and said vnto
them, Peace *be* to you.
37 But they were abashed and afraid, suppo-
sing that they had seene a spirit.
38 Then he said vnto them, Why are ye trou-
bled? & wherfore do g doutes arise in your hearts?
39 Behold mine hands and my feete: for it is
I my selfe: handle mee, and see: for a spirite hath
not flesh and bones, as ye see me haue.
40 And when he had thus spoken, hee shewed
them *his* hands and feete.
41 And while they yet beleeued not for ioy,
and wondred, he said vnto them, Haue ye here a-
ny meate?

e Suddenly taken away, and therefore we may not imagine that he was there in such a bodie as could not be seene, but beleeue indeed that he changed his place.
f When he brake bread, which that people vsed, as the Iewes vse yet at this day at the beginning of their meales, and say a prayer.
✣ *Marke 16.14. iohn 20.19.*
6 The Lord himselfe sheweth by certaine and necessarie signes, that he was risen againe, and that in the same body which he tooke vpon him.
g Diuers and doubtfull thoughts which fall oft into mens heads, when any strange thing falleth out, whereof there is no great likelyhood.

42 And they gaue him a piece of a broyled
fish, and of an honie combe,
43 And he tooke it, & did eate before them.
44 7 And hee sayd vnto them, These are the
wordes, which I spake vnto you while I was yet
with you, that all must be fulfilled which are writ-
ten of me in the Lawe of Moses, and in the Pro-
phets, and in the Psalmes.
45 Then opened he their vnderstanding, that
they might vnderstand the Scriptures,
46 And said vnto them, Thus is it written, and
thus it behoued Christ to suffer, and to rise againe
from the dead the third day,
47 And that repentance, & remission of sinnes
should bee preached in his Name among all nati-
ons, h beginning at Hierusalem.
48 Now ye are witnesses of these things.
49 And beholde, I doe send the ✣ promes of
my Father vpon you: but tarie ye in the citie of
Hierusalem, i vntil ye be endued with power from
an hie.
50 8 Afterward hee led them out into Betha-
nia, and lift vp his hands, and blessed them.
51 And it came to passe, that as hee blessed
them, ✣ hee departed from them, and was caried
vp into heauen.
52 And they worshipped him, and returned to
Hierusalem with great ioy,
53 And were continually in the Temple, prai-
sing, and lauding God, Amen.

7 The preaching of the Gospel, which was promised to the Prophets and performed in his time, is committed vnto the Apostles: the summe whereof is, Repentance and remission of sinnes.
h The Apostles who are the preachers of the Gospell beginning at Hierusalem.
✣ *Iohn 15.26. actes 1.4.*
i Vntill the holy Ghost come downe from heauen vpon you.
8 Christ ascendeth into heauen, and departing bodily from his disciples, filleth their hearts with the holy Ghost.
✣ *Marke 16.19. actes 1.9.*

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

1 That word begotten of God before all worldes, 2 and which was euer with the Father, 14 is made man. 6. 7 For what ende John was sent from God: 16 His preaching of Christes office: 19. 20 The record that he bare giuen out vnto the Priests. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.

IN 1 the a beginning b was c that
Word, and that Word was d with
God, and that e Word was God.
2 This same was in the begin-
ning with God.
3 ✣ 2 All f things were made by
it, and g without it h was made nothing that was
made.
4 i In it k was life, and that life was l the light
of men.
5 3 And that light shineth in the darknesse,
and the darkenesse m comprehended it not.
6 ¶ ✣ 4 There was a man sent from God,
whose name *was* Iohn.
7 *This* same came for a witnesse, to beare wit-
nesse of that light, that all men n through him
might beleeue.
8 Hee was not o that light, but *was sent* to
beare witnesse of that light.
9 5 This was p that true light, which lighteth
euery man that commeth into the world.
10 q He was in the world, and the world was
∵ made by him: and the world knew him not.
11 He came r vnto his owne, and his owne re-
ceiued him not.
12 6 But as many as receiued him, to them he
gaue s prerogatiue to bee the sonnes of God, *euen*
to them that beleeue in his Name.
13 Which are borne not of blood, nor of the
t wil of the flesh, nor of ẏ wil of man, but of God.

1 The Sonne of God is of one, and the selfe same eternitie or euerlastingnesse, and of one and the selfe same essence or nature, with the Father.
a From the beginning, as the Euangelist saith, 1. epistle 1.1, as though he said, that the word began not then to haue his being, when God began to make all that was made: for the word was euen then when all things that were made, beganne to be made, and therefore hee was before the beginning of all things. b Had his being. c This word, That, pointeth out vnto vs a peculiar and choise thing aboue all other, and putteth a difference betweene this Worde, which is the Sonne of God, and the Lawes of God, which otherwise are also called the worde of God. d This worde With, pointeth out the distinction of persons to vs. e This worde (Word) is the first in order in the sentence, and is that which the learned call (Subiectum) and this worde (God) is the latter in order, and the same which the learned call (predicatum.) ✣ *Col. 1.16.* 2 The sonne of God declareth that same his euerlasting Godhead, both by the creating of all things, and also by the preseruing of them, and especially by the excellent gifts of reason and vnderstanding, where with he hath beautified man a-boue all other creatures. *f Paul expoundeth this place, Colos. 1.15. and 16. verses. g That is, as the Father did worke, so did the Sonne worke with him: for he was felow-worker with him. h Of all those things which were made, nothing was made without him. i That is, by him: and it is spoken after the maner of the Hebrewes, meaning thereby that by his force and working power, all life commeth to the world. k To wit, euen then, when all things are made by him, for els he would haue said, Life is in him, and not life was. l That force of reason and vnderstanding, which is kindled in our mindes to acknowledge him, the author of so great a benefite.*

3 The light of men is turned into darkenesse, but yet so that there is cleareness ynough to make them without excuse.
m They could not perceiue nor reach vnto it, to receiue any light of it, no, they did not so much as acknowledge him.
✣ *Matth. 3.1. marke 1.4. luke 3.2.*
4 There is an other more full manifestation of the Sonne of God, to the consideration whereof men are in good time stirred vp, euen by Iohns voyce, who is as it were the herault of Christ. *n Through John. o That light which we spake of, to wit, Christ, who onely can lighten our darkenesse.* 5 When as the Sonne of God sawe, that men did not acknowledge him by his workes, although they were endued with vnderstanding (which he had giuen to them all,) he exhibited himselfe vnto his people to be seene of them with their corporall eyes: yet neither so did they acknowledge him, nor receiue him. *p Who onely and properly deserueth to be called the light, for he shineth of himselfe and boroweth light of none. q That person of the Word, was made manifest euen at that time when the world was made.* ∵ *Heb. 11.3. r The Word shewed himselfe againe, when he came in the flesh.* 6 The Sonne being shut out of the most of his people, and acknowledged but of a fewe, doeth regenerate them by his owne vertue and power, and receiueth them into that honour which is common to all the children of God, that is to be the sonnes of God. *s He vouchsafed to giue them this prerogatiue to take them to bee his children. t Of that grosse and corrupt nature of man, which is throughout the Scriptures set as enemie to the Spirite.*

14 ✣ 7 And

✠ Matth.1.16.
7 That Sonne, who is God from euerlasting, tooke vpon him mans nature, that one and the selfe same might be both God and man, which manifestly appeared to many witnesses, that saw him, amongst whō he was conuersant, and vnto whom by sure and vndoubted arguments he shewed both his natures.
u That is, man: so that the part is taken for the whole, by the figure Synecdoche: for he tooke vpon him all our whole nature, that is to say, a true body, & a true soule.
x For a season, and when that was ended, he went vp into heauen: for the word which he vseth, is taken from tents: and yet notwithstanding, his absence from vs in body is not such, but that he is alwayes present with vs, though not in flesh, yet by the vertue of his spirit.
✠ Matth.17.2. 2.peter 1.17.
y The glory which he speaketh of here, is that manifestation of Christ his maiestie, which was as it were laid open before our eies when the Sonne of God appeared in flesh.

14 ✠ 7 And that Word was made [u] flesh, and
[x] dwelt among vs, (and wee ✠ sawe the [y] glorie
thereof, [z] as the glorie of the onely begotten
Sonne of the Father) [a] full of grace and trueth.
15 ¶ [8] Iohn bare witnesse of him, & cried, say-
ing, This was he of whō I said, He y^t commeth [b] af-
ter me, was [c] before me: for he was better then I.
16 ∵ 9 And of his fulnesse haue al we receiued,
and [d] grace for grace.
17 For the Law was giuē by Moses, but grace,
and trueth came by Iesus Christ.
18 [10] ✕ No man hath seene God at any time:
that onely begotten Sonne, which is in the [e] bo-
some of the Father, he hath [f] declared him.
19 ¶ [11] Then this is the record of Iohn, when
the Iewes sent Priests and Leuites from Hierusa-
lem to aske him, Who art thou?
20 And he [g] confessed and [h] denied not, and
said plainly, I ✠ am not that Christ.
21 And they asked him, What then? Art thou
Elias? And hee said, [i] I am not. Art thou [k] that
Prophet? And he answered, No.
22 Then said they vnto him, Who art thou,
that wee may giue answere to them that sent vs?
What sayest thou of thy selfe?
23 He said, I * am the voyce of him that cri-
eth in the wildernesse, Make straight the way of
the Lord, as said the Prophet Esaias.
24 [12] Nowe they which were sent, were of the
Pharises.
25 And they asked him, and sayd vnto him,
[l] Why baptizest thou then, if thou bee not that
Christ, neither Elias, nor that Prophet?
26 Iohn answered them, saying, I baptize with
water: but there is one [m] amoug you, whom yee
know not.
27 ✠ Hee it is that commeth after me, which
was before me, whose shoe latchet I am not wor-
thie to vnloose.
28 These things were done in Bethabara be-
yond Iordan, where Iohn did baptize.
29 ¶ [13] The next day Iohn seeth Iesus com-
ming vnto him, and saieth, Behold [n] that Lambe
of God, which [o] taketh away the [p] sinne of the
world.
30 This is he of whō I said, After me commeth
a man, which was before mee: for he was better
then I.
31 And [q] I knew him not: but because hee
should be declared to Israel, therfore am I come,
baptizing with water.
32 [14] So Iohn bare record, saying, I beheld
✠ that Spirite come downe from heauen, like a
doue, and it abode vpon him,
33 And I knew him not: but he that sent me
to baptize with water, he sayd vnto me, Vpon
whom thou shalt see that Spirit come down, and
tary still on him, that is he which baptizeth with
the holy Ghost.
34 And I sawe, and bare record that this is
[r] that Sonne of God.
35 ¶ [15] The next day, Iohn stood againe, and
two of his disciples.
36 [16] And hee beheld Iesus walking by, and
sayd, Behold that Lambe of God.
37 [17] And the two disciples heard him speake,
and followed Iesus.
38 Then Iesus turned about, and sawe them
follow, and said vnto them, What seeke ye? And
they said vnto him, Rabbi (which is to say by in-
terpretation, Master) [s] where dwellest thou?
39 Hee sayde vnto them, Come, and see.
They came and sawe where he dwelt, and abode
with him that day: for it was about the [t] tenth
houre.
40 Andrew, Simon Peters brother, was one of
the two which had heard it of Iohn, and that fo-
lowed him.
41 The same found his brother Simon first,
and said vnto him, We haue found that Messias,
which is by interpretation, that [u] Christ.
42 And hee brought him to Iesus. And Iesus
beheld him, and sayd, Thou art Simon the sonne
of Iona: thou shalt be called Cephas, which is by
interpretation, a stone.
43 ¶ The day following, Iesus would goe in-
to Galile, and found Philip, & said vnto him, Fo-
low me.
44 Nowe Philip was of Bethsaida, the citie of
Andrew and Peter.
45 [18] Philip found Nathanael, and sayde
vnto him, Wee haue found him of whome
∵ Moses did write in the Lawe, and the ✕ Pro-
phetes, Iesus that sonne of Ioseph, that was of
Nazareth.

✠ Matth.3.11. marke 1.7. luke 3.16. acts 1.5 and 11.16. and 19.4.
13 The body and trueth of all the sacrifices of the Lawe, to make satisfaction for the sinne of the world, is in Christ.
n This word (that) which is added, hath great force in it, not onely to set foorth the worthinesse of Christ, and so to separate him from the Lambe which was a figure of him, and from all other sacrifices of the Lawe, but also to bring into our mindes the Prophesies of Esay and others.
o This word of the present time, signifieth a continuall acte, for the Lambe hath this vertue proper vnto him, and for euer, to take away the sinnes of the world.
p That is, that roote of sinnes, to wit, our corruption, and so consequently the fruites of sinne, which are commonly called in the plurall number, sinnes.
q I neuer knew him by face before.
14 Christ is proued to be the Sonne of God, by the comming downe of the holy Ghost, by the Fathers voyce, and by Iohns testimonie.
✠ Matth.3.16. marke 1.10. luke 3.22.
r This word (That) pointeth out vnto vs some excellent thing, and maketh a difference betweene Christ and other, whom Moses and the Prophets commonly call the sonnes of God, or the sonnes of the most high.

z This worde (as) doeth not in this place betoken a likelinesse, but the trueth of the matter, for his meaning is thus, that we saw such a glory, as beseemed and was meete for the true and onely begotten Sonne of God, who is Lord and King ouer all the world. a He was not only a partaker of grace and trueth, but was full of the very substance of grace and trueth. 8 Iohn is a faithful witnesse of the excellencie of Christ. b That is, He before whom I am sent to prepare him the way: so that these wordes are referred to the time of his calling, and not of his age, for Iohn was sixe moneths older then he. c This sentence hath in it a turning of the reason as we call it, as who would say, a setting of that first which should bee last, and that last which should be first: for in plaine speach this it is: He that commeth after me, is better then I am, for he was before me. The like kind of turning the reason we finde in Luke 7.47. many sinnes are forgiuen her, because she loued much, which is thus much to say, she loued much, because many sinnes are forgiuē her. ∵ Coloss.1.19. and 2.9. 9 Christ is the most plentifull fountaine of all goodnesse, but then he powred out his gifts most bountifully, when as he exhibited & shewed himselfe to the world. d That is grace vpon grace, as a man would say, graces heaped one vpon another. 10 The true knowledge of God proceedeth onely from Iesus Christ. ✕ 1.Tim.6.16. 1 iohn 4.12. e Who is neerest to his father, not onely in respect of his loue towards him, but by the bond of nature, and for that vnion or onenesse that is betweene them, whereby the Father and the Sonne are one. f Reueiled him and shewed him vnto vs, whereas before he was hid vnder the shadowes of the Lawe, so that the quickenesse of the sight of our mindes was not able to perceiue him: for whosoeuer seeth him, seeth the Father also. 11 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ, who is now present. g He did acknowledge him, and spake of him plainly and openly. h This rehearsing of one and the selfe same thing, though in diuers wordes, is vsed much of the Hebrewes, and it hath great force, for they vse to speake one thing twise, to set it out more certainlie and plainlie. ✠ Acts 13.25. i The Iewes thought that Elias should come againe before the dayes of Messias, and they tooke the ground of that their opinion out of Mal.4.5. which place is to be vnderstood of Iohn, Matth.11.14. And yet Iohn denieth that he is Elias, answering them in deed according as they meant. k They inquire of some great Prophet, and not of Christ, for Iohn denied before that he is Christ, for they thought that some great Prophet should be sent like vnto Moses, wresting to that purpose that place of Deut.18.15. which is to bee vnderstood of all the company of the Prophets and ministers, which haue bene and shall be to the ende, and especially of Christ who is the head of all Prophets. * Isa.40.3. mat.3.3. luke 3.4. 12 Christ is the authour of baptisme, and not Iohn: and therefore the force thereof consisteth not in Iohn, who is the minister, but wholy in Christ the Lord. l Hereby we may prooue that the Iewes knew there should be some change in religion vnder Messias. m Whom all the world seeth, and euen amongst you.

15 Iohn gathered disciples not to himselfe, but to Christ. 16 Christ is set before vs to follow, not as a vaine shadowe, but as our Mediatour. 17 In this first gathering of the disciples, wee haue shewed vnto vs, that the beginning of saluation is from God, who calleth vs vnto his Sonne by the ministerie of his seruants: whom (so preuenting vs) we must also heare, and follow him home, that being instructed by him, wee may also instruct others. s Where is thy lodging? t The night grewe on. u That is, annointed, and King after the maner of the Jewish people. 18 The good indeuours euen of the vnlearned, God doeth so allowe, that hee maketh them masters to the learned. ∵ Gen.49.10. deut.18.18. ✕ Isai.4.2. and 40.10. and 45.8. iere.23.5. and 33.14. ezech.34.23. and 37.24. dan.9.24.

46 [19] Then Nathanael saide vnto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.

47 [20] Iesus sawe Nathanael comming to him, and said of him, Beholde in deede an Israelite, in whom is no guile.

48 [21] Nathanael saide vnto him, Whence knewest thou me? Iesus answered, and saide vnto him, Before that Philip called thee, when thou wast vnder the figtree, I sawe thee.

49 Nathanael answered, and saide vnto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I saw thee vnder ye figtree, beleeuest thou? thou shalt see greater things then these.

51 And he said vnto him, Verely, verely I say vnto you, hereafter shall ye see heauen open, and the Angels of God ✠ [x] ascending, and descending vpon that Sonne of man.

19 We must especially take heede of false presumptions, which shut vp against vs the entrance to Christ.
20 Simple vprightnes discerneth the true Israelites from the false.
21 The ende of miracles is to set before vs Christ the Almightie, and also the onely authour of our saluation, that wee may apprehend him by faith.
✠ *Gene. 28. 12.*
x By these wordes, the power of God is signified which should appeare in his ministery by the angels seruing him, as the head of the Church.

CHAP. II.

1 Christ turneth water into wine, 11 which was the beginning of his miracles. 12 He goeth down to Capernaum, 13 frō thence he goeth vp to Hierusalem, 15 and casteth the marchandise out of the Temple. 19 He foretelleth that the Temple, that is, his body shalbe destroyed of the Iewes. 23 Many beleeue in him, seeing the miracles which he did.

AND [1] the [a] third day, was there a marriage in Cana *a towne* of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the marriage.

3 [2] Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.

4 Iesus said vnto her, Woman, what haue I to do with thee? mine [b] houre is not yet come.

5 His mother saide vnto the seruants, Whatsoeuer he saith vnto you, do it.

6 And there were set there, sixe [c] waterpots of stone, after the maner of the purifying of the Iewes, conteining two or three [d] firkins a piece.

7 And Iesus said vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

8 Then he said vnto them, Draw out now & beare vnto ye gouernor of ye feast. So they bare it.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for hee knew not whence it was: but the seruants, which drew the water, knew) the gouernour of the feast called the bridegrome,

10 And said vnto him, All men at the beginning set foorth good wine, and when men haue [e] wel drunke, then that which is worse: *but* thou hast kept backe the good wine vntill now.

11 This beginning of miracles did Iesus in Cana *a towne* of Galile, and shewed forth his glorie: and his disciples beleeued on him.

12 After that, he went down into Capernaum, he and his mother, and his [f] brethren, & his disciples: but they continued not many dayes there.

13 [3] For the Iewes Passeouer was at hand. Therefore Iesus went vp to Hierusalem.

14 [4] And he found in the Temple those that sold oxen, and sheepe, and doues, and changers of money sitting *there*.

15 Then hee made a scourge of small cordes, and draue them all out of the Temple with the sheepe and oxen, and powred out the changers money, and ouerthrew the tables,

16 And said vnto them that sold doues, Take these things hence: make not my fathers house, an house of marchandise.

17 And his disciples remembred, that it was written, ✠ The [g] zeale of thine house hath eaten me vp.

18 [5] Then answered the Iewes, and saide vnto him, What [h] signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered, and said vnto them, ✠ Destroy this Temple, and in three daies I will raise it vp againe.

20 Then said the Iewes, Fortie and six yeeres was this Temple a building, and wilt thou reare it vp in three daies?

21 But he spake of the [i] temple of his body.

22 As soone therefore as hee was risen from the dead, his disciples remembred that hee thus said vnto them: and they beleeued the Scripture, and the word which Iesus had said.

23 Nowe when hee was at Hierusalem at the Passeouer in the feast, many beleeued in his Name, when they sawe his miracles which he did.

24 [6] But Iesus did not commit himselfe vnto them, because he knew them all,

25 [7] And had no neede that any should testifie of man: for he knew what was in man.

1 Christ declaring openly in an assemblie by a notable miracle, that he hath power ouer the nature of things, to feede mans body, leadeth the mindes of all men, to his spirituall and sauing vertue and power.
a After the talke which he had with Nathanael, or after that he departed from Iohn, or after that he came into Galile.
2 Christ is carefull ynough of our saluation, & therefore hath no neede of others to put him in mind of it.
b Mine appointed time.
c These were vessels appointed for water, wherein they washed themselues.
d Euery firkin conteined an hundred pound, at twelue ounces the pound: Whereby we gather that Christ holpe them with a thousand and eight hundred pounds of wine.
e Word for word, are drunken: Now this speach, to be drunken, is not alwayes taken in euill part in the Hebrew tongue, but signifieth sometime such store, and plentiful vse of wine as doth not passe measure, as Ge. 43. 34. *f That is, his Cousins.* 3 Christ being made subiect to the Lawe for vs, satisfieth the Lawe of the Passeouer. 4 Christ being ordeined to purge the Church, doth with great zeale beginne his office both of Priest and Prophet.

✠ *Psal. 69. 9.*
g Zeale in this place is taken for a wrathfull indignation and displeasure of the mind, conceiued of some naughtie and euill dealing towards them whom wee loue well.
5 Against them which so binde God to an ordinarie calling which they themselues most shamefully abuse, that they will not admit an extraordinarie, which God confirmeth from heauen (and they although in vaine would haue it extinguished) vnlesse it be sealed with outward and bodily miracles.
h With what miracle doest thou confirme it, that we may see that heauenly power and vertue, which giueth thee authoritie to speake and do thus? ✠ *Mat. 26. 61. and 27. 40. mar. 14. 58 and 15. 29.* *i That is, of his body.* 6 It is not good crediting them, which stand onely vpon miracles. 8 Christ is the searcher of hearts, and therefore true God.

CHAP. III.

1 Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The serpent in the wildernesse. 23 Iohn baptizeth, 27 and teacheth his, that he is not Christ.

THere [1] was nowe a man of the Pharises, named Nicodemus, a [a] ruler of the Iewes.

2 This *man* came to Iesus by night, and saide vnto him, Rabbi, we know ye thou art a [b] teacher come from God: for no man could do these miracles that thou dost, [c] except God were with him.

3 [2] Iesus answered, & said vnto him, Verely, verely I say vnto thee, Except a man be borne againe, he cannot [d] see the [e] kingdome of God.

4 Nicodemus saide vnto him, Howe [f] can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirite, he cannot enter into the kingdome of God.

6 That which is borne of the flesh, is [g] flesh: and that that is borne of the Spirit, is spirit.

7 Marueile not that I saide to thee, Yee must be borne againe.

8 The winde bloweth where it [h] listeth, and

1 There are none sometimes more vnlearned, then the learned: but aswell the learned as the vnlearned must desire wisedome of Christ onely.
a A man of great estimation, and a ruler amongst the Iewes.
b We know that thou art sent from God to teach vs.
c But he in whom some part of the excellencie of God appeareth. And if Nicodemus had knowen Christ aright, he would not only haue said that God was with him, but in him, as Paul doeth, 2. Cor. 1. 19.
2 The beginning of Christianity cōsisteth in this, that we know our selues not only to be corrupt in part, but to be wholy dead in sinne: so that our nature hath need to be created anew, as touching the qualities thereof: which can be done by no other vertue, but by the diuine and heauenly, whereby we were first created. *d That is, go in, or enter, as hee expounded himselfe afterward, verse 5.* *e The Church: for Christ sheweth in this place, how we come to be citizens, and to haue ought to doe in the citie of God.* *f How can I that am olde, be borne againe? for he answereth, as if Christ his wordes belonged to none but to him.* *g That is, fleshly, to wit, wholy vncleane & vnder the wrath of God: and therefore this word (Flesh) signifieth the corrupt nature of man: contrary to which is the (Spirit) that is, the man ingrafted into Christ through the grace of the holy Ghost, whose nature is euerlasting and immortall, though the strife of the flesh remaineth.* *h With free and wandring blasts as it listeth.*

thou hearest the sound thereof, but canst not tell
whence it commeth, and whither it goeth: so is
euery man that is borne of the Spirit.
9 [3] Nicodemus answered, and said vnto him,
How can these things be?
10 Iesus answered, & said vnto him, Art thou
a teacher of Israel, and knowest not these things?
11 Verely, verely I say vnto thee, wee speake
that we knowe, and testifie that wee haue seene:
but ye receiue not our [i] witnesse.
12 If when I tell you earthly things, yee be-
leeue not, how shoulde yee beleeue, if I shall tell
you of heauenly things?
13 For no [k] man [l] ascendeth vp to heauen,
but he that hath descended from heauen, [m] that
Sonne of man which [n] is in heauen.
14 ✠ And as Moses lift vp the serpent in the
wildernes, so must that Sonne of man be lift vp,
15 That whosoeuer beleeueth in him, shoulde
not perish, but haue eternall life.
16 ✠ [5] For God so loued the worlde, that hee
hath giuen his onely begotten Sonne, that who-
soeuer beleeueth [o] in him, shoulde not perish, but
haue euerlasting life.
17 ∵ [6] For God sent not his Sonne into the
world, that he should [p] condemne the world, but
that the [q] world through him might be saued.
18 Hee that beleeueth in him, is not condem-
ned: but hee that beleeueth not, is condemned
already, because hee hath not beleeued in the
Name of that onely begotten Sonne of God.
19 ✱ [7] And this is the [r] condemnation, that
that light came into the worlde, and men loued
darkenesse rather then that light, because their
deedes were euill.
20 For euery man that euill doeth, hateth the
light, neither commeth to light, lest his deedes
should be reprooued.
21 But he that [s] doth trueth, commeth to the
light, that his deedes might be made manifest,
that they are wrought [t] according to God.
22 ¶ After these things came Iesus and his dis-
ciples into the lande of Iudea, and there tarried
with them, and ✠ baptized.
23 And Iohn also baptized in Enon besides
Salim, because there was much water there: and
they came, and were baptized.
24 For Iohn was not yet cast into prison.
25 [8] Then there arose a question betweene
Iohns disciples and the Iewes, about purifying.
26 And they came vnto Iohn, and said vnto
him, Rabbi, hee that was with thee beyond Ior-
den, to whom * thou barest witnesse, beholde, hee

3 The secret mysterie of our regeneration which cannot be comprehended by mans capacitie, is perceiued by faith, and that in Christ only, because that he is both God on earth, and man in heauen, that is to say, in such sort man, that he is God also, & therefore almightie: and in such sort God, that he is man also, and therefore his power is manifest vnto vs.

i You handle doubtful things and such as you haue no certaine authour for, and yet men beleeue you: but I teach those things that are of a trueth and wel knowen, & you beleeue me not.

k Onely Christ can teach vs heauenly things, for no man ascendeth, &c.

l That is, hath any spirituall light and vnderstanding, or euer had, but onely that Sonne of God, which came downe to vs.

m Whereas he is said to haue come down from heauen, that must be vnderstoode of his Godhead, and of the maner of his conception: for Christ his birth vpon the earth was heauenly, and not earthly, for he was conceiued by the holy Ghost.

n That which is proper to the diuinitie of Christ, is here spoken of whole Christ, to giue vs to vnderstand that he is but one person, wherein two natures are vnited, and this kind of speach men call, the communicating of proprieties. ✠ Num.21.9. chap.12.32. ✠ 1.Ioh.4.9. 5 Nothing els but the free loue of the Father, is the beginning of our saluation, & Christ is he in whom our righteousnes & saluation is resident: and faith is the instrument or mean whereby we apprehend it, & life euerlasting is that which is set before vs to apprehend. *o It is not al one to beleeue in a thing, & to beleeue of a thing, for we may not beleeue (in any thing) saue only in God, but we may beleeue (of any thing) what soeuer, this saith Nazianzene in his oration of the Spirit.* ∵ Cha.9.39. and 12.47. 6 Not Christ, but the despising of Christ doth condemne. *p That is, to be the cause of the condemning of the world, for indeede sinnes are the cause of death, but Christ shall iudge the quicke and the dead. q Not only the people of the Iewes, but whosoeuer shal beleeue in him.* ✱ Chap.1.9. 7 Only wickednesse is the cause, why men refuse the light that is offered them. *r That is, the cause of condemnation, which sticketh fast in men, vnlesse through God his great benefit they be deliuered from it. s That is, he that leadeth an honest life, and voide of all craft and deceit. t That is, with God, God as it were going before.* ✠ Chap.4.1. 8 Satan inflameth the disciples of Iohn with a fond emulation of their master, to hinder the course of the Gospel: but Iohn being mindful of his office, doth not only breake off their endeuours, but also taketh occasion thereby to giue testimonie of Christ, how that in him onely the Father hath set foorth life euerlasting. * Chap.1.34.

baptizeth, and all men come to him.
27 Iohn answered, and saide, A man [u] can re-
ceiue nothing, except it be giuē him frō heauen.
28 Ye your selues are my witnesses, that ✠ I
saide, I am not that Christ, but that I am sent be-
fore him.
29 He that hath the bride, is ẏ bridegrome: but
the friend of the bridegrome which standeth and
heareth him, reioiceth greatly, because of ẏ bride-
gromes voyce. This my ioy therefore is fulfilled.
30 He must increase, but I *must* decrease.
31 He that is come from an hie, is aboue al: he
that is of the earth, is of ẏ [x] earth, & ẏ [y] speaketh of
the earth: he that is come frō heauen, is aboue all.
32 And what he hath [z] seene and heard, that
he testifieth: but [a] no mā receiueth his testimony.
33 He that hath receiued his testimonie, hath
sealed that ✠ God is true.
34 For hee whome God hath sent, speaketh
the wordes of God: for God giueth *him* not the
Spirit by measure.
35 The Father loueth the Sonne, and hath
∵ [b] giuen al things into his hand.
36 ✱ He that beleeueth in the Sonne, hath e-
uerlasting life, & he ẏ obeieth not the Sonne, shal
not [c] see life, but ẏ wrath of God abideth on him.

u What meane you to go about to better my state? this is euery mans lot and portion, that they cannot better themselues one iote.
✠ Chap.1.20.
x Is nothing else but man, a piece of worke made of the slime of the earth.
y Sauoureth of nothing, but corruption, ignorance, dulnesse, &c.
z What he knoweth fully and perfectly.
a That is, very few.
✠ Rom.3.4.
∵ Matth.11.27.
b Committed them to his power and will.
✱ Abac.2.4.
1.Iohn 5.10.
c Shall not enioy.

CHAP. IIII.

6 Iesus being wearie, asketh drinke of the woman of Samaria. 21 He teacheth the true worship. 26 Hee confesseth that he is the Messias. 32 His meate. 39 The Samaritanes beleeue in him. 46 He healeth the Rulers sonne.

NOw [1] when the Lord knew, how the Phari-
sees had heard, that Iesus made ✠ and bapti-
zed moe disciples then Iohn,
2 (Though Iesus himselfe baptized not: but
his disciples)
3 Hee left Iudea, and departed againe into
Galile.
4 And he must needes go through Samaria.
5 ¶ [2] Then came he to a citie of Samaria cal-
led Sychar, neere vnto the possession that * Iacob
gaue to his sonne Ioseph.
6 And there was Iacobs wel. Iesus then wea-
ried in the iourney, sate [a] thus on the wel: it was
about the [b] sixt houre.
7 There came a woman of Samaria to drawe
water. Iesus said vnto her, Giue me drinke.
8 For his disciples were gone away into the
citie, to buy meate.
9 Then saide the woman of Samaria vnto
him, How is it, that thou being a Iewe, askest
drinke of me, which am a woman of Samaria? For
the Iewes [c] meddle not with the Samaritanes.
10 Iesus answered and said vnto her, If thou
knewest [d] that gift of God, and who it is that
saieth to thee, Giue me drinke, thou wouldest
haue asked of him, and he would haue giuen thee
[e] water of life.
11 The woman saide vnto him, Sir, thou hast
nothing to drawe with, and the well is deepe:
from whence then hast thou that water of life?
12 Art thou greater then our father Iacob,
which gaue vs the well, and hee himselfe dranke

1 This measure is to be kept in doing of our duetie, that neither by feare we be terrified from going forward, neither by rashnesse procure or plucke dangers vpon our heads.
✠ Chap 3.22.
2 Christ leauing the proude Pharisees, communicateth the treasures of euerlasting life with a poore sinful woman, and stranger, refelling the grosse errours of the Samaritans, and defending the true seruice of God, which was deliuered to the Iewes, but yet so, that he calleth both of them backe to himselfe, as one whome onely all the fathers, and also all the ceremonies of the Lawe, did regard, and had a respect vnto.
* Gene.33.19. and 48.22. iosh.24.32.

a Euen as he was wearie, or, because he was wearie. b It was almost noone. c There is no familiaritie nor friendship betweene the Iewes, and the Samaritans. d By this word (That) we are giuen to vnderstand, that Christ speaketh of some excellent gift, that is to say, euen of himselfe, whom his Father offered to this woman. e This euerlasting water, that is to say, the exceeding loue of God, is called liuing, or of life, to make a difference betweene it, and the water that should be drawen out of a well: and these metaphores are very much vsed of the Iewes, Iere.2.13. Ioel 3.18. Zach.13.1.

thereof,

thereof,and his sonnes,and his cattell?
13 Iesus answered,and said vnto her, Whosoe-
uer drinketh of this water,shall thirst againe:
14 But whosoeuer drinketh of the water that
I shall giue him,shall neuer be more a thirst: but
the water that I shall giue him, shall bee in him a
well of water,springing vp into euerlasting life.
15 The woman sayd vnto him,Sir,giue me of
that water,that I may not thirst,neither come hi-
ther to drawe.
16 Iesus said vnto her,Go,call thine husband,
and come hither.
17 The woman answered, and sayd, I haue no
husband. Iesus said vnto her,Thou hast well said,
I haue no husband.
18 For thou hast had fiue husbands, and hee
whom thou now hast,is not thine husband: that
saidst thou truely.
19 The woman sayd vnto him, Sir, I see that
thou art a Prophet.
20 3 Our fathers worshipped in this f moun-
taine, and yee say, that in ✣ Ierusalem is the place
where men ought to worship.
21 Iesus said vnto her,Woman,beleeue me,
the houre commeth, when ye shall neither in this
mountain, nor at Hierusalem worship the Father.
22 Yee worship that which yee ✣ know not:
we worship that which we know: for saluation is
of the Iewes.
23 But the houre commeth,and now is,when
the true worshippers shall worship the Father in
g spirit, and trueth: for the Father requireth euen
such to worship him.
24 ∵ God is a h Spirite, and they that worship
him,must worship him in spirit and trueth.
25 The woman sayd vnto him, I knowe well
that Messias shall come which is called Christ:
when he is come,he will tell vs all things.
26 Iesus said vnto her,I am he,that speake vn-
to thee.
27 ¶ And vpon that, came his disciples, and
marueiled that he talked with a woman: yet no
man said vnto him,What askest thou?or why tal-
kest thou with her?
28 The woman then left her waterpot, and
went her way into the citie,and said to the men,
29 Come, see a man which hath told mee all
things that euer I did: is not he that Christ?
30 Then they went out of the citie, and came
vnto him.
31 ¶ In the meane while, the disciples prayed
him,saying,Master,eate.
32 4 But hee said vnto them, I haue meate to
eate that ye know not of.
33 Then said ye disciples betweene themselues,
Hath any man brought him meate?
34 Iesus said vnto them, My meate is that I
may doe the will of him that sent me, and finish
his worke.
35 5 Say not ye, There are yet foure moneths,
and *then* commeth haruest? Beholde, I say vnto
you,Lift vp your eies, and looke on the regions:
✠ for they are white alreadie vnto haruest.
36 6 And hee that reapeth, receiueth reward,
and gathereth fruite vnto life eternall, that both
he that soweth,and he that reapeth might reioice
together.

3 All the religion of superstitious people,standeth for the most part, vpon two pillars, but very weake, that is to say, vpon the examples of the fathers,peruerted,and a foolish opinion of outward things: against which errours we haue to set the word and nature of God.
f *The name of this mountaine is Garizim, whereupon Sanabaletta the Cuthite built a Temple by Alexander of Macedonie his leaue,after the victorie of Issica: and made there Manasses his sonne the high Priest, Ioseph.booke 11.*
✣ *Deut.12.6.*
✣ *2.King 17.29.*
g *This word (Spirit) is to be taken here, as it is set against that commandement, which is called carnall, Hebr.7.16.as the commandement is considered in it selfe;and so he speaketh of (Trueth) not as we set it against a lie,but as we take it in respect of the outward ceremonies of the Lawe,which did onely shadow that which Christ performed in deed.*
∵ *2.Cor.3.17.*
h *By the worde (Spirit) he meaneth the nature of the Godhead,and not the third person in the Trinitie.*
4 We may haue care of our bodies,but yet so, that we preferre willingly and freely the occasion which is offred vs to enlarge the kingdom of God, before all necessities of this life whatsoeuer.
5 When the spirituall corne is ripe,we must not linger,for so the children of this world would condemne vs.
✠ *Matth.9.37. luke 10.2.*
6 The doctrine of the Prophets was as it were a sowing time: and the doctrine of the Gospel,as the haruest, and there is an excellent agreement betweene them both,and the ministers of them both.

37 For herein is the i saying true,that one sow-
eth,and another reapeth.
38 I sent you to reape that, whereon yee be-
stowed no labour: other men laboured, and yee
are entred into their labours.
39 7 Now many of the Samaritans of that ci-
tie beleeued in him, for the saying of the woman
which testified, He that told me all things that e-
uer I did.
40 Then when the Samaritans were come vn-
to him, they besought him, that hee would tarie
with them: and he abode there two dayes.
41 And many moe beleeued because of his
owne word.
42 And they said vnto the woman, Nowe we
beleeue,not because of thy saying: for wee haue
heard him our selues, and know that this is in
deed that Christ the Sauiour of the world.
43 ¶ 8 So two dayes after he departed thence,
and went into k Galile.
44 For Iesus himselfe had ✣ testified, that a
Prophet hath none honour in his owne countrey.
45 Then when hee was come into Galile, the
Galileans receiued him, which had seene all the
things that he did at Hierusalem at the feast: for
they went also vnto the feast.
46 9 And Iesus came againe into ✣ Cana *a*
towne of Galilee, where hee had made of water,
wine. And there was a certaine l ruler, whose
sonne was sicke at Capernaum.
47 When hee heard that Iesus was come out
of Iudea into Galile,he went vnto him, and be-
sought him that he would goe downe, and heale
his sonne: for he was euen readie to die.
48 Then sayd Iesus vnto him, Except ye see
signes and wonders,ye will not beleeue.
49 The ruler sayd vnto him, Sir, goe downe
before my sonne die.
50 Iesus said vnto him, Go thy way,thy sonne
liueth: and the man beleeued the word that Iesus
had spoken vnto him,and went his way.
51 And as he was now going downe, his ser-
uants met him,saying,Thy sonne liueth.
52 Then enquired he of them the houre when
he began to amend And they sayd vnto him, Ye-
sterday the seuenth houre the feuer left him.
53 Then the father knew, that it was the same
houre in the which Iesus had said vnto him, Thy
sonne liueth. And he beleeued,& all his houshold.
54 This second miracle did Iesus againe, after
he was come out of Iudea into Galile.

CHAP. V.

2 One lying at the poole, 5 is healed of Christ on the Sabbath: 10 The Iewes that rashly finde fault with that his deede, 17 he conuinceth with the authoritie of his Father. 19. 20 He prooueth his diuine power by many reasons, 45 & with Moses testimonie.

After ∵ that, there was a feast of the Iewes, and
Iesus went vp to Hierusalem.
2 1 And there is at Hierusalem by the place of
the sheepe, a a poole called in Ebrew b Bethesda,
hauing fiue porches:
3 In the which lay a great multitude of sicke
folke,of blind,halt,and withered,waiting for the
moouing of the water.
4 For an Angel went downe at a certain season
into the poole,& troubled the water: whosoeuer
then first, after the stirring of ye water,stepped in,
was made whole of whatsoeuer disease he had.
5 And a certaine man was there, which had
bene

i *That prouerbe.*
7 The Samaritanes doe most ioyfully embrace that,which the Iewes most stubburnly reiected.
8 The despisers of Christ depriue themselues of his benefite: yet Christ prepareth a place for himselfe.
k *Into the townes and villages of Galile,for he would not make abode in his countrey of Nazareth,because they despised him, and where (as the other Euangelists write) the efficacie of his benefites was hindred through their marueilous stifneckednesse.*
✣ *Matth.13.57. marke 6.4. luke 4.24.*
9 Although Christ be absent in body,yet he worketh mightily in the beleeuers by his word.
✣ *Chap.2.1,11.*
l *Some of Herods courtiers, for though Herod was not a King,but a Tetrach,yet the loftie name onely except,he was a king,or at least the people called him a king.*
∵ *Leuit.23.3. deut.16.1.*
1 There is no disease so old,which Christ cānot heale.
a *Whereof cattell dranke,and vsed to be plunged in, whereof there could not be but great store at Hierusalem.*
b *That is to say, the house of powring out,because great store of water was powred out into that place.*

bene diseased eight and thirtie yeeres.
6 When Iesus sawe him lie, and knew that he
now long time had bene diseased, hee sayd vnto
him, Wilt thou be made whole?
7 The sicke man answered him, Sir, I haue no
man, when the water is troubled, to put mee into
the poole: but while I am comming, another step-
peth downe before me.
8 Iesus said vnto him, Rise: take vp thy bed,
and walke.
9 And immediatly the man was made whole,
and tooke vp his bed, and walked: and the same
day was the Sabbath.
10 [2] The Iewes therefore said to him that was
made whole, It is the Sabbath *day*: ✠it is not law-
full for thee to cary thy bed.
11 He answered thẽ, He that made me whole,
he said vnto me, Take vp thy bed, and walke.
12 Then asked they him, What man is that
which said vnto thee, Take vp thy bed, & walke?
13 And he that was healed, knew not who it
was: for Iesus had conueied himself away from the
multitude that was in that place.
14 And after that, Iesus foũd him in ẏ Temple,
and said vnto him, Behold, thou art made whole:
sinne no more, lest a worse thing come vnto thee.
15 ¶ The man departed and tolde the Iewes
that it was Iesus, which had made him whole.
16 And therefore the Iewes did persecute Ie-
sus, and sought to slay him, because he had done
these things on the Sabbath *day*.
17 [3] But Iesus answered them, My Father wor-
keth hitherto, and I worke.
18 ✠Therefore the Iewes sought the more to
kill him: not onely because hee had broken the
Sabbath: but said also that God was [c] his Father,
and made himselfe equall with God.
19 Then answered Iesus, and said vnto them,
Verely, verely I say vnto you, The Sonne can doe
nothing [d] of himselfe, saue that he [e] seeth the Fa-
ther do: for whatsoeuer things he doth, the same
things doeth the Sonne [f] in like maner.
20 For the Father loueth the Sonne, & shew-
eth him all things, whatsoeuer he himselfe doeth,
and he will shew him greater workes then these,
that ye should marueile.
21 [4] For likewise as the Father raiseth vp the
dead, and quickeneth them, so the Sonne quicke-
neth whom he will.
22 For the Father [g] iudgeth [h] no man, but
hath committed all iudgement vnto the Sonne,
23 Because that all men should honour the
Sonne, as they honour the Father: he that honou-
reth not the Sonne, the same honoureth not the
Father, which hath sent him.
24 [5] Verely, verely I say vnto you, he that hea-
reth my worde, and beleeueth him that sent mee,
hath euerlasting life, and shall not come into con-
demnation, but hath passed from death vnto life.
25 [6] Verely, verely I say vnto you, the houre
shall come, and now is, when the dead shall heare
the voyce of the Sonne of God: and they that
heare it, shall liue.
26 For as the Father hath life in himselfe, so
likewise hath hee giuen to the Sonne to haue life
in himselfe,
27 And hath giuen him [i] power also to exe-
cute iudgement, in that he is the [k] Sonne of man.
28 [7] Marueile not at this: for the houre shall
come, in the which all that are in the graues, shall
heare his voyce.
29 [8] And they shal come [l] foorth, ✠ that haue
done good, vnto ẏ [m] resurrection of life: but they
that haue done euil, vnto the resurrection of con-
demnation.
30 [9] I can [n] doe nothing of mine owne selfe:
[o] as I heare, I iudge: and my iudgement is iust, be-
cause I seeke not mine owne will, but the will of
the Father who hath sent me.
31 If I ✠should beare witnesse of my selfe, my
witnesse were not [p] true.
32 ∵ There is another that beareth witnesse of
me, and I know that the witnesse, which hee bea-
reth of me, is true.
33 ⁂ [10] Yee sent vnto Iohn, and he bare wit-
nesse vnto the trueth.
34 But I receiue not the record of man: neuer-
thelesse these things I say, that ye might be saued.
35 He was a burning, & a shining candle: and
ye would for [q] a season haue reioiced in his light.
36 But I haue greater witnesse then the wit-
nesse of Iohn: for the workes which the Father
hath giuen me to finish, the same works that I do,
beare witnesse of me, that the Father sent me.
37 And the ✠ Father himselfe, which hath
sent mee, beareth witnesse of mee. Ye haue not
heard his voyce at any time, * neither haue yee
seene his shape.
38 And his word haue you not abiding in you:
for whom he hath sent, him ye beleeued not.
39 ✠ Searche the Scriptures: for in them yee
thinke to haue eternal life, & they are they which
testifie of me.
40 But ye wil not come to me, that ye might
haue life.
41 I receiue not the praise of men.
42 But I know you, that ye haue not the [r] loue
of God in you.
43 I am come in my Fathers Name, and ye re-
ceiue me not: if another shall come in his owne
name, him will ye receiue.
44 How can ye beleeue, which receiue ✠ ho-
nour one of another, and seeke not the honour
that commeth of God alone?
45 [s] Doe not thinke that I will accuse you to
my Father: there is one that accuseth you, *euen*
Moses, in whom ye trust.
46 For had ye beleeued Moses, ye would haue
beleeued me: ∵for he wrote of me.
47 But if ye beleeue not his writings, how shal
ye beleeue my words?

2 True religion is not more cruelly assaulted by any meanes, then by the pretence of religion it selfe. ✠ *Iere.17.22.*
3 The worke of God was neuer the breach of the Sabbath: but the workes of Christ are the workes of the Father, both because they are one God, and also because the Father doeth not worke but in the Sonne. ✠ *Chap.7.19.*
c That is, his onely and no mans els, which they gather by that, that he saieth, (And I worke) applying this word (worke) to himselfe, which is proper to God, and therefore maketh himselfe equall to God.
d Not onely without his Fathers authoritie, but also without his mightie working & power.
e This must be vnderstood of Christ his person, which consisteth of two natures, and not simply of his Godhead: so then he saieth that his Father mooueth and gouerneth him in all things, but yet notwithstanding when he saieth he worketh with his Father, he voucheth his Godhead.
f In like sort, ioint-ly and together. Not for that the Father doeth some things, and then the Sonne worketh after him and doeth the like, but because the might & power of the Father and the Sonne do worke equally and iointly together.
4 The Father maketh no man partaker of euerlasting life, but in Christ, in whom onely also he is truely worshipped. *g This word (Iudgeth) is taken by the figure Synecdoche, for all gouernement. h These wordes are not so to be taken, as though they simply denied that God gouerneth the world, but as the Iewes imagined it, which separate the Father from the Sonne, whereas in deed, the Father doeth not gouerne the world but onely in the person of his Sonne, being made manifest in the flesh: so saieth he afterward verse 30. that he came not to doe his owne will: that his doctrine is not his owne, chap.7.16. that the blind man and his parents sinned not, &c. chap.9.3.* 5 The Father is not worshipped but by his Sonnes word apprehended by faith, which is the onely way that leadeth to eternall life. 6 Wee are all dead in sinne, and cannot be quickened by any other meanes, then by the word of Christ apprehended by faith.

i That is, high and soueraigne power to rule & gouerne all things, in so much that he hath power of life and death.
k That is, he shall not onely iudge the world as he is God, but also as he is man, he receiued this of his Father to be iudge of the world.
7 All shal appeare before the iudgement seate of Christ at length to be iudged.
8 Faith and infidelitie, shalbe iudged by their fruits.
l Of their graues.
✠ *Matth.25.41.*
m To that resurrection which hath life euerlasting following it: against which is set the resurrection of condemnation, that is, which condemnation followeth.
9 The Father is the authour and approouer of all things which Christ doeth.
n Looke verse 22.
o As my Father directeth me, who dwelleth in me.
✠ *Chap.8.14.*
p Faithfull, that is, worthie to be credited, looke chap.8.14
∵ *Matth.3.17.*
⁂ *Chap.1.27.*
10 Christ is declared to be the onely Sauiour by Iohns voyce, and infinite miracles, and by the testimonies of all the Prophets. But the world notwithstanding being addicted to false prophets, and desirous to seeme religious, seeth none of all these things.
q A litle while.
✠ *Matth.3.17. and 17.5.*
* *Deut.4.12.*
✠ *Act.17.11.*
r Loue toward God.
✠ *Chap.12.43.*
s This deniall doeth not put away that which is here said, but correcteth it, as if Christ sayd, the Iewes shall haue no sorer an accuser, then Moses. ∵ *Gen.3.15. and 22.18. and 49.10. deut.18.15.*

CHAP. VI.

5 Fiue thousand are fed with fiue loaues and two fishes. 15 Christ goeth apart from the people. 17 As his disciples were rowing, 19 he commeth to them walking on the water. 26 Hee reasoneth of the true, 27 and euerlasting 35 bread of life. 41. 52 The Iewes murmure, 60 & many of the disciples 66 depart frõ him. 69 The Apostles confesse him to be the Sonne of God.

After

A Fter these things, Iesus went his way a ouer
the sea of Galile, which is Tiberias.
2 And a great multitude followed him, be-
cause they sawe his miracles, which hee did on
them that were diseased.
3 Then Iesus went into a mountaine, and
there he sate with his disciples.
4 Now the Passeouer, a ✠ feast of the Iewes,
was neere.
5 ✠ 1 Then Iesus lift vp his eyes, and seeing
that a great multitude came vnto him, he said vn-
to Philip, Whence shall we buy bread, that these
might eate?
6 (And this he saide to prooue him: for hee
himselfe knew what he would do.)
7 Philip answered him, Two hundreth peni-
worth of bread is not sufficient for them, that e-
uery one of them may take a little.
8 Then saide vnto him one of his disciples,
Andrew, Simon Peters brother,
9 There is a little boy here, which hath fiue
barlie loaues, and two fishes: but what are they
among so many?
10 And Iesus said, Make the people sit downe.
(Now there was much grasse in that place.) Thē
ẏ men sate downe in nūber, about fiue thousand.
11 And Iesus tooke ẏ bread, and gaue thanks,
and gaue to the disciples, and the disciples, to
them that were set downe: and likewise of the fi-
shes as much as they would.
12 And when they were satisfied, he said vnto
his disciples, Gather vp the broken meate which
remaineth, that nothing be lost.
13 Then they gathered it together, and filled
twelue baskets with the broken meate of the fiue
barley loaues, which remained vnto them that
had eaten.
14 Then the men, when they had seene the
miracle that Iesus did, said, This is of a truth that
Prophet that should come into the world.
15 2 When Iesus therfore perceiued that they
would come, & take him to make him a king, he
departed againe into a mountain himselfe alone.
16 ¶ 3 When euen was nowe come, his disci-
ples went downe vnto the sea,
17 ∵ And entred into a ship, and went ouer
the sea, b towards Capernaum: and nowe it was
darke, and Iesus was not come to them.
18 And the Sea arose with a great winde that
blewe.
19 And when they had rowed about fiue and
twentie, or thirtie furlongs, they sawe Iesus wal-
king on the sea, and drawing neere vnto the ship:
so they were afraide.
20 But he said vnto thē, It is I: be not afraid.
21 Then c willingly they receiued him into ẏ
ship, and the ship was by and by at the land, whi-
ther they went.
22 ¶ The day following, the people which
stoode on the other side of the sea, saw that there
was none other ship there, saue that one, where-
into his disciples were entred, and that Iesus went
not with his disciples in the ship, but that his dis-
ciples were gone alone,
23 And that there came other ships from Ti-
berias neere vnto the place where they ate the
bread, after the Lord had giuen thankes.
24 Now when the people saw that Iesus was
not there, neither his disciples, they also tooke
shipping, and came to Capernaum, seeking for
Iesus.
25 And when they had founde him on the
other side of the sea, they saide vnto him, Rabbi,
when camest thou hither?
26 4 Iesus answered them, and saide, Verely,
verely I say vnto you, ye seeke me not, because ye
saw the miracles, but because ye ate of the loaues,
and were filled.
27 d Labor not for the meat which perisheth,
but for the meate that endureth vnto euerlasting
life, which the Sonne of man shall giue vnto you:
for him hath ✠ God the Father e sealed.
28 Then said they vnto him, What shall wee
do, that we might worke the f workes of God?
29 6 Iesus answered, and saide vnto them,
✠ g This is the worke of God, that yee beleeue
in him, whom he hath sent.
30 6 They saide therefore vnto him, What
signe shewest thou then, that wee may see it, and
beleeue thee? what doest thou worke?
31 Our fathers did eate Manna in the desart,
as it is ∵ written, He gaue them bread frō heauen
to eate.
32 7 Then Iesus said vnto them, Verely, vere-
ly I say vnto you, Moses gaue you not h that
bread from heauen, but my Father giueth you
that true bread from heauen.
33 For the bread of God is hee which com-
meth downe from heauen, and giueth life vnto
the world.
34 Then they said vnto him, Lord, euermore
giue vs this bread.
35 And Iesus said vnto them, I am that bread
i of life: he that commeth to me, shal not hunger,
and he that beleeueth in me, shall neuer thirst.
36 But I say vnto you, that ye also haue seene
me, and beleeue not.
37 8 All that the Father giueth me, shal come
to me: and him that commeth to mee, I cast not
away.
38 For I came downe from heauen, not to do
mine k owne wil, but his will which hath sent me.
39 And this is the Fathers will which hath
sent me, that of all which hee hath giuen mee, I
should lose nothing, but should raise it vp againe
at the last day.
40 And this is the will of him that sent mee,
that euery man which l seeth the Sonne, and be-
leeueth in him, should haue euerlasting life: and I
will raise him vp at the last day.
41 9 The Iewes then murmured at him be-
cause hee saide, I am that bread, which is come
downe from heauen.
42 And they said, ✠ Is not this Iesus that sonne
of Ioseph, whose father and mother wee knowe?
how then saith he, I came downe from heauen?

a Not that he cut ouer the lake of Tiberias, but by reason of the large creekes, his sailing made his iourney the shorter: therefore he is saide to haue gon ouer the sea, when as he passed ouer from one side of a creeke to the other.
✠ *Leuit.23.7. deut 16 1.*
✠ *Mat.14.16. marke 6.37. luke 9.13.*
1 They that folowe Christ doe sometime hunger, but they are neuer destitute of helpe.
2 Christ is not onely not delited, but also greatly offended with a preposterous worship.
3 The godly are often in perill and danger, but Christ commeth to them in time, euen in the middest of the tempests, and bringeth them to the hauen.
∵ *Matth.14.25. marke 6.47.*
b In Mar.6.45. they are willed to goe before to Bethsaida, for Bethsaida was in the way to Capernaum.
c They were afraid at the first, but whē they knewe his voyce, they became new men, and tooke him willingly into the ship, whom they shunned and fled from before.
4 They that seeke the kingdome of heauen lacke nothing: notwithstāding the Gospel is not the foode of the bellie, but of the minde.
d Bestow your labour and paine.
✠ *Chap.1.32. mat.3.17. and 17 3.*
e That is, whom God the Father hath distinguished from all other men by planting his own vertue in him, as though he had sealed him with his seale, that hee might be a liuely paterne and representer of him: and that more is, installed him to this office, to reconcile vs men to God and bring vs to euerlasting life, which is onely proper to Christ.
f Which please God: for they thinke that euerlasting life hangeth vpon the condition of fulfilling the Lawe: therefore Christ calleth them backe to faith.
5 Men torment themselues in vaine, when they go about to please God without faith.
✠ *1.Iohn 3 23.*
g That is, this is the worke that God requireth, that you beleeue in me, and therefore he calleth them backe to faith.
6 The spirituall vertue of Christ is contemned of thē which are desirous of earthly miracles.
∵ *Exo.16.14 num.11.7 psal.78 25.*
7 Christ, who is the true and onely authour and giuer of eternall life, was signified vnto the Fathers in Manna.
h He denieth that Manna was that true heauēly bread, and saieth that he himselfe is that true bread, because he feedeth vnto the true & euerlasting life. And as for that, that Paul 1.Cor.10. calleth Manna spirituall foode, it maketh nothing against this place, for hee ioyneth the thing signified with the signe: but in this whole disputation, Christ dealeth with the Iewes after their own opinion and conceit of the matter, and they had no further consideration of the Manna, but in that it fed the belly. *i Which haue life, and giue life.* 8 The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily euerlasting life: Therefore faith in Christ Iesus is a sure witnes of our election, and therefore of our glorification, which is to come. *k Looke aboue Chap.5 verse 22.* *l Seeing and beleeuing are ioyned together: for there is an other kinde of seeing which is generall, which the deuils haue, for they see: but here he speaketh of that kinde of seeing, which is proper to the elect.* 9 Flesh cannot perceiue spirituall things, & therefore the beginning of our saluation commeth from [illegible] who changeth our nature, so that we being inspired of him, may abide to[illegible] structed and saued by Christ. ✠ *Matth.13.55.*

43 Iesus then answered, and saide vnto them,
Murmure not among your selues.
44 No man can come to mee, except the Fa-
ther, which hath sent me, drawe him: and I will
raise him vp at the last day.
45 It is written in the ✠ m Prophetes, And
they shalbe all n taught of God. Euery man ther-
fore that hath heard, and hath learned of the Fa-
ther, commeth vnto me:
46 ✠ Not that any man hath seene the Fa-
ther, o saue he which is of God, he hath seene the
Father.
47 Verely, verely I say vnto you, hee that be-
leeueth in me, hath euerlasting life.
48 10 I am that bread of life.
49 ∵ Your fathers did eate Manna in the wil-
dernesse, and are dead.
50 p This is that bread, which commeth down
from heauen, that he which eateth of it, shoulde
not die.
51 11 I am that q liuing bread, which came
downe from heauen: if any man r eate of this
bread, hee shall liue for euer: and the bread that I
wil giue, is my flesh, which I will giue for the life
of the world.
52 12 Then ẏ Iewes stroue among themselues,
saying, How can this mā giue vs *his* flesh to eate?
53 Then Iesus saide vnto them, Verely, verely
I say vnto you, Except yee eate the flesh of the
Sonne of man, and drinke his blood, yee haue
f no life in you.
54 Whosoeuer ✠ eateth my flesh, and drin-
keth my blood, hath eternall life, and I will raise
him vp at the last day.
55 For my flesh is meate in deede, and my
blood is drinke in deede.
56 He that eateth my flesh, and drinketh my
blood, dwelleth in me, and I in him.
57 As t that liuing father hath sent me, so liue
I by the u Father, and he that eateth me, euen he
shall liue by me.
58 This is that bread which came down from
heauen: not as your fathers haue eaten Manna,
and are dead. He that eateth of this bread, shall
liue for euer.
59 These things spake he in the Synagogue, as
he taught in Capernaum.
60 13 Many therefore of his disciples (when
they heard this) said, This is an hard saying: who
can heare it?
61 But Iesus knowing in himselfe, that his
disciples murmured at this, said vnto them, Doth
this offend you?
62 *What* then if ye should see that Sonne of
man ascend vp ✠ where he was before?
63 14 It is the x spirite that quickeneth: the
flesh profiteth nothing: the wordes that I speake
vnto you, are spirit and life.
64 But there are some of you that beleeue not:
for Iesus knew from the beginning, which they
were ẏ beleeued not, and who should betray him.
65 And he saide, Therefore saide I vnto you,
that no man can come vnto mee, except it be gi-
uen vnto him of my Father.
66 15 From that time, many of his disciples
went backe, and walked no more with him.
67 Then saide Iesus to the twelue, Will yee
also go away?
68 Then Simon Peter answered him, Master,
to whom shall wee goe? thou hast the wordes of
eternall life.
69 And we beleeue and knowe that thou art
that Christ that Sonne of the liuing God.
70 16 Iesus answered them, Haue not I ✠ cho-
sen you twelue, and one of you is a deuill?
71 Now he spake it of Iudas Iscariot the *sonne*
of Simon: for he it was that should betray him,
though he was one of the twelue.

CHAP. VII.

2 Christ, after his cousins were gone vp to the feast of Tabernacles, 10 goeth thither priuily. 12 The peoples sundrie opinions of him. 14 He teacheth in the Temple. 32 The Priestes command to take him. 41 Strife among the multitude about him, 47 and betweene the Pharises and the officers that were sent to take him, 50 and Nicodemus.

AFter these things, Iesus walked in Galile, and
woulde not walke in Iudea: for the Iewes
sought to kill him.
2 Now the Iewes ✠ a feast of the Taberna-
cles was at hand.
3 1 His brethren therefore saide vnto him,
Depart hence, and goe into Iudea, that thy disci-
ples may see thy workes that thou doest.
4 For there is no man that doth any thing se-
cretly, and he himselfe seeketh to be famous. If
thou dost these things, shew thy selfe to ẏ world.
5 For as yet his b brethren beleeued not in
him.
6 2 Then Iesus saide vnto them, My time is
not yet come: but your time is alway ready.
7 The world cannot hate you: but me it ha-
teth, because I testifie of it, that the works there-
of are euill.
8 Go ye vp vnto this feast: I wil not go vp yet
vnto this feast: for my time is not yet fulfilled.
9 ¶ These things he saide vnto them, and a-
bode stil in Galile.
10 3 But as soone as his brethren were gone
vp, then went hee also vp vnto the feast, not o-
penly, but as *it were* priuily.
11 Then the Iewes sought him at the feast,
and saide, Where is he?
12 And much murmuring was there of him
among the people. Some said, He is a good man:
other said, Nay: but he deceiueth the people.
13 Howbeit no man spake c openly of him
for feare of the Iewes.
14 4 Nowe when d halfe the feast was done,
Iesus went vp into the Temple and taught.
15 And the Iewes marueiled, saying, Howe
knoweth this man the Scriptures, seeing that hee
neuer learned?

✠ Isa.54.13. iere.31.13.
m In the booke of the Prophets, for the olde Testament was deuided by thē into three seuerall parts, into the Law, the Prophets, and the Holy writ.
n To wit, they shalbe children of the Church, for so the Prophet Esai expoundeth it, chap. 54.13. that is to say, ordained to life, Act.13.48. and therefore the knowledge of the heauenly trueth, is the gift and worke of God, and standeth not in any power of man.
✠ Mat.11.17.
o If the Sonne only hath seene the Father, then it is he only that can teach and instruct vs truely.
10 The true vse of Sacraments, is to ascend from them to the thing it self, that is, to Christ: by the partaking of whom only, we get euerlasting life.
∵ Exod 16.15.
p He pointed out himselfe, when he spake these words.
11 Christ being sent from the Father is the selfesame vnto vs for the getting and keeping of euerlasting life, that bread and flesh, yea meate and drinke are to the vse of this transitory life.
q Which giueth life to the world.
r That is to say, whosoeuer is partaker of Christ indeed, who is our foode.
12 Flesh can not put a difference betweene fleshly eating, which is done by the helpe of the teeth, and spirituall eating which consisteth in faith and therefore it condemneth that which it vnderstandeth not: yet notwithstanding the trueth must be preached and taught.
f If Christ be present, life is present, but when Christ is absent, then is death present.
✠ 1.Cor.11.27. t In that that Christ is man, he receiueth that power, which quickeneth and giueth life to them that are his, of his Father: and he addeth this word (That) to make a difference betweene him and all other fathers. u Christ his meaning is, that though he be man, yet his flesh can giue light, not of the owne nature, but because that flesh of his liueth by the Father, that is to say, doeth sucke and draw out of the Father, that power which it hath to giue life. 13 The reason of man cannot comprehend the vniting of Christ and his members: therefore let it worship and reuerence that which is better then it selfe. *✠ Chap.3.13.* 14 The flesh of Christ doeth therefore quicken vs, because that he that is man, is God: which mysterie is onely comprehended by faith, which is the gift of God, proper onely *[to]* the elect. *x Spirite, that is, that power which floweth from the Godhead, can[seth] the flesh of Christ, which otherwise were nothing but flesh, both to liue in it selfe, [and to] giue life to vs.*

15 Such is the malice of men, that they take occasion of their owne destruction, euen of the very doctrine of saluation (vnles it be a few, which beleeue through the singular gift of God.)
16 The number of the professours of Christ is very small, and among them also there be some hypocrites, and worse then all other.
✠ Mat.26.16.
✠ Leuit.23.34.
a This feast was so called, because of the boothes and tents which they pight of diuers kinds of boughs, & sate vnder them, seuen dayes together, all which time the feast lasted.
1 The grace of God commeth not by inheritance, but it is a gift that cōmeth other waies: whereby it commeth to passe, that oftentimes the children of God suffer more affliction by their owne kinsfolkes, then by strangers.
b His kinsfolkes: for so vse the Hebrewes to speake.
2 We must not folow the foolish desires of our friends.
∵ Chap.8.20.
3 An example of horrible confusion in ẏ very bosome of the Church. The Pastors oppresse the people with terrour and feare: the people seeke Christ, whē he appeareth not: when he offereth himselfe, they neglect him. Some also that know him, condemne him rashly: a very few thinke wel of him, and that in secret. *c Or, boldly and freely: For the chiefe of the Iewes sought nothing so much, as to burie his fame and name.* 4 Christ striueth with goodnesse against the wickednes of the world. in the meane season the most part of men take occasion of offence euen by that same, whereby they ought to haue bin stirred vp to embrace Christ. *d About the fourth day of the feast.*

16 5 Iesus answered them, and sayd, * My do-
ctrine is not mine, but his that sent me.
17 If any man will doe his will, he shall know
of the doctrine, whether it be of God, or whether
I speake of my selfe.
18 6 He that speaketh of himselfe, seeketh his
owne glory: but hee that seeketh his glory that
sent him, the same is true, and no vnrighteousnes
is in him.
19 ✠ 7 Did not Moses giue you a Lawe, and yet
none of you keepeth the Lawe? ✠ Why goe yee
about to kill me?
20 The people answered, and said, Thou hast a
deuill: who goeth about to kill thee?
21 8 Iesus answered, and saide to them, I haue
done one worke, and ye all maruaile.
22 ∵ Moses therfore gaue vnto you circumci-
sion, (not because it is of Moses, but of the ⁑ fa-
thers) & ye on ẏ Sabbath *day* circumcise a man.
23 If a man on the Sabbath receiue circumci-
sion, that the f Law of Moses should not be bro-
ken, be ye angry with me, because I haue made a
man euery whit whole on the Sab-bath *day?*
24 ✠ 9 Iudge not g according to the appea-
rance, but iudge righteous iudgement.
25 ¶ 10 Then saide some of them of Hierusa-
lem, Is not this he, whom they goe about to kill?
26 And behold, he speaketh openly, and they
say nothing to him: doe the rulers know in deede
that this is in deede that Christ?
27 11 Howbeit we know this man whence he
is: but when that Christ commeth, no man shall
knowe whence he is.
28 ¶ 12 Then cryed Iesus in the Temple as he
taught, saying, Ye both knowe mee, and knowe
whence I am: yet am I not come of my selfe, but
he that sent me, is true, whom ye know not.
29 But I knowe him: for I am of him, and he
hath sent me.
30 13 Then they sought to take him, but no
man layde handes on him, because his houre was
not yet come.
31 Now many of the people beleeued in him,
and said, When that Christ commeth, will he doe
moe miracles then this man hath done?
32 14 The Pharises heard that the people mur-
mured these things of him, and the Pharises, and
high Priestes sent officers to take him.
33 Then said Iesus vnto them, Yet am I a little
while ẇ you, & then goe I vnto him that sent me.
34 * Ye shall seeke me, and shall not finde *me*,
and where I am, can ye not come.
35 Then sayde the Iewes among themselues,
Whither will he goe, that we shall not finde him?
Will he go vnto them that are h dispersed among
the Grecians, and teach the Grecians?
36 What saying is this that he sayde, Ye shall
seeke mee, and shall not finde *mee?* and where I
am, can ye not come?

5 Therefore are there fewe to whom the Gospel sauoureth wel, because the studie of godlinesse is very rare.
e *Looke aboue chap.5. verse 22. and hee speaketh this after the opinion of the Iewes, as if he said, My doctrine is not mine, that is, it is not his whom you take to be a man as other are, and therfore set light by him, but it is his that sent me.*
6 The true doctrine of saluation differeth from the false in this, that the same setteth foorth the glory of God, and this by puffing vp of men, darkeneth the glory of God.
✠ *Exod.24.3.*
7 None doe more confidently boast themselues to be the defenders of the Lawe of God, then they that doe most impudently breake it.
✠ *Chap.5.12.*
8 The Sabbath day (which is here set before vs for a rule of all ceremonies) was not appoynted to hinder but to further and practise Gods works: amongst which the loue of our neighbour is the chiefest.
∵ *Leuit.12.3.*
⁑ *Gene.17.10.*
f *That is to say, if the lawe of circumcision which Moses gaue, be of so great accompt amongst you, that you doubt not to circumcise vpon the Sabbath, doe you rightly reproue me for healing a man throughly?*
✠ *Deut.1.16.*
9 We must iudge according to the trueth of things, least the persons of men do turne vs and cary vs away.
g *By the shew that I make: for I seeme to be but an abiect and rascall of Galile, and a carpenters sonne, whome no man maketh accompt of: but marke the matter it selfe well, and iudge the tree by the fruite.* 10 Many doe marueile that the endeuours of the enemies of God haue no successe: yet in the meane season they do not acknowledge the vertue and power of God. 11 Men are very wise to procure stoppes and stayes to themselues. 12 The trueth of Christ doeth not hang vpon the iudgement of man. 13 The wicked cannot doe what they list, but what God hath appoynted. 14 As the kingdome of God increaseth, so increaseth the rage of his enemies, till at the length they in vaine seeke for those blessings absent, which they despised when they were present. * *Chap.13.33.* h *Word for word (to the dispersion of the Gentiles or Grecians) and vnder the name of the Grecians he vnderstandeth the Iewes which were dispersed amongst the Gentiles, 1.Pet.1.1.*

37 15 Nowe in the i last *and* ✠ greate day of the
feast, Iesus stoode and cried, saying, If any man
thirst, let him come vnto me, and drinke.
38 Hee that beleeueth in mee, ✠ as sayth the
k Scripture, out of his bellie shall flowe riuers of
water of life.
39 (∵ This spake he of the Spirite which they
that beleeued in him, should receiue: for the l holy
Ghost was not yet *giuen*, because that Iesus was
not yet m glorified.)
40 16 So many of the people, when they heard
this saying, said, ⁑ Of a trueth this is that Prophet.
41 Other sayde, This is that Christ: and some
said, But shall that Christ come out of Galile?
42 ✠ Saith not the Scripture that that Christ
shall come of the seede of Dauid, and out of the
towne of Beth-lehem, where Dauid was?
43 So was there dissension among the people
for him.
44 And some of them would haue taken him,
but no man layde handes on him.
45 17 Then came the officers to the hie Priests
and Pharises, and they sayd vnto them, Why haue
ye not brought him?
46 The officers answered, Neuer man spake
like this man.
47 Then answered them the Pharises, Are yee
also deceiued?
48 18 Doeth any of the rulers, or of the Phari-
ses beleeue in him?
49 But this people, which know not the Law,
are cursed.
50 Nicodemus said vnto them, (* he that came
to Iesus by night, and was one of them.)
51 Doth our Law iudge a man before it heare
him, ✠ and knowe n what he hath done?
52 They answered, and said vnto him, Art thou
also of Galile? Search and looke: for out of Ga-
lile ariseth no Prophet.
53 19 And euery man went vnto his owne house.

15 There are two principles of our saluation: the one is, to be throughly touched with a true feeling of our extreme pouertie: the other, to seeke in Christ onely (whom we catch holde on by faith) the aboundance of all good things.
i *The last day of the feast of Tabernacles, that is, the eight day, was as high a day as the first.*
✠ *Leuit.23.36.*
✠ *Deut.18.15.*
k *This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the holy Ghost, as Ioel 2. Esa.44. but especially in Esa.55.*
∵ *Ioel 2.28. actes 2.17.*
l *What is meant by the holy Ghost, he expressed a litle before, speaking of the Spirit which they that beleeued in him should receiue. So that by the name of holy Ghost, are meant the vertues and mightie workings of the holy Ghost.*
m *That is, those things were not yet seene and perceiued, which were to shew and set foorth the glorie of the onely begotten.* 16 There is contention euen in the Church it selfe about the chiefe point of religion: neither hath Christ any more cruell enemies then those that occupy the seate of truth: yet can they not doe what they would. ⁑ *Deut.18.15.* ✠ *Mich.5.2. matth.2.5.* 17 God from heauen scorneth such as are his sonnes enemies. 18 False pastours are so fond and foolish, that they esteeme the Church of God according to the multitude and outward shewe. * *Chapter 3.2.* ✠ *Deut.17.8. and 19.15.* n *What he hath committed, who is accused.* 19 There is no counsell against the Lord.

CHAP. VIII.

3 The woman taken in adulterie, 11 hath her sinnes forgiuen her. 12 Christ the light of the world. 19 The Pharises aske where his Father is. 39 The sonnes of Abraham. 42 The sonnes of God. 44 The deuill the father of lying. 56 Abraham sawe Christes day.

AND Iesus went vnto the mount of Oliues,
2 And early in the morning came againe
into the Temple, and all the people came vnto
him, and he sate downe, and taught them.
3 1 Then the Scribes & the Pharises brought
vnto him a woman taken in adulterie, and set her
in the middes,
4 And said vnto him, Master, we found this wo-
man committing adulterie, euen in the very acte.
5 ✠ Now Moses in our Law commanded, that
such should be stoned: what sayest thou therfore?
6 And this they sayde to tempt him, that they
might haue, whereof to accuse him. But Iesus stou-
ped downe, & with his finger wrote on ẏ ground.
7 2 And while they continued asking him,
hee lift himselfe vp, and sayde vnto them, ∵ Let
him that is among you without sinne, cast the
first stone at her.

1 Whiles the wicked goe about to make a snare for good men, they make a snare for themselues.
✠ *Leuit.20.10.*
2 Against hypocrites which are very seuere iudges against other men, and flatter themselues in their owne sinnes.
∵ *Deut.17.7.*

8 And againe hee stouped downe, and wrote
on the ground.
9 And when they heard it, being accused by
their owne conscience,they went out one by one,
beginning at ỹ eldest euen to the last: so Iesus was
left alone,and the woman standing in the mids.
10 3When Iesus had lift vp him selfe againe,
and sawe no man, but the woman, hee sayd vnto
her,Woman,where are those thine accusers?hath
no man condemned thee?
11 She said,No man,Lord. And Iesus said,Nei-
ther do I condemne thee: goe and sinne no more.
12 4 Then spake Iesus againe vnto them, say-
ing,I ✠ am that light of the world: hee that fol-
loweth me,shall not walke in darkenes, but shall
haue that light of life.
13 5 The Pharises therefore saide vnto him,
a Thou bearest record of thy selfe: thy recorde
is not true.
14 ✠ Iesus answered,& said vnto them, b Though
I beare record of my selfe, *yet* my record is true:
for I know whence I came,and whither I go: but
ye cannot tell whence I come, and whither I go.
15 Ye iudge after the flesh: I c iudge no man.
16 And if I also iudge,my iudgement is true:
for I am not alone, but I, and the Father, that
sent me.
17 And it is also written in your Lawe, ∵ that
the testimonie of two men is true.
18 d I am one that beare witnesse of my selfe,
and ỹ Father that sent me,beareth witnes of me.
19 6 Then said they vnto him, Where is that
Father of thine? Iesus answered,Ye neither know
me,nor ỹ Father of mine.If ye had knowen me,
ye should haue knowen that Father of mine also.
20 These words spake Iesus in the e treasurie,
as hee taught in the Temple, and no man layde
handes on him: 7 for his houre was not yet come.
21 8 Then sayd Iesus againe vnto them, I goe
my way,and ye shall seeke me,& shall die in your
sinnes. Whither I goe, can ye not come.
22 Then said the Iewes,Will he kill himselfe,
because he saith,Whither I goe,can ye not come?
23 And he sayd vnto them, Yee are from be-
neath,I am from aboue: ye are of this world, I am
not of this world.
24 I said therefore vnto you,That ye shall die
in your sinnes:for except ye beleeue,that I am he,
ye shall die in your sinnes.
25 9 Then sayd they vnto him,Who art thou?
And Iesus sayd vnto them, Euen f the same thing
that I sayd vnto you from the beginning.
26 10 I haue many things to say, & to iudge of
you: but he that sent me,is true,& the things that
I haue heard of him,those speake I to the world.
27 11 They vnderstoode not that hee spake to
them of the Father.
28 Then said Iesus vnto them, When ye haue
lift vp the Sonne of man,then shall ye know that
I am he,and that I doe nothing of my selfe,but as
my Father hath taught me,*so* I speak these things.
29 For he that sent me,is with me: the Father
hath not left me alone,because I do alwaies those
things that please him.
30 ¶ As he spake these things,many beleeued
in him.
31 12 Then said Iesus to the Iewes which be-
leeued in him, If ye continue in my word, yee are
verely my disciples,
32 And shall knowe the trueth,and the trueth
shall g make you free.
33 h They answered him, We be i Abrahams
seede, and were neuer bonde to any man: why
sayest thou then, Ye shalbe made free?
34 Iesus answered them, Verely, verely I say
vnto you, that whosoeuer committeth sinne, is
the ✠ seruant of sinne.
35 And the seruant abideth not in the house
for euer: but the Sonne abideth for euer.
36 If that Sonne therefore shal make you free,
ye shall be free in deede.
37 13 I know that ye are Abrahams seede, but
ye seeke to kill mee, because my word hath no
place in you.
38 I speake that which I haue seene with my
Father: and ye do that which ye haue seene with
your father.
39 They answered,and sayde vnto him, Abra-
ham is our father. Iesus said vnto them, If ye were
Abrahams children, yee would doe the workes of
Abraham.
40 But nowe ye goe about to kill mee, a man
that haue tolde you the trueth, which I haue
heard of God: this did not Abraham.
41 Ye doe the works of your father. Then said
they to him, We are not borne of fornication:
we haue one Father, which is God.
42 Therefore Iesus saide vnto them, If God
were your Father, then would ye loue mee: for I
proceeded foorth, and came from God, neither
came I of my selfe, but he sent me.
43 Why doe ye not vnderstande my k talke?
because ye cannot heare my word.
44 ✠ Ye are of your father the deuill,and the
lustes of your father ye will doe: he hath bene a
murtherer from the l beginning,and m abode not
in the n trueth, because there is no trueth in him.
When he speaketh a lie, then speaketh he of his
o owne: for he is a liar, and the p father thereof.
45 And because I tell you the trueth, yee be-
leeue me not.
46 14 Which of you can rebuke me of sinne?
and if I say the trueth,why do ye not beleeue me?
47 ∵ He that is of God,heareth Gods words: ye
therfore heare thẽ not,because ye are not of God.
48 15 Then answered the Iewes, and said vnto
him, Say we not well that thou art a Samaritane,
and hast a deuill?
49 Iesus answered, I haue not a deuill, but I
honour my Father, and ye haue dishonoured me.
50 And I seeke not mine owne praise: but
there is one q that seeketh it,and iudgeth.
51 16 Verely, verely I say vnto you, If a man
keepe my word, he shall neuer r see death.

3 Christ would not take vpon him the ciuill Magistrates office:hee contented himselfe to bring sinners to faith and repentance.
4 The worlde which is blinde in it selfe, cannot come to haue anie light but in Christ onely.
✠ *Chap.1.5.& 9.5.*
5 Christ is without all exception, the best witnes of the trueth,for he was sent by his Father for that purpose,and was by him approued to the world by infinite miracles.
a Thou bearest witnesse of thy selfe, which thing by all mens opinions is naught,and for a man to commend himselfe is very discommendable.
✠ *Chap.5.31.*
b That which hee denied afore,Chap.5.31. must be taken by a maner of granting, for in that place he framed himselfe somewhat to the humour of his hearers which acknowledged nothing in Christ but his humanitie, and therfore he was cõtent they should set light by his owne witnes,vnles it were otherwise confirmed. But in this place he standeth for the maintenãce of his Godhead,and praiseth his Father, who is his witnes, and agreeth with him.
c I doe nowe onely teach you,I condemne no man: but yet if I lust to doe it,I might lawfully doe it,for I am not alone, but my Father is with me.
∵ *Deut.17.6.and 19.15.mat.18.16.2.cor.13.1.heb.10.28.*
d The Godhead is plainly distinguished from the manhood,else there were not two witnesses: for the partie accused is not taken for a witnes. 6 No man can know God,but in Christ only. *e This was some place appointed for the gathering of the offering.* 7 We liue and dye at the pleasure of God and not of men: Therefore this one thing remaineth that we go forward constantly in our vocation. 8 Because that men do naturally abhorre heauenly things,no man can be a fit disciple of Christ, vnlesse the spirite of God frame him: in the meane season notwithstanding, the world must of necessitie perish, because it refused the life that is offered vnto it. 9 Hee shall at length know who Christ is,which will diligently heare,what he saith. *f That is, I am Christ,& the sauiour,for so I told you frõ the beginning that I was.* 10 God is the reuenger of Christs doctrine despised. 11 Euen the contẽpt of Christ maketh for his glory:which thing his enemies shal feel at lẽgth to their great smart.

12 The true disciples of Christ continue in his doctrine, that profiting more & more in the knowledge of the trueth, they may be deliuered from the most grieuous burden of sinne,into the true libertie of righteousnesse and life.
g From the slauerie of sinne.
h Some of the multitude,not they that beleeued:for this is not the speach of men that consent vnto him, but of men that are against him.
i Borne and begotten of Abraham.
✠ *Rom.6.20. 2.Pet.2.19.*
13 Our wicked maners declare, that we are plainly borne of a deuilish nature:But we are changed, and made of the household of God, according to the couenant which hee made with Abraham by Christ only,apprehended and laid hold on by faith: which faith is knowen by a godly and honest life.
k Or, language,as though he said,you do no more vnderstand what I say, then if I spake in a strange and vnknowen language to you.
✠ *1.Iohn 3.8.*
l From the beginning of the world: for as soone as man was made,the deuill cast him headlong into death.
m That is, continued not constantly, or remained not.
n That is,in faithfulnesse & vprightnesse,that is,kept not his creation.
o Euen of his owne head,and of his own brain or disposition.
p The authour thereof.
14 Christ did throughly execute the office, that his Father inioyned him. ∵ *Iohn.4.6.15.* The enemies of Christ make their brauerie for a while,but the Father will appeare at his time to reuenge the reproch that is done vnto him in ỹ person of his sonne. *q That is, that will reuenge both your despising of me, and of him.* 16 The onely doctrine of the Gospell apprehended by faith, is a sure remedie against death. *r That is, he shall not feele it:for euen in the midst of death, the faithfull see life.*

17 Against them which abuse the glory of ẏ Saints, to darken Christes glory.
18 There is nothing farther off from all ambition then Christ, but his Father hath set him aboue all things.
f Thus is spoken by maner of a graunt: as if he had sayd, Be it so, let this report which I giue of my selfe, be of no force: yet there is another that glorifieth me, that is, that honoureth my Name.
19 There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his worde.
20 The vertue of Christ shewed it selfe through all former ages in the fathers, for they sawe in the promises, that he should come, and did very ioyfully lay holde on him with a liuely faith. *t Was very desirous. u A day is a space that a man liueth in, or doeth any notable acte, or suffereth any great thing. x With the eyes of faith, Hebr. 11.13. y Christ as hee was God, was before Abraham: and hee was the Lambe slaine from the beginning of the worlde.*
21 Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe what they list.

52 [17] Then said the Iewes to him, Now know
we that thou hast a deuill. Abraham is dead, and
the Prophets: and thou sayest, If a man keepe my
worde, he shall neuer taste of death.
53 Art thou greater then our Father Abra-
ham, which is dead? and the Prophets are dead:
whome makest thou thy selfe?
54 [18] Iesus answered, If I honour my selfe,
mine honour is [f] nothing worth: it is my Father
that honoureth me, whome ye say, that he is your
God.
55 [19] Yet yee haue not knowen him: but I
know him, and if I should say I know him not, I
should be a liar like vnto you: but I knowe him,
and keepe his worde.
56 [20] Your father Abraham [t] reioyced to see
my [u] day, and he [x] sawe it, and was glad.
57 Then said ẏ Iewes vnto him, Thou art not
yet fiftie yeere olde, & hast thou seene Abraham?
58 Iesus saide vnto them, Verely, verely I say
vnto you, before Abraham was, I [y] am.
59 [21] Then tooke they vp stones, to cast at him,
but Iesus hidde himselfe, & went out of the Tem-
ple: And he passed through the middes of them,
and so went his way.

CHAP. IX.

1 Christ giueth sight on the Sabbath day, to him that was borne blinde: 13 Whome, after hee had long reasoned against the Pharises, 22.35 and was cast out of the Synagogue, 36 Christ endueth with the knowledge of the euerlasting light.

1 Sinne is the beginning euen of all bodily diseases, & yet doth it not follow, that God alway respecteth their sinnes, whom he most sharpely punisheth.
a Christ reasoneth here, as his disciples thought, which presuppose that there come no diseases but for sinnes onely: whereupon he answereth that there was another cause of this mans blindnesse, and that was, that God his worke might be seene.
2 The workes of Christ are as it were a light, which lighten the darkenesse of the world.
b By (day) is meant, the light, that is, the lightsome doctrine of the heauenly trueth: and by night is meant the darkenes which commeth by the absence of the same doctrine. ✠ Chap. 1.9 & 8.12. and 12.35.
3 Christ healing the man borne blinde, by taking the signe of clay, and afterwarde the signe of the fountaine of Siloam (which signifieth Sent) sheweth that as he at the beginning made man, so doeth he againe restore both his body and soule: and yet so, that he himselfe commeth first of his owne accorde to heale vs.
4 A true image of all men, who as they are of nature blinde, doe neither themselues receiue the light that is offered vnto them, nor suffer it in other, and yet make a great adoe amongst themselues.

AND [1] as Iesus passed by, he sawe a man which
was blinde from his birth.
2 And his disciples asked him, saying, Master,
who did sinne, this man, or his parents, that hee
was borne blinde?
3 Iesus answered, [a] Neither hath this man sin-
ned, nor his parents, but that the workes of God
should be shewed on him.
4 [2] I must worke the workes of him that sent
me, while it is [b] day: the night commeth when no
man can worke.
5 As long as I am in the worlde, ✠ I am the
light of the world.
6 [3] Assoone as he had thus spoken, he spat on
the ground, and made claye of the spettle, and an-
oynted the eyes of the blinde with the clay,
7 And sayd vnto him, Goe wash in the poole
of Siloam (which is by interpretation, Sent.) He
went his way therefore and washed, and came a-
gaine seeing.
8 [4] Nowe the neighbours and they that had
seene him before, when he was blinde, sayd, Is not
this he that sate and begged?
9 Some sayd, This is he: and other sayd, He is
like him: but he himselfe sayd, I am he.
10 Therefore they sayd vnto him, Howe were
thine eyes [c] opened?
11 He answered, and said, The man that is cal-
led Iesus, made clay, and anointed mine eyes, and
said vnto me, Go to the poole of Siloam & wash.
So I went and washed, and receiued sight.
12 Then they said vnto him, Where is he? He
said, I cannot tell.
13 ¶ They brought to the Pharises him that
was once blind.
14 And it was the Sabbath *day*, when Iesus
made the clay, and opened his eies.
15 Then againe the Pharises also asked him,
how he had receiued sight. And he said vnto thē,
He laid clay vpon mine eies, and I washed, and
doe see.
16 [5] Then said some of the Pharises, This man
is not of God, because he keepeth not ẏ Sabbath
day. Others said, How can a man that is a sinner,
doe such miracles? and there was a dissention a-
mong them.
17 Then spake they vnto the blinde againe,
What sayest thou of him, because he hath opened
thine eies? And he said, He is a Prophet.
18 Then the Iewes did not beleeue him (that
he had bene blind, and receiued his sight) vntill
they had called the parents of him that had recei-
ued sight.
19 And they asked them, saying, Is this your
sonne, whom ye say was borne blind? How doeth
he now see then?
20 His parents answered them, and sayd, We
know that this is our sonne, and that he was borne
blind:
21 But by what means he now seeth, we know
not: or who hath opened his eies, can we not tell:
he is olde ynough: aske him: he shall answer for
himselfe.
22 These wordes spake his parents, because
they feared the Iewes: for the Iewes had ordeined
already, that if any man did confesse that hee was
Christ, he should bee *excommunicate* out of the
Synagogue.
23 Therefore sayde his parents, Hee is olde
ynough: aske him.
24 Then againe called they the man that had
bene blinde, and said vnto him, [d] Giue glory vnto
God: we know that this man is a [e] sinner.
25 Then he answered, and said, Whether he be
a sinner or no, I cannot tell: one thing I know,
that I was blind, and now I see.
26 Then said they to him againe, What did he
to thee? how opened he thine eies?
27 He answered them, I haue told you alrea-
die, and ye haue not heard it: wherefore would ye
heare it againe? will ye also be his disciples?
28 [6] Then reuiled they him, and said, Bee thou
his disciple: we be Moses disciples.
29 We know that God spake with Moses: but
this man we know not from whence he is.
30 The man answered, and sayde vnto them,
Doubtlesse, this is a maruelous thing, that yee
know not whence he is, and yet he hath opened
mine eyes.
31 Now we knowe that God heareth not sin-
ners: but if any man be a worshipper of God, and
doeth his will, him heareth he.
32 Since the world began, was it not heard,
that any man opened the eyes of one that was
borne blinde.

c This is an Hebrewe kinde of speach, for they call a mans eyes shut, when they cannot receiue any light: And therefore they are sayde to haue their eyes opened, which of blinde men are made to see.
5 Religion is not assaulted by any meanes more, then by pretence of Religion: but the more it is pressed downe, the more it riseth vp.
d A solemne order, whereby men were constrained in olde time to acknowledge their fault before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore see thou reuerence his maiestie, and doe him this honour, rather to confesse the whole matter openly, then to lie before him, Josh. 7.19. 1. Sam. 6.5.
e Hee is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an arte of sinning.
6 Proude wickednes must needs at length breake foorth, which in vaine lieth hid vnder a zeale of godlinesse.

33 If this man were not of God, he could haue
done nothing.
34 They answered, and sayd vnto him, f Thou
art altogether borne in sinnes, & doest thou teach
vs? so they cast him out.
35 7 Iesus heard that they had cast him out: and
when he had found him, he said vnto him, Doest
thou beleeue in the Sonne of God?
36 He answered, and sayd, Who is he, Lorde,
that I might beleeue in him?
37 And Iesus sayde vnto him, Both thou hast
seene him, and he it is that talketh with thee.
38 Then he sayd, Lorde, I beleeue, and wor-
shipped him.
39 8 And Iesus sayde, I am come vnto g iudge-
ment into this world, that they h which see not,
might see: and that they ✠ which see, might be
made blinde.
40 And some of the Pharises which were with
him, heard these things, and sayd vnto him, Are
we blinde also?
41 Iesus sayd vnto them, If ye were blinde, ye
should not haue sinne: but nowe yee say, We see:
therefore your sinne remaineth.

f Thou art naught euen from thy cradle, and as we vse to say, there is nothing in thee but sinne.
7 Most happy is their state, which are cast furthest out of the Church of the wicked (which proudly boast themselues of the name of the Church) that Christ may come neerer to them.
8 Christ doeth lighten all them by the preaching of the Gospel, which acknowledge their owne darkenes, but such as seeme to themselues to see clearely ynough, those he altogether blindeth: of which sort are they oftentimes, which haue the hiest place in the Church. *g With great power and authoritie, to doe what is righteous and iust: as if hee sayd, These men take vpon them to gouerne the people of God after their owne lust, as though they sawe all things, and no man but they: but I will rule farre otherwise then these men doe: for whom they accompt for blinde men, them will I lighten, and such as take themselues to be wisest, them will I drowne in most grosse darkenesse of ignorance. h In these wordes (of seeing and not seeing) there is a secret taunting and checke to the Pharises: for they thought all men blinde but themselues.* ✠ *Chap.3.17. and 12.47.*

CHAP. X.

1 Christ prooueth that the Pharises are the euill shepheards, 8 and by many reasons, that himselfe 11. 14 is the good shepheard: 19 And thereof dissension ariseth. 31 They take vp stones, 39 and goe about to take him, but he escapeth.

Verely, 1 verely I say vnto you, He that entreth
not in by the doore into the sheepefolde, but
climeth vp another way, he is a theefe & a robber.
2 But hee that goeth in by the doore, is the
shepheard of the sheepe.
3 To him the a porter openeth, & the sheepe
heare his voyce, & he calleth his owne sheepe by
name, and leadeth them out.
4 And when hee hath sent foorth his owne
sheepe, he goeth before them, and the sheepe fol-
lowe him: for they know his voyce.
5 And they wil not folow a stranger, but they
flee from him: for they knowe not the voyce of
strangers.
6 This b parable spake Iesus vnto them: but
they vnderstoode not what things they were
which he spake vnto them.
7 Then sayd Iesus vnto them againe, Verely,
verely I say vnto you, I am that doore of the
sheepe.
8 2 All that c euer came before me, are theeues
and robbers: but the sheepe did not heare them.
9 3 I am that doore: by mee if any man enter
in, he shalbe saued, and shall d go in, and go out,
and finde pasture.

1 Seeing that by Christ onely we haue accesse to the Father, there are neither other true shepheards, then those which come to Christ themselues and bring other thither also, neither is any to be thought the true sheepefolde, but that which is gathered to Christ.
a In those dayes they vsed to haue a seruant alwayes sitting at the doore, & therefore hee speaketh after the maner of those dayes.
b This worde (parable) which the Euangelist vseth here, signifieth a darke kinde of speech, when words are taken from their naturall meaning, to signifie another thing to vs.
2 It maketh no matter, how many, neither how olde the false teachers haue bene. *c These large termes must bee applied to the matter hee speaketh of. And therefore when he calleth himselfe the doore, he calleth all them theeues and robbers which take vpon them this name of Doore, which none of the Prophets can, for they shewed the sheepe that Christ was the doore.* 3 Onely Christ is the true Pastor, and that only is the true Church, which acknowledgeth him to be properly their only Pastor: To him are opposite the enes which feede not the sheepe, but kill them and hirelings also, which forsake the flocke in time of danger, because they feede it only for their owne profite and gaines. *d That is, shall liue safely: So vse the Iewes to speake, as Deut.26.6. and yet there is a peculiar alluding to the shepheards office.*

10 The theefe commeth not, but for to steale,
and to kill, and to destroy: I am come that they
might haue life, and haue it in abundance.
11 ✠ I am that good shepheard: that good shep-
heard giueth his life for his sheepe.
12 But an hireling, and hee which is not the
shepheard, neither the sheepe are his owne, seeth
the wolfe comming, & he leaueth the sheepe, and
fleeth, & the wolfe catcheth them, and scattereth
the sheepe.
13 So the hireling fleeth, because he is an hire-
ling, and careth not for the sheepe.
14 I am that good shepheard, & know mine,
and am knowen of mine.
15 As the Father e knoweth me, so know I the
Father: and I lay downe my life for my sheepe.
16 4 Other sheepe I haue also, which are not of
this folde: them also must I bring, and they shall
heare my voyce: and ✠ there shalbe f one shepe-
fold, *and* one shepeheard.
17 5 Therefore doeth my Father loue me, be-
cause ∵ g I lay downe my life, that I might take it
againe.
18 No man taketh it from mee, but I laie it
downe of my selfe: I haue power to lay it down,
and haue power to take it againe: this ✠ comman-
dement haue I receiued of my Father.
19 ¶ 6 Then there was a dissention againe a-
mong the Iewes for these sayings,
20 And many of them sayd, Hee hath a deuil,
and is mad: why heare ye him?
21 Other said, These are not the words of him
that hath a deuil: can the deuil open the eyes of
the blind?
22 And it was at Hierusalem the *feast of the*
h Dedication, and it was winter.
23 7 And Iesus walked in the Temple, in Solo-
mons porch.
24 Then came the Iewes round about him, &
said vnto him, How long doest thou make vs
doubt? If thou be that Christ, tell vs plainly.
25 8 Iesus answered them, I told you, and yee
beleeue not: the workes that I doe in my Fathers
Name, they beare witnes of me.
26 9 But ye beleeue not: i for ye are not of my
sheepe, as I sayd vnto you.
27 My sheepe heare my voyce, and I know
them, and they follow me,
28 And I giue vnto them eternall life, & they
shall neuer perish, neither shall any plucke them
out of mine hand.
29 My Father which gaue *them* me, is greater
then all, and none is able to take them out of my
Fathers hand.
30 I and my Father are one.
31 ✠ 10 Then the Iewes again tooke vp stones,
to stone him.
32 Iesus answered them, Many good workes
haue I shewed you from my k Father: for which
of these workes doe ye stone me?
33 The Iewes answered him, saying, For the
good worke wee stone thee not, but for blasphe-
mie, and that thou being a man, makest thy selfe God.
34 Iesus answered them, Is it not written in
your Lawe, * I sayd, Ye are gods?
35 If he called them gods, vnto whome the

✠ *Isai.40.11. ezek.34.23.*
e Loueth me, or loweth me.
4 The calling of the Gentiles.
✠ *Ezech.37.22.*
f The certaine marke of the Catholike Church throughout all the world, which hath one head, that is Christ, the onely keeper, and onely shepheard of it.
5 Christ is by the decree of the Father, the only true shepheard of the true Church, for he willingly gaue his life for his sheepe, and by his owne power rose againe to life.
∵ *Isai.53.7.*
g He speaketh in the time that now is, because Christes whole life, was as it were a perpetuall death.
✠ *Actes 2.24.*
6 The Gospel discouereth hypocrisie, and therefore the worlde must needes rage when it commeth forth.
h The feast of the Dedication was instituted by Iudas Maccabeus and his brethren, after the restoring of Gods true religion, by the casting out of Antiochus his garrison, 1. Mac.4.59.
7 The vnbeleeuer and proude men, accuse the Gospel of darknes, which darknes in deede is within themselues.
8 The doctrine of the Gospel is proued from heauen by two witnesses: both by the puritie of the doctrine, and by miracles.
9 It is no maruell that there doe but a few beleeue, seeing that al men are by nature vntamed beastes: yet notwithstanding God hath his, which he turneth into sheepe, and committeth them vnto his Sonne, and preserueth them against the crueltie of all wilde beastes.
i Hee giueth a reason why they beleeue not, to wit, because they are none of his sheepe. ✠ *Chapter 8.59.* 10 Christ prooueth his dignitie by diuine workes. *k Through my Fathers authoritie and power.* * *Psalme 82.6.*

word of God was *giuen*, and the Scripture can-
not be [l] broken,

l Voyde and of none effect.

36 Say ye of him, whome the Father hath
sanctified, and sent into the world, Thou blasphe-
mest, because I sayd, I am the Sonne of God?
37 If I doe not the workes of my Father, be-
leeue me not.
38 But if I doe, then though ye beleeue not
mee, *yet* beleeue the workes, that ye may knowe
and beleeue, that the Father *is* in me, & I in him.
39 [11] Againe they went about to take him:
but he escaped out of their handes,
40 And went againe beyond Iordan, into the
place where Iohn first baptized, and there abode.
41 And many resorted vnto him, and sayde,
Iohn did no miracle: but all things that Iohn
spake of this man, were true.
42 And many beleeued in him there.

11 Christ fleeth danger, not of mistrust, nor for feare of death, nor that he would be idle, but to gather a Church in another place.

CHAP. XI.

1 Christ, to shew that he is 25 the life and the resurrection, 14 commeth to Lazarus being dead, 17.34 and buried, 43 and raiseth him vp. 47 As the Priests were consulting together, 49 Caiaphas 50 prophecieth that one must die for the people. 56. 57 They commaund to seeke Christ out, and to take him.

AND [1] a certaine man was sicke, *named* Laza-
rus of Bethania, the [a] towne of Marie, and
her sister Martha.
2 (And it was that ✠ Mary which anoynted
the Lord with ointment, and wiped his feete with
her haire, whose brother Lazarus was sicke.)
3 Therefore *his* sisters sent vnto him, saying,
Lord, beholde, he whom thou louest, is sicke.
4 When Iesus heard it, he sayde, This sicknes
is not vnto [b] death, but for the glory of God, that
the Sonne of God might be glorified thereby.
5 ¶ Nowe Iesus loued Martha and her sister,
and Lazarus.
6 [2] And after he had heard that hee was sicke,
yet abode hee two dayes still in the same place
where he was.
7 Then after that, sayde he to his disciples, Let
vs goe into Iudea againe.
8 [3] The disciples sayde vnto him, Master, the
Iewes lately sought to ⚹ stone thee, and doest
thou goe thither againe?
9 Iesus answered, Are there not [c] twelue houres
in the day? If a man walke in the day, hee stum-
bleth not, because he seeth the light of this world.
10 But if a man walke in the night, hee stum-
bleth, because there *is* no light in him.
11 These things spake he, and after, he said vn-
to them, Our friend Lazarus [d] sleepeth: but I goe
to wake him vp.
12 Then sayd his disciples, Lord, if he sleepe, he
shalbe safe.
13 Howbeit, Iesus spake of his death: but they
thought that he had spoken of the naturall sleepe.
14 Then said Iesus vnto them plainely, Laza-
rus is dead.
15 And I am glad for your sakes, that I was not
there, that ye may beleeue: but let vs go vnto him.
16 Then sayd Thomas (which is called Didy-
mus) vnto his fellowe disciples, Let vs also goe,
that we may die with him.
17 ¶ Then came Iesus, and found that he had
lien in the graue foure dayes already.
18 (Nowe Bethania was neere vnto Hierusa-
lem, about fifteene furlongs off.)
19 [4] And many of the Iewes were come to Mar-
tha and Marie to comfort them for their brother.

1 Christ in restoring the stinking carcase of his friend to life, sheweth an example both of his mighty power, and also of his singular good wil toward men: which is also an image of the resurrection to come.
a Where his sisters dwelt.
✠ Chap.12.3. mat. 26.7.
b That is to say, sent for the purpose to kill him.
2 In that, that God seemeth sometimes to linger in helping of vs, he doth it both for his glory, and for our saluation, as the falling out of the matter in the end, plainly proueth.
3 This only is the sure and right way to life, to followe God boldly without feare, who calleth vs & shineth before vs in ẏ darknes of this world.
⚹ Chap.7.30. and 8.59. and 10.33.
c All things are fitly wrought and brought to passe in their season.
d The Iewes vsed a milder kinde of speach, and called death a sleepe, whereupon in other languages the place of buriall where the dead are laid waiting for the resurrection, is called a sleeping place.
4 God who is the maker of nature, doth not condemne naturall affections, but sheweth that they ought to be examined by the rule of faith.

20 Then Martha, when shee heard that Iesus
was comming, went to meete him: but Mary sate
still in the house.
21 Then said Martha vnto Iesus, Lord, if thou
hadst bene here, my brother had not bene dead.
22 But now I know also, that whatsoeuer thou
askest of God, God will giue it thee.
23 Iesus sayd vnto her, Thy brother shal [e] rise
againe.
24 Martha said vnto him, I know that he shal
rise againe ✠ in the resurrection at the last day.
25 Iesus sayde vnto her, I am the resurrection
and the life: ⚹ he that beleeueth in me, though he
were dead, *yet* shall he liue.
26 And whosoeuer liueth, and beleeueth in
me, shall neuer die: Beleeuest thou this?
27 Shee saide vnto him, Yea, Lord, I beleeue
that thou art that Christ that Sonne of God,
which should come into the world.
28 ¶ And when she had so sayd, she went her
way, and called Mary her sister secretly, saying,
The Master is come, and calleth for thee.
29 And when she heard it, she arose quickely,
and came vnto him.
30 For Iesus was not yet come into the towne,
but was in the place where Martha met him.
31 The Iewes then which were with her in the
house, and comforted her, when they sawe Marie,
that she rose vp hastily, & went out, folowed her,
saying, She goeth vnto the graue, to weepe there.
32 Then when Marie was come where Iesus
was, and sawe him, she fell downe at his feete, say-
ing vnto him, Lord, if thou haddest bene here, my
brother had not bene dead.
33 [5] When Iesus therefore saw her weepe, and
the Iewes *also* weepe which came with her, hee
[f] groned in the spirit, & was troubled in himselfe,
34 And saide, Where haue ye layd him? They
sayd vnto him, Lord, come and see.
35 *And* Iesus wept.
36 Then sayd the Iewes, Beholde, how he lo-
ued him.
37 And some of them sayd, ∵ Could not hee,
which opened the eyes of the blinde, haue made
also, that this man should not haue died?
38 Iesus therefore againe groned in himselfe,
and came to the graue. And it was a caue, and a
stone was layd vpon it.
39 Iesus said, Take ye away ẏ stone. Martha the
sister of him that was dead, said vnto him, Lord, he
stinketh already: for he hath bin *dead* foure dayes.
40 Iesus sayd vnto her, Said I not vnto thee,
that if thou diddest beleeue, thou shouldest see
the glorie of God?
41 Then they tooke away the stone *from the
place* where the dead was layde. And Iesus lift vp
his eyes, and sayde, Father, I thanke thee, because
thou hast heard me.
42 I knowe that thou hearest me alwayes, but
because of the people that stand by, I sayd it, that
they may beleeue, that thou hast sent me.
43 As hee had spoken these things, hee cried
with a loude voyce, Lazarus, come foorth.
44 Then he that was dead, came forth, bound
hand and foote with bandes, and his face was
bound with a napkin. Iesus said vnto them, Loose
him, and let him goe.
45 ¶ Then many of the Iewes, which came to

e That is, shall recouer life againe.
✠ Chap.5.29. luke 14.14.
⚹ Chap.6.35.
5 Christ tooke vpon him together with our flesh all affections of man (sinne onely excepted) and amongst them specially mercy and compassion.
f These are tokens that he was greatly mooued, but yet they were without sinne: and these affections are proper to mans nature.
∵ Chap.9.6.

Mary, and had seene the things, which Iesus did,
beleeued in him.
46 [6] But some of them went their way to the
Pharises, & told them what things Iesus had done.
47 Then gathered the hie Priests, & the Phari-
ses a g councill, and said, What shall we doe? For
this man doeth many miracles.
48 If wee let him thus alone, all men will be-
leeue in him, and the Romanes will come and
h take away both our place, and the nation.
49 [7] Then one of them *named* Caiaphas, which
was the hie Priest that same yeere, said vnto them,
Ye perceiue nothing at all,
50 ✠ Nor yet doe you consider that it is expe-
dient for vs, that one man die for the people, and
that the whole nation perish not.
51 [8] This spake hee not of himselfe, but being
hie Priest that same yeere, hee prophecied that
Iesus should die for that nation:
52 And not for that nation onely, but that he
should gather together in one the children of
God, which i were scattered.
53 Then from that day foorth they consulted
together, to put him to death.
54 [9] Iesus therefore walked no more openly
among the Iewes, but went thence vnto a coun-
trey neere to the wildernesse, into a citie called E-
phraim, and there continued with his disciples.
55 ¶ And the Iewes Passeouer was at hand,
and many went out of the countrey vp to Hieru-
salem before the Passeouer, to purifie themselues.
56 Then sought they for Iesus, and spake a-
mong themselues, as they stoode in the Temple,
What thinke ye, that he commeth not to the feast?
57 Now both the hie Priestes and the Phari-
ses had giuen a commandement, that if any man
knew where he were, he should shew it, that they
might take him.

6 The last poynt of hard and yronlike stubburnes is this, to proclaime open warre against God, and yet ceaseth not to make a pretence both of godlinesse, and of the profite of the common wealth.
g *The Iewes called the councill Sanhedrin: and the word that Iohn vseth, is Synedri.*
h *That is, take away from vs by force: for at that time, though the high Priests authoritie was greatly lessened and decayed, yet there was some kinde of gouernement left among the Iewes.*
7 The raging and mad company of the false Church, perswade themselues that they cannot be in safetie, vnlesse he be taken away, who onely vpholdeth the Church: And so likewise iudgeth the wisedome of the flesh in worldly affaires, which is gouerned by the spirit of giddinesse or madnesse.
✠ *Chap.18.14.*
8 Christ doeth sometimes so turne the tongues, euen of the wicked, that euen in cursing, they blesse. i *For they were not gathered together in one countrey, as the Iewes were, but to be gathered from all quarters, from the East to the West.* 9 We may giue place to the rage of the wicked, when it is expedient so to doe, but yet in such sort, that we swarue not from Gods vocation.

CHAP. XII.

2 As Christ is at supper with Lazarus. 3 Marie anoynteth his feete. 5 Iudas findeth fault with her. 7 Christ defendeth her. 10 The Priests would put Lazarus to death. 12 As Christ commeth to Hierusalem, 18 The people meete him. 20 The Grecians desire to see him. 42 The chiefe rulers that beleeue in him, but for feare doe not confesse him. 44 he exhorteth to faith.

THen ✠ Iesus, sixe dayes before the Passeouer,
came to Bethania, where Lazarus was, who
died, whom he had raised from the dead.
2 There they made him a supper, and Martha
serued: but Lazarus was one of them that sate at
the table with him.
3 Then tooke Mary a pound of oyntment of
Spikenard very costly, and anoynted Iesus feete,
and wiped his feete with her haire, and the house
was filled with the sauour of the oyntment.
4 Then said one of his disciples, *euen* Iudas Is-
cariot Simons *sonne*, which should betray him:
5 [1] Why was not this oyntment sold for three
hundreth pence, and giuen to the poore?
6 Now he sayd this, not that he cared for the
poore, but because he was a theefe, and ∵ had the
bagge, and bare that which was giuen.
7 [2] Then said Iesus, Let her alone: against the
day of my burying she kept it.
8 For the poore alwayes yee haue with you,
but me ye shall not haue alwayes.

✠ *Chap.26.7. marke 14.3.*
1 An horrible example in Iudas of a minde blinded with couetousnes, and yet pretending godlinesse.
∵ *Chap.13.29.*
2 This extraordinarie anoynting which was for a signe, is so allowed of God that he witnesseth how he will not be worshipped with outward pompe, or costly seruice, but with almes.

9 [3] Then much people of the Iewes knewe
that he was there: and they came, not for Iesus
sake onely, but that they might see Lazarus also,
whom he had raysed from the dead.
10 The hie Priestes therfore consulted, that
they might put Lazarus to death also,
11 Because that for his sake many of the Iewes
went away, and beleeued in Iesus.
12 ¶ ✠ On the morowe a great multitude that
were come to the feast, when they heard that Ie-
sus should come to Hierusalem,
13 Tooke branches of palme trees, and went
forth to meete him, and cried, Hosanna, Blessed *is*
the king of Israel that commeth in the Name of
the Lorde.
14 And Iesus found a yong asse, and sate there-
on, as it is written,
15 ✠ Feare not, daughter of Sion: beholde, thy
King commeth sitting on an asses colte.
16 But his disciples vnderstoode not these
things at the first: but when Iesus was glorified,
then remembred they, that these thinges were
written of him, and that they had done these
thinges vnto him.
17 The people therefore that was with him,
bare witnesse that hee called Lazarus out of the
graue, and raised him from the dead.
18 Therefore mette him the people also, be-
cause they heard that he had done this miracle.
19 [4] And the Pharises said among themselues,
Perceiue ye how ye preuaile nothing? Behold,
the world goeth after him.
20 ¶ Nowe there were certaine Greekes a-
mong them that a came vp to worship at ye feast.
21 And they came to Philippe, which was of
Bethsaida in Galile, and desired him, saying, Syr,
we would see that Iesus.
22 Philippe came and tolde Andrewe: and a-
gaine Andrewe and Philippe tolde Iesus.
23 And Iesus answered them, saying, The
houre is come, that the Sonne of man must be
glorified.
24 [5] Verely, Verely I say vnto you, Except the
wheate corne fall into ye ground & b die, it bideth
alone: but if it die, it bringeth forth much fruite.
25 ∵ He that loueth his life, shall lose it, and
he that hateth his life in this world, shall keepe it
vnto life eternall.
26 ✠ If any man serue me, let him follow me:
for where I am, there shall also my seruant be: and
if any man serue me, him will my Father honour.
27 [6] Nowe is my soule troubled: and what shal
I say? Father, saue me from this c houre: but ther-
fore came I vnto this houre.
28 Father, d glorifie thy Name. Then came
there a voyce from heauen, *saying*, I haue both
glorified it, and will glorifie it againe.
29 Then saide the people that stoode by, and
heard, that it was a thunder: other said, An Angel
spake to him.
30 [7] Iesus answered and said, This voyce came
not because of me, but for your sakes.
31 Now is the iudgement of this world: nowe
shall the prince of this world be cast out.

3 When the light of the Gospell sheweth it selfe, some are founde to be curious, and others (which least ought) to be open enemies: others in a rage honour him, whome they will straightway fall from: and very fewe doe so reuerently receiue him as they ought. Notwithstanding Christ beginneth his spirituall kingdome in the mids of his enemies.
✠ *Matth.21.8. marke 11.8. luke 19.35.*
✠ *Zech.9.9.*
4 Euen they which goe about to oppresse Christ, are made instruments of his glory.
a *After the solemne custome: the Grecians were first so called by the name of the countrey of Greece, where they dwelt: but afterward, all that were not of the Iewes religion but worshipped false gods, and were also called Heathens, were called by this name.*
5 The death of Christ is as it were a sowing, which seemeth to be a dying to the corne, but in deede is the cause of a farre greater haruest: & such as is the condition of the head, so shall it be of the members.
b *A wheate corne dyeth when it is changed by vertue of the ground, and becommeth a roote of a fruitefull blade.*
∵ *Matth.10.39. and 16.25. marke 8.35. luke 9.24. and 17.33.*
✠ *Chap.17.24.*
6 Whilest Christ went about to suffer all the punishment which is due to our sinnes, and whilest his diuinitie did not yet shewe his might and power so farre as this satisfaction might be throughly wrought, nowe when he is striken with the great feare of the curse of God, he cryeth out and prayeth, and desireth to be released: yet notwithstanding hee preferreth the will and glory of his Father before all things, whose obedience the Father alloweth euen from heauen. c *To wit, of death that is nowe at hande.* d *So then the Fathers glorie is Christ his glorie.* 7 Christ foretelleth to the deafe, the maner of his death, the ouercomming of the deuill and the world, and in conclusion his triumph.

32 ✠ And

32 ✤ And I, if I were [e] lift vp from the earth,
will draw [f] all men vnto me.
33 Now this sayd he, signifying what death he
should die.
34 The people answered him, We haue heard
out of the ✣ Law, that that Christ bideth for euer:
and how saiest thou, that that Sonne of man must
be lift vp? Who is that Sonne of man?
35 [8] Then Iesus sayd vnto them, Yet a little
while is ∵ the light with you: walke while ye haue
that light, least the darkenes come vpon you: for
he that walketh in the darke, knoweth not whi-
ther he goeth.
36 While ye haue that light, beleeue in that
light, that ye may be the [g] children of the light.
These things spake Iesus, and departed, and hid
himselfe from them.
37 ¶ [9] And though he had done so many mira-
racles before them, *yet* beleeued they not on him,
38 That the saying of Esaias ẏ Prophet might
be fulfilled, that he said, ✠ Lorde, who beleeued
our report? and to whom is the [h] arme of the Lord
reueiled?
39 Therefore could they not beleeue, because
that Esaias saith againe,
40 ✲ He hath blinded their eyes, & hardened
their heart, that they should not see with *their*
eyes, nor vnderstand with *their* heart, and should
be conuerted, and I should heale them.
41 These things sayd Esaias when hee sawe his
glory, and spake of him.
42 [10] Neuertheles, euen among the chiefe ru-
lers, many beleeued in him: but because of the
Pharises they did not confesse him, least they
should be *cast* out of the Synagogue.
43 * For they loued the prayse of men, more
then the prayse of God.
44 [11] And Iesus cryed, and sayd, Hee that be-
leeueth in me, beleeueth [i] not in me, but in him
that sent me.
45 And he that seeth me, seeth him that sent
mee.
46 I ✤ am come a light into the worlde, that
whosoeuer beleeueth in me, should not abide in
darkenes.
47 ✣ And if any man heare my wordes, & be-
leeue not, I iudge him not: for I came not to
iudge the world, but to saue the world.
48 He that refuseth me, and receiueth not my
wordes, hath one that iudgeth him: ∵ the worde
that I haue spoken, it shall iudge him in the last
day.
49 For I haue not spoken of my selfe: but the
Father which sent me, hee gaue me a commaun-
dement what I should say, and what I should
speake.
50 And I knowe that his commaundement is
life euerlasting: the things therefore that I
speake, I speake *them* so as the Father sayde vn-
to me.

✤ *Chap. 3. 14.*
e *Christ vsed a worde, which hath a double meaning, for it signifieth either to lift vp, or to rid out of the way: for his meaning was to put them in minde of his death, but the Iewes seeme to take it another way.*
f *Chrysost. and Theophyl. referre this word, All, to all nations: that is, not to the Iewes only.*
✣ *Psal. 89. 36. and 110. 4. and 117. 2. Isai. 40. 8. ezech. 37. 25.*
8 Vnmeasurable is the mercie of God, but an horrible iudgement foloweth, if it be contemned.
∵ *Chap. 1. 9.*
g *That is, partakers of light.*
9 Faith is not of nature, but of grace.
✠ *Isai. 53. 1. rom. 10. 16.*
h *The arme of the Lord, is the Gospel, which is, the power of God to saluation to all that beleeue: And therefore the arme of the Lord is not reueiled to them, whose hearts the Lord hath not opened.*
✲ *Isai. 6. 9. matth. 13. 14. mar. 4. 12. luke 8. 10. acts. 28. 26. rom. 11. 8.*
10 Such as beleeue, are not only fewe in number, if they be compared with the vnbeleeuers, but also the most of those fewe (yea and that especially ẏ chiefest) doe feare men more then God.
* *Chap. 5. 44.*
11 The summe of the Gospel, and therefore of saluation, which Christ witnessed in the middest of Hierusalem by his crying out, is this: to rest vpon Christ, through faith, as the onely Sauiour appointed and giuen vs of the Father.
i *This word, Not, doeth not take any whit of this from Christ which is here spoken of, but is in way of correction rather, as if he said, He that beleeueth in mee, doeth not so much beleeue in mee, as in him that sent mee. So is it in Marke 9. 37.* ✤ *Chap. 3. 19. and 9. 39.* ✣ *Chap. 3. 17.* ∵ *Mar. 16. 16.*

CHAP. XIII.

4 *Christ rising from supper,* 15 *to commende humilitie to his Apostles, washeth their feete.* 21 *He noteth the traitour Iudas* 26 *with an euident token.* 34 *Hee commendeth charitie.* 37. 38 *He foretelleth Peter of his deniall.*

1 NOwe ✤ [1] before the feast of the Passeouer,
when Iesus knewe that his houre was come,
that he should depart out of this world vnto the
Father, forasmuch as hee loued his [a] owne which
were in the world, vnto the ende he loued them.
2 And when supper was done (and that the de-
uill had now put in the heart of Iudas Iscariot, Si-
mons *sonne*, to betray him)
3 Iesus knowing that the Father had giuen all
things into his [b] handes, and that hee was come
forth from God, and went to God,
4 He [c] riseth from supper, and layeth aside *his*
vpper garments, and tooke a towell, and girded
himselfe.
5 After that, he powred water into a basen,
and began to wash the disciples feete, and to wipe
them with the towel, wherewith he was girded.
6 Then came he to Simon Peter, who sayd to
him, Lord, doest thou wash my feete?
7 Iesus answered and said vnto him, What I
doe, thou knowest not now: but thou shalt know
it hereafter.
8 Peter sayd vnto him, Thou shalt neuer wash
my feete. Iesus answered him, If I wash thee not,
thou shalt haue [d] no part with me.
9 Simon Peter sayd vnto him, Lorde, not my
feete onely, but also the hands and the head.
10 Iesus said to him, Hee that is washed, nee-
deth not, saue to wash *his* feete, but is cleane eue-
ry whit: and ye are ✣ cleane, but not all.
11 For he knew who should betray him: there-
fore sayd he, Ye are not all cleane.
12 ¶ So after he had washed their feete, & had
taken his garments, & was set down againe, he said
vnto them, Know ye what I haue done to you?
13 Ye call me Master, and Lorde, and yee say
well: for *so* am I.
14 If I then your Lorde, and Master, haue
washed your feete, ye also ought to wash one an
others feete.
15 For I haue giuen you an example, that yee
should doe, euen as I haue done to you.
16 Verely, verely I say vnto you, ∵ The seruant
is not greater then his master, neither the ‖ ambas-
sadour greater then he that sent him.
17 If ye know these things, blessed are yee, if
ye doe them.
18 ¶ [2] I speake not of you all: I know whome
I haue chosen: but *it is* that the Scripture might
be fulfilled, ✠ He that eateth bread with me, hath
lift vp his heale against me.
19 From henceforth tell I you before it come,
that when it is come to passe, yee might beleeue
that I am he.
20 ✲ Verely, verely I say vnto you, If I send
any, he that receiueth him, receiueth me, and hee
that receiueth me, receiueth him that sent me.
21 When Iesus had sayd these things, hee was
troubled in the Spirit, and [e] testified, and said, Ve-
rely, verely I say vnto you, that one of you shall
betray me.
22 * Then the disciples looked one on another,
doubting of whom he spake.
23 Now there was one of his disciples, which
[f] leaned on Iesus bosome, whom Iesus loued.

✤ *Matth. 26. 2. mar. 14. 1. luk. 22. 1.*
1 Christ no lesse certaine of the victorie, then of the combate which was at hand, vsing the signe of washing the feete, doth partly thereby giue an example of singular modestie, and his great loue toward his Apostles in this notable act, being like very shortly to depart from them: and partly witnesseth vnto them, that it is he only which washeth away the filth of his people, and that by litle and litle, in their time and season.
a *Them of his houshold, that is, his Saints.*
b *Into his power.*
c *In that he is said to rise, it argueth that there was a space betweene the ceremonies of the Passeouer, and this washing of feete, at what time it seemeth that the Supper was instituted.*
d *Vnlesse thou suffer me to wash thee, thou shalt haue no part in the kingdome of heauen.*
✣ *Chap. 15. 3.*
∵ *Chap. 15. 20. matth. 10. 24. luke 6. 40.*
‖ *The word signifieth an Apostle, which is any one that is sent from another.*
2 The betraying of Christ was not casuall, or a thing that happened by chaunce, but the Father so ordeined the cause of our saluation, to reconcile vs vnto himselfe in his Sonne, and the Sonne did willingly and voluntarily obey the Father.
✠ *Psalm. 41. 9.*
✲ *Matth. 10. 40. luke 10. 16.*
e *Hee affirmed it openly and sealed it.*
* *Matth. 26. 21. marke 14. 18. luke 22. 21.*
f *Iohn his leaning was such, that sitting downe in his bed, his head was toward Iesus his head: so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in olde time men vsed not to sit at the table, but to lie downe on the one side.*

24 To him beckened therefore Simon Peter,
that he should aske who it was of whom he spake.
25 He then as he leaned on Iesus breast, sayde
vnto him, Lord, who is it?
26 Iesus answered, He it is, to whom I shal giue
a soppe, when I haue dipt it: and he wet a sop, and
gaue it to Iudas Iscariot, Simons *sonne*.
27 And after the soppe, Satan entred into him.
Then said Iesus vnto him, That thou doest, doe
quickly.
28 But none of them that were at table,
knew, for what cause he spake it vnto him.
29 For some of them thought because Iudas
had the bag, ỷ Iesus had said vnto him, Buy those
things that we haue neede of against the feast: or
that he should giue some thing to the poore.
30 Assoone then as he had receiued the soppe,
he went immediatly out, and it was night.
31 ¶ 3 When he was gone out, Iesus sayde,
g Now is the Sonne of man glorified, and God is
glorified in him.
32 If God be glorified in him, God shall also
glorifie him in himselfe, and shal straightway glo-
rifie him.
33 4 Litle children, yet a litle while am I ŵ you:
ye shal seeke me, but as I said vnto ỷ ✠ Iewes, Whi-
ther I go, can ye not come: also to you say I now,
34 ✠ A new commandement giue I vnto you,
that yee loue one another: as I haue loued you,
that ye also loue one another.
35 By this shall all men knowe that ye are my
disciples, if ye haue loue one to another.
36 5 Simon Peter said vnto him, Lord, whither
goest thou? Iesus answered him, Whither I goe,
thou canst not follow me now: but thou shalt fo-
low me afterward.
37 Peter said vnto him, Lorde, why can I not
follow thee nowe? ∵ I will lay downe my life for
thy sake.
38 Iesus answered him, Wilt thou lay downe
thy life for my sake? Verely, verely I say vnto thee,
The cocke shall not crowe, till thou haue denied
me thrise.

3 Wee haue to consider the glorifying of Christ in his ignominie.
g This verse and the next folowing, are a most plaine and euident testimonie of the diuinitie of Christ.
4 The eternall glory shall flowe by litle and litle from the head into the members. But in the meane time, we must take good heede, that wee passe ouer the race of this life in brotherly loue.
✠ *Chap.7.34.*
✠ *Leuit.19.18. matth.22.39. chap.15.12. 1.iohn 4.21.*
5 An heauie example of rath trust and confidence.
∵ *Matth.26.33. marke 14.29. luke 22.33.*

CHAP. XIIII.

1 Hee comforteth his disciples, 2. 7 declaring his diuinitie and the fruite of his death, 16 promising the comforter, 17 euen the holy Spirit, 26 whose office hee setteth out. 27 Hee promiseth his peace.

LEt 1 not your heart be troubled: ye beleeue in
God, beleeue also in me.
2 In my Fathers house are many dwelling pla-
ces: if it were not so, a I would haue tolde you: I
goe to b prepare a place for you.
3 2 And if I goe to prepare a place for you, I
will c come againe, and receiue you vnto my selfe,
that where I am, there may ye be also.
4 3 And whither I goe, ye know, and the way
ye know.
5 Thomas said vnto him, Lord, we know not
whither thou goest: how can we then know ỷ way?

1 He beleeueth in God that beleeueth in Christ, and there is no other way to confirme our mindes in greatest distresses.
a That is, if it were not so as I tell you, to wit, vnlesse there were place ynough not onely for mee but for you also, in my Fathers house, I would not thus deceiue you with a vaine hope, but I would haue tolde you so, plainely.
b All this speach is by way of an allegorie, whereby the Lorde comforteth his owne, declaring vnto them his departure into heauen, which is, not to reigne there alone, but to goe before, and prepare a place for them.
2 Christ went not away from vs, to the ende to forsake vs, but rather that he might at length take vs vp with him into heauen.
c These wordes are to be referred to the whole Church, and therefore the Angels sayde to the disciples when they were astonished, What stand you gasing vp into heauen? This Iesus shall so come as you sawe him goe vp, Actes 1.11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shalbe all in all, and is therefore called the day of redemption.
3 Christ onely is the way to true & euerlasting life, for he it is in whome the Father hath reueiled himselfe.

6 Iesus said vnto him, I am d that Way, and
that Trueth, and that Life. No man commeth vn-
to the Father, but by me.
7 e If yee had knowen mee, yee should haue
knowen my Father also: and from henceforth ye
know him, and haue seene him.
8 Philippe said vnto him, Lorde, shewe vs *thy*
Father, and it sufficeth vs.
9 Iesus said vnto him, I haue bene so long time
with you, & hast thou not knowen me, Philippe?
he that hath seene me, hath seene my Father: how
then sayest thou, Shew vs *thy* Father?
10 4 Beleeuest thou not, that I am in the Fa-
ther, and the Father is in me? The wordes that I
speake vnto you, I speake not of my selfe: but the
Father that dwelleth in me, he doeth the workes.
11 Beleeue me, that I *am* in the Father, & the
Father *is* in me: at the least, beleeue me for the
very workes sake.
12 5 Verely, verely I say vnto you, he that be-
leeueth in me, the workes that I doe, he shall doe
also, and f greater then these shall he doe: for I go
vnto my Father.
13 ✠ And whatsoeuer ye aske in my Name,
that wil I doe, that the Father may be glorified in
the Sonne.
14 If ye shal aske any thing in my Name, I wil
doe it.
15 6 If ye loue me, keepe my comandements,
16 And I wil pray ỷ Father, & he shal giue you
another Comforter, ỷ he may abide ŵ you for euer,
17 *Euen* the g Spirit of trueth, whome the
h world can not receiue, because it seeth him not,
neither knoweth him: but ye know him: for hee
dwelleth with you, and shalbe in you.
18 I wil not leaue you fatherlesse: *but* I will
come to you.
19 Yet a litle while, and the world shall see me
no more, but ye shal see me: because I liue, ye shall
liue also.
20 At that day shall ye knowe that I am i in
my Father, and you in me, and I in you.
21 He that hath my commandements, & kee-
peth them, is he that loueth me: and hee that lo-
ueth me, shall be loued of my Father: and I will
loue him, and wil k shew mine owne selfe to him.
22 7 Iudas said vnto him (not Iscariot) Lorde,
what is the cause that thou wilt shewe thy selfe
vnto vs, and not vnto the world?
23 Iesus answered, and sayd vnto him, If any
man loue me, he will keepe my worde, & my Fa-
ther will loue him, and wee will come vnto him,
and will dwell with him.
24 Hee that loueth me not, keepeth not my
wordes, & the word which ye heare, is not mine,
but the Fathers which sent me.
25 8 These things haue I spoken vnto you, be-
ing present with you.
26 ✠ But the Comforter, which is the holy
Ghost, whom the Father wil send in my Name, he
shal teache you all things, and bring all things to
your remembrance, which I haue tolde you.

d This saying sheweth vnto vs both the nature, the will & office of Christ.
e It is plaine by this place, that to knowe God, & to see God, is all one: Nowe whereas he said before, that no man sawe God at any time, that is to bee vnderstoode thus, without Christ: or were it not through Christ, no man could euer see, nor sawe God at any time: for as Chrysostome saith, the Sonne is a very short and easie setting forth of the fathers nature to vs.
4 The maiestie of God sheweth it selfe most euidently, both in Christes doctrine and deedes.
5 The approuing of the vertue of Christ is not included within his owne person, but it is spread through the body of his whole Church.
f That is, not I only doe them, but I can also giue other men power to doe greater.
✠ *Chap.16.23. matth.7.7. mar.11.24. iames 1.5.*
6 He loueth Christ aright, which obeieth his comaundements: and because the same is accompanied with an infinite sort of miseries, although he be absent in body, yet doeth he comfort his with the present vertue of the holy Ghost, whome the world despiseth, because it knoweth him not.
g The holy Ghost is called the Spirit of trueth, of the effect which he worketh, because he inspireth the trueth into vs, whereas otherwise he hath trueth in himselfe.
h Worldly men.
i The Sonne is in the Father after such sort, that he is of one selfe same substance with the Father, but he is in his disciples in a certaine respect as an ayder and helper of them.
k I will shew my selfe to him, and be knowen of him, as if he saw me with his eyes: but this shewing of himselfe is not bodily, but spiritually, yet so plaine as none can be more.
7 We must not aske why the Gospel is reueiled to some rather then to other, but we must rather take heede, that we embrace Christ who is offered vnto vs, & that we truely loue him, that is to say, that we giue our selues wholy to his obedience.
8 It is the office of the holy Ghost to imprint in the mindes of the elect in their times and seasons, that which Christ once spake.
✠ *Chap.15.26.*

27 9 Peace I leaue with you: my peace I giue
vnto you: not as ẏ world giueth, giue I vnto you.
Let not your heart be troubled, nor feare.
28 10 Yee haue heard how I said vnto you, I
goe away, and wil come vnto you. If ye loued me,
ye would verely reioyce, because I said, I goe vnto
the Father: for the Father is l greater then I.
29 And now haue I spoken vnto you, before
it come, that when it is come to passe, yee might
beleeue.
30 11 Hereafter wil I not speake many things
vnto you: for the prince of this world commeth,
and hath m nought in me.
31 But *it is* that the world may know that I
loue *my* Father: and as the Father hath comman-
ded me, so I doe. Arise, let vs goe hence.

9 All true felicitie commeth to vs by Christ alone.
10 So farre is it, that we should be sory for the departing of Christ frō vs according to the flesh, that we should rather reioyce for it, seeing that all ẏ blessing of the members dependeth vpon the glorifying of the head.
l This is spoken in that, that he is Mediator, for so the Father is greater then he, in as much as the person to whome request is made, is greater then hee that maketh the request.
11 Christ goeth to death not vnwillingly, but willingly, not as yeelding to the deuill, but obeying his Fathers decree. *m As who would say, Satan will by and by set vpon me with all the might he can, but he hath no power ouer me, neither shall he finde any such thing in me as he thinketh he shall.*

CHAP. XV.

1 By the parable of the vine, 2 & the branches, 5. 6 he declareth how the disciples may beare fruite. 12. 17 Hee commendeth mutuall loue. 18 He exhorteth them to beare afflictions patiently, 20 by his owne example.

I 1 Am that true vine, and my Father is that hus-
bandman.
2 ✠ Euery branche that beareth not fruite in
me, he taketh away: and euery one that beareth
fruite, he purgeth it, that it may bring foorth more
fruite.
3 ✠ Nowe are ye cleane through the worde,
which I haue spoken vnto you.
4 Abide in mee, and I in you: as the branche
cannot beare fruite of it selfe, except it abide in
the vine, no more can ye, except ye abide in me.
5 I am that vine: ye *are* the branches: he that
abideth in me, & I in him, ẏ same bringeth foorth
much fruite: for without me can ye doe nothing.
6 ∵ If a man abide not in me, he is cast foorth
as a branch, & withereth: and men gather them,
and cast *them* into the fire, and they burne.
7 ✻ 2 If ye abide in me, and my wordes abide
in you, aske what ye wil, & it shalbe done to you.
8 a Herein is my Father glorified, that yee
beare much fruite, and be made my disciples.
9 3 As the father hath loued mee, so haue I
loued you: b continue in that my loue.
10 If ye shall keepe my commandements, ye
shall abide in my loue, as I haue kept my Fathers
commandements, and abide in his loue.
11 These things haue I spoken vnto you, that
my ioy might remaine in you, and that your ioy
might be full.
12 ✻ This is my commandement, that yee loue
one another, as I haue loued you.
13 Greater loue then this hath no man, when
any man bestoweth his life for his friends.
14 Ye are my friendes, if ye doe whatsoeuer I
commaund you.
15 4 Henceforth cal I you not seruants: for the
seruant knoweth not what his master doeth: but
I haue called you friends: for all things that I haue
heard of my Father, haue I made knowen to you.
16 5 Ye c haue not chosen me, but I haue cho-
sen you, and ordeined you, ✠ that ye goe & bring
foorth fruite, and that your fruite remaine, that
whatsoeuer yee shall aske of the Father in my
Name, he may giue it you.
17 These things commaund I you, that yee
loue one another.
18 6 If the world hate you, yee know that it
hated me before you.
19 If ye were of the world, the world would
loue his owne: but because ye are not of ẏ world,
but I haue chosen you out of the world, therefore
the world hateth you.
20 Remember the word that I said vnto you,
✠ The seruant is not greater then his master. ∵ If
they haue persecuted me, they will persecute you
also: if they haue kept my worde, they will also
keepe yours.
21 7 But ✕ all these things will they doe vnto
you for my Names sake, because they haue not
knowen him that sent me.
22 d If I had not come and spoken vnto them,
they should not haue had sinne: but now haue
they no cloke for their sinne.
23 He that hateth me, hateth my Father also.
24 If I had not done workes among them
which none other mā did, they had not had sinne:
but nowe haue they both seene, and haue hated
both me, and my Father.
25 But *it is* that the word might be fulfilled,
that is written in their e Lawe, ✻ They hated mee
without a cause.
26 8 But when that Comforter shall come,
* whom I will send vnto you from the Father, *e-
uen* the Spirit of trueth, which proceedeth of the
Father, he shall testifie of me.
27 And ye shall witnesse also, because ye haue
bene with me from the beginning.

1 We are of nature drie and fit for nothing, but the fire: Therefore that we may liue and be fruitfull, we must first be graffed into Christ, as it were into a vine by the Fathers hand: and then be daily shred with continuall meditation of the word and the crosse: otherwise it shall not auaile any man at all to haue bene graffed, vnlesse he cleaue fast vnto the vine, and so draw iuice out of it.
✠ *Matth. 15.13.*
✠ *Chap. 13.10.*
∵ *Coloss. 1.23.*
✕ *1.Iohn 3.22.*
2 He abideth in Christ, which resteth in his doctrine, and therefore bringeth foorth good fruites: And the Father will denie such an one, nothing.
a As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring foorth much fruite.
3 The loue of the Father towards the Sonne, and of the sonne towards vs, and ours towards God and our neighbour, are ioyned together with an vnseparable knot: and there is nothing more sweete and pleasant then it is. Nowe this loue sheweth it selfe by the effects: a most perfect example whereof, Christ himselfe exhibiteth vnto vs. *b That is, in that loue, wherewith I loue you: which loue is on both partes.* ✻ *Chap. 13.34. 1.thess. 4.9. 1.iohn 3.11. and 4.21.* 4 The doctrine of the Gospel (as it is vttered by Christes owne mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our saluation and is committed vnto the Apostles.

5 Christ is the authour and preseruer of the ministerie of the Gospel, euen to the worldes end, but the ministers haue aboue all things need of prayer & brotherly loue.
c This place teacheth vs plainly, that our saluation commeth from the onely fauour and gracious goodnesse of the euerlasting God toward vs, & of nothing that we doe or can deserue.
✠ *Matth. 18.19.*
6 It ought not onely not to feare, but rather confirme the faithfull Ministers of Christ, when they shalbe hated of the world as their Master was.
✠ *Chap 13.16. matth. 10.24.*
∵ *Matth. 24.9.*
7 The hatred that the world beareth against Christ, proceedeth of the blockishnesse of the mind, which notwithstanding is voluntarie blind, so that the world can pretend no excuse, to couer their fault.
✻ *Chap. 16.4.*
d As who would say, If I had not come, these men would not haue stucke to haue said still before Gods iudgement seate, that they are religious, and void of sinne: but seeing I came to them, and they cleane refuse me, they can haue no cloke for their wickednes. e Some time by this word, Lawe, are meant the fiue bookes of Moses, but in this place, the whole Scripture: for the place alleaged is in the Psalmes. ✻ *Psalme 35.19.* 8 Against the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apostles. * *Chap. 14.26. luke 24.49.*

CHAP. XVI.

1 He foretelleth the disciples of persecution. 7 Hee promiseth the Comforter, and declareth his office. 21 He compareth the afflictions of his, to a woman that trauaileth with child.

THese 1 things haue I sayde vnto you, that yee
should not be offended.
2 They shal excōmunicate you: yea, the time
shal come, that whosoeuer killeth you, wil thinke
that he doeth God seruice.
3 And these things will they do vnto you, be-
cause they haue not knowen the Father, nor me.
4 ✠ But these things haue I tolde you, that
when the houre shall come, ye might remember,
that I told you them. And these things said I not
vnto you from ẏ beginning, because I was ẇ you.
5 But now I go my way to him that sent me,
and none of you asketh me, Whither goest thou?
6 But because I haue sayd these things vnto
you, your hearts are full of sorow.
7 2 Yet I tell you the trueth, It is expedient
for you that I goe away: for if I goe not away,
that Comforter will not come vnto you: but if I
depart, I will send him vnto you.

1 The ministers of the Gospel must looke for all maner of reproches, not onely of them which are open enemies, but euen of them also which seeme to be of the same houshold, and the very pillars of the Church.
✠ *Chap. 15.21.*
2 The absence of Christ, according to the flesh, is profitable to the Church, that we may wholy depend vpon his spirituall power.

3 The Spirit of God worketh so mightily by the preaching of the word, that he constraineth ẏ world, will it, nill it, to confesse it owne vnrighteousnesse, and Christs righteousnesse and almightinesse.
a He will so reproue the world, that the worldlings shalbe able to pretend no excuse.
b He respecteth the time that folowed his ascension, when as all gainesayers were manifestly reprooued, through the powring out of the holy Ghost vpon the Church: So that the very enemies of Christ were reproued of sinne, in that they were constrained to confesse that they were deceiued, in that they beleeued not, and therefore they said to Peter, Acts 2. Men and brethren, what shall we doe?
c Of Christ himselfe: For when the world shall see, that I haue powred out the holy Ghost, they shalbe constrained to confesse that I was iust, and was not condemned of my Father, when I went out of this world.
d Of that authoritie and power, which I haue both in heauen & earth.
e That is, because they shall then vnderstand and knowe in deed, that I haue ouercome the deuil, and doe gouerne the world, when all men shall see, that they set themselues against you in vaine, for I will arme you with that heauenly power, whereby you may destroy euery high thing which is lifted vp against the knowledge of God, 2. Cor. 10. 12.

8 3 And when he is come, he will a reproue
the b world of sinne, and of righteousnesse, and of
iudgement.
9 Of sinne, because they beleeued not in me:
10 Of c righteousnesse, because I goe to my
Father, and ye shall see me no more.
11 Of d iudgement, e because the prince of
this world is iudged.
12 4 I haue yet many things to say vnto you,
but ye cannot beare them now.
13 Howbeit, when hee is come which is the
Spirite of trueth, he will leade you into all trueth:
for he shall not speake of himselfe, but whatsoe-
uer he shall heare, shall he speake, and he wil shew
you the things to come.
14 5 He shal glorifie me: for he shall receiue of
mine, and shall shew it vnto you.
15 All things that the Father hath, are mine:
therefore sayd I, that hee shall take of mine, and
shew it vnto you.
16 6 A f litle *while*, and ye shal not see me: and
againe a litle *while*, and ye shall see me: g for I goe
to the Father.
17 Then said *some* of his disciples among them
selues, What is this that he saieth vnto vs, A litle
while, and ye shall not see mee, and againe, a litle
while, and ye shall see mee, and, For I goe to the
Father.
18 They sayd therefore, What is this that hee
saith, A litle *while?* we know not what he saieth.
19 Now Iesus knew that they would aske him,
and said vnto them, Doe yee enquire among your
selues, of that I said, A litle *while*, & ye shal not see
me: and againe, a litle *while*, and ye shall see me?
20 Verely, verely I say vnto you, that ye shall
weepe end lament, and the world shall reioyce:
and ye shall sorowe, but your sorow shalbe turned
to ioy.
21 A woman when she traueileth, hath sorow,
because her houre is come: but as soone as she is
deliuered of the child, shee remembreth no more
the anguish, for ioy that a man is borne into the
world.
22 And yee nowe therefore are in sorow: but
I will see you againe, & your hearts shall reioyce,
and your ioy shall no man take from you.
23 And in ẏ day shal ye aske me nothing. ✠ Ve-
rely, verely, I say vnto you, whatsoeuer yee shall
aske the Father in my Name, he wil giue it you.
24 Hitherto haue yee asked nothing in my
Name: aske, & ye shal receiue, that your ioy may
be full.
25 7 These things haue I spoken vnto you in
parables: but the time will come, when I shall no
more speake to you in parables: but I shall shew
you plainly of the Father.
26 8 At that day shall yee aske in my Name,
and I say not vnto you, that I will pray vnto the
Father for you:
27 For the Father himselfe loueth you, be-
cause ye haue loued me, ✠ and haue beleeued that
I came out from God.
28 I am come out from the Father, and came
into the world: againe I leaue the worlde, and
goe to the Father.
29 9 His disciples said vnto him, Lo, now spea-
kest thou plainely, and thou speakest no parable.
30 Nowe knowe wee that thou knowest all
things, and needest not that any man should aske
thee. By this we beleeue, that thou art come out
from God.
31 Iesus answered them, Doe you beleeue
nowe?
32 ✠ 10 Beholde, the houre commeth, & is al-
ready come, that ye shall be scattered euery man
into his owne, and shall leaue me alone: but I am
not alone: for the Father is with me.
33 11 These things haue I spoken vnto you,
that h in me ye might haue peace: in the world ye
shall haue affliction, but be of good comfort: I
haue ouercome the world.

✠ Chap. 17. 8.
9 Faith and foolish securitie differ very much.
✠ Matth. 26. 31. marke 14. 27.
10 Neither the wickednesse of the world, neither the weakenesse of his owne, can diminish any thing of the vertue of Christ.
11 The suretie & stay of the Church dependeth onely vpon the victorie of Christ.
h That in me you might be throughly quieted. For by (peace) is meant in this place, that quiet state of mind, which is cleane contrary to disquietnesse and heauinesse.

CHAP. XVII.

1 Christ prayeth that his glory together with his Fathers may be made manifest. 9 He prayeth for his Apostles, 20 and for all beleeuers.

1 These 1 things spake Iesus, and lift vp his eyes
to heauen, and sayd, 2 Father, that houre is
come: glorifie thy Sonne, that thy Sonne also may
glorifie thee,
2 ∵ As thou hast giuen him power *ouer* a all
flesh, that he should giue eternall life to all them
that thou hast giuen him.
3 And this is life eternall, that they knowe
thee *to be* the b onely very God, and whome thou
hast sent, Iesus Christ.
4 I haue glorified thee on the earth: I haue fi-
nished the worke which thou gauest me to doe.
5 And nowe glorifie mee, thou Father, with
thine owne selfe, with the glory which I had with
thee before the world was.
6 3 I haue declared thy Name vnto the men
which thou gauest mee out of the world: c thine
they were, and thou d gauest them me, and they
haue kept thy worde.
7 ✠ Nowe they knowe that all things what-
soeuer thou hast giuen me, are of thee.
8 For I haue giuen vnto them ẏ wordes which
thou gauest me, & they haue receiued *them*, and
haue knowen surely that I came out from thee,
and haue beleeued that thou hast sent me.
9 I pray for them: I pray not for the worlde,
but for them which thou hast giuen me: for they
are thine.

1 Iesus Christ the euerlasting high Priest being readie straightwayes to offer vp himselfe, doeth by solemne prayers consecrate himselfe to God the Father, as a sacrifice, and vs together with himselfe. Therefore this prayer was from the beginning, is, and shalbe to the end of the world, the foundation & ground of the Church of God.
2 He first declareth, that as he came into the world to the end that the Father might shew in him, being apprehended by faith, his glory in sauing his elect, so heaped plied himselfe to that onely: and therefore desireth of the Father, that he would blesse the worke which hee had finished.

4 The doctrine of the Apostles proceeded from the holy Ghost, and is most perfite. 5 The holy Ghost bringeth no new doctrine, but teacheth that which was vttered by Christes owne mouth, and imprinteth it in our mindes. 6 The grace of the holy Ghost is a most liuely glasse, wherein Christ is truely beholden with the most sharpe sighted eyes of faith, and not with the bleared eies of the flesh: Whereby we feele a continuall ioy euen in the midst of sorowes. *f When a litle time is once past. g For I passe to eternall glory, so that I shall bee much more present with you then I was before: for then you shall feele in deed what I am, and what I am able to do.* ✠ *Chap. 14. 13. mat. 7. 7 & 21. 22. mar. 11. 24. luke 11. 9 iam. 1. 5.* 7 The holy Ghost which was powred vpon the Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secretes of our saluation, and also by them the Church, and will also instruct it to the end of the world. 8 The summe of the worship of God, is the inuocation of the Father in the Name of the Sonne the Mediatour, who is alreadie heard for vs, for whom he both abased himselfe, and is now also glorified.

∵ *Matth. 28. 18.* *a Ouer all men.* *b Hee calleth the Father the onely very God, to set him against all false gods, and not to shut out himselfe and the holy Ghost, for straightwayes hee ioyneth the knowledge of the Father and the knowledge of himselfe together, and according to his accustomed maner, setteth foorth the whole Godhead in the person of the Father: So is the Father alone said to be King, immortall, wise, and dwelling in light which no man can attaine vnto, inuisible, Rom. 16. 27. 1. tim. 1. 17.* 3 First of all hee prayeth for those his disciples, by whom he would haue the rest to be gathered together, and commendeth them vnto the Father, (hauing once reiected the whole company of ẏ reprobate) because he receiued them of him into his custodie, and for that they embracing his doctrine, shall haue so many and so mightie enemies, that there is no way for them to be in safetie, but by his helpe onely. *c He sheweth hereby that euerlasting election and choise, which was hidden in the good will and pleasure of God, which is the ground worke of our saluation. d Hee sheweth how that euerlasting and hidden purpose of God is declared in Christ, by whome we are iustified and sanctified, if we lay hold on him by faith, that at length wee may come to the glory of the election.* ✠ *Chap 16. 27.*

10 And

10 And al mine are thine, and thine are mine,
and I am glorified in them.
11 And now am I no more in the world, but
these are in the world, and I come to thee. Holy
Father, keepe them in thy Name, *euen* them
whome thou hast giuen mee, that they may bee
e one, as we *are*.
12 While I was with them in the worlde, I
kept them in thy Name: those that thou gauest
me, haue I kept, and none of them is lost, but the
childe of perdition, that the ✠ Scripture might
be fulfilled.
13 And now come I to thee, and these things
speake I in the worlde, that they might haue my
ioy fulfilled in themselues.
14 I haue giuen them thy worde, and the
world hath hated them, because they are not of
the world, as I am not of the world.
15 4 I pray not that thou shouldest take them
out of the world, but that thou keepe them from
euill.
16 They are not of the worlde, as I am not of
the world.
17 f Sanctifie them with thy trueth: thy word
is trueth.
18 5 As thou diddest send me into the world,
so haue I sent them into the world.
19 And for their sakes sanctifie I my self, that
they also may be sanctified through the g trueth.
20 6 I pray not for these alone, but for them
also which shall beleeue in mee, through their
word,
21 That they all may be one, as thou, O Fa-
ther, *art* in me, and I in thee: *euen* that they may
be also one in vs, that the worlde may beleeue
that thou hast sent me.
22 And the glorie that thou gauest me, I haue
giuen them, that they may be one, as we are one,
23 I in them, and thou in me, that they may be
made perfect in one, and that the worlde may
knowe that thou hast sent mee, and hast loued
them, as thou hast loued me.
24 ☩ Father, I will that they which thou hast
giuen me, be with me euen where I am, that they
may behold that my glorie, which thou hast gi-
uen me: for thou louedst me before the founda-
tion of the world.
25 O righteous Father, the worlde also hath
not knowen thee, but I haue knowen thee, and
these haue knowen, that thou hast sent me.
26 7 And I haue declared vnto thē thy Name,
and will declare it, that the loue wherewith thou
hast loued me, may be in them, and I in them.

e He prayeth that his people may peaceably agree and be ioyned together in one, that as the Godhead is one, so they may be of one minde and one consent together.

✠ *Psal.109.7.*

4 Hee sheweth what maner of deliuerance he meaneth, not that they should be in no danger, but that they being preserued from all, might proue by experience that the doctrine of saluation is true, which they receiued at his mouth to deliuer to other.

f That is, make them holy: and that is said to be holy, which is dedicated and made proper to God onely.

5 Hee addeth moreouer, that the Apostles haue a vocation common with him, & therefore that they must be holden vp by the selfe same vertue to giue vp themselues wholy to God, whereby he being first, did consecrate himselfe to the Father.

g The true and substantiall sanctification of Christ, is set against the outward purifyings.

6 Secondarily hee offreth to God the Father all his, that is, how many so euer shall beleeue in him by the doctrine of the Apostles: that as he cleaueth vnto the Father receiuing from him al fulnesse, so they being ioyned with him, may receiue life from him, and at length being together beloued in him, may also with him enioy euerlasting glory. ☩ Cha.12.26.

7 He communicateth with his by little and little, the knowledge of the Father, which is most full in Christ the mediatour, that they may in him be beloued of the Father, with the selfe same loue wherewith he loueth the Sonne.

CHAP. XVIII.

1 By Christes power, whom Iudas betrayeth, 6 the souldiers are cast downe to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22. 23 His answere to the officer that smote him with a rod. 28 Being deliuered to Pilate, 36 he declareth his kingdome.

When 1 Iesus had spoken these things, hee
went foorth with his disciples ouer the
brooke Cedron, where was a garden, into the
which he entred, and his disciples.
2 And Iudas which betrayed him knewe al-
so the place: for Iesus oft times resorted thither
with his disciples.
3 ✠ 2 Iudas then, after hee had receiued a
band of men and officers of the high Priests, and
of the Pharises, came thither with lanternes and
torches, and weapons.
4 3 Then Iesus, knowing all thinges that
should come vnto him, went forth and said vnto
them, Whom seeke yee?
5 They answered him, Iesus of Nazareth.
Iesus saide vnto them, I am he. Nowe Iudas also
which betrayed him, stoode with them.
6 Assoon then as he had said vnto thē, I am he,
they went away backwards, & fel to the ground.
7 Then he asked them againe, Whom seeke
yee? And they said, Iesus of Nazareth.
8 4 Iesus answered, I said vnto you, that I am
he: therfore if ye seeke me, let these go their way.
9 *This was* that the worde might be fulfilled
which hee spake, ☩ Of them which thou gauest
me, haue I lost none.
10 5 Then Simon Peter hauing a sword, drew
it, and smote the hie Priests seruant, & cut off his
right eare. Now the seruants name was Malchus.
11 Then saide Iesus vnto Peter, Put vp thy
sworde into the sheath: shall I not drinke of the
cup which *my* Father hath giuen me?
12 Then the band and the captaine, and the
officers of the Iewes tooke Iesus, and bound him,
13 6 And led him away to ∵ Annas first (for
he was father in lawe to Caiaphas, which was the
hie Priest that same yeere)
14 ✱ And Caiaphas was he, that gaue counsel
to the Iewes, that it was expedient that one man
should die for the people.
15 ¶ 7 ✠ Nowe Simon Peter followed Iesus,
and another disciple, & that disciple was know-
en of the hie Priest: therefore hee went in with
Iesus into the hall of the hie Priest:
16 But Peter stoode at the doore without.
Then went out the other disciple which was kno-
wen vnto the hie Priest, and spake to hir that kept
the doore, and brought in Peter.
17 Then saide the maide that kept the doore,
vnto Peter, Art not thou also one of this mans
disciples? He said, I am not.
18 And the seruants and officers stood there,
which had made a fire of coles: for it was colde,
and they warmed themselues. And Peter also
stoode among them, and warmed himselfe.
19 ¶ (8 The hie Priest then asked Iesus of
his disciples, and of his doctrine.
20 Iesus answered him, I spake openly to the
world: I euer taught in the Synagogue and in the
Temple, whither the Iewes resort continually,
and in secret haue I said nothing.
21 Why askest thou mee? aske them which
heard me what I saide vnto them: beholde, they
know what I said.
22 When he had spoken these things, one of
the officers which stoode by, smote Iesus with *his*
rod, saying, Answerest thou the hie Priest so?
23 Iesus answered him, If I haue euil spoken,
beare witnes of the euil: but if I haue wel spoken,
why smitest thou me?
24 ¶ * Now Annas had sent him bound vnto
Caiaphas the hie Priest)
25 ✠ 9 And Simon Peter stoode and warmed
himselfe, and they said vnto him, Art not thou al-
so of his disciples? He denied it, & said, I am not.

1 Christ goeth of his owne accord into a garden, which his betraier knew, to be taken: that by his obedience hee might take away ẏ sin that entred into the world by one mans rebellion, and that in a garden. ∵ *Mat.26.36. mar.14.32. luk.22.39.*

✠ *Mat.26.47. mar.14.43. luk.22.47.*

2 Christ who was innocent, was taken as a wicked person, that wee which are wicked might be let go as innocent.

3 Christes person (but not his vertue) was bound of the aduersaries, when and how he would.

4 Christ doth not neglect the office of a good pastour, no not in his greatest danger.

☩ *Chap.17.12.*

5 We ought to containe the zeale we beare to God, within the bounds of our vocation.

6 Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be quitted of the euerlasting high Priest himselfe.

∵ *Luke 3.2.*

✱ *Chap.11.50.*

7 A liuely example of the fragility of man euen in the best, when they be once left to themselues.

✠ *Matth.26.58. mar.14.54. luke 22.54.*

8 Christ defendeth his cause but slenderly, not that he would withdraw himselfe frō death, but to shewe that he was cōdemned as an innocent.

* *Mat.26.57. luke 22.54.*

✠ *Mat.26.69. mar.14.52. luk.22.55.*

9 After that men haue once fallen, they cannot onely not lift vp themselues by their owne strength, but also they fall more and more into worse, vntill they be raised vp againe, by a new vertue of God.

26 One of the seruants of the hie Priest, his
cousin whose eare Peter smote off, saide, Did not
I see thee in the garden with him?
27 Peter then denied againe, and immediatly
the cocke crew.
28 ¶ ✠ 10 Then led they Iesus from a Caia-
phas into the commō hall. Now it was morning,
and they themselues went not into the common
hall, lest they should be ✠ defiled, but that they
might eate the Passeouer.
29 Pilate then went out vnto them, and said,
What accusation bring ye against this man?
30 They answered, and said vnto him, If hee
were not an euil doer, we would not haue deliue-
red him vnto thee.
31 Then said Pilate vnto them, Take ye him,
and iudge him after your owne Lawe. Then the
Iewes saide vnto him, b It is not lawfull for vs to
put any man to death.
32 It was that the worde of Iesus ∵ might bee
fulfilled which he spake, c signifying what death
he should die.
33 ✠ So Pilate entred into the common hall
againe, and called Iesus, and saide vnto him, Art
thou the king of the Iewes?
34 Iesus answered him, Saiest thou that of thy
selfe, or did other tell it thee of me?
35 Pilate answered, Am I a Iew? Thine owne
nation, and the hie Priests haue deliuered thee
vnto me. What hast thou done?
36 11 Iesus answered, My kingdome is not of
this world: if my kingdome were of this worlde,
my seruants would surely fight, that I should not
be deliuered to the Iewes: but nowe is my king-
dome not from hence.
37 Pilate then said vnto him, Art thou a King
then? Iesus answered, Thou saiest that I am a
King: for this cause I am borne, and for this cause
came I into the world, that I should beare witnes
vnto the trueth: euery one that is of the trueth
heareth my voyce.
38 12 Pilate said vnto him, d What is trueth?
And when hee had saide that, he went out againe
vnto the Iewes, and said vnto them, I finde in him
no cause at all.
39 ✠ But you haue a custome, that I shoulde
deliuer you one loose at the Passeouer: will yee
thē that I loose vnto you the king of the Iewes?
40 * Then e cried they all againe, saying, Not
him, but Barabbas: nowe this Barabbas was a
murtherer.

✠ Mat.27.2. mar. 15.1. luke 23.1.
10 The Sonne of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much lesse wickednesse, then in the princes of ỹ people of God: A liuely image of the wrath of God against sinne, and therewithall of his great mercie, and last of all, of his most seuere iudgement against the stubburne contemners of his grace when it is offered vnto them.
a From Caiaphas house.
✠ *Actes* 10.28. *and* 11.3.
b For iudgements of life and death were taken from them fortie yeeres before the destruction of the temple.
∵ *Mat.*20.19.
c For Christ had foretolde that he should be crucified.
✠ *Mat.*27.11. *mar.* 15.2. *luke* 23.3.
11 Christ auoucheth his spirituall kingdome, but reiecteth a worldly.
12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that he tooke vpon him our person) was to be condemned as a most wicked man.
d He speaketh this disdainefully and scoffingly, and not by way of asking a question. ✠ *Matth.*27.15. *mar.*15.6. *luke* 23.17. * *Actes* 3.14. *e Word for word, made a great and foule voice.*

CHAP. XIX.

1 *Pilate, when Christ was scourged,* 2 *and crowned with thorne,* 4 *was desirous to let him loose:* 8 *but being ouercome with the outrage of the Iewes,* 16 *He deliuereth him to be crucified.* 26 *Iesus committeth his mother to the disciple.* 30 *Hauing tasted vineger, he dieth:* 34 *and being dead, his side is pierced with a speare.* 40 *He is buried.*

THen ✠ Pilate tooke Iesus and 1 scourged him.
2 And the souldiers platted a crowne of
thornes, and put it on his head, and they put on
him a purple garment,
3 And saide, Haile, King of the Iewes. And
they smote him with *their* roddes.
4 2 Then Pilate went foorth againe, and said
vnto them, Behold, I bring him forth to you, that
ye may know, that I find no fault in him at all.
5 Then came Iesus foorth wearing a crowne
of thorns, and a purple garment. And Pilate said
vnto them, Behold the man.
6 Then when the hie Priests and officers saw
him, they cried, saying, a Crucifie, crucifie *him*.
Pilate said vnto them, Take ye him, and crucifie
him: for I find no fault in him.
7 The Iewes answered him, We haue a law,
and by our law he ought to die, because he made
himselfe the Sonne of God.
8 ¶ 3 When Pilate then heard that word, he
was the more afraide,
9 And went againe into the common hall,
and said vnto Iesus, Whence art thou? But Iesus
gaue him none answere.
10 Then said Pilate vnto him, Speakest thou
not vnto me? Knowest thou not ỹ I haue power
to crucifie thee, and haue power to loose thee?
11 Iesus answered, Thou couldest haue no po-
wer at all against me, except it were giuen thee
from aboue: therefore he that deliuered me vnto
thee, hath the greater sinne.
12 From thence forth Pilate sought to loose
him, but the Iewes cried, saying, If thou deliuer
him, thou art not Cesars friend: *for* whosoeuer
maketh himselfe a King, speaketh against Cesar.
13 ¶ 4 When Pilate heard this worde, hee
brought Iesus forth, and sate downe in the iudge-
ment seate in a place called the pauement, and in
Hebrew, b Gabbatha.
14 And it was the Preparation of the Passeo-
uer, and about the sixt houre: and he said vnto the
Iewes, Behold your King.
15 But they cried, Away with him, away with
him, crucifie him. Pilate saide vnto them, Shall I
crucifie your King? The hie Priests answered, We
haue no King but Cesar.
16 5 Then deliuered hee him vnto them, to be
crucified. ✠ And they tooke Iesus, and led him
away.
17 And he bare his own crosse, and came into
a place named *of dead mens* skulles, which is cal-
led in Hebrew, Golgotha:
18 Where they crucified him, and two other
with him, on either side one, and Iesus in the mids.
19 ¶ 6 And Pilate wrote also a title, and put it
on the crosse, and it was written, IESVS OF
NAZARETH THE KING OF THE
IEVVES.
20 This title then read many of the Iewes: for
the place where Iesus was crucified, was neere to
the citie: and it was written in Hebrew, Greeke
and Latine.
21 Then saide the hie Priestes of the Iewes to
Pilate, Write not, The King of the Iewes, but
that he said, I am King of the Iewes.
22 Pilate answered, What I haue written, I
haue written.
23 ¶ 7 Then the ✠ souldiers, when they had
crucified Iesus, tooke his garments (and made
foure parts, to euery souldier a part) & *his* coate:
and the coate was without seame wouen from
the toppe throughout.
24 Therefore they saide one to another, Let
vs not diuide it, but cast lots for it, whose it shall
be. *This was* that the Scripture might be fulfilled,
which saieth, ∵ They parted my garments among
them, and on my coate did cast lots. So the soul-
diers did these things in deede.
25 ¶ 8 Then stoode by the crosse of Iesus his
mother,

✠ *Matth.*27.27. *mar.*15.16.
1 The wisedome of the flesh, chuseth of two euils the least, but God curseth that same wisedome.
2 Christ is againe quitted by ỹ same mouth wherewith he is afterward condemned.

a They will haue him crucified, whō by an olde custome of theirs, they should haue stoned and hanged vp as conuict of blasphemie: but they desire to haue him crucified after the maner of the Romanes.
3 Pilates conscience fighteth for Christ, but straightway it yeeldeth, because it is not vpholden with the singular vertue of God.
4 Pilate condemneth himselfe first, with the same mouth, wherewith he afterward condemneth Christ.
b Gabbatha signifieth an high place, as iudgement seates are.
5 Christ fasteneth Satan, sinne and death to ỹ crosse.
✠ *Mat.*27.31. *mar.* 15.25 *luke* 23.26.
6 Christ sitting vpon the throne of the crosse, is openly written euerlasting king of all people, with his owne hand, whose mouth condemned him for vsurping a kingdome.
7 Christ signifieth by the diuision of his garments amongst the bloodie butchers, (his coate except, that had no seame) that it shall come to passe, that he will shortly diuide his benefites, and enrich his very enemies throughout the world: but so notwithstanding that the treasure of his Church shal remaine whole.
✠ *Matth.*27.35. *mar.*15.24.
∵ *Psal.*22.18.
8 Christ is a perfect example of all righteousnes, not onely in the keeping of the first, but also of the second table.

mother, and his mothers sister, Marie *the wife of*
Cleopas, and Marie Magdalene.
26 And when Iesus sawe his mother, and the
disciple standing by, whome he loued, he said vn-
to his mother, Woman beholde thy sonne.
27 Then said he to the disciple, Beholde thy
mother: and from that houre, the disciple tooke
her home vnto him.
28 ¶ 9 After, when Iesus knew that all things
were performed, that the ✠ Scripture might be
fulfilled, he said, I thirst.
29 And there was set a c vessel full of vineger:
and they filled a sponge with vineger, and put it
about an Hyssope *stalke*, and put it to his mouth.
30 Nowe when Iesus had receiued of the vi-
neger, he sayd, It is finished, and bowed his head,
and gaue vp the ghost.
31 10 The Iewes then (because it was the Pre-
paration, that the bodies should not remaine vp-
on the crosse on the Sabbath *day*: for that Sab-
bath was an hie day) besought Pilate that their
legges might be broken, and that they might be
taken downe.
32 Then came the souldiers and brake the
legges of the first, and of the other which was
crucified with *Iesus*.
33 But when they came to Iesus and saw that
he was dead already, they brake not his legges.
34 11 But one of the souldiers with a speare
d pearced his side, and foorthwith came there out
blood and water.
35 And he that saw it, bare recorde, and his
record is true: and he knoweth that he sayth true,
that ye might beleeue it.
36 For these things were done, that the Scrip-
ture should be fulfilled, ✠ Not a bone of him shall
be broken.
37 And againe another Scripture saith, ∵ They
shall see him whom they haue thrust through.
38 ✠ 12 And after these things, Ioseph of Ari-
mathea (who was a disciple of Iesus, but secretly
for feare of the Iewes) besought Pilate that hee
might take downe the body of Iesus. And Pilate
gaue him licence. He came then and tooke Iesus
body.
39 And there came ✠ also Nicodemus (which
first came to Iesus by night) & brought of myrrhe
and aloes mingled together about an hundreth
pound.
40 Then tooke they the body of Iesus, and
wrapped it in linnen clothes with the odours, as
the maner of the Iewes is to burie.
41 And in that place where Iesus was crucifi-
ed, was a garden, and in the garden a newe sepul-
chre, wherein was e neuer man yet layd.
42 There then laide they Iesus, because of the
Iewes Preparation *day*, for the sepulchre was
neere.

9 Christ, when hee hath taken the vineger, yeeldeth vp the Ghost, drinking vp in deed that most bitter and sharp cup of his Fathers wrath in our name.
✠ *Psal.69.22.*
c *Galatinus witnesseth out of the booke called Sanhedrin, that the Iewes were wont to giue them that were executed, vineger mixed with frankincense to drinke, to make their braines somewhat troubled: so charitably the Iewes prouided for the poore mens consciences, which were executed.*
10 The body of Christ which was dead for a season (because it so pleased him) is wounded, but the least bone of it is not broken: and such is the state of his mysticall body.
11 Christ being dead vpon the crosse, witnesseth by a double signe, that he onely is the true satisfaction, and the true washing for the beleeuers.
d *This wound was a most manifest witnesse of the death of Christ: for the water that issued out by this wound, gaue vs plainly to vnderstand, that the weapon pearced the very skinne that compasseth the heart, which is the vessell that conteineth that water, and that being once wounded, that creature which is so pearced and striken, cannot chuse but die.*

✠ *Exod.12.46. numb.9.12.* ∵ *Zach.12.10* ✠ *Matth.27.57. mar.15.42 luke 23.50.* 12 Christ is openly buried, and in a famous place, Pilate witting and suffering it, and that by men which did fauour Christ, in such wise, that yet before that day, they neuer openly folowed him: so that by his buriall, no man can iustly doubt either of his death, or resurrection. ✠ *Chap.3.2.* e *That no man might cauill at his resurrectio, as though some other that had bene buried there, had risen. Theophyl.*

CHAP. XX.

1 Marie bringeth word that Christ is risen: 3 Peter and Iohn 4 runne to see it. 15 Iesus appeareth to Marie 19 and to the disciples that were together in the house. 25 Thomas, before faithlesse, 29 now beleeueth.

NOwe ✠ the first *day* of the weeke came Ma-
1 rie Magdalene, early when it was yet darke,
vnto the sepulchre, and sawe the stone taken a-
way from the tombe.
2 Then she ranne, and came to Simon Peter,
and to the other disciple whom Iesus loued, and
sayd vnto them, They haue taken away the Lorde
out of the sepulchre, and we know not where they
haue laied him.
3 Peter therefore went foorth, and the other
disciple, and they came vnto the sepulchre.
4 So they ranne both together, but the other
disciple did outrunne Peter, and came first to the
sepulchre.
5 And he stouped downe, and sawe the lin-
nen clothes lying: yet went he not in.
6 Then came Simon Peter following him, &
went into the sepulchre, & saw the linnen clothes
lie,
7 And the kerchiefe that was vpon his head,
not lying with the linnen clothes, but wrapped
together in a place by it selfe.
8 Then went in also the other disciple, which
came first to the sepulchre, and he saw it, and be-
leeued.
9 For as yet they knewe not the Scripture,
That he must rise againe from the dead.
10 And the disciples went away againe vnto
their owne home.
11 ¶ ✠ But Marie stoode a without at the se-
pulchre weeping: and as she wept, she bowed her
selfe into the sepulchre,
12 2 And sawe two Angels in b white, sitting,
the one at the head, and the other at the feete,
where the body of Iesus had laien.
13 And they said vnto her, Woman, why wee-
pest thou? She said vnto them, They haue taken
away c my Lord, and I know not where they haue
laide him.
14 3 When she had thus said, shee turned her
selfe backe, and saw Iesus standing, and knew not
that it was Iesus.
15 Iesus saith vnto her, Woman, why weepest
thou? whom seekest thou? She supposing that hee
had bene the gardener, said vnto him, Sir, if thou
hast borne him hence, tell mee where thou hast
laid him, and I will take him away.
16 Iesus saith vnto her, Marie. She turned her
selfe, and said vnto him, Rabboni, which is to say,
Master.
17 4 Iesus saith vnto her, Touch me not: for
I am not yet ascended to my Father: but goe to
my d brethren, and say vnto them, I ascend vnto
e my Father, and to your Father, and to my God,
and your God.
18 Marie Magdalene came & told the disci-
ples that she had seene the Lord, and that he had
spoken these things vnto her.
19 ¶ ∵ 5 The same day then at night, which was
the first *day* of the weeke, and when the f doores
were shut where the disciples were assembled for
feare of the Iewes, came Iesus and stoode in the
mids, and said to them, Peace *be* vnto you.
20 And when he had so sayd, he shewed vnto
them *his* hands, and his side. Then were the disci-
ples glad when they had seene the Lord.

✠ *Marke 16.1. luke 24.1.*
1 Marie Magdalene, Peter and Iohn, are the first witnesses of the resurrection: and such as cannot iustly be suspected, for that they themselues could scarcely be perswaded of it, so farre is it off, that they should inuent it of set purpose.
✠ *Matth.28.1. marke 16.5.*
a *That is, without the caue, which the sepulchre was cut out of.*
2 Two Angels are made witnesses of the Lordes resurrection.
b *In white clothing.*
c *Mary spake as the common people vse to speake: for they speake of a dead carkeise, as they doe of a whole man.*
3 Iesus witnesseth by his presence, that he is truely risen.
4 Christ which is risen, is not to be sought in this world according to the flesh, but in heauen by faith, whither he is gone before vs.
d *By his brethren, hee meaneth his disciples: for in the next verse following, it is sayd, that Mary told his disciples.*
e *He calleth God his Father, because he is his Father naturally in the Godhead, and he saith your Father, because he is our Father by grace, through the adoption of the sonnes of God: that is, by taking vs of his free grace to be his sonnes, Epiphanius.*
∵ *Marke 16.14. luke 24.36. 1.cor.15.5.*
5 Christ in that that he presented himselfe before his disciples sodenly through his diuine power, when the gates were shut, doeth fully assure them both of his resurrection, and also of their Apostleship, inspiring them with the holy Ghost, who is the directer of the ministerie of the Gospel. f *Either the doores opened to him of their owne accord, or the very walles themselues were a passage to him.*

✠ *Math.28.18.*

21 ✠ Then said Iesus to them againe, Peace
be vnto you: as my Father sent me, so send I you.
22 And when hee had sayd that, he breathed
on them, and sayd vnto them, Receiue the holy
Ghost.

6 The publishing of the forgiuenesse of sinnes by faith in Christ, and the setting foorth and denouncing the wrath of God in retaining the sinnes of the vnbeleeuers, is the summe of the preaching of the Gospel.

23 [6] Whosoeuers sinnes ye remit, they are re-
mitted vnto them: *and* whosoeuers sinnes ye re-
teine, they are reteined.
24 ¶ [7] But Thomas one of the twelue, called
Didymus, was not with them when Iesus came.
25 The other disciples therefore sayd vnto
him, We haue seene the Lord: but he sayd vnto
them, Except I see in his handes the print of the
nailes, & put my finger into the print of the nailes,
& put mine hand into his side, I wil not beleue it.

7 Christ draweth out of the vnbeliefe of Thomas, a certaine and sure testimonie of his resurrection.

26 ¶ And eight dayes after, againe his disciples
were within, and Thomas with them. *Then* came
Iesus, when the doores were shut, and stood in the
mids, and said, Peace *be* vnto you.
27 After sayd hee to Thomas, Put thy finger
here, and see mine hands, & put forth thine hand,
and put it into my side, and be not faithlesse, but
faithfull.
28 Then Thomas answered, & said vnto him,
Thou art my Lord, and my God.

8 True faith dependeth vpon the mouth of God, and not vpon fleshly eies.

✠ *Chap.21.25.*

9 To beleeue in Christ the Sonne of God and our onely Sauiour, is the end of the doctrine of the Gospel, & especially of the historie of the resurrection.

29 [8] Iesus said vnto him, Thomas, because thou
hast seene mee, thou beleeuest: blessed *are* they
that haue not seene, and haue beleeued.
30 ¶ ✠ [9] And many other signes also did Iesus
in ẏ presence of his disciples, which are not writ-
ten in this booke.
31 But these things are written, that ye might
beleeue, that Iesus is that Christ that Sonne of
God, and that in beleeuing yee might haue life
through his Name.

CHAP. XXI.

1 Iesus appeareth to his disciples as they were a fishing. 6. 7 whom they know by a miraculous draught of fishes. 15 He committeth the charge of the sheepe to Peter, 18 and foretelleth him of the maner of his death.

1 In that that Christ here is not onely present, but also eateth with his disciples, he giueth a most full assurance of his resurrection.

AFter these things, [1] Iesus shewed himselfe a-
gaine to his disciples at the sea of Tiberias:
and thus shewed he *himselfe:*
2 There were together Simon Peter, & Tho-
mas, which is called Didymus, and Nathanael of
Cana in Galile, and the *sonnes* of Zebedeus, and
two other of his disciples.
3 Simon Peter said vnto them, I go a fishing.
They sayd vnto him, We also will goe with thee.
They went their way & entred into a ship straight-
way, and that night caught they nothing.
4 But when the morning was now come, Ie-
sus stood on the shore: neuerthelesse the disciples
knew not that it was Iesus.
5 Iesus then sayd vnto them, Sirs, haue ye any
meate? They answered him, No.
6 Then he sayd vnto them, Cast out the net
on the right side of the ship, and ye shall finde. So
they cast out, & they were not able at all to draw
it, for the multitude of fishes.
7 Therefore sayd the disciple whom Iesus lo-
ued, vnto Peter, It is the Lord. When Simon Pe-
ter heard that it was ẏ Lord, he girded his [a] coate
to him (for he was naked) and cast himselfe into
the sea.

a It was a linnen garment, which could not let his swimming.

8 But the other disciples came by ship (for
they were not farre from land, but about two
hundreth cubites) and they drewe the net with
fishes.
9 As soone then as they were come to land,
they sawe hote coales, and fish laied thereon, and
bread.
10 Iesus sayd vnto them, Bring of the fishes,
which ye haue now caught.
11 Simon Peter stepped foorth and drewe the
net to land, full of great fishes, an hundreth, fiftie
and three: and albeit there were so many, yet was
not the net broken.
12 Iesus said vnto them, Come, *and* dine. And
none of the disciples durst aske him, Who art
thou? seeing they knew that he was the Lord.
13 Iesus then came and tooke bread and gaue
them, and fish likewise.
14 This is now the third time that Iesus shew-
ed himselfe to his disciples, after that hee was risen
againe from the dead.

2 Peter by his triple confession is restored into his former degree from whence he fell by his triple deniall: and therewithall is aduertised, that he is in deed a pastour, which sheweth his loue to Christ, in feeding his sheep.

b It was meete, that he that had denied him thrise, should confesse him thrise, that Peter might neither doubt of the forgiuenesse of his so grieuous a sinne, nor of his restoring to the office of the Apostleship.

15 ¶ [2] So when they had dined, Iesus sayd to
Simon Peter, Simon *the sonne* of Iona, louest thou
me more then these? He said vnto him, Yea Lord,
thou knowest that I loue thee. He said vnto him,
Feede my lambes.
16 Hee said to him againe the second time, Si-
mon *the sonne* of Iona, louest thou me? He sayd
vnto him, Yea Lorde, thou knowest that I loue
thee. He said vnto him, Feed my sheepe.
17 He said vnto him the [b] third time, Simon
the sonne of Iona, louest thou me? Peter was sorie
because he said to him the third time, Louest thou
me? and sayd vnto him, Lord, thou knowest all
things: thou knowest that I loue thee. Iesus sayd
vnto him, Feed my sheepe.

3 The violent death of Peter is foretold.

c They that tooke farre journeys, especially in the East countrey, and in those places where the people vsed long garments, had neede to be girded and trussed vp.

d He meant that kind of girding which is vsed toward captiues, when they are bound fast with cordes and chaines, as who would say, Now thou girdest thy selfe as thou thinkest best, to goe whither thou listest, but the time will be, when thou shalt not gird thee with a girdle, but another shall bind thee with chaines, and carie thee whither thou wouldest not.

18 [3] Verely, verely, I say vnto thee, When thou
wast yong, thou [c] girdedst thy selfe, and walkedst
whither thou wouldest: but when thou shalt bee
olde, thou shalt stretch foorth thine hands, and
another shall [d] gird thee, and lead thee whither
thou wouldest [e] not.
19 And this spake hee signifying by [f] what
death he should glorifie God. And when he had
said this, he said to him, Folow me.
20 [4] Then Peter turned about, and sawe the
disciple whom IESVS loued, folowing, which
had also ✠ leaned on his breast at supper, and
had saide, Lorde, which is hee that betrayeth
thee?
21 When Peter therefore sawe him, he said to
Iesus, Lord, what shall this man *doe?*
22 Iesus said vnto him, If I will that hee tarie
till I come, what is it to thee? follow thou me.
23 Then went this worde abroad among the
brethren, that this disciple should not die.
Yet Iesus sayd not to him, He shall not die: but
if I will that hee tarie till I come, what is it to
thee?
24 [5] This is that disciple, which testifieth of
these things, & wrote these things, and we know
that his testimonie is true.
25 ✠ Nowe there are also many other things
which Iesus did, the which if they should bee
written euery one, I suppose the worlde could
not conteine the bookes that should be written.
Amen.

e Not that Peter suffred ought for the trueth of God against his will: for we read that he came with ioy and gladnesse when he returned from the Councill where he was whipped: but because this will commeth not from the flesh, but from that gift of the Spirit which is giuen vs from aboue, therefore he shewed there should be a certaine striuing & conflict or repugnancie, which also is in vs, in all our sufferances as touching the flesh. *f That is, that Peter should die by a violent death.* 4 We must take heed, that whiles wee cast our eies vpon other, we neglect not that which is inioyned vs. ✠ *Chap.13.23.* 5 The historie of Christ is true and warily written: not for the curiositie of men, but for the saluation of the godly. ✠ *Chap.20.30.*

THE

THE ACTES OF THE HOLY APOSTLES WRITTEN BY LVKE THE EVANGELIST.

CHAP. I.

1 Luke tieth this historie to his Gospel. 9 Christ being taken into heauen, 10 the Apostles 11 being warned by the Angels, 12 returne, 14 and giue themselues to prayer. 15 By Peters motion, 18 into Iudas the traytours place, 26 Matthias is chosen.

I Haue made the [1] former treatise,
O Theophilus, of all that IESVS
began to [a] do and teach,
2 Vntill the day that hee was
taken vp, after that hee through
the holie Ghost, had giuen commaundements vnto the Apostles, whom hee had
chosen:
3 [2] To whom also he presented himselfe aliue
after that he had suffered, by many [b] infallible tokens, being seene of them by the *space* of fourtie
dayes, and speaking of those things which *appertaine* to the kingdome of God.
4 ✠ And when he had [c] gathered *them* together, he commanded them that they should not
depart from Hierusalem, but to waite for the promise of the Father, ✠ which *said he*, ye haue heard
of me.
5 ∵ For Iohn in deede baptized with water,
but ye shall be baptized [d] with the holy Ghost
within these few dayes.
6 [3] When they therefore were come together, they asked of him, saying, Lord, wilt thou at
this time [e] restore the kingdome to Israel?
7 And he said vnto them, It is not for you to
know the times, or the [f] seasons, which the Father hath put in his owne power,
8 ✠ But yee shall receiue power of the holie
Ghost, when he shall come on you: and ye shal be
witnesses vnto me both in Hierusalem and in al
Iudea, and in Samaria, and vnto the vttermost
part of the earth.
9 ✠ [4] And when he had spoken these things,
while they beheld, he was taken vp: for a cloude
tooke him vp out of their sight.
10 And while they looked stedfastly towarde
heauen, as he went, beholde, two men stoode by
them in white apparell,
11 Which also said, Yee men of Galile, why
stand ye gasing into heauen? This Iesus which is
taken vp [g] from you into heauen, shal so come, as
ye haue seene him goe into heauen.
12 ¶ Then returned they vnto Hierusalem
from the mount that is called *the mount* of Oliues, which is neere to Hierusalem, being from it
a Sabbath [h] *dayes* iourney.
13 [5] And when they were [i] come in, they went
vp into an vpper chamber, where abode both Peter and Iames, and Iohn, and Andrew, Philip, and
Thomas, Bartlemew, and Matthew, Iames *the son*
of Alpheus, and Simon Zelotes, and Iudas Iames
brother.
14 These al [k] continued with [l] one accord in
[m] praier & supplicatiō, with the [n] women, & Marie the mother of Iesus, and with his [o] brethren.
15 ¶ [6] And in those dayes Peter stoode vp in
the middes of the disciples, and saide (nowe the
number of [p] names that were in one place were
about an hundreth and twentie.)
16 [7] Ye men *and* brethren, this scripture must
needes haue beene fulfilled, which the ✠ holie
Ghost by ye mouth of Dauid spake before of Iudas, which was ✠ guide to them that tooke Iesus.
17 For he was numbred with vs, and had obtained felowship in this ministration.
18 He therefore hath [q] purchased a field with
the reward of iniquity: and when ∵ he had [r] throwen downe himselfe headlong, hee brast asunder
in the middes, and al his bowels gushed out.
19 And it is knowen vnto all the inhabitants
of Hierusalem, in so much, that that field is called
in their owne language, Aceldama, that is, The
field of blood.
20 For it is written in the booke of Psalmes,
✠ Let his habitation be void, and let no man dwel
therein: ✠ also, Let another take his [s] charge.
21 [8] Wherefore of these men which haue
companied with vs, all the time that the Lord Iesus was [t] conuersant among vs,
22 Beginning from the baptisme of Iohn vnto the day that he was taken vp [u] from vs, must
one of them be made a witnesse with vs of his resurrection.
23 [9] And they [x] presented two, Ioseph called
Barsabas, whose surname was Iustus, & Matthias.
24 And they prayed, saying, Thou Lorde,
which knowest the heartes of all men, shew whether of these two thou hast chosen,
25 That he may take the [y] roume of this ministration and Apostleship, from which Iudas
hath [z] gone astray, to goe to his owne place.
26 Then they gaue foorth their lottes: and the
lotte fell on Matthias, and he was by a common
consent counted with the eleuen Apostles.

1 A passing ouer from the historie of the Gospel, that is, from the historie of the sayings and doings of Christ, vnto the actes of the Apostles.
a *The actes of Iesus are the miracles and doings which shewed his Godhead, and his most perfite holines and examples of his doctrine.*
2 Christ did not straightwaies ascend into heauen after his resurrection, because he would throughly proue his resurrection, and with his presence confirme his Apostles in the doctrine, which they had heard.
b *He calleth those infallible tokens, which are otherwise termed necessarie: now in that, that Christ spake, & walked, and ate, and was felt of many, these are sure signes and tokens that he truely rose againe.*
✠ *Luke 24.49.*
c *They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection.*
✠ *Iohn 14.25.*
∵ *Matth.3.11. marke 1.8. luke 3.16. chap.2.2. and 11.16. and 19.4.*
d *Either of the Father, or of me: for that either the Father or Christ is set here against Iohn, as the holy Ghost is against the water, as things answerable the one to the other.*

k *The Greeke word signifieth an immoueable constancie, and steadinesse.*
l *It is to good purpose, that this concord is mentioned: for those prayers are most acceptable to God, which are made with agreeing mindes and willes.*
m *The disciples prayed for the sending of the holy Ghost, and also to be deliuered from present dangers wherewith they were beset.*
n *For it was behoueable to haue the wiues confirmed, who were afterward to be partakers of the dangers with their husbands.*
o *With his kinsfolkes.*
6 Peter is made the mouth and interpreter of the whole companie of the Apostles, either by secret reuelation of the holy Ghost, or by expresse iudgement of ye congregation.
p *Because men are commonly billed & enrolled by their names.*
7 Peter preuenteth the offence that might be taken of the falling away of Iudas the betrayer, shewing that all things which came vnto him, were foretold by God.
✠ *Psal.41.9.*
✠ *Iohn 13.27.*
q *Luke considered not Iudas his purpose, but that that folowed of it, and so we vse to say, that a man hath procured himselfe harme, not that his will and purpose was so, but in respect of that which followed.* ∵ *Matth.27.5.*
r *The Greeke word signifieth thus much, that Iudas fell downe flat and was rent in sunder in the middes, with a maruellous huge noise.* ✠ *Psal.69.26.* ✠ *Psal.109.7.*
s *His office and ministerie: Dauid wrote these words against Doeg the Kings heardman: And these words, Shepheard, Sheepe, and Flocke, are put ouer to the Church office and ministerie, so that the Church and the offices thereof are called by these names.*
8 The Apostles deliberate vpon nothing, but first they consult and take aduisement by Gods word: and againe they do nothing that concerneth and is behoueable for the whole body of the Congregation, without making the Congregation priuie vnto it. t *Word for word, went in and out, which kind of speach betokeneth as much in the Hebrew tongue, as the exercising of a publique and painefull office, when they speake of such as are in any publique office, Deuter.31.2. 1.Chronic.27.1.* u *From our companie.* 9 Apostles must be chosen immediatly from God, and therefore after prayers, Matthias is chosen by lotte, which is as it were, GODS owne voice. x *Openly, and by the voices of all the whole companie.* y *That he may be fellow and partaker of this ministerie.* z *Departed from, or fallen from: And it is a Metaphore taken from the way: For callings are signified by the name of wayes, with the Hebrewes.*

is set here against Iohn, as the holy Ghost is against the water, as things answerable the one to the other. 3 We must fight before we triumph: and we ought not curiously to search after those things, which God hath not reueiled. e *To the olde and ancient state.* f *That is, the fitte occasions that serue to doing of matters which the Lord hath appointed to bring things to passe in.* ✠ *Chap.2.2.* ✠ *Luk.24.51.* 4 After that Christ had promised the ful vertue of the holy Ghost, wherewith he would gouerne his Church, although he should be absent in body, hee tooke vp his body from vs into the heauenly tabernacles, there to continue vntil the latter day of iudgement, as the Angels witnes. g *That is, out of your sight.* h *About two miles.* 5 Ecclesiasticall assemblies to heare the worde, and to make common prayer, were first instituted and kept in priuate houses by the Apostles. i *They went into the house, which the Church had chosen at that time to be a receit for the whole assemblie.*

CHAP.

CHAP. II.

1 The Apostles 4 filled with the holy Ghost 8 speake with diuers tongues: 12 They are thought to be drunke, 15 but Peter disprooueth that: 34 He teacheth that Christ is the Messias: 37 And seeing the hearers astonied, 38 he exhorteth them to repentance.

1 The Apostles being gathered together on a most solemne feast day in one place, that it might euidently appeare to all the world, that they had all one office, one Spirite, one faith, are by a double signe from heauen authorised, and anointed with all the most excellent giftes of the holy Ghost, and especially with an extraordinarie and necessarie gift of tongues.

a Word for word, was fulfilled: that is, was begunne, as Luke 2.21. For the Hebrewes say that a day, or a yeere is fulfilled or ended, when the former dayes or yeeres are ended, and the other begun, Iere. 25.12. And it shal come to passe, that when seuentie yeeres are fulfilled, I wil visite, &c. For the Lord did not bring home his people after the seuentieth yeere was ended, but in the seuentieth yeere: Now the day of Pentecost was the fiftieth day after the feast of the Passeouer.

b The twelue Apostles, which were to be the Patriarkes as it were of the Church.

c He calleth them other tongues, which were not the same which the Apostles vsed commonly,

AND [1] when the day of Pentecost was [a] come,
they were [b] al with one accord in one place,
2 And suddenly there came a sounde from
heauen, as of a russhing *and* mightie winde, and it
filled all the house where they sate.
3 And there appeared vnto them clouen
tongues, like fire, and it sate vpon eche of them.
4 And they were all filled with the holie
Ghost, & began to speake with [c] other tongues,
as the [d] Spirite gaue them vtterance.
5 And there were dwelling at Hierusalem
Iewes, men that feared God, of euery nation vnder heauen.
6 Nowe when this was noised, the multitude
came together and were astonied, because that euery man heard them speake his owne language.
7 And they wondered al, and marueiled, saying among themselues, Beholde, are not all these
which speake, of Galile?
8 [e] How then heare we euery man our own
language, wherein we were borne?
9 Parthians, and Medes, and Elamites, and
the inhabitants of Mesopotamia, and of Iudea,
and of Cappadocia, of Pontus, and Asia,
10 And of Phrygia, and Pamphylia, of Egypt,
& of the parts of Libya, which is beside Cyrene,
and strangers of Rome, & [f] Iewes, and Proselytes,
11 Cretes, & Arabians: we heard them speake
in our own tongues the wonderful *works* of God.
12 [2] They were al then amased, and doubted,
saying one to another, What may this be?
13 And others [g] mocked, and saide, They are
full of new wine.
14 ¶ But Peter standing with the eleuen, [h] lift
vp his voice, and said vnto them, Yee men of Iudea, *and* yee all that inhabite Hierusalem, be this
knowen vnto you, and hearken vnto my words.
15 For these are not drunken, as yee suppose,
since it is but the [i] third houre of the day.
16 But this is that, which was spoken by the
[k] Prophet ✠ Ioel.
17 [3] And it shalbe in the last daies, saith God,
I wil powre out of my Spirit vpon [l] all [m] flesh, &
your sonnes, and your daughters shall prophecie,

and Marke calleth them new tongues. d Hereby we vnderstand, that the Apostles vsed not now one tongue, and then another by haphazard and at all aduenture, or as fantastical men vse to do, but with good consideration of their hearers: and to be short, that they spake nothing but as the holy ghost gouerned their tongues. e Not that they spake with one voice, & many languages were heard, but that the Apostles spake with strange tongues: for els the miracle had rather bin in the hearers, whereas now it is in the speakers, Nazian in his oration of Whitsunday. f By Iewes, he meaneth them that were both Iews by birth, & Iews by profession of religion though they were borne in other places: and they were Proselytes, which were Gentiles borne, & embraced the Jewish religion. 2 Gods worde pierceth some so, that it driueth them to seeke out the trueth, and it doth so choke other, that it forceth them to be witnesses of their owne impudencie. *g The word which he vseth here, signifieth such a kind of mocking which is reprochfull and contumelious: And by this reprochfull mocking we see, that there is no miracle so great and excellent, which the wickednes of man dareth not speake euil of. h Peter his holines is to be marked, wherein the grace of the holie Ghost is to be seene, euen straight after the beginning. i After the sunne rising, which may be about seuen or eight of the clocke with vs. k There is nothing that can dissolue questions and doubts, but testimonie taken out of the Prophets: for mens reasons may be ouerturned, but Gods voice cannot be ouerturned. ✠ Ioel 2.28. Isai. 44.3.* 3 Peter setting the trueth of God against the false accusations of men, sheweth in himselfe and in his fellowes, that that is fulfilled which Ioel spake before concerning the full giuing of the holy Ghost in the latter daies: which grace also is offered to the whole Church, to their certaine and vndoubted destruction, which do contemne it. *l All without exception, both vpon the Iewes and Gentiles. m That is, men.*

and your yong men shall see visions, and your old
men shall dreame dreames.
18 And on my seruants, and on mine handmaides I will powre out of my Spirite in those
daies, and they shall prophecie.
19 And I will shewe wonders in heauen aboue, and tokens in the earth beneath, blood,
and fire, and the vapours of smoke.
20 The Sunne shal be turned into darknesse,
and the moone into blood, before that great and
notable day of the Lord come.
21 [4] And it shalbe, that whosoeuer shal [n] call
on the name of the Lord, shal be saued.
22 [5] Yee men of Israel, heare these wordes,
IESVS of Nazareth, a man [o] approued of God
among you with great workes, and wonders, and
signes, which God did by him in the middes of
you, as ye your selues also know:
23 Him, *I say*, being deliuered by the determinate counsell, and [p] foreknowledge of God,
after you had taken, with wicked [q] handes you
haue crucified and [r] slaine.
24 [6] Whom God hath raised vp, and loosed
the [s] sorrowes of death, because it was vnpossible
that he should be holden of it.
25 For Dauid saieth concerning him, ✠ I beheld the Lord alwayes before me: for he is at my
right hand, that I should not be shaken.
26 Therefore did mine heart reioyce, and my
tongue was glad, and moreouer also my flesh shal
rest in hope,
27 Because thou wilt not [t] leaue my soule in
graue, neither wilt suffer thine Holie one to see
corruption.
28 Thou hast [u] shewed me the waies of life, &
shalt make me full of ioy with thy countenance.
29 Men *and* brethren, I may boldely speake
vnto you of the Patriarke Dauid, ✠ and that hee
is both dead and buried, and his sepulchre remaineth with vs vnto this day.
30 Therefore, seeing he was a Prophet, and
knewe that God had ∴ [x] sworne with an othe to
him, that of the fruit of his loines he would raise
vp Christ concerning the flesh, to set him vpon
his throne,
31 He knowing this before, spake of ye resurrection of Christ, that ✠ his soule should not be left
in graue, neither his flesh should see corruption.
32 [7] This Iesus hath God raised vp, whereof
we all are witnesses.
33 Since then that hee by the [y] right hand of
God hath bene exalted, and hath receiued of his
Father the promise of the holy Ghost, hee hath
shed foorth this which ye now see and heare.
34 For Dauid is not ascended into heauen, but
he saith, ✠ The Lord said to my Lord, Sit at my
right hand,
35 Vntill I make thine enemies thy footestoole.
36 Therefore, let all the house of Israel know
for a suretie, that God hath [z] made him both
Lorde, and Christ, this Iesus, *I say*, whome yee
haue crucified.

4 The chiefest vse of all the giftes of the holy Ghost, is to bring men to saluation by faith.

n This word, call on, signifieth in the Scriptures, an earnest praying & crauing for helpe at Gods hand.

5 Christ being innocent, was by Gods prouidence crucified of wicked men.

o Who is by those workes which God wrought by him, so manifestly approued and allowed of, that no man can gainesay him.

p Gods euerlasting knowledge going before, which can neither be separated from his determinate counsell, as the Epicures say, neither yet be the cause of euill: for God in his euerlasting & vnchangeable counsell appointed the wicked acte of Iudas to an excellent ende: and God doeth that wel, which the instruments do ill.

q Gods counsell doth not excuse the Iewes, whose hands were wicked.

r The fact is said to be theirs, by whose counsell and egging forward it is done.

6 Christ (as Dauid foretolde) did not onely rise againe, but also was in the graue voide of all corruption.

s The death that was full of sorowe both of body and minde: therefore when death appeared conquerour and victorer ouer those sorowes, Christ is rightly said to haue ouercome those sorowes of death, when as being dead, he ouercame death, to liue for euer with his Father.

✠ *Psal. 16.9.*

t Thou wilt not suffer me to remaine in graue.

u Thou hast opened me the way to the true life. ✠ *1. King. 2.10. chap. 13.36.* ∴ *Psal. 132.11.* *x Had sworne solemnly.* ✠ *Psal. 16.10. chap. 13.35.* 7 Peter witnesseth that Iesus Christ is the appointed euerlasting King, which he prooueth manifestly by the giftes of the holy Ghost and the testimonie of Dauid. *y Might and power of God.* ✠ *Psal. 110.1.* *z Christ is said to be made, because he was aduanced to that dignitie: and therefore it is not spoken of his nature, but of his state and high dignitie.*

37 Now

37 Now when they heard it,they were pricked
in their hearts, and ſaid vnto Peter and the other
Apoſtles,Men *and* brethren, what ſhall we doe?
38 8 Then Peter ſaid vnto them,Amend your
liues, and bee baptized euery one of you in the
Name of Ieſus Chriſt for the remiſſion of ſinnes:
and ye ſhall receiue the gift of the holy Ghoſt.
39 For the a promiſe *is made* vnto you, and to
your children,and to all that are a farre off, *euen*
as many as the Lord our God ſhall call.
40 9 And with many other words he beſought
and exhorted *them*,ſaying, Saue your ſelues from
this forward generation.
41 10 Then they that gladly receiued his word,
were baptized: and the ſame day there were added
to the Church about three thouſand ſoules.
42 11 And they cõtinued in ẏ Apoſtles doctrine,
and b fellowſhip,& c breaking of bread,& praiers.
43 ¶ 12 And feare came vpon euery ſoule: and
many wonders & ſignes were done by ẏ Apoſtles.
44 13 And all that beleeued,were in one place,
and had all things common.
45 And they ſolde their poſſeſſions & goods,
and parted them to al men,as euery one had need.
46 14 And they continued dayly with one ac-
cord in the Temple, & breaking bread at home,
did eate their meate together with gladneſſe and
ſingleneſſe of heart,
47 Prayſing God, and had fauour with all the
people: and the Lorde added to the Church from
day to day, ſuch as ſhould be ſaued.

8 Repentance and remiſsion of ſinnes in Chriſt,are two principles of the Goſpel, and therefore of our ſaluation: and they are obtained by the promiſes apprehended by faith, and are ratified in vs by Baptiſme, wherewith is ioyned the vertue of the holy Ghoſt.
a *The word that is vſed here,giueth vs to vnderſtand, that it was a free gift.*
9 He is truely ioyned to the Church, which ſeparateth himſelfe from the wicked.
10 A notable example of the vertue of the holy Ghoſt: but ſuch as are of age,are not baptized, before they make confeſſion of their faith.
11 The markes of the true Church are the doctrine of the Apoſtles, the dueties of charitie, the pure & ſimple adminiſtration of the Sacraments, and true inuocation vſed of all the faithful. b *Cõmunicating of goods,& all other dueties of charitie,as is ſhewed afterward* c *The Iewes vſed thinne loaues,& therefore they did rather breake them then cut thẽ: So by breaking of bread,they vnderſtood that liuing together,and the banquets which they vſed to keepe. And when they kept their loue feaſtes, they vſed to celebrate the Lords Supper, which euen in theſe dayes began to be corrupted,& Paul amendeth it,1.Cor.11.* 12 So oft as the Lord thinketh it expedient, he bridleth the rage of ſtrangers, that the Church may be planted, and haue ſome refreſhing. 13 Charitie maketh all things cõmon concerning the vſe,according as neceſsitie requireth. 14 The faithfull came together at the beginning with great fruite,not onely to the hearing of the word, but alſo to meate.

CHAP. III.

1 Peter goeth into the Temple with Iohn, 2 healeth the creeple. 9 To the people gathered together to ſee the miracle, 12 he expoundeth the myſterie of our ſaluation through Chriſt, 14 accuſing their ingratitude, 19 and requiring their repentance.

NOw 1 Peter and Iohn went vp together into
the Temple,at the ninth houre of prayer.
2 And a certaine man which was a creeple from
his mothers wombe,was caried,whom they layde
dayly at the gate of the Temple called Beautiful,
to aske almes of them that entred into ẏ Temple.
3 Who ſeeing Peter & Iohn, that they would
enter into the Temple,deſired to receiue an almes.
4 And Peter earneſtly beholding him with
Iohn,ſayd, Looke on vs.
5 And hee a gaue heede vnto them, truſting
to receiue ſome thing of them.
6 Then ſaid Peter,Siluer & gold haue I none,
but ſuch as I haue, that giue I thee: In the Name
of Ieſus Chriſt of Nazareth,riſe vp and walke.
7 And hee tooke him by the right hand, and
lift *him* vp, and immediately his feete and ankle
bones receiued ſtrength.
8 And he leaped vp, ſtoode, and walked, and
entred with them into the Temple, walking and
leaping, and prayſing God.
9 And all the people ſawe him walke, and
prayſing God.
10 And they knewe him, that it was he which
ſate for the almes at the Beautifull gate of the
Temple: and they were amaſed,and ſore aſtonied
at that, which was come vnto him.
11 ¶ And as the creeple which was healed,
b helde Peter & Iohn,al the people ranne amaſed
vnto them in the porch which is called Salomons.
12 2 So when Peter ſaw it,he anſwered vnto the
people,Ye mẽ of Iſrael,why marueile ye at this?or
why looke ye ſo ſtedfaſtly on vs,as though by our
own power or godlines,we had made this mã go?
13 The GOD of Abraham,& Iſaac,& Iacob,
the ✣ GOD of our fathers hath glorified his Sonne
Ieſus,whom ye betraied,& denied in the preſence
of Pilate,whẽ he had iudged him to be deliuered.
14 But ye denied the Holy one and the Iuſt,
and deſired a murtherer to be giuen you,
15 And killed the Lord c of life, whom God
hath raiſed frõ the dead,wherof we are witneſſes.
16 And his Name hath made this man ſound,
whom ye ſee,& know,through faith in his Name:
d and the faith which is by him,hath giuen to him
this perfite health of his whole body in the pre-
ſence of you all.
17 3 And now brethren,I know that through
ignorance ye did it, as *did* alſo your gouernours.
18 But thoſe things which God before had
ſhewed e by the mouth of all his Prophets, that
Chriſt ſhould ſuffer,he hath thus fulfilled.
19 Amend your liues therefore,and turne, that
your ſinnes may be put away, when ẏ time of re-
freſhing ſhal come from the preſence of the Lord.
20 And hee ſhall ſend Ieſus Chriſt,which be-
fore was preached vnto you,
21 f Whome the heauen muſt containe vntill
the time that all things be reſtored , which God
had ſpoken by the mouth of al his holy Prophets
ſince the world began.
22 ✣ For Moſes ſaid vnto the Fathers,The Lord
your God ſhal raiſe vp vnto you g a Prophet, *euen*
of your brethren, like vnto me: ye ſhal heare him
in all things, whatſoeuer he ſhall ſay vnto you.
23 For it ſhalbe ẏ euery perſon which ſhall not
heare ẏ Prophet,ſhalbe deſtroied out of ẏ people.
24 Alſo all the Prophets h from Samuel, and
thenceforth as many as haue ſpoken, haue like-
wiſe foretold of theſe dayes.
25 4 Ye are the i children of the Prophets,and
of the couenant,which God hath made vnto our
fathers, ſaying to Abraham, ∵ Euen in thy ſeede
ſhall all the kinreds of the earth be bleſſed.
26 Firſt vnto you hath God k raiſed vp his
Sonne Ieſus, and him he hath ſent to bleſſe you,
in turning euery one of you from your iniquities.

1 Chriſt,in healing a man that was borne lame, and well knowen to all men,both in place and time very famous,by the hands of his Apoſtles,doeth partly confirme them which beleeued, and partly alſo calleth other to beleeue.
a *Both with heart and eyes.*
b *Either becauſe he loued them, who had healed him: or becauſe he feared that if he once let them goe out of his ſight, he ſhould be lame againe.*
2 Miracles are appoynted to conuince the vnbeleeuers,and therefore they doe wickedly abuſe them, who ſtanding amaſed either at the miracles themſelues, or at the inſtruments and meanes which it pleaſeth God to vſe, take an occaſion to eſtabliſh idolatrie and ſuperſtition by that,which God hath prouided for the knowledge of his true worſhip, that is, Chriſtianitie.
✣ *Chap.5.30.*
c *Who hath life in himſelfe,& giueth life to other.*
d *Becauſe he beleeued on him being raiſed frõ the dead, whoſe Name he heard of by vs.*
3 It is beſt of all to receiue Chriſt ſo ſoone as he is offered vnto vs: but ſuch as haue neglected ſo great a benefite through mans weakeneſſe, haue yet repentance for a n cane: As for the ignominie of the croſſe, we haue to ſet againſt that, the decree & purpoſe of God, foretolde by the Prophets,of Chriſt, howe that firſt of al he ſhould be crucified here vpon earth,& then he ſhould appeare from heauen the iudge and reſtorer of all things,that al beleeuers might be ſaued, and all vnbeleeuers vtterly periſh. e *Though there were many Prophets,yet he ſpeaketh but of one mouth, to ſhewe vnto vs the conſent and agreement of the Prophets.* f *Or, be taken vp into heauen.* ✣ *Deut.18.15. chap.7.37.* g *This promiſe was of an excellent and ſingular Prophet.* h *At what time the kingdome of Iſrael was eſtabliſhed.* 4 The Iewes that beleeue are the firſt begotten in the kingdome of God. i *For whom the Prophets were ſpecially appointed.* ∵ *Gen.12.3.gala.3.8.* k *Giuen to the world, or raiſed from the dead, and aduanced to his kingdome.*

CHAP. IIII.

1 Peter and Iohn 3 are taken and brought before the councill, 7 and 19 They ſpeake boldly in Chriſtes cauſe. 24 The diſciples pray vnto God. 32 Many ſell their poſſeſsions: 36 Of whome Barnabas is one.

AND 1 as they ſpake vnto the people, the
Prieſtes and the a Captaine of the Temple,

1 None are commonly more diligent or bolder enemies of the Church,then ſuch as profeſſe themſelues to be head builders: but the more they rage, the more conſtantly the faithfull ſeruants of God doe continue. a *The Iewes had certaine garriſons for the garde and ſafetie of the Temple and holy things, Matth.26.65. Theſe gariſons had a Captaine, ſuch as Eleazarus Ananias the hie Prieſtes ſonne was in the time of the warre that was in Iudea,being a very impudent and proude yong man, Ioſeph.lib.2. of the taking of Iudea.*

b While they thought to diminish the number, they increased them.
c These were they that made the Sanhedrin, which were all of the tribe of Iuda, vntill Herod vsed that crueltie against Dauids flock.
d Of whom the high Priestes were wont to be chosen and made, the execution of the yeerely office being nowe changed.
2 Against such as bragge of a succession of persons, without a succession of doctrine, and by that meanes beate downe the true ministers of the word, so farre foorth as they are able.
e By what authoritie?
3 Wolues which succeede true Pastours, pleade their owne cause, and not Gods, neither the Churches.
4 He is in deede a true shephearde, that teacheth his sheepe to hang vpon Christ onely, as vpon one that is not dead, but hath conquered death, and hath all rule in his owne hands.
✣ *Psal.118.22. isai 28.16. matt.21.42. marke 12.10. luke 20.17. rom.9.33. 1.pet.2.7.*
f Of God.
g There is no other man, or no other power & authority whatsoeuer: which kinde of speech being vsuall among the Iewes, rose vpon this, that when we are in danger, we call vpon them at whose hands wee looke for helpe.
h Any where: and this setteth foorth vnto vs the largenesse of Christes kingdome.
5 The good libertie and boldnesse of the seruants of God doth yet thus much good, that such as lay hid vnder a vizard of zeale, do at length betray themselues to be in deede wicked men.

and the Sadduces came vpon them,

2 Taking it grieuously that they taught the people, and preached in Iesus *Name* the resurrection of the dead.

3 And they laid hands on them, & put them in holde, vntill ŷ next day: for it was now euentide.

4 Howbeit many of them which heard the word, beleeued, and the [b] number of the men was about fiue thousand.

5 ¶ And it came to passe on the morow, that their [c] rulers, and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the [d] kindred of the hie Priestes.

7 [2] And when they had set them before them, they asked, By what power, or in what [e] Name haue ye done this?

8 Then Peter full of the holy Ghost, said vnto them, Ye rulers of the people, & Elders of Israel,

9 [3] For as much as we this day are examined of the good deede *done* to the impotent man, *to wit*, by what meanes he is made whole,

10 [4] Be it knowen vnto you all, and to all the people of Israel, that by the Name of IESVS CHRIST of Nazareth, whō ye haue crucified, whom God raised againe from the dead, *euen* by him doth this man stand here before you, whole.

11 ✣ This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is [f] giuen none other [g] Name [h] vnder heauen, whereby we must be saued.

13 [5] Now when they saw the boldnesse of Peter and Iohn, and vnderstoode that they were vnlearned men and without [i] knowledge, they marueiled, and knew them, that they had bin ŵ Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to goe aside out of the Council, and [k] conferred among themselues,

16 [6] Saying, What shall we doe to these men? for surely a manifest signe is done by them, *and it is* openly knowen to all them that dwell in Hierusalem: and we cannot denie it.

17 But that it be noysed no farther among the people, let vs threaten and charge them, that they speake hencefoorth to no man in this Name.

18 So they called them, and commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 [7] But Peter and Iohn answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 [8] So they threatned them, and let them goe, and found nothing how to punish them, because of the people: for all men praysed God for that which was done.

22 For the man was aboue fourtie yeres olde, on whom this miracle of healing was shewed.

23 [9] Then assoone as they were let goe, they came to their fellowes, and shewed al that the hie Priestes and Elders had sayd vnto them.

24 [10] And when they heard it, they lift vp their voices to God with one accord, and said, O Lord, thou art ŷ God which hast made the heauen, and the earth, the sea, and all things that are in them.

25 Which by the mouth of thy seruant Dauid hast said, ✣ Why did the Gentiles rage, and the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubtlesse, against thine holy Sonne Iesus, whom thou haddest anoynted, both Herod and Pontius Pilate, with the Gentiles and the [l] people of Israel gathered themselues together,

28 To [m] doe whatsoeuer [n] thine hand, and thy counsell had determined before to be done.

29 And nowe, O Lord, beholde their threatnings, and graunt vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch foorth thine hand, that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 [11] And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldely.

32 [12] And the multitude of them that beleeued, were of [o] one heart, & of one soule: neither any of them said, that any of ŷ which he possessed, was his owne, but they had all things ✣ common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus: and great grace was vpon them all.

34 [13] Neither was there any among them, that lacked: for as many as were possessours of lands or houses, solde them, and brought the price of the things that were solde,

35 And layde it downe at the Apostles feete, and it was distributed vnto euery man, according as he had neede.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Leuite, *and* of the countrey of Cyprus,

37 Where as he had land, solde it, and brought the money, & laid it downe at the Apostles feete.

9 The Apostles cōmunicate their troubles with the Congregation.
10 We ought neither to be afraid of the threatnings of our enemies, neither yet foolishly contemne their rage and madnesse against vs: but we haue to set against their force and malice, an earnest thinking vpon the power and good wil of God (both which we doe manifestly beholde in Christ) and so flee to the ayde and succour of our Father.
✣ *Psalme 2.1.*
l Although the people of Israel was but one people, yet the plurall number is here vsed, not so much for the twelue tribes, euery one of which made a people, as for the great multitude of them, as though many nations had assembled themselues together, as Iudg 5.14.
m The wicked execute Gods counsell, though they thinke nothing of it, but they are not therefore without fault.
n Thou haddest determined of thine absolute authoritie and power.
11 God witnesseth to his Church by a visible signe, that it is he that will establish it by shaking the powers both of heauen and earth.
12 An example of the true Church, wherein there is consent as well in doctrine as in charitie one towardes another: And the Pastours deliuer true doctrine both sincerely, and constantly. *o They agreed both in counsell, will, and all purposes.* ✣ *Chapter 2.44.* 13 True charitie helpeth the necessitie of the poore with his owne losse: but so, that all things be done well and orderly.

CHAP. V.

1 Ananias, for his deceite in keeping backe part of the price, 5 falleth downe dead, 10 and likewise Sapphira his wife. 12 Through diuers the Apostles miracles 14 the faith is increased. 11 The Apostles that were imprisoned, 19 are deliuered by an Angel, 26 and being before the Synode of the Priests, 36 through Gamaliels counsell they are kept aliue, 40 and beaten: 41 They glorifie God.

BVt [1] a certaine man named Ananias, with Saphira his wife, sold a possession,

2 And [a] kept away *part* of the price, his wife also being of counsell, and brought a certaine part, and layde it downe at the Apostles feete.

3 Then sayde Peter, Ananias, why hath Satan

i The word vsed here, is Idiot, which being spoken in cōparison had to a Magistrate, betokeneth a priuate man: but when we speake of sciences & studies, it signifieth one that is vnlearned: and in accompt of honour & estimation, it importeth one of base degree, and no estimation. *k Layd their heads together.* 6 He that flattereth himselfe in ignorance, commeth at length to do open wickednesse, and that against his owne conscience. 7 We must so obey men to whom we are subiect, that especially and before all things we obey God. 8 So farre off are the wicked from doing what they list, that contrariwise God vseth euen that to ŷ setting forth of his glory, which he giueth them leaue to do.

1 Luke sheweth by cōtrary examples, how great a sinne hypocrisie is, especially in them which vnder a false pretence and cloke of zeale woulde seeme to shine and be chiefe in the Church. *a Craftily tooke away.*

b filled

b filled thine heart, that thou shouldest c lye vnto
the holy Ghost, and keepe away *part* of the price
of this possession?
4 Whiles it remained, appertained it not vnto
thee? and after it was solde, was it not in thine
owne power? how is it that thou hast d conceiued
this thing in thine heart? thou hast not lyed vnto
men, but vnto God.
5 Now when Ananias heard these wordes, hee
fell downe, and gaue vp the ghost. Then great
feare came on all them that heard these things.
6 And the yong men rose vp, and tooke him
vp, and caried *him* out, and buried *him*.
7 And it came to passe about the space of three
houres after, that his wife came in, ignorant of
that which was done.
8 And Peter said vnto her, Tell me, solde ye the
land for so much? And she said, Yea, for so much.
9 Then Peter sayd vnto her, Why haue ye a-
greed together, to e tempt the Spirit of the Lord?
beholde, the feete of them which haue buried
thine husband, *are* at the f doore, and shall carie
thee out.
10 Then she fel down straightway at his feete,
and yeelded vp the ghost: and the yong men came
in, and found her dead, and caried her out, and bu-
ried her by her husband.
11 [2] And great feare came on all the Church,
and on as many as heard these things.
12 Thus by the hands of the Apostles were
many signes and wonders shewed among the peo-
ple (and they were all with one accorde in Solo-
mons porch.
13 And of the other durst no man ioyne him-
selfe to them: neuerthelesse the people g magni-
fied them.
14 Also the number of them that beleeued in
the Lord, both of men and women, grewe more
and more)
15 In so much that they brought the sicke in-
to the streetes, and layde them on beds and cou-
ches, that at the least way the shadowe of Peter,
when he came by, might shadow some of them.
16 There came also a multitude out of the ci-
ties round about vnto Hierusalem, bringing sicke
folkes, and them which were vexed with vncleane
spirits, who were all healed.
17 ¶ [3] Then the chiefe Priest rose vp, and all
they that were with him (which was the h sect of
the Sadduces) and were full of indignation,
18 And layde hands on the Apostles, and put
them in the common prison.
19 [4] But the Angel of the Lord, by night ope-
ned the prison doores, and brought them foorth,
and sayd,
20 [5] Go your way, & stand in the Temple, and
speake to the people, all the i wordes of this life.
21 [6] So when they heard it, they entred into
the Temple early in the morning, & taught. And
the chiefe Priest came, and they that were with
him, and called the Council together, and all the
Elders of the children of Israel, and sent to the
prison, to cause them to be brought.
22 But when the officers came, & found them
not in the prison, they returned and tolde it,
23 Saying, Certainely we found the prison shut
as sure as was possible, and the keepers standing
without, before the doores: but when we had ope-
ned, we found no man within.
24 Then when the *chiefe* Priest, & the captaine
of ẏ Temple, & the hie Priests heard these things,
they douted of them, whereunto this would grow.
25 [7] Then came one and shewed them, saying,
Beholde, the men that yee put in prison, are stan-
ding in the Temple, and teach the people.
26 [8] Then went the captaine with the officers,
& brought them without violence (for they fea-
red ẏ people, lest they should haue bene stoned)
27 And when they had brought them, they set
them before the Councill, and the chiefe Priest
asked them,
28 [9] Saying, Did not we straightly commaund
you, that ye should not teach in this name? and be-
holde, ye haue filled Hierusalem ẇ your doctrine,
and ye would k bring this mans blood vpon vs.
29 [10] Then Peter and the Apostles answered,
& sayd, We ought rather to obey God then men.
30 [11] The ✠ God of our fathers hath raised vp
Iesus whom ye slewe, and hanged on a tree.
31 Him hath God lift vp with his right hand,
to be a Prince and a Sauiour, to giue repentance to
Israel, and forgiuenes of sinnes.
32 [12] And wee are his witnesses concerning
these things which we say: yea, & the holy Ghost,
whom God hath giuen to them that obey him.
33 Nowe when they heard it, they l brast for
anger, and consulted to slay them.
34 [13] Then stoode there vp in the Councill a
certaine Pharise named Gamaliel, a doctour of the
Law, honoured of all the people, and commaun-
ded to put the Apostles foorth a litle space,
35 And sayd vnto them, Men of Israel, take
heede to your selues, what ye intende to doe tou-
ching these men.
36 [14] For before these times, rose vp Theudas
m boasting himselfe, to whome resorted a number
of men, about a foure hundreth, who was slaine:
and they all which obeyed him were scattered,
and brought to nought.
37 After this man, arose vp Iudas of Galile, in
the dayes of the tribute, & drew away much peo-
ple after him: he also perished, and all that obeyed
him, were scattered abroad.
38 And nowe I say vnto you, n Refraine your
selues from these men, and let them alone: for if
this counsell, or this worke be of o men, it will
come to nought:
39 But if it be of God, ye can not destroy it,
least ye be found euen fighters against God.
40 And to him they agreed, and called the A-
postles: and when they had beaten them, they
commaunded that they should not speake in the
Name of Iesus, and let them goe.
41 [15] So they departed from the Councill, re-
ioycing, that they were counted worthy to suffer
rebuke for his Name.
42 And dayly in the p Temple, & from house
to house they ceased not to teach, and preach Ie-
sus Christ.

b Fully possessed.
c For when they had appointed that farme or possession for the Church, they stucke not at it to keepe away a part of the price, as though they had had to doe with men, and not with God, and therefore hee saith afterward that they tempted God.
d Hereby is declared an aduised and purposed deceite, and the fault of the man in admitting the deuils suggestions.
e Looke howe oft men doe things with an euill conscience, so oft they pronounce sentence against themselues, and as much as in them lieth, prouoke God to anger, as of set purpose minding to trie whether he be iust and almightie or no.
f Are at hand.
2 The Lord by his marueilous vertue brideleth some, ẏ they may not hurt the Church: other some he keepeth in his awe & feare: & other some he allureth vnto him.
g Highly praysed them.
3 The more that the Church increaseth, the more increaseth the rage of Satan, & therefore they proceede from threatnings, to prisoning.
h The word which is vsed here, is Heresie, which signifieth a choise, and so is taken for a right forme of learning, or faction, or studie and course of life, which the Latines call a sect: at the first this word was indifferently vsed, but at length, it came to be taken onely in euill part, whereupon came the name of Heretike, which is taken for one that goeth astray from sound and wholesome doctrine after such sort, that he setteth light by the iudgement of God and his Church, and continueth in his opinion, and breaketh the peace of the Church. 4 Angels are made seruants of the seruants of God. 5 God doeth therefore deliuer his, that they may more stoutly prouoke his enemies. *i Wordes, whereby the way vnto life is shewed.* 6 God mocketh his enemies attempts from aboue.

7 The more openly that Christs vertue sheweth it selfe, the more increaseth the madnes of his enemies which conspire against him.
8 Tyrants which feare not God, are constrained to feare his seruants.
9 It is the propertie of tyrants to set out their owne commandements as right and reason, be they neuer so wicked.
k Make vs guiltie of murdering that man whom yet they will not vouchsafe to name.
10 We ought to obey no man, but so farre foorth as obeying him we may obey God.
11 Christ is appointed and in deede declared Prince and preseruer of his Church in despite of his enemies.
✠ *Chap. 3.13.*
12 It is not sufficient for vs that there is a right end, but we must also according to our vocation goe on forward till we come vnto it.
l This betokeneth that they were in a most vehement rage and marueilously disquieted in minde, for it is a borowed kinde of speach taken from them which are harrishly cut in sunder with a saw.
13 Christ findeth defenders of his cause, euen in the very route of his enemies, so oft as hee thinketh it needefull.
14 In matters of religion we must take good heede that we attempt nothing vnder a colour of zeale, beside our vocation.
m To be of some fame. *n He disswadeth his fellowes from murdering the Apostles, neither doeth hee thinke it good to referre the matter to the Romane Magistrate, for the Iewes could abide nothing worse, then to haue the tyrannie of the Romanes confirmed.* *o If it be counterfeit and deuised.* 15 The Apostles, accustomed to suffer & beare wordes, are at length inured to beare stripes, and yet so, that by that meanes they become stronger. *p Both publikely and priuately.*

CHAP. VI.

1 *The Apoſtles 3 appoint the office of Deaconſhip 5 to ſeuen choſen men: 8 Of whom Steuen, full of faith, is one: 12 He is taken, 13 and accuſed as a tranſgreſſour of Moſes Lawe.*

AND [1] in thoſe dayes, as the number of ỹ diſ-
ciples grewe, there aroſe a murmuring of the
[a] Grecians towardes the Hebrewes, becauſe their
widowes were neglected in the [b] daily miniſtring.
2 [2] Then the twelue called ỹ multitude of the
diſciples together, & ſaid, It is not [c] meete that we
ſhould leaue the word of God to ſerue ỹ [d] tables.
3 [3] Wherefore brethren, looke you out a-
mong you ſeuen men of honeſt report, and full of
the holy Ghoſt, and of wiſedome, which we may
appoint to this buſineſſe.
4 And we will giue our ſelues continually to
prayer, and to the miniſtration of the worde.
5 And the ſaying pleaſed the whole multitude:
and they choſe Steuen a man full of faith and of
the holy Ghoſt, and ✠ Philippe, and Prochorus,
and Nicanor, and Timon, and Parmenas, and Ni-
colas a Proſelyte of Antiochia,
6 [4] Which they ſet before the Apoſtles: and
they prayed, and [e] layed their handes on them.
7 [5] And the worde of God increaſed, and the
number of the diſciples was multiplied in Hieru-
ſalem greatly, and a great companie of the Prieſts
were obedient to the [f] faith.
8 ¶ [6] Now Steuen full of faith & [g] power did
great wonders and miracles among the people.
9 [7] Then there aroſe certaine of the [h] Syna-
gogue, which are called Libertines, & Cyrenians,
and of Alexandria, and of them of Cilicia, and of
Aſia, and diſputed with Steuen.
10 [8] But they were not able to reſiſt the wiſe-
dome, and the Spirit by the which he ſpake.
11 Then they ſuborned men, which ſayd, We
haue heard him ſpeake blaſphemous wordes a-
gainſt Moſes, and God.
12 [9] Thus they mooued the people and the
Elders, and the Scribes: and running vpon him,
caught him, and brought him to the Councill,
13 [10] And ſet forth falſe witneſſes, which ſayd,
This man ceaſſeth not to ſpeake blaſphemous
wordes againſt this holy place, and the Lawe.
14 For we haue heard him ſay, that this Ieſus
of Nazareth ſhal deſtroy this place, & ſhal change
the ordinances which Moſes gaue vs.
15 And as all that ſate in the Councill looked
ſtedfaſtly on him, they [i] ſaw his face as *it had bene*
the face of an Angel.

1 When Satan hath aſſailed the Church without, and ỹ to ſmall purpoſe and in vaine, he aſſaileth it within, with ciuil diſſenſion & ſtrife betwixt themſelues: But the Apoſtles take occaſion thereby to ſet order in the Church. *a Of their partes which of Grecians became religious Iewes. b In the beſtowing of almes according to their neceſſitie.* 2 The office of preaching the worde, and diſpenſing the goods of the Church, are different one from another and not raſhly to be ioyned together, as the Apoſtles doe here inſtitute: And the Apoſtles doe not chuſe ſo much as the Deacons without the conſent of the Church. *c It is ſuch a matter, as we may in no wiſe accept of it. d Banquets: though by the name of tables, other offices are alſo meant, which are annexed to it, ſuch as pertaine to the care of the poore.* 3 In chuſing of Deacons (& much more of Miniſters) there muſt be examination both of their learning and maners of life. ✠ *Chap.21.8.* 4 The auncient Church did with laying on of hãds, as it were conſecrate to the Lord, ſuch as were lawfully elected. *e This ceremonie of laying on of hands, came from the Iewes, who vſed this order both in publike affaires, and offering of ſacrifices, and alſo in priuate prayers and bleſſings, as appeareth Gene.28. and the Church obſerued this ceremonie, 1.Timoth.5.22. actes 8.17. but here is no mention made either of creame, or ſhauing, or raſing, or croſſing, &c.* 5 An happie ende of temptation. *f This is the figure Metonymia, meaning by faith, the doctrine of the Goſpell which engendreth faith.* 6 God exerciſeth his Church firſt with euill wordes and ſlaunders, then with impriſonments, afterward with ſcourgings, and by theſe meanes prepareth it in ſuch ſort, that at length hee cauſeth it to encounter with Satan and the worlde, euen to bloodſhead and death, and that with good ſucceſſe. *g Excellent and ſingular gifts.* 7 Schooles and Vniuerſities were of olde time addicted to falſe paſtours, and were the inſtruments of Satan to blowe abroade and defende falſe doctrines. *h Of the company and Colledge as it were.* 8 Falſe teachers, becauſe they wil not be ouercome, flee from diſputations to manifeſt and open ſlaundering and falſe accuſations. 9 The firſt bloody perſecution of the Church of Chriſt begunne & ſprang from a Councill of Prieſts by the ſuggeſtion of the Vniuerſitie doctours. 10 An example of canillers or falſe accuſers, which gather falſe concluſions of things that are well vttered and ſpoken. *i Hereby it appeared that Steuen had an excellent and goodly countenance, hauing a quiet and ſetled minde, a good conſcience, and ſure perſwaſion that his cauſe was iuſt: for ſeeing he was to ſpeake before the people, God beautified his countenance, to the ende that with the very beholding of him, the Iewes mindes might be pearced and amaſed.*

CHAP. VII.

1 *Steuen pleading his cauſe, ſheweth that God choſe the Fathers, 20 before Moſes was borne, 47 and before the Temple was built: 44 And that all outward ceremonies were ordeined according to the heauenly Patterne. 54 The Iewes gnaſhing their teeth, 59 ſtone him.*

THen [1] ſayd the chiefe Prieſt, Are theſe things
ſo?
2 [2] And he ſayd, Ye men, brethren & Fathers,
hearken. ✠ That God of [a] glory appeared vnto
our father Abraham, while he was in [b] Meſopota-
mia, before he dwelt in Charran,
3 And ſayd vnto him, Come out of thy coun-
trey, and from thy kinred, & come into the land,
which I ſhall ſhew thee.
4 Then came he out of the land of the Chal-
deans, and dwelt in Charran. And after that his fa-
ther was dead, *God* brought him from thence in-
to this land, wherein ye nowe dwell,
5 And he gaue him none inheritance in it, no,
not the [c] bredth of a foote: yet he [d] promiſed that
he would giue it to him for a poſſeſſion, and to
his ſeede after him, when as yet he had no childe.
6 But God ſpake thus, that his ✠ ſeede ſhould
be a ſoiourner in a ſtrange land: and that they
ſhould keepe it in bondage, and entreate it euill
[e] foure hundreth yeeres.
7 But the nation to whome they ſhall be in
bondage, will I iudge, ſayth God: and after that,
they ſhall come foorth and ſerue in this place.
8 ∵ He gaue him alſo the couenant of circum-
ciſion: and ſo *Abraham* begate ✠ Iſaac, & circum-
ciſed him the eight day: and Iſaac *begate* ✠ Iacob,
and Iacob the twelue * Patriarkes.
9 [3] And ỹ Patriarkes moued with enuie, ſolde
✠ Ioſeph into Egypt: but God was [f] with him,
10 And deliuered him out of all his afflictions,
and ✠ gaue him [g] fauour & wiſdome in the ſight
of Pharao king of Egypt, who made him gouer-
nour ouer Egypt, and *ouer* his whole houſe.
11 ¶ Then came there a famine ouer all the
land of Egypt and Chanaan, and great affliction,
that our fathers found no ſuſtenance.
12 But when ∵ Iacob heard that there was
corne in Egypt, he ſent our fathers firſt:
13 ✠ And at ỹ ſecond time Ioſeph was knowen
of his brethren, and Ioſephs kindred was made
knowen vnto Pharao.
14 Then ſent Ioſeph and cauſed his father to
be brought, and all his kindred, euen threeſcore
and fifteene ſoules.
15 So ✠ Iacob went downe into Egypt, and
he * died, and our fathers,
16 And were [h] remoued into Sychem, & were
put in the ſepulchre, that Abraham had bought
✠ for mony of ỹ ſonnes of Emor, *ſonne* of Sychem.
17 But when the time of the promes drewe
neere, which God had ſworne to Abraham, the
people ✠ grewe and multiplied in Egypt,

1 Steuen is admitted to pleade his cauſe, but to this end and purpoſe, that vnder a cloke and colour of Lawe, he might be condemned. 2 Steuen witneſſeth vnto the Iewes, that hee acknowledgeth the true fathers, and the onely true God: and ſheweth moreouer that they are more auncient then the Temple, with all that ſeruice appointed by the Lawe, and therefore they ought to lay an other foundation of true religion, that is to ſay, the free couenant that God made with the fathers. ✠ *Gene.12.1. a That mightie God full of glory and maieſtie. b When he ſayth afterward, ver.4. that Abraham came out of Chaldea, it is euident that Meſopotamia conteined Chaldea which was neere vnto it, and bordering vpon it, and ſo writeth Plinius, Booke 6. chap.27. c Not ſo much ground as to ſet his foote vpon. d The promiſe of the poſſeſſion was certaine, and belonged to Abraham, though his poſteritie enioyed it a great while after his death: and this is the figure Synecdoche.* ✠ *Gene.15.13. e There are reckoned foure hundreth yeeres, from the beginning of Abrahams progenie, which was at the birth of Iſaac: and foure hundreth and thirtie yeeres which are ſpoken of by Paul, Gal.3.17. from the time that Abraham and his father departed together out of Vr of the Chaldeans.* ∵ *Gene.17.9.* ✠ *Gen.21.3.* ✠ *Gen.25.24.* * *Gen.29.33. and 30.5 and 35.23.* 3 Steuen reckoneth vp diligently the horrible miſchiefes of ſome of the Fathers, to teach the Iewes that they ought not raſhly to reſt in the authoritie or examples of the Fathers. ✠ *Gen.37.28. f By this kinde of ſpeach, is meant the peculiar fauour that God ſheweth men: for hee ſeemeth to be away from them, whome he helpeth not, and on the other ſide, hee is with them whome he deliuereth out of whatſoeuer great troubles.* ✠ *Gene.41.37. g Gaue him fauour in Pharaos ſight for his wiſedome.* ∵ *Gene.42.1.* ✠ *Gene.45.4.* ✠ *Gene.46.5.* * *Gene.49.33. h The Patriarkes the ſonnes of Iacob, though there be mention made of no moe then Ioſeph, Ioſh.24.32.* ✠ *Gene.23.16.* ✠ *Exodus 1.7.*

18 Till

18 Till another King arose, which knewe not
Ioseph.
19 The same i dealt subtilly with our kindred,
and euil entreated our fathers, and made them to
cast out their yong children, that they should not
remaine aliue.
20 ✣ The same time was Moses borne, and was
k acceptable vnto God, which was nourished vp
in his fathers house three moneths.
21 And when he was cast out, Pharaos daugh-
ter tooke him vp, and nourished him for her
owne sonne.
22 And Moses was learned in al ẏ wisdom of ẏ
Egyptians, & was mightie in words and in deedes.
23 Nowe when he was full fourtie yeere olde,
it came into his heart to visite his brethren, the
children of Israel.
24 ✣ And whē he saw one *of them* suffer wrong,
he defended him, & auenged his quarell that had
the harme done to him, and smote the Egyptian.
25 For hee supposed his brethren would haue
vnderstoode, that God by his hand shoulde giue
them deliuerance: but they vnderstoode it not.
26 ∵ And the next day, he shewed himselfe vn-
to them as they stroue, and would haue set them
at one againe, saying, Syrs, ye are brethren: why
doe ye wrong one to another?
27 But he that did his neighbour wrong, thrust
him away, saying, Who made thee a prince, and a
iudge ouer vs?
28 Wilt thou kill mee, as thou diddest the E-
gyptian yesterday?
29 Then fled Moses at that saying, and was a
stranger in the land of Madian, where hee begate
two sonnes.
30 And when fourtie yeeres were expired, there
appeared to him in ẏ ✠ wildernesse of mount Sina,
an l Angel of the Lord in a flame of fire, in a bush.
31 And when Moses sawe it, hee wondred at
the sight: and as he drewe neere to consider it, the
voyce of the Lord came vnto him, *saying*,
32 I am the God of thy fathers, the God of A-
braham, and the God of Isaac, and the God of Ia-
cob. Then Moses trembled, & durst not behold it.
33 Then the Lord said to him, Put off thy shoes
from thy feete: for the place where thou stan-
dest, is holy ground.
34 I haue seene, I haue seene the affliction of
my people, which is in Egypt, & I haue heard their
groning, and am come downe to deliuer them:
and now come, and I will send thee into Egypt.
35 This Moses whom they forsooke, saying,
Who made thee a prince and a iudge? the same
God sent for a prince, & a deliuerer by the m hand
of the Angel, which appeared to him in the bush.
36 He ✣ brought them out, doing wonders,
and miracles in the land of Egypt, and in the red
sea, and in the wildernesse * fourtie yeeres.
37 4 This is that Moses, which sayd vnto the
children of Israel, ✣ A Prophet shall the Lorde
your God raise vp vnto you, *euen* of your bre-
thren, like vnto me: him shall ye heare.
38 ✣ This is he that was in the Congregation,
in the wildernesse with the Angel, which spake to
him in mount Sina, and with our fathers, who re-
ceiued the liuely oracles to giue vnto vs.
39 To whom our fathers would not obey, but
refused, and in their hearts turned backe againe
into Egypt:

i He deuised a subtill inuention against our stocke, in that he commanded all the males to be cast out.
✣ *Exod.2.2.*
k That childe was borne through Gods mercifull goodnesse and fauour, to be of a goodly and faire countenance.
✣ *Exod.2.11.*
∵ *Exod.2.13.*
✠ *Exod.3.2.*
l Now he calleth the Sonne of God an Angell, for he is the Angell of great counsell, and therefore straightwaies after he sheweth him, saying to Moses, I am that God of thy Fathers, &c.
m By the power.
✣ *Exod.7.8,9,10, 11,14. Chapters.*
* *Exod.16.1.*
4 He acknowledgeth Moses for the lawgiuer, but so, that he proueth by his owne witnesse, that the Lawe had respect to a more perfect thing, that is to say, to the prophetical office which tended to Christ, the head of all Prophets.
✣ *Deut.18.15. chap.3.22.*
✣ *Exod.19.2.*

40 Saying vnto Aaron, ✣ Make vs gods that
may goe before vs: for we know not what is be-
come of this Moses that brought vs out of the
land of Egypt.
41 And they made a n calfe in those dayes, and
offered sacrifice vnto the idole, and reioyced in
the workes of their owne hands.
42 Then God turned himselfe away, and o gaue
them vp to serue the p host of heauen, as it is writ-
ten in the booke of the Prophets, ✣ O house of Is-
rael, haue ye offered to me slaine beasts & sacrifi-
ces by the space of fourtie yeres in the wildernes?
43 And ye q tooke vp the tabernacle of Mo-
loch, & the starre of your god Remphan, figures,
which ye made to worship them: therefore I wil
carie you away beyond Babylon.
44 5 Our fathers had the tabernacle of r wit-
nesse, in the wildernesse, as he had appointed, spea-
king vnto ∵ Moses, that he should make it accor-
ding to the fashion that he had seene.
45 ✠ Which *tabernacle* also our fathers s recei-
ued, and brought in with Iesus into the t posses-
sion of the Gentiles, which God draue out u be-
fore our fathers, vnto the dayes of Dauid:
46 ✣ Who found fauour before God, and de-
sired that hee might finde a tabernacle for the
God of Iacob.
47 * 6 But Solomon built him an house.
48 Howbeit the most High ✣ dwelleth not in
temples made with hands, as saith the Prophet,
49 ✣ Heauen *is* my throne, and earth *is* my
footestoole: what house wil ye build for me, saith
the Lord? or what place is it that I should rest in?
50 Hath not mine hand made all these things?
51 ∵ 7 Ye stiffenecked and of x vncircumcised
hearts and eares, ye haue alwayes resisted the ho-
ly Ghost: as your fathers *did*, so *doe* you.
52 Which of the Prophets haue not your fa-
thers persecuted? & they haue slaine them, which
shewed before of the comming of that Iust, of
whome ye are now the betrayers and murtherers,
53 ✠ Which haue receiued the lawe by the
y ordinance of Angels, and haue not kept it.
54 8 But when they heard these things, their
hearts brast for anger, and they gnashed at him
with *their* teeth.
55 9 But he being full of the holy Ghost, loo-
ked stedfastly into heauen, and sawe the glory of
God, & Iesus z standing at the right hand of God,
56 And said, Behold, I see the heauens open, &
ẏ Sonne of man standing at ẏ right hand of God.
57 10 Then they gaue a shoute with a loude
voyce, and stopped their eares, and a ranne vpon
him violently all at once,
58 And cast him out of the citie, and stoned
him: and the b witnesses laid downe their clothes
at a yong mans feete, named Saul.
59 And they stoned Steuen, who called on

✣ *Exod.32.1.*
n This was the superstition of the Egiptians idolatrie: for they worshipped Apis a strange and maruellous calfe, and made goodly images of Kine, Herod.lib.2.
o Being destitute and voyd of his Spirit, he gaue them vp to Satan, & wicked lustes, to worship starres.
p By the hoste of heauen heere, hee meaneth not the Angels, but the moone and sunne, and other starres, Deut.17.3.
✣ *Amos 5.25.*
q You tooke it vpon your shoulders and caried it.
5 Moses in deede erected a Tabernacle, but that was to call them backe to that fourme which he had seene in the mountaine.
r That is, of the couenant.
∵ *Exod.25.40. hebr.8.5.*
✠ *Iosh.3.14.*
s Deliuered from hand to hand.
t By the figure Metonymie, for the countries which the Gentiles possessed.
u God draue them out, that they should yeelde vp the possession of those countreis to our fathers, when they entred into the land.
✣ *2.Sam.7.2. psalme 132.5.*
* *1.Chro.17.12. 1.kings 6.2.*
6 Salomon built a Temple, according to Gods cōmandement, but not with any such condition, that the Maiestie of God should be inclosed therein.
✣ *Chap.17.24.*
✣ *Esai.66.1.*
∵ *Ier.9.26. eze.44.9.*
7 Steuen mooued with the zeale of God, at length iudgeth his owne iudges.
x They are of vncircumcised hearts, which lie drowned still in the sinnes of nature, and sticke fast in them: for otherwise all the Iewes were circumcised as touching the flesh, and therefore there were two kindes of Circumcision, Rom.2.28. ✠ *Exod.19.16 gala 3.19.* *y By the ministerie of Angels.* 8 The more Satan is pressed, the more he brasteth out into an open rage. 9 The neerer that the Martyrs approch to death, the neerer they beholding Christ doe rise vp euen into heauen. *z Ready to confirme him in the confession of the trueth, and to receiue him to him.* 10 The zeale of hypocrites and superstitious people, breaketh out at length into most open madnes. *a This was done in a rage and furie: for at that time the Iewes could put no man to death by law, as they confesse before Pilate, saying, that it was not lawful for them to put any man to death, & therefore it is reported by Ios.lib.20. that Ananus a Sadduce slew Iames the brother of the Lord, and for so doing, was accused before Albinus the President of the countrey.* *b It was appoynted by the Law, that the witnesses should cast the first stones, Deut.17.7.*

11 Faith and charitie neuer forsake the true seruants of God, euen to the last breath.

God, and sayde, Lord Iesus, receiue my spirit.
60 [11] And he kneeled downe, and cried with a
loude voyce, Lord, [c] lay not this sinne to their
charge. And when he had thus spoken, he [d] slept.

c The word which he vseth here, noteth out such a kinde of imputing or laying to ones charge, as remaineth firme & stedy for euer, neuer to be remitted. d Looke 1. Thes. 4. 13.

CHAP. VIII.

1 The godly make lamentation for Steuen. 3 Saul maketh hauocke of the Church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus 18 his couetousnesse reproued. 26 Philip 27 commeth to the Ethiopian Eunuch, 38 and baptizeth him.

1 Christ vseth the rage of his enemies to the spreading foorth and enlarging of his kingdome.

2 The godly mourne for Steuen after his death, and burie him, shewing therein an example of singular faith and charitie: but no man prayeth to him.

a Amongst all the dueties of charitie which the godly vse, there is no mention made of shrining vp of relikes.

3 The dispersion or scattring abroad of the faithfull, is the ioyning together of Churches.

4 Philip, who was before a Deacon in Hierusalem, is made of God extraordinarily an Euangelist.

5 Christ ouercommeth Satan so oft as he listeth, and carieth him about as it were in a triumph, in the sight of them, whom he deceiued and bewitched.

b The word which is vsed in this place was at the first taken in good part, and is borowed out of the Persians language, who call their wise men by that name, but afterward it was taken in euill part.

c He had so allured the Samaritans with his witchcrafts, that as blinde & mad harebrains they were wholly addicted to him.

6 The wicked and the very reprobate are constrained oftentimes to taste of the good gift of God, but they cast it vp againe forthwith.

AND [1] Saul consented to his death. And at that
time, there was a great persecution against
the Church which was at Hierusalem, and they
were all scattered abroade thorowe the regions of
Iudea and of Samaria, except the Apostles.
2 [2] Then *certaine* men fearing God, [a] caried
Steuen amongs them, *to be buried*, and made
great lamentation for him.
3 [3] But Saul made hauocke of the Church,
and entred into euery house, and drewe out both
men and women, and put them into prison.
4 Therefore they that were scattered abroad,
went to and fro preaching the word.
5 ¶ [4] Then came Philip into the citie of Samaria,
and preached Christ vnto them.
6 And the people gaue heed vnto those things
which Philippe spake, with one accord, hearing
and seeing the miracles which he did.
7 For vncleane spirits crying wt a loude voyce,
came out of many that were possessed *of them:* &
many taken wt palsies, & that halted, were healed.
8 And there was great ioy in that citie.
9 [5] And there was before in the citie a certaine
man called Simon, which vsed [b] witchcraft,
and [c] bewitched the people of Samaria, saying
that he himselfe was some great man.
10 To whome they gaue heede from the least
to the greatest, saying, This man is that great
power of God.
11 And they gaue heede vnto him, because that
of long time he had bewitched them wt sorceries.
12 But assoone as they beleeued Philip, which
preached the things that concerned the kingdome
of God, and the Name of Iesus Christ, they
were baptized both men and women.
13 [6] Then Simon himselfe beleeued also, and
was baptized, and continued with Philippe, and
wondred, when he sawe the signes and great miracles
which were done.
14 ¶ [7] Now when the Apostles, which were at
Hierusalem, heard say, yt Samaria had receiued the
word of God, they sent vnto them Peter & Iohn.
15 Which when they were come downe, praied
for them, that they might receiue the [d] holy Ghost.
16 (For as yet hee was fallen downe on none
of them, but they were baptized onely in the
Name of the Lord Iesus.)
17 Then layd they their hands on them, and
they receiued the holy Ghost.
18 [8] And when Simon sawe, that through laying
on of the Apostles hands the holy Ghost was
giuen, he offered them money,
19 Saying, Giue mee also this power, that on
whomsoeuer I lay the handes, he may receiue the
holy Ghost.
20 [9] Then saide Peter vnto him, Thy money
perish with thee, because thou thinkest that the
gift of God may be obteined with money.
21 Thou hast neither part nor fellowship in
this [e] businesse: for thine heart is not [f] right in
the sight of God.
22 [10] Repent therefore of this thy wickednes,
and pray God, that if it be possible, the thought
of thine heart may be forgiuen thee.
23 For I see that thou art in the [g] gall of bitternes,
and in the [h] bond of iniquitie.
24 Then answered Simon, and sayd, Pray ye to
the Lord for me, that none of these things which
ye haue spoken, come vpon me.
25 ¶ So they, when they had testified & preached
the word of the Lord, returned to Hierusalem,
and preached the Gospel in many townes of
the Samaritans.
26 [11] Then the Angel of the Lord spake vnto
Philip, saying, Arise, and goe toward the South
vnto the way that goeth downe from Hierusalem
vnto Gaza, which is waste.
27 And hee arose and went on: and beholde,
a certaine Eunuche of Ethiopia, Candaces the
Queene of the Ethiopians [i] chiefe Gouernour,
who had the rule of all her treasure, and came to
Hierusalem to worship:
28 And as he returned sitting in his charet, he
read Esaias the Prophet.
29 Then the Spirit said vnto Philip, Goe neere
and ioyne thy selfe to yonder charet.
30 And Philip ranne thither, and heard him
reade the Prophet Esaias, and said, But vnderstandest
thou what thou readest?
31 And he sayde, How can I, except I had [k] a
guide? And he desired Philip, that he would come
vp and sit with him.
32 [12] Nowe the place of the Scripture which
he read, was this, ✠ He was led as a sheepe to the
slaughter: and like a lambe dumme before his
shearer, so opened he not his mouth.
33 In his [l] humilitie his iudgement hath bene
exalted: but who shall declare his [m] generation?
for his life is taken from the earth.
34 Then the Eunuche answered Philippe, and
sayde, I pray thee, of whom speaketh the Prophet
this? of himselfe, or of some other man?
35 Then Philip opened his mouth, and began
at the same Scripture, & preached vnto him Iesus.
36 And as they went on their way, they came
vnto a certaine water, and the Eunuche said, See,
here *is* water: what doeth let me to be baptized?
37 [13] And Philippe sayd vnto him, If thou beleeuest
with al thine heart, thou mayest. Then he
answered, and sayde, [n] I beleeue that that Iesus
Christ is that Sonne of God.
38 Then he commanded the charet to stand
still: & they went downe both into ye water, both
Philip and the Eunuch, and he baptized him.
39 And assoone as they were come vp out of
the water, the Spirit of the Lord caught away
Philip, that the Eunuche saw him no more: so he
went on his way reioycing.

7 Peter not chiefe, but as an ambassadour sent from the whole company of the Apostles, and Iohn his companion, according to the authoritie which was committed vnto them, confirme and build vp the Churches of Samaria, whose foundation had bene laid afore by Philip. *d Those excellent giftes, which are necessarie, especially for them that were to be appoynted rulers and gouernours of the Church.* 8 Ambition and couetousnesse doe at length plucke the hypocrites out of their dennes.

9 They are the successors of Simon Magus, and not of Simon Peter, which either buy or sell holy things.

e In this doctrine which I preach.

f Is not vpright in deede, and without dissembling.

10 We must hope well euen of the vilest sinners, so long and so farre forth as we may.

g He calleth the inward malice of the heart, and that venimous and deuilish wickednesse wherewith this Magician was wholly replenished, the gall of bitternesse: and he is said to be in the gall, as though hee were wholly ouerwhelmed with gall, and buried in it.

h Intangled in the bonds of iniquitie.

11 Christ who calleth freely whome he listeth, doeth nowe vse Philip who thought on no such matter, to instruct and baptize the Eunuche at vnwares, and by this meanes extendeth the limits of his kingdome euen into Ethiopia.

i A man of great wealth and authoritie with Candaces: Now this word Candaces is a common name to all the Queenes of Ethiopia.

k To shew me the way howe to vnderstand it.

12 Those things which seeme most to come by chance or fortune (as men terme it) are gouerned by the secret prouidence of God.

✠ *Esa. 53. 7.*

l The Hebrew text readeth it thus, Out of a narrow straite, and out of iudgement was he taken: where by the narrowe straight, he meaneth the graue and the very bands of death, and by iudgement, the punishment which was laid vpon him, and the miserable state which Christ tooke vpon him for our sakes, in bearing his Fathers wrath. m How long his age shall last: for Christ hauing once risen from the dead, dieth no more, Rom. 6. 9. 13 Profession of faith is requisite in baptizing of them which are of yeeres, and therefore it is euident that wee are not then first ingraffed into Christ, when we are baptized, but being already ingraffed, are then confirmed. *n The summe of the confession which is necessarie for baptisme.*

40 But

40 But Philip was found at Azotus, & he wal-
ked to and fro preaching in all the cities, till hee
came to Cesarea.

CHAP. IX.

2 Saul going towards Damascus, 4 is strooken down to the groũd of the Lord: 10 Ananias is sent 18 to baptize him. 23 The laying awaite of the Iewes 25 hee escapeth, being let downe through the wall. 33 Peter cureth Aeneas of the palsie, 36 and by him Tabitha being dead 40 is restored to life.

AND [1] ✠ Saul yet [a] breathing out threatnings
and slaughter against ẏ disciples of the Lord,
went vnto the hie Priest,
2 And desired of him letters to Damascus to
the Synagogues, that if he found any that were of
that [b] way (either men or women) he might bring
them bound vnto Hierusalem.
3 Nowe as he iourneyed, it came to passe that
as he was come neere to Damascus, ✠ sudden-
ly there shined round about him a light from
heauen.
4 And he fell to the earth, and heard a voyce
saying to him, Saul, Saul, why persecutest thou
mee?
5 And he said, Who art thou, Lord? And the
Lord sayd, I am Iesus whom thou persecutest: it is
[c] hard for thee to kicke against pricks.
6 He *then* both trembling and astonied, sayd,
Lorde, what wilt thou that I doe? And the Lorde
said vnto him, Arise and goe into the citie, and it
shall be tolde thee what thou shalt doe.
7 The men also which iourneyed with him,
[d] stoode amased, hearing *his* [e] voyce, but seeing
no man.
8 And Saul arose from the ground, and ope-
ned his eyes, *but* sawe no man. Then led they him
by the hand, and brought him into Damascus,
9 Where hee was three dayes without sight,
and neither ate nor dranke.
10 And there was a certaine disciple at Da-
mascus named Ananias, and to him sayd the Lord
in a vision, Ananias. And he sayde, Beholde, I am
here Lorde.
11 Then the Lord said vnto him, Arise, & goe
into the streete which is called Straight, and seeke
in the house of Iudas after one called Saul of
[f] Tarsus: for beholde, he prayeth.
12 (And he saw in a vision a man named Ana-
nias comming in *to him*, and putting his hands on
him, that he might receiue his sight.)
13 Then Ananias answered, Lord, I haue heard
by many of this man, how much euil he hath done
to thy Saints at Hierusalem.
14 Moreouer here he hath authoritie of the hie
Priests, to binde all that call on thy Name.
15 Then the Lord said vnto him, Go thy way:
for he is a [g] chosen vessell vnto mee, to beare my
Name before the Gentiles, and Kings, and the
children of Israel.
16 For I will [h] shew him, how many things he
must suffer for my Names sake.
17 Then Ananias went his way, and entred in-
to [i] that house, & put his hands on him, and said,
Brother Saul, the Lord hath sent mee (*euen* Iesus
that appeared vnto thee in ẏ way as thou camest)
that thou mightest receiue thy sight, and be filled
with the holy Ghost.
18 And immediatly there fell from his eyes as
it had bene scales, and suddenly he receiued sight,
and arose, and was baptized,
19 And receiued meate, & was strengthened.

1 Saul (who is also Paul) persecuting Christ most cruelly, who did as it were flee before him, falleth into his hands and is ouercome: & with a singular example of the goodnes of God, in stead of punishment which he iustly deserued for his crueltie, is not only receiued to fauour, but is also euen by the mouth of God appointed an Apostle, & is confirmed by the ministery & witnes of Ananias.
✠ *Rom. 9.3. galat. 1.13.*
a This is a token that Sauls stomacke boyled and cast out great threatnings to murder the disciples.
b Any trade of life which a man taketh himselfe vnto, the Iewes call a way.
✠ *Chap. 22.6. 1.cor. 15.8.*
c This is a prouerb, which is spoken of them that through their owne stubburnesse hurt themselues.
d Stood still and could not goe one step forward, but abode amased as if they had bene very stones.
e They heard Pauls voyce: for afterward it is sayd in flat termes, that they heard not his voyce that spake: as beneath chap. 22.9. But other goe about to set these places at one which seeme to bee at a iarre, after this sort, to wit, that they heard a sound of a voyce, but no perfite voyce.
f Tarsus was a citie of Cilicia neere vnto Anchiala, which two cities Sardanapalus is said to haue built in one day.
g To beare my name in.
h I will shew him plainely.
i Into Iudas his house.

So was Saul certaine dayes with the disciples
which were at Damascus.
20 [2] And straightway hee preached Christ in
the Synagogues, that he was that Sonne of God,
21 So that all that heard him were amased, and
sayd, Is not this hee, that made hauocke of them
which called on this Name in Hierusalem, & came
hither for that intent, that he should bring them
bound vnto the hie Priests?
22 [3] But Saul encreased the more in strength,
and confounded the Iewes which dwelt at Da-
mascus, [k] confirming, that this was that Christ.
23 [4] And after that many dayes were fulfilled,
the Iewes tooke counsell together, to kill him,
24 But their laying awaite was knowen of
Saul: now they ✠ watched the gates day & night,
that they might kill him.
25 [5] Then the disciples tooke him by night,
and put him through the wall, and let him downe
by a rope in a basket.
26 [6] And when Saul was come to Hierusalem,
he assayed to ioyne himselfe with the disciples: but
they were all afraide of him, & beleeued not that
he was a disciple.
27 But Barnabas tooke him, and brought him
to the Apostles, and declared to them, how he had
seene the Lord in the way, and that he had spoken
vnto him, and how he had spoken boldly at Da-
mascus in the Name of Iesus.
28 [7] And he was conuersant [l] with them at Hie-
rusalem,
29 And spake boldly in the Name of the Lord
Iesus, and spake and disputed against the [m] Greci-
ans: but they went about to slay him.
30 [8] But when the brethren knewe it, they
brought him to Cesarea, and sent him foorth to
Tarsus.
31 [9] Then had ẏ Churches rest through all Iu-
dea, & Galile, and Samaria, & were [n] edified and
walked in the feare of the Lorde, and were multi-
plied by the comfort of the holy Ghost.
32 [10] And it came to passe, as Peter walked
throughout all *quarters*, he came also to the saints
which dwelt at Lydda.
33 And there he found a certaine man named
Aeneas, which had kept his couch eight yeeres,
and was sicke of the palsie.
34 Then sayd Peter vnto him, Aeneas, Iesus
Christ maketh thee whole: arise and trusse thy
couch together. And he arose immediatly.
35 And all that dwelt at [o] Lydda and Saron,
sawe him, and turned to the Lord.
36 [11] There was also at Ioppa a certaine *wo-
man*, a disciple named Tabitha (which by interpre-
tation is called Dorcas) shee was full of good
workes and almes which she did.
37 And it came to passe in those dayes, that
she was sicke & died: and when they had washed
her, they layed her in an vpper chamber.
38 Now forasmuch as Lydda was neere to Iop-
pa, and the disciples had heard that Peter was
there, they sent vnto him two men, desiring that
he would not delay to come vnto them.

2 Paul beginneth straightwayes to execute the office which was enioyned him, neuer consulting with flesh and blood.
3 Paul striueth not with his owne authoritie alone, but with the testimonies of the Prophets.
k By conferring places of the Scripture together, as cunning craftsmen doe, when they make vp any thing they vse to gather all parts together, to make them agree fitly one with another.
4 Paul who was before a persecutour, hath nowe persecution layde before himselfe, but yet afarre off.
✠ *2.Cor. 11.32.*
5 We are not forbidden to auoyde and eschew the dangers and conspiracies that the enemies of God lay for vs, so that we swarue not frõ our vocation.
6 In auncient time, no man was rashly or lightly receiued into the number of and amongst the sheepe of Christ, much lesse to be a pastour.
7 The constant seruants of God must looke for danger after danger: yet God watcheth for them.
l With Peter and Iames, for he sayth that he sawe none of the Apostles but them, Gal. 1.18, 19.
m Looke chap 6.1.
8 The Ministers of the worde may change their place, by the aduise and counsell of the congregation and Church.
9 The ende of persecutions is the building of the Church, so that we wil patiently wait for the Lorde.
n This is a borowed kinde of speache, which signifieth establishment and increase.
10 Peters Apostleship is confirmed, by healing of the man that was sicke of the palsie.
o Lydda was a citie of Palestine & Saron a champion countrey, and a place of good pasturage betwene Cesarea of Palestine and the mountaine Tabor, and the lake of Genezareth which extendeth it selfe in great length beyond Ioppa.
11 Peter declareth euidently by raising vp a dead body through the Name of Christ, that he preacheth the glad tidings of life.

39 Then Peter arose and came with them: and
when he was come, they brought him into y vp-
per chamber, where all the widowes stood by him
weeping, and shewing the coates and garments,
which Dorcas made, while she was with them.
40 But Peter put them all foorth, and kneeled
downe, and prayed, and turned him to the body,
and sayd, Tabitha, arise. And she opened her eyes,
and when she sawe Peter, sate vp.
41 Then he gaue her the hand and lift her vp,
and called the Saints and widowes, and restored
her aliue.
42 And it was knowen throughout all Ioppa,
and many beleeued in the Lord.
43 And it came to passe, that he taried many
dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius, 4 at the Angels commaundement, 5 sendeth for Peter: 11 Who also by a vision 15. 20 is taught not to despise the Gentiles: 34 He preacheth the Gospel to Cornelius and his housholde: 45 Who hauing receiued the holy Ghost, 47 are baptized.

FVrthermore [1] there was a certaine man in Ce-
sarea called Cornelius, a captaine of the bande
called the Italian *band*,
2 A [a] deuoute man, and one that feared God
with [b] all his housholde, which gaue much almes
to the people, and prayed God continually.
3 He saw in a vision euidently (about the ninth
houre of the day) an Angel of God comming in
to him, and saying vnto him, Cornelius.
4 But when he looked on him, he was afrayd,
and said, [c] What is it, Lord? and he said vnto him,
Thy prayers and thine almes are [d] come vp into
[e] remembrance before God.
5 Nowe therefore send men to Ioppa, and call
for Simon, whose surname is Peter.
6 He lodgeth with one Simon a Tanner, whose
house is by the sea side: hee shall tell thee what
thou oughtest to doe.
7 And when the Angel which spake vnto
Cornelius, was departed, he called two of his ser-
uants, & a souldier that feared God, one of them
that waited on him,
8 And tolde them all things, and sent them to
Ioppa.
9 On the morowe as they went on their iour-
ney, and drew neere vnto the citie, Peter went vp
vpon the house to pray, about the sixt houre.
10 Then waxed he an hungred, & would haue
eaten: but while they made *some thing* ready, hee
fell into a [f] trance.
11 And he sawe heauen opened, and a certaine
vessel come downe vnto him, as *it had bene* a great
sheete, knit at the [g] foure corners, and was let
downe to the earth,
12 Wherein were [h] all maner of [i] foure footed
beastes of the earth, and wilde beastes and [k] cree-
ping things, and foules of the heauen.
13 And there came a voyce to him, Arise, Pe-
ter: kill, and eate.
14 [2] But Peter said, Not so, Lord: for I haue ne-
uer eaten any thing that is polluted, or vncleane.
15 And the voyce *spake* vnto him againe the
second time, The things that God hath purified,
[l] pollute thou not.
16 This was so done thrise: and the vessell was
drawen vp againe into heauen.
17 ¶ Nowe while Peter doubted in himselfe
what this vision which he had seene, meant, be-
holde, the men which were sent from Cornelius,
had inquired for Simons house, and stoode at the
gate,
18 And called, and asked, whether Simon,
which was surnamed Peter, were lodged there.
19 And while Peter thought on the vision,
the Spirite sayde vnto him, Beholde, three men
seeke thee.
20 Arise therefore, and get thee downe, and
goe with them, and doute nothing: for I haue
sent them.
21 ¶ Then Peter went downe to the men,
which were sent vnto him from Cornelius, and
sayd, Beholde, I am he whome yee seeke: what is
the cause wherefore ye are come?
22 And they said, Cornelius the captaine, a iust
man, and one that feareth God, & of good report
among all the nation of the Iewes, was warned
from heauen by an holy Angel, to send for thee
into his house, and to heare thy wordes.
23 Then called he them in, and lodged them:
and the next day, Peter went foorth with them,
and certaine brethren from Ioppa accompanied
him.
24 ¶ And the day after, they entred into Ce-
sarea. Nowe Cornelius waited for them, and
had called together his kinsemen, and speciall
friendes.
25 [3] And it came to passe as Peter came in, that
Cornelius met him, and fell downe at his feete,
and worshipped him.
26 But Peter tooke him vp, saying, Stand vp:
for euen I my selfe am a man.
27 And as he talked with him, he came in, and
found many that were come together.
28 And he sayd vnto them, Ye know that it is
an vnlawful thing for a man that is a Iew, to com-
pany, or come vnto one of another nation: but
God hath shewed mee, that I should not call any
man polluted, or vncleane.
29 Therefore came I vnto you without saying
nay, when I was sent for. I aske therefore, for what
intent haue ye sent for me?
30 Then Cornelius sayd, Foure dayes agoe, a-
bout [m] this houre, I fasted, and at the ninth houre
I prayed in mine house, and beholde, a man stood
before me in bright clothing,
31 [4] And sayd, Cornelius, thy prayer is heard,
and thine almes are had in remembrance in the
sight of God.
32 [5] Send therefore to Ioppa, and call for Si-
mon, whose surname is Peter (he is lodged in the
house of Simon a Tanner by the sea side) who
when he commeth, shall speake vnto thee.
33 Then sent I for thee immediatly, and thou
hast well done to come. Now therefore are we all
here present before God, to heare all things that
are commanded thee of God.
34 [6] Then Peter opened *his* mouth, and sayd,
Of a trueth I perceiue, that [n] ✠ God is no accep-
ter of persons.

1 Peter consecrateth the first fruites of the Gentiles to God by the meane of two miracles.

a So that he worshipped one God, and was no Idolater, neither could be voyde of faith in Christ, because hee was a deuoute man: but as yet he knewe not that hee was come.

b This is a great commendation to this man, that hee laboured to haue all his housholde and familiar friends and acquaintance to be religious and godly.

c What wilt thou with me, Lord? for he setleth himselfe to heare.

d This is a borowed kinde of speache which the Hebrues vse very much, taken from sacrifices, and applied to prayers: for it is sayd of whole burnt sacrifices, that the smoke and sauour of them goeth vp into Gods nostrels: so doe our prayers, as a sweete smelling sacrifice which the Lord taketh great pleasure in.

e That is, in so much that they will not suffer God as it were to forget thee: for so doeth the Scripture vse oftentimes to prattle with vs as nurses doe with little children, when they frame their tongues to speake.

f For though Peter stand not amased as one that is tongue tied, but talketh with God, and is instructed in his mysteries, yet his minde was farre otherwise then it was wont to be, but shortly returned to the olde bent.

g So that it seemed to be a foure square sheete.

h Here is this worde (All) which is generall, plainly put for an indefinite and vncertaine, that is to say, for some of all sortes, not for all of euery sort.

i That is, such as were meete for mens vse.

k What is meant by these creeping things, Looke Leuit. 11.

2 Peter profiteth dayly in the knowledge of the benefite of Christ, yea, after that he had receiued the holy Ghost.

l Doe not thou holde them as vncleane.

3 Religious adoration or worship agreeth onely to God: but ciuill worship is giuen to the Ministers of the word, although not without danger.

m Hee meaneth not the selfe same houre, but the like, that is, about nine of the clocke the other day, as it was then nine when he spake to Peter.

4 Cornelius faith sheweth foorth it selfe by prayer and charitie.

5 As faith commeth by hearing, so is it nourished and groweth vp by the same.

6 Distinction of nations is taken away by the comming of Christ: And it is euidently seene by faith and righteousnes, who is agreeable to him, or whome he accepteth.

n That God iudgeth not after the outward appearance.

✠ Deut. 10. 17. 2. chron. 19. 7. iob 34. 19. rom. 2. 11. gal. 2. 6. ephes. 6. 9. colos. 3. 25. 1. pet. 1. 17.

35 But

35 But in euery nation he that ° feareth him,
and worketh righteousnesse,is accepted with him.
36 Ye p know the word which God hath sent
to the children of Israel,preaching peace by Iesus
Christ,which is Lord of all:
37 7 Euen the worde which came through all
Iudea, ✠ beginning in Galile, after the baptisme
which Iohn preached:
38 To wit, how God q anointed Iesus of Na-
zareth with the holy Ghost,& with power: who
went about doing good, & healing all that were
oppressed of the deuill: for God was with him.
39 And we are witnesses of all things which he
did both in the land of the Iewes,and in Hierusa-
lem,whom they slew,hanging him on a tree.
40 Him God raised vp the third day, and cau-
sed that he was shewed openly:
41 Not to all ỹ people, but vnto the witnesses
r chosen before of God, *euen* to vs which did eate
& drinke with him,after he arose from the dead.
42 And he commanded vs to preach vnto the
people,and to testifie,that it is he that is ordained
of God a iudge of quicke and dead.
43 To him also giue all the ✠ Prophets witnes,
that through his Name all that beleeue in him,
shall receiue remission of sinnes.
44 8 While Peter yet spake these wordes, the
holy Ghost fell on all them which heard ỹ word.
45 So they of the circumcision, which belee-
ued,were astonied, as many as came with Peter,
because that on the Gentiles also was powred out
the gift of the holy Ghost.
46 For they heard them speake with tongues,
and magnifie God. Then answered Peter,
47 9 Can any man forbid water, that these
should not be baptized, which haue receiued the
holy Ghost,as well as we?
48 So he commanded them to be baptized in
the Name of the Lord. Then prayed they him to
tarie certaine dayes.

o By the feare of God,the Hebrues vnderstand the whole seruice of God: whereby we perceiue that Cornelius was not voyd of faith,no more then they were which liued before Christes time: and therefore they deale foolishly,which build preparatiue works & free will, vpon this place.
p God gaue the Israelites to vnderstand,that whosoeuer liueth godly,is acceptable to God, of what nation soeuer he be,for he preached peace to men through Iesus Christ,who is Lord not of one nation onely,that is,of the Iewes,but of all.
7 The summe of the Gospel (which shall be made manifest at the latter day when Christ himselfe shall sit as iudge both of the quicke and dead) is this, that Christ promised to the Fathers,and exhibited in his time with the mightie power of God, (which was by all meanes shewed) & at length crucified to reconcile vs to God,did rise againe the third day,that whosoeuer beleeueth in him should be saued through the remission of sinnes. ✠ *Luke 4.14.* *q The stile is taken from an old custome of the Iewes, who vsed to annoint their Kings & Priests, whereupon it grew,to call them anointed, vpon whom God bestoweth gifts and vertues.* *r This chusing of the Apostles is properly giuen to God: for though God be president in the lawfull election of Ministers,yet there is in this place a secret opposition and setting of Gods chusing, and mens voyces the one against the other,for the Apostles are immediately appointed of God,and the Church Ministers by means.* ✠ *Ier.31.34.mica.7.18.chap.15.9.* 8 The Spirit of God sealeth that in the heart of the hearers,which the Minister of the word speaketh by the commandement of God,as it appeareth by the effects. 9 Baptisme doeth not sanctifie or make them holy which receiue it,but sealeth vp and confirmeth their sanctification.

CHAP. XI.

2 Peter being accused for going to the Gentiles, 5 defendeth himselfe. 22 Barnabas is sent to Antiochia, 26 where the disciples are called Christians: 28 And there Agabus foretelleth a famine to come.

NOwe 1 the Apostles and the brethren that
were in Iudea, heard, that the Gentiles had
also receiued the word of God.
2 And when Peter was come vp to Hierusa-
lem, they of the circumcision contended against
him,
3 Saying, Thou wentest in to men vncircum-
cised,and hast eaten with them.
4 Then Peter began, & expounded *the thing*
in order to them,saying,
5 I was in the citie of Ioppa,praying, and in a
trance I sawe *this* vision, A certaine vessell com-
ming downe as *it had bene* a great sheete, let
downe from heauen by the foure corners, and it
came to me.

1 Peter being without cause reprehended of the vnskilfull and ignorant,doeth not obiect that he ought not to be iudged of any, but openly giueth an accompt of his doing.

6 Toward the which when I had fastened
mine eyes, I considered, and sawe foure footed
beastes of the earth,and wilde beastes, and cree-
ping things,and foules of the heauen.
7 Also I heard a voyce, saying vnto mee, A-
rise,Peter: slay and eate.
8 And I said, God forbid,Lord: for nothing
polluted or vncleane hath at any time entred in-
to my mouth.
9 But the voyce answered me the second time
from heauen,The things that God hath purified,
pollute thou not.
10 And this was done three times,and all were
taken vp againe into heauen.
11 Then behold,immediatly there were three
men alreadie come vnto the house where I was,
sent from Cesarea vnto me.
12 And the Spirit said vnto me, that I should
go with them,without doubting: moreouer these
sixe brethren came with me, and we entred into
the mans house.
13 And he shewed vs, how hee had seene an
Angel in his house, which stood and said to him,
Send men to Ioppa, & cal for Simon, whose sur-
name is Peter.
14 He shall speake wordes vnto thee, where-
by both thou and all thine house shalbe saued.
15 And as I began to speake, the holy Ghost
fell on them, ✠ euen as vpon vs at the beginning. ✠ *Chap.2.4.*
16 Then I remembred the word of the Lord,
how he said, ✠ Iohn baptized with water,but yee ✠ *Chap.1.5.& 19.4* *matth.3.11.*
shalbe baptized with the holy Ghost. *marke 1.8.*
17 For as much thē as God gaue thē a like gift, *luke 3.16.*
as *he did* vnto vs, when wee beleeued in the Lord *iohn 1.26.*
Iesus Christ,who was I,that I could let God?
18 2 When they heard these things,they held
their peace,and glorified God,saying, Then hath
God also to the Gentiles granted repentance vn-
to life.
19 ¶ 3 And they which were ∵ scattred abroad
because of the affliction that arose about Steuen,
went throughout till they came vnto Phenice
and Cyprus,and a Antiochia, preaching the word
to no man,but vnto the Iewes onely.
20 4 Nowe some of them were men of Cyprus
and of Cyrene,which when they were come into
Antiochia,spake vnto the Grecians, & preached
the Lord Iesus.
21 And the hand of the Lord was with them,
so that a great number beleeued and turned vnto
the Lord.
22 5 Then tidings of those things came vnto
the eares of the Church,which was in Hierusalem,
and they sent foorth Barnabas,that he should goe
vnto Antiochia.
23 Who when hee was come and had seene
the grace of God,was glad,and exhorted all,that
with purpose of heart they would continue in the
Lord.
24 For he was a good man,and full of the ho-
ly Ghost,& faith,and much people ioined them-
selues vnto the Lord.
25 ¶ 6 Then departed Barnabas to Tarsus to
seeke Saul:
26 And when he had found him, he brought
him vnto Antiochia: and it came to passe that a
whole yeere they were conuersant ŵ the Church,
and taught much people,insomuch that the disci-
ples were first called Christians in Antiochia.

2 Such as aske a question of the trueth which they know not,ought to be quietly heard,and must also quietly yeeld to the declaration thereof.
3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.
∵ *Chap.8.1.*
a He speaketh of Antiochia which was in Syria and bordered vpon Cilicia.
4 The Church of Antioch,the new Hierusalem of the Gentiles was extraordinarily called.
5 The Apostles doe not rashly condemne an extraordinarie vocation,but yet they iudge it by the effects.
6 There was no contention amongst the Apostles either of vsurping,or of holding places and degrees.

27 7In

God doeth so wrappe vp his Church with the wicked, in his scourges and plagues which he sendeth vpon the earth, that notwithstanding he prouideth for it conueniently.
8 All congregations or Churches make one bodie.

27 [7] In those dayes also came Prophets from
Hierusalem vnto Antiochia.
28 And there stood vp one of them named A-
gabus, and signified by the Spirit, that there should
be great famine throughout all the worlde, which
also came to passe vnder Claudius Cesar.
29 [8] Then the disciples euery man according
to his habilitie, purposed to send [b] succour vnto
the brethren which dwelt in Iudea.
30 Which thing they also did, and sent it to
the Elders by the hand of Barnabas and Saul.

b That is, that there of the Deacons might succour the poore: for it behooued to haue all these things done orderly and decently, and therefore it is sayd, that they sent these things to the Elders, that is, to the gouernours of the Church.

CHAP. XII.

2 Herod killeth James with the sworde: 4 And imprisoneth Peter, 8 whom the Angel deliuereth. 20 Herod being offended with them of Tyrus, 21 is pacified: 22 And taking the honour due to God, to himselfe, 23 hee is eaten with wormes, and so dyeth.

1 God giueth his Church a truce, but for a litle time.
a This name Herod was common to all them that came of the stocke of Herod Ascalonites, whose surname was Magnus: but he that is spoken of here, was nephew to Herod the great, sonne to Aristobulus, and father to that Agryppa who is spoken of afterward.
b Violently, his cause being not once heard.
2 It is an old fashion of Tyrants to procure the fauour of the wicked, with the blood of the godly.
3 The Tyrants and wicked make a galous for themselues euen then when they doe most according to their owne will and fantasie.
4 The prayers of the godly ouerturne the counsell of Tyrants, obteine Angels of God, breake the prison, vnloose chaines, put Satan to flight, and preserue the Church.
✠ *Chap. 5.19.*
c In the prison.
5 Holy meetings in the night as wel of men as women (when they can not be suffered in the day time) are allowable by the example of the Apostles.
6 We obteine more of God, then we dare wel hope for.
d Out of the place where they were assembled, but not out of the house.

NOwe [1] about that time, [a] Herod the King
stretched forth *his* hands to vexe certaine of
the Church,
2 And hee [b] killed Iames the brother of Iohn
with the sword.
3 [2] And when hee sawe that it pleased the
Iewes, hee proceeded further, to take Peter also
(then were the dayes of vnleauened bread.)
4 [3] And when he had caught him, he put him
in prison, and deliuered him to foure quaternions
of souldiers to be kept, intending after the Passe-
ouer to bring him forth to the people.
5 [4] So Peter was kept in prison, but earnest
prayer was made of ẏ Church vnto God for him.
6 And when Herod woulde haue brought
him out vnto the people, the same night slept Pe-
ter between two souldiers, bound ẇ two chaines,
and the keepers before the doore, kept the prison.
7 ✠ And behold, the Angel of the Lord came
vpon them, and a light shined in the [c] house, and
he smote Peter on the side, and raysed him vp, say-
ing, Arise quickly. And his chaines fel off from *his*
handes.
8 And the Angel saide vnto him, Girde thy
selfe, and binde on thy sandales. And so hee did.
Then hee saide vnto him, Cast thy garment about
thee, and folowe me.
9 So *Peter* came out and followed him, and
knew not that it was true, which was done by the
Angel, but thought he had seene a vision.
10 Now when they were past the first & the se-
cond watch, they came vnto ẏ yron gate that lea-
deth vnto the city, which opened to thē by it own
accord, & they went out, and passed through one
street, & by and by the Angel departed frō him.
11 ¶ And when Peter was come to himselfe,
he said, Now I know for a trueth, that the Lord
hath sent his Angel, and hath deliuered me out of
the hand of Herod, and from all the waiting for
of the people of thē Iewes.
12 [5] And as he considered *the thing*, hee came
to the house of Mary, the mother of Iohn, whose
surname was Marke, where many were gathered
together, and prayed.
13 [6] And when Peter knocked at the entrie
doore, a maide [d] came foorth to hearken, named
Rhode,
14 But when she knew Peters voyce, she ope-
ned not the entrie *doore* for gladnesse, but ranne
in, and tolde how Peter stood before the entrie.
15 But they said vnto her, Thou art mad. Yet
she affirmed it constantly, that it was so. Then
said they, It is his Angel.
16 But Peter continued knocking, and when
they had opened it, and sawe him, they were asto-
nied.
17 [7] And he beckened vnto them ẇ the hand,
to hold their peace, & told them how ẏ Lord had
brought him out of the prison. And he saide, Goe
shew these things vnto Iames & to the brethren:
and he departed and went into an other place.
18 ¶ [8] Nowe assoone as it was day, there was
no small trouble among the souldiers, what was
become of Peter.
19 And when Herod had sought for him, and
found him not, hee examined the keepers, and
commanded them to be led to be punished. And
hee went downe from Iudea to Cesarea, and *there*
abode.
20 [9] Then Herod was angrie with them of
Tyrus and Sidon, but they came all with one ac-
cord vnto him, and perswaded Blastus the Kings
Chamberlaine, and they desired peace, because
their countrey was nourished by the kings *land*.
21 And vpon a day appointed, Herod arayed
himselfe in royall apparel, and sate on the iudge-
ment seate, and made an oration vnto them.
22 [10] And the people gaue a shoute, *saying*,
The voyce of God, and not of man.
23 [11] But immediatly the Angel of the Lorde
smote him, because he [e] gaue not glory vnto God,
so that he was eaten of wormes, and gaue vp the
ghost.
24 [12] And the [f] worde of God grew and mul-
tiplied.
25 So Barnabas and Saul returned from Hie-
rusalem, when they had fulfilled their office, and
took with them Iohn, whose surname was Marke.

7 We may sometimes giue place to the rage of the wicked, but yet so, that our diligence which ought to be vsed in Gods businesse be not a whit slackened.
8 Euil counsell falleth out in the end to the hurt of the deuisers of it.
9 A miserable and shamefull example of the end of the enemies of the Church.
10 The flatterie of the people, maketh fooles faine.
11 God resisteth the proud.
e Iosephus recordeth, that this king did not represse those flatterers tongues, and therefore at his death hee complained and cried out of their vanitie.
12 Tyrants build vp the Church by plucking it down.
f They that heard the word of God.

CHAP. XIII.

2 The holy Ghost commandeth that Paul & Barnabas be separated vnto him. 6 At Paphus 8 Elymas the sorcerer 11 is strooken blind: 14 From whence being come to Antiochia, 17 they preach the Gospel, 45 the Iewes vehemently withstanding them.

THere [1] were also in the Church that was at
Antiochia, certaine Prophets and teachers, as
Barnabas, and Simeon called Niger, and Lucius of
Cyrene, and Manahen (which had bin brought
vp with [a] Herod the Tetrarch) and Saul.
2 Nowe as they [b] ministred to the Lorde, and
fasted, the holy Ghost said, Separate me Barnabas
and Saul, for the worke whereunto I haue [c] cal-
led them.
3 [2] Then fasted they and prayed, and laide
their hands on them, and let them goe.
4 [3] And they, after they were sent foorth of
the holy Ghost, came downe vnto [d] Seleucia, and
from thence they sailed to Cyprus.
5 And when they were at Salamis, they prea-
ched the word of God in the Synagogues of the
Iewes: and they had also Iohn to *their* minister.
6 So when they had gone throughout the
yle vnto Paphus, they found a certaine sorcerer, a

1 Paul with Barnabas is againe the second time appointed Apostle of the Gentiles, not of man, neither by man, but by an extraordinarie commandement of the holy Ghost.
a The same was Antipas, which put John Baptist to death.
b Whiles they were busie doing their office, that is, as Chrysostome expoundeth it, while they were preaching.
c The Lord is said to call (wherof this word (Calling) commeth which is vsuall in the Church) when he causeth that to bee, which was not, whether you referre it to the matter it selfe, or to any qualitie or thing about the matter: and it groweth of this, because when things begin to be, then they haue some names as God his mightie power is also declared thereby, who spake the word, and things were made.
2 Fast, and solemne prayers were vsed before the laying on of handes.
3 Paul and his companions doe at the first bring Cyprus to the subiection and obedience of Christ. *d Seleucia was a citie of Cilicia so called of Seleucus one of Alexanders successours.*

false

false prophet,being a Iewe,named Bariesus,
7 Which was with the Deputie Sergius Pau-
lus,a prudent man. He called vnto him Barnabas
and Saul,and desired to heare the word of God.
8 4 But Elymas, the sorcerer, (for so is his
name by interpretation) withstoode them, and
sought to turne away the Deputie from the faith.
9 Then Saul (which also *is called* Paul)being
full of the holy Ghost,set his eies on him,
10 5 And saide, O full of all subtiltie and all
e mischiefe, the childe of the deuill, *and* enemie
of all righteousnes, wilt thou not cease to peruert
the straight wayes of the Lord?
11 Now therefore beholde,the f hand of the
Lorde *is* vpon thee,and thou shalt be blinde, and
not see the sunne for a season. And immediatly
there fell on him a mist and a darknes,& he went
about,seeking some to leade him by the hand.
12 Then the Deputie when he saw what was
done,beleeued, and was astonied at the doctrine
of the Lord.
13 6 Now when Paul and they that were with
him were departed by shippe from Paphus, they
came to Perga *a citie* of Pamphylia: then Iohn
departed from them,and returned to Hierusalem.
14 But when they departed from Perga, they
came to Antiochia *a city* of g Pisidia,& went into
the Synagogue on the Sabbath day,& sate down.
15 7 And after the lecture of the Lawe and
Prophets, the rulers of the Synagogue sent vnto
them,saying,Ye men and brethren, if yee h haue
any word of exhortation for the people,say on.
16 8 Then Paul stoode vp and beckened with
the hand, and saide, Men of Israel, and yee that
feare God,hearken.
17 The God of this people of Israel chose
our fathers, and i exalted the people when they
dwelt in the land of ✠ Egypt,& with an ✠ k high
arme brought them out thereof.
18 And about the time ∵ of fortie yeeres, suf-
fered he their maners in the wildernesse.
19 And he destroied seuen nations in the land
of Chanaan,& ✻ diuided their land to thē by lot.
20 Then afterward he gaue vnto them ✠ Iud-
ges about l foure hundreth and fiftie yeeres, vn-
to *the time of* Samuel the Prophet.
21 So after that, they desired a * King,& God
gaue vnto them ✠ Saul, the son of Cis, a man of
ỳ tribe of Beniamin,*by the space* of m forty yeres.
22 And after he had taken him away,he raised
vp ✠ Dauid to be their King,of whom he witnes-
sed,saying,I haue found Dauid *the sonne* of Iesse,
a man after mine owne heart, which will doe all
things that I will.
23 9 Of this mans seed hath God ∵ according
to *his* promise raised vp to Israel,ỳ Sauiour Iesus:
24 When ✻ Iohn had first preached n before

4 The deuill maketh the conquest of Christ more glorious,in that that he setteth him selfe against him.
5 The sorcerer which was stricken of Paul with a corporall punishment (although extraordinarily)sheweth an exāple to lawful magistrates, how they ought to punish thē which wickedly and obstinatly hinder the course of the Gospel.
e He noteth out such a fault,as who so hath it,runneth headlong and with great desire to all kinde of wickednesse with the least motiō in the world.
f His power which he sheweth in striking and beating downe his enemies.
6 An example in one and the selfe same companie both of singular constancie,and also of great weakenesse.
g This putteth a difference betwixt it,and Antiochia which was in Syria.
7 In ỳ Synagogue of the Iewes (according to the patterne whereof Christian Congregations were instituted)first the Scriptures were read,then such as were learned were licensed by the rulers of the Synagogue to speake & expound.
h Word for word, If there be any word in you: and this is a kinde of speach taken from the Hebrewes, whereby is meant, that the giftes of Gods grace are in vs,as it were in treasure houses, and that they are not ours, but Gods: In like sort saith Dauid, Thou hast put a new song in my mouth, Psal.40.1. 8 God bestowed many peculiar benefites vpon his chosen Israel, but this especially,that he promised them the euerlasting redeemer. *i Aduanced and brought to honour.* ✠ *Exod.1.9.* ✠ *Exod 13.14. k Openly and with maine force,breaking in pieces the enemies of his people.* ∵ *Exod 16.1.* ✻ *Iosua 14.1.* ✠ *Iudg 3.9. l There were frō the birth of Isaac vnto the destruction of the Canaanites vnder the gouernance of Iosua foure hundreth & seuen & fortie yeeres, & therefore he addeth in this place,this word, About, for there want three yeeres, but the Apostle vseth the whole greater number.* * *1.Sam.8.5.* ✠ *1.Sam 9.15 and 10.1. m In this space of fourtie yeeres, must the time of Samuel be reckoned with the dayes of Saul: for the kingdome did as it were swallow vp his gouernment.* ✠ *1.Sam.16.13.* 9 He proueth by the witnes of Iohn,that Iesus is that Sauior which should come of Dauid. ∵ *Psal.89.21. esai 11.1.* ✻ *Malac.3.1. mat.3.1. marke 1.2. luke 3.2. n Iohn as an Herauld,did not shew Christs comming a farre off as the other Prophets did,but hard at hand and entred on his iourney.*

his comming the baptisme of repentance to all
the people of Israel.
25 And when Iohn had fulfilled *his* course,he
said, ✠ Whom ye thinke that I am, I am not he:
but behold,there commeth one after me, whose
shooe of *his* feete I am not worthy to loose.
26 10 Ye men and brethren, children of the
generation of Abraham, and whosoeuer among
you feareth God,to you is the word of this saluation
sent.
27 11 For ỳ inhabitants of Hierusalē,& their ru-
lers,because they knew him not,nor yet ỳ words
of the Prophets, which are read euery Sabbath
day,they haue fulfilled them in condemning him.
28 And though they found no cause of death
in him, ✠ *yet* desired they Pilate to kill him.
29 And when they had fulfilled all things that
were written of him,they tooke him downe from
the tree,and put him in a sepulchre.
30 12 But God ∵ raised him vp from the dead.
31 And hee was seene many dayes of them,
which came vp with him from Galile to Hieru-
salem,which are his witnesses vnto the people.
32 And we declare vnto you, that touching
the promise made vnto the fathers,
33 God hath fulfilled it vnto vs their children,
in that he o raised vp Iesus,13 euen as it is written
in the second Psalme,✻ Thou art my Sonne: this
day haue I begotten thee.
34 Nowe as concerning that he raised him vp
from the dead, no more to returne to corrupti-
on, he hath said thus, ✠ I will giue you the holie
things of Dauid, p which are faithfull.
35 14 Wherefore hee saieth also in an other
place, * Thou wilt not suffer thine Holy one to
see corruption.
36 Howbeit, Dauid after hee had serued his
time by the counsell of God,he ✠ slept, and was
laid with his fathers,and sawe corruption.
37 But he whom God raised vp, sawe no cor-
ruption.
38 15 Be it knowen vnto you therefore, men
and brethren, that through this man is preached
vnto you the forgiuenesse of sinnes.
39 And from q al things,from which ye could
not be iustified by the Lawe of Moses, by him e-
uery one that beleeueth, is iustified.
40 16 Beware therefore lest that come vpon
you,which is spoken of in the Prophets,
41 ✠ Beholde,yee despisers, and wonder,and
vanish away:for I worke a worke in your dayes,a
worke which ye shal not beleeue, if a man would
declare it you.
42 ¶ 17 And when they were come out of
the Synagogue of the Iewes, the Gentiles be-
sought, that they would preach these wordes to
them the next Sabbath *day*.
43 Nowe when the congregation was dissol-
ued, many of the Iewes and r Proselytes that fea-
red God,folowed Paul & Barnabas, which spake
vnto them,and exhorted them to continue in the
grace of God.

✠ *Mat.3.11.mar.1.7. iohn 1.20.*
10 Christ was promised & sent properly to the Iews.
11 All things came to passe to Christ, which ỳ Prophets foretolde of Messias. so that hereby also it appeareth that he is the true and only Sauiour: and yet notwithstanding they are not to be excused which did not only not receiue him but also persecute him most cruelly although he was innocent.
✠ *Mat.27.22.mar.15.13.luke 23.23. iohn 19.6.*
12 We must set the glorie of the resurrection against the shame of the crosse,& graue. And the resurrection is proued as well by witnesses which sawe it,as by the testimonies of the Prophets.
∵ *Matt.28.2.mar.16.6.luke 24.6.iohn 20.19.*
o For then he appeared plainely and manifestly as that onely Sonne of God, when as he left off his weakenesse,and came out of the graue,hauing conquered death.
13 If Christ had taried in death,hee had not bene the true Son of God, neither had the couenant,which was made with Dauid, beene sure.
✻ *Psal.2.7.hebr.1.5.and 5.5.*
✠ *Esai.55.3.*
p The Grecians call those,holy things,which the Hebrewes call gracious bounties: and they are called Dauids bounties in the passiue signification because God bestowed them vpon Dauid: Moreouer they are termed faithfull, after the maner of speach which the Hebrewes vse, who terme those things faithful,which are stedie and sure,such as neuer alter nor change. 14 The Lord was so in graue,that he felt no corruption. * *Psal.16 11.cha.2.31.* ✠ *1.Kin 2.10.cha.2.29.* 15 Christ was sent to giue them free remission of sins, which were condemned by ỳ Law. *q Whereas the ceremonies of the Law could not absolue you from your sinnes, this man doeth absolue you, if you lay holde on him by faith.* 16 The benefites of God turne to the vtter vndoing of them that contemne thē. ✠ *Habak.1.5.* 17 The Gentiles go before the Iewes into the kingdome of heauen. *r Which had forsaken their heathenish religion,and embraced the religion set foorth by Moses.*

44 And the next Sabbath day came almost the
whole citie together,to heare the word of God.
45 [18] But when the Iewes sawe the people,
they were full of enuie, and spake against those
things,which were spoken of Paul, contraryíng
them,and railing on *them*.
46 [19] Then Paul and Barnabas spake bolde-
ly, and saide, It was necessarie that the worde of
God should first haue bin spoken vnto you: but
seeing ye put it from you, and [f] iudge your selues
vnworthie of euerlasting life,loe,we turne to the
Gentiles.
47 For so hath the Lord commanded vs,*say-
ing*, ✠ I haue made thee a light of the Gentiles,
that thou shouldest be the saluation vnto the end
of the world.
48 And when the Gentiles heard it, they were
glad,& glorified ẏ word of the Lord:and as many
as were [t] ordained vnto eternall life,beleeued.
49 Thus the word of the Lord was published
throughout the whole countrey.
50 [20] But the Iewes stirred *certaine* [u] deuoute
and honourable women , and the chiefe men of
the citie, and raised persecution against Paul and
Barnabas, and expelled them out of their coasts.
51 [21] But they ✠ shooke off the dust of their
feete against them,and came vnto Iconium.
52 And the disciples were filled with ioy,and
with the holy Ghost.

18 The sauour of one selfe same Gospel is vnto the reprobate and vnbeleeuers,death, and to the elect and such as beleeue, life.
19 The Gospel is published to the Gentiles by the expresse commandement of God.
f By this your doing you do as it were pronounce sentence against your selues,and iudge your selues.
✠ *Esa 49.5.*
t Therefore either al were not appointed to euerlasting life,or els al shoulde haue beleeued: but because that is not so,it foloweth that some certaine were ordained: & therefore God did not onely foreknow, but also foreordaine, that neither faith nor the effects of faith should be the cause of his ordaining or appointment,but his ordaining the cause of faith. 20 Such is the craft and subtiltie of the enemies of the Gospel, that they abuse the simplicitie of some which are not altogether euill men,to execute their crueltie. *u Such as embraced Moses his Lawe.* 21 The wickednesse of the world can not let God to gather his Church together,and to foster and cherish it,when it is gathered together. ✠ *Matth.10.14. mar.6.11. luke 9.5. chap.18.6.*

CHAP. XIIII.

1 Paul and Barnabas 5 are persecuted from Iconium: 6 At Lystra Paul 10 healeth a creeple: 13 They are about to do sacrifice vnto them, 15 but they forbid it: 19 Paul, by the perswasion of certaine Iewes, is stoned: 23 From thence passing through diuers Churches, 26 They returne to Antiochia.

AND [1] it came to passe in [a] Iconium,that they
went both together into the Synagogue of
the Iewes , and so spake , that a great multitude
both of the Iewes and of the Grecians beleeued.
2 And the [b] vnbeleeuing Iewes stirred vp,
and corrupted the mindes of the Gentiles against
the brethren.
3 [2] So therefore they abode there a long
time, and spake boldly in the Lorde, which gaue
testimonie vnto the word of his grace,and caused
signes and wonders to be done by their hands.
4 But the multitude of the citie was diuided:
and some were with the Iewes,and some with the
Apostles.
5 And when there was an assault made both
of the Gentiles, and of the Iewes with their ru-
lers,to do them violence,and to stone them,
6 They were ware of it, and [c] fled vnto Ly-
stra,and Derbe, cities of Lycaonia, and vnto the
region round about,
7 And there preached the Gospel.
8 ¶ [3] Now there sate a certaine man at Ly-
stra , impotent in his feete , which was a creeple
from his mothers womb,who had neuer walked.
9 Hee heard Paul speake: who beholding
him,& perceiuing that he had faith to be healed,

1 We ought to be no lesse constant in preaching of the Gospel,then the peruersenes of the wicked is obstinate in persecuting of it.
a Iconium was a citie of Lycaonia.
b Which obeyed not the doctrine.
2 We ought not to leaue our places and giue place to threatnings,neither to open rage, but when there is no other remedie, and that not for our own quietnes sake,but that the Gospel of Christ may be spread further abroad.
c It is lawfull sometime to flee dangers, in time conuenient.
3 It is an olde subtiltie of the deuill,either to cause the faithfull seruants of God to be banished at once, or to be worshipped for idoles: and that chiefly taking occasion by miracles wrought by them.

10 Said with a loude voice, Stand vpright on
thy feete. And he leaped vp,and walked.
11 Then when the people sawe what Paul had
done,they lift vp their voices, saying in ẏ speach
of Lycaonia , Gods are come downe to vs in the
likenesse of men.
12 And they called Barnabas,Iupiter:& Paul,
Mercurius,because he was the chiefe speaker.
13 Then Iupiters Priest , which was before
their citie,brought bulles with garlands vnto the
[d] gates,& would haue sacrificed with the people.
14 But when the Apostles,Barnabas and Paul
heard it,they rent their clothes , and ranne in a-
mong the people,crying,
15 [4] And saying, O men , why doe yee these
things?We are euen men subiect to the [e] like pas-
sions that yee be, and preach vnto you, that yee
shoulde turne from these [f] vaine things vnto the
liuing God , ✠ which made heauen and earth,
and the sea, and all things that in them are:
16 [5] Who in times past ✠ [g] suffered all the
Gentiles to walke in their owne wayes.
17 Neuerthelesse,he left not himselfe without
witnes, in that he did good *and* gaue vs raine frõ
heauen, and fruitfull seasons, filling our hearts
with foode,and gladnesse.
18 And speaking these things, scarse appeased
they the multitude , that they had not sacrificed
vnto them.
19 [6] Then there came certaine Iewes from
Antiochia and Iconium , which when they had
persuaded the people, ✠ stoned Paul, and drewe
him out of the citie,supposing he had bin dead.
20 Howbeit, as the disciples stoode rounde
about him, hee arose vp,and came into the citie,
and the next day he departed with Barnabas to
Derbe.
21 [7] And after they had preached the glad ti-
dings of the Gospel to that citie, and had taught
many,they returned to Lystra , and to Iconium,
and to Antiochia,
22 [8] Confirming the disciples hearts, and ex-
horting them to continue in the faith , *affirming*
that we must through many afflictions enter into
the kingdome of God.
23 [9] And when they had ordained them El-
ders by election in euery Church,and prayed,and
fasted , they commended them to the Lorde in
whom they beleeued.
24 [10] Thus they went throughout Pisidia,and
came to Pamphylia.
25 And when they had preached the word in
Perga, they came downe to [h] Attalia,
26 And thence sailed to [i] Antiochia, ✠ from
whence they had bin cõmended vnto the grace
of God,to the worke,which they had fulfilled.
27 And when they were come and had gathe-
red the Church together, they rehearsed all the
things that God had done by them,and howe hee
had opened the doore of faith vnto the Gentiles.
28 So there they abode a long time with the
disciples.

d Of the house where Paul and Barnabas were.
4 That is also called idolatry,which giueth to creatures,be they neuer so holy & excellent,that which is proper to the onely one God, that is,Inuocation, or calling vpon.
e Men,as ye are, and partakers of the selfe same nature of man as you.
f He calleth idoles, vaine things,after the maner of the Hebrewes.
✠ *Genes.1.1. psal.146 5. reuel.14.7.*
5 Custome,be it neuer so old, doth not excuse the Idolaters.
✠ *Psal.81.13. rom 1.24.*
g Suffered them to liue as they listed, prescribing and appointing them no kinde of religion.
6 The deuil when hee is brought to the last cast,at length rageth openly,but in vain, euen then when he seemeth to haue the vpper hand.
✠ *2.Cor.11.25.*
7 We must goe forward in our vocation through a thousand deaths.
8 It is the office of the ministers, not only to teach, but also to confirme them that are taught,& prepare them to the crosse.
9 The Apostles committed the Churches which they had planted, to proper and peculiar Pastours, which they made not rashly,but with prayers and fastings going before: neither did they thrust them vpon Churches through briberie or lordly superioritie,but chose and placed them by the voyce of the congregation.
10 Paul and Barnabas hauing made an ende of their peregrination,and being returned to Antiochia, doe render an accompt of their iourney to the Congregation or Church. *h Attalia was a sea citie of Pamphylia,neere to Lycia. i Antiochia of Syria.* ✠ *Chap.13.3.*

CHAP. XV.

1 Certaine go about to bring in circumcision at Antiochia: 6 About which matter the Apostles consult: 19 and what must be done 23 they declare by letters, 36 Paul and Barnabas 39 are at great variance.

Then

THen [1] came downe [a] certaine from Iudea,
and taught the brethren, *saying*, Except ye be
circumcised after the maner of Moses, yee cannot
be saued.
2 [2] And when there was great dissention, and
disputation by Paul and Barnabas against them,
they ordeyned that Paul and Barnabas, and cer-
taine other of them, should go vp to Hierusalem
vnto the Apostles and Elders about this question.
3 Thus [b] being brought forth by the Church,
they passed through Phenice and Samaria, decla-
ring the conuersion of the Gentiles, and they
brought great ioy vnto all the brethren.
4 And when they were come to Hierusalem,
they were receiued of the Church, and of the A-
postles and Elders, and they declared what things
God had done by them.
5 But *said they*, certain of the sect of the Pha-
rises, which did beleue, rose vp, saying, that it was
needfull to circumcise them, and to commaunde
them to keepe the law of Moses.
6 [3] Then the Apostles and Elders came toge-
ther to looke to this matter.
7 And when there had bin great disputation,
Peter rose vp, and said vnto them, ✠ [4] Ye men &
brethren, ye know that a [c] good while ago, among
vs God chose out *me*, that the Gentiles by my
mouth should heare the word of the Gospel, and
beleeue.
8 And God which knoweth the hearts, bare
them witnesse, in giuing vnto them the holy
Ghost euen as *he did* vnto vs.
9 And he put no [d] difference betweene vs and
them, after that ♰ [e] by faith hee had purified their
heartes.
10 [5] Nowe therefore, why [f] tempt ye God, to
∵ lay a yoke on the disciples necks, which neither
our fathers, nor we were able to beare?
11 But we beleeue, through the grace of the
Lord Iesus Christ to be saued, euen as they *doe*.
12 [6] Then al ye multitude kept silence, & heard
Barnabas & Paul, which told what signes & won-
ders God had done among the Gentiles by them.
13 And when they held their peace, [g] Iames
answered, saying, Men, *and* brethren, hearken vn-
to me.
14 [7] Simeon hath declared, how God first did
visite the Gentiles, to take *of them* a people vnto
his Name.
15 And to this agree the wordes of the Pro-
phets, as it is written,
16 ✠ After this I will returne, and will builde
againe the Tabernacle of Dauid, which is fallen
downe, and the ruines thereof wil I build againe,
and I will set it vp,
17 That the residue of men might seeke after
the Lorde, and all the Gentiles vpon whom my
Name is called, saith the Lorde which doeth all
these things.
18 From the beginning of the worlde, God
[h] knoweth all his workes.

1 The Church is at length troubled with dissention within it selfe, and the trouble riseth of the proude and stubburne wittes of certaine euill men: The first strife was concerning the office of Christ, whether we be saued by his onely righteousnesse apprehended by faith, or we haue neede also to obserue the Law.
a Epiphanius is of opinion that this was Cerinthus.
2 Meetings of Congregations were instituted to suppresse heresies, whereunto certaine were sent by common consent in the name of all.
b Courteously and louingly brought on their way by the Church, that is, by certaine appointed by the Church.
3 The matter is first handled, both partes being heard, in the assembly of the Apostles and auncients, and after is communicated with the people.
✠ *Chap 10. 20. and 11. 13.*
4 God himselfe in calling of the Gentiles which are vncircumcised, did teache that our saluation doth consist in faith without the worship appointed by the Law.
c Word for word, of olde time, that is, euen from the first time that we were commaunded to preach the Gospel, and straightwayes after that the holy Ghost came downe vpon vs.
d He put no difference betweene vs and them, as touching the benefite of his free fauour.
♰ *Chap. 10. 43. 1. cor. 1. 2.*
e Christ pronounceth them Blessed, which are pure of heart: and here we are plainely taught, that men are made such by faith. 5 Peter, passing from the Ceremonies, to the Lawe it selfe in generall, sheweth that none could be saued, if saluation were to bee sought for by the Lawe, and not by grace onely in Iesus Christ: because that no man could euer fulfill the Lawe, neither Patriarch, nor Apostle. *f Why tempt ye God, as though hee could not saue by faith?* ∵ *Matth. 23. 4.* 6 A true paterne of a lawfull Councill, where Gods trueth onely reigneth. *g The sonne of Alpheus, who is also called the Lords brother.* 7 Iames confirmeth the calling of the Gentiles, out of the word of God, therein agreeing to Peter. ✠ *Amos 9. 11.* *h And therefore nothing commeth to passe by fortune, but by Gods appointment.*

19 [8] Wherefore my sentence is, that we trou-
ble not the of the Gentiles ye are turned to God,
20 But that we send vnto them, that they ab-
steine themselues from [i] filthinesse of idoles, and
fornication, and that that is strangled, and from
blood.
21 For Moses of olde time hath in euery citie
them that preach him, seeing he is read in the Sy-
nagogues euery Sabbath *day*.
22 [9] Then it seemed good to the Apostles and
Elders with the whole Church, to sende chosen
men of their owne companie to Antiochia with
Paul and Barnabas: *to wit*, Iudas whose surname
was Barsabas and Silas, which were chiefe men a-
mong the brethren,
23 And wrote letters by them after this ma-
ner, THE APOSTLES, and ye Elders, and the
brethren, vnto the brethren which are of the
Gentiles in Antiochia, and in Syria, and in Cilicia,
send greeting.
24 [10] Forasmuch as wee haue heard, that cer-
taine which [k] went out fro vs, haue troubled you
with words, and [l] cumbred your mindes, saying,
Ye must be circumcised and keepe the Lawe: to
whom we gaue no such commandement,
25 It seemed therefore good to vs, when wee
were come together w one accord, to send chosen
men vnto you, w our beloued Barnabas & Paul,
26 Men that haue [m] giuen vp their liues for the
Name of our Lord Iesus Christ.
27 Wee haue therefore sent Iudas and Silas,
which shall also tell you ye same things by mouth.
28 [11] For it seemed good to the [n] holy Ghost,
and [o] to vs, to lay no more burden vpon you, then
these [p] necessary things,
29 [12] *That is*, that yee absteine from things of-
fered to idoles, and blood, and that that is strang-
led, and from fornication: from which if ye keepe
your selues, ye shall doe well. Fare ye well.
30 [13] Nowe when they were departed, they
came to Antiochia, and after that they had assem-
bled the multitude, they deliuered the Epistle.
31 And when they had read it, they reioyced
for the consolation.
32 And Iudas and Silas being Prophets, ex-
horted the brethren with many words, & streng-
thened them.
33 And after they had taried there a space, they
were let goe in [q] peace of the brethren vnto the
Apostles,
34 Notwithstanding Silas thought good to a-
bide there still.
35 Paul also and Barnabas continued in Anti-
ochia, teaching and preaching with many other,
the word of the Lord.
36 ¶ [14] But after certaine dayes, Paul said vn-
to Barnabas, Let vs returne, & visite our brethren
in euery citie, where we haue preached the word
of the Lord, *and see* how they doe.

8 In matters indifferent, we may so farre beare with the weakenesse of our brethren, as they may haue time to be instructed.
i From sacrifices, or from feastes which were kept in Idoles temples.
9 In a lawfull Synode, neither they which are appoynted and chosen Iudges, appoynt and determine any thing tyrannously or vpon a Lordlines, neither doth the common multitude set them selues tumultuously against them which sit as iudges by the worde of God: as the like order also is holden in publishing and ratifying those things which haue bene so determined & agreed vpo.
10 The Councill of Hierusalem concludeth, that they trouble mens consciences which teach vs to seeke saluation in any other meanes then in Christ onely, apprehended by faith, from whence soeuer they come, and whomsoeuer they pretend to be authour of their vocation.
k From our congregation.
l A borowed kinde of speech taken of them which pull downe that that was built vp: and it is a very vsuall metaphore in the Scriptures, to say the Church is built, for the Church is planted and stablished.
m Haue greatly hazarded their liues.
11 That is a lawfull Councill, which the holy Ghost ruleth.
n First they make mention of the holy Ghost, that it may not seeme to bee any mans worke.
o Not that men haue any authoritie of themselues, but to shew the faithfulnesse that they vsed in their ministerie and labour. *p This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably liue together with lesse occasion of quarel.* 12 Charity is requisite euen in things indifferent. 13 It is requisite for all people to knowe certainly what to hold in matters of faith and religion, and not that the Church by ignorance & knowing nothing, should depende vpon the pleasure of a fewe. *q This is an Hebrewe kinde of speech, which is as much to say, as the brethren wished them all prosperous successe, and the Church dismissed them with good leaue.* 14 Congregations or Churches doe easily degenerate, vnlesse they be diligently seene vnto, and therefore went these Apostles to ouersee such as they had planted, and for this cause also, Synodes were instituted and appoynted.

37 [15] And

37 [15] And Barnabas counſelled to take with
them Iohn,called Marke.
38 But Paul thought it not meete to take him
vnto their companie, which departed from them
from Pamphylia, and went not with them to the
worke.
39 [16] Then were they ſo [r] ſtirred, that they de-
parted aſunder one from the other, ſo that Barna-
bas tooke Marke,and ſailed vnto Cyprus.
40 And Paul choſe Sylas and departed,being
commended of the brethren vnto the grace of
God.
41 And hee went through Syria and Cilicia,
ſtabliſhing the Churches.

15 A lamentable example of diſcord betweene excellent men and very great friends, yet not for prophane or their priuate affaires, neither yet for doctrine.
16 God vſeth the faultes of his ſeruants to the profite and building of his Church: yet we haue to take heede, euen in the beſt matters,that we paſſe not meaſure in our heate.
r They were in great heat: But herein we haue to conſider the force of Gods counſell: for by this meanes it came to paſſe, that the doctrine of the Goſpel was exerciſed in many places.

CHAP. XVI.

1 Paul hauing circumciſed Timotheus, 12 being at Philippi, 14 inſtructeth Lydia in the faith. 16 The ſpirit of diuination 18 is by him caſt out: 20 and for that cauſe 22 they are whipped, 24 and impriſoned. 26 Through an earthquake 27 the priſon doores are opened. 31.32 The Gaoler receiueth the faith.

THen [1] came he to Derbe and to Lyſtra: and
beholde, a certaine diſciple was there named
✠ Timotheus,a womãs ſonne,which was a [a] Iew-
eſſe and beleeued,but his father was a Grecian,
2 Of whom the brethren which were at Ly-
ſtra and Iconium, [b] reported well.
3 [2] Therefore Paul would that he ſhould goe
forth with him, and tooke and circumciſed him,
becauſe of ỹ Iewes, which were in thoſe quarters:
for they knew all, that his father was a Grecian.
4 [3] And as they went through the cities,they
deliuered them [c] to keepe the decrees,ordeined of
the Apoſtles & Elders, which were at Hieruſalẽ.
5 And ſo were the Churches ſtabliſhed in the
faith,and increaſed in number daily.
6 ¶ [4] Nowe when they had gone through-
out Phrygia, and the region of Galatia,they were
[d] forbidden of the holy Ghoſt to preache the
word in Aſia.
7 Then came they to Myſia & ſought to goe
into Bithynia: but the Spirit ſuffered them not.
8 Therefore they paſſed through Myſia, and
came downe to Troas,
9 [5] Where a viſion appeared to Paul in the
night. There ſtoode a man of Macedonia, and
prayed him, ſaying, Come into Macedonia, and
helpe vs.
10 [6] And after he had ſeene the viſion, imme-
diatly we prepared to go into Macedonia , being
aſſured that the Lord had called vs to preache the
Goſpel vnto them.
11 Then went we forth from Troas, and with
a ſtraight courſe came to Samothracia, and the
next day to Neapolis,
12 ¶ And from thence to Philippi, which is
the chiefe citie in ỹ parts of Macedonia, & whoſe
inhabitants came from Rome to dwell there: and
we were in that citie abiding certaine dayes.
13 [7] And on the Sabbath day, we went out of
the citie, beſides a riuer, where they were wont to
[e] pray : and wee ſate downe, and ſpake vnto the
women, which were come together.
14 [8] And a certaine woman named Lydia, a

1 Paul himſelfe doeth not receiue Timothie into the miniſtery without ſufficient teſtimonie, and allowance of the brethren.
✠ *Rom.16.21. philip.2.19. 1.theſſ.3.2.*
a Paul in his latter Epiſtle to Timothie, commendeth the godlines of Timothies mother and grandmother.
b Both for his godlineſſe & honeſtie.
2 Timothie is circumciſed, not ſimply for any neceſſitie,but in reſpect of the time onely to winne the Iewes.
3 Charitie is to be obſerued in things indifferent, that is, regard be had both of the weake, and the quietneſſe of the Church.
c Thoſe decrees which he ſpake of in the former chapter.
4 God appoynteth certaine and determinate times to open and ſet foorth his trueth, that both the election, and the calling may proceede of grace.
d He ſheweth not why they were forbidden, but onely that they were forbidden, teaching vs to obey, and not to inquire.
5 They are the Miniſters of the Goſpel, by whom he helpeth ſuch as were like to periſh. 6 The Saints did not eaſily beleeue euery viſion. 7 God beginneth his kingdome in Macedonia by the conuerſion of a woman,& ſo ſheweth ỹ there is no acception of perſon in the Goſpel. *e Where they were wont to aſſemble thẽſelues.* 8 The Lord only openeth the heart to heare ỹ worde which is preached.

ſeller of purple, of the citie of the Thyatirians,
which worſhipped God , heard *vs* : whoſe heart
the Lorde opened , that ſhee attended vnto the
things,which Paul ſpake.
15 [9] And when ſhee was baptized, and her
houſhold, ſhe beſought vs,ſaying, If ye haue iud-
ged me to be faithfull to ỹ Lord, come into mine
houſe,and abide *there* : and ſhe conſtrained vs.
16 [10] And it came to paſſe that as we went to
prayer,a certaine maid hauing a ſpirit of [f] diuina-
tion, mette vs,which gate her maſters much van-
tage with diuining.
17 Shee followed Paul and vs, and cried, ſay-
ing, Theſe men are the ſeruants of the moſt high
God,which ſhew vnto you the way of ſaluation.
18 And this did ſhe [g] many dayes : but Paul
being grieued,turned about,and ſaid to the ſpirit,
I commaund thee in the Name of Ieſus Chriſt,
that thou come out of her. And he came out the
ſame houre.
19 [11] Nowe when her maſters ſawe that the
hope of their gaine was gone , they caught Paul
and Silas,and drewe them into the market place
vnto the Magiſtrates,
20 [12] And brought them to ỹ gouernours,ſay-
ing, Theſe men which are Iewes,trouble our city,
21 [13] And preache ordinances, which are not
lawfull for vs to receiue, neither to obſerue,ſee-
ing we are Romanes.
22 [14] The people alſo roſe vp together againſt
them, and the gouernours rent their clothes,and
commanded *them* to be beaten with roddes.
23 And when they had beaten them ſore,they
caſt *them* into priſon,commanding the Gaoler to
keepe them ſurely.
24 Who hauing receiued ſuch commaunde-
ment, caſt them into the inner priſon, and made
their feete [h] faſt in the ſtockes.
25 [15] Now at midnight Paul and Silas prayed,
and ſung Pſalmes vnto God: and the priſoners
heard them.
26 And ſuddẽly there was a great earthquake,
ſo that the foundation of the priſon was ſhaken:
and by and by all the doores opened, and euery
mans bands were looſed.
27 [16] Then ỹ keeper of the priſon waked out
of his ſleepe, and when he ſaw the priſon doores
open,he drewe out his ſword and would haue kil-
led himſelfe, ſuppoſing the priſoners had bin fled.
28 [17] But Paul cried with a loude voyce, ſay-
ing, Doe thy ſelfe no harme:for we are all here.
29 Then he called for a light , and leaped in,
and came trembling,and fell downe before Paul
and Silas,
30 And brought them out,and ſaid, Syrs,what
muſt I doe to be ſaued?
31 And they ſaide, Beleeue in the Lord Ieſus
Chriſt, & thou ſhalt be ſaued, & thine houſhold.
32 And they preached vnto him the word of
the Lord,and to all that were in the houſe.
33 [18] Afterwarde hee tooke them the ſame
houre of the night , and waſhed *their* ſtripes, and
was baptized with all that belonged vnto him,
ſtraightway.
34 And when hee had brought them into his
houſe, he ſet meate before them,and reioyced that
he with all his houſhold beleeued in God.
35 [19] And when it was day, the gouernours
ſent the ſergeants, ſaying, Let thoſe men goe.

36 Then

9 An example of a godly huſwife.
10 Satan transformeth himſelfe into an Angel of light, and coueteth to enter by vndermining, but Paul openly letteth him, and caſteth him out.
f This is a proper note of Apollo, which was wont to giue anſweres to them that asked him.
g Paul made no haſte to this miracle, for hee did all things as hee was lead by the Spirit.
11 Couetouſneſſe of lucre and gaines is an occaſion of perſecuting the trueth. In the meane ſeaſon, God ſparing Timothie, calleth Paul and Silas as the ſtronger, to battaile.
12 Couetouſneſſe pretendeth a deſire of common peace and godlineſſe.
13 It is an argument of the deuill, to vrge the authoritie of anceſters without any diſtinction.
14 An example of euill Magiſtrates, to obey the furie and rage of the people.
h Becauſe hee would be more ſure of them, he ſet them faſt in the ſtockes.
15 The prayers of the godly do ſhake both heauen and earth.
16 The mercifull Lorde, ſo oft as he liſteth, draweth men to life euen through the midſt of death, and whereas iuſtly they deſerued great puniſhment, he ſheweth them great mercie.
17 In meanes, which are eſpecially extraordinarie, we ought not to moue our foote forwarde, vnleſſe that God goe before vs.
18 God with one ſelfe ſame hand woundeth and healeth, when it pleaſeth him.
19 Shame and confuſion is in proceſſe of time, the reward of wicked and vniuſt Magiſtrates.

36 Then the keeper of the prison tolde these
wordes vnto Paul, *saying*, The gouernours haue
sent to loose you: nowe therefore get you hence,
and goe in peace.
37 [20] Then said Paul vnto them, After that
they haue beaten vs openly vncōdemned, which
are Romanes, they haue cast vs into prison, and
now would they put vs out priuily? nay verely:
but let them come and bring vs out.
38 [21] And the sergeants tolde these wordes
vnto the gouernours, who feared when they
heard that they were Romanes.
39 Then came they and prayed them, and
brought them out, and desired them to depart
out of the citie.
40 [22] And they went out of the prison, and en-
tred into *the house of* Lydia: and when they had
seene the brethren, they comforted them, and de-
parted.

20 We must not render iniurie for iniurie, and yet notwithstanding it is lawfull for vs to vse such helpes as God giueth vs, to bridle the outrageousnesse of the wicked, that they hurt not other in like sort.
21 The wicked are not mooued with the feare of God but with the feare of men: and by that meanes also God prouideth for his, when it is needefull.
22 We may eschew dangers, so that we neuer neglect our duetie.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6. 7 is intertained of Iason: 10 He is sent to Berea: 15 from thence comming to Athens, 19 in Mars streete 23 he preacheth the liuing God to them vnknowen, 34 and so many are conuerted vnto Christ.

NOwe [1] as they passed through Amphipolis,
and Apollonia, they came to Thessalonica,
where was a Synagogue of the Iewes.
2 And Paul, as his maner was, went in vnto
them, and three Sabbath *dayes* disputed with
them by the Scriptures,
3 [2] Opening & alleadging that Christ must
haue suffered, and risen againe from the dead: and
this is Iesus Christ, whō *said he*, I preach to you.
4 [3] And some of them beleeued, and ioyned in
companie with Paul & Silas: also of the Grecians
that feared God a great multitude, and of the
chiefe women not a few.
5 [3] But the Iewes which beleeued not, moo-
ued with enuy, tooke vnto them certaine [a] vaga-
bonds *and* wicked fellowes, and when they had
assembled ẏ multitude, they made a tumult in the
citie, and made assault against the house of Iason,
and sought to bring them out to the people.
6 But when they found them not, they drew
Iason and certain brethren vnto the heads of the
citie, crying, These are they which haue subuer-
ted the state of the [b] world, and here they are,
7 Whom Iason hath receiued, and these al
do against the decrees of Cesar, saying, that there
is another King one Iesus.
8 Then they troubled the people, and the
heads of the citie, when they heard these things.
9 Notwithstanding when they had receiued
sufficient [c] assurance of Iason and of the other,
they let them goe.
10 [4] And the brethren immediatly sent away
Paul and Silas by night vnto Berea, which when
they were come thither, entred into the Syna-
gogue of the Iewes.
11 [5] These were also more [d] noble men then
they which were at Thessalonica, which receiued
the worde with all readinesse, and searched the
Scriptures daily, whether those things were so.
12 Therefore many of them beleeued, and of
honest women, which were Grecians, and men
not a few.
13 ¶ [6] But when the Iewes of Thessalonica
knew, that the word of God was also preached of
Paul at Berea, they came thither also, and moo-
ued the people.
14 [7] But by and by the brethren sent away
Paul to go as *it were* to the sea: but Silas and Ti-
motheus abode there still.
15 [8] And they that did cōduct Paul, [e] brought
him vnto Athens: and when they had receiued a
commandement vnto Silas and Timotheus that
they should come to him at once, they departed.
16 ¶ [9] Nowe while Paul waited for them at
Athens, his spirit was [f] stirred in him, when hee
sawe the citie subiect to [g] idolatry.
17 Therefore hee disputed in the Synagogue
with the Iewes, and with them that were religi-
ous, and in the market daily with [h] whomsoeuer
he met.
18 [10] Then certaine Philosophers of the Epi-
cures, and of the Stoickes, disputed with him, and
some saide, What will this [i] babler say? Others
said, He seemeth to be a setter foorth of strange
gods (because he preached vnto them Iesus, and
the resurrection.)
19 And they tooke him, and brought him in-
to [k] Mars streete, saying, May we not know, what
this new doctrine, whereof thou speakest, is?
20 For thou bringest certaine strange things
vnto our eares: we would knowe therefore, what
these things meane.
21 [11] For all the Athenians, and strangers
which dwelt there, gaue themselues to nothing
else, but either to tell, or to heare some newes.
22 [12] Then Paul stoode in the mids of Mars
streete, and saide, Yee men of Athens, I perceiue
that in all things ye are too [l] superstitious.
23 For as I passed by, and beheld your [m] de-
uotions, I founde an altar wherein was written,
VNTO THE [n] VNKNOVVEN GOD.
Whom ye then ignorantly worship, him shewe I
vnto you.
24 [13] God that made the worlde, and all
things that are therein, seeing that he is Lorde of
heauen and earth, ✠ dwelleth not in temples
made with hands,
25 ✠ Neither is worshipped with mens hands,
as though he needed any thing, seeing hee giueth
to all life and breath and all things,
26 [14] And hath made of [o] one blood al man-
kinde, to dwell on all the face of the earth, and
hath assigned the seasons which were ordeined
before, and the boundes of their habitation,

1 The casting out of Silas and Paul, was the sauing of many other.
2 Christ is therefore the Mediatour, because he was crucified and rose againe: much lesse is he to be reiected because the crosse is ignominious.
3 Although the zeale of the vnfaithfull seeme neuer so godly, yet at length it is found to haue neither trueth nor equitie: But yet the wicked cannot do what they list, for euen amōg themselues God stirreth vp some, whose helpe he vseth to the deliuerance of his.
a Certaine companions which do nothing but walke the streets, wicked men, to be hired for euery mans money, to do any mischiefe, such as we commonly call the rascals and very sinkes and dunghil knaues of all townes and cities.
b Into what countrey and place so euer they come, they cause sedition and tumult.
c When Iason had put them in good assurance that they should appeare.
4 That is in deede the wisedome of the Spirit, which alwayes setteth the glorie of God before it selfe as a marke whereunto it directeth it selfe and neuer swarueth from it. 5 The Lord setteth out in one moment, and in one people, diuers examples of his vnsearchable wisedome, to cause thē to feare him. *d He compareth the Iewes with the Iewes.*

6 Satan hath his, who are zealous for him, and that euen such, as least of all ought.
7 There is neither counsell nor furie, nor madnesse against the Lord.
8 The sheepe of Christ doe also watch for their pastors health and safetie, but yet in the Lord.
e It is not for naught that the Iewes of Berea were so cōmended, for they brought Paul safe from Macedonia to Athens, and there is in distance betwixt those two, all Thessalia, and Boeotia, and Attica.
9 In comparing the wisedome of God with mans wisedome, men scoffe and mocke at that which they vnderstand not: And God vseth the curiositie of fooles, to gather together his elect.
f He could not forbeare.
g Slauishly giuen to Idolatry: Pausanias writeth that there were more Idoles in Athens, thē in al Grecia, as they had altars dedicated to Shame, and Fame, & Lust, whom they made goddesses.
h Whomsoeuer Paul met with, that would suffer him to talke with him, he reasoned with him, so throughly did he burne with the zeale of Gods glory.
10 Two sectes especially of the Philosophers do set themselues against Christ: the Epicures, which make a mocke and scoffe at al religiō: and the Stoickes, which determine vpon matters of religion according to their owne brains. *i Worde for worde, seede gatherer: a borowed kinde of speach taken of birds which spoile corne, & is applied to them which without all arte bluster out such knowledge as they haue gotten by hearing this man & that man.* *k This was a place called as you would say, Mars hil, where the iudges sate which were called Areopagitæ, vpon waighty affaires, which in old time arrained Socrates, and afterward condemned him of impietie.* 11 The wisedome of man is vanitie. 12 The Idolaters themselues minister most strong and forcible arguments against their owne superstition. *l To stand in too peeuish and seruile a feare of your gods.* *m Whatsoeuer men worship for religions sake, that we call deuotion.* *n Pausanias in his Atticis, maketh mention of the altar which the Athenians had dedicated to vnknowen gods: and Laertius in his Epimenides maketh mentiō of an altar that had no name intituled.* 13 It is a most foolish and vaine thing to compare the Creator, with the creature, to limite him within a place which can be comprehended in no place, and to thinke to allure him with gifts, of whom all men haue receiued all things whatsoeuer they haue: And these are the fountaines of al idolatrie. ✠ *Chap. 7.48.* ✠ *Psal. 50.8.* 14 God is wonderful in all his workes, but especially in the worke of man not that we should stand amased at his works, but that we should lift vp our eies to the workeman. *o Of one stocke and one beginning.*

27 That

27 That they should seeke the Lorde, if so be they might haue p groped after him, and founde *him*, though doubtlesse he be not farre from euery one of vs.

28 For in him we liue, and mooue, and haue our being, as also certaine of your owne Poets haue said: For we are also his generation.

29 ✠ Forasmuch then, as we are the generation of God, we ought not to think that the Godhead is like vnto gold, or siluer, or stone q grauen by arte and the inuention of man.

30 15 And the time of this ignorance God regarded not: but nowe hee admonisheth all men euery where to repent,

31 Because hee hath appointed a day in the which he will iudge the world in righteousnes, by that man whom he hath appointed, *whereof* hee hath giuen an r assurance to all men, in that hee hath raised him from the dead.

32 16 Now when they had heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, & beleeued: among whom was also Denys Areopagita, and a woman named Damaris, and other with them.

p For as blindmen we could not seeke out God but onely by groping wise, before the true light came and lightned the world.
✠ *Esa.40.19.*
q Which stuffe, as golde, siluer, stones, are customablly grauen as a mans wit can deuise, for men will not worship that grosse stuffe as it is, vnlesse by some arte it haue gotten some shape vpon it.
15 The oldnesse of the errour doth not excuse them that erre, but it commendeth and setteth foorth the patience of God: who notwithstanding will be a iust iudge to such as contemne him.
r By declaring Christ to be iudge of the world, through the resurrection from the dead. 16 Men, to shew foorth their vanitie, are diuersly affected and moued with one selfe same Gospel, which notwithstanding ceaseth not to be effectuall in the elect.

CHAP. XVIII.

1 *As Paul at Corinth* 6 *taught the Gentiles,* 9 *the Lorde comforteth him.* 12 *He is accused before Gallio,* 16 *but in vaine:* 18 *From thence he saileth to Syria,* 19 *and so to Ephesus.* 23 *At Galatia and Phrygia he strengtheneth the disciples.* 24 *Apollos being more perfectly instructed by Aquila,* 28 *preacheth Christ with great efficacie.*

After 1 these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iewe named ☩ Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that a Claudius had commanded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, hee abode with them and wrought (for their craft was to make tentes.)

4 2 And he disputed in the Synagogue euery Sabbath *day*, and b exhorted the Iewes, and the Grecians.

5 Now when Silas & Timotheus were come from Macedonia, Paul c forced in Spirite, testified to the Iewes that Iesus was the Christ.

6 3 And when they resisted and blasphemed, he ∵ shooke his raiment, & said vnto them, Your d blood *be* vpon your owne head: I am cleane: from hencefoorth will I go vnto the Gentiles.

7 So he departed thence, & entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to ẏ Synagogue.

8 And ⁎ Crispus the chiefe ruler of ẏ Synagogue beleeued in ẏ Lord with al his houshold: and many of the Corinthians hearing it, beleeued and were baptized.

9 4 Then said the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For I am with thee, and no man shall lay *hands* on thee to hurt thee: for I haue much people in this citie.

11 So he e continued there a yeere & six moneths, & taught the worde of God among them.

12 ¶ 5 Now when Gallio was deputie of f Achaia, the Iewes arose with one accorde against Paul, and brought him to the iudgement seate,

13 Saying, This fellow persuadeth mē to worship God otherwise then the Lawe appointeth.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to g reason maintaine you.

15 But if it bee a question of h wordes and i names, and of your Lawe, looke yee to it your selues: for I wil be no iudge of those things.

16 And he draue thē from ẏ iudgement seate.

17 Then tooke al the Grecians Sosthenes the chiefe ruler of the Synagogue, and beat him before the iudgement seate: but Gallio cared nothing for those things.

18 6 But when Paul had tarried there yet a good while, he tooke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that k hee had shorne his head in l Cenchrea: for he had a ✠ vowe.

19 Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

20 7 Who desired him to tarrie a longer time with them: but he would not consent,

21 But bade them farewel, saying, I must needes keepe this feast that commeth, in Hierusalem: but I will returne againe vnto you, ☩ m if God wil. So he sailed from Ephesus.

22 ¶ And when he came downe to Cesarea, he went vp *to Hierusalem*: and when he had saluted the Church, he went down vnto Antiochia.

23 Now whē he had taried *there* a while, he departed, & went thorow the countrey of Galatia & Phrygia by order, strengthening all ẏ disciples.

24 8 And a certaine Iewe named ∵ Apollos borne at Alexandria, came to Ephesus, an eloquent man, and n mightie in the Scriptures.

25 The same was instructed in the way of the Lorde, and he spake feruently in the Spirite, and taught diligently the things of the Lord, & knew but the baptisme of Iohn onely.

26 And he began to speake boldely in the Synagogue. Whom when ⁎ Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the o way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after hee was come thither, he holpe thē much which had beleeued through p grace.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

1 The true ministers are so farre from seeking their owne profite, that they do willingly depart from their right, rather then the course of the Gospel should be hindered in the least wise that might be.
☩ *Rom.16.3.*
a Suetonius recordeth that Rome banished the Iewes, because they were alwayes at disquiet, and that by Christs meanes.
2 The trueth ought alwaies to be freely vttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profite that the people take thereby, shal require.
b Exhorted so that he perswaded, and so the word signifieth. *c Was very much grieued in minde: whereby is signified the great earnestnesse of his mind, which was greatly moued: for Paul was so zealous, that he cleane forgate himselfe, and with a wonderful courage gaue himselfe to preach Christ.* 3 Although we haue assaied all meanes possible, and yet in vaine, wee must not leaue off from our worke, but forsake the rebellious, & go to them that be more obedient. ∵ *Chap.13.51. matth.10.14.* *d This is a kinde of speach taken from the Hebrewes, whereby he meaneth, that the Iewes are cause of their own destruction: and as for him that he is without fault in forsaking them and going to other nations.* ⁎ *1.Corinth.1.14.*

4 God doeth auouch and maintaine the constancie of his seruants.
e Word for word, sate, whereupon they in former time, tooke the name of their Bishops seate: but Paul sate, that is, continued teaching the word of God: and this kind of seate belongeth nothing to them, which neuer sawe their seates with a minde to teach in them.
5 The wicked are neuer wearie of euill doing, but the Lord mocketh their endeuours maruellously.
f That is, of Grecia, yet the Romanes did not call him Deputie of Grecia, but of Achaia, because the Romanes brought the Grecians into subiection, by the Achaians, which in those dates were Princes of Grecia, as Pausanias recordeth.
g As much as in right I could.
h As if a man haue not spokē wel, as the case of your religion standeth.
i For this prophane man thinketh that the controuersie of religion, is but a brawle about words, and for no matter of substance.
6 Paul is made all to all, to winne all to Christ.
k That is Paul.
l Cenchrea was an hauen of the Corinthians.
✠ *Num.6.18. chap.21.24.*
7 The Apostles were caried about not by the will of man, but by the leading of the holy Ghost.
☩ *1.Cor.4.19. iames 4.15.*
m So we should promise nothing without this clause, for we knowe not what the day following wil bring foorth.
8 Apollos, a godly & learned man, refuseth not to profit in ẏ schoole of a base & abiect handicrafts man, and also of a woman: and so becometh an excellent minister of the Church. ∵ *1 Cor.1.12.* *n Very wel instructed in the knowledge of the Scriptures.* ⁎ *Rom.16.3.* *o The way that leadeth to God.* *p Through Gods gracious fauour, or by those excellent gifts which God had bestowed vpon him.*

CHAP. XIX.

1 Certaine disciples at Ephesus, 3 hauing onely receiued Iohns baptisme, 2 and knew not the visible giftes of the holy Ghost, wherewith God had beautified his Sonnes kingdome, 5 are baptized in the Name of Iesus. 13 The Iewish exorcists 16 are beaten of the deuill. 19 Coniuring bookes are burnt. 24 Demetrius 29 raiseth sedition against Paul.

AND [1] it came to passe, while Apollos was at
Corinthus, that Paul when he passed thorow
the vpper coasts, came to Ephesus, and found cer-
taine disciples,
2 And sayd vnto them, Haue ye receiued the
[a] holy Ghost since yee beleeued? And they said
vnto him, Wee haue not so much as heard whe-
ther there be an holy Ghost.
3 [2] And he said vnto them, Vnto [b] what were
ye then baptized? And they sayde, Vnto [c] Iohns
baptisme.
4 Then sayde Paul, ✠ Iohn verely baptized
with the baptisme of repentance, saying vnto the
people, that they shoulde beleeue in him, which
should come after him, that is, in Christ Iesus.
5 And when they heard it, they were bapti-
zed in the Name of the Lord Iesus.
6 So Paul layde his hands vpon them, and the
holy Ghost came on them, and they spake the
tongues, and prophecied.
7 And all the men were about twelue.
8 ¶ Moreouer hee went into the Synagogue,
and spake boldly for the space of three moneths,
disputing and exhorting to the things that *apper-
taine* to the kingdome of God.
9 [3] But when certaine were hardened, and
disobeyed, speaking euill of the [d] way *of God* be-
fore the multitude, hee departed from them, and
separated the disciples, and disputed dayly in the
schole of one [e] Tyrannus.
10 And this was done by the space of two
yeeres, so that all they which dwelt in Asia, heard
the word of ẏ Lord Iesus, both Iewes & Grecians.
11 And God wrought no small miracles by
the hands of Paul,
12 So that frō his body were brought vnto the
sicke, kerchefs, or handkerchefs, & the diseases de-
parted frō them, & the euil spirits went out of thē.
13 [4] Then certaine of the vagabond Iewes, [f] ex-
orcists, tooke in hand to name ouer them which
had euil spirits, the Name of the Lord Iesus, saying,
We adiure you by Iesus, whom Paul preacheth.
14 (And there were certaine sonnes of Sceua
a Iewe, the Priest, *about* seuen which did this)
15 And the euill spirit answered, and said, Iesus
I acknowledge, & Paul I know: but who are ye?
16 And the man in whom the euill spirit was,
ranne on them, & ouercame them, and [g] preuai-
led against them, so that they fledde out of that
house, naked, and wounded.
17 And this was knowen to all the Iewes and
Grecians also, which dwelt at Ephesus, and feare
came on them all, and the Name of the Lord Ie-
sus was magnified,
18 [5] And many that beleeued, came and [h] con-
fessed, and shewed their workes.
19 Many also of them which vsed curious
artes, brought their bookes, and burned them be-
fore all men: and they counted the price of them,
and found it [i] fiftie thousand *pieces* of siluer.
20 So the word of God grewe mightily, and
preuailed.

1 Paul being nothing offended at the rudenesse of the Ephesians, planteth a Church amongst them.
a Those excellent giftes of the holy Ghost, which were in those dayes in the Church.
2 Iohn did onely begin to instruct the disciples whom Christ should make perfite.
b In what doctrine then are you taught and instructed?
c To be baptized into Iohns baptisme, is to professe the doctrine which Iohn preached and sealed with his baptisme.
✠ *Chap. 1.5. & 2.2. and 11.16 mat. 3.11. mar. 1.8. luke 3.16. iohn 1.26.*
3 For a man to separate himselfe and others from infidels which are vtterly desperate, it is not to deuide the Church, but rather to vnite it and make it one.
d By this word Way, the Hebrewes vnderstand any kinde of life, and here it is taken for Christianitie.
e This was a mans proper name.
4 Satan is constrained to giue witnes against himselfe.
f So were they called which cast out deuils by coniuring them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and layd their handes on them that were possessed with deuils, were also so called.
g He preuailed against them, though they stroue neuer so much.
5 Coniuring and sorcerie is condemned by open testimonie, and by the authoritie of the Apostle.
h Confessed their errours, & detested them openly, being terrified with the feare of the iudgement of God: and what is this to auricular] shrift?
i [illegible] that make the least value of it yeeld it to be about eight hundreth pounds English.

21 ¶ [6] Nowe when these things were accom-
plished, Paul purposed by the [k] Spirite to passe
through Macedonia and Achaia, and to goe to
Hierusalem, saying, After I haue bene there, I must
also see Rome.
22 So sent hee into Macedonia two of them
that ministred vnto him, Timotheus, and Erastus,
but he remained in Asia for a season.
23 [7] And the same time there arose no small
trouble about that way.
24 For a certaine man named Demetrius a sil-
uersmith, which made siluer [l] temples of Diana,
brought great gaines vnto the craftesmen,
25 Whom he called together, with the worke-
men of like things, and saide, Syrs, ye knowe that
by this craft we haue our goods:
26 Moreouer ye see and heare, that not alone
at Ephesus, but almost throughout all Asia this
Paul hath perswaded, and turned away much peo-
ple, saying, That they be not gods which are made
with handes.
27 So ẏ not only this thing is dangerous vnto
vs, that this our [m] portion shall be reprooued, but
also that the temple of the great goddesse Diana
shoulde be nothing esteemed, and that it woulde
come to passe that her magnificence, which all A-
sia & the world worshippeth, should be destroied.
28 Now when they heard it, they were full of
wrath, and cryed out, saying, Great *is* Diana of the
Ephesians.
29 And ẏ whole citie was ful of confusion, and
they rushed into the cōmon place with one assent,
and caught ✠ Gaius, and ✠ Aristarchus, men of
Macedonia, & Pauls companions of his iourney.
30 And when Paul would haue entred in vn-
to the people, the disciples suffered him not.
31 [8] Certaine also of the chiefe of Asia, which
were his friendes, sent vnto him, desiring him that
he would not present himselfe in the Common
place.
32 Some therefore cried one thing, and some
another: for the assemblie was out of order, and
the more part knewe not wherefore they were
come together.
33 And *some* of the company drew foorth A-
lexander, the Iewes thrusting him forwards. Alex-
ander then beckened with the hand, and woulde
haue excused the matter to the people.
34 [9] But when they knew that he was a Iewe,
there arose a shoute almost for the space of two
houres, of all men crying, Great *is* Diana of the
Ephesians.
35 [10] Then the towne clearke when hee had
stayed the people, sayd, Ye men of Ephesus, what
man is it that knoweth not howe that the citie of
the Ephesians is a worshipper of the great god-
desse Diana, & of *the image*, which [n] came downe
from Iupiter?
36 Seeing then that no man can speake against
these things, ye ought to bee appeased, and to doe
nothing rashly.
37 For yee haue brought hither these men,
which haue neither committed sacriledge, neither
doe blaspheme your goddesse.
38 Wherefore, if Demetrius and the craftes
men which are with him, haue a [o] matter against
any man, the [p] lawe is open, and there are [q] De-
puties: let them accuse one another.
39 But if ye inquire any thing concerning other

6 Paul is neuer wearie.
k By the motion of Gods Spirit: therefore we may not say that Paul ran headlong ouer head to death, but as the Spirit of God led him.
7 Gaine cloked with a shew of religion, is the very cause wherefore idolatrie is stoutly and stubburnely defended.
l These were certaine counterfet temples with Dianas picture in them, which they bought that worshipped her.
m As if he said, If Paul got on thus as he hath begunne to confute the opinion which men haue of Dianas image, all this our gaine will come to nought.
✠ *Rom. 16.23. 1. cor. 1.14.*
✠ *Coloss. 4.10.*
8 These ought to be in al Christians and especially in the Ministers, an inuincible constancie, which may not by any stormes or assaultes be ouercome, which notwithstanding must suffer it selfe modestly to be gouerned by wisdome.
9 In steade of reason, the idolaters are sufficiently contented with their owne madnesse and outcries, and those are the greatest defences that they haue.
10 An example of a politike man who [illegible] peace & quietnesse with lies, which Paul would neuer haue done.
n The Ephesians beleeued superstitiously, that the image of Diana came downe from heauen to them.
o Haue ought to accuse any man of.
p For there are certaine dayes appoynted for ciuill causes and matters of iudgement, and the Deputies sit.
q By the Deputies are meant also the Deputies Substitutes that is [illegible] [illegible] fit for them.

v He speaketh of a lawfull assembly, not onely to except against the disordered hurly burly of the people, but also against all meeting and comming together which was not by order: or there were certaine dayes appoynted to call the people together in.

matters, it may be determined in a ᵛ lawfull assembly.
40 For we are euen in ieopardie to be accused
of this dayes sedition, for as much as there is no
cause, whereby we may giue a reason of this concourse of people.
41 And when he had thus spoken, he let the
assembly depart.

CHAP. XX.

1 Paul appoynteth to goe to Macedonia: 7 In Troas preaching vntill midnight, 9 Eutychus fell downe dead out of a windowe, 10 he raiseth him to life: 15 At Miletum, 17 hauing called the Elders of Ephesus together, 23 he declareth what things shall come vpon himselfe, 28 and others.

1 Paul departeth from Ephesus by the consent of the Church, not to be idle or at rest, but to take paines in another place.

a For after so great trouble, there was neede of a long exhortation.

2 A froward zeale is the guider and instructour to murders: and we are not debarred by the wisedome of God to preuent the endeuours of wicked men.

3 Assemblies in the night time can not be iustly condemned, neither ought, when the cause is good.

b Word for word, the first day of the Sabbath, that is, vpon the Lords day: so that by this place, and by 1. Cor. 16. 2. it is not amisse gathered, that in those dayes the Christians were wont to assemble themselues solemnely together vpon that day.

4 The deuill minding to trouble the Church with a great offence, giueth Paul a singular occasion to confirme the Gospel.

5 Paul an earnest and diligent follower of Christ, making haste to his bonds without any ceasing or stopping in his race, doth first of all as it were make his testament, wherein he giueth an accompt of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to perseuere and goe forward with continuance in their office.

NOwe ¹ after the tumult was appeased, Paul
called the disciples vnto him, and embraced
them, and departed to goe into Macedonia.
2 And when hee had gone through those
parts, and had exhorted them with ᵃ many words,
he came into Grecia.
3 ² And hauing taried *there* three moneths,
because the Iewes layde waite for him, as hee was
about to saile into Syria, he purposed to returne
through Macedonia.
4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and
Timotheus, and of them of Asia, Tychicus, and
Trophimus.
5 These went before, and taried vs at Troas.
6 And we sailed forth from Philippi, after the
dayes of vnleauened bread, & came vnto them to
Troas in fiue dayes, where we abode seuen dayes.
7 ³ And the ᵇ first day of the weeke, the disciples being come together to breake bread, Paul
preached vnto them, ready to depart on the morow, and continued the preaching vnto midnight.
8 ⁴ And there were many lightes in an vpper
chamber, where they were gathered together.
9 And there sate in a windowe a certaine
yong man, named Eutychus, fallen into a dead
sleepe: and as Paul was long preaching, he ouercome with sleepe, fell downe from the thirde loft,
and was taken vp dead.
10 But Paul went downe, and layde himselfe
vpon him, and embraced him, saying, Trouble not
your selues: for his life is in him.
11 Then when *Paul* was come vp againe, and
had broken bread, and eaten, hauing spoken a
long while till the dawning of the day, hee so
departed.
12 And they brought the boye aliue, and they
were not a litle comforted.
13 ¶ Then we went before to shippe, and sailed vnto *the citie* Assos, that wee might receiue
Paul there: for so had hee appoynted, and would
himselfe goe afoote.
14 Now when he was come vnto vs to Assos,
and we had receiued him, we came to Mitylenes.
15 And we sailed thence, and came the next
day ouer against Chios, and the next day we arriued at Samos, and tarried at Trogyllium: the next
day we came to Miletum.
16 ⁵ For Paul had determined to saile by Ephesus, because he woulde not spend the time in
Asia: for he hasted to be, if he could possible, at
Hierusalem, at the day of Pentecost.
17 ¶ Wherefore from ᶜ Miletum, hee sent to
Ephesus, and called the Elders of the Church.
18 ⁶ Who when they were come to him, hee
sayd vnto them, Ye knowe from the first day that
I came into Asia, after what maner I haue bene
with you at all seasons,
19 Seruing the Lorde with all modestie, and
with many teares, and tentations, which came vnto me by the layings awaite of the Iewes,
20 And how I kept ᵈ backe nothing that was
profitable, but haue shewed you, and taught you
openly and throughout euery house,
21 Witnessing both to the Iewes, and to the
Grecians the repentance toward God, and fayth
toward our Lord Iesus Christ.
22 ⁷ And nowe beholde, I goe ᵉ bound in the
Spirit vnto Hierusalem, and knowe not what
things shall come vnto me there,
23 Saue that ẏ holy Ghost witnesseth in euery
citie, saying, that bondes and afflictions abide me.
24 But I passe not at all, neither is my life deare
vnto my selfe, so that I may fulfil my course with
ioy, and the ministration which I haue receiued
of the Lord Iesus, to testifie the Gospel of the
grace of God.
25 And now behold, I know that henceforth
ye all, through whom I haue gone preaching the
kingdome of God, shall see my face no more.
26 Wherefore I take you to record this day,
that I am ᶠ pure from the blood of all men.
27 ⁸ For I haue kept nothing backe, but haue
shewed you all the counsell of God.
28 Take heede therefore vnto your selues, and
to all the flocke, whereof the holy Ghost hath
made you Ouerseers, to ᵍ feede the Church of
God, which ʰ he hath purchased with ⁱ that his
owne blood.
29 ⁹ For I knowe this, that after my departing
shall grieuous wolues enter in among you, not
sparing the flocke.
30 Moreouer of your owne selues shall men
arise speaking peruerse things, to ᵏ draw disciples
after them.
31 Therefore watch, and remember that by
the space of three yeeres I ceased not to warne
euery one, both night and day with teares.
32 ¹⁰ And now brethren, I commend you to
God, and to the word of his grace, which is able
to build further, and to giue you an ˡ inheritance,
among all them, which are sanctified.
33 ¹¹ I haue coueted no mans siluer, nor golde,
nor apparell.
34 Yea, ye knowe, that these handes haue ministred vnto my ✠ necessities, and to them that
were with me.
35 I haue shewed you all things, how that so
labouring, ye ought to ᵐ support the weake, and
to remember the wordes of the Lord Iesus, howe
that he sayde, It is a blessed thing to giue, rather
then to receiue.
36 And when he had thus spoken, he kneeled
downe, and prayed with them all.
37 ¹² Then they wept all abundantly, and fell
on Pauls necke, and kissed him,
38 Being chiefly sorie for the wordes which he
spake, That they should see his face no more. And
they accompanied him vnto the shippe.

6 A liuely image of a true Pastour.

d I refrained not to speake, neither dissembled in any respect whatsoeuer, either for feare or lucres sake.

7 He testifieth, that he goeth to his bonds, by the commandement of God.

e He calleth that motion of the holy Ghost, which inforced him to take his iourney to Hierusalem, the bond of the Spirit, whom he followed with all his heart.

f If you do perish, yet there shall be no fault in me, Looke chap. 18. 6.

8 The doctrine of the Apostles is most perfite and absolute.

g To keepe it, to feede it, and gouerne it.

h A notable sentence for Christes Godhead: which sheweth plainely in his person, that by reason of the ioyning together of the two natures in his owne person, that which is proper to one is spoken of the other, being taken in the deriuatiue, and not in the primatiue: which in olde time the godly fathers termed, a communicating or fellowship of proprieties, that is to say, a making common of that to two, which belongeth but to one.

i This word, That, sheweth the excellencie of this blood.

9 A prophecie of pastors that should straightway degenerat into wolues, against such as boast and bragge onely of a succession of persons.

k This is great miserie, to want the presence of such a shepheard, but greater to haue wolues enter in.

10 The power of God, and his free promises reueiled in his word, are the props and vpholders of the ministerie of ẏ Gospel.

l As children, and therfore of free loue and good will.

c According as the situation of these places is set foorth, that distance betweene Ephesus and Miletum was about 400. furlongs, which maketh almost fiftie Dutch miles.

11 Pastours must before all things beware of couetousnesse. ✠ 1. Cor. 4. 12. 1. thes. 2. 9. 2. thes. 3. 8. *m As it were by reaching out the hand to them, which otherwise are about to slippe and fall away, and so to stay them.* 12 The Gospel doth not take away naturall affections, but ruleth and bridleth them in good order.

CHAP.

CHAP. XXI.

1 Paul goeth toward Hierusalem: 8 at Cesarea he talketh with Philip the Euangelist: 10 Agabus foretelleth him of his bonds, 17 After he came to Hierusalem, 26 and into the Temple, 27 the Iewes lay handes on him: 31 Lysias the captaine taketh him from them.

1 Not only men simply, but euen our friendes, and such as are endued with the Spirit of God, doe sometimes go about to hinder the course of our vocation: but it is our part to goe forwarde without all stopping or staggering, after that wee are sure of our calling from God.

a They foretolde through the Spirit what dangers hanged ouer Pauls head, and this they did as Prophets: but of a fleshly affection they prayed him from going to Hierusalem.

AND [1] as we launched forth, & were departed
from them, wee came with a straight course
vnto Coos, & the day following vnto ye Rhodes,
and from thence vnto Patara.
2 And we found a shippe that went ouer vnto Phenice, and went aboard, and set foorth.
3 And when we had discouered Cyprus, we left
it on the left hand, & sailed toward Syria, & arriued at Tyrus: for there ye ship vnladed the burden.
4 And when we had found disciples, we taried
there seuen dayes. And they told Paul through the
[a] Spirit, that he should not goe vp to Hierusalem.
5 But when the dayes were ended, we departed and went our way, & they all accompanied vs
with *their* wiues and children, euen out of ye citie;
and we kneeling downe on the shore, prayed.
6 Then when we had embraced one another,
we tooke shippe, and they returned home.
7 And when wee had ended the course from
Tyrus, we arriued at Ptolemais, & saluted the brethren, and abode with them one day.
8 And the next day, Paul and wee that were
with him, departed, and came vnto Cesarea: and
we entred into the house of ✠ Philippe the Euangelist, which was one of the [b] seuen *Deacons*, and
abode with him.
9 Now he had foure daughters virgins, which
did [c] prophecie.
10 And as wee taried there many dayes, there
came a certaine Prophet from Iudea, named Agabus.
11 And when he was come vnto vs, he tooke
Pauls girdle, & bound his owne hands & feete, &
said, Thus saith ye holy Ghost, So shall the Iewes at
Hierusalem binde the man that oweth this girdle,
and shal deliuer him into ye hands of the Gentiles.
12 And when we had heard these things, both
we and other of the same place besought him that
he would not goe vp to Hierusalem.
13 Then Paul answered, and said, What doe ye
weeping and breaking mine heart? For I am readie not to be bound only, but also to die at Hierusalem for the Name of the Lord Iesus.
14 [2] So when he would not be perswaded, we
ceased, saying, The will of the Lord be done.
15 And after those dayes wee trussed vp our
fardels, and went vp to Hierusalem.
16 There went with vs also *certaine* of the disciples of Cesarea, and brought with them one
Mnason of Cyprus, an olde disciple, with whom
we should lodge.
17 And when wee were come to Hierusalem,
the brethren receiued vs gladly.
18 And the next day Paul went in with vs vnto Iames: & all the Elders were there assembled.
19 [3] And when hee had embraced them, hee
tolde by order all things, that God had wrought
among the Gentiles by his ministration.
20 [4] So when they heard it, they glorified God,
and said vnto him, Thou seest, brother, how many
thousand Iewes there are which beleeue, & they
are all zealous of the Lawe:
21 Nowe they are informed of thee, that thou
teachest all the Iewes, which are among the Gentiles to forsake Moses, and sayest that they ought
not to circumcise their sonnes, neither to liue after the customes.
22 What is then *to be done*? the multitude must
needes come together: for they shall heare that
thou art come.
23 Doe therefore this that we say to thee, We
haue foure men, which haue made a vowe,
24 Them take, and [d] purifie thy selfe with
them, and [e] contribute with them, that they may
✠ shaue their heads: and all shall know, that those
things, whereof they haue bene informed concerning thee, are nothing, but that thou thy selfe also
walkest and keepest the Lawe.
25 For as touching ye Gentiles, which beleeue,
we haue written, & determined that they obserue
no such thing, but that they keepe themselues
from things offered to idoles, & from blood, and
from that that is strangled, and from fornication.
26 Then Paul tooke the men, & the next day
was purified with them, and entred into the Temple, [f] declaring the accomplishment of the dayes
of the purification, vntill that an offering should
be offered for euery one of them.
27 [5] And when the seuen dayes were almost
ended, the Iewes which were of Asia (when they
saw him in the Temple) mooued all the people,
and layde handes on him,
28 Crying, Men of Israel, helpe: this is the
man that teacheth all men euery where against
the people, and the Law, and this place: moreouer,
he hath brought Grecians into the Temple, and
hath polluted this holy place.
29 For they had seene before Trophimus an
Ephesian with him in the citie, whome they supposed that Paul had brought into the Temple.
30 Then all the citie was moued, and the people ranne together: and they tooke Paul & drew
him out of the Temple, and forthwith the doores
were shut.
31 [6] But as they went about to kil him, tidings
came vnto the chiefe captaine of the band, that
all Hierusalem was on an vproare.
32 Who immediatly tooke souldiers and Centurions, and ran downe vnto them: and when they
saw the chiefe Captaine and the souldiers, they
left beating of Paul.
33 Then the chiefe Captaine came neere and
tooke him, & commanded him to be bound with
two chaines, and demaunded who hee was, and
what he had done.
34 And one cried this, another that, among
the people. So when he could not know the certaintie for the tumult, he commanded him to be
led into the castell.
35 And when he came vnto the grieces, it was
so that he was borne of the souldiers; for the violence of the people.
36 For the multitude of the people followed
after, crying, Away with him.
37 And as Paul should haue bene led into the
castell, he sayd vnto the chiefe Captaine, May I
speake vnto thee? Who sayd, Canst thou *speake*
Greeke?
38 Art not thou ye [g] Egyptian who before these
dayes raised a sedition, & led out into the wildernesse foure thousand men that were murtherers?
39 Then Paul sayde, Doubtlesse, I am a man
which am a Iewe, and citizen of Tarsus, a famous
citie

✠ Chap.6.5.

b He speaketh of the seuen Deacons which he mentioned before, chap.6.

c They had a peculiar gift of foretelling things to come.

2 The wil of God brideleth all affections in them which earnestly seeke the glory of God.

3 God is to be praysed, who is the Authour of all good sayings and deedes.

4 In things indifferent (of which sort were not the traditions of the Pharises, but the ceremonies of the Lawe, vntill such time as Christian libertie was more fully reueiled to the Iewes) charitie willeth vs to conforme or apply our selues, willingly so farre as wee may, to our brethren which doe not stubburnly and maliciously resist the trueth, but are not throughly instructed, especially if the question be of a whole multitude.

d That is, consecrate thy selfe: for he speaketh not here of the vncleane, but of such as were subiect to the vowe of the Nazarites.

e That is may be knowen, that thou wast not onely present at the vowe, but also a chiefe man in it: and therefore it is sayd afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offerings were appointed, yet they might adde somewhat vnto them, Num.6.21.

✠ Chap.18.18. numb.6.18.

f The Priests were to be aduertised of the accomplishment of the dayes of the purification, because there were sacrifices to be offered the same day, that their vowe was ended.

5 A preposterous zeale is the cause of great confusion, and great mischiefes.

6 God findeth some euen amongst the wicked and prophane themselues, to hinder the endeuours of the rest.

g Touching this Egyptian which assembled thirtie thousand men, reade Joseph, booke 2. chap. 12.

citie of Cilicia, and I beseech thee, suffer mee to speake vnto the people.

40 And when he had giuen him licence, Paul stoode on the grieces, & beckened with the hand vnto the people: and when there was made great silence, hee spake vnto them in the Hebrewe tongue, saying,

CHAP. XXII.

1 Paul yeeldeth a reason of his faith, 22 and the Iewes heare him a while: 23 But so soone as they cryed out, 24 he is commanded to be scourged and examined, 27 and so declareth that he is a citizen of Rome.

YE men, brethren, and Fathers, heare my defence now towards you.

2 (And when they heard that he spake in the Hebrewe tongue to them, they kept the more silence, and he sayd)

3 [1] I am verely a man, *which am* a Iew, borne in Tarsus in Cilicia, but brought vp in this citie at the [a] feete of Gamaliel, and instructed according to the perfect maner of the Law of ye Fathers, and was zealous toward God, as ye all are this day.

1 Paul making a short declaration of his former life, proueth both his vocation and doctrine to be of God.

a That is, his dayly hearer: the reason of this speach is this, for that they which teache, sit commonly in the higher place, speaking to their schollers which sit vpon fourmes beneath: and therefore hee sayth, at the feete of Gamaliel.

4 And I persecuted this way vnto the death, binding and deliuering into prison both men and women.

5 As also the chiefe Priest doeth beare me witnes, & all the company of the Elders: of whom also I receiued letters vnto the brethren, & went to Damascus to bring them which were there, bound vnto Hierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fel vnto ye earth, & heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazareth, whom thou persecutest.

9 Moreouer they that were with me, sawe in deede a light and were afraide: but they heard not the voyce of him that spake vnto me.

10 Then I sayd, What shall I doe, Lorde? And the Lord sayd vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by ye hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as perteining to the Lawe, hauing good report of all the Iewes which dwelt there,

13 Came vnto me, and stood, & said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he sayd, The God of our fathers hath appointed thee, that thou shouldest know his wil, and shouldest see that Iust one, & shouldest heare the voyce of his mouth.

15 For thou shalt be his witnes vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a traunce,

18 And sawe him, saying vnto me, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy witnesse concerning me.

19 Then I said, Lord, they know that I prisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also stoode by, and consented vnto his death, & kept the clothes of them that [b] slew him.

b This is properly spoken: for Steuen was murthered of a sort of cutthrotes, not by order of iustice, but by open force: for at that time the Iewes could not put any man to death by Lawe.

21 Then he saide vnto mee, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ [2] And they heard him vnto this word, *but* then they lift vp their voices, and said, Away with such a fellowe from the earth: for it is not meete that he should liue.

2 Stout and stubburne pride will neither it selfe embrace the trueth, neither suffer other to receiue it.

23 And as they [c] cried & cast off their clothes, and threw dust into the ayre,

c The description of a seditious hurly burly, and of an harebrained and mad multitude.

24 [3] The chiefe captaine commanded him to be led into the castle, and bade that he should be scourged, and examined, that hee might knowe wherefore they cried so on him.

3 The wisedome of the flesh doeth not consider what is iust, but what is profitable, & therewithall measure the profite, according as it appeareth presently.

25 [4] And as they bound him with thongs, Paul said vnto the Centurion that stoode by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

4 There is no cause why we may not vse those lawfull meanes which God giueth vs, to repell, or put away an iniurie.

26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tel me, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraide, after he knewe that he was a [d] Romane, and that he had bound him.

d Not by nation, but by the lawe of the citie.

30 On the next day, because he woulde haue knowen the certaintie wherefore he was accused of the Iewes, he loosed him from *his* bonds, and commaunded the hie Priestes and all their Councill to come *together*: and he brought Paul, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth for his cause, 2 Ananias commandeth them to smite him: 7 Dissention among his accusers. 11 God encourageth him. 14 The Iewes laying waite for Paul 20 is declared vnto the chiefe captaine: 27 He sendeth him to Felix the Gouernour.

AND [1] Paul behelde earnestly the Council, and said, Men *&* brethren, I haue in all good conscience serued God vntill this day.

1 Paul, against the false accusations of his enemies, setteth a good conscience, for proofe whereof, hee repeateth the whole course of his life.

2 [2] Then the hie Priest Ananias commanded them that stood by, to smite him on the mouth.

2 Hypocrites are constrained at length, to betray themselues by their intemperancie.

3 [3] Then saide Paul to him, God [a] will smite thee, thou [b] whited wall: for thou sittest to iudge me according to the Law, and [c] transgressing the Lawe, commandest thou me to be smitten?

3 It is lawfull for vs to complaine of iniuries, & to summon the wicked to the iudgement seate of God, so that we do it without hatred, and with a quiet and peaceable minde.

4 And they that stood by, said, Reuilest thou Gods hie Priest?

5 [4] Then said Paul, I knew not, brethren, that he was the hie Priest: for it written, ✠ Thou shalt not speake euill of the ruler of thy people.

6 [5] But when Paul perceiued that the one part were of the Sadduces, and the other of the

a It appeareth plainely by the Greeke phrase, that Paul did not curse the hie Priest, but only pronounce the punishment of God against him. b This is a vehement and sharpe speach, but yet not reprochfull: For the godly may speake roundly, and yet be voyde of the bitter affection of a sharpe and angry minde. c For the Law commaundeth the Iudge to heare the person that is accused patiently, and to pronounce the sentence aduisedly. 4 We must willingly and from the heart giue honour to Magistrates, although they be tyrants. ✠ Exod. 22. 27. 5 We may lawfully sometimes set the wicked together by the eares, that they may leaue off to assault vs, so that it be with no hinderance of the trueth.

Pharises,

Pharises, he cried in the Counsill, Men and bre-
thre, ‡ I am a Pharise, the sonne of a Pharise: I am
accused of the hope and resurrection of the dead.
7 ⁶ And when hee had sayde this, there was a
dissension betweene the Pharises and the Saddu-
ces, so that the multitude was diuided.
8 ⁷ ‡ For the Sadduces say that there is no re-
surrection, neither ᵈ Angel, nor spirit: but the
Pharises confesse both.
9 ⁸ Then there was a great crye: and the
ᵉ Scribes of the Pharises part rose vp, and stroue,
saying, Wee finde none euill in this man: but if a
spirit or an Angel hath spoken to him, let vs not
fight against God.
10 ⁹ And when there was a great dissension,
the chiefe captaine, fearing lest Paul should haue
bene pulled in pieces of them, commanded the
souldiers to go downe, and take him from among
them, and to bring him into the castell.
11 Nowe the night following, the Lord stood
by him, and said, Be of good courage, Paul: for as
thou hast testified of mee in Hierusalem, so must
thou beare witnesse also at Rome.
12 ¹⁰ And when the day was come, certaine of
the Iewes made an assemblie, and bounde them-
selues ᶠ with a curse, saying, that they would nei-
ther eate nor drinke, till they had killed Paul.
13 And they were more then fourtie, which
had made this conspiracie.
14 And they came to the chiefe Priestes and
Elders, and said, We haue bound our selues with a
solemne curse, that wee will eate nothing, vntill
we haue slaine Paul.
15 Nowe therefore, ye and the ᵍ Council, sig-
nifie to the chiefe captaine, that hee bring him
foorth vnto you to morow: as though you would
know some thing more perfectly of him, and we,
or euer he come neere, will be ready to kill him.
16 But when Pauls sisters sonne heard of their
laying awaite, he went, and entred into the castel,
and tolde Paul.
17 ¹¹ And Paul called one of the Centurions
vnto him, and said, Take this yong man hence vn-
to the chiefe captaine: for he hath a certaine thing
to shewe him.
18 So he tooke him, and brought him to the
chiefe captaine, & said, Paul ye prisoner called me
vnto him, and prayed me to bring this yong man
vnto thee, which hath some thing to say vnto thee.
19 Then the chiefe captaine tooke him by the
hand, and went apart with him alone, and asked
him, What hast thou to shewe me?
20 And he sayd, The Iewes haue conspired to
desire thee, that thou wouldest bring foorth Paul
to morow into the Council, as though they would
inquire somewhat of him more perfectly:
21 But let them not perswade thee: for there
lie in waite for him of them, more then fourtie
men, which haue bound themselues with a curse,
that they will neither eate nor drinke, till they
haue killed him: and nowe are they ready, and
waite for thy promise.
22 ¹² The chiefe captaine then let the yong
man depart, after hee had charged him to vtter it
to no man, that he had ‖ shewed him these things.
23 And he called vnto him two certaine Cen-
turions, saying, Make ready two hundred soul-
diers, that they may go to Cæsarea, and horsemen
three score and ten, and two hundred with dartes,
at the third houre of the night:
24 And let them make ready an horse, that
Paul being set on, may be brought safe vnto Felix
the Gouernour.
25 And he wrote an epistle in this maner:
26 ¹³ Claudius Lysias vnto the most noble
Gouernour Felix sendeth greeting.
27 As this man was taken of the Iewes, and
should haue bene killed of them, I came vpon
them with the garison, and rescued him, percei-
uing that he was a Romane.
28 And when I would haue knowen the cause,
wherefore they accused him, I brought him forth
into their Council.
29 There I perceiued that he was accused of
questions of their Lawe, but had no crime wor-
thy of death, or of bondes.
30 And when it was shewed me, how that the
Iewes laid waite for the man, I sent him straight-
way to thee, and commaunded his accusers to
speake before thee the things that they had a-
gainst him. Farewell.
31 Then ye souldiers as it was cōmanded them,
took Paul, & brought him by night to Antipatris.
32 And the next day, they left the horsemen
to goe with him, and returned vnto the Castel.
33 Now when they came to Cæsarea, they de-
liuered the epistle to the Gouernour, and presen-
ted Paul also vnto him.
34 So when the Gouernour had read it, hee
asked of what prouince hee was: and when hee
vnderstoode that he was of Cilicia,
35 I will heare thee, said he, when thine accu-
sers are also cume, and commaunded him to be
kept in Herods iudgement hall.

CHAP. XXIIII.

2 Tertullus accuseth Paul; 10 Hee answereth for himselfe. 25 Hee preacheth Christ to the gouernour and his wife, 27 Felix hopeth, but in vaine, to receiue a bribe, 28 who going from his office, leaueth Paul in prison.

NOw ¹ after fiue dayes, Ananias the hie Priest
came downe with the Elders, and with Ter-
tullus a certaine oratour, which appeared before
the Gouernour against Paul.
2 And when hee was called foorth, Tertullus
began to accuse him, saying, Seeing that we haue
obteined great quietnesse ᵃ through thee, and that
many ᵇ worthy things are done vnto this nation
through thy prouidence,
3 We acknowledge it wholly, and in all pla-
ces, most noble Felix, with all thankes.
4 But that I be not tedious vnto thee, I pray
thee, that thou wouldest heare vs of thy curtesie
a fewe wordes.
5 Certainely wee haue found this man a ᶜ pe-
stilent fellowe, and a moouer of sedition among
all the Iewes throughout the world, and a ᵈ chiefe
mainteiner of the sect of the ᵉ Nazarites:
6 And hath gone about to pollute the Tem-
ple: therefore we tooke him, and would haue
iudged him according to our Lawe:
7 But the chiefe captaine Lysias came vpon
vs, and with great violence tooke him out of our
hands,
8 Commanding his accusers to come to thee:
of whom thou mayest (if thou wilt inquire) know
all these things whereof we accuse him.

‡ Chap. 24.21. philip. 3.5.
6 The concord of the wicked is weake, although they conspire together to oppresse the trueth.
7 It is an olde heresie of the Sadduces, to denie the substance of Angels & soules, and therewithall the resurrection of the dead.
‡ Matth. 22.23.
d *Natures that want bodies.*
8 The Lord when it pleaseth him, findeth defendours of his cause, euen amongst his enemies.
e *The Scribes office was a publike office, and the name of the Pharises was the name of a sect.*
9 God will not forsake his to the ende.
10 Such as are caried away with a foolish zeale, thinke that they may lie and murther, and do whatsoeuer mischiefe they list.
f *They cursing and banning themselues, promised.*
g *Ye and the Senate requiring the same to be done, lest that the Tribune should thinke that it was demaunded of him at some priuate mans sute.*
11 The wisdome of the Spirit must be ioyned with simplicitie.
12 There is no counsell against the Lord and his seruants.
‖ *Greeke, that thou hast shewed these things to me.*
13 Lysias is suddenly made by the Lord Pauls patrone.

1 Hypocrites, when they cannot doe what they would do by force and deceite, at length they goe about to compasse it by a shewe of Lawe.
a *Felix ruled that prouince with great crueltie and couetousnesse, and yet Iosephus recordeth that he did many worthy things, as that he tooke Eleazar the captaine of certaine cutthroates, and put that deceiuing wretch the Egyptian to flight, which caused great troubles in Iudea.*
b *He vseth a word which the Stoicks defined to be a perfit duetie and behauiour.*
c *Word for word, a plague.*
d *As you would say, a ringleader, or ensigne bearer.*
e *So they called the Christians scoffingly, of the townes name where they thought that Christ was borne, whereupon it came that Iulian the Apostate called him Galilean.*

9 And the Iewes likewise [f] affirmed, saying that it was so.

10 [2] Then Paul, after that the gouernour had beckened vnto him that hee should speake, answered, I do the more gladly answere for my selfe, for as much as I knowe that thou hast bene of [g] many yeeres a iudge vnto this nation,

11 Seeing that thou mayest knowe, that there are but twelue dayes since I came vp to worship in Hierusalem.

12 And they neither found mee in the Temple, disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they [h] prooue the things, whereof they now accuse me.

14 [3] But this I confesse vnto thee, that after the way (which they call [i] heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets,

15 And haue hope towardes God, that the resurrection of the dead, which they themselues looke for also, shalbe both of iust and vniust.

16 And herein I endeuor my selfe to haue alway a cleare conscience toward God & toward men.

17 [4] Now after many yeres, I came & brought almes to my nation and offerings.

18 At [k] what time, certaine Iewes of [l] Asia found mee purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to haue bene present before thee, and accuse *me*, if they had ought against me.

20 Or let these themselues say, if they haue found any vniust thing in mee, while I stoode in the [m] Council,

21 Except *it be* for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 [5] Nowe when Felix heard these things, hee deferred them, and said, When I shall more [n] perfectly know the things which concerne this way, by the comming of Lysias the chiefe Captaine, I will decise your matter.

23 [6] Then hee commaunded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 ¶ And after certaine dayes, came Felix with his wife [o] Drusilla, which was a Iewesse, *and* he called foorth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousnesse & temperance, & of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I haue conuenient time, I will call for thee.

26 Hee hoped also that money shoulde haue bene giuen him of Paul, that be might loose him: wherefore hee sent for him the oftner, and communed with him.

27 [7] When two yeeres were expired, Porcius Festus came into Felix roume: and Felix willing to [p] get fauour of the Iewes, left Paul bound.

f Confirmed Tertullus his saying.

2 Tertullus by the deuils rhetorike beginning with flatterie, maketh an end with lies: but Paul vsing heauenly eloquence, and but a simple beginning, casteth off from himselfe the crime of sedition, wherewith he was burdened, with a simple deniall.

g Paul pleaded his cause two yeeres before Felix departed out of the prouince, Chap. 27. but he had gouerned Trachonite, and Batanea, and Galaunite, before that Claudius made him Gouernour of Iudea: Iosephus in the historie of the Iewes warre, lib. 2. cap. 11.

h They cannot lay forth before thee, and prooue by good reasons.

3 Paul goeth in the case of religion, from a state coniecturall to a state of qualitie, not onely not denying that religiō which was obiected against him, but also prooning it to be true, to be heauenly and from God, and to be the oldest of all religions.

i Here this word, Heresie, or secte is taken in good part.

4 Paul in conclusion telleth the thing which was done, truely, which Tertullus had before diuers wayes corrupted.

k And while I was busie about those things.

l Hereby it appeareth that these of Asia were Paul his enemies, and those that stirred vp the people against him.

m Whither the Tribune brought me.

5 The iudge suspendeth his sentence, because the matter is doubtful.

n Felix could not iudge whether he had done wickedly in the matters of his religion or no, vntill he had better vnderstanding of that way which Paul professed: and as for other matters touching the sedition, he thinketh good to deferre it till he heare Lysias, and therefore he gaue Paul somewhat more libertie.

6 God is a most faithfull keeper of his seruants, and the force of the trueth is wonderfull, euen amongst men which are otherwise prophane. *o This Drusilla was Agrippa his sister, of whom Luke speaketh afterward, a very harlot & licentious woman, and being the wife of Azizus King of the Emesens, who was circumcised, departed from him, and went to this Felix the brother of one Pallas, who was sometime Nero his bondman.* 7 In a naughtie minde, that is guiltie to it selfe, although sometime there be some shewe of equitie, yet by and by it will be extinguished: but in the meane season we haue neede of patience, and that continuall.

p For whereas he had behaued himselfe very wickedly in the prouince, had it not bene for fauour of his brother Pallas, he should haue died for it: so that we may gather hereby why he would haue pleasured the Iewes.

CHAP. XXV.

1 Festus succeeding Felix, 6 commaundeth Paul to be brought foorth. 11 Paul appealleth vnto Cæsar. 14 Festus openeth Pauls matter to King Agrippa, 23 and bringeth him before him, 27 that he may vnderstand his cause.

WHen [1] Festus was then come into the prouince, after three dayes hee went vp from Cæsarea vnto Hierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that hee would send for him to Hierusalem: and they layd waite to kill him by the way.

4 But Festus answered, that Paul should be kept at Cæsarea, and that hee himselfe woulde shortly depart *thither*.

5 Let them therefore, sayde he, which among you are able, come downe with vs: and if there be any wickednesse in the man, let them accuse him.

6 ¶ [2] Nowe when he had taried among them no more then ten dayes, hee went downe to Cæsarea, and the next day sate in the iudgement seate, and commanded Paul to be brought.

7 And when hee was come, the Iewes which were come frō Hierusalem, stoode about him and layd many and grieuous complaints against Paul, whereof [a] they could make no plaine proofe,

8 Forasmuch as he answered, that he had neither offended any thing against the lawe of the Iewes, neither against ẏ temple, nor against Cæsar.

9 [3] Yet Festus willing to get fauour of ẏ Iewes, answered Paul & said, Wilt thou go vp to Hierusalem, & there be iudged of these things before me?

10 Then said Paul, I stand at Cæsars iudgement seate, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man, to pleasure them, can deliuer me to them: I appeale vnto Cæsar.

12 Then when Festus had spoken with the Council, he answered, Hast thou appealed vnto Cæsar? vnto Cæsar shalt thou goe.

13 ¶ [4] And after certaine dayes, King [b] Agrippa and Bernice came downe to Cæsarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix,

15 Of whom when I came to Hierusalem, the high Priestes and Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whome I answered, that it is not the maner of the Romanes for fauour to [c] deliuer any man to ẏ death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seate, and commaunded the man to be brought foorth.

18 Against whom when the accusers stood vp, they

1 Satans Ministers are subtil and diligent in seeking all occasions: but God who watcheth for his, hindereth all their counsels eately.

2 We may repel an iniurie iustly, but not with iniurie.

a They could not prooue them certainely and with vndoubted reasons.

3 God doeth not onely turne away the counsel of the wicked, but also turneth it vpon their owne heads.

4 Festus, thinking no such thing, euen before Kings, bringing to light the wickednesse of the Iewes, and Pauls innocencie, doeth marueilously confirme the Church of God.

b This Agrippa was Agrippa his sonne, whose death Luke spake of before, and Bernice was his sister.

c The Romanes vse not to deliuer any man to be punished before, &c.

they brought no crime of such things as I sup-
posed:
19 5 But had certaine questions against him of
their owne [d] superstition, and of one Iesus which
was dead, whom Paul affirmed to be aliue.
20 And because I doubted of such maner of
question, I asked him whether hee would goe to
Hierusalem, and there be iudged of these things.
21 But because hee appealed to be reserued to
the examination of Augustus, I commanded him
to be kept, till I might send him to Cesar.
22 6 Then Agrippa said vnto Festus, I would
also heare the man my selfe. To morow, said hee,
thou shalt heare him.
23 And on the morow when Agrippa was come
and Bernice with great [e] pompe, and were entred
into the Common hall with the chiefe captaines
and chiefe men of the citie, at Festus commande-
ment Paul was brought foorth.
24 And Festus said, King Agrippa, & all men
which are present with vs, yee see this man, about
whom all the multitude of the Iewes haue called
vpon me, both at Hierusalem, & here, crying, that
he ought not to liue any longer.
25 Yet haue I found nothing worthy of death,
that he hath committed: neuerthelesse, seeing that
he hath appealed to Augustus, I haue determi-
ned to send him.
26 Of whom I haue no certaine thing to write
vnto my [f] Lorde: wherefore I haue brought him
foorth vnto you, and specially vnto thee, king A-
grippa, that after examination had, I might haue
somewhat to write.
27 For me thinketh it vnreasonable to send a
prisoner, and not to shewe the causes which are
layde against him.

5 The prophane and wicked take an occasion to condemne the true doctrine, by reason of priuate controuersies and contentions of men betwixt them selues: but the trueth neuertheles abideth in the meane season safe and sure.
d This prophane man calleth the Iewish religion, superstition, and that before King Agrippa, but no marueile: for the rulers of prouinces by reason of the maiestie of the empire of Rome, vsed to preferre themselues before Kings.
6 That is fulfilled in Paul, which the Lord before had tolde to Ananias of him, Chap.9.15.
e Gorgeously like a Prince.
f To Augustus. Good Princes refused this name at the first, to wit, to be called Lords, but afterward they admitted it, as wee reade of Traianus.

CHAP. XXVI.

2 Paul in the presence of Agrippa, 4 declareth his life from his childehood, 16 and his calling, 22 with such efficacie of words, 28 that almost he perswadeth him to Christianitie: 30 But he and his company depart doing nothing in Pauls matter.

THen Agrippa said vnto Paul, Thou art per-
mitted to speake for thy selfe. So Paul stret-
ched forth the hand, and answered for himselfe.
2 1 I thinke my selfe happy, King Agrippa, be-
cause I shal answere this day before thee of all the
things whereof I am accused of the Iewes:
3 Chiefly, because thou hast knowledge of all
customes, & questions which are among the Iewes:
wherefore I beseech thee to heare me patiently.
4 2 As touching my life from *my* childehood,
and what it was from the beginning among mine
owne nation at Hierusalem, know all the Iewes,
5 Which [a] knewe me heretofore, euen from
my [b] elders (if they would testifie) that after the
[c] most straite sect of our religion I liued a Pharise.
6 3 And nowe I stand and am accused for the
hope of the promes made of God vnto our fa-
thers,
7 Whereunto our twelue tribes instantly ser-
uing *God* day and night, hope to come: for the
which hopes sake, O King Agrippa, I am accused
of the Iewes.
8 4 Why should it be thought a thing incre-
dible vnto you, that God should raise againe the
dead?
9 I also verely thought in my selfe, that I
ought to doe many contrary things against the
Name of Iesus of Nazareth.
10 ✠ Which thing I also did in Hierusalem:
for many of the Saints I shut vp in prison, hauing
receiued authoritie of the hie Priestes, and when
they were put to death, I gaue *my* [d] sentence.
11 And I punished them throughout all the
Synagogues, & [e] compelled them to blaspheme,
and being more madde against them, I persecuted
them, euen vnto strange cities.
12 At which time, euen as I went to ‡ Damas-
cus with authoritie, and commission from the hie
Priestes,
13 At midday, O king, I saw in the way a light
from heauen, passing the brightnes of the sunne,
shine round about mee, and them which went
with me.
14 So when wee were all fallen to the earth, I
heard a voyce speaking vnto me, and saying in the
Hebrewe tongue, Saul, Saul, why persecutest thou
me? It is hard for thee to kicke against pricks.
15 Then I said, Who art thou, Lord? And hee
sayd, I am Iesus whom thou persecutest.
16 But rise & stand vp on thy feete: for I haue
appeared vnto thee for this purpose, to appoint
thee a minister and a witnesse, both of the things
which thou hast seene, and of the things in the
which I will appeare vnto thee,
17 Deliuering thee from this people, & from
the Gentiles, vnto whome now I send thee,
18 5 To open their eyes, that they may turne
from darkenes to light, and from the power of Sa-
tan vnto God, that they may receiue forgiuenesse
of sinnes, and inheritance among them, which are
sanctified by faith in me.
19 6 Wherefore, King Agrippa, I was not dis-
obedient vnto the heauenly vision,
20 ∴ But shewed first vnto them of Damascus,
and at Hierusalem, and throughout all the coasts
of Iudea, & *then* to the Gentiles, that they should
repent and turne to God, and doe workes worthy
amendement of life.
21 For this cause the Iewes caught me in the
⁑ Temple, and went about to kill me.
22 7 Neuerthelesse, I obteined helpe of God, &
continue vnto this day, witnessing both to [f] small
and to great, saying none other things, then those
which the Prophets & Moses did say should come,
23 *To wit*, that Christ should [g] suffer, and that
he should be the [h] first that should rise from the
dead, and should shewe [i] light vnto this people,
and to the Gentiles.
24 8 And as he thus answered for himselfe, Fe-
stus said with a loude voyce, Paul, thou art besides
thy selfe, much learning doeth make thee madde.
25 But he said, I am not madde, O noble Festus,
but I speake the wordes of trueth and sobernes.
26 For the King knoweth of these things, be-
fore whom also I speake boldly: for I am perswa-
ded that none of these things are hidden from
him: for this thing was not done in a [k] corner.
27 9 O King Agrippa, beleeuest thou the Pro-
phets? I know that thou beleeuest.
28 Then Agrippa said vnto Paul, Almost thou
perswadest me to become a Christian.
29 Then Paul sayd, [l] I would to God that not
onely thou, but also all that heare me to day, were
both almost, and altogether such as I am, except
these bonds.
30 10 And when he had thus spoken, the King
rose

1 To haue a skilfull iudge, is a great and singular gift of God.
2 Paul diuideth the historie of his life into two times: for the first he calleth his aduersaries witnesses: in the latter, the [illegible] and Prophets.
a What I was, and where, and howe I liued.
b That my parents were Pharises.
c The sect of the Pharises was the most exquisite amongst all the sectes of the Iewes, for it was better then all the rest.
3 There are three chiefe and principall witnesses of true doctrine, God, the true Fathers, and the consent of the Church.
4 He proueth the resurrection of the dead, first by the power of God, then by the resurrection of Christ, whereof he is a sufficient witnes.

✠ Chap.8.3.
d I consented to, and allowed of their doing: for he was not a iudge.
e By extreme punishment.
‡ Chap.9.2.
5 The ende of the Gospel is to saue them which are brought to the knowledge of Christ, & are iustified and sanctified in him being layd holde on by faith.
6 Paul alledgeth God to be authour of the office of his Apostleship, and his grace as a witnesse.
∴ Chap.9.22,26, and 13.4.
⁑ Chap.21.30.
7 Christ is the ende of the Law and the Prophets.
f To euery one.
g That Christ should not be such a king as the Iewes dreamed of, but one appointed to beare our miseries, and the punishment of our sinnes.
h The first of them which are raised from the dead.
i Life, yea and that a most blessed life which shalbe endlesse: and this is set against darkenes, which almost in all tongues signifieth sometime death, and sometime miserie and calamitie.
8 The wisdome of God is madnesse to fooles, yet notwithstanding we must boldly auouch the trueth.
k Secretly, and priuily.
9 Paul as it were forgetting himselfe that he should a prisoner to defend his [illegible]
l I [illegible]
10 [illegible] ly quit, [illegible] dimissed.

rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene themselues, saying, This man doeth nothing worthy of death, nor of bonds.

32 Then sayd Agrippa vnto Festus, This man might haue bene loosed, if hee had not appealed vnto Cæsar.

CHAP. XXVII.

1 Paul. 7. 9 foretelleth the perill of the voyage, 11 but hee is not beleeued. 14 They are tossed to and fro with the tempest, 21. 41 and suffer shipwracke: 34 Yet all safe and sound 44 escape to land.

NOw [1] when it was concluded, that we should saile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the band of Augustus.

2 And ✠ we entred into a shippe of Adramytium purposing to saile by the coastes of Asia, and launched foorth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to go vnto his friends, that they might refresh him.

4 And from thence wee launched, and sailed hard by Cyprus, because ye windes were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, *a citie* in Lycia.

6 And there the Centurion found a shippe of Alexandria, sayling into Italie, and put vs therein.

7 And when we had sailed slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed hard by Candie, neere to [a] Salmone,

8 And with much adoe sailed beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 [2] So when much time was spent, and sayling was now ieopardous, because also the [b] Fast was now passed, Paul exhorted *them*,

10 And sayd vnto them, Syrs, I see that this voyage wil be with hurt & much damage, not of the lading and shippe onely, but also of our liues.

11 [3] Neuerthelesse the Centurion beleeued rather the gouernour and the master of the shippe, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsell to depart thence, if by any meanes they might attaine to Phenice, *there* to winter, which is an hauen of Candie, and lyeth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne winde blew softly, they supposing to attaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by [c] it a stormie winde called [d] Euroclydon.

15 And when ye ship was caught, & could not resist ye winde, we let her goe, & were caried away.

16 And we ran vnder a litle Yle named Clauda, and had much a doe to get the boat.

17 Which they tooke vp & vsed all helpe, vndergirding the ship, fearing least they should haue fallen into Syrtes, and they strake saile, & so were caried.

18 [4] The next day when wee were tossed with an exceeding tempest, they lightened the shippe.

19 And the thirde day wee cast out with our owne hands the tackling of the shippe.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 [5] But after long abstinence, Paul stood forth in the mids of them, and said, Syrs, ye should haue hearkened to me, and not haue loosed from Candie: so should yee haue gained this hurt and losse.

22 But nowe I exhort you to be of good courage: for there shall be no losse of any mans life among you, saue of the shippe onely.

23 For there stood by me this night the Angel of God, whose I am, and whome I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cæsar: and loe, God hath giuen vnto thee freely all that saile with thee.

25 [6] Wherefore, sirs, be of good courage: for I beleeue God, that it shall be so as it hath bene tolde me.

26 Howbeit, we must be cast into a certaine Iland.

27 [7] And when ye fourteenth night was come, as we were caried to and fro in the [e] Adriatical *sea* about midnight, the shipmen deemed that some countrey [f] approched vnto them,

28 And sounded, & found it twentie fathoms: and when they had gone a little further, they sounded againe, and found fifteene fathoms.

29 Then fearing least they should haue fallen into some rough places, they cast foure ancres out of the sterne, and wished that the day were come.

30 [8] Nowe as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast ankers out of the foreship,

31 [9] Paul sayde vnto the Centurion and the souldiers, Except these abide in the shippe, ye cannot be safe.

32 Then the souldiers cut off the ropes of the boat, and let it fall away.

33 [10] And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that ye haue taried, and continued fasting, receiuing nothing:

34 Wherefore I exhort you to take meate: for this is for your safegarde: for there shall not an [g] haire fall from the head of any of you.

35 And when he had thus spoken, hee tooke bread & gaue thanks to God, in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meate.

37 Now we were in the shippe in all two hundreth, threescore and sixteene soules.

38 And whe they had eaten ynough, they lightened the ship, & cast out the wheat into the sea.

39 [11] And when it was day, they knew not the countrey, but they spied a certaine [h] creeke with a banke, into the which they were minded (if it were possible) to thrust in the shippe.

40 So when they had taken vp the ankers, they committed *the ship* vnto the sea, and loosed the rudder bonds, and hoysed vp the maine saile to the winde, and drew to the shore.

41 And when they fel into a place, where [i] two seas mette, they thrust in the ship: and the forepart stucke fast, & could not be mooued, but ye hinderpart was broken with the violence of the waues.

42 [12] Then

1 Paul with many other prisoners, & through the midst of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and set forth and commended vnto the worlde with many singular testimonies.

✠ 2. Cor. 11. 25.

a Which was an high hill of Candie.

2 Gods prouidence taketh not away the causes which God vseth as meanes, but rather ordereth and disposeth their right vse euen then when he openeth an extraordinarie issue.

b This is meant of the Iewes fast which they kept in the feast of expiation, as we reade, Leuit. 23. 27. which fell in the seuenth moneth which wee call October, and is not good for nauigation, or sailing.

3 Men cast them selues willingly into an infinite sort of dangers, when they chuse to followe their owne wisedome, rather then God speaking by the mouth of his seruants.

c By Candie, from whose shore our ship was driuen by that meanes.

d Northeast winde.

4 The ende proueth that none prouide worse for themselues, then they which commit themselues to be gouerned onely by their owne wisdome.

5 God spareth the wicked for a time, for his elect and chosens sake.

6 The promise is made effectuall through faith.

7 We attaine and come to the promised and sure saluation through the midst of tempests and death it selfe.

e For Ptolome writeth, that the Adriaticall sea beateth vpon the East shore of Sicilia.

f That they drew neere to some countrey.

8 There is none so foule an acte, whereunto distrust and an euill conscience doe not enforce men.

9 Although the perfourming of Gods promises doeth not simply depend vpon second causes, yet they make themselues vnworthy of Gods bountifulnes, which doe not embrace those meanes which God offereth them, either vpon rashnes or distrust.

10 When the world trembleth, the faithfull alone be not onely quiet, but confirme others by their example.

g This is a prouerbe which the Hebrues vse, whereby is meant, that they shalbe safe, and not one of them perish.

11 Then are tempests most of all to be feared and looked for, when the Port or Hauen is neerest.

h A creeke is a sea within land, as the Adriaticall sea, and the Persian sea.

i So is Isthmus called because the sea toucheth it on both sides.

12 There is no where more vnfaithfulnes & vnthankfulnes then in vnbeleeuers.
13 God findeth euen amongst his enemies them whose helpe he vseth to preserve his.
14 The goodnes of God ouercommeth mans malice.

42 [12] Then the souldiers counsell was to kill
the prisoners, least any of them, when hee had
swomme out, should flee away.
43 [13] But the Centurion willing to saue Paul,
stayed them from *this* counsell, and commanded
that they that coulde swimme, should cast them
selues first into the sea, and goe out to land.
44 And the other, some on boardes, and some
on certaine *pieces* of the ship: and so it came to
passe that they came all safe to land.

CHAP. XXVIII.

2 The Barbarians courtesie towardes Paul and his companie. 3 A viper on Pauls hand: 6 He shaketh it off without harme: 8 Publius 9 and others are by him healed. 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the Iewes 20 the cause of his comming: 22 He preacheth Jesus 30 two yeeres.

a That is it, which at this day wee call Malta.

1 The godly are sure to haue danger vpon danger, but they haue alwayes a glorious issue.
2 Although aduersitie be the punishment of sinne, yet seeing that God in punishing of men doeth not alwayes respect sinne, they iudge rashly, which either do not waite for the end, or doe iudge and esteeme of men according to prosperitie or aduersitie.
b Right and reason.
c The Greeke word signifieth to be inflamed or to swell: moreouer Dioscorides in his 6. booke, chap. 38. witnesseth that the biting of a viper causeth a swelling of the body, and so saith Nicander, in his remedies against poysons.
3 There is nothing more vnconstant euery way, then they which are ignorant of true religion.
4 It neuer yet repented any man, that receiued the seruant of God, were he neuer so miserable and poore.

AND when they were come safe, then they
knew that the Isle was called [a] Melita.
2 And the Barbarians shewed vs no litle kind-
nesse, for they kindled a fire, and receiued vs eue-
ry one, because of the present showre, and because
of the colde.
3 [1] And when Paul had gathered a number of
stickes, and laid them on the fire, there came a vi-
per out of the heate, and leapt on his hand.
4 [2] Now when the Barbarians saw the worme
hang on his hande, they saide among themselues,
This man surely is a murtherer, whom, though he
hath escaped the sea, yet [b] Vengeance hath not
suffered to liue.
5 But hee shooke off the worme into the fire,
and felt no harme.
6 Howbeit they waited when hee should haue
[c] swolne, or fallen downe dead suddenly: [3] but af-
ter they had looked a great while, and sawe no in-
conuenience come to him, they changed their
mindes, and said, That he was a God.
7 [4] In the same quarters, the chief man of the
Isle (whose name was Publius) had possessions: the
same receiued vs, and lodged vs three dayes cour-
teously.
8 And so it was, that the father of Publius lay
sicke of the feuer, and of a bloodie flixe: to whom
Paul entred in, and when he prayed, hee laide *his*
hands on him, and healed him.
9 [5] When this then was done, other also in
the Isle, which had diseases, came to him, and were
healed.
10 [6] Which also did vs great honour: and
when we departed, they laded vs with things ne-
cessarie.
11 ¶ [7] Now after three moneths we departed
in a ship of Alexandria, which had wintred in the
Isle, whose [d] badge was Castor and Pollux.
12 And when we arriued at Syracuse, we tari-
ed *there* three dayes.
13 And from thence wee set a compasse, and
came to Rhegium: and after one day, the South
winde blewe, and wee came the second day to
Putioli:
14 [8] Where we found brethren, and were de-
sired to tary with them seuen dayes, and so wee
went toward Rome.
15 ¶ [9] And from thence, when the brethren
heard of vs, they came to meete vs at the [e] Mar-
ket of Appius, & at the Three tauerns, whom whẽ
Paul saw, he thanked God, and waxed bolde.
16 So when we came to Rome, the Centurion
deliuered the prisoners to the generall Captaine:
but Paul was suffered to dwell by [f] himselfe with
a souldier that kept him.
17 [10] And the third day after, Paul called the
chiefe of the Iewes together: and when they were
come, hee saide vnto them, Men *and* brethren,
though I haue committed nothing against the
people, or Lawes of the fathers, *yet was* I deliue-
red prisoner from Hierusalem into the handes of
the Romanes.
18 Who when they had examined me, would
haue let me goe, because there was no cause of
death in me.
19 [11] But when the Iewes spake contrary, I
was constrained to appeale vnto Cesar, not be-
cause I had ought to accuse my nation of.
20 For this cause therefore haue I called for
you, to see *you*, and to speake with *you*: for that
hope of Israels sake, I am bound with this chaine.
21 Then they saide vnto him, We neither re-
ceiued letters out of Iudea concerning thee, nei-
ther came any of the brethren that shewed or
spake any euill of thee.
22 But we will heare of thee what thou thin-
kest: for as concerning this sect, we knowe that
euery where it is spoken against.
23 [12] And when they had appointed him a
day, there came many vnto him into *his* lodging,
to whome hee expounded [g] testifying the king-
dome of God, and perswading them those things
that concerne Iesus, both out of the Lawe of
Moses, and out of the Prophets, from morning to
night.
24 [13] And some were perswaded wᵗ the things
which were spoken, and some beleeued not.
25 Therefore when they agreed not among
themselues, they departed, after that Paul had spo-
ken one word, *to wit*, Well spake the holy Ghost
by Esaias the Prophet vnto our fathers,
26 [14] Saying, ✠ Go vnto this people, and say,
By hearing ye shal heare, & shall not vnderstand,
and seeing ye shal see, and not perceiue.
27 For the heart of this people is waxed fatte,
and their eares are dull of hearing, and with their
eyes haue they [h] winked, least they shoulde see
with *their* eies, and heare with *their* eares, and vn-
derstand with *their* hearts, and should returne that
I might heale them.
28 [15] Bee it knowen therefore vnto you, that
this saluation of God is sent to the Gentiles, and
they shall heare it.
29 [16] And when he had saide these things, the
Iewes departed, and had great reasoning among
themselues.
30 [17] And Paul remayned two yeeres full in
an house hired for himselfe, and receiued all that
came in vnto him,
31 Preaching the kingdome of God, and tea-
ching those things which concerne the Lord Iesus
Christ, with all boldnesse of speach, without let.

9 God neuer suffereth his to be afflicted aboue their strength.
e Appius way, was a pauement made by Appius the blind with the helpe of his souldiers, long and broade, and runneth out toward the sea, and there were three tauernes in it.
f Not in a common prison, but in a house which he hired for himselfe.
10 Paul in euery place remembreth himselfe to be an Apostle.
11 Wee may vse the meanes which God giueth vs, but so, that we seeke the glory of God, & not our selues.
12 The Lawe and the Gospel agree well together.
g By good reasons, and prooued that the kingdome of God foretolde them by the Prophets, was come.
13 The Gospel is a sauour of life to them that beleeue, & a sauour of death to them that be disobedient.
14 The vnbeleeuers doe willingly resist the trueth, and yet not by chance.
✠ *Esa. 6.9. matth. 13.14. marke 4.12. luke 8.10. iohn 12.40. rom. 11.8.*
h They made as though they saw not that which they sawe against their willes: yea they did see, but they woulde not see.
15 The vnbeliefe of the reprobate and castawayes cannot cause the trueth of God to be of none effect.
16 Not the Gospel, but the contempt of the Gospel is the cause of strife and debate.
17 The worde of God cannot be bound.

5 Although Paul were a captiue, yet the vertue of God was not captiue. 6 God doeth wel to strangers, for his childrens sake. 7 Idoles doe not defile the Saintes, which do in no wise consent vnto them. *d So they vsed to decke the forepart of their ships, whereupon the ships were called by such names.* 8 God boweth and bendeth the hearts euen of prophane men, as it pleaseth him, to fauour his.

THE

THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

CHAP. I.

1 He first sheweth on what authoritie his Apostleship standeth. 15 Then he commendeth the Gospel, 16 by which God setteth out his power to those that are saued 17 by faith, 21 but were guiltie of wicked unthankfulnesse to God: 26 For which his wrath was worthily powred on them, 39 so that they ranne headlong to all kindes of sinne.

PAVL [1] a [2] a seruaunt of Iesus
Christ called *to bee* an [b] Apostle,
✠ [c] put apart *to preache* the Gospel
of God,
2 (Which he had promised a-
fore by his Prophetes in the holy
Scriptures)
3 [3] Concerning his [d] Sonne Iesus Christ our
Lord (which was [e] made of the seed of Dauid [f] ac-
cording to the flesh,
4 And [g] declared [h] mightily *to be* the sonne of
God, touching the Spirit of sanctification by the
resurrection from the dead)
5 [i] By whome we haue receiued [k] grace and
Apostleship (that [l] obedience might be giuen vn-
to the faith) for his name [m] among al the Gētiles,
6 Among whom ye be also the [n] called of Ie-
sus Christ:
7 To all *you* that bee at Rome beloued of
God, called *to be* Saints: [o] Grace *be* with you, and
peace from God our Father, and *from* the Lorde
Iesus Christ.
8 [4] First I thanke my God through Iesus
Christ for you all, because your faith is [p] publi-
shed throughout the [q] whole world.
9 For God is my witnesse (whome I serue in
my [r] spirit in the [s] Gospel of his Sonne) that with-
out ceasing I make mention of you
10 Alwayes in my prayers, beseeching that by
some meanes, one time or other I might haue a
prosperous iourney by the will of God, to come
vnto you.
11 For I long to see you, that I might bestowe
among you some spirituall gift, that you might be
strengthened:
12 That is, that [t] I might be comforted toge-
ther with you, through *our* mutuall faith, both
yours and mine.
13 Now my brethren, I would that ye should
not be ignorant, how that I haue oftentimes pur-
posed to come vnto you (but haue bin let hither-
to) that I might haue some fruite also among you,
as I *haue* among the other Gentiles.
14 I am detter both to the Grecians, and to
the Barbarians, both to the wise men and to the
vnwise.
15 Therefore, as much as in me is, I am ready
to preach the Gospel to you also ȳ are at [n] Rome.
16 For I am not ashamed of the Gospel of
Christ: [5] for it is the [x] power of God vnto salua-
tion to euery one that beleeueth, to the Iew first,
and also to the [y] Grecian,
17 [6] For by it the righteousnesse of God is re-
ueiled from [z] faith to faith: [7] as it is written, ✠ The
iust shal liue by faith.
18 [8] For the wrath of God is reueiled from
heauen against [a] all vngodlinesse, and vnrighte-
ousnesse of men, which withhold the [b] trueth in
vnrighteousnesse.
19 [9] Forasmuch as that, which may be known
of God, is manifest in [c] them: for God hath shew-
ed it vnto them.
20 For the inuisible things of him, that is, his
eternall power & Godhead, are seene by ȳ creati-
on of the world, being [d] considered in *his* workes,
to the intent that they should be without excuse:
21 Because that when they knewe God, they
[e] glorified him not as God, neither were thanke-
full, but became [f] vaine in their thoughtes, and
their foolish heart was full of darkenesse.
22 When they [g] professed themselues to bee
wise, they became fooles.
23 For they turned the glorie of the [h] incor-
ruptible God to the similitude of the image of a
corruptible man, and of birdes, and foure footed
beastes, and of creeping things.
24 [10] Wherefore [i] also God [k] gaue them vp to
their hearts lusts, vnto vncleannes, to defile their
owne bodies betweene themselues:
25 Which turned the trueth of God vnto a lie,
and worshipped and serued the creature, forsa-
king the Creator, which is blessed for euer, Amē.
26 For this cause God gaue them vp vnto vile
affections: for euen their women did change the
naturall vse into that which is against nature.
27 And likewise also the men left the naturall
vse of the woman, and burned in their lust one to-
ward another, and man with man wrought filthi-
nesse, and receiued in themselues such [l] recom-
pence of their errour, as was meete.

1 The first part of the Epistle conteining a most profitable preface vnto verse 16.
2 He mouing the Romanes to giue diligent eare vnto him, in that hee sheweth that hee commeth not in his owne name, but as Gods messenger vnto the Gentiles, entreateth with them of the waightiest matter, that is, promised long since of God, by many fit witnesses, and now at the length performed in deede.
a A minister, for this word, Seruant, is not taken in this place, as set against this word, Freeman, but declareth his ministerie and office.
b Whereas hee saide before in a generall terme, that he was a minister, nowe hee commeth to a more speciall name, and saith he is an Apostle, and that hee tooke not vpon him this office of his owne head but being called of God, and therefore in this his writing to the Romanes, doeth nothing but his duetie.

n He meaneth all them that dwell in Rome, though some of them were not Romanes, Looke the end of the epistle.
5 The second part of the Epistle vnto the beginning of the 9 chap. Nowe the whole end and purpose of the disputation is this: that is to say, to shew that there is but one way to atteine vnto saluation (which is set foorth vnto vs of God in the Gospel, without any difference of nations) and that is Iesus Christ apprehēded by faith.
x God his mightie and effectuall instrument to saue men by.
y When this word, Grecian, is set against this word, Iewe, then doeth it signifie a Gentile.
6 The confirmation of the former propositiō: we are taught in the Gospel, that we are iustified before God by faith which encreaseth daily: and therfore also saued.
z From faith which increaseth daily.
7 The proofe as well of the first as the second proposition, out of Abakuk, who attributeth and giueth vnto faith, both iustice and life before God.
✠ *Abak. 2. 4.*
8 An other confirmation of that principall question: All men being considered in themselues, or without Christ, are guiltie both of vngodlinesse and also vnrighteousnesse, and therfore are subiect to condemnation: Therefore must they needes seeke righteousnes in some other.

✠ *Actes 13. 1.* *c Appointed of God to preache the Gospel.*
3 By declaring the summe of the doctrine of the Gospel, hee stirreth vp the Romanes to good consideration of the matter whereof he entreateth: So then hee sheweth that Christ (who is the very substance and summe of the Gospel) is the onely Sonne of God the Father, who as touching his humanitie, is made of the seede of Dauid, but touching his diuine and spirituall nature, whereby he sanctified himself, is begotten of the Father from euerlasting, as by his mighty resurrection manifestly appeareth. *d This is a plaine testimonie of the person of Christ, that he is but one, and of his two natures, and their properties.* *e Which tooke flesh of the Virgin, Dauid his daughter.* *f As he is man: for this worde, Flesh, by the figure Synecdoche, is taken for man.* *g Shewed and made manifest.* *h The diuine and mightie power is set against the weakenesse of the flesh, for that ouercame death.* *i Of whome.* *k This maruellous liberall and gracious gift, which is giuen me, the least of all the Saintes, to preach, &c. Ephes. 3. 8.* *l That men through faith might obey God.* *m For his Names sake.* *n Which through Gods goodnesse, are Christes.* *o Gods free good will: by peace, the Hebrewes meane a prosperous successe in all things.* 4 He procureth their fauourable patience, in that he reckoneth vp their true commendation, and his true Apostolique good will towarde them, confirmed by taking God himselfe to witnesse. *p Because your faith is such, that it is commended in all Churches.* *q In all Churches.* *r Very willingly and with all my heart.* *s In preaching his Sonne.* *t Though Paul were neuer so excellent, yet by teaching the Church, he might be instructed by it.*

a Against all kinds of vngodlines. *b By trueth Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into fauour with God, but that their owne reason might condemne them of wickednesse both against God and man.* 9 Their vngodlines he proueth hereby, that although all men haue a most cleere and euident glasse wherein to beholde the euerlasting and almightie nature of God, euen in his creatures, yet haue they fallen away from those principles to most foolish and fond deuises of their owne braines, in constituting and appointing the seruice of God. *c In their hearts.* *d Thou seest not God, and yet thou acknowledgest him as God by his workes, Cicero.* *e They did not honour him with that honour and seruice, which was meete for his euerlasting power and Godhead.* *f As if he said, became so mad of themselues.* *g Or, thought themselues.* *h For the true God they tooke another.* 10 The vnrighteousnes of men he setteth forth first in this, that euen against nature following their lusts, they defiled themselues one with another, by the iust iudgement of God. *i The contempt of religion is the fountaine of all mischiefe.* *k As a iust Iudge.* *l A meete reward for their deserts.*

28 [11] For

11 He prooueth the vnrighteousnes of man by a large rehearsall of many kindes of wickednes, from which (if not from al, yet at the least from many of them) no man is altogether free.
m Into a mad and froward minde, whereby it commeth to passe, that the conscience being once put out, and hauing almost no more remorse of sinne, men runne headlong into all kind of mischiefe.

28 11 For as they regarded not to acknow-
ledge God, *euen so* God deliuered them vp vnto
a m reprobate mind, to do those things which are
not conuenient,
29 Being full of all vnrighteousnesse, fornica-
tion, wickednes, couetousnes, maliciousnes, full of
enuie, of murther, of debate, of deceit, taking all
things in the euill part, whisperers,
30 Backbiters, haters of God, doers of wrong,
proud, boasters, inuenters of euill things, disobe-
dient to parents, without vnderstanding, n coue-
nant breakers, without naturall affection, such as
can neuer be appeased, mercilesse.
31 Which men, though they knew the o Law
of God, how that they which commit such things
are worthie of death, *yet* not onely doe the same,
but also p fauour them that do them.

n Vnmindfull of their couenants and bargaines. o By the Lawe of God hee meaneth that which the Philosophers called the Lawe of nature, and the Lawyers themselues termed the Lawe of Nations. p Are fellowes and partakers with them in their wickednes, and beside that, commend them which do amisse.

CHAP. II.

1 He bringeth all before the judgement seate of God. 12 The excuse that the Gentiles might pretend 14 of ignorance, he taketh quite away. 17 He vrgeth the Iewes with the written Lawe, 23 in which they boasted: 27 And so maketh both Iewe and Gentile alike.

1 He conuinceth them which would seeme to be exempt out of the number of other men, because they reprehend other mens faults, and saith that they are least of al to be excused, for if they were wel and narrowly searched (as God surely doeth) they themselues would be found guiltie in those things which they reprehend, and punish in other: so ŷ in condemning other, they pronounce sentence against themselues.
a Paul alledgeth no places of Scripture, for he reasoneth generally against all men: but he bringeth such reasons as euery man is persuaded of in his mind, so that the deuill himselfe is not able to plucke them cleane out.
b Considering and iudging things aright, and not by any outward shew.
2 A vehement and grieuous crying out against them ŷ please themselues because they see more then other doe, and yet are no whit better then others are.

THerefore 1 thou art inexcusable, O man,
whosoeuer thou art that condemnest: for in
that thou condemnest another, thou condemnest
thy selfe: for thou that condemnest, doest the
same things.
2 But we a know that the iudgement of God
is according to b truth, against them which com-
mit such things.
3 And thinkest thou this, O thou man, that cō-
demnest them which do such things, & doest the
same, that thou shalt escape ŷ iudgement of God?
4 2 Or despisest thou the riches of his boun-
tifulnesse, and patience, and long sufferance, not
knowing that the bountifulnesse of God leadeth
thee to repentance?
5 But thou, after thine hardnesse, and heart
that cannot repent, ✠ c heapest vp as a treasure
vnto thy selfe wrath against the day of wrath, &
of the declaration of the iust iudgement of God,
6 3 ✠ Who wil reward euery man according
to his workes:
7 *That is*, to them which through patience
in wel doing, seeke d glorie, and honour, and im-
mortalitie, euerlasting life:
8 But vnto them that are contentious and
disobey the e trueth, and obey vnrighteousnes,
shal be f indignation and wrath.
9 Tribulation and anguish *shal be* vpon the
soule of euery man that doeth euill: of the Iewe
first, and *also* of the Grecian.
10 But to euery man that doeth good, *shal be*
glory, and honour, and peace: to the Iewe first,
and *also* to the Grecian.
11 For there is g no respect of persons ŵ God.

✠ *Iames 5.3.* *c Whilest thou giuest thy selfe to pleasures, thinking to encrease thy goods, thou shalt find God his wrath.* 3 The ground of ŷ former disputation, That both ŷ Iews & Gētiles haue altogether need of righteousnes. ✠ *Psa.62.12. mat.16.27 reu.22.12* *d Glory which foloweth good works, which he laieth not out before vs, as though there were any that could attaine to saluation by his owne strength, but, by laying this condition of saluation before vs, which no man can performe, to bring men to Christ, who alone iustifieth the beleeuers, as he himselfe concludeth, cha.3.21,22. folowing. e By truth, he meaneth that knowledge which we haue of nature. f Gods indignation against sinners, which shal quickely be kindled. g God doeth not measure men either by their blood or by their country, either to receiue them, or to cast them away.*

12 4 For as many as haue sinned without ŷ law,
shal perish also without ŷ law: & as many as haue
sinned in the Lawe, shall be iudged by the Lawe,
13 5 (For the hearers of the Law *are* not righ-
teous before God: but the doers of the Law shal
be h iustified.
14 6 For when the Gentiles which haue i not
the Law, do by k nature, the things *conteined* in
the Lawe, they hauing not the Lawe, are a Lawe
vnto themselues,
15 Which shew ŷ effect of the Law l writtē in
their harts, their consciēce also bearing witnes, &
their thoghts accusing one another, or excusing)
16 7 At the day when God shall iudge the se-
crets of men by Iesus Christ, according to m my
Gospel.
17 ¶ 8 Beholde, thou art called a Iewe, and
restest in the Law, and gloriest in God,
18 And knowest *his* will, and n || triest the
things that dissent from it, in that thou art instru-
cted by the Law:
19 And perswadest thy selfe that thou art a
guide of the blinde, a light of them which *are* in
darkenesse,
20 An instructer of them which lacke discre-
tion, a teacher of the vnlearned, which hast the
o form of knowledge, & of the truth in the p Law.
21 Thou therefore, which teachest another,
teachest thou not thy selfe? thou that preachest,
A man should not steale, doest thou steale?
22 Thou that saiest, A man should not com-
mit adulterie, doest thou commit adulterie? thou
that abhorrest idoles, committest thou sacrilege?
23 Thou that gloriest in the Lawe, through
breaking the Lawe, dishonourest thou God?
24 For the Name of God is blasphemed a-
mong the Gentiles through you, ✠ as it is writtē.
25 9 For circūcision verely is profitable, if thou
do the Lawe: but if thou be a transgressor of the
Lawe, thy circumcision is made vncircumcision.
26 Therefore if the q vncircumcision keepe
the ordinances of the Lawe, shall not his r vncir-
cumcision be counted for circumcision?
27 And shall not s vncircumcision which is
by nature (if it keepe the Lawe) condemne thee
which by the t letter and circumcision *art* a
transgressour of the Lawe?
28 For he is not a Iewe, which is one u out-

4 He applieth that generall accusation of mankinde particularly both to the Gentiles, and to the Iewes.
5 He preuenteth an obiection which might be made by ŷ Iews, whom the Law doeth not excuse, but condēne, because that not the hearing of the Law, but the keeping of the Lawe doth iustifie.
h Shalbe pronounced iust before Gods iudgement seate: which is true indeede if any such could be found that had fulfilled the Law, but seeing Abraham was not iustified by the Lawe, but by faith, it followeth that no man can be iustified by workes.
6 He preuenteth an obiection which might be made by the Gentiles, who although they haue not the Lawe of Moses, yet they haue no reason whereby they may excuse their wickednesse, in that they haue somewhat written in their hearts instead of a Law, as men, that forbid & punish some things as wicked, and command and commend other some as good.
i Not simply, but in comparison of the Iewes.
k Command honest things, and forbid dishonest.
l This knowledge is a naturall knowledge.

7 God deferreth many iudgements, which notwithstanding hee will execute at their conuenient time by Iesus Christ, with a most strait examination, not only of words and deeds, but of thoughts also, be they neuer so hidden or secret. *m As thus my doctrine witnesseth, which I am appointed to preach.* 8 He prooueth by the testimonie of Dauid, and the other Prophets, that God bestowed greatest benefits vpon the Iewes, in giuing them also the Law, but that they are the most vnthankefull and vnkindest of all men. *n Canst trie and discerne what things swarue from God his will.* || Or, allowest the things that are excellent. *o The way to teach and frame other in the knowledge of the trueth. p As though he saide, that the Iewes vnder a colour of an outward seruing of God, chalenged all to themselues, when as in deede, they did nothing lesse then obserue the Lawe.* ✠ *Esai.52.5. ezek.36.20.* 9 He precisely preuenteth their obiection, which set an holines in circumcision, and the outward obseruation of the Law: So that he sheweth that the outward circumcision, if it be separated from the inward, doth not only not iustifie, but also condemne them that are in deed circumcised, of whom it requireth that, which it signifieth, that is to say, cleannes of the heart & the whole life according to the commandement of the Law, so that if there be a man vncircumcised according to the flesh, who is circumcised in heart, he is farre better and more to be accompted of, then any Iew that is circumcised according to the flesh only. *q This is the figure Metonymie, for, if the vncircumcised. r The state and condition of the vncircumcised. s He which is vncircumcised by nature and blood. t Paul vseth oftentimes to set the letter against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskinne, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spirituall ende of the ceremonie, is true holines and righteousnes, whereby the people of God is knowen from prophane and heathenish men. u By the outward ceremonie onely.*

ward:

ward: neither is that circumcision, which is out-
ward in the flesh:
29 But he is a Iew which is one within, & the
circumcision *is* of the heart, in the x spirite, not in
the letter, whose praise is not of men, but of God.

x Whose force is inward, and in the heart.

CHAP. III.

1 He giueth the Iewes some 2 preferment, for the couenants sake, 4 but yet such, as wholy dependeth on Gods mercie. 9 That both Iewes and Gentiles are sinners, 11 he prooueth by Scripture: 19 and shewing the vse of the Lawe, 28 he concludeth that we are iustified by faith.

What 1 is then the preferment of the Iewe?
or what is the profite of circumcision?
2 Much euery maner of way: for a chiefly,
because vnto them were of credite committed
the b oracles of God.
3 For what, though some did not c beleeue?
shall their vnbeleefe make the d faith of God
without effect?
4 God forbid: yea, let God be true, and euery
man a lyar, as it is written, That thou mightest be
e iustified in thy wordes, and ouercome, f when
thou art iudged.
5 2 Now if our g vnrighteousnes commend ye
righteousnes of god, what shal we say? Is god vn-
righteous which punisheth? (I speake as h a man.)
6 God forbid: els how shal god iudge ye world?)
7 3 For if the i veritie of God hath more a-
bounded through my lie vnto his glorie, why am
I yet condemned as a sinner?
8 And (as wee are blamed, and as some af-
firme, that we say) why do we not euill, that good
may come *thereof?* whose damnation is iust.
9 4 What then? are we more excellent? No,
in no wise: for we haue already prooued, that all,
both Iewes and Gentiles are k vnder sinne,
10 As it is written, ✠ There is none righte-
ous, no not one.
11 There is none that vnderstandeth: there is
none that seeketh God.
12 They haue all gone out of the way: they
haue bene made altogether vnprofitable: there is
none that doeth good, no not one.
13 ✠ Their throate is an open sepulchre: they
haue vsed their tongues to deceit: the poyson of
aspes *is* vnder their lippes.
14 * Whose mouth is ful of cursing & bitternes,
15 ✠ Their feete are swift to shead blood.
16 Destruction & calamity *are* in their waies.
17 And ye l way of peace they haue not known.
18 * The feare of God is not before their eyes.
19 5 Now we know that whatsoeuer the m law
saith, it saith it to them which are vnder the law,
that 6 euery mouth may be stopped, and all the
world be n subiect to the iudgement of God.
20 Therefore by the o works of the Law shal
no p flesh be q iustified in his r sight: for by the
Lawe *commeth* the knowledge of sinne.
21 7 But nowe is the righteousnesse of God
made manifest without the Lawe, hauing witnes
of the Law, and of the Prophets,
22 8 To wit, the righteousnes of God by the
faith of s Iesus Christ, vnto all, and vpon all that
beleeue.
23 For there is no difference: for all haue sin-
ned, and are depriued of the t glorie of God,
24 9 And are iustified u freely by his grace,
through the redemption that is in Christ Iesus,
25 10 Whom God hath set foorth *to be* a re-
conciliation through faith in his x blood to de-
clare his righteousnes, by the forgiuenesse of the
sinnes that y are passed,
26 Through the z patience of God, to shewe
at a this time his righteousnes, that he might be
b iust, and a c iustifier of him which is of the
d faith of Iesus.
27 11 Where is then the reioycing? It is ex-
cluded. By what e Lawe? of workes? Nay: but by
the Lawe of faith.
28 Therefore we conclude, that a man is iu-
stified by faith, without the workes of the Lawe.
29 12 *God*, is he the God of the f Iewes only,
and not of the Gentiles also? Yes, euen of the
Gentiles also.
30 For it is one God, who shal iustifie g circu-
cision of faith, and vncircumcision through faith.
31 13 Do we then make the Lawe of h none
effect through faith? God forbid: yea, we i esta-
blish the Lawe.

1 The first meeting with, or preuenting an obiection of the Iewes: what then, haue the Iewes no more preferment then the Gentiles? es, that haue they, saith the Apostle, on Gods behalfe, for he committed the tables of the couenant to them, so that the vnbeliefe of a few, can not cause ye whole nation without exception to be cast away of God, who is true, & who also vseth their vnworthinesse to commend and set forth his goodnes. *a The Iewes state and condition was chiefest.* *b Wordes.* *c Brake the couenant.* *d The faith that God gaue.* *e That thy iustice might be plainly seene.* *f Forasmuch as thou shewedst forth an euident token of thy righteousnesse, constancie & faith, by preseruing him who had broken his couenant.* 2 An other preuention, issuing out of the former answere: that the iustice of God is in such sort commended & set forth by our vnrighteousnes, that therefore God forgetteth not that hee is the iudge of ye world, and therefore a most seuere reuenger of vnrighteousnesse. *g Treacherie, and all the fruits thereof.* *h Therefore I speake not these wordes in mine owne person, as though I thought so, but this is the talke of mans wisedome, which is not subiect to the will of God.* 3 A third obiection, which addeth somewhat to the former, If sinnes do turne to the glorie of God, they are not only not to be punished, but we ought rather to giue our selues to them: which blasphemie Paul contending himselfe to curse and detest, pronounceth iust punishment against such blasphemers. *i The trueth and constancie.* 4 An other answere to the first obiection: that the Iewes, if they be considered in themselues, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophets. *k Are guiltie of sinne.* ✠ *Psal 14.1.3. and 53.1,3.* ✠ *Psal 5.10.* ✠ *Psal.140.3.* * *Psal.10.7.* ✠ *Esai 59.7.* *l An innocent and peaceable life.* * *Psa.36 1.* 5 He prooueth that this grieuous accusation which is vttered by Dauid and Esaias, doth properly concerne the Iewes. *m The Law of Moses.* 6 A conclusion of al the former disputation, from the 18 verse of the first Chapter. Therefore saith the Apostle, No man can hope to be iustified by any Law, whether it be that generall Law, or the particular Law of Moses, and therefore to be saued: seeing it appeareth (as wee haue alreadie prooued) by comparing the Law and mans life together, that all men are sinners, and therefore worthie of condemnation in the sight of God.

n Be found guiltie before God. *o By that, that the Law can by vs be performed.* *p Flesh is here taken for man, as in many other places, and furthermore hath here a great force: for it is put to shew the contrarietie betwixt God and man: as if you would say, man who is nothing else but a piece of flesh defiled with sinne, and God who is most pure & most perfite in himselfe.* *q Absolued before the iudgement seate of God.* *r A secrete setting of the righteousnesse which is before men, be they neuer so iust, against the iustice which can stand before God: now there is no righteousnesse can stand before God, but the righteousnesse of Christ onely.* 7 Therefore saith the Apostle, Least that men shoulde perish, God doeth now exhibite that, which hee promised of olde, that is to say, a way whereby wee may bee iustified and saued before him: without the Lawe. 8 The matter, as it were, of this righteousnesse is Christ Iesus apprehended by faith, and for this end offered to all people, as without him all people are shutte out from the kingdome of God. *s Which wee giue to Iesus Christ, or which resteth vpon him.* *t By the glorie of God, is meant that marke which we all shoote at, that is, euerlasting life, which standeth in that wee are made partakers of the glorie of God.* 9 Therefore this righteousnesse touching vs, is altogether freely giuen, for it standeth vpon those thinges which wee haue not done our selues, but such as Christ hath suffered for our sakes, to deliuer vs from sinne. *u Of his free gift, and meere liberalitie.* 10 God then is the authour of that free iustification, because it pleased him: and Christ is hee, which suffered punishment for our sinnes, and in whome wee haue remission of them: and the meane whereby wee apprehend Christ, is faith. To bee short, the ende is the setting foorth of the goodnesse of God, that by this meanes it may appeare, that hee is mercifull in deede, and constant in his promises, as hee that freely, and of meere grace, iustifieth the beleeuers. *x This name of blood, calleth vs backe to the figure of the olde sacrifices, the trueth and substance of which sacrifices is in Christ.* *y Of those sinnes which wee committed when wee were his enemies.* *z Through his patience, and suffering nature.* *a To witte, when Paul wrote this.* *b That hee might be found exceeding true and faithfull.* *c Making him iust and without blame, by imputing Christes righteousnesse vnto him.* *d Of the number of them which by faith lay holde vpon Christ: contrarie to whome are they, which looke to be saued by circumcision, that is by the Law.* 11 An argument to prooue this conclusion, that wee are iustified by faith without workes, taken from the ende of iustification. The ende of iustification is the glorie of God alone: therefore wee are iustified by faith without workes: for if we were iustified either by our owne works onely, or partly by faith, and partly by workes, the glory of this iustification should not be wholy giuen to God. *e By what doctrine? nowe the doctrine of workes hath this condition ioyned with it, if thou doest: and the doctrine of faith, hath this condition, if thou beleeuest.* 12 An other argument of an absurditie: if iustification depended vpon the Lawe of Moses, then shoulde God be a Sauiour to the Iewes onely. Againe: if hee shoulde saue the Iewes after one sort, and the Gentiles after another, hee should not be one and like himselfe. Therefore he will iustifie both of them after one selfe same maner, that is to say, by faith. Moreouer, this argument must be ioyned to that which followeth next, that his conclusion may be firme and euident. *f God is saide to be their God, after the manner of the Scripture, whome hee loueth and tendereth.* *g The circumcised.* 13 The taking away of an obiection: yet is not the Law taken away therefore, but is rather established, as it shall be declared in his proper place. *h Vaine, voide, to no purpose, and of no force.* *i Wee make it effectuall and strong.*

CHAP.

CHAP. IIII.

1 He proueth that which hee saide before of faith, by the example of Abraham, 3. 6 and the testimonie of the Scripture: and tenne times in the Chapter he beateth vpon this word, imputation.

1 What [1] shal we say then, that Abraham our
father hath found concerning the [a] flesh?
2 [2] For if Abraham were iustified by workes,
he hath wherein to reioyce, but not with God.
3 [3] For what saith the Scripture? Abraham
beleeued God, & it was counted to him for righ-
teousnesse.
4 [4] Nowe to him that [b] worketh, the wages
is not [c] counted by fauour, but by dette:
5 But to him that worketh not, but beleeueth
in him that [d] iustifieth the vngodly, his faith
is counted for righteousnesse.
6 [5] Euen as Dauid declareth the blessednesse
of the man, vnto whom God imputeth righteous-
nes without workes, *saying*,
7 Blessed *are* they, whose iniquities are forgi-
uen, and whose sinnes are couered.
8 Blessed *is* the man, to whome the Lord im-
puteth not sinne.
9 [6] *Came* this [e] blessednesse then vpon the
circumcision *onely*, or vpon ẏ vncircumcision al-
so? For we say, that faith was imputed vnto Abra-
ham for righteousnes.
10 [7] Howe was it then imputed? when he was
circumcised, or vncircumcised? not when he was
circumcised, but when he was vncircumcised.
11 [8] After, he receiued the [f] signe of circumci-
sion, *as* the [g] seale of the righteousnes of ẏ faith
which he had, when he was vncircumcised, [9] that
he should be the father of all them that beleeue,
not being circumcised, that righteousnesse might
be imputed to them also,
12 [10] And the father of circumcision, not vn-
to them onely which are of the circumcision, but
vnto them also that walke in the steppes of the
faith of our father Abraham *which he had* when
he was vncircumcised.
13 [11] For the promise that he should bee the
[h] heire of the worlde, was not *giuen* to Abraham,
or to his seede, through the [i] Lawe, but through
the righteousnes of faith.
14 [12] For if they which are of the [k] Lawe, *be*
heires, faith is made void, and the promise is made
of none effect.
15 [13] For the Lawe causeth wrath: for where
no Lawe is, there *is* no transgression.
16 [14] Therefore *it is* by faith, that *it might come*
by grace, and the promise might be sure to all the
[l] seede, [15] not to that onely which is of the Law:
but also to that which is of the faith of Abraham,
who is the father of vs all,
17 (As it is written, I haue made thee a [16] fa-
ther of many nations) *euen* before [m] God whome
he beleeued, who [n] quickeneth ẏ dead, & [o] calleth
those things which be not, as though they were,
18 [17] Which *Abraham* aboue hope, beleeued
vnder hope, that he should be the father of many
nations: according to that which was spoken *to*
him, So shall thy seede be.
19 And he [p] not weake in the faith, conside-
red not his owne body, which was nowe [q] dead,
being almost an hundreth yeere olde, neither the
deadnes of Saraes wombe.
20 Neither did hee doubt of the promise of
God through vnbeliefe, but was strengthened in
the faith, and gaue [r] glory to God,
21 Being [s] fully assured that he which had pro-
mised, was also able to doe it.
22 And therefore it was imputed to him for
righteousnes.
23 [18] Nowe it is not written for him onely,
that it was imputed to him for righteousnes,
24 But also for vs, to whom it shalbe imputed
for righteousnesse, which beleeue in him that ray-
sed vp Iesus our Lord from the dead,
25 Who was deliuered *to death* for our [t] sinnes,
and is risen againe for our iustification.

1 A newe argument of great waight, taken from the example of Abraham the father of all beleeuers: And this is the proposition: If Abraham be considered in himselfe by his workes, he hath deserued nothing wherein to reioyce with God.
a By workes as appeareth in the next verse.
2 A preuenting of an obiection: Abraham may well reioyce, and extoll himselfe amongst men, but not with God.
3 A confirmation of the propositiō: Abraham was iustified by imputation of faith, therefore freely without any respect of his workes.
4 The first proofe of the confirmation, taken of contraries: to him that deserueth any thing by his labour, the wages is not counted by fauour, but by dette: but to him that hath done nothing, but beleeueth in him which promiseth freely, faith is imputed.
b To him that hath deserued any thing by his worke.
c Is not reckoned nor giuen him.
d That maketh him which is wicked in himselfe, iust in Christ.
5 Another proofe of the same confirmation: Dauid putteth blessednes in free pardon of sinnes, therefore iustification also. 6 A new proposition: that this maner of iustification belongeth both to the vncircumcised, and also to the circumcised: as is declared in the person of Abraham. *e This saying of Dauid, wherein he pronounceth them blessed.* 7 Hee proueth that it belongeth to the vncircumcised (for there was no doubt of the circūcised in this sort:) Abraham was iustified in vncircumcision, therefore this iustification belongeth also to the vncircumcised. Nay it doth not apperteine to the circumcised in respect of the circumcision, much lesse are the vncircumcised shut out for their vncircumcision. 8 A preuenting of an obiection: Why then was Abraham circumcised if he were already iustified? That the gift of righteousnesse (saith he) might bee confirmed in him. *f Circumcision, which is a signe: as we say the Sacrament of Baptisme, for Baptisme which is a Sacrament. g Circumcision was called before a signe, in respect of the outward ceremonie: now Paul sheweth the force and substance of that signe, that is, to what end it is vsed, to wit, not only to signifie, but also to seale vp the righteousnes of faith, wherby we come to possesse Christ himselfe: for the holy Ghost worketh that inwardly in deede, which the Sacraments being ioyned with the worde, doe represent.* 9 An applying of the example of Abraham to the vncircumcised beleeuers, whose father also he maketh Abrahā. 10 An applying of the same example, to the circūcised beleeuers, whose father Abraham is, but yet by faith. 11 A reason why the seede of Abraham is to be esteemed by faith: because ẏ Abraham himself through faith was made partaker of that promes, whereby he was made the father of al nations. *h That all the nations of the worlde should be his children: or by the worlde may be vnderstood the land of Canaan. i For works that he had done, or vpon this condition, that he should fulfill the Lawe.* 12 A double confirmation of that reason: the one is, that the promise cannot be apprehended by the Law, and therfore it should be frustrate: the other, that the condition of faith should bee ioyned in vaine to that promise which should bee apprehended by workes. *k If they bee heires which haue fulfilled the Lawe.*

13 A reason of the first confirmation, why the promise cannot be apprehended by the Lawe, because that the Law doth not reconcile God and vs, but rather denounceth his anger against vs, for so much as no man can obserue it.
14 The conclusion of this argument: The saluation and iustification of all the posteritie of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith which layeth hold on the promise made vnto Abraham, and which promise Abraham himselfe first of all laide holde on.
l To al the beleeuers.
15 That is to say, not onely of them which beleeue and are also circumcised according to the Law, but of them also which without circumcision, and in respect of faith onely, are counted amongst the children of Abraham. 16 This fatherhood is spirituall, depending onely vpon the vertue of God, who made the promise. *m Before God, that is by a spirituall kinred, which hath place before God, and maketh vs acceptable to God. n Who restoreth to life. o With whom those things are alreadie, which as yet are not in deede, as he that can with a word make what he will of nothing.* 17 A description of true faith wholly resting in the power of God, and his good wil, set foorth in the example of Abraham. *p Very strong and constant. q Voide of strength, and vnmeete to get children. r Acknowledged and praised God, as most gracious and true. s A description of true faith.* 18 The rule of iustification is alwaies one, both in Abraham, and in all the faithfull: that is to say, faith in God, who after that there was made a ful satisfaction for our sinnes in Christ our mediatour, raised him frō the dead, that we also being iustified, might be saued in him. *t To pay the ransome for our sinnes.*

CHAP. V.

1 He amplifieth 2 Christes righteousnesse, which is laide holde on by faith, 5 who was giuen for the weake, 8 and sinful. 14 He compareth Christ with Adam, 17 Death with life, 20 and the Law with Grace.

1 Then being [1] iustified by faith, we haue peace
toward God through our Lord Iesus Christ.
2 ✠ [2] By whō also through faith, we haue [a] had
this accesse into this grace, [b] wherein we [c] stand,
3 and [d] reioyce vnder ẏ hope of the glory of God.
3 [4] Neither *that* onely, but also we ✠ reioyce
in tribulations, [5] knowing that tribulation brin-
geth

1 An other argument taken of the effects: we are iustified with that, which truely appeaseth our conscience before God: but faith in Christ doeth appease our conscience and not the Law, as it was before saide, therfore by faith we are iustified and not by the Law. ✠ *Ephe.2.18.* 2 Whereas quietnes of conscience is attributed to faith, it is to be referred to Christ, who is the giuer of faith it self, & in whom faith it selfe is effectuall. *a We must here know, that we haue yet still this same effect of faith. b By which grace, that is, by which gracious loue and good will, as that state whereunto we are graciously taken. c We stand stedfast.* 3 A preuenting of an obiection against them, which beholding the daily miseries & calamities of the Church, thinke that the Christians dreame, when they heare of their felicitie: to whom the Apostle answereth, that their felicity is laid vp vnder hope in another place, which hope is so certaine and sure, that they do no lesse reioyce for that happines, then if they did presently enioy it. *d Our mindes are not only quiet & setled, but also wee are marueilously glad, and conceiue great ioy for that heauenly inheritance which waiteth for vs.* 4 Tribulation it selfe giueth vs diuers and sundry wayes occasion to reioyce, much lesse doth it make vs miserable. ✠ *Iames 1.* 5 Afflictions accustome vs to patience, and patience assureth vs of the goodnes of God, & this experience confirmeth and fostereth our hope, which neuer deceiueth vs.

6 The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloued of God, and this is nothing els but that which we call faith, wherof it followeth, that through faith our consciences are quieted.
e Wherewith he loueth vs.
7 A sure comfort in aduersity, ỹ our peace & quietnes of conscience be not troubled: for he ỹ so loued them that were of no strength & while they were yet sinners, that he died for thẽ, how can he neglect thẽ being nowe sanctified and liuing in him?
f In time fit and conuenient which the Father had appointed.
✠ *Heb.9.15. 1.pet.3.18.*
8 An amplifying of the loue of God toward vs, so that we cannot doubt of it, who deliuered Christ to death for the vniust, and for them of whom he could receiue no commoditie, and (that more is) for his very enemies.

gethforth patience,
4 And patience experience, and experience
hope,
5 [6] And hope maketh not ashamed, because
the [e] loue of God is shed abroade in our heartes
by the holy Ghost, which is giuen vnto vs.
6 [7] For Christ, when wee were yet of no
strength, at *his* [f] time died for the ✠ vngodly.
7 [8] Doubtles one wil scarce die [g] for a righte-
ous man: but yet for a good man it may bee that
one dare die.
8 But God [h] setteth out his loue towards vs,
seeing that while we were yet [i] sinners, Christ di-
ed for vs.
9 Much more then, being now iustified by his
blood, we shalbe saued frõ [k] wrath through him.
10 For if when we were enemies, we were re-
conciled to God by the death of his Sonne, much
more being reconciled, we shalbe saued by his life,
11 [9] And not onely *so*, but wee also reioyce in
God through our Lord Iesus Christ, by whom we
haue now receiued the attonement.
12 [10] Wherefore, as by [l] one man [m] sinne en-
tred into the world, & death by sinne, & so death
went ouer all men: [n] in whõ all men haue sinned.
13 [11] For vnto the [o] time of the Law was sinne
in the worlde, but sinne is not [p] imputed, while
there is no lawe.
14 [12] But death reigned from Adam to Mo-
ses, euen ouer [q] them also that sinned not after the
like [r] maner of the transgression of Adã, [13] which
was the figure of him that was to come.
15 [14] But yet the gift is not so, as is ỹ offence:
for if through the offence of [f] that one, many bee
dead, much more the grace of God, and the gift
by grace, which is by one man Iesus Christ, hath
abounded vnto many.
16 [15] Neither is the gift *so*, as *that which entred*

Howe can it be then that Christ being nowe aliue, shoulde not saue them from destruction, whom by his death he iustifieth and reconcileth? *g In the stead of some iust man. h He setteth out his loue vnto vs, that in the middest of our afflictions, wee may knowe assuredly, hee will bee present with vs. i While sinne reigned in vs. k From affliction, and destruction.* 9 Hee nowe passeth ouer to the other part of Iustification, which consisteth in the free imputation of the obedience of Christ: so that to the remission of sinnes, there is added moreouer and besides, the gift of Christes righteousnesse imputed or put vpon vs by faith, which swalloweth vp that vnrighteousnesse which flowed from Adam into vs, and all the fruites thereof: so that in Christ we doe not onely cease to be vniust, but we begin also to be iust. 10 From Adam in whom all haue sinned, both guiltinesse and death (which is the punishment of the guiltinesse) came vpon all. *l By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they haue: but they are vnlike in this, that Adam deriueth sinne into them that are his, euen of nature, and that to death: but Christ maketh them that are his, partakers of his righteousnesse by grace, and that vnto life. m By sinne, is meant that disease which is ours by inheritance, and men commonly call it originall sinne: for so he vseth to call that sinne in the singular number, whereas if he speak of the fruits of it, he vseth the plurall number calling them sinnes. n That is, in Adam.* 11 That this is so, that both guiltinesse and death beganne not after the giuing and transgressing of Moses Lawe, it appeareth manifestly by that, that men died before that Law was giuen: for in that they died, sinne, which is the cause of death, was then and in such sort, that it was also imputed: whereupon it followeth that there was then some Lawe, the breach whereof was the cause of death. *o Euen from Adam to Moses. p Where there is no Lawe made, no man is punished as faultie and guiltie.* 12 But that this Lawe was not that vniuersall Lawe, and that death did not proceede from any actuall sinne of euery one particularly, it appeareth hereby, that the very infants which neither could euer know not transgresse that naturall Lawe, are notwithstanding dead as well as Adam. *q Euen infants. r Not after that sort as they sinne that are of more yeeres, following their lustes: but yet the whole posteritie was corrupted in Adam, wherein he wittingly and willingly sinned.* 13 Now that first Adam answereth the latter, who is Christ, as it is afterward declared. 14 Adam & Christ are compared together in this respect, that both of them doe giue and yeeld to theirs, that which is their owne: but herein first they differ, that Adam by nature hath spred his fault to the destructiõ of many, but Christs obedience hath by grace ouerflowed many. *f That is, Adam.* 15 An other inequalitie consisteth in this, that by Adams one offence men are made guiltie, but the righteousnes of Christ imputed vnto vs freely, doeth not onely absolue vs from that one fault, but from all other.

in by one that sinned: for the fault *came* of one
offence vnto condemnation: but the gift *is* of ma-
ny offences to [t] iustification.
17 [16] For if by the offence of one, death reig-
ned through one, much more shall they which re-
ceiue that abundance of grace, and of that gift of
that righteousnesse, [u] reigne in life through one,
that is, Iesus Christ,
18 [17] Likewise then as by the offence of one,
the fault came on all men to condemnation, so by
the iustifying of one, *the benefit abounded* toward
all men to the [x] iustification of life.
19 [18] For as by one mans [y] disobedience [z] ma-
ny were made sinners, so by that obedience of
that one shal many also be made righteous.
20 [19] Moreouer the Lawe [a] entred thereupon
that the offence shoulde abound: neuerthelesse,
where sinne abounded, *there* grace [b] abounded
much more:
21 That as sinne had reigned vnto death, so
might grace also reigne by righteousnesse vnto e-
ternall life through Iesus Christ our Lord.

t To the sentence of absolutiõ, whereby we are quit and pronounced righteous.
16 The third difference is, that the righteousnesse of Christ, being imputed vnto vs by grace, is of greater power to bring life, then the offence of Adam is to addict his posteritie to death.
u Be partakers of true and euerlasting life.
17 Therefore to be short, as by one mans offence, the guiltines came on all men to make them subiect to death: so on the contrary side, the righteousnesse of Christ, which by Gods mercie is imputed to all beleeuers, iustifieth them, that they may become partakers of euerlasting life. *x Not onely because our sinnes are forgiuen vs, but also because the righteousnesse of Christ is imputed to vs.* 18 The ground of this whole comparison is this, that these two men are set as two stockes or rootes, so that out of the one, sinne by nature, out of the other, righteousnes by grace doeth spring forth vpon others. *y So then, sinne entred not into vs onely by following the steppes of our forefather, but we take corruption of him by inheritance. z This word, Many, is set against this word, a fewe.* 19 A preuenting of an obiection: why then did the Law of Moses enter thereupon? that men might be so much the more guiltie, and the benefite of God in Christ Iesus be so much the more glorious. *a Beside that disease which all men were infected withall by beeing defiled with one mans sinne, the Law entred. b Grace was powred so plentifully from heauen, that it did not onely counteruaile sinne, but aboue measure passed it.*

CHAP. VI.

1 *Hee commeth to sanctification, without which, that no man putteth on Christs righteousnesse, he proueth* 4 *by an argumẽt taken of Baptisme,* 12 *and thereupon exhorteth to holinesse of life,* 16 *briefly making mention of the Law transgressed.*

WHat [1] shall we say then? Shal wee conti-
nue stil in [a] sinne, that grace may aboũd?
God forbid.
2 [2] How shall wee, that are [b] dead to sinne,
liue yet therein?
3 [3] Know ye not, that ✠ all wee which haue
bene baptized into [c] Iesus Christ, haue bene bap-
tized into his death?
4 ✠ We are buried then with him by baptisme
into his death, that like as Christ was raised vp
from the dead [d] to the glory of the Father, so [e] we
also should ∵ walke in newnesse of life.
5 [4] ✱ For if wee be planted with him to the

1 He passeth now to another benefit of Christ, which is called sanctification or regeneratiõ.
a In that corruption: for though the guiltinesse of sinne be not imputed to vs, yet the corruption remaineth stil in vs: the which, Sanctification that followeth Iustification, killeth by litle and litle.
2 The benefite of Iustification and Sanctification, are alwayes ioyned together inseparably, & both of them procede from Christ by the grace of God: Nowe, Sanctification is the abolishing of sinne, that is, of our natural corruption, into whose place succeedeth the cleannesse and purenesse of nature reformed. *b They are saide of Paul to bee dead to sinne, which are in such sort made partakers of the vertue of Christ, that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruites: And on the other side, they are saide to liue to sinne, which are in the flesh, that is, whome the spirite of God hath not deliuered from the slauerie of the corruption of nature.* 3 There are three partes of this Sanctification, to wit, the death of the old man or sinne, his buriall, & the resurrection of the newe man, descending into vs from the vertue of the death, buriall, & resurrection of Christ, of which benefite our baptisme is the signe and pledge. ✠ *Gal.3.27. c To the ende that growing vp into one with him, wee should receiue his strength, to quench sinne in vs, and to make vs new men.* ✠ *Col.2.12. d That Christ himselfe, being discharged of his infirmitie and weakenesse, might liue in glory with God for euer. e And we which are his members rise for this end, that being made partakers of the selfe same vertue, we shoulde beginne to leade a new life, as though we were already in heauen.* ∵ *Eph.4.23. colos.3.8. heb.12.1. 1.pet.2.1.* 4 The death of sinne and the life of righteousnes, or our ingraffing into Christ and growing vp into one with him, cannot be separated by any meanes, neither in death nor life: whereby it followeth, that no man is sanctified, which liueth still to sinne, and therefore is no man made partaker of Christ by faith, which repenteth not & turneth not from his wickednesse: for as he said before, the Lawe is not subuerted but established by faith. ✱ *1.Cor.6.14. 2.tim.2.11.*

f similitude

f similitude of his death, euen so shall we g be *to
the similitude* of his resurrection,
6 Knowing this, that our h old man is crucifi-
ed with i him, that the body k of sin might be de-
stroied, that henceforth we should not l serue sin.
7 5 For he that is dead, is freed from sinne.
8 Wherefore, if we be dead with Christ, wee
beleeue that we shall liue also with him,
9 Knowing that Christ being raised from
the dead, dieth no more: death hath no more do-
minion ouer him.
10 For in that he died, he died m once to sinne:
but in that he liueth, he liueth to n God.
11 Likewise think ye also, that ye are dead to
sin, but are aliue to God in Iesus Christ our lord.
12 6 Let not sinne o reigne therefore in your
mortal body, ẏ ye should obey it in ẏ lusts therof:
13 Neither p giue ye your q members, *as* r wea-
pons of vnrighteousnes vnto sinne: but giue your
selues vnto God, as they that are aliue from the
dead, and *giue* your members *as* weapons of
righteousnesse vnto God.
14 7 For sinne shall not haue dominion ouer
you: for ye are not vnder ẏ Law, but vnder grace.
15 8 What then? shal we sinne, because we are
not vnder the Law, but vnder grace? God forbid.
16 ✠ Know ye not, that to whomsoeuer yee
giue your selues as seruants to obey, his seruantes
ye are to whom ye obey, whether it be of sinne
vnto death, or of obedience vnto righteousnes?
17 9 But God *be* thanked, that ye haue beene
the seruants of sin, but yee haue obeyed from the
heart vnto the ſ forme of the doctrine, whereunto
ye were deliuered.
18 Being then made free from sinne, yee are
made the seruants of righteousnesse.
19 I speake after the maner of man, because of
the infirmitie of your flesh: for as ye haue giuen
your members seruants to vncleannes and to ini-
quity, to *commit* iniquity, so now giue your mem-
bers seruants vnto righteousnesse in holinesse.
20 For when ye were the seruants of sinne, ye
were t freed from righteousnesse.
21 10 What fruit had ye then in those things,
whereof ye are now ashamed? For the u ende of
those things *is* death.
22 But now being freed from sinne, & made
seruants vnto God, ye haue your fruit in holines,
and the end, euerlasting life.
23 11 For the wages of sinne is death: but the
gift of God *is* eternall life, through Iesus Christ
our Lord.

f In so much as by meanes of the strength which cōmeth from him to vs, wee so die to sinne as he is dead.
g For we become euery day more perfite then other: for we shall neuer be perfectly sanctified, as long as we liue here.
h All our whole nature, as we are conceiued & borne into this world with sinne, which is called old, partly by cōparing that old Adam with Christ, & partly also in respect of ẏ deformation of our corrupt nature, which wee change with a new.
i Our corrupt nature is attributed to Christ, not in deede, but by imputation.
k That naughtines which sticketh fast in vs.
l The end of sanctification which we shoote at, and shall at length come to, to wit, when God shall be all in all.
5 He prooueth it by the effects of death, vsing a comparison of Christ the head with his members.
m Once for all.
n With God.
6 An exhortation to contend and striue with corruption and al the effects thereof.
o By reigning, S. Paul meaneth that chiefetie and high rule, which no man striueth against, and if any do, yet it is in vaine.
p To sinne, as to a Lord or tyrant.
q Your mind & al the powers of it.
r As instruments to commit wickednes withall. 7 Hee graunteth that sinne is not yet so dead in vs that it is vtterly extinct: but he promiseth victory to them that contend manfully, because we haue the grace of God giuen vs which worketh so, that the law is not now in vs the power and instrument of sinne. 8 To be vnder the law and vnder sinne, signifie al one, in respect of them which are not sanctified, as on the contrary side, to be vnder grace and righteousnes, agree to them that are regenerate. Now these are contraries, so that one cannot agree with the other: Therfore let righteousnes expel sin. ✠ *Ioh.8.34. 2.pet.2.19.* 9 By nature we are slaues to sin, & free from righteousnes, but by the grace of God we are made seruāts to righteousnes, & therefore free from sinne. *ſ This kind of speach hath a force in it: for he meaneth thereby that the doctrine of the Gospel is like vnto a certaine mould which we are cast into, to be framed & fashioned like vnto it. t Righteousnes had no rule ouer you.* 10 An exhortation to the studie of righteousnes and hatred of sinne, the contrary endes of both, being set downe before vs. *u The reward or paiment.* 11 Death is the punishment due to sinne, but we are sanctified freely, vnto life euerlasting.

CHAP. VII.

1 He declareth what it is, to be no more vnder the Law, 2 by an example taken of the Law of marriage: 7. 12 And lest the Law should seeme faultie, 14 hee prooueth, that our sinne is the cause, 15 that the same is an occasion of death, 17 which was giuen vs, vnto life: 21 He setteth out the battell betweene the flesh and the spirit.

KNow ye not, brethren, (for I speake to them
that know the Law) that the Law hath domi-
nion ouer a man as long as he liueth?
2 1 ✠ For the woman which is in subiection to
a man, is bound by the Law to the man, while he
liueth: but if the man be dead, she is deliuered
from the law of the man.
3 So then, if while the man liueth, she taketh
another man, she shalbe a called an ✠ adulteresse:
but if the man be dead, she is free from the Law,
so that she is not an adulteresse, though she take
another man.
4 2 So ye, my brethren, are dead also to the
law by ẏ b body of Christ, ẏ ye should be vnto an
other, *euen* vnto him that is raised vp frō ẏ dead,
that we should bring forth c fruit vnto d God.
5 3 For when we e were in the flesh, the f affe-
ctions of sins, which were by the g law, had h force
in our members, to bring forth fruit vnto death.
6 But now we are deliuered from the Lawe,
he i being dead k in whom we were l holden, that
we should serue in m newnesse of Spirite, and not
in the oldenesse of the n letter.
7 4 What shall wee say then? *Is* the Lawe
sinne? God forbid. Nay, I knew not sinne, but by
the Law: for I had not knowen o lust, except the
Law had said, ∵ Thou shalt not lust.
8 But sinne tooke an occasion by the com-
mandement, & wrought in me all maner of con-
cupiscence: for without the Law sinne *is* p dead.
9 5 For I once was aliue, without ẏ q law: but
when the commandement r came, sinne reuiued,
10 But I ſ died: and the same commandement
which was *ordained* vnto life, was founde *to be*
vnto me vnto death.
11 For sinne tooke occasion by the comman-
dement, and deceiued me, and thereby slewe *me*.
12 6 Wherefore the Lawe *is* ✠ holy, and that
t commandement *is* holy, and iust, and good.

1 By propounding the similitude of marriage, he compareth the state of man both before & after regeneration together. The lawe of matrimonie, saith he, is this, ẏ so long as ẏ husbād liueth, the mariage abideth in force, but if he be dead, the woman may marry againe:
✠ *1.Cor.7.39.*
a That is, she shall be an adulteresse, by the cōsent & iudgement of all men.
✠ *Math.5.32.*
2 An application of the similitude thus. So, saith he, doeth it fare with vs: for now we are ioyned to the spirit, as it were to ẏ second husband, by whom we must bring forth new children: we are dead in respect of ẏ first husbād, but in respect of the later, we are as it were raised from ẏ dead.
b That is, in the body of Christ, to giue vs to vnderstand, how straight and neere that felowship is betwixt Christ and his members.
c He calleth the children, which the wife hath by her husband, fruite.
d Which are acceptable to God.

3 A declaration of the former saying: for the concupiscences (saith he) which the law stirred vp in vs, were in vs as it were a husband, of whō we broght forth very deadly & cursed childrē. But now since that husband is dead, & so consequently being deliuered from the force of that killing Law, we haue passed into the gouernance of the spirit, so that we bring forth now, not those rotten & dead, but liuely children. *e When we were in the state of the first marriage, which he calleth in the next verse folowing, the oldnes of the letter. f The motions that egged vs to sin, which shew their force euen in our minds. g He saith not of the law, but by the law, because they spring of sin which dwelleth within vs, and take occasion to worke thus in vs, by reason of the restraint that the law maketh, not that the fault is in the law, but in our selues. h Wrought their strength. i As if hee saide, The bond which bound vs, is dead, and vanished away insomuch, that sinne which helde vs, hath not nowe wherewith to holde vs. k For this husband is within vs. l Satan is an vniust possessor, for he brought vs in bondage of sinne & himselfe, deceitfully: and yet notwithstanding, so long as we are sinners, we sinne willingly. m As becommeth them, which after the death of their old husband are ioyned to the spirit: as whom the spirit of God hath made new men. n By the letter, he meaneth the Lawe, in respect of that olde condition: for before that our will be framed by the holy Ghost, the Law speaketh but to deafe men, and therefore it is dumbe and dead to vs, as touching the fulfilling of it.* 4 An obiection: What then? are the law and sinne all one, and do they agree together? nay, saith he: Sinne is reprooued and condemned by the law. But because sinne cannot abide to be reproued, & was not in a maner felt vntil it was prouoked & stirred vp by the Law, it taketh occasion thereby to be more outragious, and yet by no fault of the Law. *o By the word, Lust, in this place he meaneth not euill lusts themselues, but the fountaine from whence they spring: for the very heathen philosophers themselues condemned wicked lusts, though somewhat darkely, but as for this fountaine of them, they could not so much as suspect it, and yet it is the very state of that naturall and vncleane spot and filth.* ∵ *Exod.20.17. deut.5.21. p Though sinne bee in vs, yet it is not knowen for sinne, neither doeth it so rage, as it rageth after that the law is knowen.* 5 He setteth himselfe before vs for an example, in whom al men may behold, first what they are of nature before they earnestly thinke vpon the Lawe of God: to wit, blockish, and headie to sinne and wickednes, without al true sense and feeling of sinne, then what maner of persons they become, when their conscience is reproued by the testimonie of the Law, to wit, stubberne and more enflamed with the desire of sinne, then euer they were before. *q When I knewe not the law, then me thought I liued in deed: for my conscience neuer troubled me, because it knew not my disease. r When I began to vnderstand the commandement. ſ In sinne, or by sinne.* 6 The conclusion: That the Law of it selfe is holy, but all the fault is in vs which abuse the Law. ✠ *1.Tim.1.8. t Touching not coueting.*

7 The propositiõ: That the Lawe is not the cause of death, but our corrupt nature, being therewith not only discouered, but also stirred vp, and tooke occasion thereby to rebell, as which, the more that things are forbidden it, the more it desireth them. & from hence commeth guiltinesse, and occasion of death.

u Beareth it the blame of my death?

x That sinne might shew it selfe to be sinne, and bewray it selfe to be that, which it is in deede.

y As euill as it could, shewing all the venime it could.

8 The cause of this matter, is this: Because that the Law requireth a heauenly purenes, but men, such as they be borne, are bondslaues of corruptiõ, which they willingly serue.

9 He setteth himselfe, being regenerate, before vs, for an example, in whom may easily appeare the strife of the Spirit and the flesh, and therefore of the Law of God, & our wickednes. For since that the Law in a man not regenerate bringeth foorth death only, therefore in him it may easely be accused: but seeing that in a man which is regenerate, it bringeth forth good fruit, it doth better appeare that euil actions proceede not from the Law, but from sinne, that is, from our corrupt nature: And therefore the Apostle teacheth also, what the true vse of the Law is, in reproouing sinne in the regenerate, vnto the end of the chapter: as a little before (to wit, from the seuenth verse vnto this fifteenth) he declared the vse of it in them which are not regenerate. 10 The deedes of my life, saith he, answere not, nay they are contrary to my wil: Therefore by the consent of my will with the Law, and repugnancie with the deedes of my life, it appeareth euidently, that the Law and a right ruled wil do perswade one thing, but corruption which hath her seate also in the regenerate, another thing. 11 It is to be noted, that one selfe same mã is said to wil and not to wil, in diuers respects: to wit, he is said to will, in that, that he is regenerate by grace: and not to wil, in that, that he is not regenerate, or in that, that he is such an one as he was borne. But because the part which is regenerate, at length becommeth conquerour, therefore Paul susteining the part of the regenerate, speaketh in such sort as if the corruptiõ which sinneth willingly, were something without a man: although afterward he granteth that this euill is in his flesh, or in his members. *z That naturall corruption, which cleaueth fast euen to them that are regenerate, and not cleane conquered.* 12 This vice, or sinne, or lawe of sinne, doeth wholy possesse those men which are not regenerate, and hindreth them or holdeth them backe that are regenerate. *a This doeth in deede agree to that man, whom the grace of God hath made a new man: for where the Spirit is not, how can there be any strife there?* 13 The conclusion: As the Law of God exhorteth to goodnesse, so doth the Lawe of sinne (that is, the corruption wherein wee are borne) force vs to wickednesse: but the Spirit, that is, our minde, in that that it is regenerate, consenteth with the Law of God: but the flesh, that is, the whole naturall man, is bondslaue to the Law of sinne. Therefore to be short, wickednes and death are not of the Lawe, but of sinne, which reigneth in them that are not regenerate: for they neither will, nor do good, but will, and do euil: But in them that are regenerate, it striueth against the Spirit or lawe of the minde, so that they cannot either liue so well as they would, or be so voide of sinne as they woulde. *b The inner man, and the new man are all one, and are answerable and set as contrary to the olde man: neither doeth this word, Inner man, signifie mans mind and reason, and the olde man, the powers that are vnder them, as the Philosophers imagine, but by the outward man is meant whatsoeuer is either without or within a man, from toppe to toe, so long as that man is not borne anew by the grace of God. c The law of the minde in this place, is not to be vnderstoode of the minde as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the Spirite of God.* 14 It is a miserable thing to be yet in part subiect to sinne, which of it owne nature maketh vs guiltie of death: but we must crie to the Lord, who will by death it selfe at length make vs conquerours, as we are alreadie conquerours in Christ. *d Wearied with miserable and continuall conflicts. e He recouereth himselfe, and sheweth vs that he resteth onely in Christ. f This is the true perfection of them that are borne anew, to confesse that they are imperfite.*

13 [7]Was that then which is good, [u]made
death vnto me? God forbid: but sinne, that it
might [x]appeare sinne, wrought death in mee by
that which is good, that sinne might be [y]out of
measure sinfull by the commandement.
14 [8]For we know that the Lawe is spirituall,
but I am carnall, sold vnder sinne.
15 [9]For I [10]alow not that which I do: for what
I [11]would, that do I not: but what I hate, yͤ do I.
16 If I doe then that which I would not, I
consent to the Law, that *it is* good.
17 Now then, it is no more I, that doe it, but
[z]sinne that dwelleth in me.
18 [12]For I know, that in me, that is, in my flesh,
dwelleth no good thing: for to wil is presẽt wͭ me:
but I find [a]no means to perform yͭ which is good.
19 For I doe not the good thiug, which I
would, but the euil, which I would not, that do I.
20 Now if I do that I would not, it is no more
I that do it, but the sinne that dwelleth in me.
21 [13]I find then that when I would do good,
I am thus yoked, that euil is present with me.
22 For I delite in the law of God, concerning
the [b]inner man:
23 But I see another Law in my members, rebelling
against the Lawe of my [c]minde, and leading
me captiue vnto the Law of sinne, which is
in my members.
24 [14]O [d]wretched man that I am, who shall
deliuer me from the body of this death!
25 I [e]thanke God through Iesus Christ our
Lord. Then I [f]my selfe in my minde serue the
Law of God, but in my flesh the law of sinne.

CHAP. VIII.

1 He concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit, 3 howsoeuer they be as yet burdened with sinnes: 9 for they liue through that Spirit, 14 whose testimonie 15 driueth away all feare, 28 and releeueth our present miseries.

NOw [1]then there *is* no condemnatiõ to them
that are in Christ Iesus, which [2]walke not
after the [a]flesh, but after the Spirit.
2 [3]For the [b]Law of the Spirit of [c]life *which*
is in [d]Christ Iesus, hath [e]freed me from the lawe
of sinne and of death.
3 [4]For (that that was [f]impossible to yͤ law, in
as much as it was weake, bicause of yͤ [g]flesh) god
sending his owne Son, in the similitude of [h]sinful
flesh, and for [i]sinne, [k]condemned sin in the flesh,
4 That that [l]righteousnes of the Law might
be fulfilled [5]in vs, which walke not after the
flesh, but after the Spirit.
5 [6]For they that are after the [m]flesh, sauour
the things of the flesh: but they that are after the
Spirit, the things of the Spirit.
6 [7]For the wisedome of the flesh *is* death:
but the wisedome of the Spirit *is* life and peace,
7 [8]Because the wisedome of the flesh *is* enimitie
against God: [9]for it is not subiect to the
Law of God, neither in deede can be.
8 [10]So then they that are in the flesh, cannot
please God.
9 [11]Now ye are not in the flesh, but in yͤ spirit,
bicause yͤ spirit of God dwelleth in you: but if any
man hath not yͤ Spirit of Christ, yͤ same is not his.

1 A conclusion of al yͤ former disputation frõ vers. 16. of chap. 1. euen to this place: Seeing that we, being iustified by faith in Christ, do obtaine remission of sins & imputatiõ of righteousnes, & are also sanctified, it foloweth hereof, yͭ they that are graffed into Christ by faith, are out of all feare of condemnation.

2 The fruits of the Spirit, or effects of sanctificatiõ, which is begun in vs, doe not ingraft vs into Christ, but do declare that we are graffed into him.

a Follow not the flesh for their guide: for he is not saide to liue after the flesh, that hath the holy Ghost for his guide, though sometimes he step awry.

3 A preuenting of an obiection: Seeing that the vertue of the Spirit which is in vs, is so weake, how may we gather thereby, that there is no condemnatiõ to them that haue that vertue? Because saith he, that vertue of the quickning Spirit which is so weak in vs, is most perfect & most mighty in Christ, and being imputed vnto vs which beleeue, causeth vs to be so accõpted of, as though there were no relikes of corruption, and death in vs. Therfore hitherto, Paul disputed of remission of sins, & imputation of fulfilling yͤ Law, & also of sanctification which is begun in vs: but now he speaketh of the perfit imputation of Christs manhood, which part was necessarily required to the ful appeasing of our consciences. For our sins are defaced by the blood of Christ, & the guiltines of our corruptiõ is couered wͭ the imputation of Christs obedience: & the corruption it self (which yͤ Apostle calleth sinful sin) is healed in vs by litle & litle, by yͤ gift of sanctification, but yet lacketh besides that, another remedy, to wit, yͤ perfect sanctificatiõ of Christs own flesh, which also is to vs imputed. *b The power & autority of the spirit, against which is set the tyranny of sin. c Which mortifieth the old man, & quickneth the new man. d To wit, absolutely & perfitly. e For Christs sanctification being imputed to vs, perfiteth our sanctification which is begun in vs.* 4 He vseth no argumẽt here, but expoundeth yͤ mystery of sanctification, which is imputed vnto vs: for because, saith he, yͭ the vertue of yͤ law was not such (& yͭ by reason of the corruption of our nature) yͭ it could make man pure & perfit, & for yͭ it rather kindled the disease of sin, then did put it out & extinguish it, therfore God clothed his Son wͭ flesh like vnto our sinful flesh, wherein he vtterly abolished our corruption, yͭ being accõpted throughly pure & without fault in him apprehended and laide holde on by faith, we might be found to haue fully yͤ singular perfectiõ which the law requireth, & therfore yͭ there might be no condemnation in vs. *f Which is not proper to the Law, but commeth by our fault. g In man not borne anew, whose disease the law could point out, but it could not heale it. h Of mans nature which was corrupt through sinne, vntill hee sanctified it. i To abolish sin in our flesh. k Shewed that sin hath no right in vs. l The very substance of the law of God might be fulfilled, or that same which the law requireth, that we may be found iust before God: for if without iustification there be ioyned that sanctification which is imputed to vs, we are iust, according to that perfit form which the Lord requireth.* 5 He returneth to yͭ which he said, yͭ the sanctification which is begun in vs, is a sure testimonie of our ingraffing into Christ: which is a most plentiful fruit of a godly & honest life. 6 A reason, why to walk after yͤ flesh, agreeth not to thẽ which are grafted in Christ, but to walke after the Spirit, agreeth and is meet for them: Because saith he, yͭ they which are after the flesh, sauour the things of the flesh, but they that are after the spirit, the things of the spirit. *m They that liue as the flesh leadeth them.* 7 He proueth the consequent: because that whatsoeuer the flesh sauoureth, that engendreth death: & whatsoeuer the spirit sauoureth, that tendeth to ioy & life euerlasting. 8 A reason & proofe, why yͤ wisedome of yͤ flesh is death: because, saith he, it is yͤ enimy of god. 9 A reason why yͤ wisedome of the flesh is enemie to God: because it neither wil, neither can be subiect to him. And by flesh he meaneth a man not regenerate. 10 The conclusion: Therfore they that walke after the flesh, cannot please God: whereby it followeth, that they are not graffed into Christ. 11 He commeth to the others, to wit, to them which walk after the spirit, of whom we haue to vnderstand cõtrary things to the former: & first of al, he defineth what it is to be in the Spirit, or to be sanctified: to wit, to haue yͤ spirit of God dwelling in vs. Then he declareth, that sanctification is so ioyned & knit to our graffing in Christ, that it can by no means be separated.

10 [12] And if Christ be in you, the [n] body is
dead, because of sinne: but the Spirit is life for
righteousnesse sake.
11 [13] But if the Spirit of him that raised vp Ie-
sus from the dead, dwell in you, he that raised vp
Christ from the dead, shal also quicken your mor-
tall bodies, by his Spirit that [o] dwelleth in you.
12 [14] Therefore brethren, we are detters not
to the flesh, to liue after the flesh:
13 [15] For if ye liue after the flesh, ye shall die:
but if ye mortifie the deedes of the body by the
Spirit, ye shall liue.
14 [16] For as many as are led by the Spirit of
God, they are the sonnes of God.
15 [17] For ye haue not receiued the [p] Spirit of
bondage, to [q] feare againe: but ye haue receiued ÿ
Spirit of [r] adoption, whereby we cry, Abba, Father.
16 The same Spirit beareth witnesse with our
spirit, that we are the children of God.
17 [18] If we be children, we are also [s] heires,
euen the heires of God, and heires annexed with
Christ: [19] if so be that we suffer with him, that
we may also be glorified with him.
18 [20] For I [t] count that the afflictions of this
present time are not worthie of the glory, which
shalbe shewed vnto vs.
19 [21] For the feruent desire of the [u] creature
waiteth when the sonnes of God shalbe reueiled,
20 Because the creature is subiect to [x] vanitie,
not of it [y] owne wil, but by reason [z] of him, which
hath subdued it vnder [a] hope,
21 Because the creature also shall be deliuered
from the [b] bondage of corruption into the glori-
ous libertie of the sonnes of God.
22 For we knowe that euery creature groneth
with vs also, and [c] trauaileth in paine together vn-
to this present.
23 [22] And not onely *the creature*, but we also
which haue the first fruites of the Spirit, euen we
doe sigh in our [d] selues, waiting for the adoption,
euen ✠ [e] the redemption of our body.
24 [23] For wee are saued by hope: but [f] hope
that is seene, is not hope: for howe can a man
hope for that which he seeth?
25 But if we hope for that we see not, we doe
with patience abide for it.
26 [24] Likewise the Spirit also [g] helpeth our in-
firmities: for we knowe not what to pray as wee
ought: but the Spirit it selfe maketh [h] request for
vs with sighs, which cannot be expressed.
27 But he that searcheth the hearts, knoweth
what is the [i] meaning of the Spirit: for he maketh
request for ÿ Saints, [k] according to *the wil of* God.
28 [25] Also we knowe that [l] all things worke
together for the best vnto them that loue God,
euen to them that are called of *his* [m] purpose.
29 For those which he knew before, he also pre-
destinate to be made like to ÿ image of his Sonne,
ÿ he might be ÿ first borne among many brethren.
30 Moreouer whom he [n] predestinate, them al-
so he called, & whom he called, them also he iusti-
fied, & whom he iustified, them he also glorified.
31 [26] What shall we then say to these things?
If God be on our side, who *can be* against vs?
32 Who spared not his owne Sonne, but gaue
him for vs all *to death*, how shall he not with him
[o] giue vs all things also?
33 [27] Who shall lay any thing to the charge
of Gods chosen? *it is* [p] God that iustifieth,
34 Who shall condemne? *it is* Christ which is
dead, yea, or rather, which is risen againe, who is
also at the right hand of God, and maketh request
also for vs.
35 Who shall separate vs from the loue of
[q] Christ? shal tribulation or anguish, or persecuti-
on, or famine, or nakednesse, or perill, or sword?
36 As it is written, ✠ For thy sake are we killed
al day long: we are coũted as sheepe for ÿ slaughter.
37 [r] Neuerthelesse, in all these things we are
more then conquerours through him ÿ loued vs.
38 For I am perswaded that neither death, nor
life, nor Angels, nor principalities, nor powers,
nor things present, nor things to come,
39 Nor height, nor depth, nor any other crea-
ture shalbe able to separate vs from the loue of
God, which is in Christ Iesus our Lord.

12 He confirmeth the faithful against the reliques of flesh and sinne, granting that they are yet (as it appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lumpe) which is not yet purged from his earthly filthines, in death: but therewithall willing them to doubt nothing of the happy successe of this combate, because that euen this litle sparke of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousnesse, is the seede of life. *n The flesh, or all that which as yet sticketh fast in the dregges of sinne, and death.* 13 A confirmation of the former sentence: You haue the selfe same Spirit, which Christ hath: Therefore at length it shall doe the same in you, that it did in Christ, to wit, when infirmities being vtterly laid aside, & death ouercome, it shal clothe you with heauenly glory. *o By the vertue & power of it, which shewed the same might first in our head, and daily worketh in his members.* 14 An exhortation to oppresse the flesh daily more & more by the vertue of the Spirit of regeneration, because (saith he) you are detters vnto God, for so much as you haue receiued so many benefits of him. 15 An other reason of the profit that ensueth: for such as striue & fight valiantly, shal haue euerlasting life. 16 A confirmation of this reason: for they be the children of God, which are gouerned by his Spirit, therefore shal they haue life euerlasting. 17 He declareth & expoundeth by ÿ way, in these two verses, by what right this name, to be called the children of God, is giuen to the beleeuers: because saith he, they haue receiued the grace of the Gospel, wherein God sheweth himselfe, not (as before in the publishing of the Law) terrible & fearful, but a most benigne & louing father in Christ, so ÿ with great boldnes we cal him Father, the holy Ghost sealing this adoption in our hearts by faith. *p By the Spirit is ment the holy Ghost, whom we are said to receiue, when he worketh in our minds. q Which feare is stirred vp in our mindes, by the preaching of the Law. r Which sealeth our adoption in our mindes, & therfore openeth our mouthes.* 18 A proofe of the consequent of the confirmation: because that he which is the sonne of God, doth enioy God with Christ. *s Partakers of our fathers goods, & that freely, because we are children by adoption.* 19 Nowe Paul teacheth by what way the sonnes of God do come to that felicitie, to wit, by the crosse, as Christ himself did: and therewithall openeth vnto them fountaines of comfort: as first, that we haue Christ a companion & fellow of our afflictions: secondly, that we shalbe also his fellowes in that euerlasting glory. 20 Thirdly, that this glory which we looke for, doth a thousand parts surmount the misery of our afflictions. *t All being well considered, I gather.* 21 Fourthly, he plainly teacheth vs that we shall certainly be renued from that confusion & horrible deformation of the whole world, which cannot be continual, as it was not at the beginning: But as it had a beginning by the sinne of man, for whõ it was made by the ordinance of God, so shal it at length be restored with the elect. *u All this world. x Is subiect to a vanishing & flitting state. y Not by their naturall inclination. z That they should obey the Creators commandement, whom it pleased to shew by their fickle state, how greatly he was displeased with man. a God would not make the world subiect to euerlasting curse, for the sinne of man, but gaue it hope that it should be restored. b From the corruption which they are now subiect to, they shalbe deliuered & changed into the blessed state of incorruption, which shalbe reuealed when the sonnes of God shall be aduanced to glory. c By this word is ment, not only exceeding sorow, but also the fruite that followeth of it.* 22 Fifthly, if ÿ rest of ÿ world look for a restoring, groning as it were for it, & that not in vaine, let it not grieue vs also to sigh, yea, let vs be more certainely perswaded of our redemption to come, for as much as we haue ÿ first fruits of the Spirit.

d Euen from the bottoms of our hearts.
✠ Luke 21,28.
e That last restoring, which shalbe the accomplishment of our adoption.
23 Sixtly, hope is necessarily ioyned with faith: seeing then that we beleeue those things, which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and paciently waite for that which we beleeue shall come to passe.
f This is spoken by the figure Metonymie: Hope, for that which is hoped for.
24 Seuenthly, There is no cause why we shoulde faint vnder the burden of afflictions, seeing that prayers minister vnto vs a most sure helpe, which can not be frustrate, seeing they proceed from the spirit of God which dwelleth in vs.
g Beareth our burden, as it were, that we faint not vnder it.
h Prouoketh vs to prayers, and telleth vs as it were within, what we shall say, and howe we shall grone.
i What sobs and sighs procede from the instinct of his Spirit.
k Because he teacheth the godly to pray according to Gods will.
25 Eightly, we are not afflicted, either by chance or to our harme, but by Gods prouidence for our great profit: who as he chose vs from the beginning, so hath he predestinate vs to be made like to the image of his Sonne: and therefore will bring vs in his time, being called & iustified, to glory, by the crosse. *l Not only afflictions, but whatsoeuer els. m Hee calleth that, Purpose, which God hath from euerlasting appointed with himselfe according to his good will and pleasure. n Hee vseth the time past, for the time present, as the Hebrewes vse, who sometime set downe the thing that is to come, by the time that is past, to signifie the certaintie of it: and he hath also a regard to Gods continuall working.* 26 Ninthly, we haue no cause to feare that the Lord will not giue vs whatsoeuer is profitable for vs, seeing that hee hath not spared his owne Sonne to saue vs. *o Giue vs freely.* 27 A most glorious & comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of iustification. There are no accusers that we haue neede to be afraid of before God, seeing that God himselfe absolueth vs as iust: and therefore much lesse neede we to feare damnation, seeing that we rest vpon the death & resurrection, the almightie power and defence of Iesus Christ. Therefore what can there be so waightie in this life, or of so great force & power, that might feare vs, as though we might fall from the loue of God, wherewith he loueth vs in Christ? Surely nothing, seeing that it, is in it selfe most constant & sure, and also in vs being confirmed by stedfast faith. *p Who pronounceth vs, not only guiltlesse, but also perfitly iust in his Sonne. q Wherewith Christ loueth vs.* ✠ *Psal. 44,22.* *r We are not onely not ouercome with so great and many miseries and calamities, but also more, than conquerours in all of them.*

CHAP. IX.

1 *He answereth an obiection, that might be brought on the Iewes behalfe,* 7 *and telleth of two sortes of Abrahams children,* [illegible] *and that God worketh all things in this matter according to* [illegible]

his will, to turn as the potter doth. 24.30 He proueth aswell the calling of the Gentiles, 31 as also the reiecting of the Iewes, 25.27 by the testimonies of the Prophets.

1 The third part of this Epistle, euē to the twelfth Chapter, wherein Paul ascendeth to the higher causes of faith: and first of all, because he purposed to speake much of ẏ casting off of the Iewes, he vseth an insinuation, declaring by a double or triple othe, and by witnessing of his great desire towardes their saluation, his singulat loue towards them, and therewithall granting vnto them all their prerogatiues.

a The Apostle loued his brethren so entirely, that if it had bene possible, he would haue bene ready to haue redeemed the casting away of the Israelites, with the losse of his owne soule for euer: for this word, separate, betokeneth as much in this place.

b Being brethren by flesh, as of one nation and countrey.

c The arke of the couenāt, which was a token of Gods presence.

I Say [1] the trueth in Christ, I lye not, my con-
science bearing me witnesse in the holy Ghost,
2 That I haue great heauinesse, and continuall
sorow in mine heart.
3 For I would wish my selfe to bee [a] separate
from Christ, for my brethren that are my kinse-
men according to the [b] flesh,
4 Which are the Israelites, to whome *pertei-
neth* the adoption, and the [c] glory, & the ✠ [d] Co-
uenants, and the giuing of the [e] Lawe, and the
[f] seruice *of God*, and the [g] promises.
5 Of whome *are* the fathers, and of whome
concerning the flesh, Christ *came*, who is [2] God
ouer all, blessed for euer, Amen.
6 ♰ [3] Notwithstanding it cannot bee that the
word of God should take none effect: for all they
are not [h] Israel, which are of Israel:
7 Neither *are they* all children, because they
are the seede of Abraham: ∵ [4] but, In [i] Isaac shal
thy seede be called:
8 [5] That is, they which are the children of the
[k] flesh, are not the children of God: but the ⁎ chil-
dren of the [l] promise, are counted for the seede.
9 [6] For this is a worde of promise, ✠ In this
same time wil I come, and Sara shal haue a sonne.
10 [7] Neither *he* onely *felt this*, but also * Re-
becca when shee had conceiued by one, *euen* by
our father Isaac.
11 For yet *the children* were borne, and when
they had neither done good, nor euill (that the
[m] purpose of God might [8] remaine according to
election, not by workes, but by him that calleth)
12 [9] It was said vnto her, ✠ The elder shal serue
the yonger.
13 As it is written, ✠ I haue loued Iacob, and
haue hated Esau.
14 [10] What shall wee say then? Is there [n] vn-
righteousnesse with God? God forbid.
15 [11] For he saith to Moses, ♰ I wil [o] haue mercy
on him, to whom I wil shew mercy: and wil haue
[p] compassion on him, on whō I wil haue cōpassiō.
16 [12] So then *it is* not in him that [q] willeth, nor
in him that runneth, but in God ẏ sheweth mercy.
17 [13] For the [r] Scripture saith vnto Pharao, ∵ For
this same purpose haue I [s] stirred thee vp, that I
might [14] shewe my power in thee, and that my
Name might be declared throughout al the earth.
18 [15] Therefore hee hath mercy on whome he
[t] will, and whom he will, he hardeneth.
19 [16] Thou wilt say then vnto me, Why doth
he yet complaine? for who hath resisted his will?
20 [17] But, O man, who art thou which pleadest
against God? [18] shall the ⁎ thing [u] formed say to

✠ *Malach. 1.2.*

10 The first obiection: If God doth loue or hate vpon no cōsideration of worthines or vnworthines, then is he vniust, because he may loue them which are vnworthie, and hate them that are worthy. The Apostle detesteth this blasphemy, and afterward answereth it seuerally, point by point.

n Mans wit knoweth no other causes of loue or hatred, but those that are in the persons, and thereupon this obiection riseth.

presence. ✠ *Chap.2.17. ephe.2.12.* *d The tables of the couenant: and this is spoken by the figure Metonymia.* *e Of the iudiciall Lawe.* *f The ceremoniall Lawe.* *g Which were made to Abraham and to his posteritie.* 2 A most manifest testimonie of the Godhead and diuinitie of Christ. ♰ *Chap.2.28.* 3 He entreth into the handling of predestination, by a kinde of preuenting an obiection: How may it be, that Israel is cast off, but that therewithall we must also make ẏ couenant which God made with Abraham and his seede, frustrate and voyd? He answereth therefore, that Gods word is true, although that Israel be cast off: for the election of the people of Israel is so general and common, that notwithstanding the same, God chuseth by his secret counsel, such as it pleaseth him. So then this is the proposition and state of this treatise: The grace of saluation is offered generally in such sort, that notwithstanding it, the efficacie therof perteineth only to the elect. *h Israel in the first place, is taken for Iacob: and in the second, for the Israelites.* ∵ *Gen.21.12. Heb.11.18.* 4 The first proofe is taken from the example of Abrahams owne house, wherein Isaac onely was accounted the sonne, and that by Gods ordinance: although that Ismael also was borne of Abraham, & circumcised before Isaac. *i Isaac shalbe thy true and naturall sonne, and therefore heire of thy blessing.* 5 A generall application of the former proofe or example. *k Which are borne of Abraham by the course of nature.* ⁎ *Gala.4.28.* *l Which are borne by vertue of the promise.* 6 A reason of that application: Because that Isaac was borne by the vertue of the promise, and therefore he was not chosen, nay he was not at all, but by the free will of God: whereby it followeth that the promise is the fountaine of predestination, & not the flesh, from which promise the particular election proceedeth: that is, that the elect be borne elect, and not that they be first borne, and then afterward elected, in respect of God who doth predestinate. ✠ *Gene.18.10.* 7 Another forcible proofe, taken from the example of Esau and Iacob, which were both borne of the same Isaac, which was the sonne of the promise, of one mother, and at one birth, and not at diuers as Ismael & Isaac were: and yet notwithstanding, Esau being cast off, onely Iacob was chosen: and that before their birth, that neither any goodnesse of Iacobs might be thought to be the cause of his election, neither any wickednes of Esaus, of his casting away. ✠ *Gene.25.21.* *m Gods decree, which proceedeth of his meere good will, whereby it pleaseth him to chuse one, and refuse the other.* 8 Paul saith not, *might be made*, but *being made, might remaine.* Therfore they are deceiued which make foreseene faith, the cause of election, and foreknowen infidelitie, the cause of reprobation. 9 He proueth the casting away of Esau by that, that hee was made seruant to his brother: and proueth the chusing of Iacob, by that, that he was made Lord of his brother, although his brother were the first begotten. And least that any man might take this saying of God, & referre it to external things, ẏ Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the seruitude of Esau was ioyned with the hatred of God, & the lordship of Iacob with the loue of God. ✠ *Gen.25.23.*

11 He answereth first touching them which are chosen to saluation: in chusing of whom, he denieth that God may seeme vniust, although he chuse & predestinate to saluation, them that are not yet borne, without any respect of worthines: because he bringeth not the chosen to the appointed end, but by the meanes of his mercy, which is a cause next vnder predestination. Now mercy presupposeth miserie, and againe miserie presupposeth sinne or voluntarie corruption of mankinde, & corruption presupposeth a pure and perfect creation. Moreouer mercy is shewed by her degrees: to wit, by calling, by faith, by iustification & sanctification, so that at length we come to glorification, as the Apostle will shewe afterward. Now all these things orderly following the purpose of God, do clearely proue that he can by no meanes seeme vniust in louing and sauing his. ♰ *Exod.33.19.* *o I will be mercifull and fauourable to whom I list to be fauourable.* *p I will haue compassion on whomsoeuer I list to haue compassion.* 12 The conclusion of the answere: Therfore God is not vniust in chusing & sauing of his free goodnes, such as it pleaseth him: as he also answered Moses, when he prayed for al the people. *q By will, he meaneth the thought and endeuour of heart, & by running, good works, to neither of which he giueth the praise, but only to the mercy of God.* 13 Nowe he answereth concerning the reprobate, or them whom God hateth, being not yet borne, & hath appointed to destructiō, without any respect of vnworthinesse. And first of all he proueth this to be true, by alleaging the testimonie of God himselfe touching Pharao, whom he stirred vp to this purpose, that he might be glorified in his hardning & iust punishing. *r God so speaketh vnto Pharao in the Scripture, or, the Scripture bringeth in God, so speaking to Pharao.* ∵ *Exo.9.16.* *s Brought thee into the world.* 14 Secondly, he bringeth the end of Gods counsel, to shew that there is no vnrighteousnes in him. Now this chiefest end is, not properly & simply the destruction of ẏ wicked, but Gods glory which appeareth in their rightful punishment. 15 A conclusion of the full answere to the first obiection: therefore seeing God doth not saue them whom he freely chose according to his good will & pleasure, but by iustifying & sanctifying them by his grace, his counsell in sauing them can not seeme vniust. And againe, there is no vniustice in the euerlasting counsell of God, touching the destruction of them whom he listeth to destroy, for that he hardeneth before he destroyeth: Therfore the third answere for the maintenance of Gods iustice in ẏ euerlasting counsel of reprobation, consisteth in this word Hardening: which notwithstanding he concealed in the former verse, because the historie of Pharao was wel knowen. But ẏ force of the word is great: for Hardning, which is set against Mercy, presupposeth the same things that mercy did, to wit, a voluntarie corruption, wherein the reprobate are hardened: & againe, corruption presupposeth a perfit state of creation. Moreouer, this hardning also is voluntary, for God so hardneth being offended with corruption, that he vseth their owne wil whom he hardneth, to the executing of that iudgement. Then follow the fruits of Hardning, to wit, vnbeliefe & sinne, which are the true & proper causes of the condemnation of the reprobate. Why doth he then appoint to destruction? because he wil: why doth he harden? because they are corrupt: why doth he condemne? because they are sinners. Where is then vnrighteousnes? Nay, if he should destroy al after this same sort, to whō should he do iniurie? *t Whō it pleased him to appoint, to shew his fauour vpon.* 16 Another obiection, but only for the reprobate, rising vpon the former answere. If God do appoint to euerlasting destruction, such as he listeth, & if that cannot be hindred nor withstanded that he hath once decreed, howe doth he iustly condemne them, which perish by his will? 17 The Apostle doth not answere that it is not Gods wil, or that God doth not either reiect or elect according to his pleasure, which thing the wicked call blasphemie, but he rather granteth his aduersarie both the antecedents, to wit, that it is Gods will, and that it must of necessitie so fall out, yet he denieth that God is therefore to be thought an vniust reuenger of ẏ wicked: for seeing it appeareth by manifest proof that this is the will of God, & his doing, what impudencie is it for man which is but dust & ashes, to dispute with God, & as it were to call him into iudgement? Nowe if any man say that the doubt is not so dissolued and answered, I answere that there is no surer demonstration in any matter, because it is grounded vpon this principle, That the wil of God is the rule of righteousnes. 18 An amplification of the former answere, taken from a comparison, whereby also it appeareth that Gods determinate counsel is set of Paul the hiest of all causes: so ẏ it dependeth not vpon any respect of second causes, but doth rather frame & direct them. ∵ *Esa.45.9.* *u This similitude agreeth very fitly to the first creation of mankinde.*

him

him ẏ formed it, Why hast thou made me thus?
21 ✠ [19] Hath not the potter power of the clay
to make of the same lumpe one [20] vessell to [x] ho-
nour, and another vnto [21] dishonour?
22 [22] *What* and if God would, to shewe his
wrath, & to make his power knowen, suffer with
long patience the [y] vessels of wrath, prepared to
[23] destruction?
23 And that he might declare the [z] riches of
his glory vpon the vessels of mercy, which hee
hath prepared vnto glory?
24 [24] Euen vs whome he hath called, not of
the [a] Iewes onely, but also of the Gentiles,
25 [25] As he saith also in Osee, ✣ I wil cal them,
My people, which were not my people: and her,
Beloued, which was not beloued.
26 And it shalbe in the place where it was said
vnto them, ∵ Ye are not my people, that there
they shalbe called, The children of ẏ liuing God.
27 [26] Also Esaias cryeth concerning Israel,
✱ Though the number of the children of Israel
were as the sand of the sea, *yet* shall *but* a rem-
nant be saued.
28 For he wil make his account, and gather it
into a [b] short summe with righteousnes: for the
Lord will make a short count in the earth.
29 ✲ And as Esaias said before, Except ẏ Lord
of [c] hostes had left vs a [d] seede, we had bene made
as Sodom, and had bene like to Gomorrha.
30 [27] What shal we say then? That the Gentiles
which folowed [e] not righteousnes, haue atteined
vnto righteousnes, euen the righteousnesse which
is of faith.
31 [28] But Israel which folowed the Lawe of
righteousnesse, could not attaine vnto the Law of
righteousnesse.
32 Wherefore? Because *they sought it* not by
faith, but as *it were* by the [f] workes of the Lawe:
for they haue stumbled at the stumbling stone,

✠ *Iere.*18.6.
19 Alluding to the creation of Adam, he compareth mankinde not yet made (but in the Creators minde) to a lumpe of clay: whereof afterward God made and doeth dayly make, according as hee purposed from euerlasting, both such as should be elect, and such as should be reprobate, as also this worde, Making, declareth.
20 Whereas in the obiection propounded, mention was onely made of vessels to dishonour: yet he speaketh of the other also in this answere, for that he prooueth the Creator to be iust in either of them, as the rule of contraries doeth require.
x To honest vses.
21 Seeing then, ẏ in the name of dishonour, ẏ ignominie of euerlasting death is signified, they speake with Paul, which say, ẏ some are made of God to most iust destruction: and they that are offended with this kind of speach bewray their owne folly.

22 The second answere is this, that God, moreouer and besides that he doeth iustly decree whatsoeuer he doeth decree, vseth that moderation in executing of his decrees, as declareth his singular lenitie euen in the reprobate, in that, that he suffereth them a long time, and permitteth them to enioy many and singular benefites, vntill at length hee iustly condemne them: and that to good ende and purpose, to wit, to shew himselfe to be an enemie and reuenger of wickednes, that it may appeare what power he is of by these seuere iudgements, and finally by comparison of contraries to set foorth in deede, how great his mercy is towardes the elect. *y By vessels, the Hebrewes vnderstande all kindes of instruments.* 23 Therefore againe, wee may say with Paul, that some men are made of God the Creator to destruction. *z The vnmeasurable and marueilous greatnesse.* 24 Hauing established the doctrine of the eternall predestination of God on both partes: that is, as well of the reprobate, as of the elect, he commeth nowe to shew the vse of it, teaching vs that we ought not to seeke the testimonie of it in the secret counsell of God, but by the vocation which is made manifest and set foorth in the Church, propounding vnto vs the example of the Iewes and Gentiles, that the doctrine may be better perceiued. *a He sayth not, that all and euery one of the Iewes are called, but some of the Iewes, and some of the Gentiles.* 25 Our vocation or calling is free and of grace, euen as our predestination is: and therefore there is no cause why either our owne vnworthines, or the vnworthinesse of our auncesters should cause vs to thinke that we are not the elect and chosen of God, if we be called of him, and so embrace through faith the saluation that is offered vs. ✣ *Hose.*2.23 1.*peter* 2.10. ∵ *Hose.*1.10. 26 Contrariwise, Neither any outwarde generall calling, neither any worthinesse of our auncesters, is a sufficient witnes of election, vnlesse by faith & beleefe we answere Gods calling: which thing came to passe in ẏ Iewes, as the Lord had forewarned. ✱ *Isa.*20.21. *b God purposeth to bring the vnkinde and vnthankefull people to an extreme fewnesse.* ✲ *Isai.*1.9. *c Armies, by which worde the chiefest power that is, is giuen to God. d Euen a very fewe.* 27 The declaration and manifestation of our election, is our calling apprehended by faith, as it came to passe in the Gentiles. *e So then, the Gentiles had no workes to prepare and procure Gods mercie before hand: and as for that, that the Gentiles attained to that which they sought not for, the mercy of God is to be thanked for it: and in that the Iewes attained not to that which they sought after, they can thanke none for it but themselues, because they sought it not aright.* 28 The pride of men is the cause that they contemne vocation, so that the cause of their damnation neede not to be sought for any other where but in themselues. *f Seeking to come by righteousnesse, they folowed the Lawe of righteousnesse.*

33 As it is written, ✣ Beholde, I lay in Sion a
stumbling stone, and a rocke to make men fall:
and euery one that beleeueth in him, shall not be
ashamed.

✣ *Psal.*118.22. *isai.*8.14. *and* 28.16. 1.*pet.*2.6.

CHAP. X.

1 He handleth the effectes of election, 3 that some refuse, and some embrace 4 Christ, who is the ende of the Lawe. 15 Hee sheweth that Moses foretolde the calling of the Gentiles, 20 and Esaias the hardening of the Iewes.

Brethren, [1] mine heartes desire and prayer to
God for Israel is, that they might be saued.
2 For I beare them record, that they haue the
zeale of God, but not according to knowledge.
3 [2] For they, [a] being ignorant of the righte-
ousnes of God, & going about to [b] stablish their
owne righteousnesse, haue not submitted them-
selues to the righteousnes of God.
4 ✣ [3] For Christ *is* the [c] ende of the Lawe for
righteousnes vnto [d] euery one that beleeueth.
5 [4] For Moses *thus* describeth the righteous-
nes which is of the Lawe, ∵ That the man which
doeth these things, shall liue thereby.
6 But the righteousnes which is of faith, spea-
keth on this wise, ✱ [e] Say not in thine heart, Who
shall ascend into heauen? (that is to bring Christ
from aboue)
7 Or, Who shall descend into the deepe? (that
is to bring Christ againe from the dead)
8 [5] But what sayth it? ✲ The [f] worde is neere
thee, *euen* in thy mouth, and in thine heart. This is
the worde of faith which we preach.
9 [6] For if thou shalt [g] confesse with thy
mouth the Lord Iesus, and shalt beleeue in thine
heart, that [h] God raised him vp from the dead,
thou shalt be saued:
10 For with the heart man [i] beleeueth vnto
righteousnes, and with the mouth man confesseth
to saluation.
11 [7] For the Scripture saith, * Whosoeuer [k] be-
leeueth in him, shall not be ashamed.
12 For there is no difference betweene the
Iew and the Grecian: for he that is Lord ouer all,
is rich vnto all, that call on him.
13 ✠ [8] For whosoeuer shal call vpon the Name
of the Lord, shalbe saued.

1 Purposing to set foorth in the Iewes an example of marueilous obstinacie, he vseth an insinuation.
2 The first entrance into the vocation vnto saluation, is to renounce our owne righteousnes: the next is, to embrace that righteousnesse by faith, which God freely offereth vs in the Gospel.
a The ignorance of the Lawe which we ought to knowe, excuseth none before God, especially it excuseth not them that are of his housholde.
b Ignorance hath alway pride ioyned with it.
✣ *Galat.*3.24.
3 The proofe: The Law it selfe hath respect vnto Christ, that such as beleeue in him should be saued. Therefore the calling to saluation by the workes of the Lawe, is vaine and foolish, but Christ is offered for saluation to euery beleeuer.
c The ende of the Lawe is to iustifie them that keepe the Lawe: but seeing we doe not obserue the Law through the fault of our flesh, we attaine not vnto this ende: but Christ salueth this disease, for he fulfilled the Law for vs. d Not onely to the Iewes, but also to the Gentiles. 4 That the Lawe regardeth & tendeth to Christ, that is a manifest proofe, for that it propoundeth such a condition, as can be and is fulfilled of none but of Christ onely: which being imputed vnto vs by faith, our conscience is quieted, so that nowe no man can aske, Who can ascende vp into heauen, or bring vs from hell, seeing the Gospel teacheth that both of these is done by Christ, and that for their sakes, which with true faith embrace him which calleth them. ∵ *Leuit* 18.5. *ezek.*20.11. *gal.*3.12. ✱ *Dentero.*30.12. *e Thinke not with thy selfe, as men that are staggering vse to doe.* 5 Vocation commeth by the worde preached. ✲ *Deuteronom.*30.14. *f By the worde, Moses vnderstoode the Lawe which the Lorde published with his owne voyce: and Paul applied it to the preaching of the Gospell which was the perfection of the Lawe.* 6 That is in deede true faith which is setled not onely in the head, but also in the heart of man, whereof also we giue testimonie, by our outward life, and which tendeth to Christ as to our alone and onely Sauiour, euen as he setteth foorth himselfe in his worde. *g If thou professe plainely, sincerely, and openly, that thou takest Iesus onely to be thy Lorde and Sauiour. h The Father, who is said to haue raised the Sonne from the dead: and this is not spoken to shutte out the diuinitie of the Sonne, but to set forth the Fathers counsell touching our redemption in the resurrection of the Sonne. i Faith is sayd to iustifie, and furthermore seeing the confession of the mouth is an effect of faith, and confession is the way to come to saluation, it followeth that faith is also sayde to saue.* 7 Nowe hee prooueth the other part which he propounded afore in the fourth verse, to wit, that Christ calleth whomsoeuer he listeth without any difference, & this he confirmeth by a double testimonie. * *Isai* 28.16. *k To beleeue in God is to yeelde and consent to Gods his promise of our saluation by Christ, and that not onely in generall, but when we know that the promises pertaine to vs, whereupon riseth a sure trust.* ✠ *Ioel* 2.32. 8 True calling vpon the Name of God is the testimonie of true faith, and true faith, of true vocation or calling, and true calling, of true election.

9 That is true faith, which seeketh God in his worde, and that preached, according as God hath appointed in the Church.
✠ *Isa.52.7.na.1.15.*
10 Wheresoeuer faith is, there is also the worde, but not contrariwise, wheresoeuer the worde is, there is faith also: for many refuse and reiect the worde.
l He speaketh this because of the Iewes.
✠ *Isa.53.1. iohn 12.38.*
11 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimonie of our election.
m By Gods commaundement.

14 But howe shal they call on him, in whome they haue not beleeued? 9 and how shall they beleeue in him, of whome they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, ✠ Howe beautifull are the feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 10 But they haue not [l] all obeyed the Gospel: for Esaias sayth, ✠ Lorde, who hath beleeued our report?

17 11 Then faith *is* by hearing, and hearing by the [m] worde of God.

18 12 But I demaund, Haue they not heard? ∵ No doubt their sound went out through all the earth, and their wordes into the endes of the world.

19 13 But I demaund, Did not Israel know *God?* First Moses saith, ✠ I wil prouoke you to enuie by a [n] nation that is not *my* nation, and by a foolish *nation* I will anger you.

20 ✠ And Esaias is [o] bolde, and saith, I was found of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, * All the day long haue I stretched foorth mine hand vnto a disobedient, and gainesaying people.

12 An obiection: If calling be a testimonie of election, were not the Iewes called? why should I not graunt that, sayth the Apostle, seeing that there is no nation which hath not bene called? much lesse can I say, that the Iewes were not called. ∵ *Psal.19.3.* 13 The defender and mainteiner of the Iewes cause, goeth on still to aske, whether the Iewes also knew not God which called them. Esay (sayth the Apostle) denieth it, and witnesseth that the Gospel was translated from them to the Gentiles, because the Iewes neglected it. And therewithall the Apostle teacheth, that that outwarde and vniuersall calling, which is set foorth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the worde of God is of it selfe of small or no efficacie, vnlesse it be apprehended or laide holde on by faith, by the gift of God: otherwise by vnbeleefe it is made vnprofitable, and that by the onely fault of man, who can pretende no ignorance. ✠ *Deut.32.21.* *n He calleth all prophane people, a nation that is no nation, as they are not said to liue but to die, which are appointed for euerlasting condemnation.* ✠ *Isai.65.1.* *o Speaketh without feare.* * *Isai.65.2.*

CHAP. XI.

1 Lest the casting off of the Iewes should be limitted according to the outward appearance, 4 hee sheweth that Elias was in times past deceiued: 16 and that, seeing they haue an holy roote, 23 many of them likewise shalbe holy. 18. 24 He exhorteth the Gentiles to be humble, 33 and crieth out, that Gods iudgements are vnsearchable.

1 Now the Apostle sheweth howe this doctrine is to be applied to others, abiding still in his propounded cause. Therefore hee teacheth vs that all the Iewes in particular are not cast away, and therefore wee ought not to pronounce rashly of priuate persons, whether they be of the number of the elect or not.

I Demaund then, 1 Hath God cast away his people? God forbid: for 2 I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 3 God hath not cast away his people which he [a] knewe before. 4 Know ye not what the Scripture saith of Elias, how he communeth with God against Israel, saying,

3 ✠ Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what sayth the answere of God to him? ✠ I haue [b] reserued vnto my selfe seuen thousand men, which haue not bowed the knee to [c] Baal.

5 Euen so then, at this present time is there a remnant according to the [d] election of grace.

6 5 And if *it be* of grace, it is [e] no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obtained that he sought: but the election hath obteined it, and the rest haue bene [f] hardened,

8 6 According as it is written, ✠ God hath giuen them the spirit of [g] slumber: eyes that they [h] should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, ∵ [i] Let their table be made a snare, and a net, and a stumbling blocke, euen for a recompence vnto them.

10 Let their eyes be darkened that they see not, and bowe downe their backe alwayes.

11 7 I demaund then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation *commeth* vnto the Gentiles, to prouoke them to followe them.

12 Wherefore if the fall of them *be* the [k] riches of the world, & the diminishing of them the riches of the Gentiles, how much more shall their [l] aboundance *be?*

13 8 For *in that* I speake to you Gentiles, in as much as I am the Apostle of ye Gentiles, I [m] magnifie mine office,

14 *To trie* if by any meanes I might prouoke them of my flesh to followe them, and might saue some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiuing *be*, [n] but life from the dead?

16 9 For if ye [o] first fruites *be* holy, so *is* ye whole lumpe: & if the [p] roote be holy, so *are* ye branches.

✠ *1.King.19.18.*
b He speaketh of remnants and reserued people which were chosen from euerlasting, and not of remnants that should be chosen afterward: for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect.
c Baal signifieth as much as Master or patrone, or one in whose power an other is, which name the idolaters at this day giue their idoles, naming them patrones and patronesses or Ladies.
d The election of grace is, not whereby men chose grace, but whereby God chose vs of his grace and goodnesse.
5 Although that all be not elect and chosen, yet let them that are elected remember that they are freely chosen: and let them that stubburnely refuse the grace and free mercy of God, impute it vnto themselues.
e This saying beateth downe flatte to the ground all the doctrine of all kindes and maner of workes, whereby our iustifiers of themselues doe teach, that workes are either wholy or partly the cause of our iustification. *f Looke Mar.3.5.* 6 And yet this hardnesse of heart commeth not but by Gods iust decree & iudgement, and yet without fault, when as hee so punisheth the vnthankfull by taking from them all sence & perceiuerance, and by doubling their darkenes, that the benefites of God which are offered vnto them, doe redound to their iust destruction. ✠ *Isa.6.9.and 29.10. matth.13.14.iohn 12.40. actes 28.26.* *g A very dead sleepe which taketh away all sense.* *h That is, eyes vnfit to see.* ∵ *Psalm.69.23.* *i As vnhappy birdes are intised to death by that which is their sustenance, so did that onely thing turne to the Iewes destruction, out of which they sought life, to wit, the Lawe of God, for the preposterous zeale whereof they refused the Gospel.* 7 God appointed this casting off of the Iewes, that it might be an occasion to call the Gentiles: & againe might turne this calling of the Gentiles, to be an occasion to restore the Iewes, to wit, that they being inflamed and prouoked by emulation of the Gentiles, might themselues at length embrace the Gospel. And hereby we may learne, that the seueritie of God serueth as wel to the setting forth of his glory, as his mercy doeth, and also that God prepareth himselfe a way to mercy, by his seueritie: so that wee ought not rashly to despaire of any man, nor proudly triumph ouer other men, but rather prouoke them to an holy emulation, yt God may be glorified in them also. *k By riches he meaneth the knowledge of the Gospel to euerlasting life: and by the world, all nations dispersed throughout the whole world.* *l Of the Iewes, when the whole nation without exception shall come to Christ.* 8 He witnesseth by his owne example, that he goeth before all other in this behalfe. *m I make noble and famous.* *n It shall come to passe that when the Iewes come to the Gospel, the world shall as it were quicken againe, and rise vp from death to life.* 9 The nation of the Iewes being considered in their stocke and roote, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in iudging of our brethren, we must not sticke in their vnworthinesse, to thinke that they are at once all cast off, but we ought to consider the roote of the couenant, and rather goe backe to their Auncesters which were faithfull, that we may knowe that the blessing of the couenant resteth in some of their posteritie, as wee also finde proofe hereof in our selues. *o He alludeth to the first fruites of those loaues, by the offring whereof all the whole croppe of corne was sanctified, and they might vse the rest of the yeere following with good conscience.* *p Abraham.*

2 The first proofe: I am a Iewe, and yet elected, therefore wee may and ought fully resolue vpon our election, as hath bene before sayd: but of another mans we cannot be so certainely resolued, and yet ours may cause vs to hope well of others. 3 The second proofe: Because that God is faithfull in his league or couenant, although men be vnfaithfull: So then seeing that God hath sayd, that he will be the God of his vnto a thousand generatious, we must take heede, that we thinke not that the whole race and offspring is cast off, by reason of the vnbeleefe of a Iewe, but rather that we hope well of euery member of the Church, because of Gods league and couenant. *a Which he loued and chose from euerlasting.* 4 The thirde proofe, taken from the answer yt was made to Elias: euen then also, when there appeared openly to the face of the world no elect, yet God knewe his elect and chosen, and of them also good store and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that euen the most watchfull and sharpe sighted pastours thinke it to be cleane extinct and put out. ✠ *1.King.19.10.*

✠ Iere.11.6.

10 There is no cause why the Gentiles which haue obteined mercie, should triumphe ouer the Iewes which contemne the grace of God, seeing they are graffed into the Iewes ancesters. But let them rather take heede, that that also be not found in them which is worthily condemned in the Iewes. And hereof also this generall doctrine may be gathered & taken, that we oght to be studious of Gods glory euen in respect of our neighbours: so farre ought we to be from bragging and glorying, for that, that we are preferred before other by a singular grace.

q In place of those boughes which are broken off.

r It is against the common course of husbandrie, that the barren iuyce of the ympe is changed with the iuyce of the good tree.

s We may reioyce in the Lord, but so that we despise not the Iewes, whom we ought rather to prouoke to that good striuing with vs.

t See that thou stand in awe of God modestly and carefully.

17 ✠ [10] And though some of the branches be
broken off, and thou being a wilde Oliue tree,
wast graft in [q] for them, and made [r] partaker of
the roote, and fatnesse of the Oliue tree:
18 [s] Boast not thy selfe against the branches:
and if thou boast thy selfe, thou bearest not the
roote, but the roote thee.
19 Thou wilt say then, The branches are broken
off, that I might be graft in.
20 Well: through vnbeliefe they are broken
off, and thou standest by faith: bee not hie minded,
but [t] feare.
21 For if God spared not the [u] naturall branches,
take heede, least he also spare not thee.
22 [11] Beholde therefore the [x] bountifulnesse,
and seueritie of God: towarde them which haue
fallen, seueritie: but toward thee, bountifulnesse, if
thou continue in *his* [y] bountifulnesse: or els thou
shalt also be cut off.
23 [12] And they also, if they abide not still in
vnbeliefe, shall be graffed in: for God is able to
graffe them in againe.
24 For if thou wast cut out of the Oliue tree,
which was wilde by [z] nature, and wast graffed
contrary to nature in a [a] right Oliue tree, howe
much more shall they that are by nature, bee
graffed in their owne Oliue tree?
25 [13] For I would not, brethren, that ye should
be ignorant of this secret (least ye shoulde be arrogant
in your [b] selues) that partly obstinacie is
come to Israel, vntill the fulnesse of the Gentiles
be [c] come in.
26 And so all Israel shall bee saued, as it is
written, ✠ The deliuerer shall come out of
Sion, and shall turne away the vngodlinesse from
Iacob.
27 And this is my couenant to them, ∵ When
I shall take away their sinnes.
28 [14] As concerning the [d] Gospel, *they are* enemies
for your sakes: but as touching the [e] election,
they are beloued for the fathers sakes.
29 [15] For the giftes and calling of God are
without repentance.

u He calleth them naturall, not because they had any holinesse of nature, but because they were borne of them whom the Lord set apart for himselfe, from other nations, by his league and couenant which he freely made with them. 11 Seeing the matter it selfe declareth that election commeth not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetuall) wee must take good heede that that be not found in our selues, which we thinke blame worthy in others, for the election is sure, but they that are truely elect and engraffed, are not proude in themselues with contempt of other, but with due reuerence to God and loue towardes their neighbour, runne to the marke which is set before them. *x The tender and louing heart. y In that state which God his bountifulnesse hath aduanced thee vnto: and we must marke here, that he speaketh not of the election of euery priuate man which remaineth stedfast for euer, but of the election of the whole nation.* 12 Many are now for a season cut off, that is, are without the roote, which in their time shalbe graffed in: and againe there are a great sort, which after a sort, and touching the outwarde shewe seeme to bee ingraffed, which notwithstanding through their owne fault afterward are cut off, and cleane cast away: Which thing is especially to be considered in nations and peoples, as in the Gentiles and Iewes. *z Vnderstand nature, not as it was first made, but as it was corrupted in Adam, and so deriued from him to his posteritie. a Into the people of the Iewes, which God had sanctified of his meere grace: and he speaketh of the whole nation, not of euery one part.* 13 The blindenesse of the Iewes is neither so vniuersall that the Lord hath no elect in that nation, neither shall it be continuall: for there shall be a time wherein they also (as the Prophets haue forewarned) shall effectually embrace that, which they doe now so stubburnely for the most part reiect and refuse. *b That ye be not proude within your selues. c Into the Church.* ✠ *Esai 59.20.* ∵ *Esai 27.9.* 14 Againe, that he may ioyne the Iewes and Gentiles together as it were in one body, and especially may teach what duetie the Gentiles owe to the Iewes, hee beateth this into their heads, that the nation of the Iewes is not vtterly cast off without hope of recouerie. *d Forasmuch as they receiue it not. e In that, that God respecteth not what they deserue, but what he promised to Abraham.* 15 The reason or proofe: because the couenant made with that nation of life euerlasting, cannot be frustrate and vaine.

30 [16] For euen as yee in times past haue not
beleeued God, yet haue nowe obteined mercie
through their vnbeliefe:
31 Euen so nowe haue they not beleeued by
the mercie *shewed* vnto you, that they also may
obtaine mercie.
32 For God hath shut vp [f] all in vnbeliefe, that
he might haue mercie on all.
33 [17] O the deepenesse of the riches, both of
the wisdome, and knowledge of God! howe vnsearcheable
are his [g] iudgements, and his [h] wayes
past finding out!
34 ✠ [18] For who hath knowen the minde of
the Lord? or who was his counsellour?
35 Or who hath giuen vnto him [i] first, and he
shalbe recompensed?
36 For of him, and through him, and for [k] him
are all things: to him *be* glory for euer. Amen.

16 Another reason: because that although that they which are hardened, are worthily punished, yet hath not this stubburnesse of the Iewes so come to passe properly for an hatred to that nation, but that an entrie might as it were be opened to bring in the Gentiles, and afterward the Iewes being inflamed with emulation of that mercie which is shewed to the Gentiles, might themselues also be partakers of the same benefite, and so it might appeare that both Iewes and Gentiles are saued onely by the free mercie and grace of God, which coulde not haue bene so manifest, if at the beginning, God had brought all together into the Church, or if hee had saued the nation of the Iewes without this interruption. *f Both Iewes and Gentiles.* 17 The Apostle cryeth out as astonished with this wonderfull wisedome of God, which hee teacheth vs ought to bee religiously reuerenced, and not curiously and profanely to be searched beyond the compasse of that that God hath reueiled vnto vs. *g The course that hee holdeth in gouerning all things both generally and particularly. h The order of his counsels and doings.* ✠ *Job 41.2. esai.40.13. 1.corinth.2.16.* 18 Hee brideleth three maner of wayes, the wicked boldenesse of man: First, because that God is aboue all, most wise, and therefore it is very absurd, and plainely godlesse to measure him by our follie. Moreouer, because he is detter to no man, and therefore no man can complaine of iniurie done vnto him. Thirdly, because all things are made for his glory, and therefore we must referre all things to his glory, much lesse may we contend and debate the matter with him. *i This saying ouerthroweth the doctrine of foreseene workes and merites. k To wit, for God, to whose glory all things are referred, not onely things that were made, but especially his newe workes which he worketh in his elect.*

CHAP. XII.

1 He exhorteth 2 to that worship which is acceptable to God: 9 to loue vnfained, 14.20 euen towards our enemies.

I Beseech [1] you therefore brethren, [a] by the mer-
cies of God, that ye [b] giue vp your [c] bodies a
[d] liuing sacrifice, holy, acceptable vnto God,
which is your [e] reasonable seruing of God.
2 [2] And fashion not your selues like vnto
this worlde, but bee yee changed by the renew-
ing of your [f] minde, that yee may ✠ prooue what
that good, and acceptable and perfect will of
God is.
3 [3] For I [g] say through the grace that is gi-
uen vnto me, to euery one that is among you, that
no man [h] presume to vnderstande aboue that
which is meete to vnderstand, but that he vnder-
stand according to [i] sobrietie, as God hath dealt
to euery man the ∵ measure of [k] faith.

1 The fourth part of this Epistle, which after the finishing of the chiefe poyntes of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all, hee giueth generall precepts and grounds: the chiefest whereof is this, that euery man consecrate himselfe wholly to the spirituall seruice of God, and doe as it were sacrifice himselfe, trusting to the grace of God. *a By this preface he sheweth that Gods glory is the vtmost ende of all our doings. b In times past the sacrifices were presented before the altar, but nowe the altar is euery where. c Your selues: in times past, other bodies then our owne, nowe our owne must bee offered. d In time past, dead sacrifices were offered, but nowe wee must offer such as haue the spirite of life in them. e Spirituall.* 2 The second precept is this, That wee take not other mens opinions or maners for a rule of life, that we wholly renouncing this world, set before vs as our marke, the will of God, as is manifested and opened vnto vs in his worde. *f Why then there is no place left for reason, which the heathen Philosophers place as a Queene in a Castell, nor for mans free will, which the Popish schoolemen dreame on, if the minde must be renued. Looke Ephesians 1.18. and 2.3. and 4.17. and Colossians 1.21.* ✠ *Ephesians 5.17. 1.thess 4.3.* 3 Thirdly, hee admonisheth vs very earnestly, that euery man keepe himselfe within the boundes of his vocation, and that euery man be wise according to the measure of grace that God hath giuen him. *g I charge. h That hee please not him selfe too much, as they doe, which perswade themselues they knowe more then in deede they doe. i We shall be sober, if we take not that vpon vs, which wee haue not, and if we bragge not of that we haue.* ∵ *1 Corin.12.11. ephesians 4.7. k By faith he meaneth the knowledge of God in Christ, and the giftes which the holy Ghost powreth vpon the faithfull.*

4 [4] For as wee haue many members in one
body, and all members haue not one office,
5 So wee being many, are one body in Christ,
and euery one, one anothers members.
6 ✠ [5] Seeing then that we haue giftes that are
diuers, according to the grace that is giuen vnto
vs, whether *we haue* prophecie, *let vs prophecie*
according to the [l] portion of faith:
7 Or an office, *let vs waite* on the office: or
he that [m] teacheth, on teaching:
8 Or he that [n] exhorteth, on exhortation: he
that [o] distributeth, *let him do it* ✠ with simplicitie:
he that [p] ruleth, with diligence: he that [q] sheweth
mercie, with cheerefulnesse.
9 [6] *Let* loue *be* without dissimulation. ∵ Ab-
horre that which is euill, and cleaue vnto that
which is good.
10 ✠ Be affectioned to loue one another with
brotherly loue. In giuing honour, goe one before
another,
11 Not slouthfull to doe seruice: feruent in
spirit, [r] seruing the Lord,
12 [7] Reioycing in hope, pacient in tribulation,
✠ continuing in prayer,
13 * [s] Distributing vnto the [t] necessities of the
Saints: ✠ giuing your selues to hospitalitie.
14 ✠ Blesse them which persecute you: blesse,
I say, and curse not.
15 Reioyce with them that reioyce, & weepe
with them that weepe.
16 Be like affectioned one towardes another:
∵ be not hie minded: but make your selues equall
to them of the [u] lower sort: be not [x] wise in your
selues.
17 ✠ Recompence to no man euill for euill:
procure things honest in the sight of all men.
18 ✠ If it bee possible, as much as in you is,
haue peace with all men.
19 Dearely beloued, * auenge not your selues,
but giue place vnto wrath: for it is written, ✠ Ven-
geance is mine: I will repay, saith the Lord.
20 ✠ Therefore, if thine enemie hunger, feede
him: if he thirst, giue him drinke: for in so doing,
thou shalt heape y coales of fire on his head.
21 Be not ouercome of euill, but ouercome
euill with goodnesse.

4 There is a double reason of the precept going afore: the one is, because God hath not committed euery thing to be done of euery man: and therfore, he doeth backewardly, and not only vnprofitably, but also to the great disprofite of others, wearieth himselfe & others, which passeth the bounds of his vocation: the other is, for that this diuersitie & inequalitie of vocations and giftes, redoundeth to our commoditie: seeing that the same is therefore instituted and appointed, that we should be bound one to another. Whereupon it followeth, that no man ought to be grieued thereat, seeing that the vse of euery priuate gift is cōmon. ✠ 1. Peter 4.10. 5 That which he spake before in generall, he applieth particularly to the holy functions, wherein men offend with greater danger. And he deuideth them into two sortes, to wit, into Prophets, and Deacons: and againe he deuideth the Prophets into Doctours, and Pastours. And of Deacons he maketh three sortes: to wit, the one to be such as are (as it were) treasurers of the Church Cofers, whome he calleth properly Deacons: the other to be the gouernours of discipline, who are called Seniours or Elders: the third, to be such as properly serued in the helpe of the poore, of which sort the companie of widowes were. *l That euery man obserue the measure of that which is reuealed vnto him. m Whose office only is to expound the Scriptures. n Who in other places is called the Pastour. o To wit, the almes, that he distribute them faithfully, & without respect of person.* ✠ *Matth.6.2. 2.Corinth 9.7. p The Elders of the Church. q They that are busied about tending on the poore, must doe it with cheerefulnesse, least they adde sorowe to sorowe.* 6 Nowe hee commeth to the dueties of the second Table, which he deriueth from charitie, which is as it were the fountaine of them all. And he defineth Christian charitie by synceritie, hatred of euill, earnest studie of good things, good affection to helpe our neighbour, & whose finall ende is the glory of God. ∵ *Amos 5.15.* ✠ *Ephes.4.3. 1.peter 2.17. r This piece is well put in, for it maketh difference betweene Christian dueties, and Philosophicall dueties.* 7 He reckoneth vp diuers other vertues together with their effects, to wit, hope, patience in tribulation, equanimitie, continuance in prayer, liberalitie towards the saints, hospitalitie, moderation of minde, euen in helping our enemies, a selfe same feeling with others as well in aduersitie as prosperitie, modestie, endeuour to mainteine honest concord so nigh as we may with al men, which cannot be extinguished by any mans iniuries. ✠ *1.Peter 5.8.* * *Luke 18.1. 1.Cor. 16.1. s A true rule of charitie, when we are no lesse touched with other mens wants, then with our owne, and hauing that feeling, helpe them as much as we can. t Not vpon pleasures and needelesse dueties, but vpon necessarie vses.* ✠ *Hebr.13.2. 1.pet. 4.13.* ✠ *Matt.5.44.* ∵ *Prou.3.7. isai.5 21. u There is nothing that doeth so much breake concord as ambition, when as euery man lotheth a base estate, and seeketh ambitiously to be aloft. x Be not puffed vp with opinion of your owne wisedome.* ✠ *Pro.20.22. matth.5.39. 2.cor.8.21. 1.pet.3.9.* ✠ *Hebr.12.14.* * *Eccle.2 18. matt.5.39.* ✠ *Deut.32.35. hebr.10.30.* ✠ *Prouer.25.22. y After this sort doth Salomon poynt out the wrath of God that hangeth ouer a man.*

CHAP. XIII.

1 He willeth that we submit our selues to Magistrates: 8 To loue our neighbours: 13 To liue vprightly, 14 and to put on Christ.

LEt ✠ [1] euery [a] soule be subiect vnto the higher
[2] powers: [3] for there is no power but of God:
and the powers that be, are [b] ordeined of God.
2 Whosoeuer therefore resisteth the power,
resisteth the ordinance of God: and they that re-
sist, shall receiue to themselues condemnation.
3 [4] For Magistrates are not to be feared *for*
good workes, but *for* euill. [5] Wilt thou then bee
without feare of the power? doe well: so shalt
thou haue praise of the same.
4 For he is the minister of God for thy wealth,
[6] but if thou do euil, feare: for he beareth not the
sword for nought: for he is the minister of God
to [c] take vengeance on him that doeth euill.
5 [7] Wherefore ye must be subiect, not because
of wrath only, but [d] also for conscience sake.
6 [8] For, for this cause ye pay also tribute: for
they are Gods ministers, applying themselues for
the same thing.
7 ✠ Giue to all men therefore their duetie:
tribute, to whome *ye owe* tribute: custome, to
whom custome: feare, to whom [e] feare: honour,
to whom *ye owe* [f] honour.
8 [9] Owe nothing to any man, but to loue one
another: [10] for he that loueth another, hath ful-
filled the [g] Lawe.
9 For this, ∵ Thou shalt not commit adulte-
rie, Thou shalt not kil, Thou shalt not steale, Thou
shalt not beare false witnes, Thou shalt not couet:
and if there be any other commandement, it is
[h] briefly comprehended in this saying, *euen* in this,
✠ Thou shalt loue thy neighbour as thy selfe.
10 Loue doth not euill to his neighbour: there-
fore is loue the ✠ fulfilling of the Lawe.
11 [11] And that, considering the season, that *it is*
now time that we should arise frō sleepe: for now
is our saluation neerer, then when we beleeued it.
12 The night is past, and the day is [i] at hand,
let vs therefore cast away the workes [k] of darke-
nesse, and let vs put on the armour of light,
13 So that we walke honestly, as in the day:
not in * gluttonie, and drunkennesse, neither in

✠ *Titus 3.1. 1.peter 2.13.* 1 Now he sheweth seuerally, what subiectes owe to their magistrates, to wit, obedience. From which, he sheweth that no man is free: and in such sort, that it is not onely due to the highest Magistrate himselfe, but also euen to the basest, which hath any office vnder him. *a Yea, though an Apostle, though an Euangelist, though a Prophet: Chrysostome. Therefore the tyrannie of the Pope ouer all kingdomes must downe to the ground.* 2 A reason taken of the nature of the thing it selfe: For to what purpose are they placed in higher degree, but that the inferious should be subiect vnto them? 3 An other argumēt of great force: Because God is authour of this order: so that such as are rebels, ought to know, that they make warre with God himselfe: wherefore they cannot but purchase to themselues great miserie and calamitie. *b Be distributed: for some are greater, some smaller.*

4 The third argument taken from the ende wherefore they were made, which is most profitable: for that God by this meanes preserueth the good & brideleth the wicked: by which words, the Magistrates themselues, are put in mind of that duetie which they owe to their subiects. 5 An excellent way to beare this yoke, not only without griefe, but also with great profite. 6 God hath armed the Magistrate euen with a reuenging sworde. *c By whome God reuengeth the wicked.* 7 The conclusion: We must obey the Magistrate, not only for feare of punishment, but much more because that (although ẏ Magistrate hath no power ouer the conscience of man, yet seeing hee is Gods minister) he cannot be resisted by any good conscience. *d So far as lawfully we may: for if vnlawful things be commanded vs, we must answere as Peter teacheth vs, It is better to obey God thē men.* 8 He reckoneth vp the chiefest things wherein consisteth the obedience of subiects. ✠ *Matth.22.21. e Obedience, and that from the heart. f Reuerence, (which as reason is) we must giue to the Magistrate.* 9 Hee sheweth howe very fewe iudgements neede to be executed, to wit, if we so order our life, as no man may iustly require any thing of vs, besides that only, that we owe one to another, by the perpetual law of charitie. 10 He commendeth Charitie, as an abridgement of the whole Law. *g Hath not only done one commandement, but performed generally that which the Lawe commaundeth.* ∵ *Exod.20.14. deut 5.18. h For the whole Lawe commandeth nothing els, but that we loue God, and our neighbour. But seeing Paul speaketh here of the dueties we owe one to another, we must restraine this word, Law, to the seconde Table.* ✠ *Leuit.19.18. matt.22.39. mar.12.31. gala.5.14. iames 2.8.* ✠ *1.Tim 1.1.* 11 An application taken of the circumstance of the time: which also it selfe putteth vs in minde of our duetie, seeing that this remaineth, after that the darkenesse of ignorance and wicked affections by the knowledge of Gods trueth be driuen out of vs, that we order our life according to that certaine and sure rule of all righteousnesse and honestie, being fully grounded vpon the vertue of the Spirit of Christ. *i In other places wee are sayd to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twilight. k That kinde of life, which they leade, that flee the light.* * *Luke 21.34.*

chambering

chambering and wantonnesse, nor in strife and
enuying.
14 ✠ But [l] put yee on the Lorde IESVS
CHRIST, and take no thought for the flesh, to
fulfill the lustes of it.

✠ *Galat.5.16. 1.pet.2.11.*
l To put on Christ, is to possesse Christ, to haue him in vs, and vs in him.

CHAP. XIIII.

1 He willeth that we so deale with the weake in faith, 15 that through our fault they be not offended. 10 And on the other side he commaundeth them not rashly to iudge of the stronger: 19 That within the bounds of edification 20 and charitie, 21 Christian libertie may consist.

Him [1] that is weake in the faith, [a] receiue vn-
to you, *but* not for [b] controuersies of dispu-
tations.
2 [2] One [c] beleeueth that hee may eate of all
things: and another, which is weake, eateth herbes.
3 [3] Let not him that eateth, despise him ỷ eateth
not: and let not him which eateth not, condemne
him that eateth: for [4] God hath receiued him.
4 ✠ [5] Who art thou that condemnest another
mans seruant? he standeth or falleth to his owne
master: yea, he shalbe established: for God is able
to make him stand.
5 [6] This man esteemeth one day aboue ano-
ther day, and another man counteth euery day a-
like: [7] let [d] euery man bee fully perswaded in his
minde.
6 [8] He that [e] obserueth the day, obserueth it
to the Lorde: and he that obserueth not the day,
obserueth it not to the [f] Lorde. He that [g] eateth,
eateth to the Lord: [9] for he giueth God thankes:

1 Now he sheweth how we ought to behaue our selues toward our brethren in matters and things indifferent, offending in the vse of them, not of malice, or damnable superstition, but for lacke of knowledge of the benefite of Christ. And thus he teacheth that they are to be instructed gently and patiently, & so that we applie our selues to their ignorãce in such matters, according to ỷ rule of charitie.

a Doe not for a matter or thing that is indifferent, and such as you may doe or not doe, shunne his companie, but take him to you. *b To make him by your doubtfull and vncertaine disputations goe away more in doubt then he came, or start backe with a troubled conscience.* 2 He propoũdeth for an example, the difference of meates, which some thought was necessarily to be obserued as a thing prescribed by the Law (not knowing ỷ it was taken away) whereas on the contrary side such as had profited in the knowledge of the Gospel, knew well that this scholemastership of the Law was abolished. *c Knoweth by faith.* 3 In such a matter, saith ỷ Apostle, let neither them which know their libertie, proudly despise their weake brother, neither let the vnlearned crabbedly or frowardly condemne that, that they vnderstand not. 4 The first reason: Because ỷ seeing both he ỷ eateth, and he that eateth not, is notwͭstanding the member of Christ, neither he which eateth not, can iustly be contemned, neither hee which eateth, bee iustly condemned: Nowe the first proposition is declared in the sixth verse following. ✠ *Iam.4.12.* 5 An other reason which hangeth vpon the former: why the ruder & more vnlearned ought not to be condemned of the more skilfull, as men without hope of saluation: Because, saith the Apostle, he ỷ is ignorant to day, may be indued to morow wͭ further knowledge, so that he also may stand sure: Therefore it belongeth to God, & not vnto man, to pronounce the sentence of condemnation. 6 An other example of ỷ difference of dayes according to the Law. 7 He setteth against this contempt, & hastie or rash iudgements, a continuall desire to profite, that the strong may be certainly perswaded of their libertie, of what maner & sort it is, & how they ought to vse it: and againe the weake may daily profit, least either they abuse the gift of God, or these please themselues in their infirmitie. *d That he may say in his conscience, that he knoweth & is perswaded by Iesus Christ, that nothing is vncleane of it selfe, & this perswasion must be groũded vpon the word of God.* 8 A reason taken frõ the nature of indifferent things, which a man may with good conscience doe, & omit: for seeing that the difference of dayes and meates was appointed by God, howe could they which as yet vnderstood not the abrogating of the Law, and yet otherwise acknowledged Christ as their Sauiour, wͭ good conscience neglect that which they knew was commanded of God? And on the contrary side, they ỷ knew the benefite of Christ in this behalfe, did with good conscience neither obserue dayes nor meates. Therefore saith the Apostle vers. 10. Let not the strong condemne the weake for these things, seeing ỷ the weake brethren are brethren notwithstanding. Nowe if any man would draw this doctrine to these our times & ages, let him know that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the Law, and were deceiued by simple ignorance, & not of malice, (for to such the Apostle yeelded not, no not for a moment) nor superstition, but of a religious feare of God. *e Obserueth precisely.* *f God shall iudge whether he doe well or no: And therefore you should rather striue about this, how euery one of you may be allowed of God, then to thinke vpon other mens doings.* *g He that maketh no difference of meates.* 9 So the Apostle sheweth ỷ he speaketh of the faithful, both strong & weake. But what if we haue to doe with infidels? Then must we here take heede of two things, as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstition among things indifferent, as they did which sate down to meate in Idols Temples: the other is, that then also when the matter is indifferent (as to buy a thing offered to idols, in the butchers shambles, and to eate it at home in a priuate banquet) we wound not the conscience of our weake brother.

and he that eateth [h] not, eateth not to the Lorde,
and giueth God thankes.
7 [10] For none of vs liueth to [i] himselfe, nei-
ther doeth any die to himselfe.
8 For whether we liue, we liue vnto the Lord:
or whether we die, we die vnto the Lord: whether
we liue therefore, or die, we are the Lords.
9 For Christ therefore dyed and rose againe,
and reuiued, that he might be Lorde both of the
dead and the quicke.
10 [11] But why doest thou condemne thy bro-
ther? or why doest thou despise thy brother? ✠ for
we shal all appeare before the iudgement seate of
Christ.
11 For it is written, ✠ I [k] liue, saith the Lorde,
and euery knee shal bowe to me, and all tongues
shall [l] confesse vnto God.
12 So then euery one of vs shall giue accounts
of himselfe to God.
13 [12] Let vs not therefore iudge one another
any more: but vse *your* iudgement rather in [m] this,
that no man put an occasion to fall, or a stum-
bling blocke before *his* brother.
14 [13] I knowe, and am perswaded through the
[n] Lord Iesus, that there is nothing vncleane of it
[o] selfe: but vnto him that iudgeth any thing to be
vncleane, to him *it is* vncleane.
15 But if thy brother be grieued for the meate,
nowe walkest thou not charitably: ∵ [14] destroy
not him with thy meate, for whome [15] Christ
dyed.
16 [16] Cause not your commoditie to be euill
spoken of.
17 [17] For the kingdome of God, is not meate
nor drinke, but righteousnes, and peace, and ioy
in the holy Ghost.
18 For whosoeuer in [p] these things serueth
Christ, is acceptable vnto God, and is approoued
of men.
19 [18] Let vs then followe those things which
concerne peace, and wherewith one may edifie
another.

h Hee that toucheth not meates which he taketh to be vncleane by the Lawe.
10 We must not sticke, saith he, in the meate it selfe, but in the vse of the meate, so that he is iustly to be reprehended that liueth so, that hee casteth not his eies vpon God. For both our life & our death is dedicated to him, and for this cause Christ hath properly dyed, and not simplie that we might eate this meate or that.
i Hath respect to himselfe onely, which the Hebrues vtter after this sort, Doeth well to his owne soule.
11 The conclusion: wee must leaue to God his right, and therefore in matters, which according as the conscience is affected, are either good or euil, the strong must not despise their weake brethren, much lesse condemne them. But this consequent cannot be taken of equall force in the contrary, to wit, that the weake should not iudge the strong, because the weake doe not knowe, that they which doe not obserue a day, and eate, obserue it not to the Lord, and eate to the Lord, as the strong men know that the weake which obserue a day and eate not, obserue the day to the Lorde, and eate not to the Lorde.
✠ *2.Cor.5.10.* ✠ *Isai.45.23. philip.2.10.* *k This is a forme of an othe, proper to God onely, for he and none but he liueth, and hath his being of himselfe.* *l Shall acknowledge mee for God.* 12 After that hee hath concluded what is not to be done, he sheweth what is to be done: to wit, wee must take heede that wee doe not vtterly cast downe with abusing our libertie, our brother which is not yet strong. *m He rebuketh by the way, these malicious iudgers of others, which occupie their heads about nothing, but to finde faults with their brethrens life, whereas they should rather bestowe their wits vpon this, that they doe not with their disdainefulnesse either cast their brethren cleane downe, or giue them some offence.* 13 The preuenting of an obiection: It is true that the scholemastership of the Lawe is taken away by the benefite of Christ, to such as knowe it, but yet notwithstanding wee haue to consider in the vse of this libertie, what is expedient, that we may haue regarde of our weake brother, seeing that our libertie is not lost thereby. *n By the Spirit of the Lorde Iesus, or by the Lorde Iesus, who, I am sure, brake downe the wall at his comming.* *o By nature.* ∵ *1.Corinth.8.11.* 14 It is the part of a cruell minde to make more account of meate, then of our brothers saluation. Which thing they doe, that presume to eate with the offence of any brother, and so giue him occasion to goe backe from the Gospell. 15 An other argument: We must followe Christes example: who was so farre from destroying the weake with meate, that he gaue his life for them. 16 Another argument: for that by this meanes the libertie of the Gospel is euill spoken of, as though it openeth the way to attempt any thing whatsoeuer, and boldeneth vs to all things. 17 A generall reason, and the ground of all the other arguments: The kingdome of heauen consisteth not in these outwarde things, but in the studie of righteousnesse and peace, and comfort of the holy Ghost. *p Hee that liueth peaceably, and doeth righteously through the holy Ghost.* 18 A generall conclusion: The vse of this libertie, yea and our whole life, ought to be referred to the edifying of one another, in so much that we esteeme that thing vnlawfull by reason of the offence of our brother, which is of it selfe pure and lawfull.

20 Destroy not the worke of God for meates
sake: ✠ all things in deede are pure: but *it is* euill
for the man which eateth with offence.
21 ✣ *It is* good neither to eate flesh, nor to
drinke wine, nor any thing whereby thy brother
stumbleth, or is offended, or made weake.
22 19 Hast thou q faith? haue it with thy selfe
before God: blessed *is* hee that condemneth not
himselfe in that thing which he r alloweth.
23 For he that s doubteth, is condemned if he
eate, because *he eateth* not of faith: & whatsoeuer
is not of faith, is sinne.

✠ *Tit.1.15.* ✣ *1.Cor.8.13.* 19 He giueth a double warning in these matters, one, which perteineth to the strong, that he which hath obteined a sure knowledge of this libertie, keepe that treasure to the ende he may vse it wisely and profitably, as hath bene sayde: the other which respecteth the weake, that they do nothing rashly by other mens example with a wauering cōscience, for that can not be done without sinne, whereof we are not perswaded by the worde of God, that he liketh and approoueth it. q *He shewed before, vers.14. what he meaneth by faith, to wit, for a man to be certaine and out of doubt in matters and things indifferent.* r *Embraceth.* s *Reasoneth with himselfe.*

CHAP. XV.

1 *The stronger must imploye their strength to strengthen the weake,* 3 *By Christes example,* 7 *who receiued* 8 *not onely the Jewes,* 10 *but also the Gentiles.* 15 *The cause why hee wrote this Epistle.*

WE 1 which are strong, ought to beare the
infirmities of the weake, & not to a please
our selues.
2 *Therefore* let euery man please his neigh-
bour in that that is b good to edification.
3 2 For Christ also would not please himselfe,
but as it is written, ∵ The rebukes of them which
rebuke thee, fell on me.
4 3 For whatsoeuer things are written c afore-
time, are written for our learning, that we through
patience, and comfort of the d Scriptures might
haue hope.
5 4 Now the God of patience and consolation
giue you that ye be ✕ like minded one toward an-
other, according to Christ Iesus,
6 That yee with one minde, *and* with one
mouth may prayse God, euen the Father of our
Lord Iesus Christ.
7 Wherefore receiue ye one another, as Christ
also e receiued vs to the glory of God.
8 5 Now I say, that Iesus Christ was a minister
of the f circumcision, for the g trueth of God, to
confirme the promises *made* vnto the fathers.
9 6 And let the Gentiles prayse God, for *his*
mercie, as it is written, ✕ For this cause I wil h con-
fesse thee among the Gentiles, and sing vnto thy
Name.
10 And againe he sayth, * Reioyce, yee Gen-
tiles with his people.
11 And againe, ✣ Prayse the Lord, all ye Gen-
tiles, and laude ye him, all people together.
12 And againe Esaias sayth, ✢ There shall be
a roote of Iesse, & he that shal rise to reigne ouer
the Gentiles, in him shall the Gentiles trust.
13 7 Now the God of i hope fill you with k all
ioye, and peace in beleeuing, that ye may abound
in hope, through the power of the holy Ghost.
14 8 And I my selfe also am perswaded of you,
my brethren, that l ye also are full of goodnesse,
and filled with all knowledge, and are able to ad-
monish one another.
15 Neuerthelesse, brethren, I haue somewhat
boldly after a sort written vnto you, as one that
putteth you in remembrance, through the grace
that is giuen me of God,
16 That I should be the minister of Iesus
Christ toward the Gentiles, ministring the Gospel
of God, that the m offering vp of the Gentiles
might be acceptable, being sanctified by the ho-
ly Ghost.
17 9 I haue therefore whereof I may reioyce
in Christ Iesus in those things which *pertaine* to
God.
18 For I dare not speake of any thing, which
n Christ hath not wrought by mee, *to make* the
Gentiles obedient in worde and deede,
19 With the o power of signes and wonders,
by the power of the Spirit of God: so that from
Hierusalem, and round about vnto Illyricum, I
haue caused to abound the Gospel of Christ.
20 Yea, so I enforced my selfe to preache the
Gospel, not where Christ was named, lest I should
haue built on another mans foundation.
21 But as it is written, ✣ To whom he was not
spoken of, they shall see *him*, and they that heard
not, shall vnderstand *him*.
22 ✢ 10 Therefore also I haue bene oft let to
come vnto you:
23 But nowe seeing I haue no more place in
these quarters, and also haue ∵ bene desirous many
yeeres agone to come vnto you,
24 When I shal take my iourney into Spaine,
I will come to you: for I trust to see you in my
iourney, & to be brought on my way thitherward
by you, after that I haue bene somewhat filled
with your *company*.
25 But now go I to Hierusalem, to p minister
vnto the Saints.
26 For it hath pleased them of Macedonia
and Achaia, to make a certaine distribution vnto
the poore Saints which are at Hierusalem.
27 11 For it hath pleased them, & their detters
are they: ✕ for if the Gentiles be made partakers of
their spirituall things, their duetie is also to q mi-
nister vnto them in carnall things.
28 When I haue therefore performed this,
and haue r sealed them this s fruite, I will passe by
you into Spaine.
29 12 And I know when I come, that I shall

1 Nowe the Apostle reasoneth generally of tolerating or bearing with the weake by all meanes, so farre forth as may be for their profite. a *And despise others.* b *For his profite and edification.* 2 A confirmation taken of the example of Christ, who suffered all things, to bring not onely the weake, but also his most cruell enemies, ouercomming them with patience, to his Father. ∵ *Psal.69.10.* 3 The preuenting of an obiection: Such things as are cited out of the examples of the ancients, are propounded vnto vs to this ende and purpose, that according to the example of our Fathers, we should in patience and hope beare one with another. c *By Moses and the Prophets.* d *The Scriptures are sayd to teach and comfort, because God vseth them to teach and comfort his people withall.* 4 We must take an example of patience, of God: that both the weake & the strong seruing God with a mutuall consent, may bring one another to God, as Christ also receiued vs vnto himselfe, although we were neuer so vnworthy. ✕ *1.Cor.1.10.* e *He did not disdaine vs, but receiued vs of his owne accord, to make vs partakers of Gods glory.* 5 An applying of the example of Christ to the Iewes, whome he vouchsafed this honour for the promises which he made vnto their fathers, although they were neuer so vnworthy, that he executed the office of a Minister amongst them with marueilous patience: Therefore much lesse ought the Gentiles despise them for certaine faultes, whome the Sonne of God so much esteemed. f *Of the circumcised Iewes, for as long as he liued, he neuer went out of their quarters.* g *That God might be seene to be true.* 6 An applying of the same to the Gentiles, whome also the Lord of his incomprehensible goodnesse had regard of, so that they are not to be contemned of the Iewes, as strangers. ✕ *Psal.18.50.* h *I will openly professe, and set forth thy Name.* * *Deut.32.43.* ✣ *Psal.117.1.* ✢ *Esai.11.10.*

7 He sealeth vp as it were all the former treatise with prayers, wishing all that to be giuen them of the Lord, that he had commanded them. i *In whome we hope.* k *Abundantly and plentifully.* 8 The conclusion of the Epistle, wherein he first excuseth himselfe, that he hath written somewhat at large vnto them, rather to warne them, then to teach them, and that of necessitie, by reason of his vocation, which bindeth him peculiarly to the Gentiles. l *Of your owne accorde, and of your selues.* m *By the offering vp of the Gentiles, hee meaneth the Gētiles themselues, whom hee offered to God as a sacrifice.* 9 He commendeth his Apostleship highly, by the effects, but yet so, that moreouer and besides that hee speaketh all things truely, he giueth all the glory to God as the onely authour: and doeth not properly respect himselfe, but this rather, that men might lesse doubt of the trueth of the doctrine which he propoundeth vnto them. n *Christ was so with mee in all things, and by all meanes, that if I would neuer so faine, yet I cannot say, what he hath done by mee to bring the Gentiles to obey the Gospel.* o *In the first place this worde, Power, signifieth the force and working of the wonders in pearcing mens mindes: & in the latter, it signifieth Gods mightie power which was the worker of those wonders.* ✣ *Esai.52.15.* ✢ *Chap.1.11.* 10 He writeth at large to the Romanes, and that familiarly, his singular good wil towards them, & the state of his affaires, but so, that he swarueth not a iote from the ende of Apostolicall doctrine: for he declareth nothing but that which apperteineth to his office & is godly: and commending by a litle digression as it were, the liberalitie of the Churches of Macedonia, he prouoketh them modestly to folow their godly deede. ∵ *1.Thes.1.17.* p *Doing his duetie for the Saints, to cary them that money which was gathered for their vses.* 11 Almes are voluntarie, but yet such as we owe by the lawe of charitie. ✕ *1.Cor.6.11.* q *To serue their turnes.* r *Performed it faithfully, and sealed it as it were with my ring.* s *This money which was gathered for the vse of the poore: which almes is very fitly called fruite.* 12 He promiseth them through the blessing of God, not to come emptie vnto them: and requiring of them the dutie of prayers, he sheweth what thing we ought chiefly to rest vpon in all difficulties and aduersities.

come to you with abundance of the blessing of
the Gospel of Christ.
30 Also brethren, I beseech you for our Lord
Iesus Christes sake, and for the [1] loue of the spirit,
that ye would striue with mee by prayers to God
for me,
31 That I may be deliuered from them which
are disobedient in Iudea, & that my seruice which
I haue to doe at Hierusalem, may be accepted of
the Saintes,
32 That I may come vnto you with ioy by
the will of God, and may with you be refreshed.
33 Thus the God of peace *be* with you all.
Amen.

1 For that mutual connunction, wherewith the holy Ghost hath tyed our hearts and mindes together.

CHAP. XVI.

1 Hee commendeth Phebe. 3 Hee sendeth greeting to many, 17 and warneth to beware of them which are the causes of diuision.

I [1] Commende vnto you Phebe our sister,
which is a seruaunt of the Church of Cen-
chrea:
2 That yee receiue her in the [a] Lorde, as it
becommeth Saintes, and that yee assist her in
whatsoeuer buisinesse shee needeth of your ayde:
for she hath giuen hospitalitie vnto many, and to
me also.
3 Greete ✠ Priscilla, and Aquila my fellowe
helpers in Christ Iesus,
4 (Which haue for my life laide downe
their owne necke. Vnto whome not I onely giue
thankes, but also all the Churches of the Gen-
tiles.)
5 Likewise *greete* the [b] Church that is in their
house. Salute my beloued Epenetus, which is the
[c] first fruites of Achaia in Christ.
6 Greete Marie which bestowed much labour
on vs.
7 Salute Andronicus and Iunia my cousins
and fellowe prisoners, which are notable among
the Apostles, and were in [d] Christ before mee.
8 Greete Amplias my beloued in the Lorde.
9 Salute Vrbanus our fellow helper in Christ,
and Stachys my beloued.
10 Salute Appelles approued in Christ. Salute
them which are of Aristobulus *friendes*.
11 Salute Herodion my kinsman. Greete them
which are of the *friendes* of Narcissus which are
in the Lord.
12 Salute Tryphena and Tryphosa, which
women labour in the Lorde. Salute the beloued
Persis, which *woman* hath laboured much in the
Lord.
13 Salute Rufus chosen in the Lord, and his
mother and mine.
14 Greete Asyncritus, Phlegon, Hermas, Pa-
trobas, Mercurius, and the brethren which are
with them.
15 Salute Philologus and Iulias, Nereas, and
his sister, and Olympas, and all the Saintes which
are with them.
16 Salute one another with an [e] holy ✠ kisse.
The Churches of Christ salute you.
17 ¶ [2] Nowe I beseech you brethren, [f] marke
them diligently which cause diuision and offen-
ces, contrarie to the doctrine which ye haue lear-
ned, and ✠ auoide them.
18 For they that are such, serue not the Lorde
Iesus Christ but their owne bellies, and with [g] faire
speach and flattering deceiue the heartes of the
simple.
19 [3] For your obedience is come abroade a-
mong all: I am glad therefore of you: but yet I
would haue you [h] wise vnto that which is good,
and [i] simple concerning euill.
20 [4] The God of peace shall treade Satan vn-
der your feete shortly. The grace of our Lord Ie-
sus Christ *be* with you.
21 ∵ [5] Timotheus my helper, and Lucius
and Iason, and Sosipater my kinsemen, salute
you.
22 I Tertius, which [k] wrote out this Epistle,
salute you in the Lord.
23 Gaius mine hoste, & of the whole Church
saluteth you. Erastus the steward of the citie salu-
teth you, and Quartus a brother.
24 [6] The grace of our Lord Iesus Christ *be*
with you all. Amen.
25 ✠ [7] To him nowe that is of power to esta-
blish you according to my Gospel, and preaching
of Iesus Christ, ✠ by the reuelation of the [l] my-
sterie, which was kept secrete since the worlde
began:
26 (But nowe is opened, and [m] published a-
mong all nations by the Scriptures of the Pro-
phets, at the commaundement of the euerlasting
God for the obedience of faith)
27 To God, *I say*, only wise, be praise through
Iesus Christ for euer. Amen.

1 Hauing made an ende of the whole disputation, he commeth nowe to familiar commendations and salutations, and that to good consideration and purpose, to wit, that the Romanes might knowe, who are most to be honoured and made accompt of amongst them: and also whome they ought to set before them to followe: and therefore he attributeth vnto euery of them peculiar and singular testimonies.
a For Christes sake which is proper to the Christians, for the heathen Philosophers haue resemblances of the same vertues.
✠ Acts.18.3.
b The companie of the faithfull, for in so great a citie as that was, there were diuers companies.
c For he was the first of Achaia that beleeued in Christ: and this kinde of speache is an allusion to the ceremonies of the Lawe.
d Ingraffed by faith.

✠ 1.Cor.16.20. 2.cor.13.12. 1.pet.5.14.
e He calleth that an holy kisse, which proceedeth from an heart that is full of that holy loue: nowe this is to be referred to the maner vsed in those dayes.
2 As by namely describing them which were worthie of commendation, he sufficiently declared whom they ought to heare and followe, so doeth he nowe paint out vnto them whom they ought to take heede of, yet he nameth them not, for that it was not needefull.
f Warily and diligently, as though you shoulde scoute out for your enemies in a watch tower.
✠ 2.Iohn 10.
g The worde which he vseth, signifieth a promising which performeth nothing, and if thou hearest any such, thou mayest assure thy selfe that he that promiseth thee is more carefull of thy matters, then of his owne.

3 Simplicitie must be ioyned with wisedome. *h Furnished with the knowledge of the trueth, and wisedome, that you may embrace good thinges, and eschewe euill, beware of the deceits & snares of false prophets, and resist them openly: and this place doeth plainely destroy the Papists faith of credite, whereas they mainteine it to be sufficient for one man to beleeue as another man beleeueth, without further knowledge or examination what the matter is, or what grounde it hath: vsing these dayly speaches, We beleeue as our fathers beleeued, and wee beleeue as the Church beleeueth. i As men that knowe no way to deceiue, much lesse doe deceiue in deede.* 4 Wee must fight, with a certaine hope of victorie. ∵ *Actes.16.1.phil.2.19.* 5 He annexeth salutations, partly to renue mutuall friendship, and partly to the ende that this Epistle might be of some weight with the Romanes, hauing the confirmation of so many that subscribed vnto it. *k Wrote it as Paul vttered it.* 6 Now taking his leaue of them this third time, he wisheth that vnto them, whereupon dependeth all the force of the former doctrine. ✠ *Ephes.3.20.* 7 He setteth foorth the power and wisedome of God with great thankesgiuing, which especially appeare in the Gospel: and maketh mention also of the calling of the Gentiles, to confirme the Romanes in the hope of this saluation. ✠ *Ephe.3.9.coloss.1.26. 2.tim.1.10.titus.1.2. l That secret and hidden thing, that is to say, the calling of the Gentiles. m Offered and exhibited to all nations to be knowen.*

Written to the Romanes from Corinthus,
and sent by Phebe, seruant of the Church,
which is at Cenchrea.

THE

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 After the salutation, 10 which in effect is an exhortation, 12 Hee reprehendeth the Corinthians sectes and diuisions, 17 and calleth them from pride to humilitie: 20 For, ouerthrowing all worldly wisedome, 23. 25 he aduanceth onely the preaching of the crosse.

PAul [1] called *to be* an [2] Apostle of
Iesus Christ, through the will of
God, and *our* brother [3] Sost-
henes,
2 [4] Vnto the Church of God,
which is at Corinthus, to them
that are ✠ [5] sanctified in [a] Christ Iesus, ✠ Saintes
by [b] calling, ∵ with all that [c] call on the Name
of our Lord Iesus Christ in euery place, both their
Lord, and ours:
3 [6] Grace *be* with you, and peace from God
our Father, and *from* the Lord Iesus Christ.
4 [7] I thanke my God alwayes on your be-
halfe for the grace of God, which is giuen you in
Iesus Christ,
5 That in all things yee are made rich in him,
8 in [d] all kinde of speach, and in all knowledge:
6 [9] As the testimonie of Iesus Christ hath
bene [e] confirmed in you:
7 So that yee are not destitute of any gift:
✱ [10] wayting for the [f] appearing of our Lorde Ie-
sus Christ.
8 ✱ [11] Who shall also confirme you vnto the
ende, that ye may be [g] blamelesse, in the day of
our Lord Iesus Christ.
9 * God is [h] faithfull, by whome ye are called
vnto the felowship of his sonne Iesus Christ our
Lord.
10 [12] Nowe I beseeche you, brethren, by the
Name of our Lorde Iesus Christ, that [13] yee all
speake one thing, and that there be no dissentions
among you: but bee yee [i] knit together in one
minde, and in one iudgement.
11 [14] For it hath bene declared vnto me, my
brethren, of you by them that are of the house of
Cloe, that there are contentions among you.
12 Nowe [k] this I say, that euery one of you
saith, I am Pauls, and I am ✠ Appollos, and I am
Cephas, and I am Christs.
13 [15] Is Christ diuided? was [16] Paul crucified
for you? either were ye [17] baptized into the name
of Paul?
14 [18] I thanke God, that I baptized none of
you, but ✠ Crispus, and Gaius,
15 Lest any should say, that I had baptized in-
to mine owne name.
16 I baptized also the houshold of Stephanas:
furthermore know I not, whether I baptized any
other.
17 [19] For CHRIST sent mee not to bap-
tize, but to preache the Gospel, [20] not with
∵ [l] wisedome of wordes, lest the [21] crosse of Christ
should be made of none effect.

1 The inscription of the Epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towardes him, yet notwithstanding so, that alwayes he letteth them to wit, that he is the seruant of God and not of men.
2 If he be an Apostle, then he must be heard, although he sometimes reprehend them sharpely, seeing he hath not his owne cause in hand, but is a messenger that bringeth the commandements of Christ.
3 He ioyneth Sosthenes with himselfe, that this doctrine might be confirmed by two witnesses.
4 It is a Church of God, although it hath great faults in it, so that it obey them which admonish it. ✠ Actes 15.9. 1.thessa.4.7. 5 A true definition of the Catholique Church, which is one. *a The father sanctifieth vs, that is to say, separateth vs from the wicked, in giuing vs to his Sonne, that hee may be in vs, and we in him.* ✠ *Rom.1 7.ephes.1.1.coloss.1.22. 1.tim.1.9. titus.2.3.* *b Whome God of his gracious goodnes and meere loue hath separated for himselfe: or whome God hath called to holinesse: the first of these two expositions sheweth from whence our sanctification commeth, and the second, sheweth to what ende it tendeth.* ∵ *2.Tim.1.21.* *c He is saide properly to call on God, who cryeth vnto the Lorde when hee is in danger, and craueth helpe at his handes: and by the figure Synecdoche it is taken for all the seruice of God: and therefore to call vpon Christes Name, is to acknowledge and take him for very God.* 6 The foundation and the life of the Church, is Christ Iesus giuen of the Father. 7 Going about to condemne many vices, hee beginneth with a true commendation of their vertues, lest he might seeme after to descend to chiding, being moued with malice or enuie: yet so, that he referreth all to God as the authour of them, and that in Christ, that the Corinthians might be more ashamed to prophane and abuse the holy giftes of God. 8 He toucheth that by name, which they most abused. *d Seeing that whiles wee liue here, wee knowe but in part, and prophecie in part, this worde (All) must be restrained to the present state of the faithfull: but by speache he meaneth not a vaine kinde of babling, but the gift of holy eloquence, which the Corinthians abused.* 9 Hee sheweth that the true vse of these giftes consisteth herein, that the mightie power of Christ might thereby be set foorth in them, that hereafter it might euidently appeare how wickedly they abused them to glory and ambition. *e By those excellent giftes of the holy Ghost.* ✱ *Titus.2 11.philip.3.20* 10 Hee sayeth by the way, that there is no cause why they shoulde please themselues so much in those giftes which they had receiued, seeing that those were nothing in comparison of them which are to be looked for. *f He speaketh of the last comming of Christ.* ✱ *1.Thessa.3.13. and 5.23.* 11 He testifieth that he hopeth wel of them hereafter, that they may more patiently abide his reprehension afterwarde. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our saluation is onely the worke of God. *g Hee calleth them blamelesse, not whome man neuer founde fault with, but with whome no man can iustly finde fault, that is to say, them which are in Christ Iesus, in whome there is no condemnation. See Luke.1.6.* * *1.Thessa.5.24.* *h True and constant, who doeth not onely call vs, but giueth vs the gift of perseuerance also.* 12 Hauing made an ende of the preface, hee commeth to the matter it selfe, beginning with a most graue obtestation, as though they shoulde heare Christ himselfe speaking and not Paul.

13 The first part of this Epistle, wherein his purpose is, to cal back the Corinthians to brotherly concord, and to take away all occasion of discord. So then this first part concerneth the taking away of schismes. Nowe a schisme is when men which otherwise agree and consent together in doctrine, doe yet separate themselues one from another.
i Knit together, as a bodie that consisteth of all his partes fitly knit together.
14 Hee beginneth his reprehension and chiding by taking away of an obiection: for that he vnderstoode by good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissentions, because that some did hang on one doctour, some on another, and some were so addicted to themselues, that they neglected all doctours & teachers, calling themselues the disciples of Christ onely, shutting foorth their teachers. *k The matter I would say to you, is this.* ✠ *Actes.18.24.* 15 The first reason why schismes ought to be eschewed: because Christ seemeth by that meanes, to be diuided and torne in pieces, who can not be the head of two diuers and disagreeing bodies, being himselfe one. 16 Another reason: Because they cannot without great iniurie to God, so hang of men as of Christ: which thing no doubt they doe, which allowe whatsoeuer some man speaketh, euen for his persons sake: as these men allowed one selfe same Gospel being vttered of one man, and did lothe it being vttered of another man. So that these factions were called by the names of their teachers. Now Paul setteth downe his owne name not onely to grieue no man, but also to shewe that he pleadeth not his owne cause. 17 The third reason taken of the forme and end of Baptisme, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yet if he hang vpon some certaine teachers, and despise others, he forsaketh Christ: for if he hold Christ his onely master, he woulde heare him, teaching by whomsoeuer. 18 He protesteth that hee speaketh so much the more boldly of these things, because that through Gods prouidence he is voide of all suspicion of chalenging disciples vnto himself, and taking them from others. Whereby we may vnderstand, that not the schollers onely, but the teachers also are here reprehended, which gathered themselues flockes apart. ✠ *Actes.18.8.* 19 The taking away of an obiection: that he gaue not him selfe to baptize many amongst them: not for the contempt of Baptisme, but because he was chiefely occupyed in deliuering the doctrine, and committed them that receiued his doctrine to others to be baptized, whereof he had store. And so he declared sufficiently how farre he was from all ambition: whereas on the other side, they whom he reprehendeth, as though they gathered disciples vnto themselues & not vnto Christ, bragged most ambitiously of numbers, which they had baptized. 20 Nowe he turneth himselfe to the doctours themselues, which pleased themselues in braue & ambitious eloquence, to the ende that they might drawe more disciples after them. He confesseth plainely that he was vnlike vnto them, opposing grauely as it became an Apostle, his example: gainst their peruerse iudgements: So that this is another place of this Epistle, touching the obseruing of a godly simplicitie both in wordes and sentences in teaching of the Gospel. ∵ *Chap.2.13. 2.pet.1.16.* *l With eloquence: which Paul casteth off from him not only as not necessarie, but also as flat contrary to the office of his Apostleship: and yet had Paul his kind of eloquence, but it was heauenly not of man, and voide of painted wordes.* 21 The reason why he vsed not the pompe of words, and painted speach: because it was Gods will to bring the worlde to his obedience by that way, whereby the most idiots amongst men might vnderstand, that this worke was done of God himselfe without the arte of man. Therefore as saluation is set forth vnto vs in the Gospel by the crosse of Christ, then which nothing is more contemptible, and more farre from life, so God would haue the maner of the preaching of the crosse, most different from those meanes, with which men doe vse to drawe & entise other, either to heare or beleeue: therefore it pleased him by a certaine kind of most wise folly, to triumph ouer the most foolish wisedome of the world, as he had said before by Esay, that he would. And hereby we may gather, that both those doctours which were puffed vp with ambitious eloquence, and also their hearers, strayed farre away from the ende and marke of their vocation.

18 For

18 For that [m] preaching of the crosse is to
them that perish, foolishnesse: but vnto vs, which
are saued, it is the ✠ [n] power of God.
19 [22] For it is written, ✠ I will destroy the
wisedome of the wise, and will cast away the vn-
derstanding of the prudent.
20 Where is the wise? where is the [o] Scribe?
where is the [p] disputer of this worlde? hath not
God made the wisedome of this worlde foolish-
nesse?
21 [23] For seeing the [q] worlde by wisedome
knew not God in the [r] wisedome of GOD, [24] it
pleased God by the [s] foolishnesse of preaching to
saue them that beleeue:
22 ∵ [25] Seeing also that the Iewes require a
signe, and the Grecians seeke after wisedome.
23 But we preach Christ crucified: vnto the
Iewes, euen a stumbling blocke, and vnto the
Grecians, foolishnesse:
24 But vnto them which are called, both of
the Iewes and Grecians, *we preach* Christ, the
power of God, and the wisedome of God.
25 For the foolishnesse of God is wiser then
men, and the weakenesse of God is stronger then
men.
26 [26] For brethren, you see your [t] calling, how
that not many wise men [u] after the flesh, not ma-
nie mighty, not many noble *are called*.
27 But God hath chosen the foolish things of
the world to confound the wise, and God hath
chosen the weake thinges of the worlde, to con-
found the mightie things,
28 And vile things of the world, and things
which are despised, hath God chosen, and things
which [x] are not, to bring to [y] nought things
that are,

m The preaching of Christ crucified, or the kind of speach which we vse.
✠ *Rom. 1.16.*
n It is that whereby he declareth his marueilous power in sauing his elect, which would not so euidently appeare, if it hanged vpon any help of man: for so, man might attribute that to himselfe, which is proper onely to the crosse of Christ.
22 The Apostle prooueth, that this ought not onely not to seeme strange, seeing that it was foretolde so long before, but declareth further, that God is wont to punish ẏ pride of the world in such sort, which so pleaseth it selfe in it owne wisdome: and therefore that that is vaine, yea a thing of nothing, and such as God reiecteth as vnprofitable, which they so carefully laboured for, and made so great accompt of.
✠ *Esai. 29.14.*
o Where art thou, O thou learned fellow, and thou that spendest thy dayes in turning thy bookes? p Thou that spendest all thy time in seeking out the secrete things of this worlde, and in expounding al hard questions: and thus triumpheth he against all the men of this worlde, for there was not one of them that could so much as dreame vpon this secret and hidden mysterie.
23 He sheweth that the pride of men was woorthily punished of God, because they would not beholde God, as meete was they should, in the most cleare glasse of the wisedome of the world, which is the workemanship of the world. *q By the world he meaneth all men which are not borne anew, but remaine as they were, when they were first borne. r In the workemanship of this worlde, which hath the marueilous wisedome of God engraued in it, so that euery man may beholde it.*
24 The goodnesse of God is wonderfull, for while he goeth about to punish the pride of the worlde, hee is very prouident and carefull for the saluation of it, and teacheth men to become fooles, that they may be wise to God. *s So he calleth the preaching of the Gospel as the enemies supposed it: but in the meane season hee taunteth them very sharpely, who had rather charge God with follie, then acknowledge their owne, and craue pardon for it.* ∵ *Matth. 12.38.* 25 A declaration of that which he said: that the preaching of the Gospel, is foolish. It is foolish saith he, to them whom God hath not indued with newe light, that is to say, to al men, being considered in themselues: for the Iewes require miracles, and the Grecians arguments, which they may comprehend by their witte and wisedome: and therefore they doe not onely not beleeue the Gospell, but also they mocke at it. Notwithstanding in this foolish preaching, there is the great vertue & wisdome of God, but such as those onely which are called do perceiue: God shewing most plainely, that euen then when madde men thinke him most foolish, he is farre wiser then they are: and that he surmounteth al their might and power, when he vseth most vile and abiect things, as it hath appeared in the fruit of the preaching of the Gospell. 26 A confirmation taken of those things which came to passe at Corinth, where the Church especially consisted of the basest and common people, insomuch that the philosophers of Greece were driuen to shame when they sawe that they could do nothing with their wisedome and eloquence, in comparison of the Apostles, whom notwithstanding they called Idiots and vnlearned. And herewithal doth he beate down their pride: for God did not prefer them before those noble and wise men because they shoulde bee proude, but that they might be constrained euen whether they woulde or not, to reioyce in the Lorde, by whose mercie, although they were the most abiects of all, they had obtained in Christ, both this wisedome, and all things necessarie to saluation. *t What way the Lorde hath taken in calling you. u After that kinde of wisedome which men make accompt of, as though there were none else: who because they are carnall, knowe not spirituall wisedome. x Which in mans iudgement are almost nothing. y To shew that they are vaine and vnprofitable, and nothing worth, See Romanes 3.31.*

29 That no [z] flesh should reioyce in his pre-
sence.
30 But ye are [a] of him in Christ Iesus, [27] who
of God is made vnto vs wisedome and righteous-
nesse, and sanctification, and redemption,
31 That, according as it is written, ✠ [b] Hee
that reioyceth, let him reioyce in the Lord.

z Flesh, is oft as we see, taken for the whole man: and he vseth this worde Flesh, very fitly, to set the weake and miserable condition of man, & the maiestie of God, one against the other. a Whom he cast downe before, now he lifteth vp, yea, higher then all men: yet so, that he sheweth them that al their worthinesse is without themselues, that is, standeth in Christ, and that of God. 27 He teacheth that especially and aboue al things, the Gospel ought not to be contemned, seeing it conteineth the chiefest things that are to be desired, to wit, true wisedome, the true way to obtaine righteousnesse, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. ✠ *Iere. 9.24. 2.cor. 10.17. b Let him yeeld all to God and giue him thankes: and so by this place is mans free will beaten downe, which the Papists so dreame of.*

CHAP. II.

1 He setteth downe a platforme of his preaching, 4 which was base in respect of mans wisedome, 7. 13 but noble in respect of the spirituall power and efficacie, 14 And so concludeth that flesh and blood cannot rightly iudge thereof

AND [1] I, brethren, when I came to you,
came not with ✠ excellencie of wordes, or
of wisedome, shewing vnto you the [a] testimonie
of God.
2 For I [b] esteemed not to knowe any thing
among you, saue Iesus Christ, and him crucified.
3 ∵ And I was among you in [c] weakenesse,
and in feare, and in much trembling.
4 Neither *stoode* my word, and my preaching
in the ✠ entising speach of mans wisedome, [2] but
in plaine [d] euidence of the Spirit and of power,
5 [3] That your faith should not be in the wis-
dome of men, but in the power of God.
6 [4] And we speake wisedome among them
that are [e] perfect: not the wisdome of this world,
neither of the [f] princes of this worlde, which
come to nought.
7 [5] But we speake the wisedome of God in a
[g] mysterie, *euen* the hid *wisedome*, [6] which God
had determined before ẏ world, vnto our glorie.
8 [7] Which none of the princes of this world
hath knowen: for had they knowen it, they
would not haue crucified the [h] Lord of glorie.

1 He returneth to the 17 verse of the former chapter, that is to say, to his owne example: confessing that he vsed not amongst them either excellencie of words or entising speach of mans wisdome, but with great simplicitie of speach both knew and preached Iesus Christ crucified, humble and abiect, as touching the flesh.
✠ *Chap. 1.17.*
a The Gospell.
b I purposed not to professe any other knowledge but the knowledge of Christ and him crucified.
∵ *Act. 18.1.*
c He setteth weaknesse, against excellencie of woordes, and therefore ioyneth with it feare and trembling which are the companions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrary to vanitie and pride. ✠ *Chapter 1.17. 2. peter 1.16.*
2 He turneth that nowe to the commendation of his ministerie, which hee had graunted to his aduersaries: for his vertue and power which they knewe well enough, was so much the more excellent, because it had no worldly helpe ioyned with it. *d By plaine euidence he meaneth such a proofe, as is made by certaine and necessarie reasons.* 3 And he telleth the Corinthians, that hee did it for their great profite, because they might thereby knowe manifestly, that the Gospell was from heauen. Therefore he priuily rebuketh them, because that in seeking vaine ostentation, they willingly depriued themselues of the greatest helpe of their faith. 4 Another argument taken of the nature of the thing, that is, of the Gospell, which is true wisedome, but knowen to them onely which are desirous of perfection: and is vnsauerie to them which otherwise excell in the worlde, but yet vainely and frailly. *e Those are called perfect here, not which had gotten perfection alreadie, but such as tende to it, as Philippians 3.15. so that perfect, is set against weake. f They that are wiser, richer, or mightier, then other men are.* 5 He sheweth the cause why this wisedome can not bee perceined of those excellent worldely wittes: to witte, because in deede it is so deepe, that they can not attaine vnto it. *g Which men coulde not so much as dreame of.* 6 He taketh away an obiection: If it bee so harde, when and how is it knowen? God sayth he, determined with himselfe from the beginning, that which his purpose was to bring foorth at this time out of his secretes, for the saluation of men. 7 He taketh away an other obiection: why then, howe commeth it to passe, that this wisedome was so reiected of men of highest authoritie, that they crucified Christ himselfe? Paul answereth: because they knewe not Christ such as he was. *h That mightie God full of true maiestie and glorie: Nowe this place hath in it a most euident proofe of the diuinitie of Christ, and of his ioyning of the two natures in one, which hath this in it, that that which is proper to the manhoode alone, is vouched of the Godhead ioyned with the manhoode: which kinde of speach, is called of the olde fathers, a making common of things belonging to some one, with other to whome they doe not belong.*

8 Another obiection: But how could it be that those wittie men could not perceiue this wisdom? Paul answereth: Because we preach those things which passe all mans vnderstanding.
✠ *Esa.64.4.*
i *Man can not so much as thinke of them, much lesse conceiue them with his senses.*
9 A question: If it surmount the capacitie of mẽ, how can it be vnderstood of any man, or how cã you declare & preach it? by a peculiar lightning by Gods Spirite, wherewith whosoeuer is inspired, he can enter euen to ye verie secrets of God.
k *There is nothing so secret and hidden in God, but the Spirit of God pearceth into it.*

9 8 But as it is written, ✠ The things which
eie hath not seene, neither eare hath heard, nei-
ther came into i mans heart, *are*, which God hath
prepared for them that loue him.
10 9 But God hath reueiled *them* vnto vs by
his Spirit: for the spirit k searcheth al things, yea,
the deepe things of God.
11 10 For what man knoweth the things of a
man, saue the l spirite of a man, which is in him?
euen so the things of God knoweth no man, but
the spirit of God.
12 Now we haue receiued not the m spirit of
the world, but the spirit, which is of God, 11 that
we might n knowe the things that are giuen to vs
of God.
13 12 Which things also we speake, not in the
✠ woordes which mans wisedome teacheth, but
which the holy Ghost teacheth, o comparing spi-
rituall things with spirituall things.
14 13 But the p naturall man perceiueth not
the things of the Spirit of God: for they are foo-
lishnesse vnto him: neither can he knowe *them*,
because they are q spiritually discerned.
15 14 But he that is spirituall, r discerneth all
things: yet 15 he himselfe is iudged of s no man.
16 ∵ 16 For who hath knowen the minde of
the Lorde, that he might t instruct him? But we
haue the u minde of Christ.

10 He setteth that forth by a similitude, which he spake of the inspiration of the Spirit. As ye force of mans wit searcheth out things pertaining to mã, so doth our mind by that power of the holy Ghost, vnderstand heauenly things. l *The mind of man, which is indued with ablenesse to vnderstand and iudge.* m *The Spirite which wee haue receiued, doth not teach vs things of this worlde, but lifteth vs vp to God: & this place teacheth vs against the Papists, what faith is, from whence it cõmeth, and what force it is of.* 11 That which he spake generally, he restraineth now to those things which God hath opened vnto vs of our saluatiõ in Christ: lest that any man should separate the Spirit from the preaching of the word & Christ: or should thinke that those fantasticall men are gouerned by the Spirit of God, which wandring besides the worde, thrust vpon vs their vaine imaginations for the secretes of God. n *This word (know) is taken here in his proper sense, for true knowledge, which the Spirite of God worketh in vs.* 12 Now he returneth to his purpose, and concludeth the argument which he began vers. 6. and it is thus: the wordes must be applied to the matter, and the matter must bee set foorth with words which are meete and conuenient for it: now this wisedome is spirituall and not of man, and therefore it must be deliuered by a spiritual kind of teaching, & not by entising words of mans eloquence, that the simple, & yet wonderful maiestie of the holy Ghost may therein appeare. ✠ *Chap.1.17. 2 peter.1.16.* o *Applying the words vnto the matter, to wit, that as we teach spirituall things, so must our kind of teaching be spirituall.* 13 Againe he preuenteth an offence or stũbling blocke: how commeth it to passe that so few allow these things? This is not to be marueiled at, saith ye Apostle, seeing that men in their natural powers (as they termed them) are not indued with that facultie whereby spirituall things are discerned (which facultie commeth another way) & therefore they accompt spirituall wisdome as follie: and it is as if he should say, It is no maruel that blind men can not iudge of colours, seeing that they lacke ye light of their eies, & therfore light is to them as darknes. p *The man that hath no further light of vnderstanding, then that which he brought with him, euen from his mothers wombe, as Jude defineth it, Iude 19.* q *By the vertue of the holy ghost.* 14 He amplifieth the matter by cõntraries. r *Vnderstandeth and discerneth.* 15 The wisedome of the flesh, saieth Paul, determineth nothing certainly, no not in it owne affaires, much lesse can it discerne strange, that is, spiritual things. But the Spirit of God wherewith spiritual men are indued, can be deceiued by no meanes, & therefore be reprooued of no man. s *Of no man: for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, & not the man.* ∵ *Esa.40 13 rom 11.34.* 16 A reason of the former saying: for he is called spirituall, which hath learned that by the vertue of the spirit, which Christ hath taught vs. Nowe if that which we haue learned of that Master, could be reprooued of any man, he must needs be wiser then God: whereupon it followeth, that they are not only foolish, but also wicked, which thinke that they can deuise some thing that is either more perfect, or that they can teach the wisdome of God a better way thẽ they knew or taught, which vndoubtedly were indued with Gods Spirit. t *Lay his head to his, and teach him what he should do.* u *We are indued with the spirit of Christ, who openeth vnto vs those secrets, which by all other meanes are vnsearchable, and also all trueth whatsoeuer.*

CHAP. III.

1 Hee yeeldeth a reason why he preached small matters vnto them: 4 He sheweth how they ought to esteeme of ministers. 6 The ministers office. 10 A true forme of edifying. 16 He warneth the Corinthians, that they be not drawn away to prophane things, 18 through the proud wisdome of the flesh.

AND 1 I could not speake vnto you, brethren,
as vnto spirituall men, but as vnto a carnall,
euen as vnto babes in Christ.
2 I gaue you milke to drinke, and not b meat:
for ye were not yet c able *to beare it*, neither yet
now are ye able.
3 For ye are yet carnall: for whereas *there is*
among you enuying, and strife, and diuisions, are
ye not carnall, and walke as d men?
4 For when one saieth, I am Pauls, and ano-
ther, I am Apollos, are ye not carnall?
5 2 Who is Paul then? and who is Apollos,
but the ministers by whom ye beleeued, and as
the Lord gaue to euery man?
6 3 I haue planted, Apollos watred, but God
gaue the increase.
7 So then, neither is hee that planteth any
thing, neither he that watreth, but God that gi-
ueth the increase.
8 And he that planteth, and he that watreth,
are one, ✠ and euery man shal receiue his wages,
according to his labour.
9 For we together are Gods e labourers: yee
are Gods husbandrie, *and* Gods building.
10 According to the grace of God giuen to
me, as a skilfull master builder, I haue laide the
foundation, & another buildeth thereon: 4 but let
euery man take heede how he buildeth vpon it.
11 5 For other foundation can no man lay,
then that which is layed, which is Iesus Christ.
12 6 And if any man builde on this founda-

1 Hauing declared the worthinesse of heauenly wisdom, & of the gospel, & hauing generally condẽned ye blindnes of mans mind, now at length he applieth it particularly to ye Corinthians, calling thẽ carnall, that is, such in whõ as yet the flesh preuaileth against ye spirit. And he bringeth a double testimony of it: first, for that he had proued them to be such, in so much that he dealt with them no otherwise then with ignorãt men, & such as are almost babes in ye doctrine of godlines, & secondly, bicause they shewed indeede by these dissensions, which sprang vp by reason of the ignorance of the vertue of the Spirit, and heauenly wisdome, that they had profited very little or nothing.

a *He calleth them carnall, which are as yet ignorant, and therefore to expresse it the better, he termeth them babes.* b *Substantiall meate, or strong meate.* c *To be fed by me with substantial meate: therfore as the Corinthians grew vp in age, so the Apostle nourished them by teaching, first with milke, then with strong meat, which difference was onely but in the maner of teaching.* d *By the square and compasse of mans wit & iudgement.* 2 After that he hath sufficiently reprehended ambitious teachers, & their foolish esteemers, now he sheweth how the true ministers are to be esteemed, ye we attribute not vnto them, more or lesse thẽ we ought to do. Therfore he teacheth vs, ye they are they by whom we are brought to faith & saluation, but yet as the ministers of God, & such as do nothing of themselues, but God so working by them as it pleaseth him to furnish them with his gifts. Therfore we haue not to marke or consider what minister it is that speaketh, but what is spoken: and we must depẽd onely vpon him which speaketh by his seruants. 3 He beautifieth the former sentence, with two similitudes: first comparing the companie of the faithfull, to a field which God maketh fruitfull, when it is sowed and watred through the labour of his seruants: next, by comparing it to an house, which indeede the Lord buildeth, but by the handes of his workemen, some of whom, he vseth in laying the foundation, others in building of it vp. Now, both these similitudes tend to this purpose, to shewe that al things are wholy accomplished by Gods onely authoritie and might, so that we must only haue an eye to him. Moreouer, although that God vseth some in the better part of the worke, we must not therefore contemne other, in respect of them and much lesse may we diuide or set them apart, (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort, that they serue to finish one selfe same worke, although by a diuers maner of working, insomuch that they neede one anothers help. ✠ *Psal 62.12. galat.6.5.* e *Seruing vnder him: Now they which serue vnder another, do nothing of their own strength, but as it is giuen them by grace, which grace maketh thẽ fit to that seruice. Looke chap.15.10. and 2.corin.3.6. and all the increase that commeth by their labour, doth so proceede from God, that no part of the praise of it may be giuen to the vnder seruant.* 4 Now he speaketh to the teachers thẽselues, which succeeded him in the Church of Corinth, and in their person, to all that were after or shalbe Pastours of Congregations, seeing that they succeede into the labour of the Apostles, which were planters and chiefe builders. Therefore he warneth them first, that they perswade not themselues that they may build after their owne fantasie, that is, that they may propound and set foorth any thing in the Church, either in matter, or in kind of teaching, different from the Apostles which were the chiefe builders. 5 Moreouer, he sheweth what this foundation is, to wit, Christ Iesus, frõ which they may not turne away one iote in the building vp of this building. 6 Thirdly hee sheweth, that they must take heede that the vpper part of the building be answerable to the foundation, that is, that admonitions, exhortatiõs, and whatsoeuer pertaineth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in matter as in forme: which doctrine is compared to gold, siluer, and precious stones: of which matter, Esaias also and Iohn in the Reuelation build the heauenly citie. And to these are opposite, wood, hay, stubble, that is to say, curious and vaine questions or decrees: and besides to be short, all that kind of teaching which serueth to ostentation. For false doctrines, whereof he speaketh not here, are not said properly to be built vpon this foundation, vnlesse peraduenture in shew onely.

7 Hee testifieth, as indeed the trueth is, that all are not good builders, no not some of them which stand vpon this one and onely foundatiō: but howsoeuer this worke of euill builders, saith he, stand for a season, yet shal it not alwayes deceiue, because that the light of the truth appearing at length, as day shall dissolue this darknes, & shew what it is. And as that stuffe is tried by the fire, whether it be good or not, so wil God in his time by the touch of his Spirit and word try all buildings, & so shall it come to passe, that such as be found pure & sound, shall still continue so, to the prayse of the workman: but they that are otherwise, shall be consumed and vanish away, and so shal the workeman be frustrate of the hope of his labour, which pleased himselfe in a thing of nought. 8 Hee taketh not away hope of saluation from the vnskilfull and foolish builders, which hold fast the foundation, of which sort were those Rhetoricians rather then pastours of Corinth: but hee addeth an exception, that they must notwithstanding suffer this triall of their worke, and also abide the losse of their vaine labours. ✠ *Chap.6.19.2.cor.6.16.* 9 Continuing still in the metaphore of a building, he teacheth vs that this ambition is not only vaine, but also sacrilegious: For he saith that the Church is as it were the Temple of God, which God hath as it were consecrated vnto himselfe by his Spirite. Then turning himselfe to these ambitious men, hee sheweth that they prophane the Temple of God, because those vaine artes wherein they please themselues so much, are as he teacheth, so many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickednesse shal not be suffered vnpunished. f *Defileth it, and maketh it vncleane, being holy: and surely they doe defile it, by Paul his iudgement, which by fleshly eloquēce defile the puritie of the Gospel.* 10 He concludeth by the contrary, that they professe pure wisdome in the Church of God, which refuse and cast away al those vanities of men: and if they be mocked of the worlde, it is sufficient for them that they be wise according to the wisedome of God, and as he will haue them to be wise ✠ *Iob 5.13.* g *Be they neuer so craftie, yet the Lord will take them when he shal discouer their treacherie.* ∵ *Psal 44.11.* 11 He returneth to the proposition of the 2.verse, first warning the hearers, that henceforward they esteeme not as Lordes, those whom God hath appoynted to be ministers, and not Lords of their saluation: which thing they doe, that depende vpon men, and not vpon God that speaketh by them. h *Please himselfe.* i *Helpes, appointed for your benefit.* 12 He passeth from the persons, to the things themselues, that his argument may be more forcible: yea hee ascendeth from Christ to the Father, to shew that wee rest our selues no not in Christ himselfe, in that that hee is man, but because he carieth vs vp euen to the Father, as Christ witnesseth of himselfe euery where, that he was sent of his Father, that by this band we may be all knit with God himselfe.

tion, golde, siluer, precious stones, timber, hay, *or* stubble,
13 7 Euery mans woorke shal bee made manifest: for the day shall declare it, because it shalbe reueiled by the fire: and the fire shall trie euery mans worke of what sort it is.
14 If any mans worke, that he hath built vpon, abide, he shall receiue wages.
15 If any mans worke burne, he shall lose, but 8 he shalbe saued himselfe: neuerthelesse yet as it were by the fire.
16 ✠ 9 Know ye not that yee are the Temple of God, and that the Spirite of God dwelleth in you?
17 If any man f destroy the Temple of God, him shal God destroy: for the Temple of God is holy, which ye are.
18 10 Let no man deceiue himselfe: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise.
19 For the wisdome of this worlde is foolishnesse with God: for it is written, ✠ He g catcheth the wise in their owne craftinesse.
20 ∵ And againe, The Lord knoweth that the thoughts of the wise be vaine.
21 11 Therefore let no man h reioyce in men: for all things are i yours.
22 Whether it be Paul, or Apollos, or Cephas, or the 12 world, or life, or death: whether they bee things present, or things to come, *euē* al are yours,
23 And ye Christes, and Christ Gods.

CHAP. IIII.

1 Bringing in the definition of a true Apostle, 7 he sheweth that humilitie ought rather to be an honour then a shame vnto him. 9 He bringeth in proofe, wherby it may euidently appeare, 10 that he neither had care of glory, 11 nor of his bellie. 17 He commendeth Timothie.

1 He concludeth the duetie of the hearers towards their ministers: that they esteeme them not as Lordes: and yet notwithstanding, that they giue eare vnto them, as to them that are sent from Christ, sent I say to this end & purpose, that they may receiue as it were at their hands, the treasure of saluation which is drawen out of the secrets of God. a *Euery man.* 2 Last of all, he warneth the ministers, that they also behaue themselues not as Lordes, but as faithfull seruants, because they must render an accompt of their stewardship vnto God.

Let 1 a a man so think of vs, as of the ministers of Christ, and disposers of the secrets of God:
2 2 And as for the rest, it is required of the disposers, that euery man be found faithfull.
3 3 As touching me, I passe very little to be iudged of you, 4 or of mans b iudgement: no, 5 I iudge not mine owne selfe.
4 For I know nothing by my selfe, yet am I not thereby iustified: but hee that iudgeth me, is the c Lord.
5 6 Therefore ✠ iudge nothing before the time, vntill the Lorde come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall euery man haue d praise of God,
6 7 Nowe these things, brethren, I haue figuratiuely applied vnto mine own selfe & Apollos, for your sakes, that ye might learne e by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.
7 8 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though f thou hadst not receiued it?
8 9 Now ye are full: nowe ye are made rich: ye reigne as kings without vs, and would to God ye did reigne, that we also might reigne with you.
9 For I thinke that God hath set forth vs the last Apostles, as men appointed to death, for we are made a g gasing stocke vnto the worlde, and to the Angels, and to men.
10 We *are* fooles for Christes sake, and ye *are* wise in Christ: we *are* weake, and yee *are* strong: ye *are* honourable, and we *are* despised.
11 Vnto this houre we both hunger, & thirst, and are naked, and are buffeted, and haue no certaine dwelling place,
12 ✠ And labour, woorking with our owne handes: we are reuiled, and *yet* we blesse: we are persecuted, *and* suffer it.
13 ∵ We are euill spoken of, and we pray: we are made as the h filth of the world, the offskowring of all things, vnto this time.
14 10 I write not these thinges to shame you, but as my beloued children I admonish you.
15 For though ye haue tenne thousand instru-

3 Because in reprehending others, he set himselfe for an example, he vseth a preoccupation or preuenting of an obiection, and vsing the grauitie of an Apostle, he sheweth that he careth not for the contrary iudgements that they haue of him, in that they esteemed him as a vile person, because he did not set forth himselfe as they did. And hee bringeth good reasons why hee was nothing moued with the iudgements which they had of him. 4 First, because that, that which men iugde in these cases of their own braines, is no more to be accompted of, then when the vnlearned doe iudge of wisdome. b *Word for word, Day, after the maner of speech of the Cilicians.* 5 Secondly, saith he, howe can you iudge how much or how litle I am to be accompted of, seeing that I my selfe which knowe my selfe better then you doe, and which dare professe that I haue walked in my vocation with a good conscience, dare not yet notwithstanding chalenge any thing to my selfe? for I know that I am not vnblameable, all this notwithstanding: much lesse therefore should I please my selfe as you doe. c *I permitte my selfe to the Lordes iudgement.* 6 A third reason proceeding of a conclusion as it were, out of the former reasons. It is Gods office to esteeme euery man according to his value, because hee knoweth the secretes of the heart, which men for the most part are ignorant of. Therefore this iudgement perteineth not to you. ✠ *Matt. 7.1.* d *One could not be praised aboue the rest, but the other shoulde bee blamed: and he mentioneth praise rather then dispraise, for that the beginning of this sore was this that they gaue more to some men, then meete was.* 7 Hauing reiected their iudgement, hee setteth forth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those factions teachers names, doubted not to put downe his owne name and Apollos in their place, and tooke vpon him, as it were their shame: so farre was he from preferring himselfe to any. e *By our example, which chose rather to take other mens faultes vpon vs, then to carpe any by name.* 8 He sheweth a good meanes to bridle pride: first if thou consider howe rightly thou exemptest thy selfe out of the number of others, seeing thou art a man thy selfe: againe, if thou consider that although thou haue some thing more then other men haue, yet thou hast it not but by Gods bountifulnesse. And what wise man is hee that will bragge of an others goodnesse, and that against God? f *There is nothing then in vs of nature, that is worthie of commendation: but all that we haue, wee haue it of grace, which the Pelagians and halfe Pelagians will not confesse.* 9 Hee descendeth to a most graue mocke, to cause those ambitious men to blush euen against their willes. g *Hee that will take a right viewe how like Paul and the Pope are, who kingly boasteth that hee is his successour, let him compare the delicates of the Popish court, with Saint Pauls state as we see it here.* ✠ *Acts 20.34. 1.thess.2.9. 2.thess.3.8.* ∵ *Matth.5.44. luke 23.34. actes 7.60.* h *Such as by sweeping is gathered together.* 10 Moderating the sharpenesse of his mocke, hee putteth them in minde to remember of whome they were begotten in Christ, and that they should not doubt to followe him for an example, although hee seeme vile according to the outward shewe in respect of others, yet mightie by the efficacie of Gods Spirit, as they had had triall of in themselues.

ctours in Christ, yet *haue ye* not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherfore, I pray you be ye folowers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithful in the Lord, which shal put you in remembrance of my ⁱ wayes in Christ as I teach euery where in euery Church.

18 ¹¹ Some are puffed vp as though I would not come vnto you.

19 But I will come to you shortly, ✠ if the Lorde will, and will knowe, not the ᵏ wordes of them which are puffed vp, but the power.

20 For the kingdome of God *is* not in word, but in power.

21 ¹² What wil ye? shal I come vnto you with a rod, or in loue, and in the ˡ spirit of meeknesse?

i What way and rule I follow euery where in teaching the Churches.

11 Last of all he descendeth also to Apostolike threatnings, but yet chiding them as a father, least by their disorder he be constrained to come to punish some amongst thẽ.

✠ *Acts 19.21. iames 4.15.*

k By wordes, hee meaneth their painted, and coloured kind of eloquence, against which he setteth the vertue of the spirit. 12 A passing ouer to another part of this Epistle, wherein hee reprehendeth most sharpely a very haynous offence, shewing the vse of ecclesiasticall correction. *l Meekely affected towards you.*

CHAP. V.

1 That they haue winked at him who committed incest with his mother in Lawe, 2.6 hee sheweth shoulde cause them rather to bee ashamed, then to reioyce: 10 Such kind of wickednesse is to be punished with excommunication, 12 lest other be infected with it.

IT ¹ is heard certainely *that there is* fornication among you: and such fornication as is not once named among the Gentiles, that one should haue his fathers wife.

2 ² And ye are puffed vp and haue not rather sorowed, that he which hath done this deed, might be put from among you.

3 ³ For I verely as absent in body, but present in ᵃ spirit, haue determined already as though I were present, that hee that hath thus done this thing,

4 When yee are gathered together, and my spirit, in the ᵇ Name of our Lord Iesus Christ, that such one, *I say*, ⁴ by the power of our Lord Iesus Christ,

5 ⁵ Bee ᶜ deliuered vnto Satan, for the ⁶ destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 ⁷ Your reioycing ᵈ is not good: knowe ye not, that a litle leauen leaueneth ẏ whole lumpe?

7 ⁸ Purge out therefore the olde leauen, that ye may be a newe ᵉ lumpe, as ye are vnleauened: for Christ our ᶠ Passeouer is sacrificed for vs.

8 Therefore let vs keepe the ᵍ feast, not with olde leauen, neither in the leauen of maliciousnes and wickednesse: but with the vnleauened bread of synceritie and trueth.

9 ⁹ I wrote vnto you in an Epistle, that yee should not companie together with fornicators,

10 And not ʰ altogether with the fornicators of this worlde, or with the couetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I haue written vnto you, that ye companie not together: if any that is called a brother, be a fornicatour, or couetous, or an idolater, or a rayler, or a drunkard, or an extortioner, with such one eate not.

12 ¹⁰ For what haue I to doe, to iudge them also which are without? doe yee not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

1 They are greatly to be reprehended which by suffering of wickednesse, set foorth the Church of God to be mocked and scorned of the infidels.

2 There are none more proude, then they that least know themselues.

3 Excommunication ought not to be committed to one mans power, but must be done by the authoritie of the whole Congregation, after that the matter is diligently examined.

a In minde, thought and will.

b Calling vpon Christ his Name.

4 There is no doubt but that iudgement is ratified in heauen, wherein Christ himselfe sitteth as Iudge. 5 The excommunicate is deliuered to the power of Satan, in that, that hee is cast out of the house of God. *c What it is to be deliuered to Satan, the Lorde himselfe declareth when hee sayeth, Let him bee vnto thee as an Heathen and Publicane, Matth. 18.17. that is to say, to be disfranchised and put out of the right and libertie of the citie of Christ, which is the Church, without which Satan is lord and master.* 6 The end of excommunication is not to cast away the excommunicate, that he should vtterly perish, but that he may be saued, to wit, that by this meanes his flesh may be tamed, that hee may learne to liue to the spirit. 7 An other ende of excommunication is, that other be not infected, and therfore it must of necessitie be retained in the Church, that the one be not infected by the other. *d Is naught, and not grounded vpon good reason, as though you were excellent, and yet there is such wickednes founde amongst you.* 8 By alluding to the ceremonie of the Passeouer, hee exhorteth them to cast out that vncleane person from amongst them. In times past, saith he, it was not lawfull for them which did celebrate the Passeouer, to eate leauened bread: Insomuch that hee was holden as vncleane and vnworthy to eate the Passeouer, whosoeuer had but tasted of leauen. Now all our whole life must be as it were the feast of vnleauened bread, wherein all they that are partakers of that immaculate Lambe which is slaine, must cast out both of themselues, and also out of their houses and Congregations all impuritie. *e By lumpe hee meaneth the whole body of the Church, euery member whereof must bee vnleauened bread, that is, be renewed in Spirite, by plucking away the old corruption. f The Lambe of our Passeouer. g Let vs leade our whole life, as it were a continuall feast, honestly, and vprightly.*

9 Nowe he speaketh more generally: and that which he spake before of the incestuous person, he sheweth that it perteineth to others, which are knowen to bee wicked, and such as through their naughtie life are a slaunder to the Church, which ought also by lawfull order be cast out of the communitie of the Church. And making mention of eating of meate, either he meaneth those feastes of loue whereat the Supper of the Lorde was receiued, or els their common vsage and maner of life: which is rightly to be taken, least any man shoulde thinke, that either matrimony were broken by excommunication, or such dueties hindered & cut off thereby, as we owe one to another children to their parents, subiects to their rulers, seruants to their masters, and neighbour to neighbour to winne one another vnto God. *b If you shoulde vtterly absteine from such mens companie, you should goe out of the world: therefore I speake to them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all meanes possible, to bring them to Christ.* 10 Such as are false brethren, ought to bee cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

1 Hee inueigheth against their contentions in law matters, 6 wherewith they vexed one another vnder iudges that were infidels, to the reproch of the Gospel, 9 and then sharply threatneth fornicators.

DAre ¹ ᵃ any of you, hauing businesse against an other, be iudged ᵇ vnder the vniust, ᵃ and not vnder the Saints?

2 ³ Doe ye not know, that the Saintes shall iudge the world? If the world then shalbe iudged by you, are yee vnworthie to iudge the smallest matters?

3 Know ye not that we shal iudge the Angels? how much more, things that perteine to this life?

4 ⁴ If then yee haue ᶜ iudgements of things perteining to this life, set vp them which are ᵈ least esteemed in the Church.

5 ⁵ I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 ⁶ Nowe therefore there is altogether

1 The third question is of ciuill iudgements. Whether it be lawfull for one faithfull to draw another faithfull before the iudgement seate of an infidell? He answereth that it is not lawfull, for offence sake, for it is not euill of it selfe.

a As if he saide, Are you become so impudent, that you are not ashamed to make the Gospel a laughing stocke to prophane men?

b Before the vniust.

2 He addeth that hee doeth not forbid that one neighbour may goe to lawe with another if neede so require, but yet vnder holy iudges. 3 He gathereth by a comparison that the faithful cannot seeke to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe will make the Saints iudges of the world and of the deuils with his sonne Christ: much more ought they to iudge these light and small causes which may be by equitie, and good conscience determined. 4 The conclusion, wherein he prescribeth a remedie for this mischief: to wit, if they end their priuate affaires betwixt themselues by chosen arbiters out of the Church: for which matter and purpose, the least of you, saith he, is sufficient. Therefore he condemneth not iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the Magistrate: for he speaketh not of iudgements, which are practised betweene the faithfull & the infidels, neither of publike iudgements, but of controuersies which may be ended by priuate arbiters. *c Courts and places of iudgement. d Euen the most abiect among you.* 5 He applieth the general proposition to a particular, alwaies calling them backe to this, to take away from thẽ that false opinion of their owne excellencie, from whence all these mischiefes sprang. 6 Nowe hee goeth further also, and although by granting them priuate arbiters out of the congregation of the faithfull, he doe not simply condemne, but rather establish priuate iudgements, so that they be exercised without offence, yet he sheweth that if they were such as they ought to bee, and as it were to bee wished, they shoulde not need to vse that remedie neither.

e infirmitie

e infirmitie in you, in that ye go to law one with
another: 7 ✠ why rather suffer yee not wrong?
why rather sustaine ye not harme?
8 ✠ Nay, ye your selues do wrong, and doe
harme, and that to your brethren.
9 Know ye not that the vnrighteous shal not
inherite the kingdome of God? 8 Be not decei-
ued: neither fornicatours, nor idolaters, nor
adulterers, nor wantons, nor buggerers,
10 Nor theeues, nor couetous, nor drunkards,
nor railers, nor extortioners shal inherit the king-
dome of God.
11 And such were ∵ some of you: but yee are
washed, but ye are sanctified, but ye are iustified
in the f Name of the Lord Iesus, and by the Spi-
rite of our God.
12 ¶ ✠ 9 g All things are lawful vnto me, but
all things are not profitable. I may do all things,
but I will not bee brought vnder the h power of
any thing.
13 10 Meats *are ordeined* for the bellie, & the
bellie for the meates: but God shall destroy both
it, and them. Now the body *is* not for fornication,
but for the Lord, and the Lord for the body.
14 And God hath also raised vp the Lorde,
and ✠ shall raise vs vp by his power.
15 11 Knowe ye not, that your bodies are the
members of Christ? shall I then take the mem-
bers of Christ, and make them the members of
an harlot? God forbid.
16 12 Do ye not know, that hee which cou-
pleth himselfe with an harlot, is one body? * for
i two, saith he, shalbe one flesh.
17 But he that is ioyned vnto the Lord, is one
spirite.

e A weakenesse of minde which is said to be in them, that suffer themselues to be ouercome of their lusts, and it is a fault that squareth greatly from temperancie and moderation: so that hee nippeth them, which could not put vp an iniurie done vnto them.

7 This pertaineth chiefly to ye other part of the reprehension to wit, that they went to law euen vnder infidels, whereas they should rather haue suffered any losse, then to haue giuen that offence. But yet this is generally true, that we ought rather depart from our right, then trie the vttermost of the Lawe hastily, and vpon an affection to reuenge an iniurie. But the Corinthians cared for neither, and therefore he saith that they must repent, vnlesse they will be shut out of the inheritance of God.

✠ *Matth. 5.39. luk. 6.29. rom. 12.19.* ✠ *1. Thess. 4.6.*

8 Now he prepareth himselfe to passe ouer to the fourth treatise of this Epistle, which concerneth matters indifferent: debating this matter first, howe men may well vse women or not: which question hath three branches, fornication, matrimonie, and a single life. As for fornication, he vtterly condemneth it. And marriage he commandeth to some, as a good and necessarie remedy for them, to other hee leaueth it free: And other some he dissuadeth from it, not as vnlawfull, but as discommodious, and that not without exception. As for singlenesse of life (vnder which also I comprehend virginitie) he inioyneth it to no man; yet he persuadeth men vnto it, but not for it selfe, but for another respect, neither all men, nor without exception. And being about to speake against fornication, he beginneth with a general reprehension of those vices, wherewith that rich and riotous citie most abounded: warning and teaching them earnestly, that repentance is vnseparably ioyned with forgiuenes of sinnes, and sanctification with iustification. ∵ *Tit. 3.3.* *f In Iesus.* ✠ *Chap. 10.23.* 9 Secondly, he sheweth that the Corinthians doe simply offend in matters indifferent: First, because they abused them: next, because they vsed indifferent things, without any discretion, seeing the vse of them ought to be brought to the rule of charitie: and that he doth not vse them aright, which immoderatly abuseth them, and so becommeth a slaue vnto them. *g Whatsoeuer: but this generall word must be restrained to things that are indifferent.* *h Hee is in subiection to things that are indifferent, whatsoeuer he be that thinketh he may not be without them, which is a flattering kind of slauerie vnder a colour of libertie, which seaseth vpon such men.* 10 Secondarily, because they counted many things for indifferent, which were of themselues vnlawfull, as fornication, which they numbred amongst meere naturall and lawfull desires, as well as meate and drinke: Therefore the Apostle sheweth, that they are vtterly vnlike: for meates, saith he, were made for the necessary vse of mans life, which is not perpetuall. For both meates, and all this maner of nourishing, are quickly abolished. But wee must not so thinke of the vncleannes of fornication, for which the body is not made, but on ye contrary side is ordeined to purenes, as appeareth by this, that it is consecrated to Christ, euen as Christ also is giuen vs of his father, to quicken our bodies with that vertue, wherwith he also rose againe. ✠ *Rom. 6.5.* 11 A declaration of ye former argument by contraries, & the applying of it. 12 A proofe of the same argument: A harlot and Christ are cleane contrary, so are the flesh and the Spirite: therefore he that is one with an harlot, (which is done by carnal copulation of their bodies) cannot be one with Christ, which vnitie is pure and spirituall. * *Gen. 2.24. matt. 19.5. mar. 10.8. ephes. 5.31.* *i Moses doth not speake these words of fornication, but of marriage: but seeing that fornication is the corrupting of marriage, and both of them is a carnall and fleshly copulation, we cannot say that the Apostle abuseth his testimonie. Againe, Moses hath not this word (Two) but it is very well expressed both heere, and in Matthew 19.5. because he speaketh only but of man and wife: whereupon the opinion of them that vouch it to be lawfull to haue many wiues, is beaten downe: for he that companieth with many, is sundred as it were into many parts.*

18 13 Flee fornication: euery sinne that a man
doeth, is without the body: but he that commit-
teth fornication, sinneth against his owne body.
19 14 Know ye not, that ✠ your body is the
temple of the holy Ghost, *which is* in you, whom
ye haue of God? and 15 ye are not your owne.
20 ✠ For ye are bought for a price: therefore
glorifie God in your body, and in your spirite: for
they are gods.

13 Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kind of filthines. 14 The third argument: Because a fornicaton is sacrilegious, for that our bodies are consecrate to God. ✠ *Chap. 3.17. 2. corin. 6.16.* 15 The fourth argument: Because we are not our owne men, to giue our selues to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought vs, and that with a great price, to the ende that both in body and soule, wee shoulde serue to his glorie. ✠ *Chap. 7.23. 1. pet. 1.18.*

CHAP. VII.

1 Intreating here of mariage, 4 which is a remedie against fornication, 10 and may not be broken, 18. 20 he willeth euery man to liue contented with his lotte. 25 He sheweth what the ende of virginitie should be, 35 and who ought to marry.

NOw 1 concerning the things a whereof yee
wrote vnto me, It *were* b good for a man
not to touch a woman.
2 Neuertheles, to auoide fornication, let eue-
ry man haue his wife, and let euery woman haue
her owne husband.
3 ∵ 2 Let ye husband giue vnto ye wife c due bene-
uolence, & likewise also ye wife vnto the husband.
4 3 The wife hath not the power of her owne
body, but the husband: & likewise also ye husband
hath not ye power of his own body, but the wife.
5 Defraud not one another, 4 except *it be* with
consent for a time, that ye may d giue your selues
to fasting and prayer, and againe come together
that Satan tempt you not for your incontinency.
6 5 But I speake this by permission, not by
commandement.
7 For I e would that all men were euen as I
my selfe *am*: but euery man hath his proper gift of
God, one after this maner, and another after that.
8 6 Therefore I say vnto the f vnmaried, and
vnto the widowes, It is good for them if they a-
bide euen as I *doe*.
9 But if they cannot abstaine, let them mar-
rie: for it is better to marrie then to g burne.
10 ✠ 7 And vnto ye maried I comand, not I, but
ye Lord, Let not ye wife depart from her husband.
11 But and if she depart, let her remain vnma-
ried, or be reconciled vnto her husband, and let
not the husband put away *his* wife.
12 8 But to ye remnant I speake, & not ye Lord,
If any brother haue a wife, ye beleeueth not, if she
be cotent to dwel with him, let him not forsake her.
13 And the woman which hath an husbande
that beleeueth not, if he be content to dwel with
her, let her not forsake him.

1 He teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessarie for the auoiding of fornication: but so that neither one man may haue many wiues, nor any wife many husbands.

a Touching those matters, whereof you wrote vnto me. *b Commodious, and (as we say) expedient. For marriage bringeth many griefes with it, and that by reason of the corruption of our first estate.* ∵ *1. Pet. 3.7.*

2 Secondly, hee sheweth that the parties married, must with singular affection, entirely loue one ye other. *c This word (due) conteineth all kind of beneuolence, though he speake more of one sort then of the other, in that that followeth.*

3 Thirdly, he warneth them, that they are each in others power, as touching the body, so that they may not defraude one another. 4 He addeth an exception, vnlesse the one abstaine from the other by mutuall consent, that they may the better giue themselues to prayer, wherein notwithstanding, hee warneth them to consider what is expedient, lest by this long breaking off as it were from marriage, they be stirred vp to incontinencie. *d Do nothing else.* 5 Fiftly, hee teacheth that marriage is not simply necessary for al men, but for them which haue not the gift of continencie, and this gift is by a peculiar grace of God. *e I wish.* 6 Sixtly, he giueth the selfe same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such as haue the gift of continencie, otherwise they ought to marrie againe, that their conscience may be at peace. *f This whole place is flat against them which condemne second marriages.* *g So to burne with lust, that either the will yeeldeth to the temptation, or else wee cannot call vpon God with a quiet conscience.* ✠ *Mat. 5.32. and 19.9. mar. 10.11, 12. luke 16.18.* 7 Seuenthly, he forbiddeth contentions and publishing of diuorces (for he speaketh not here of the fault of whoredome, which was then death euen by the law of the Romanes also) whereby he affirmeth that the band of marriage is not dissolued, and that from Christ his mouth. 8 Eightly, he affirmeth, that those marriages which are already contracted betweene a faithfull, and an vnfaithfull or infidell, are firme, so that the faithfull may not forsake the vnfaithfull.

14 9 For the vnbeleeuing husband is [h] sancti-
fied to the [i] wife, and the vnbeleeuing wife is
sanctified to the [k] husband, else were your chil-
dren vncleane: but now are they [l] holy.
15 10 But if the vnbeleeuing depart, let him
depart: a brother or a sister is not in subiection in
[m] such things: 11 but God hath called vs in peace.
16 For what knowest thou, O wife, whether
thou shalt saue thine husband? Or what knowest
thou, O man, whether thou shalt saue thy wife?
17 12 But as God hath distributed to euery
man, as the Lord hath [n] called euery one, so let
him walke: and so ordaine I, in all Churches.
18 13 Is any man called being circumcised?
let him not [o] gather *his vncircumcision*: is anie
called vncircumcised? let him not be circumcised.
19 Circumcision is nothing, and vncircumci-
sion is nothing, but the keeping of the comman-
dements of God.
20 ✠ Let euery man abide in the same vocati-
on wherein he was called.
21 Art thou called *being* a seruant? [p] care not
for it: but if yet thou mayest be free, vse it rather.
22 For he that is called in the [q] Lord, *being* a
seruant, is the Lordes freeman: likewise also hee
that is called *being* free, is Christes seruant.
23 ✠ 14 Yee are bought with a price: be not
the seruants of men.
24 15 Brethren, let euery man, wherein he was
called, therein abide with [r] God.
25 16 Now concerning virgines, I haue no
commaundement of the Lorde: but I giue mine
[s] aduise, as [t] one that hath obtained mercy of the
Lord to be faithfull.
26 I suppose then [u] this to bee good for the
[x] present necessitie: *I meane* that it is good for a
man so to be.
27 Art thou bounde vnto a wife? seeke not
to be loosed: art thou loosed from a wife? seeke
not a wife.
28 But if thou takest a wife, thou sinnest not:
and if a virgine marrie, she sinneth not: neuer-
thelesse, such shall haue trouble in the [y] flesh: but
I [z] spare you.
29 And this I say, brethren, because the time
is [a] short, hereafter that both they which haue
wiues, be as though they had none:
30 And they that [b] weepe, as though they
wept not: and they that reioyce, as though they
reioyced not: and they that bye, as though they
possessed not:
31 And they that vse this [c] worlde, as though
they vsed it not: for the [d] fashion of this worlde
goeth away.
32 And I would haue you without care. The
vnmarried careth for the things of the Lord, how
he may please the Lord.
33 But hee that is married, [e] careth for the
things of the world, how he may please *his* wife.
34 There is difference also betweene a virgine
and a wife: the vnmarried woman careth for the
things of the Lord, that she may be holy, both in
body and in [f] spirit: but she that is married, careth
for the things of the world, how she may please
her husband.
35 And this I speake for your owne [g] commo-
ditie, not to tangle you in a snare, but that *ye fol-
low* that, which is honest, and that ye may cleaue
fast vnto the Lord without separation.
36 17 But if any man think that it is vncome-
ly for his virgin, if she passe the flowre of *her* age,
and neede so require, let him do what he will, he
[h] sinneth not: let them be married.
37 Neuerthelesse, hee that standeth firme in
his [i] heart, that he hath no [k] neede, but hath pow-
er ouer his owne will, and hath so decreed in his
heart, that hee will keepe his virgine, hee doeth
well.
38 So then hee that giueth her to marriage,
doeth wel, but he that giueth her not to mariage,
doth [l] better.
39 18 The wife is bound by the Law, as long
as her husband ✠ liueth: but if her husband bee
dead, she is at libertie to marrie with whome shee
wil, onely in the [n] Lord.
40 But she is more blessed, if shee so abide in
my iudgement: ✠ and I thinke that I haue also
the Spirite of God.

9 He answereth an obiection: But the faithfull is defiled by the societie of the vnfaithful. The Apostle denieth that, and prooueth that the faithful man with good conscience may vse the vessel of his vnfaithful wife, by this, that their children which are borne of them, are accompted holy (that is, conteined within the promise) for it is saide to all the faithfull, I will be thy God, and the God of thy seede.
h The godlinesse of the wife is of more force, to cause their coupling together to be accompted holy, then the infidelitie of the husband is, to prophane the marriage.
i The infidell is not sanctified or made holy in his owne person, but in respect of his wife, he is sanctified to her.
k To the faithfull husband.
l This place destroieth the opinion of them, that woulde not haue children to be baptized, and their opinion also, that make baptisme the very cause of saluation. For the children of the faithfull are holy, by vertue of the couenant, euen before Baptisme, and baptisme is added as the seale of that holinesse.
10 He answereth to a question: what if the vnfaithful forsake the faithfull? then is the faithfull free, saieth he, because he is forsaken of the vnfaithfull. *m When any such thing falleth out.* 11 Lest any man vpon pretence of this liberty should giue occasion to the vnfaithfull to depart, he giueth to vnderstand, that marriage cōtracted with an infidel, ought peaceably to be kept, that if it be possible the infidel may be wonne to the faith. 12 Taking occasion by that which he saide of the bondage and libertie of matrimonie, he digresseth to a general doctrine concerning the outward state and condition of mans life, as Circumcision and vncircumcision, seruitude and libertie: warning euery man generally to liue with a cōtēted mind in the Lord, what state or condition soeuer he be in, because, that those outward things, as to be circumcised or vncircumcised, to be bond or free are not of the substance (as they terme it) of the kingdome of heauen. *n Hath bound him to a certaine kind of life.* 13 Notwithstanding he giueth vs to vnderstand, that in these examples al are not of like sort: because that circumcision is not simplie of it selfe to be desired, but such as are bound may desire to be free. Therefore herein only they are equall, that the kingdome of God consisteth not in them, and therefore these are no hinderance to obey God. *o He is said to gather his vncircumcision, who by the help of a Chirurgian, recouereth an vpper skinne: which is done by the drawing the skinne with an instrument, to make it to couer the nutte. Celsus in his 7. booke and 25. chap.* ✠ 1.Tim 6.1. *p As though this calling were too vnworthie a calling for Christ. q He that is in state of a seruant, and is called to be a Christian.* ✠ *Chap.6.20. 1.pet.18.19.* 14 He sheweth the reason of the vnlikenes, because that he that desireth to be circumcised, maketh himselfe subiect to mans tradition, and not to God. And this may be much more vnderstoode of superstitions, which some do foolishly accompt for things indifferent. 15 A repetition of the generall doctrine. *r So purely and from the heart, that your doings may be approoued before God.* 16 He enioyneth virginitie to no man, yet he perswadeth & praiseth it for another respect, to wit, both for the necessitie of the present time, because the faithful could scarce abide in any place, & vse the commodities of this present life, and therefore such as were not troubled with families, might be the readier: and also for the cares of this life, which marriage draweth with it of necessitie, so that they cannot but haue their minds distracted; and this hath place in Women especially. *s The circumstances considered, this I counsell you. t It is I that speake this which I am minded to speake: and the trueth is, I am a man, but yet worthie credite, for I haue obtained of the Lord to be such an one. u To remaine a virgine. x For the necessitie which the Saints are daily subiect vnto, who are continually tossed vp and downe, so that their estate may seeme most vnfit for marriage, were it not that the weaknes of the flesh enforced them to it.*

y By the (flesh) he vnderstandeth what things soeuer belong to this present life, for mariage bringeth with it many discommodities: so that he bendeth more to a sole life, not because it is a seruice more agreeable to God then mariage is, but for those discommodities, which (if it were possible) he would wish all men to be void of, that they might giue themselues to God onely.
z I would your weakenesse were prouided for.
a For we are now in the latter end of the world.
b By weeping, the Hebrewes vnderstand all aduersitie, and by ioy, all prosperitie.
c Those things which God giueth vs here.
d The guise, the shape and fashion whereby he sheweth vs, that there is nothing in this world that continueth.
e They that are married, haue their wits drawen hither and thither, and therefore if any man haue the gift of continencie, it is more commodious for him to liue alone: but they that are married may care for the things of the Lord also, Clem. Strom. 3.
f Minde.
g He meaneth that he will inforce no man, either to marrie or not to marrie, but to shew them barely what kinde of life is most commodious. 17 Now he turneth himselfe to the Parents, in whose power and authoritie their children are, warning them that according to the former doctrine they consider what is meete and conuenient for their children, that they neither depriue them of the necessarie remedy against incontinēcie, nor constraine them to mariage, whereas neither their will doth leade them, nor any necessitie vrgeth them. And againe he praiseth virginitie, but of it selfe, and not in al. *h He doeth well: for so he expoundeth it verse 38. i Resolued with himselfe. k That the weakenesse of his daughter inforceth him not, or any other matter, but that hee may safely keepe her a virgine still. l Prouideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned.* 18 That which he spake of a widower, he speaketh now of a widow, to wit, that she may marie againe, so that she do it in the feare of God: and yet he dissembleth not, but saith, that if she remaine stil a widowe, she shalbe voide of many cares. *m By the Law of marriage.* ✠ Rom.7.2. *n Religiously, and in the feare of God.* ✠ 1.Thessalon.4.8.

CHAP. VIII.

1 *From this place vnto the end of the tenth Chapter, he willeth them not to be at the Gentiles prophane bankets.* 18 *He restraineth the abuse of Christian libertie,* 11 *and sheweth that knowledge must be tempered with charitie.*

1 He entreth to entreate of an other kind of things indifferent, to wit, of things offered to idoles, or the vse of flesh so offered and sacrificed. And first of al he remooueth all those things which the Corinthians pretended in vsing things offered to idoles without any respect. First of all they affirmed that this difference of meates was for vnskilfull men, but as for them, they knewe well ynough the benefite of Christ, which causeth all these things to be cleane to them that are cleane. Be it so saith Paul: be it that we are all sufficiently instructed in the knowledge of Christ: I say notwithstanding that we must not simply rest in this knowledge. The reason is, that vnlesse our knowledge be tempered with charitie, it doeth not onely not auaile, but also doeth much hurt,

AND [1] as touching things sacrificed vnto idols,
wee knowe that wee [a] all haue knowledge:
knowledge [b] puffeth vp, but loue [c] edifieth.
2 Nowe, if any man thinke that he knoweth
any thing, he knoweth nothing yet as he ought to
knowe.
3 But if any man loue God, the same is
knowen of him.
4 [2] Concerning therefore the eating of things
sacrificed vnto [d] idoles, we knowe that an idole *is*
[e] nothing in the world, and that there *is* none other God but one.
5 For though there bee that are called gods,
whether in heauen, or in earth (as there be many
gods, and many lords)
6 Yet vnto vs there *is* but one God, *which is*
that Father, [f] of whom are all things, and we [g] in
him: and ✠ [h] one Lorde Iesus Christ, [i] by whom
are all things, and we by him.
7 [3] But euery man hath not that knowledge:
for [4] many hauing [k] conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the
idole, and so their conscience being weake, is
defiled.
8 [5] But meate maketh vs not acceptable to
God: for neither if we eate, haue we the more, neither if we eate not, haue we the lesse.
9 But take heede least by any meanes this
power of yours be an occasion of falling, to them
that are weake.
10 [6] For if any man see thee which hast knowledge, sit at table in the idoles temple, shal not the
conscience of him which is weake, be boldened
to eate those things which are sacrificed to idoles?
11 [7] And through thy knowledge shall the
✠ weake brother perish, for whom Christ died.
12 [8] Nowe when ye sinne so against the brethren, and wound their weake conscience, ye
sinne against Christ.
13 ✠ [9] Wherefore if meate offend my brother, I will eate no flesh while the world standeth,
that I may not offend my brother.

because it is the mystresse of pride: nay it doth not so much as deserue the name of godly knowledge, if it be separate from the loue of God, and therefore from the loue of our neighbour. *a This generall word is to bee abbridged, as appeareth, verse 7. for there is a kinde of taunt in it, as we may perceiue by the next verse.* *b Ministreth occasion of vanitie and pride: because it is voyde of charitie.* *c Instructeth our neighbour.* 2 The application of that answere to things offered to idoles: I graunt, sayth hee, that an idole is in deede a vaine imagination, and that there is but one God and Lorde, and therefore that meate can not be made either holy or prophane by the idole: but it followeth not therefore that a man may without respect vse those meates as any other. *d This word (idole) in this place is taken for an image which is made to represent some godhead, that worship might be giuen vnto it: whereupon came the word (Idolatrie) that is to say, Image seruice.* *e Is a vaine dreame.* *f When the Father is distinguished from the Sonne, hee is named the beginning of all things.* *g Wee haue our being in him.* ✠ *John 13.13. chapter 12.3.* *h But as the father is called Lorde, so is the Sonne, God: therefore this word (One) doeth not respect the persons, but the natures.* *i This word (By) doth not signifie the instrumentall cause, but the efficient: For the Father & the Sonne worke together, which is not so to be taken, that wee make two causes, seeing they haue both but one nature, though they bee distinct persons.* 3 The reason why that followeth not, is this: because there are many men which doe not knowe that which you knowe. Nowe the iudgements of outward things depend not onely vpon your conscience, but vpon the conscience of them that behold you, and therefore your actions must be applied not onely to your knowledge, but also to the ignorance of your brethren. 4 An applying of the reason: There are many which cannot eate of things offered to idoles, but with a wauering conscience, because they thinke them to bee vncleane: therefore if by thy example they enterprise to doe that which inwardly they thinke displeaseth God, their conscience is defiled with this eating, and thou hast bene the occasion of this mischiefe. *k By conscience of the idole, he meaneth the secret iudgement that they had within themselues, whereby they thought all things vncleane, that were offered to idoles, and therefore they coulde not vse them with good conscience. For this force hath conscience, that if it bee good, it maketh things indifferent good, and if it be euill, it maketh them euill.* 5 A preuenting of an obiection: Why then, shall we therefore be depriued of our libertie? Nay saith the Apostle, you shall lose no part of Christianitie although you abstaine for your brethrens sake, as also if you receiue the meate, it maketh you no whit the more holy, for our commendation before God consisteth not in meates: but to vse our libertie with offence of our brethren, is an abuse of libertie, the true vse whereof is cleane contrary, to wit, so to vse it, as in vsing of it we haue consideration of our weake brethren. 6 An other plainer explication of the same reason, propounding the example of the sitting downe at the table in the idoles temple, which thing the Corinthians did euill accompt of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence do cease, as it shalbe declared in his place.

7 An amplification of the argument taken both of comparison and contraries: Thou wretched man (saith he, pleasing thy selfe with thy knowledge which in deede is none (for if thou haddest true knowledge, thou wouldest not sit downe to meate in an idoles temple) wilt thou destroy thy brother, hardening his weake conscience by this example to doe euill, for whose saluation Christ himselfe hath died? ✠ *Rom. 14.15.* 8 An other amplification: Such offending of our weake brethren redoundeth vnto Christ, and therefore let not these men thinke that they haue to doe onely with their brethren. ✠ *Rom. 14.21.* 9 The conclusion, which Paul conceiueth in his owne person, that he might not seeme to exact that of other, which hee will not be first subiect vnto himselfe. I had rather (saith he) absteine for euer from all kinde of flesh, then giue occasion of sinne to any of my brethren, much lesse would I refuse in any certaine place or time for my brothers sake not to eate flesh offered to idoles.

CHAP. IX.

1 Hee declareth, that from the libertie which the Lord gaue him, 15 hee willingly absteined, 18. 22 lest in things indifferent he should offend any. 24 Hee sheweth that our life is like vnto a race.

1 Before he proceedeth any further in his proposed matter of things offered to idoles, he would shewe the cause of all this mischiefe, and also take it away: to wit, that the Corinthians thought themselues not bound to depart from a iote of their libertie for any mans pleasure: therefore he propoundeth himselfe for an example, and that in a matter almost necessarie. And yet he speaketh seuerally of both, but first of his owne person. If (saith he) you alleadge for your selues that you are free, and therefore wil vse your libertie, am I not also free, seeing I am an Apostle?

AM [1] I not an Apostle? am I not free? [2] haue
I not seene Iesus Christ our Lord? are ye not
my worke [a] in the Lord?
2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for ye are the [b] seale of mine
Apostleship in the Lord.
3 [3] My defence to them that [c] examine mee,
is this,
4 [4] Haue we not power to [d] eate & to drinke?
5 Or haue we not power to leade about a wife
being a [e] sister, as well as the rest of the Apostles,
and as the brethren of the Lord, and Cephas?
6 Or I only and Barnabas, haue not we power
[f] not to worke?
7 [5] Who [g] goeth a warfare any time at his
owne cost? who planteth a vineyard, and eateth
not of the fruite therof? or who feedeth a flocke,
and eateth not of the milke of the flocke?
8 [6] Say I these things [h] according to man?
saith not the Lawe the same also?
9 For it is written in the Lawe of Moses,
∵ Thou shalt not mussell the mouth of the oxe
that treadeth out the corne: doth God take care
for [i] oxen?
10 Either saith hee it not altogether for our
sakes? For our sakes no doubt it is written, that he
which eareth, should eare in hope, & that he that
thresheth in hope, should be partaker of his hope.

2 He proueth his Apostleship by the effectes, in that that he was appoynted of Christ himselfe, and the authoritie of his function was sufficiently confirmed to him amongst them by their conuersion. And al these things he setteth before their eyes, to make them ashamed for that they would not in the least wise that might be, debase themselues for the weakes sake, whereas the Apostle himselfe did all that he could to winne them to God when they were vtterly reprobate and without God. *a By the Lord.* *b As a seale whereby it appeareth sufficiently that God is the authour of my Apostleship.* 3 He addeth this by the way, as if he would say, So farre it is off, that you may doubt of my Apostleship, that I vse to refute them which call it into controuersie, by opposing those things which the Lord hath done by me amongst you. *c Which like iudges examine me and my doings.* 4 Now touching the matter it selfe, hee saith, Seeing that I am free, and truely an Apostle, why may not I (I say not, eate of all things offered to idoles, but) be maintained by my labours, yea & keepe my wife also, as the residue of the Apostles lawfully doe, as by name, Iohn and Iames, the Lords cousins, and Peter himselfe? *d Upon the expense of the Church?* *e One that is a Christian and a true beleeuer?* *f Not to liue by the worke of our handes?* 5 That he may not seeme to burden the Apostles, he sheweth that it is iust that they doe, by an argument of comparison, seeing that souldiers liue by their wages, and husbandmen by the fruites of their labours, and shepheards by that that commeth of their flockes. *g Vseth to goe a warfare?* 6 Secondly he bringeth foorth the authoritie of Gods institution by an argument of comparison. *h Haue I no better ground then the common custome of men?* ∵ *Deu. 25.4. 1 Tim. 5.18.* *i Was it Gods proper drift to prouide for oxen, when hee made this Law? for otherwise there is not the smallest thing in the world, but God hath a care of it.*

✠ *Rom.15.27.*
7 An assumption of the arguments with an amplification, for neither in so doing do we require a reward meete for our deserts.
8 An other argument of great force: other are nourished amongst you, therefore it was lawfull for me, yea rather for me then any other: and yet I refused it, and had rather still suffer any discommoditie, then the Gospel of Christ should be hindered.
k The word signifieth a right and interest, whereby he giueth vs to vnderstand that the ministers of the word must of right and duetie be found of the Church.
9 Last of all hee bringeth forth the expresse Law concerning the nourishing of the Leuites: which priuiledge notwithstanding he will not vse.
✠ *Deut.18.1.*
l This is spoken by the figure Metonymie, for, of those things that are offred in the temple.
m Are partakers with the altar in diuiding the sacrifice.
n Because they preach the Gospel. It followeth by this place, that Paul gaue no liuing, neither would haue any other man get, by any commoditie of masses, or any other such superstitious trumperies.

11 ✠ 7 If we haue sowen vnto you spirituall
things, *is it* a great thing if we reape your carnall
things?
12 8 If others with you bee partakers of *this*
k power, *are* not we rather? neuerthelesse, we haue
not vsed this power: but suffer all things, that we
should not hinder the Gospel of Christ.
13 9 Doe ye not knowe, that they which mi-
nister about the ✠ holy things, eate of the l things
of the Temple? and they which waite at the altar,
are m partakers with the altar?
14 So also hath the Lord ordeined, that they
which preach ye Gospel, should liue n of ye Gospel.
15 But I haue vsed none of these things:
10 neither wrote I these things, that it should be so
done vnto mee: for it were better for me to die,
then yt any man should make my reioycing vaine.
16 For though I preach the Gospel, I haue no-
thing to reioyce of: for necessitie is laid vpon me,
and woe is vnto me, if I preach not the Gospel.
17 For if I doe it willingly, I haue a reward, but
if I doe it against my will, *notwithstanding* the
dispensation is committed vnto me.
18 What is my reward then? verely that when
I preach the Gospel, I make the Gospel of Christ
o free, that I abuse not mine authority in ye Gospel.
19 For though I bee free from all men, yet
haue I made my selfe seruant vnto all men, that I
may winne the moe.
20 ∵ And vnto the Iewes, I become as a Iewe,
that I may winne the Iewes: to them that are vn-
der the p Lawe, as *though I were* vnder the Lawe,
that I may winne them that are vnder the Lawe:
21 To them that are without Lawe, as *though
I were* without Lawe, (when I am not without
Lawe as pertaining to God, but *am* in the Lawe
through Christ) that I may winne them that are
without Lawe:
22 To the weake I become as weake, that I
may winne the weake: I am made all things to
q all men, that I might by all meanes saue some.
23 And this I doe for the Gospels sake, that I
might be partaker thereof with r you.
24 11 Know ye not, that they which runne in
a race, runne all, yet one receiueth the price? so
runne that ye may obtaine.
25 And euery man that proueth masteries, s ab-
staineth frō all things: and they *do it* to obtaine a
corruptible crowne: but we for an vncorruptible.

10 Hee taketh away occasion of suspicion by the way, that it might not be thought that he wrote this as though he chalenged his wages that was not payed him. Nay saith he, I had rather die, then not continue in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lord hath inioyned me this office: but vnlesse I doe it willingly, and for the loue of God, nothing is to be allowed that I doe. If I had rather that the Gospel should be euill spoken of, then yt I should not require my wages, then would it appeare that I tooke these paines not so much for the Gospels sake, as for my gaines & aduantages. But I say, this were not to vse, but abuse my right & libertie. Therefore not onely in this thing, but also in all other (as much as I could) I am made all things to all men, that I might winne them to Christ, & might together with them be wonne to Christ. *o By taking nothing of them to whō I preach it.* ∵ *Act.16.3. gala.2.3.* *p The word (Law) in this place, must be restrained to the ceremoniall Lawe.* *q In matters that are indifferent, which may be done or not done with a good conscience: as if he sayd, I changed my selfe into all fashions, that by all meanes I might saue some.* *r That both I and they to whom I preach the Gospell may receiue fruit by the Gospel.* 11 He bringeth in another cause of this mischief, to wit, that they were giuen to gluttonie, for there were solemne bankets of sacrifices, and the riot of the Priestes was alwayes too much celebrated and kept. Therfore it was hard for them which were accustomed to riotousnesse, especially when they pretended the libertie of the Gospel, to be restrained from these bankets: but contrariwise, the Apostle calleth them by a pleasant similitude, & also by his owne example, to sobrietie & mortification of the flesh, shewing, that they can not be fit to runne or wrestle (as then the games of Isthmies were) which pamper vp their bodies, and therefore affirming that they can haue no reward, vnlesse they take another course and trade of life. *s Vseth a most exquisite diet.*

26 I therefore so runne, not as vncertainely:
so fight I, not as one that beateth the ayre.
27 But I beate downe my t body, & bring it in-
to subiection, lest by any meanes after that I haue
preached to other, I my self should be u reproued.

t The olde man which striueth against the Spirit.
u This word (Reprooued) is not set as contrary to the word (Elect) but as contrary to the words (Approoued) when we see one by experience not to be such an one as he ought to be.

CHAP. X.

1 If God spared not the Iewes, neither will hee spare those who are of like condition, 3. 4 touching the outward signes of his grace. 14 That it is absurd, that such should be partakers of the table of the deuils, who are partakers of the Lords Supper. 24 to haue consideration of our neighbour in things indifferent.

1 He setteth out that which he said, laying before them an example of the horrible iudgement of God against them which had in effect the selfe same pledges, of the same adoption and saluation that we haue: and yet notwithstanding when they gaue themselues to idoles feastes, perished in the wildernesse, being horribly and manifoldly punished. Nowe, moreouer and besides that these things are fitly spoken against them which frequented idoles feastes, the same also seeme to be alleadged to this ende and purpose, because many men are thus minded, that those things are not of such great weight, that God will be angrie with them, if they vse them, so that they frequent Christian assemblies and be baptized, and receiue the Communion, and confesse Christ.

Moreouer, 1 brethren, I would not that yee
shoulde bee ignorant, that all our a fathers
were vnder ✠ that cloude, and all passed through
that ✠ sea,
2 2 And were all b baptized vnto c Moses, in
that cloude, and in that sea,
3 ∵ And did all eat the d same spiritual e meat,
4 ✱ And did all drinke the same spirituall
drinke (for they dranke of the spirituall Rocke
that f folowed them: and the Rocke was g Christ)
5 But with many of them God was not plea-
sed: for they were ✱ ouerthrowen in ye wildernesse.
6 3 Nowe these things are our h ensamples, to
the intent that we should not lust after euil things
* as they also lusted.
7 Neither bee yee idolaters as *were* some of
them, as it is written, ✠ The people sate downe
to eate and drinke, and rose vp to play.
8 Neither let vs commit fornication, as some
of them committed fornication, and fell in one
✠ day three and twentie thousand.
9 Neither let vs tempt i Christ, as some of
them also tempted *him*, and ∵ were destroyed of
serpents.
10 Neither murmure ye, as some of them ✱ also
murmured, and were destroyed of the destroyer.
11 Nowe all these things came vnto them for
ensamples, and were written to admonish vs, vpon
whom the k endes of the world are come.
12 4 Wherefore, let him that thinketh he stan-
deth, take heede lest he fall.
13 There hath no tentation taken you, but
such as appertaineth to l man: and God is faithful,

a Paul speaketh thus in respect of the couenant, and not in respect of the persons, sauing in generall. ✠ *Exod.13.21. numb.9.18.* ✠ *Exod.14.22.* 2 In effect the Sacraments of the olde fathers were all one with ours, for they respected Christ onely who offered himselfe vnto them in diuers shadowes. *b All of them were baptized with the outward signe, but not in deede, wherewith God cannot be charged, but they themselues.* *c Moses being their guide.* ∵ *Exodus 16.15.* *d The same that we doe.* *e Manna, which was a spirituall meate to the beleeuers, which in faith lay holde vpon Christ who is the true meate.* ✱ *Exod.17.6. numb.20.10. and 21.16.* *f Of the riuer and running Rocke, which followed the people.* *g Did sacramentally signifie Christ, so that together with the signe, there was the thing signified, and the trueth it selfe: for God doeth not offer a bare signe, but the thing signified by the signe, together with it, which is to be receiued with faith.* ✱ *Numb.26.65.* 3 An amplifying of the example against them which are caried away with their lustes beyond the boundes which God hath measured out. For this is the beginning of al euil, as of idolatry (which hath gluttonie a companion vnto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharpely in that olde people, to the end that we which succeed them, & haue a more full declaration of the will of God, might by that meanes take better heede. *h Some reade, figures: which signified our sacraments: for circumcision was to the Iewes a seale of righteousnesse, and to vs a liuely paterne of Baptisme, and so in the other Sacraments.* * *Num.11.4. and 26.64. Psal.106.14.* ✠ *Exod.32.6.* ✠ *Numb.25.9.* *i To tempt Christ, is to prouoke him to a combate as it were, which those men doe, who abuse the knowledge that he hath giuen them, and make it to serue for a cloke for their lustes & wickednesse.* ∵ *Num.21.6. psal.106.14.* ✱ *Num.14.37. iudg.8.24.* *k This our age is called the ende, for it is the shutting vp of all ages.* 4 In conclusion, he descendeth to the Corinthians themselues, warning them that they please not themselues, but rather that they preuent the subtilties of Satan. Yet he vseth an insinuation, & cōforteth them, that he may not seeme to make them altogether like to those wicked idolaters & contemners of Christ, which perished in the wildernesse. *l Which commeth of weakenesse.*

which wil not suffer you to be tempted aboue that
you be able, but will euen m giue the issue with
the tentation, that ye may be able to beare it.
14 Wherefore my beloued, flee from idolatrie.
15 5 I speake as vnto them which haue vnder-
standing: iudge ye what I say.
16 The cup of n blessing which we blesse, is it
not the o communion of the blood of Christ?
The bread which we breake, is it not the com-
munion of the body of Christ?
17 For wee that are many, are one bread and
one body, because wee all are partakers of one
bread.
18 Beholde Israel, which is after the p flesh: are
not they which eate of the sacrifices q partakers
of the altar?
19 What say I then? that the idole is any
thing? or that that which is sacrificed to idoles, is
any thing?
20 Nay, but that these things which the Gen-
tiles sacrifice, they sacrifice to deuils, and not vn-
to God: and I would not that ye should haue r fe-
lowship with the deuils.
21 Ye cannot drinke the cup of the Lord, and
the s cup of the deuils. Ye cannot be partakers of
the Lords table, and of the table of the deuils.
22 Doe we prouoke the Lord to anger? are we
stronger then he?
23 ✠ 6 t All things are lawfull for me, but all
things are not expedient: all things are lawfull for
me, but all things edifie not.
24 Let no man seeke his owne, but euery man
anothers wealth.
25 7 Whatsoeuer is solde in ye u shambles, eate
ye, and aske no question for conscience sake.
26 ✠ For the earth is the Lords, and x all that
therein is.
27 If any of them which beleeue not, call you
to a feast, & if ye will go, whatsoeuer is set before
you, eate, asking no question for conscience sake.
28 But if any man say vnto you, This is sacrifi-
ced vnto idoles, eate it not, because of him that
shewed it, and for the conscience (for the earth is
the Lords, and all that therein is)
29 And the conscience, I say, not thine, but of
that other: 8 for why should my libertie be con-
demned of another mans conscience?
30 For if I through Gods 7 benefite be parta-
ker, why am I euill spoken of, for that wherefore
I giue thankes?
31 ✠ 9 Whether therefore ye eate, or drinke,
or whatsoeuer ye doe, doe all to the glory of God.
32 Giue none offence, neither to the Iewes, nor
to the Grecians, nor to the Church of God:
33 Euen as I please all men in all things, not
seeking mine owne profite, but the profite of ma-
ny, that they might be saued.

m *He that would haue you tempted for your profites sake, will giue you an issue to escape out of the tentation.*

5 Now returning to those idoles feastes, that hee may not seeme to dally at all, first he promiseth that hee will vse no other reasons, then such as they knew very well themselues. And he vseth an induction borowed of the agreement that is in the things themselues. The holy bankets of the Christians are pledges, first of all, of the communitie that they haue with Christ, and next, one with another. The Israelites also doe ratifie in their sacrifices, their mutuall coniunction in one selfe same religion: therefore so doe the idolaters also ioyne themselues with their idoles or deuils rather (for idoles are nothing) in those solemne bankets: whereupon it foloweth, that that table is a table of deuils, and therefore you must eschew it: For you cannot be partakers of the Lorde and of idoles together, much lesse may such bankets be accompted for things indifferent. Wil ye then striue with God? and if you doe, thinke you that you shall get the vpper hand? n *Of thankesgiuing: whereupon, that holy banket was called Eucharist, that is, a thankesgiuing.* o *A most effectuall pledge and note of our knitting together with Christ, and ingraffing to him.* p *That is, as yet obserue their ceremonies.* q *Are consenting and guiltie, both of that worship and sacrifice.* r *Haue any thing to doe with the deuils, or enter into that societie which is begunne on the deuils name.* s *The heathen and prophane people were wont to shut vp and make an ende of their feastes, which they kept to the honour of their gods, in offering meate offerings and drinke offrings to them, with bankets & feastings.* ✠ *Chap. 6.12.* 6 Comming to another kinde of things offered to idoles, he repeateth that generall rule, that in the vse of things indifferent we ought to haue consideration not of our selues onely, but of our neighbours, and therefore there are many things which of themselues are lawfull, which may be euill done of vs, because of offence to our neighbour. t *Looke afore Chap. 6.13.* 7 An applying of the rule to the present matter: Whatsoeuer is solde in the shambles, you may indifferently buy it as it were at the Lords hand, and eate it either at home with the faithfull, or being called home to the vnfaithfull, to wit, in a priuate banket: but yet with this exception, vnlesse any man be present which is weake, whose conscience may be offended by setting meates offered to idoles before them: for then you ought to haue consideration of their weakenes. u *The flesh that was sacrificed, was vsed to be solde in the shambles, and the price returned to the Priestes.* ✠ *Psal. 24.1.* x *All those things whereof, it is full.* 8 A reason: for wee must take heede that our libertie be not euill spoken of, and that the benefite of God which we ought to vse with thankesgiuing be not changed into impietie, and that through our fault, if we chuse rather to offend the conscience of the weake, then to yeelde a litle of our libertie in a matter of no importance, and so giue occasion to the weake to iudge in such sort of vs, and of Christian libertie. And the Apostle taketh these things vpon his owne person, that the Corinthians may haue so much the lesse occasion to oppose any thing against him.

7 *If I may through Gods benefite eate this meate, or that meate, why should I through my fault, cause that benefite of God to turne to my blame?*
✠ *Coloss. 3.17.*
9 The conclusion: We must order our liues in such sort, that we seeke not our selues, but Gods glory, and so the saluation of as many as we may: wherein the Apostle sticketh not to propound himselfe to the Corinthians (euen his owne flocke) as an example, but so that hee calleth them backe to Christ, vnto whome he himselfe hath regard.

CHAP. XI.

1 *He blameth the Corinthians for that in their holy assemblies, 4 men doe pray hauing their heads couered, 6 and women bare headed, and because their meetings tended to euill, 21 who mingled prophane bankets with the holy Supper of the Lord. 23 which hee requireth to be celebrated according to Christes institution.*

Be ✠ yee followers of mee, euen as I am of
Christ.
2 1 Now brethren, I commend you, that yee
remember all my things, and keepe the ordinan-
ces, as I deliuered them to you.
3 2 But I wil that ye knowe, that Christ is the
∴ head of euery man: and the man is the womans
head: and God is a Christs head.
4 3 Euery b man praying or prophecying ha-
uing any thing on his head, dishonoureth his head.
5 4 But euery woman that prayeth or prophe-
cieth bare headed, dishonoureth her head: 5 for it
is euen one very thing, as though she were shauen.
6 Therefore if the woman be not couered, let
her also be shorne: and if it be shame for a woman
to be shorne or shauen, let her be couered.
7 6 For a man ought not to couer his head: for
as much as hee is the ✠ image and glory of God:
but the woman is the glory of the man.
8 7 For the man is not of the woman, but the
woman of the man.
9 ✠ 8 For the man was not created for ye wo-
mans sake: but the woman for the mans sake.
10 9 Therefore ought the woman to haue
c power on her head, because of the 10 Angels.

✠ *2. Thess. 3.9.*
1 The fifth treatise of this epistle concerning the right ordering of publike assemblies, conteining three points, to wit, of the comely apparel of men and women, of the order of the Lords Supper, and of the right vse of spirituall gifts. But going about to reprehend certaine things, he beginneth notwithstanding with a generall praise of them, calling those particular lawes of comelines and honestie, which belong to the ecclesiasticall pollicie, traditions, which afterward they called Canons. 2 Hee setteth downe God, in Christ our mediatour, for the ende and marke not onely of doctrine, but also of ecclesiasticall comelinesse. Then applying it to the question proposed touching the comely apparell both of men and women in publike assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subiect to Christ, yt the glory of God ought to appeare in him for the preeminence of the sexe. ∴ *Ephes. 5.23.* a *In that, that Christ is our mediatour.* 3 Hereof he gathereth, that if men do either pray or preach in publike assemblies hauing their heads couered (which was then a signe of subiection) they did as it were spoyle themselues of their dignitie, against Gods ordinance. b *It appeareth that this was a politike Law seruing only for the circumstances of the time that Paul liued in, by this reason, because in these our dayes for a man to speake bareheaded in an assemblie, is a signe of subiection.* 4 And in like sort he concludeth, that women which shew themselues in publike & ecclesiastical assemblies without the signe & token of their subiection, that is to say, vncouered, shame themselues. 5 The first argument taken fro the common sense of man, for so much as nature teacheth women, that it is dishonest for them to come abroad bare headed, seeing yt she hath giuen them thicke & long haire, which they doe so diligently trimme and decke, that they can in no wise abide to haue it shauen. 6 The taking away of an obiection: Haue not men also haire giuen them? I graunt, saith the Apostle, but there is another matter in it: For man was made to this ende & purpose, that the glory of God should appeare in his rule & authoritie: but the woman was made, that by profession of her obedience, she might more honour her husband. ✠ *Gen. 1.26. and 5.1. and 9.6. coloss. 3.10.* 7 Hee prooueth the inequalitie of the woman, by that, that the man is the matter whereof woman was first made. ✠ *Gene. 2.22.* 8 Secondly, by that that the woman was made for man, and not the man for the womans sake. 9 The conclusion: Women must be couered, to shew by this externall signe, their subiection. c *A couering which is a token of subiection.* 10 What this meaneth, I doe not yet understand.

11 [11] Neuerthelesse, neither is the man with-
out the woman, neither the woman without the
man [d] in the Lord.
12 For as the woman is of the man, so is the
man also by the woman: but all things are of
God.
13 [12] Iudge in your selues, Is it comely that a
woman pray vnto God vncouered?
14 Doeth not nature it selfe teache you, that
if a man haue long haire, it is a shame vnto him?
15 But if a woman haue long haire, it is a praise
vnto her: for her haire is giuen her for a [e] coue-
ring.
16 [13] But if any man lust to be contentious, we
haue no such custome, neither the Churches of
God.
17 ¶ [14] Now in this that I declare, I praise *you*
not, that ye come together, not with profite, but
with hurt.
18 [15] For first of all, when yee come together
in the Church, I heare that there are dissentions
among you: and I beleeue it *to be true* in some
part.
19 [16] For there must be heresies euen among
you, that they which are [f] approoued among
you, might be knowen.
20 When ye come together therefore into one
place, *this* is [g] not to eate the Lords Supper.
21 For euery man when they should eate, ta-
keth his owne supper [h] afore, and one is hungry,
and another is drunken.
22 [17] Haue ye not houses to eate and to drinke
in? despise ye the Church of God, & shame them
that haue not? what shall I say to you? shall I
prayse you in this? I prayse you not.
23 [18] For I haue receiued of the Lorde that
which I also haue deliuered vnto you, *to wit*, That
the Lord Iesus in the night when hee was betray-
ed, tooke bread:
24 ✠ And when hee had giuen thankes, hee
brake it, and sayd, Take, eate: this is my body,
which is [i] broken for you: this doe ye in remem-
brance of me.
25 After the same maner also *he tooke* the cup,
when he had supped, saying, This cup is the Newe
Testament in my blood: this doe as oft as yee
drinke it, in remembrance of me.
26 For as often as yee shall eate this bread,
and drinke this cuppe, ye shewe the Lords death
till he come.

11 A digression which ẏ Apostle vseth, lest that which he spake of the superioritie of men, and lower degree of women in consideration of ẏ policie of the Church, should be so take as though there were no measure of this inequalitie. Therefore hee teacheth that men haue in such sort the preeminence, that God made them not alone, but women also: and woman was so made of man, that men also are borne by the meanes of women: and this ought to put them in minde to obserue the degree of euery sexe in such sort, that mutuall coniunction may be cherished. *d By the Lord.* 12 He vrgeth the argument taken from the common sense of nature. *e To be a couering for her, and such a couering, as should procure another.* 13 Against such as are stubburnly contentious, we haue to oppose this, that the Churches of God are not contentious. 14 Hee passeth now to the next treatise concerning the right administration of the Lords Supper. And the Apostle vseth this sharper preface, that the Corinthians might vnderstand, that whereas they obserued generally the Apostles commandements, yet they foully neglected them in a matter of greatest importance. 15 To celebrate the Lordes Supper aright, it is requisite that there be not onely consent of doctrine, but also of affections, that it be not prophaned. 16 Although that schismes and heresies proceede from the deuil, are euill, and yet they come not by chaunce, nor without cause, and they turne to the profite of the elect. *f Whome experience hath taught to be of sound religion and godlinesse.* *g This is an vsuall kinde of speach, whereby the Apostle denieth that flatly, which many did not well.* *h Eateth his meate and tarieth not till other come.* 17 The Apostle thinketh it good to take away the loue feasts for their abuse, although they had bene a long time, and with commendation vsed in Churches, and were appointed and instituted by the Apostles. 18 We must take a true forme of keeping the Lords Supper, out of the institution of it, the partes whereof are these, touching the Pastours, to shew forth the Lords death, by preaching his worde: to blesse the bread and the wine by calling vpon the Name of God, & together with prayers to declare the institution thereof, and finally to deliuer the bread broken to be eaten, and the cup receiued to be drunke with thankesgiuing. And touching the flocke, that euery man examine himselfe, ẏ is to say, to prooue both his knowledge, and also faith, and repentance: to shew foorth the Lordes death, that is, in true faith to yeelde vnto his worde & institution: and last of all, to take the bread at the Ministers hand, and to eate it and to drinke the wine, and giue God thanks: This was Pauls and the Apostles maner of ministring. ✠ *Matth.26.26. mar.14.22. luke 22.19.* *i This word (Broken) noteth out vnto vs Christ his maner of death: for although his legges were not broken, as the theeues legges were, yet was his body very sore tormented, and torne, and bruysed.*

27 [19] Wherefore, whosoeuer shall eate this
bread, and drinke the cuppe of the Lord [k] vnwor-
thily, shalbe guiltie of the body and blood of the
Lorde.
28 ✠ [20] Let [l] euery man therefore examine
himselfe, and so let him eate of this bread, and
drinke of this cup.
29 For he that eateth & drinketh vnworthi-
ly, eateth and drinketh his owne damnation, *be-
cause* he [m] discerneth not the Lords body.
30 [21] For this cause many *are* weake, and sicke
among you, and many sleepe.
31 For if wee would [n] iudge our selues, wee
should not be iudged.
32 But when we are iudged, we are chastened
of the Lord, because we should not be condem-
ned with the world.
33 [22] Wherefore, my brethren, when ye come
together to eate, tary one for another.
34 [23] And if any man be hungry, let him eate at
home, ẏ ye come not together vnto condemnati
on. [24] Other things wil I set in order when I come.

19 Whosoeuer contemne the holy Sacraments, that is, vse them not aright, are guiltie not of the bread and wine, but of the thing it selfe, that is, of Christ, and shalbe grieuously punished for it. *k Otherwise then meete is such mysteries should be handled.* ✠ *2.Cor.13.5.* 20 The examination of a mans selfe, is of necessitie required in the Supper, and therefore they ought not to be admitted vnto it, which can not examine themselues: as children, furious and madde men, also such as either haue no knowledge of Christ, or not sufficient, although they professe Christian religion: and others such like. *l This place beateth downe the faith of credite, or vnwrapped faith, which the Papists maintaine.* *m He is sayd to discerne the Lords body, that hath consideration of the worthines of it, and therefore commeth to eate of this meate with great reuerence.* 21 The prophaning of the body & blood of the Lord in his mysteries, is sharply punished of him, & therefore such a mischiefe ought diligently to be preuented by iudging and correcting of a mans selfe. *n Trie and examine our selues, by faith and repentance, separating our selues from the wicked.* 22 The Supper of the Lorde is a common action of the whole Church, and therefore there is no place for priuate suppers. 23 The Supper of the Lord was instituted not to feede the belly, but to feede the soule with the communion of Christ, & therefore it ought to be separate from common bankets. 24 Such things as pertaine to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Congregations, according to the consideration of times, places, and persons.

CHAP. XII.

1 To drawe away the Corinthians from contention and pride, hee sheweth that spirituall gifts are therefore diuersly bestowed, 7 that the same being ioyntly to eche other imployed, 12 we may growe vp together into one body of Christ in such equall proportion and measure, 20 as the members of mans body doe.

NOwe [1] concerning spirituall *giftes*, brethren,
I would not haue you [a] ignorant.
2 [2] Ye knowe that yee were [b] Gentiles, and
were caried away vnto the dumme Idoles, as yee
were led.
3 [3] Wherefore, I declare vnto you, that no
man ✠ speaking by the Spirit of God, calleth Iesus
∴ [c] execrable: also no man can say that Iesus is
the Lord, but by the holy Ghost.
4 [4] Now there are diuersities of gifts, but the
[d] same Spirit.
5 And there are diuersities of administrations,
but the same Lord.
6 And there are diuersities of [e] operations, but

1 Now he entreth into the third part of this treatise, touching the right vse of spirituall giftes, wherein he giueth the Corinthians plainely to vnderstand, that they abused them: for they that excelled, bragged ambitiously of them, and so robbed God of the praise of his gifts: and hauing no consideration of their brethren, abused them to a vaine ostentation, and so robbed the Church of the vse of those giftes. On the other side, the inferiour sort enuied the better, and went about to make a departure, so that all that body was as it were scattered and rent in pieces. So then he going about to remedie these abuses, willeth them first to consider diligently, that they haue not these giftes of themselues, but from the free grace and liberalitie of God, to whose glory they ought to bestowe them all. *a Ignorant to what purpose these giftes are giuen you.* 2 He prooueth the same by comparing their former state with that wherein they were at this time indued with those excellent giftes. *b As touching Gods seruice and the couenant, meere strangers.* 3 The conclusion: Knowe you therefore, that you cannot so much as mooue your lippes to honour Christ withall, but by the grace of the holy Ghost. ✠ *Mar.9.39.* ∴ *Iohn 13.13. chap.8.6, philip.2.11.* *c Doeth curse him, or by any meanes whatsoeuer diminish his glory.* 4 In the second place, he layeth another foundation, to wit, that these gifts are diuers, as the functions also are diuers, and their offices diuers, but that one selfe same Spirit, Lord and God is the giuer of all these gifts, & that to one ende, to wit, for the profite of all. *d The Spirit is plainly distinguished from the gifts.* *e So Paul calleth that inward force which commeth from the holy Ghost, and maketh men fit to wonderfull things.*

God

God is the same which worketh all in all.
7 But the manifestation of the Spirit is f gi-
uen to euery man, to g profite withall.
8 5 For to one is giuen by the Spirit the word
of h wisdome : and to another the word of know-
ledge, by the same Spirit:
9 And to another *is giuen* faith by the same
Spirit : and to another the gifts of healing, by the
same Spirit :
10 And to another the i operations of great
works : and to another, k prophecie: and to ano-
ther, the l discerning of spirits : and to another,
diuersities of tongues: and to another, the inter-
pretation of tongues.
11 ✠ And all these things worketh one and
the selfe same Spirit, distributing to euery man se-
uerally 6 as he will.
12 7 For as the body is one, and hath many
members, and all the members of the body, which
is one, though they be many, *yet are but* one bo-
dy : 8 euen so is m Christ.
13 For by one Spirit are wee all baptized into
n one body, whether *we be* Iewes, or Grecians,
whether *we be* bond, or free, and haue bene all
made to o drinke into one Spirit.
14 9 For the body also is not one member, but
many.
15 10 If the foote would say, Because I am not
the hand, I am not of the body, is it therefore not
of the body?
16 And if the eare woulde say, Because I am
not the eye, I am not of the body, is it therefore
not of the body?
17 11 If the whole body *were* an eye, where
were the hearing? If the whole *were* hearing,
where *were* the smelling?
18 But nowe hath God disposed the mem-
bers euery one of them in the body at his owne
pleasure.
19 For if they were all one member, where
were the body?
20 But now *are* there many members, yet but
one body.

f The holy Ghost openeth and sheweth himselfe freely in giuing of these giftes.
g To the vse and benefite of the Church.
5 He declareth this manifolde diuersitie, and reckoneth vp the chiefest giftes, beating that into their heads, which he said before, to wit, that all these things proceeded from one selfe same Spirit.
h Wisedome is a most excellent gift, very requisite, not onely for them which teach, but also for them that exhort and comfort, which thing is proper to the Pastours office : as the word of knowledge agreeth to the Doctours.
i By operation he meaneth those great workings of Gods mightie power, which passe and excell amongst his miracles, as the deliuerie of his people Israel by the hand of Moses : that which hee did by Elias against the Priester of Baal, in sending downe fire from heauen to consume his sacrifice: and that which he did by Peter, in the matter of Ananias and Saphira. *k Foretelling of things to come.* *l Whereby false prophets are knowen from true, wherein Peter passed Philippe in discouering Simon Magus, Actes 8.20.* ✠ *Rom. 12.3. ephes. 4.7.* 6 He addeth moreouer some thing else, to wit, that although that these giftes are vnequall, yet they are most wisely diuided, because the will of the Spirit of God is the rule of this distribution. 7 Hee setteth foorth his former saying by a similitude taken from the body : This saith he, is manifestly seene in the body, whose members are diuers, but yet so knitte together, that they make but one body. 8 The applying of the similitude. So must wee also thinke, sayth hee, of the mysticall body of Christ : for all we that beleeue, whether we be Iewes or Gentiles, are by one selfe same Baptisme, ioyned together with our head, that by that meanes, there may be framed one body compact of many members : and we haue drunke one selfe same spirite, that is to say, a spirituall feeling, perceiuerance and motion common to vs all, out of one cuppe. *m Christ ioyned together with his Church.* *n To become one body with Christ.* *o By one quickening drinke of the Lords blood, wee are made partakers of his onely Spirit.* 9 He amplifieth that which followed of the similitude : as if hee shoulde say, The vnitie of the body is not onely not let by this diuersity of members, but also it could not be a body, if it did not consist of many, and those diuers members. 10 Nowe hee buildeth his doctrine vpon the foundations which he hath layde : and first of all he continueth in his purposed similitude, and afterward hee goeth to the matter barely and simply. And first of all he speaketh vnto them which would haue separated themselues from those whom they enuied, because they had not such excellent giftes as they : now this is, saith he, as if the foote should say, it were not of the body, because it is not the hand or the eare, because it is not the eye. Therefore all partes ought rather to defend the vnitie of the body, being coupled together to serue one the other. 11 Againe speaking to them, he sheweth them that if that should come to passe which they desire, to wit, that all should be equall one to another, there would follow a destruction of the whole body, yea and of themselues : for it could not be a body, vnlesse it were made of many members knit together, and diuers one from the other. And that no man might finde fault with this diuision as vnequal, he addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safetie.

21 12 And the eye cannot say vnto the hand, I
haue no neede of thee : nor the head againe to
the feete, I haue no neede of you.
22 Yea, much rather those members of the
body, which seeme to be p more feeble, are ne-
cessarie.
23 And vpon those *members* of the body,
which wee thinke most vnhonest, put wee more
q honestie on : and our vncomely *partes* haue
more comelinesse on.
24 For our comely *partes* neede it not : but
God hath tempered the body together, and hath
giuen the more honour to that *part* which
lacked,
25 Lest there should be any diuision in the bo-
dy : but that the members should haue the same
r care one for another.
26 13 Therefore if one member suffer, all suf-
fer with it : if one member be had in honour, all
the members reioyce with it.
27 Now ye are the body of Christ, and mem-
bers for *your* s part.
28 ✠ And God hath ordeined some in the
Church : *as* first Apostles, secondly Prophets,
thirdly teachers, then them that doe miracles: af-
ter that, the giftes of healing, t helpers, u gouer-
nours, diuersitie of tongues.
29 Are all Apostles? are all Prophets? are all
teachers?
30 Are all doers of miracles? haue all the gifts
of healing? doe all speake with tongues? doe all
interpret?
31 14 But desire you the best giftes, and I will
yet shewe you a more excellent way.

12 Nowe on the other side, hee speaketh vnto them which were indued with more excellent giftes, willing them not to despise the inferiours as vnprofitable, and as though they serued to no vse : for God, sayeth hee, hath in such sort tempered this inequalitie, that the more excellent and beautifull members can in no wise lacke the more abiect and such as wee are ashamed of, and that they should haue more care to see vnto them and to couer them : that by this meanes the necessitie which is on both parts, might keepe the whole body in peace and concorde : that although if ech part be considered apart, they are of diuers degrees and conditions, yet because they are ioyned together, they haue a communitie both in commodities and discommodities. *p Of the smallest and vilest offices, and therefore smally accounted of, of the rest.* *q Wee more carefully couer them.* *r Shoulde bestowe their operations and offices to the profite and preseruation of the whole body.* 13 Nowe he applyeth this same doctrine to the Corinthians without any allegorie, warning them that seeing there are diuers functions and diuers giftes, it is their duetie, not to offend one against another, either by enuie or ambition, but rather that they being ioyned together in loue and charitie one with an other, euery one of them bestow to the profite of all, that which he hath receiued, according as his ministerie dooth require. *s For all Churches wheresoeuer they are dispersed through the whole worlde, are diuers members of one body.* ✠ *Ephesians 4.11.* *t The offices of Deacons.* *u He setteth foorth the order of Elders, which were the mainteiners of the Churches discipline.* 14 He teacheth them that are ambitious and enuious, a certaine holy ambition and ennie, to wit, if they giue themselues to the best giftes, and such as are most profitable to the Church, and so if they contende to excell one another in loue, which farre passeth all other giftes.

CHAP. XIII.

1 He sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, if Charitie be away : 4 and therefore he digresseth vnto the commendation of it.

Though 1 I speake with the tongues of men
and a Angels, and haue not loue, I am *as* soun-
ding brasse, or a b tinkling cymbal.
2 And though I had the *gift* of prophecie, and
knewe all secrets and all knowledge, yea, if I had
all c faith, so that I could remooue ✠ mountaines,
and had not loue, I were nothing.
3 And though I feede the poore with all my
goods, and though I giue my body, that I be bur-
ned, and haue not loue, it profiteth me nothing.

1 He reasoneth first of Charitie, the excellencie whereof he first sheweth by this, that without it, all other giftes are as nothing before God : which thing he prooueth partly by an induction, and partly also by an argument taken of the ende, wherefore those giftes are giuen. For, to what purpose are those giftes, but to Gods glorie, and the profite of the Church, as is before prooued? so that those giftes without Charitie, haue no right vse. *a A very earnest kinde of amplifying a matter, as if hee sayde, If there were any tongues of Angels, and I had them, and did not vse them to the benefite of my neighbour, it were nothing else but a vaine and pratling kinde of babbling.* *b That giueth a voyce and no certaine sounde.* *c By faith, hee meaneth the gift of doing miracles, and not that faith which iustifieth, which cannot be voyde of Charitie as the other may.* ✠ *Matth. 17.20.*

4 ² Loue ᵈ suffereth long: it is bountiful: loue
enuieth not: loue doeth not boast it selfe: it is not
puffed vp:
5 It doeth ᵉ no vncomely thing: it seeketh
not her owne things: it is not prouoked to anger:
it thinketh no euill:
6 It reioyceth not in iniquitie, but ᶠ reioyceth
in the trueth:
7 It suffreth all things: it beleeueth all things:
it hopeth all things: it endureth all things.
8 ³ Loue doeth neuer fall away, though that
prophecyings be abolished, or the tongues cease,
or ᵍ knowledge vanish away.
9 ⁴ For we know in ʰ part, and we prophecie
in part.
10 But when that which is perfect, is come,
then that which is in part, shalbe abolished.
11 ⁵ When I was a childe, I spake as a childe,
I vnderstoode as a childe, I thought as a childe:
but when I became a man, I put away childish
things.
12 ⁶ For ⁱ now we see through a glasse darke-
ly: but then *shall we see* face to face. Nowe I
know in part: but then shall I knowe euen as I
am knowen.
13 ⁷ And nowe abideth faith, hope *and* loue,
euen these three: but the chiefest of these *is* loue.

2 He describeth the force and nature of charitie, partly by a comparison of contraries, and partly by the effects of it selfe: whereby the Corinthians may vnderstand, both how profitable it is in the Church, and how necessary: and also how farre they are from it, and therefore how vainely and without cause they are proude. *d Word for word, deferreth wrath.* *e It is not contumelious.* *f Reioyceth at righteousnes in the righteous. For the Hebrewes meane by truth, righteousnes.* 3 Againe he commendeth the excellencie of charitie, in that, that it shall neuer be abolished in the Saintes, whereas the other giftes which are necessarie for the building vp of the Church, so long as wee liue here, shall haue no place in the worlde to come. *g The way to get knowledge by prophecying.* 4 The reason: Because wee are nowe in that state, that wee haue neede to learne daily, and therefore wee haue neede of those helpes, to wit, of the gift of tongues, and knowledge, and also of them that teach them. But to what purpose serue they then, when wee haue obtained and gotten the full knowledge of God, which serue now but for them which are imperfite, and goe by degrees to perfection? *h We learne imperfectly.* 5 Hee setteth foorth that, that he sayde, by an excellent similitude, comparing this life to our infancie or childehoode, wherein we stagger and stammer rather then speake, and thinke and vnderstand but childish things, and therefore haue neede of such things as may forme and frame our tongue & minde: but when we become men, to what purpose should we desire that stammering, those childish toyes, and such like things, whereby our childehoode is framed by litle and litle? 6 The applying of the similitude of our childehood to this present life, wherein we darkely beholde heauenly things, according to the small measure of light which is giuen vs, through the vnderstanding of tongues, and hearing the teachers and ministers of the Church: of our mans age & strength, to that heauenly & eternall life, wherein when we beholde God himselfe present, and are lightened with his full and perfect light, to what purpose should wee desire the voyce of man, and those worldly things which are most imperfect? But yet then, shall all the Saintes bee knit both with God, and betweene themselues with most feruent loue, and therefore charitie shall not be abolished but perfected, although it shall not be shewed forth and enterteined by such maner of dueties as peculiarly and only belong to the infirmitie of this life. *i All this must be vnderstoode by comparison.* 7 The conclusion: As if the Apostle should say, Such therefore shall be our condition then: but nowe we haue three things, and they remaine sure if we be Christes, as without which true religion cannot consist, to wit, faith, hope, and charitie. And among these, charitie is the chiefest, because it ceaseth not in the life to come as the rest doe, but is perfected & accomplished. For seeing that faith and hope tend to things which are promised, and are to come, when we haue presently gotten them, to what purpose should wee haue faith and hope? but yet there at length shall we truely and perfectly loue both God, and one another.

CHAP. XIIII.

1 Hee commendeth the gift of prophecying: 7 and by a similitude taken of musicall instruments, 12 he teacheth the true vse of interpreting the Scriptures: 17 hee taketh away the abuse: 34 and forbiddeth women to speake in the Congregation.

FOlowe ¹ after loue, and couet spirituall *giftes*,
and rather that ye may ᵃ prophecie.
2 ² For he that speaketh a *strange* ᵇ tongue,
speaketh not vnto men, but vnto God: for no
man heareth *him*: howbeit in the ᶜ spirit hee
speaketh secret things.
3 But he that prophecieth, speaketh vnto men
to ᵈ edifying, and to exhortation, and to comfort.
4 He that speaketh *strange* language, edifieth
himselfe: but hee that prophecieth, edifieth the
ᵉ Church.
5 I would that ye all spake *strange* languages,
but rather that ye prophecied: for greater is hee
that prophecieth, then hee that speaketh *diuers*
tongues, except hee expound it, that the Church
may receiue edification.
6 And nowe, brethren, if I come vnto you
speaking *diuers* tongues, what shall I profite you,
except I speake to you, either by reuelation, or by
knowledge, or by prophecying, or by doctrine?
7 ³ Moreouer things without life which giue
a sound, whether *it be* a pipe or an harpe, except
they make a distinction in the soundes, howe shall
it be knowen what is piped or harped?
8 And also if the trumpet giue an vncertaine
sound, who shall prepare himselfe to battell?
9 So likewise you, by the tongue, except yee
vtter wordes that haue ᶠ signification, howe shall
it bee vnderstoode what is spoken? for yee shall
speake in the ayre.
10 ⁴ There are so many kindes of voyces (as it
commeth to passe) in the world, and none of them
is dumme.
11 Except I know then the power of ẏ voyce,
I shalbe vnto him that speaketh a barbarian, and
he that ᵍ speaketh, shalbe a barbarian vnto me.
12 ⁵ Euen so, forasmuch as ye couet spirituall
giftes, seeke that ye may excell vnto the edifying
of the Church.
13 Wherefore, let him that speaketh a *strange*
tongue, ʰ pray that he may interprete.
14 ⁶ For ⁱ if I pray in a *strange* tongue, my ᵏ spirit
praieth: but mine vnderstanding is ˡ without fruit.
15 What is it then? I will pray with the spirit,
but I will pray with the ᵐ vnderstanding also: I
will sing with the spirite, but I will sing with the
vnderstanding also.
16 ⁷ Else, when thou blessest with the ⁿ spirit,
howe shall he that ᵒ occupieth the roume of the
vnlearned, say ᵖ Amen, at thy giuing of thanks,

1 He inferreth now of that, that he spake before: Therefore seeing charitie is the chiefest of all, before all things set it before you as chiefe and principall: and so esteeme those things as most excellent, which profite the greater part of men: (as prophecie, that is to say, the gift of teaching and applying the doctrine, which was contemned in respect of other giftes, although it be the chiefest & most necessary for the Church) & not those which for a shewe seeme to be marueilous, as the giftes of tongues, when a man was suddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it selfe was not greatly to any vse, vnlesse there were an interpreter. *a What prophecie is, he sheweth in the third verse.*

2 He reprehendeth their peruerse iudgement touching the gift of tongues. For why was it giuen? to wit, to the intent that the mysteries of God might be the better knowen to a greater sort. Thereby it is euident that prophecie, whereunto the gift of tongues ought to serue, is better then this: and therefore the Corinthians did iudge amisse, in that they made more accompt of the gift of tongues, then of prophecying: because forsooth the gift of tongues was a thing more to be bragged of. And hereupon folowed another abuse of the gift of tongues, in that the Corinthians vsed tõgues in the congregation, without an interpreter. Which thing although it might be done to some profit of him that spake them, yet he corrupted the right vse of that gift, because there came thereby no profite to the hearers: and common assemblies were instituted and appointed not for any priuate mans commoditie, but for the profite of the whole companie. *b A strange language which no man can vnderstande without an interpreter.* *c By that inspiration which he hath receiued of the Spirite, which notwithstanding he abuseth, when hee speaketh mysteries which none of the company can vnderstand.* *d Which may further men in the studie of godlinesse.* *e The companie.* 3 He setteth forth that which he said, by a similitude which he boroweth and taketh from instruments of musicke: which although they speake not perfitly, yet they are distinguished by their sounds, that they may be the better vsed. *f That doe fitly vtter the matter it selfe.* 4 He proueth that interpretation is necessarily to be ioyned with the gift of tongues, by ẏ manifold varietie of languages, insomuch that if one speake to another without an interpreter, it is as if he spake not. *g As the Papists in all their sermons, and they that ambitiously powre out some Hebrew or Greeke words in the Pulpit before the vnlearned people, thereby to get them a name of vaine learning.* 5 The conclusion: if they wil excell in those spirituall gifts, as it is meete, they must seeke the profit of the Church, & therefore they must not vse the gift of tongues, vnlesse there bee an interpreter to expounde the strange and vnknowen tongue, whether it be himselfe that speaketh, or another interpreter. *h Pray for the gift of interpretation.* 6 A reason: Because it is not sufficient for vs to speake so in the congregation, that we our selues doe worship God in spirit, that is, according to the gift which we haue receiued, but we must also be vnderstoode of the company, lest that be vnprofitable to other, which we haue spoken. *i If I pray, when the Church is assembled together, in a strange tongue.* *k The gift and inspiration which the spirit giueth me, doeth his part, but onely to my selfe.* *l No fruite commeth to the Church by my prayers.* *m So that I may bee vnderstoode of other, and may instruct other.* 7 An other reason: Seeing that the whole congregation must agree to him that speaketh, and also witnesse this agreement, howe shall they giue their assent or agreement, which knowe not what is spoken? *n Onely, without all consideration of the hearers.* *o He that sitteth as a priuate man.* *p So then one vttered the prayers, and all the companie answered Amen.*

Seeing

seeing he knoweth not what thou sayest?
17 For thou verely giuest thankes wel, but the
other is not edified.
18 [8] I thanke my God, I speake languages
more then ye all.
19 Yet had I rather in the Church to speake
[q] fiue wordes with mine vnderstanding, that I
might also instruct others, then ten thousande
wordes in a *strange* tongue.
20 [9] Brethren, be not ✠ children in vnderstan-
ding, but as concerning maliciousnesse be chil-
dren, but in vnderstanding be of a ripe age.
21 In the [r] Lawe it is written, ✠ By men of
other tongues, & by other languages wil I speake
vnto this people: yet so shall they not heare me,
sayth the Lord.
22 [10] Wherefore *strange* tongues are for a signe,
not to them that beleeue, but to them that be-
leeue not: but prophecying *serueth* not for them
that beleeue not, but for them which beleeue.
23 [11] If therefore, when the whole Church is
come together in one, and all speake *strange*
tongues, there come in they that are [s] vnlearned,
or they which beleeue not, will they not say, that
ye are out of your wits?
24 But if all prophecie, and there come in one
that beleeueth not, or one vnlearned, he is rebu-
ked of all men, and is iudged of all,
25 And so are ỹ secrets of his heart made mani-
fest, & so he wil fall downe on his face & worship
God, & say plainely that God is in you in deede.
26 [12] What is to be *done* then, brethren? when
ye come together, *according as* euery one of you
hath a Psalme, *or* hath doctrine, *or* hath a tongue,
or hath reuelation, *or* hath interpretation, let all
things be done vnto edifying.
27 [13] If any man speake a *strange* tongue, *let it
be* by two, or at the most, by three, and that by
course, and let one interprete.
28 But if there be no interpreter, let him keepe
silence in the Church, *which speaketh languages*,
and let him speake to himselfe, and to God.
29 [14] Let the Prophets speake two, or three,
and let the other iudge.
30 And if any thing be reueiled to another
that sitteth by, let the first holde his peace.
31 For ye may all prophecie one by one, that
all may learne, and all may haue comfort.
32 And the [t] spirits of the Prophets are subiect
to the Prophets.
33 For God is not *the authour* of cõfusion, but
of peace, as *we see* in all ỹ Churches of the Saints.
34 [15] ∵ Let your women keepe silence in the
Churches: for it is not permitted vnto them to
speake: but *they ought* to be subiect, as also ⌘ the
Lawe sayth.
35 And if they will learne any thing, let them
aske their husbands at home: for it is a shame for
women to speake in the Church.
36 [16] Came the worde of God out from you?
either came it vnto you onely?
37 If any man thinke himselfe to be a Pro-
phet, or [u] spirituall, let him acknowledge, that the
things that I write vnto you, are the commande-
ments of the Lord.
38 [17] And if any man be ignorant, let him be
ignorant.
39 [18] Wherefore, brethren, couet to prophe-
cie, and forbid not to speake languages.
40 Let all things be done honestly, and by
order.

8 He propoundeth himselfe for an example, both that they may be ashamed of their foolish ambition, and also that he may eschew all suspicion of enuie.
q A very fewe wordes.
9 Nowe hee reproueth them freely for their childish folly, which see not how this gift of tongues which was giuen to the profite of the Church, is turned by their ambition into an instrument of cursing, seeing that this same also is conteined amongst the punishments wherewith God punished the stubburnes of his people, that he dispersed them amongst strangers whose language they vnderstoode not.
✠ *Matth.18.3.*
r By the Lawe hee vnderstandeth all the whole Scripture.
✠ *Isai.28.11.*
10 The conclusion: Therefore the gift of tongues serueth to punish the vnfaithfull and vnbeleeuers, vnlesse it be referred to prophecie (that is to say, to the interpretation of Scripture) and that that which is spoken, be by that meanes vnderstood of the hearers.
11 An other argument: The gift of tongues without prophecie is not onely vnprofitable to the faithfull, but also doeth very much hurt as well to them as to the vnfaithfull which should be wonne in the publike assemblies. For by this meanes it commeth to passe, that the faithfull seeme to other to be madde, much lesse can the vnfaithfull be instructed thereby. *s Looke Acts.4.13.* 12 The conclusion: The edifying of the congregation is a rule and square of the right vse of all spirituall gifts. 13 The maner how to vse the gift of tongues. It may be lawful for one or two, or at the most for three, to vse the gift of tongues, one after another in an assembly, so ỹ there be some to expound the same: but if there be none to expound, let him that hath that gift, speake to himselfe alone. 14 The maner of prophecying: Let two or three propound, & let the other iudge of that that is propounded, whether it be agreeable to the worde of God or no: If in this examination the Lorde giue any man ought to speake, let them giue him leaue to speake. Let euery man be admitted to prophecie, seuerally and in his order, so farre forth as it is requisite for the edifying of the Church: Let them be content to be subiect eche to others iudgement. *t The doctrine which the Prophets bring, which are inspired with Gods Spirit.* 15 Women are commanded to be silent in publique assemblies, & they are commanded to aske of their husbands at home. ∵ *1.Tim.2.12.* ⌘ *Gen.3.16.*

16 A generall conclusion of the treatise of the right vse of spirituall giftes in assemblies: with a sharpe reprehension, least the Corinthians might alone seeme to themselues to be wise.
u Skilfull in knowing and iudging spirituall things.
17 The Church ought not to care for such as be stubburnely ignorant, and wil not abide to be taught, but to goe forwarde notwithstanding, in those things which are right. 18 Prophecie ought simplie to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV.

1 *The Gospel that Paul preached.* 3 *The death and resurrection of Christ.* 8 *Paul saw Christ.* 9 *Hee had persecuted the Church, whereof after ward he was made a minister.* 12 *Christ first rose againe, and we all shall rise by him.* 26 *The last enemie, death.* 29 *To be baptized for dead.* 32 *At Ephesus Paul fought with beastes.* 35 *Howe the dead are raised.* 45 *The first Adam. The last Adam.* 47 *The first and second man.* 51 *We shall all be changed, we shall not all sleepe.* 55 *Deaths sting.* 57 *Victorie.* 58 *Constancie and stedfastnes.*

Moreouer [1] ✠ brethren, I declare vnto you
the Gospel, which I preached vnto you,
which yee haue also receiued, and wherein yee
[a] continue,
2 And whereby yee are saued, if yee keepe in
memorie, after what maner I preached it vnto
you, [b] except ye haue beleeued in vaine.
3 For first of all, I deliuered vnto you that
which I receiued, howe that Christ died for our
sinnes, according to the ✠ Scriptures,
4 And that he was buried, and that hee arose
the third day, according to the ∵ Scriptures,
5 ⌘ And that he was seene of Cephas, then of
the [c] twelue.
6 After that, hee was seene of moe then fiue
hundreth brethren at [d] once: whereof many re-
maine vnto this present, and some also are asleepe.
7 After that, he was seene of Iames: then of
all the Apostles.
8 ✠ [2] And last of all he was seene also of me,
as of one borne out of due time.
9 * For I am the least of the Apostles, which
am not meete to be called an Apostle, because I
persecuted the Church of God.
10 ✠ But by the grace of God I am that I am:
and his grace which is in me, was not in vaine: but
I laboured more aboundantly then they all: yet
not I, but the grace of God which is with me.
11 Wherefore, whether it were I, or they, so
we preach, and so haue ye beleeued.
12 ¶ [3] Now if it be preached, ỹ Christ is risen

1 The sixt treatise of this Epistle, concerning the resurrection, and he vseth a transition, or passing ouer from one matter to another, shewing first that hee bringeth no newe thing, to the ende that the Corinthians might vnderstande that they had begunne to swarue from the right course, and next that he goeth not about to entreate of a trifling matter, but of another chiefe point of the Gospel, which if it be taken away, their faith must needes come to nought. And so at the length hee beginneth this treatise at Christs resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scriptures and by the witnes of the Apostles, and of more then fiue hundreth brethren, and last of all by his owne. ✠ *Galat.1.11.* *a In the profession whereof you continue yet.* *b Which is very absurde, and cannot be, but that they that beleeue, must reape the fruite of faith.* ✠ *Isai.53.5.* ∵ *Ionas 2.1.* ⌘ *John 20.19.* *c Of those twelue picked and chosen Apostles, which were commonly called twelue, though Iudas was put out of the number.* *d Not at seuerall times, but together and at one instant.* ✠ *Acts 9.5.* 2 He mentioneth by the way, the authoritie of his Apostleship, which was requisite to be in good credite among the Corinthians, ỹ this Epistle might be of force & weight amongst them. In ỹ meane season he compareth himselfe in such sort after a certaine distance with certaine other, ỹ he maketh himselfe inferiour to them al. * Ephes.3.8. ✠ *Ephes.2.7.* 3 The first argument to prooue that there is a resurrection from the dead: Christ is risen againe, therefore the dead shall rise againe.

from the dead, howe say some among you, that
there is no resurrection of the dead?
13 ⁴ For if there be no resurrection of ẏ dead,
then is Christ not risen:
14 ⁵ And if Christ be not risen, then is our
preaching vaine, and your faith is also vaine.
15 And wee are found also false witnesses of
God: for we haue testified of God, that hee hath
raised vp Christ: whom he hath not raised vp, if so
be the dead be not raised.
16 ⁶ For if the dead be not raised, then is Christ
not raised.
17 And if Christ be not raised, your faith is
vaine: ⁷ ye are ᵉ yet in your sinnes.
18 ⁸ And so they which are asleepe in Christ,
are perished.
19 ⁹ If in this life only we haue hope in Christ,
we are of all men the most miserable.
20 ¹⁰ But nowe is Christ risen from the dead,
¹¹ *and* was made the ✠ ᶠ first fruites of them that
slept.
21 ¹² For since by man *came* death, by man
came also the resurrection of the dead.
22 For as in Adam all die, euen so in Christ
shall all be ᵍ made aliue,
23 ¹³ But euery man in his ✠ owne order: the
first fruites *is* Christ, afterwarde, they that are of
Christ, at his comming *shall rise againe.*
24 ¹⁴ Then *shalbe* the ʰ ende, when hee hath
deliuered vp the kingdome to God, euen the Fa-
ther, when he hath put downe ⁱ all rule, and all
authoritie and power.
25 For hee must reigne ✠ till hee hath put all
his enemies ᵏ vnder his feete.
26 The ˡ last enemie that shalbe destroyed, *is*
death.
27 ✠ For he hath put downe all things vnder
his feete. (And when he sayth that all things are
subdued *to him*, it is manifest that he is excepted,
which did put downe all things vnder him.)
28 And when all things shalbe subdued vnto
him, ᵐ then shall the Sonne also himselfe be sub-
iect vnto him, that did subdue all things vnder
him, that ⁿ God may be all in all.
29 ¹⁵ Els what shall they doe which are bapti-
zed ᵒ for dead? if the dead rise not at all, why are
they then baptized for dead?
30 ¹⁶ Why are wee also in ieopardie euery
houre?
31 By our ᵖ reioycing which I haue in Christ
Iesus our Lord, I die dayly.
32 ¹⁷ If I haue fought with beasts at Ephesus
ᑫ after the maner of men, what aduantageth it
me, if the dead be not raised vp? ✠ ¹⁸ let vs ʳ eate
and drinke: for to morow we shall die.
33 ¹⁹ Be not deceiued: euill speakings corrupt
good maners.
34 Awake to *liue* righteously, and sinne not:
for some haue not ẏ knowledge of God, I speake
this to your shame.
35 ²⁰ But some man wil say, How are the dead
raised vp? and with what body come they foorth?
36 ²¹ O foole, that which thou sowest, is not
quickened, except it die.
37 And that which thou sowest, thou sowest
not that body that shall be, but bare corne as it
falleth, of wheate, or of some other.
38 ²² But God giueth it a body at his pleasure,

4 The second by an absurditie. If there be no resurrection of the dead, then is not Christ risen againe.
5 The proofe of that absurditie, by other absurdities: If Christ be not risen againe, the preaching of the Gospel is in vaine, and the credite that you gaue vnto it, is vaine, and we are lyars.
6 He repeateth the same argument taken of an absurditie, purposing to shew howe faith is in vaine if the resurrection of Christ be taken away.
7 First, seeing death is the punishment of sinne, in vaine should we beleeue that our sinnes were forgiuen vs, if they remaine: but they doe remaine, if Christ rose not from death.
e *They are yet in their sinnes, which are not sanctified, nor haue obtained remission of their sinnes.* 8 Secondly, vnlesse that this be certaine that Christ rose againe, all they which died in Christ are perished. So then what profite commeth of faith? 9 The third argument which is also taken from an absurditie: for vnlesse there be another life, wherein such as trust and beleeue in Christ shalbe blessed, they were the most miserable of all creatures, because in this life they are the most miserable. 10 A conclusion of the former argument: Therefore Christ is risen againe. 11 He putteth the last conclusion for the first proposition of the argument that foloweth. Christ is risen againe: Therefore shal we the faithfull (for of them he speaketh) rise againe: Then foloweth the first reason of this consequent: for Christ is set forth vnto vs, to be considered of, not as a priuate man apart & by himselfe, but as the first fruites: And he taketh that which was knowen to all men, to wit, that the whole heape is sanctified in the first fruites. ✠ *Col.1.18.reuel.1.5.* f *He alludeth to the first fruites of corne, the offering whereof sanctified the rest of the fruites.* 12 An other confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came ouer all, so from one man Christ, life commeth vnto all: that is to say, that all the faithfull, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him. g *Shall rise by the vertue of Christ.* 13 He doeth two things together: for hee sheweth that the resurrection is in such sort common to Christ with all his members, ẏ notwithstanding he farre passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glory. Then by this occasion hee passeth to the next argument. ✠ *1.Thessa.4.13.* 14 The fourth argument, wherewith also hee confirmeth the other, hath a most sure ground, to wit, because that God must reigne. And this is the maner of his reigne, that the Father will be shewed to be King in his Sonne who was made man, to whome all things are made subiect (the promiser onely except) to the ende that the Father may afterwardes triumph in his Sonne the conquerour. And he maketh two partes of this reigne and dominion of the Sonne, wherein the Fathers glory consisteth: to wit, the ouercomming of his enemies (whereof some must be depriued of all power, as Satan and all the wicked, be they neuer so proude and mightie, & other must be vtterly abolished, as death) and a plaine and full deliuerie of the godly from all enemies, that by this meanes God may fully set foorth the body of the Church cleauing fast vnto their head Christ, his kingdome and glory, as a King in his subiects. Moreouer, hee putteth the first degree of this kingdome in the resurrection of the Sonne, who is the head: and the perfiting, in the full coniunction of the members with the head, which shall be in the latter day. Now all these tende to this purpose, to shewe that vnlesse the dead doe rise againe, neither the Father can be King aboue all, neither Christ be Lord of all: for neither should the power of Satan and death be ouercome, nor the glory of God be full in his Sonne, nor his Sonne in his members. h *The shutting vp and finishing of all things.* i *All his enemies which shall be spoyled of all the power they haue.* ✠ *Psal.110.1.actes 2.35. hebr.1.13.and 10.12.*

k *Christ is considered here, as he appeared in the forme of a seruant, in which respect hee ruleth the Church as head, and that because this power was giuen him of his Father.*
l *The shutting vp of the argument, which is taken from the whole to the part: for if all his enemies shalbe put vnder his feete, then must it needes be that death also shalbe subdued vnder him.*
✠ *Psalm.8.6. hebr.2.8.*
m *Not because the Sonne was not subiect to his Father before, but because his body, that is to say, the Church which is here in distresse, and not yet wholy partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which bee in the graues, shall not be glorified vntill the resurrection: but Christ as he is God, hath vs subiect to him as his Father hath, but as he is Priest, he is subiect to his Father together with vs. August. booke 1, chap.8. of the Trinitie.* n *By this hie kinde of speache, is set foorth an incomprehensible glory which floweth from God, & shal fill all of vs, as we are ioyned together with our head, but yet so, that our head shall alwayes reserue his preeminence.* 15 The fifth argument taken of the ende of Baptisme, to wit, because that they which are baptized, are baptized for dead: that is to say, that they may haue a remedie against death, because that Baptisme is a token of regeneration. o *They that are baptized, to this ende and purpose, that death may be put out in them, or to rise againe from the dead, whereof baptisme is a seale.* 16 The sixth argument: Vnlesse there be a resurrection of the dead, why should the Apostles so dayly cast themselues into danger of so many deaths? p *As though he sayd, I die dayly, as all the miseries I suffer can well witnesse, which I may truely boast of that I haue suffered amongst you.* 17 The taking away of an obiection: But thou Paul didst ambitiously as commonly men are wont to doe, when thou didst fight with beastes at Ephesus: that is very like saith Paul, for what could that aduantage me, were it not for ẏ glory of eternall life which I hope for? q *Not vpon any godly motion, nor casting mine eyes vpon God, but caried away with vaine glory, or a certaine headdines.* ✠ *Isa.22.13.* 18 The seuenth argument, which dependeth vpon the last: If there be no resurrection of the dead, why doe we giue our selues to any thing els, saue to eating & drinking? r *These are speaches that Epicures vse.* 19 The conclusion with a sharpe exhortation, that they take heede of the naughtie company of certaine: from whence hee sheweth that this mischiefe sprang: warning them to bee wise with sobrietie vnto righteousnesse. 20 Nowe that he hath proued the resurrection, he discouereth their doltishnes, in that they skoffingly demaunded, howe it could be that the dead should rise againe, and if they did rise againe, they asked mockingly, what maner of bodies they should haue. Therefore he sendeth these felowes which seemed to themselues to be marueilous wise and wittie, to be instructed of poore rude husbandmen. 21 Thou mightest haue learned either of these, saith Paul, by dayly experience: for seedes are sowen, and rot, and yet notwithstanding so farre it is off that they perish, that contrariwise they growe vp farre more beautifull: and whereas they are sowen naked and dry, they spring vp greene from death by the vertue of God: & doeth it seeme incredible to thee that our bodies should rise from corruption, & that indued with a farre more excellent qualitie? 22 We see a diuersitie both in one and the selfe same thing which hath now one forme and then another, and yet keepeth it one kinde: as it is euident in a graine which is sowen bare, but springeth vp farre after another sort: and also in diuers kindes of one selfe same sort, as amongst beastes: & also among things of diuers sortes, as the heauenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reiect either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange.

euen to euery seede his owne body.
39 All flesh *is* not the same flesh, but there is
one flesh of men, and another flesh of beasts, and
another of fishes, and another of birdes.
40 There *are* also heauenly bodies, & earthly
bodies: but the glory of the heauenly *is* one, and
the glory of the earthly *is* another.
41 There is another glory of the sunne, and
another glorie of the moone, and another glorie
of the starres: for one starre differeth from *ano-
ther* starre in glory.
42 [23] So also *is* the resurrection of the dead.
The bodie is [s] sowen in corruption, *and* is raised in
incorruption.
43 It is sowen in [t] dishonour, *and* is raised in
glory: it is sowen in weakenesse, *and* is raysed in
[u] power.
44 [24] It is sowen a naturall body, *and* is raysed
a spirituall body: there is a naturall bodie, *and*
there is a spirituall body.
45 [25] As it is also written, The [x] first man ✠ A-
dam was made a liuing soule: and the last Adam
was made a [y] quickening spirit.
46 [26] Howbeit that *was* not first which is spi-
rituall: but that *which is* naturall, and afterward
that *which is* spirituall.
47 The first man *is* of the earth, [z] earthly: the
second man *is* the Lord from [a] heauen.
48 [27] As *is* the earthly, such *are* they that are
earthly: and as *is* the heauenly, such *are* they also
that are heauenly.
49 And as we haue borne the [b] image of the
earthly, so shal we beare the image of the heauenly.
50 [28] This say I, brethren, that [c] flesh & blood
cannot inherite the kingdome of God, neither
doeth corruption inherite incorruption.
51 [29] Behold, I shew you a [d] secret thing. We
shall not all sleepe, but we shall all be changed,
52 In [e] a moment, in the twinckling of an eye
at the last ✠ trumpet: for the trumpet shall blow,
and the dead shalbe raysed vp incorruptible, and
we shalbe changed.
53 For this corruptible must put on incorrup-
tion: and this mortall *must* put on immortalitie.
54 So when this corruptible hath put on in-
corruption, and this mortall hath put on immor-
talitie, then shalbe brought to passe the saying that is
written, ✠ Death is swallowed vp into victorie.
55 O death where *is* thy sting? O graue where
is thy victorie?
56 The sting of death *is* sinne: & the strength
of sinne *is* the Lawe.
57 ✠ But thanks *be* vnto God, which hath gi-
uen vs victorie through our Lord Iesus Christ.
58 [30] Therefore my beloued brethren, be yee
stedfast, vnmoueable, aboundant alwayes in the
worke of the Lorde, forasmuch as ye know that
your labour is not in vaine in the [f] Lord.

CHAP. XVI.

*1 Hee exhorteth them to helpe the poore brethren of Hierusa-
lem: 10 Then hee commendeth Timotheus: 13 and so
with a friendly exhortation, 19 and commendations, en-
deth the Epistle.*

Concerning [1] the gathering for the Saintes,
as I haue ordeined in the Churches of Gala-
tia, so doe ye also.
2 Euery [a] first *day* of the weeke, let euery one
of you put aside by himselfe, and lay vp as *God*
hath [b] prospered him, that then there bee no ga-
therings when I come.
3 And when I am come, whomsoeuer ye shal
allow by [c] letters, them will I send to bring your
liberalitie vnto Hierusalem.
4 [2] And if it bee meete that I goe also, they
shall goe with me.
5 Nowe I will come vnto you, after I haue
gone through Macedonia (for I wil passe through
Macedonia.)
6 And it may be that I wil abide, yea, or win-
ter with you, that yee may bring mee on my way,
whithersoeuer I goe.
7 For I will not see you nowe in my passage,
but I trust to abide a while with you, if the Lord
permit.
8 And I will tary at Ephesus vntil Pentecost.
9 For a great doore and [d] effectual is opened
vnto me: and there are many aduersaries.
10 ¶ Nowe if Timotheus come, see that he be
[e] without feare with you: for he worketh the work
of the Lord, euen as I *doe*.
11 Let no man therefore despise him: but con-
uey him forth [f] in peace, that he may come vnto
me: for I looke for him with the brethren.
12 As touching *our* brother Apollos, I greatly
desired him to come vnto you with the brethren:
but his minde was not at all to come at this time:
howbeit he will come when he shall haue conue-
nient time.
13 ¶ Watch ye: stand fast in the faith: quite you
like men, *and* be strong.
14 Let all your things be done in loue.
15 Now brethren, I beseech you (yee knowe
the house of [g] Stephanas, that it is the first fruits
of Achaia, and that they haue [h] giuen themselues
to minister vnto the Saints)
16 That ye be [i] obedient euen vnto such, and
to all that helpe with vs and labour.
17 I am glad of the comming of Stephanas,
and Fortunatus, and Achaicus: for they haue sup-
plied the want of you.
18 For they haue comforted my [k] spirite and
yours: [l] acknowledge therefore such men.
19 The Churches of Asia salute you: Aquila
and

23 Hee maketh three maner of qualities of the bodies being raysed: incorruption, to wit, because they shalbe sound, and altogether of a nature that can not bee corrupt: Glory, because they shalbe adorned with beautie and honour: Power, because they shall continue euerlasting without meate, drinke, and all other helpes, without which this fraile life cannot keepe it selfe from corruption.

s Is buried, and man is hid as seed in the ground.

t Voide of honour, voide of glorie and beautie.

u Freed from the former weaknesse, whereas it is subiect to such alteration and change, that it cannot mainteine it selfe without meate and drinke and such other like helpes.

24 He sheweth perfitely in one word, this change of the qualitie of the body by the resurrection, when he sayeth, that of a naturall body, it shall become a spirituall body which two qualities being cleane different the one from the other, hee straightway expoundeth and setteth foorth diligently.

25 That is called a naturall body, which is quickened and mainteined by a liuing soule onely: such as Adam was, of whome all we are borne naturally: and that is saide to be a spirituall, which together with the soule is quickened with a farre more excellent vertue: to wit, with the Spirit of God, which descendeth from Christ the second Adam into vs. *x Adam is called the first man, because he is the roote as it were from whence we spring, and Christ is the latter man, because he is the beginning of all them that are spirituall, and in him wee are all comprehended.* ✠ Gen.2.7. *y Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a liuing soule, by reason of the soule which is the best part in him.* 26 Secondly he willeth the order of this double state or qualitie to be obserued, that the naturall was first, Adam being created of the clay of the earth: and the spirituall followed and came vpon it, to wit when as the Lorde being sent from heauen, indued our flesh which was prepared & made fit for him, with the fulnes of the Godhead. *z Walowing in durt, and wholly giuen to an earthly nature. a The Lord is said to come down from heauen by that kind of speech, whereby that which is proper to one is vouched of another.* 27 He applieth both the earthly naturalnesse of Adam (if I may so say) to our bodies, so long as they are naturally conuersant on earth, to wit, in this life, and in the graue: and also the spiritualtie of Christ to the same our bodies, after that they are risen againe: and he saith, that that goeth before, and this shall follow. *b Not a vaine and false image, but such an one as had the trueth with it in deede.* 28 The conclusion: We cannot be partakers of the glory of God, vnlesse we put off all that grosse & filthie nature of our bodies subiect to corruption, that the same body may be adorned with incorruptible glory. *c Flesh and blood are taken here for a liuing body, which cannot attaine to incorruption, vnles it put off corruption.* 29 Hee goeth further, declaring that it shall come to passe, that they which shalbe found aliue in the latter day, shall not descend into that corruption of the graue, but shalbe renued with a sudden change, which change is very requisite: and that the certaine enioying of the benefite and victorie of Christ, is deferred vnto that latter time. *d A thing that hath bin hid, and neuer knowen hitherto, and therfore worthy that you giue good eare vnto it. e He sheweth vs that the time shalbe very short.* ✠ Mat.24.31. 1.thes.4.16.

✠ Ose.13.14. hebr.2.14. ✠ 1.Iohn 5.5.

30 An exhortation taken of the profite that ensueth, that seeing they vnderstand that the glory of the other life is laid vp for faithfull workemen, they continue and stand fast in the trueth of the doctrine of the resurrection of the dead.

f Through the Lords help & goodnes working in vs.

1 Collections in olde time were made by the Apostles appointment the first day of the weeke, on which day the maner was then to assemble themselues.

a Which in times past was called Sunday, but now is called the Lords day.

b That euery man bestowe, according to the abilitie that God hath blessed him with.

c Which you shall giue them to carie.

2 The residue of the Epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed marke, that is to say, to the glorie of God and to the edifying of the Corinthians.

d Very fit and conuenient to do great things by.

e Without any iust occasion of feare.

f Safe and sound, and that with all kinde of curtesie.

g Stephanas is the name of a [illegible] and not of a woman.

h Giuen themselues wholly [illegible] [illegible] stry.

i That you [illegible] and reuerence the[m], be obedient to them, and be content to be ruled by them [illegible] [illegible] [illegible] [illegible] [illegible] bestowed their goods to helpe you withall.

k Mine heart.

l Take them for such men as they are in deede.

✠ Rom.16.16. 2.cor.13.12. 1.pet.5.14.
m By these words, is betokened the feuerest kinde of curse and excommunication that was amongst the Iewes: and the wordes are as much to say, as our Lord cometh: So that his meaning may be this, Let him be accursed euen to the comming of the Lord, that is to say, to his deathes day, euen for euer.

and Priscilla with ÿ Church that is in their house,
salute you greatly in the Lord.
20 All the brethren greete you. Greete ye one
another, with an ✠ holy kisse.
21 The salutation of *me* Paul with mine own
hand.
22 If any man loue not the Lord Iesus Christ,
let him be had in execration m maran-atha.
23 The grace of our Lord Iesus Christ *be* with
you.
24 My loue *be* with you all in Christ Iesus,
Amen.

The first *Epistle* to the Corinthians, written from Philippi, *and sent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 He beginneth with the praise of afflictions, 8 declaring what hee hath suffered in Asia, 10 and how happily God assisted him. 17 Hee saith it was not vpon any lightnesse, that hee came not, according to his promise.

a See the declaration of such salutations, in the former Epistles.

PAVL [a] an Apostle of IESVS
Christ, by the will of God, and *our*
brother Timotheus, to the Church
of God, which is at Corinthus
with all the Saintes, which are in
all Achaia:
2 Grace *be* with you, and peace from God
our Father, and *from* the Lord Iesus Christ.
3 ✠ [2] a Blessed *be* God, euen the Father of
our Lord Iesus Christ, the Father of [b] mercies, and
the God of all comfort,
4 Which comforteth vs in all our tribulation,
[3] that we may be able to comfort them which are
in any affliction by the comfort wherwith we our
selues are comforted of God.
5 For as ÿ [c] sufferings of Christ abound in vs,
so our consolation aboundeth through Christ.
6 [4] And whether we be afflicted, *it is* for your
consolation and saluation, which is [d] wrought in
the induring of the same sufferings, which we also
suffer: or whether we be comforted, *it is* for your
consolation and saluation.
7 And our hope is stedfast concerning you,
in as much as we know that as ye are partakers of
the sufferings, so *shall ye be* also of the consolation.
8 [5] For brethren, we would not haue you ignorant
of our affliction, which came vnto vs in
Asia, how we were pressed ont of measure passing
strength, so that we altogether [e] doubted euen of
life.
9 Yea, wee receiued the sentence of death in
[f] our selues, because wee should not trust in our
selues, but in God, which rayseth the dead.

✠ Ephes.1.3. 1.pet.1.3.
2 Hee beginneth after his maner with thankesgiuing, which notwithstanding otherwise then he was wont, he applieth to himselfe: beginning his Epistle with the setting forth of the dignitie of his Apostleship, constrained (as it should seeme) by their importunitie, which tooke an occasion to despise him by reason of his miseries. But he answereth, that he is not so afflicted, but that his comforts doe exceede his afflictions, shewing the ground of them, euen the mercie of God the Father in Iesus Christ.

10 Who deliuered vs from so [g] great a death,
and doeth deliuer *vs*: in whome wee trust, that
yet hereafter he wil deliuer *vs*,
11 ✠ [6] So that yee labour together in prayer
for vs, [7] that for the gift *bestowed* vpon vs for
many, thankes may bee giuen by many persons
for vs.
12 [8] For our reioycing is this, the testimonie
of our conscience, that in simplicitie and godlie
[h] purenesse, *and* not in fleshly wisedome, but by
the [i] grace of God we haue had our conuersation
in the world, and most of all to you wardes.
13 For wee write [k] none other thinges vnto
you, then that ye read or els that ye acknowledge,
and I trust ye shal acknowledge vnto the [l] end.
14 Euen as yee haue acknowledged vs partly,
that we are your [m] reioycing, euen as ye are ours,
in the [n] day of *our* Lord Iesus.
15 And in this confidence was I minded first
to come vnto you, that ye might haue had a [o] double
grace,
16 And to passe by you into Macedonia, and
to come againe out of Macedonia, vnto you, and
to be led forth toward Iudea of you.
17 [9] When I therefore was thus minded, did
I vse lightnesse? or minde I those things which I
minde, according to the [p] flesh, that with mee
should be, [q] Yea, yea, and Nay, nay?
18 [10] Yea, God is [r] faithfull, that our worde
toward you was not Yea, and Nay.
19 [11] For the Sonne of God Iesus Christ, who
was preached among you by vs, *that is*, by me, &
Siluanus and Timotheus, [s] was not Yea, and Nay:
but in [t] him it was Yea.
20 [12] For all the promises of God in him *are*
Yea, and are in [u] him Amen, vnto the glorie of
God through [x] vs.

g From these great dangers.
✠ Rom.15.30.
6 That hee may not seeme to boast himselfe, he attributeth all to God, and therewith also confesseth that he attributeth much to the prayers of the faithfull.
7 The ende of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious vnto vs.
8 Secondly hee putteth away an other slaunder, to wit, that he was a light man, and such a one as was not lightly to be credited, seeing that hee promised to come vnto them, and came not. And first he speaketh of the simplicitie of his minde, and syncerітie, which they knew both by his voyce when he was present, & they ought to acknowledge it also in his letters, being absent: and more ouer he protesteth that he will neuer be otherwise.
h With cleerenes, and holy and true plainnesse of minde,

a To him be praise and glorie giuen. b *Most mercifull.* 3 The Lorde doeth comfort vs to this ende and purpose, that wee may so much the more surely comfort others. c *The miseries which we suffer for Christ, or which Christ suffereth in vs.* 4 Hee denieth that either his afflictions wherewith hee was often afflicted, or the consolations which he receiued of God, may iustly bee despised, seeing that the Corinthians both might and ought to take great occasion to be confirmed by eyther of them. d *Although saluation be giuen vs freely, yet because there is a way appoynted vs whereby we must come to it, which is the race of an innocent and vpright life, which wee must runne, therefore wee are sayde to worke our saluation, Philippians 2.12. And because it is God onely that of his free good will worketh all things in vs, therefore is hee saide to worke the saluation in vs by those selfe same thinges by which wee must passe to euerlasting life, after that we haue once ouercome all incombrances.* 5 He witnesseth that he is not onely not ashamed of his afflictions, but that he desireth also to haue all men know the greatnes of them and also his deliuerie from them, although it be not yet perfite. e *I know not at all what to doe, neither did I see by whom helpe which way to saue my life.* f *I was resolued within my selfe to die.*

as God himselfe can witnesse. i *Trusting to that very wisedome, which God of his free goodnesse hath giuen me from heauen.* k *He saith he writeth barely and simply: for hee that writeth in coloured sort, is rightly sayde to write otherwise then we reade: and thus he saith the Corinthians shall know and like of very well.* l *Perfitly.* m *Pauls reioycing in the Lorde was, that he had wonne the Corinthians: and they themselues reioyced that such an Apostle was their instructour, and taught them so purely and syncerely.* n *When he shal sit as iudge.* o *Another benefite.* 9 He putteth away their slander and false report by denying it, and first of all in that that diuers went about to perswade the Corinthians, that in the preaching of the Gospel, Paul agreed not to himselfe: for this was the matter and the case. p *As men do, which will rashly promise any thing, and change their purpose at euery turning of an hand.* q *That I should say and vnsay a thing?* 10 He calleth God to witnesse, and for iudge of his constancie in preaching & teaching one selfe same Gospel. r *True, and of whose faithfulnes it were horrible wickednes to doubt.* 11 He ioyneth also with himselfe, his fellowes as witnesses with whome hee fully consented, in teaching one selfesame thing, to wit, one selfesame Christ. s *Was not diuers and wauering.* t *That is, in God.* 12 Last of all he declareth the summe of his doctrine, to wit, that all the promises of saluation are sure and ratified in Christ. u *Christ is set foorth to exhibite and fulfill them all most assuredly, and without all doubt.* x *Through our ministerie.*

21 [13] And

21 [13] And it is God which stablisheth vs with
you in Christ, and hath anointed vs.
22 Who hath also sealed vs, and hath giuen
the [y] earnest of the Spirit in our hearts.
23 [14] Now, I call God for a record vnto my
[z] soule, that to spare you, I came not as yet vnto
Corinthus.
24 [15] Not that wee haue dominion ouer your
faith, but we are helpers of your [a] ioy: for by
faith ye stand.

13 He attributeth the praise of this constancie, onely to the grace of God through the holy Ghost, and therewithall concludeth, that they cannot doubt of his faith, and his fellowes, without doing iniurie to the Spirit of God, seeing that they themselues do know all this to be true. *y* *An earnest, is whatsoeuer is giuen to confirme a promise.* 14 Now comming to the matter, he sweareth, that he did not onely, not lightly alter his purpose of comming to the, but rather that he came not vnto them for this cause, that he might not be constrained to deale more sharply with them being present, then he would. *z* *Against my selfe, and to the danger of mine owne life.* 15 He remoueth all suspicion of arrogancie, declaring that he speaketh not as a Lord vnto them, but as a seruant, appointed of God to comfort them. *a* *He setteth the ioy and peace of conscience, which God is authour of, against tyrannous feare, and therewithall sheweth the end of the Gospel.*

CHAP. II.

1 He excuseth his not comming vnto them, 2 and priuilie reprehendeth them: 4 He sheweth that such is his affection towards them, 5 that he neuer reioyceth but when they are merie. 6 Perceiuing the adulterer (whom he commanded to be deliuered vp to Satan) to repent, he requesteth that they forgiue him. 12 Hee mentioneth his going into Macedonia.

BVt I determined thus in my self, that I would
not come againe to you in [a] heauinesse.
2 For if I make you sorie, who is he then that
should make mee glad, but the same which is
made sorie by me?
3 And I wrote this same thing vnto you, lest
when I came, I should take heauines of them, of
whom I ought to reioyce: this [b] confidence haue
I in you all, that my ioy is the *ioy* of you all.
4 For in great affliction, and anguish of heart
I wrote vnto you with many teares: not that yee
should be made sorie, but that ye might perceiue
the loue which I haue, specially vnto you.
5 [1] And if any hath caused sorowe, the same
hath not made [c] me sorie, but [d] partely (lest I
should more [e] charge *him*) you all.
6 It is sufficient vnto the same man, that hee
was rebuked of many.
7 So that nowe contrariwise yee ought rather
to [f] forgiue *him*, and comforte *him*, lest the
same should be swalowed vp with ouermuch heauinesse.
8 Wherefore, I pray you, that you woulde
[g] confirme your loue towards him.
9 For this cause also did I write, that I might
knowe the proofe of you, whether yee would be
obedient in all things.
10 To whom ye forgiue any thing, I *forgiue*
also: for verely if I forgaue any thing, to whome
I forgaue it, for your sakes *forgaue I it* in the
[h] sight of Christ,
11 Lest Satan should circumuent vs: for wee
are not ignorant of his [i] enterprises.
12 ¶ [2] Furthermore, when I came to Troas
to preach Christs Gospel, and a doore was opened
vnto me of the Lord,
13 I had no rest in my spirit, because I found
not Titus my brother, but tooke my leaue of
them, and went away into Macedonia.
14 Now thankes *be* vnto God, which alwaies
maketh vs to triumph in Christ, and maketh manifest
the [k] sauour of his knowledge by vs in euery place.
15 [3] For wee are vnto God the sweete sauour
of Christ, in them that are saued, and in them
which perish.
16 To the one we *are* the sauour of death, vnto
death, and to the other the sauour of life, vnto
life: [4] and who is sufficient for these things?
17 ✠ For wee are not as many, which make
[l] marchandise of the worde of God: but as of
sinceritie, but as of God in the sight of God
speake we in Christ.

a *Causing griefe amongst you, which hee shoulde haue done if he had come to them before they had repented them.* *b* *For I trusted that you would take that out of the way forthwith, which you knew I was discontented with, considering how you are persuaded that my ioy is your ioy.* 1 He passeth to another part of this Epistle: which notwithstanding is put amongst the first, whereunto he returneth afterward: and he handleth the releasing and vnloosing of the incestuous person, because he seemed to haue giuen sufficient testimonie of his repentance, shewing the true vse of excommunication, to wit, that it procede not of hatred, but of loue, and so end, lest if we keepe no measure, we serue Satan the deuill. *c* *As if he said, All that sorow is [illegible] wiped away, as though he [illegible] neuer felt it.* *d* *As for mee (saieth Paul) I haue no more to doe with him.* *e* *Lest I should ouercharge him, who is burdened ynough of himselfe, which I woulde be glad were taken from him.* *f* *That whereas before you punished him sharpely, you would now forgiue him.* *g* *That at my entreatie, you woulde declare by the consent of the whole Church, that you take him againe for a brother.* *h* *Truely and from the heart.* *i* *Of his mischieuous counsell and deuilish wit.* 2 He returneth to the confirmation of his Apostleship, and bringeth foorth the testimonies, both of his labour and also of Gods blessing. *k* *He alludeth to the sinting of the Priests, and the incense of the sacrifices.* 3 He denieth that ought should be taken away from the dignitie of his Apostleship, because they sawe euidently that it was not receiued with like successe in euery place, nay rather very many reiected and detested him, seeing that he preacheth Christ, not onely as a Sauiour of them that beleeue, but also as a Iudge of them that contemne him. 4 Againe, he putteth away al suspicion of arrogancie, attributing al things that he did, to the vertue of God, whom he serueth sincerely, and without all dishonest affection: whereof he maketh them witnesses, euen to the 6. verse of the next chapter. ✠ *Chap. 4. 2.* *l* *We do not handle it craftily and couetously, or lesse sincerely then we ought: and he vseth a metaphore which is taken from huckesters, which vse to play the false harlots with whatsoeuer commeth into their hands.*

CHAP. III.

1 He desireth no other commendation, 3 then their continuing in the faith. 6 He is a minister, not of the letter, but of the Spirit. 8 Hee sheweth the difference of the Lawe and the Gospel, 13 that the brightnesse of the Lawe doeth rather dimme the sight then lighten it: 18 But the Gospel doeth make manifest Gods countenance vnto vs.

DOe wee begin to praise our selues againe? or
neede wee as some other, epistles of recommendation
vnto you, or *letters* of recommendation
from you?
2 Yee are our epistle, written in our hearts,
which is vnderstood and read of all men,
3 In that ye are [a] manifest, to be the Epistle
of Christ, [b] ministred by vs, and written, not
with yncke, but with the Spirite of the [c] liuing
God, [1] not in tables of stone, but in fleshly tables
of the heart.
4 And such [d] trust haue wee through Christ
to God:
5 Not that we are sufficient of our selues, to
thinke any thing, as of our selues: but our [e] sufficiencie
is of God,
6 [2] Who also hath made vs able ministers of
the Newe Testament, not of the [f] letter, but of
the Spirite: for the letter killeth, but the Spirite
giueth life.
7 If then the ministration of death *written*
with letters [g] and ingrauen in stones, was [h] glorious,
so that the children of Israel coulde not
beholde the face of Moses, for the glorie of his

a *The Apostle frameth his speach wisely, that by little and litle, he may come from the commendation of the person to the matter it selfe.* *b* *Which I looke paines towards as it were.* *c* *By the way, he setteth the vertue of God, against the yncke wherewith epistles are commonly written, to shew that it was wrought by God.* 1 He alludeth by the way, to the comparison of the outward ministerie of the priesthood of Leui, with the ministerie of the Gospel, and the Apostolicall ministerie, which he handleth afterward more fully. *d* *This boldnesse we shewe, and thus gloriously may we boast of the worthinesse and fruite of our ministerie.* *e* *In that we are fit and meete to make other men partakers of so great a grace.* 2 He amplifieth his ministerie and his fellowes: that is to say, the ministerie of the Gospel, comparing it with the ministerie of the Lawe, which he considereth in the person of Moses, by whom the Law was giuen: against whom he setteth Christ the Authour of the Gospel. Now this comparison is taken from the very substance of the ministerie. The Law is as it were a writing of it selfe dead, and without efficacie: but the Gospel, or new couenant, is as it were the very vertue of God it selfe, in renewing, iustifying and sauing of men. The law propoundeth death, accusing all men of vnrighteousnes: The Gospel offereth and giueth righteousnes & life. The gouernance of the Law serued for a time to the promise: The Gospel remaineth to ÿ end of the world. Therefore what is the glorie of that in comparison of the maiesty of this? *f* *Not of the Law, but of the Gospel.* *g* *Imprinted and ingrauen: so that by this place we may plainely perceiue, that the Apostle speaketh not of the ceremonies of the Law, but euen of the ten commandements.* *h* *This word, Glorie betokeneth a brightnesse, and a maiestie which was bodily in Moses, but spiritually in Christ.*

countenance (which *glorie* is done away.)
8 Howe shall not the [i] ministration of the
Spirite be more glorious?
9 For if ẏ ministerie of condemnation *was*
glorious, much more doeth the ministration of
[k] righteousnesse exceede in glorie.
10 For euen that which was glorified, was not
glorified in this point, *that is*, as touching the ex-
ceeding glorie.
11 For if that which should be [l] abolished, *was*
glorious, much more shal that which remaineth,
be glorious.
12 3 Seeing then that we haue such trust, we
vse great boldnesse of speach.
13 ✠ 4 And *we are* not as Moses, *which* put a
vaile vpon his face, that the children of Israel
shoulde not looke vnto the [m] ende of that which
should be abolished.
14 Therefore their mindes are hardened: for
vntil this day remaineth the same couering vnta-
ken away in the reading of the old Testament,
which *vaile* in Christ is put away.
15 But euen vnto this day, when Moses is
read, the vaile is laide ouer their hearts.
16 Neuertheles when their *heart* shal be tur-
ned to the Lord, the vaile shalbe taken away.
17 Now the [n] Lord is the ✠ Spirit, and where
the Spirit of the Lord *is*, there *is* libertie.
18 5 But wee all beholde as in a mirrour the
glorie of the Lord with open face, and are chan-
ged into the same image, from glory to glory, as
by the Spirit of the Lord.

i Whereby God offereth, yea and giueth the Spirite, not as a dead thing, but a quickening Spirit, working life.
k To wit, of Christ, which being imputed to vs as our owne, we are not onely not condemned, but also we are crowned as righteous.
l The Law, yea, and the tenne commandements themselues, together with Moses, is abolished, if we consider the ministerie of Moses apart by it selfe.
3 Hee sheweth wherein standeth this glorie of the preaching of the Gospel, to wit, in that that it setteth forth plainely and euidently, that which the Lawe shewed darkely, for it sent them that heard it to be healed of Christ, which was to come, after it had wounded them.
✠ *Exod. 34. 34.*
4 He expoundeth by the way the allegorie of Moses his couering, which was a token of the darkenes and weakenes that is in men, which were rather dulled by the bright shining of the Lawe, then lightened: which couering was taken away by the comming of Christ, who lighteneth the heartes, and turneth them to the Lord, that wee may be brought from the slauerie of this blindnesse, and set in the libertie of the light, by the vertue of Christs spirit. *m Into the very bottome of Moses his ministerie. n Christ is that Spirite, which taketh away that couering, by working in our hearts, whereunto also the Law it selfe called vs, though in vaine, because it speaketh to dead men, vntill this Spirit quickeneth vs.* ✠ *John 4. 24.* 5 Going forwardes in the allegory of the couering he compareth the Gospel to a glasse, which although it be most bright and sparkeling, yet doth it not onely not dasell their eyes, which looke in it, as the law doth, but also transformeth them with it beams, so that they also be partakers of the glory and shining of it, to lighten others: as Christ said vnto his, You are the light of the world, whereas he himselfe was the onely light. We are also commanded in an other place, to shine as candles before the world, because wee are partakers of Gods Spirit. But Paul speaketh here properly, of the ministers of the Gospel, as it appeareth both by that that goeth before, and that that commeth after, and that, setting them his owne example and his fellowes.

CHAP. IIII.

1 He sheweth that he hath so laboured in preaching the Gospel, 4 that such are euen blinded of Satan, who doe not perceiue the brightnesse thereof, 7 that the same is carried in earthen vessels, 10 who are subiect to many miseries, 16 and therefore he exhorteth them by his owne example to be couragious, 17 and contemne this present life.

THerefore, 1 seeing that we haue this ministe-
ry, as we haue receiued mercie, we [a] faint not:
2 But haue cast from vs the [b] clokes of
shame, and walke not in craftines, neither handle
we the word of God [c] deceitfully: but in decla-
ration of the trueth wee approoue our selues to
euery mans conscience in the sight of God.
3 2 If our Gospel be then hid, it is hid to
them that are lost.

1 Now he plainely witnesseth that both he & his fellows (through the mercie of God) do their vocation and duety vprightly and sincerely, neglecting all dangers.
a Though we are broken in pieces with miseries and calamities, yet we yeelde not. *b Subtiltie, and all kinde of deceit, which men hunt after, as it were dennes & lurking holes, to couer their shamelesse dealings withall.* *c This is it that in the former Chapter he called, making marchandise of the word of God.* 2 An obiection: Many heare the Gospel, and yet are no more lightened thereby, then by the preaching of the Law. He answereth, The fault is in the men themselues, whose eies Satan plucketh out, who ruleth in this world. And yet notwithstanding doth hee and his fellowes set foorth the most cleare light of the Gospel to be seene and beholden, seeing that Christ whom only they preach, is he in whom only God will be knowen, and as it were seene.

4 In whom the god of this world hath blin-
ded the mindes, *that is*, of the infidels, that the
[d] light of the glorious Gospel of Christ, which is
the [e] image of God, should not shine vnto them.
5 3 For we preach not our selues, but Christ
Iesus the Lorde, and our selues your seruants for
[f] Iesus sake.
6 For God ✠ [g] that commaunded ẏ light to
shine out of darknesse, *is he* which hath shined in
our hearts, to giue the [h] light of the knowledge
of the glory of God in the face of Iesus Christ.
7 4 But we haue this treasure in earthen ves-
sels, 5 that the excellencie of that power might
be of God, and not of vs.
8 We are afflicted on euery side, yet *are we*
not in distresse: wee are in doubt, but yet we de-
spaire not.
9 *We are* persecuted, but not forsaken: cast
downe, but we perish not.
10 6 Euery where we beare about in our body,
the [i] dying of the Lord Iesus, that the life of Iesus
might also be made manifest in our bodies.
11 For we which [k] liue, are alwayes deliuered
vnto death for Iesus sake, that the life also of Ie-
sus might be made manifest in our [l] mortal flesh.
12 7 So the death worketh in vs, & life in you.
13 8 And because we haue the same [m] spirit of
faith, according as it is written, ✠ I beleeued, and
therefore haue I spoken, wee also beleeue, and
therefore speake,
14 Knowing that he which hath raised vp the
Lord Iesus, shal raise vs vp also by Iesus, and shall
set vs with you.
15 9 For all things are for your sakes, [n] that
that most plenteous grace by the thankesgiuing
of many, may redound to the praise of God.
16 Therefore we faint not, 10 but though our
outward man perish, yet the inward man is [o] re-
newed daily.
17 For our [p] light affliction which is but for a
moment, causeth vnto vs a farre most excellent
and an eternall waight of [q] glorie:
18 While we looke not on the things which
are seene, but on the things which are not seene:
for the things which are seene, *are* temporall: but
the things which are not seene, *are* eternall.

d The light of plaine and lightsome preaching, which telleth foorth the glorie of Christ.
e In whom the Father setteth foorth himselfe to be seene and beholden.
3 He remoueth according to his accustomed maner, all suspition of ambition, auowching that he teacheth faithfully, but as a seruant, & witnessing that al this light which he and his fellows giue to other, proceedeth from the Lord.
f To preach this selfe same Iesus to you.
✠ *Genes. 1. 3.*
g Which made only with his word.
h That being lightened of God, wee should in like sorte giue that light to others.
4 Hee taketh away a stumbling blocke, by which was darkened amongest some the bright shining of the ministerie of the Gospel, to wit, because the Apostles were the most miserable of all men. Paul answereth, that hee and his fellowes, are as it were, earthen vessels, but yet there is in them a most precious treasure.
5 He bringeth marueilous reasons, why the Lord doth so afflict his chiefest seruants, to the end saith he, that al men may perceiue that they stand not by any mans vertue, but by the singular vertue of God in that they die a thousand times, but neuer perish. 6 An amplification of the former sentence, wherein he compareth his afflictions to a daily death, and the vertue of the Spirite of God in Christ, to life, which oppresseth that death. *i So Paul calleth that miserable estate and condition, that the faithfull, but especially the ministers are in. k Which liue that life, to wit, by the spirit of Christ, amongst so many and so great miseries. l Subiect to that miserable condition.* 7 A very cunning conclusion: as if he would say, Therefore to be short, we die, that you may liue by our death, for ẏ they ventured into al those dangers for the building of the Churches sake, and they ceased not to confirme al the faithful with the examples of their patience. 8 He declareth the former sentence, shewing that he and his fellows die in a sort, to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselues do first beleeue that, which they propound to other to beleeue, to wit, that they also shalbe saued together with them in Christ. *m The same faith, by the inspiration of the same Spirit.* ✠ *Psal. 116. 10.* 9 Hee sheweth howe this constancie is preserued in them, to wit, because they respect Gods glorie and the saluation of the Churches committed vnto them. *n When it shall please God to deliuer me, and restore me to you, that exceeding benefite which shal be powred vpon me, shall in like sort redound to the glorie of God, by the thanksgiuing of many.* 10 He addeth as it were a triumphant song, how that he is outwardly afflicted, but inwardly he profiteth daily: and passeth not at all for all the miseries that may be susteined in this life, in comparison of that most constant and eternall glorie. *o Gathereth new strength, that the outward man be not ouercome with the miseries which come freshly one vpon the necke of another, being maintained and vpholden with the strength of the inward man. p Afflictions are not called light, as though they were light of themselues, but because they passe away quickely, when as in deede our whole life is of no great long continuance. q Which remaineth for euer firme and stable, and can neuer be shaken.*

CHAP.

CHAP. V.

1 He continueth in the same argument, 6 touching the certain hope of saluation 8 through faith, 12 not to praise himselfe, 14 seeing he hath God and his Church before his eyes, 17 and esteemeth nothing, but newnesse of life in Christ.

FOr [1] we know that if our earthly house of this
tabernacle be destroyed, wee haue a building
giuen of God, *that is*, an house not made with
hands, *but* eternall in the heauens.
2 For therefore we sigh, desiring to be [a] clo-
thed with our house, which is from [b] heauen.
3 [2] Because that if we be clothed, wee shall
not be found ✣ naked.
4 For in deede we that are in this tabernacle,
sigh and are burdened, because we would not be
vnclothed, but would be clothed vpon, that mor-
talitie might be swallowed vp of life.
5 And he that hath [c] created vs for this thing,
is God, who also hath giuen vnto vs the earnest
of the Spirit.
6 [3] Therefore wee are alway [d] bolde, though
we knowe that whiles we are at home in the bo-
die, we are absent from the Lord.
7 (For we walke by [e] faith, and not by sight.)
8 Neuerthelesse, wee are [f] bolde, and loue ra-
ther to remoue out of the body, and to dwel with
the Lord.
9 Wherefore also we [g] couet, that both dwel-
ling at home, and remouing from home, wee may
be acceptable to him.
10 ✣ [4] For wee must all [h] appeare before the
iudgement seat of Christ, ỹ euery man may receiue
the things which are *done* in his body, according
to that he hath done, whether *it be* good or euill.
11 [5] Knowing therefore that [i] terrour of the
Lord, we perswade men, and wee are made mani-
fest vnto God, and I trust also that we are made
manifest in your consciences.
12 [6] For we prayse not our selues againe vnto
you, but giue you an occasion to reioyce of vs,
that yee may haue *to answere* against them, which
reioyce in the [k] face, and not in the heart.
13 [7] For whether we be out of our wit, *we are*
it to God: or whether we be in our right minde,
we are it vnto you.
14 [8] For that loue of Christ [l] constrayneth vs,
15 Because wee thus iudge, that if [m] one bee
dead for all, then were al dead, and he died for all,
that they which liue, should not henceforth [n] liue
vnto themselues, but vnto him which died for
them, and rose againe.
16 [9] Wherefore henceforth know we no man
after the flesh, [10] yea though wee had knowen
Christ after the flesh, yet nowe henceforth know
we *him* no more.
17 [11] Therfore if any man *be* in Christ, *let him*
be a [o] new creature. ✣ Old things are passed away:
behold, all things are become new.
18 [12] And al things *are* of God, which hath re-
conciled vs vnto himselfe by Iesus Christ, & hath
giuen vnto vs the ministery of reconciliation.
19 For God was in Christ, and reconciled the
world to himselfe, not imputing their sinnes vnto
them, and hath [p] committed to vs the worde of
reconciliation.
20 Now then are we ambassadours for Christ:
as though God did beseech *you* through vs, wee
pray you in Christes steade, that ye be reconciled
to God.
21 For he hath made him *to be* [q] sinne for vs,
which [r] knew no sinne, that we should bee made
the [s] righteousnesse of God in him.

1 Taking occasion by the former comparison, hee compareth this miserable body as it is in this life, to a fraile & brickle tabernacle, against which he setteth the heauenly tabernacle, so terming that sure and euerlasting condition of this same body glorified in heauen, insomuch saith he, that wee are not onely not addicted to this tabernacle, but also doe with sobbes and sighes desire rather that tabernacle. And so this place also concerning the glorie to come, is put within the treatise of the dignitie of the ministerie, as the other was, whereof we spake in the beginning of the second chapter. *a He calleth the glory of immortalitie, which we shall be as it were clothed with, a garment.* *b Heauenly, not that the substance of it is heauenly, but for the glorie of it.* 2 An exposition of the former saying: Wee doe not without cause, desire to be clad with the heauenly house, that is, with that euerlasting and immortall glorie, as with a garment: for when we depart hence, wee shall not remaine naked, hauing once cast off the couering of this bodie, but wee shall take our bodies againe, which shal put on as it were an other garment besides: and therefore we sigh, not for the wearinesse of this life, but for the desire of a better life: Neither is this desire in vaine, for we are made to that life, the pledge whereof we haue, euen the Spirit of adoption. ✣ *Reue.16.15.* *c Hee meaneth that first creation, to giue vs to vnderstand, that our bodies were made to this end, that they should be clothed with heauenly immortalitie.* 3 Hee inferreth vpon that sentence which went next before, thus, Therefore, seeing that we know by the Spirit that we are strangers so long as we are here, we patiently suffer this tariance (for wee are now so with God, that wee beholde him but by faith, and are therefore now absent from him) but so, that we aspire and haue a longing alwayes to him: therefore also we behaue our selues so, that we may bee acceptable to him, both while we liue heere, and when we goe from hence to him. *d He calleth them (bold) which are alwayes resolued with a quiet and setled minde to suffer what dangers soeuer, nothing doubting but their ende shall be happie.* *e Faith, of those things which we hope for, and not hauing God presently in our viewe.* *f And yet we are in such sort bolde, and doe so passe on our pilgrimage with a valiant and quiet minde, that yet notwithstanding wee had rather depart hence to the Lorde.* *g And seeing it is so, we striue to liue so, that both in this our pilgrimage here we may please him, and that at length wee may bee receiued home to him.* ✣ *Rom.14.10.* 4 That no man might think it to pertaine to all, which he spake of that heauenly glorie, he addeth, that euery one shall first render an accompt of his pilgrimage, after that he is departed from hence. *h Wee must all appeare personally, and enquirie shall be made of vs, that all may see, howe we haue liued.* 5 Nowe hee passeth ouer, and taking occasion of the former sentence, returneth to the former chapter.v.6. confirming his owne synceritie and his felowes. *i That terrible iudgement.* 6 He remoueth all suspition of pride, by a new reason, because it is behoueable, not for his part but for theirs, that his Apostleship bee counted syncere against the vaine ostentation of a few others. *k In outward disguisings, and that blowed shew of mans wisedome and eloquence, and not in true godlinesse, which is seated in the heart.*

7 The meaning is: Euen when I am mad (as some men thinke of me) whilest I seeme as a foole to boast my selfe, I doe it for your profite, no lesse then when I preach ỹ Gospel simply vnto you. 8 He goeth forwarde in putting away all suspicion of desire of estimatiō & boasting: for the loue of Christ, saith hee, compelleth vs hereunto, that seeing he died for vs all, which were dead when as we liued to our selues, (that is, while wee were yet giuen to these earthly affections) wee in like sort shoulde consecrate our whole life which we haue receiued of him, to him (to wit) beeing indued with the holy Ghost, to this end and purpose, that we should meditate vpon nothing, but that which is heauenly. *l Possesseth vs wholy.* *m Hee speaketh heere of sanctification, whereby it commeth to passe that Christ liueth in vs.* *n Looke Rom.chap.6.and 7.* 9 Hee sheweth what it is, not to liue to our selues but to Christ, to wit, to knowe no man according to the flesh, that is to say, to bee so conuersant amongst men as not to care for those worldly and carnall things, as they doe which respect a mans stocke, his countrey, forme, glorie, riches, and such like, wherein men commonly dote and weary themselues. 10 An amplification: This is, saith hee, so true, that wee doe not nowe thinke carnally of Christ himselfe, who hath nowe left the worlde, and therefore must be considered of vs spiritually. 11 An exhortation for euery man which is renued with the spirite of Christ, to meditate heauenly things, and not earthly. *o As a thing made anew of God, for though a man bee not newely created when God giueth him the spirit of regeneration, but onely his qualities are changed, yet notwithstanding it pleased the holy Ghost to speake so, to teache vs, that wee must attribute all thinges to the glorie of God: not that we are stockes and blockes, but because God createth in vs, both the will to will well, and the power to doe well.* ✣ *Esa.43.19. reuelat.21.5.* 12 Hee commendeth the excellencie of the ministerie of the Gospel, both by the authoritie of God himselfe, who is the authour of that ministerie, and also by the excellencie of the doctrine of it: for it announceth attonement with God, by free forgiuenesse of our sinnes, and iustification offered vnto vs in Christ, and that so louingly and liberally, that God himselfe doeth after a sort pray men by the mouth of his ministers to haue consideration of themselues, and not to despise so great a benefite. And when hee so sayeth, hee plainely reprehendeth them which falsely chalenged to themselues the name of pastours. *p Vsed our labour and trauaile.* *q A sinner, not in himselfe, but by imputation of the guilt of all our sinnes to him.* *r Who was cleane voide of sinne.* *s Righteous before God, and that with righteousnesse which is not essentiall to vs, but being essentiall in Christ, God imputeth it to vs through faith.*

CHAP. VI.

1 Hee exhorteth them to leade their liues as it becommeth Christians, 5 neyther to be dismayed in tribulations, 9 nor puffed vp with glorie: 14 to auoyde all vncleanenesse, 16 considering that they are the temples of the liuing God.

SO [1] we therefore as workers together beseech
you, that yee receiue not the grace of God in
vaine.
2 [2] For hee saieth, ✣ I haue heard thee in a
time [a] accepted, and in the day of saluatiō haue I

1 Men doe not onely neede the ministerie of the Gospel, before they haue receiued grace that they may be partakers of it, but also after they haue receiued grace, that they may continue in it. 2 In that that grace is offered, it is of the grace of God, who hath appointed times & seasons to all things, that we may take occasiō when it is offered. ✣ *Esa.49.8.* *a Which I of my free mercy and louingkindnes thought good of and appointed: at which time God powred out that his marueilous loue vpon vs.*

succoured

succoured thee:behold nowe the accepted time,
behold now the day of saluation.
3 3 Wee giue no occasion of offence in any
thing, that *our* ministerie shoulde not bee repre-
hended.
4 But in all things we b approue our selues as
✣ the ministers of God, 4 in much patience,in af-
flictions,in necessities,in distresses,
5 In stripes,in prisons,in c tumults,in labours,
6 5 By watchings, by fastings, by puritie, by
knowledge, by long suffering,by kindnes,by the
holy Ghost,by loue vnfained,
7 By the d worde of trueth,by the e power of
God, by the f armour of righteousnesse on the
right hand,and on the left,
8 By honour,and dishonour,by euill report,
and good report,as deceiuers,and *yet* true:
9 As vnknowen, and *yet* knowen: as dying,
and beholde, wee liue: as chastened, and *yet* not
killed:
10 As sorowing, and *yet* alway reioycing: as
poore, and *yet* make many riche: as hauing no-
thing,and *yet* possessing all things.
11 6 O Corinthians,our mouth is g open vnto
you: our heart is made large.
12 Yee are not h kept straite in vs, but yee are
kept strait in your owne i bowels.
13 Nowe for the same recompence, I speake
as to *my* children, Be you also inlarged.
14 7 Be not vnequally yoked with the infidels:
for ✣ what felowship hath righteousnes with vn-
righteousnesse? and what communion hath light
with darkenesse?
15 And what concord hath Christ with Beli-
al? or what k part hath the beleeuer with the in-
fidell?
16 And what agreement hath the Temple of
God with idols? ∴ for yee are the Temple of the
l liuing God: as God hath said, * I will m dwell
among them,and walke there: and I will be their
God,and they shalbe my people.
17 ✠ Wherfore come out from among them,
and separate your selues, saith the Lord, & touch
none vncleane thing,and I will receiue you.
18 * And I will be a Father vnto you,and yee
shalbe my sonnes and daughters, saith the Lord
almightie.

3 Hee sheweth the Corinthians a paterne of a true minister, in his owne example and Timothies & Syluanus, to the ende, that (as he purposed from the beginning) he might procure authority to himselfe and his like.
b Declare and shew indeed.
✣ *1.Cor.4.1.*
4 He first of all reckoneth vp those things, which are neither alwaies in the ministers, nor without exceptiō, vnles it be according to the affection of the mind, patience only except, which also is one of the vertues which ought to bee alwayes in a good minister.
c In tossing to and fro, finding no place of rest and quietnesse.
5 Secondly, he reckoneth vp such vertues as are necessarie, and ought alwayes bee in them, and whereby as by good armour, all lettes and hinderances may be ouercome.
d Preaching of the Gospel.
e Power to worke miracles, and to bring vnder the wicked.
f Vprightnesse.
6 Going about to rebuke them, he saith first that he dealeth with them sincerely and with an open and plaine heart, and therewithal complaineth that they doe not the like in louing againe their Father. *g The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them that are in some great ioy. h You are in my heart, as in an house, and that no narrow or strait house, for I haue opened my whole heart to you, but you are inwardly strait laced to me ward. i After the maner of the Hebrewes, he calleth those tender affections which rest in the heart, bowels.* 7 Nowe he rebuketh them boldely, for that they became felowes with infidels in outwarde Idolatrie, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keepe themselues pure, not onely in mind, but also in body, that they may wholy be holy vnto the Lord. ✣ *Eccles.13.18. k What can there be betweene them?* ∴ *1.Cor.3.16. and 6.19. l He setteth the liuing God against idoles.* * *Leuit.26.11. m God dwelleth with vs, because Christ is become God with vs.* ✠ *Isa.52.11.* * *Iere.31.1.*

CHAP. VII.

1 Lest by ouermuch vrging them he should dismay their tender mindes, 2 he proueth that al that he said, 4 proceeded of the great good wil he bare vnto them: 8 and therfore they should not be offended, that he made them sory, 10 and brought thē to repentance not to be repented of.

SEing then we haue these promises,dearely be-
loued, let vs clense our selues from all filthines
of the a flesh and spirit, and finish *our* sanctificati-
on in the feare of God.

a Both of bodie and soule, that by this meanes the sanctification may be perfite consisting in both the partes thereof.

2 1 b Receiue vs: we haue done wrong to no
man: wee haue corrupted no man: wee haue de-
frauded no man.
3 I speake it not to *your* c condemnation: for
I haue said before,that ye are in our hearts, to die
and liue together.
4 I vse great boldnesse of speech toward you:
I reioyce greatly in you:I am filled with comfort,
and am exceeding ioyous in all our tribulation.
5 For when wee were come into Macedonia,
our flesh had no rest,but we were troubled on e-
uery side,fightings without,and terrours within.
6 But God,that comforteth the d abiect,com-
forted vs at the e comming of Titus:
7 And not by his comming only, but also by
the consolation wherewith hee was comforted of
you,whē he told vs your great desire,your mour-
ning,your feruent minde to me warde, so that I
reioyced much more.
8 2 For though I made you sory with a letter,
I repent not, though I did repent: for I perceiue
that the same Epistle made you sorie, though *it*
were but for a season.
9 I nowe reioyce,not that ye were sorie, but
that yee sorowed to f repentance: for ye sorowed
godly,so that in nothing ye were hurt by vs.
10 For g godly sorow causeth repentance vn-
to saluation,not to be repented of:but the world-
ly sorow causeth death.
11 For behold, this thing ẏ ye haue bin godly
sory,what great care hath it wrought in you:yea,
what clearing of your selues:yea,*what* indignatiō:
yea,*what* feare:yea,*how* great desire: yea, *what* a
zeale: yea, *what* reuenge: in all things yee haue
shewed your selues,that ye are pure in this matter
12 Wherefore, though I wrote vnto you, I
did not it for his cause that had done the wrong,
neither for his cause that had the iniurie, but that
our care toward you in the h sight of God might
appeare vnto you.
13 Therefore we were comforted,because yee
were comforted: but rather wee reioyced much
more for the ioy of Titus, because his spirite was
refreshed by you all.
14 For if that I haue boasted any thing to him
of you, I haue not bene ashamed: but as I haue
spoken vnto you all things in trueth, euen so our
boasting vnto Titus was true.
15 And his inwarde affection is more aboun-
dant toward you, when he remembreth the obe-
dience of you all, *and* howe with feare and trem-
bling ye receiued him.
16 I reioyce *therefore* that I may put my con-
fidence in you in all things.

1 He returneth againe from that admonition, to his owne person, opposing the testimonies both of his faithfulnes and also of his continuall good will towards them.
b Let me haue some place amongst you, that I may teach you.
c To condemne you of vnkindnesse or treacherie.
d Whose hearts are cast downe, and are very farre spent.
e With those things which Titus tolde me of you at his cōming, to wit, howe fruitfully you reade ouer my letters, moreouer & besides that I am exceedingly refreshed with his presence.
2 An obiection: But thou hast handled vs roughly: The Apostle answereth that he vsed not this roughnes without griefe. And he addeth moreouer, that he is also glad nowe that hee draue them to that sorowe, although it was against his wil, since it was so profitable vnto them: for there is a sorowe not only praise worthy, but also necessary, to wit, whereby repentance groweth by certaine degrees, for the which repentance he prayseth them highly. And this is the fifth part of this Epistle.
f In so much that that sorow did you much good toward the amending of your lewdnesse and sinnes.
g Godly sorow is when we are not terrified with the feare of punishment, but because we feele we haue offended God our most mercifull Father: Contrary to this there is one other sorow, that only feareth punishment, or when a man is vexed for the losse of some worldly goods: the fruite of the first, is repentance, the fruite of the second is desperation, vnlesse the Lord helpe speedily. h It was not coloured nor counterfeit, but such as I dare stand to before God.

CHAP. VIII.

1 He exhorteth thē, by the example of the Macedonians, 9 and also euen of Christ himselfe, 14 to bee liberall towardes the Saintes: 16 For which purpose, hee sheweth that Titus, 18 and another brother came vnto them.

WE 1 doe you also to wit, brethren, of the
a grace of God bestowed vpon the Chur-

1 The sixt part of this Epistle conteyning diuerse exhortations to stirre vp the Corinthians to liberalitie, wherewith the pouertie of the Church of Hierusalem might be holpen in time conuenient. And first of all he setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great miserie to extreme pouertie, to the end, that they should follow them. *a The benefite that God bestowed vpon the Churches.*

ches

ches of Macedonia,
2 Becauſe in [b] great triall of affliction their
ioy abounded, and their moſt extreme pouertie
abounded vnto their rich liberalitie.
3 For to *their* power (I beare record) yea,
and beyond their power, they were [c] willing,
4 And prayed vs with great inſtance that we
would receiue the [d] grace, and felowſhip of the
miniſtring which is toward the Saints.
5 [2] And *this they did*, not as wee looked for:
but gaue their owne ſelues, firſt to the Lord, and
after vnto vs by the will of God,
6 That we ſhould exhorte Titus, that as hee
had begun, ſo he would alſo accompliſh the ſame
grace among you alſo.
7 Therefore, as ye abound in euery thing, in
faith and word, and knowledge, and in all dili-
gence, and in your loue towardes vs, *euen ſo ſee*
that ye abound in this grace alſo.
8 [3] This ſay I not by commandement, but
becauſe of the [e] diligence of others: therefore
prooue I the naturalneſſe of your loue.
9 [4] For ye knowe the grace of our Lorde Ie-
ſus Chriſt, that he being rich, for your ſakes be-
came poore, that ye through his pouertie might
be made rich.
10 [5] And I ſhewe *my* minde herein: for this is
expedient for you, which haue begun not to doe
onely, but alſo to [g] will, a yeere agoe.
11 Now therefore performe to do it alſo, that
as *there was* a readineſſe to will, euen ſo yee may
performe it of that which ye haue.
12 [6] For if there be firſt a willing minde, it is
accepted according to that a man hath, and not
according to that he hath not.
13 [7] Neither *is it* that other men ſhould be ea-
ſed and you grieued: But vpon [h] like condition, at
this time your abundance *ſuppli*eth their lacke:
14 That alſo their abundance may be for
your lacke, that there may be equalitie:
15 As it is written, ✠ He that *gathered* much,
had nothing ouer, and he that *gathered* litle, had
not the leſſe.
16 [8] And thankes *be* vnto God, which hath
put in the heart of Titus the ſame care for you.
17 Becauſe he accepted the exhortation, yea,
he was ſo carefull that of his owne accord hee
went vnto you.
18 And we haue ſent alſo with him the bro-
ther, whoſe praiſe *is* [i] in the Goſpel throughout
all the Churches,
19 (And not ſo onely, but is alſo choſen of
the Churches to be a fellow in our iourney, con-
cerning this [k] grace that is miniſtred by vs vnto
the glorie of the ſame Lorde, and *declaration* of
your prompt minde)
20 Auoiding this, that no man ſhould blame
vs in this [l] abundance that is miniſtred by vs,
21 ✠ Prouiding for honeſt things, not onely
before the Lord, but alſo before men.
22 And we haue ſent with them our brother,
whom we haue oft times prooued to be diligent

b For thoſe manifolde afflictions wherewith the Lord tried them, did not onely not quaile their ioyfull readineſſe, but alſo made it much more excellent and famous.
c Of their owne accord they were liberall.
d He calleth that, Grace, that other men would haue called a burden. And this verſe is to be expounded by the ſixt verſe.
2 He amplifieth the forwardnes of the Macedonians, in this, that they alſo deſired Paul to ſtirre vp the Corinthians to accompliſh the giuing of almes, by ſending againe of Titus vnto them.
3 Thirdly, hee warneth them that they deceiue not their expectation which they haue conceiued of them.
e At the requeſt of the Macedonians.
f Then appeareth the naturalneſſe of our loue, when as in deed, & that frankly, we helpe our brethren, euen for Chriſt his ſake.
4 The fourth argument taken from the example of Chriſt.
5 He taketh good heed that he ſeem not to wreſt it out of them by conſtraint, for vnleſſe it be voluntarie, God doth not accept it.
g Not onely to do, but alſo to do willingly: for he noteth out a readie willingnes, without any inforcement by any other men, much leſſe came it of ambition and vaine glorie.
6 Againſt ſuch as vſe to excuſe themſelues, becauſe they are not rich, as though it were onely proper to rich men to help the poore.
7 Chriſtian liberalitie is mutuall, that proportion may be obſerued. *h That like as now in your abundance you help others, which are poore, with ſome part of your goods, ſo ſhould others in like ſort beſtow ſome of theirs vpon you.* ✠ Exod.16.18. 8 He commendeth Titus and his two companions, for many cauſes, both that their credite might not be ſuſpected, as though he had ſent them ſlily to ſpoile the churches, and alſo that they might be ſo much the readier to contribute. *i In the preaching of the Goſpel. k Theſe almes which are beſtowed for the reliefe of the Church of Hieruſalem. l In this plentifull liberalitie of the Churches, which is committed to our truſt.* ✠ Rom.12.17.

in many things, but nowe much more diligent,
for the great confidence, which *I haue* in you.
23 Whether *any do inquire* of Titus, *he is* my
fellow and helper to you ward: or of our [m] bre-
thren, they are meſſengers of the Churches, *and*
the [n] glorie of Chriſt.
24 Wherefore ſhew toward them, and before
the [o] Churches the proofe of your loue, and of
the reioycing that we haue of you.

m Titus his two companions.
n By whom the glorie of Chriſt is ſet foorth.
o All Churches ſhalbe witneſſes of this your godly dealing, in whoſe preſence you are, for ſo much as you ſee the meſſengers whome they haue choſen by all their conſents, and ſent them vnto you.

CHAP. IX.

1 *Why, albeit he thinke well of their readie willes, 3 yet earneſtly exhorteth them, 4 he yeeldeth a reaſon: 6 He compareth almes to ſeede ſowing, 10 which God doeth repaie with great gaine.*

FOr [1] as touching the miniſtring to the Saints,
it is ſuperfluous for me to write vnto you.
2 For I knowe your readineſſe of minde,
whereof I boaſt my ſelfe of you vnto them of
Macedonia, *and ſay*, that Achaia was prepared a
yeere agoe, & your zeale hath prouoked many.
3 Now haue I ſent the brethren, leſt our re-
ioycing ouer you ſhoulde be in vaine in this be-
halfe, that ye (as I haue ſaid) be readie:
4 Leſt if they of Macedonia come with me,
and finde you vnprepared, we (that wee may not
ſay, you) ſhould be aſhamed in this my [a] conſtant
boaſting.
5 Wherefore, I thought it neceſſarie to ex-
hort the brethren to come before vnto you, and
to finiſh your beneuolence appointed afore, that
it might be readie, *and come* as of beneuolence,
and not as of [b] niggardlineſſe.
6 [2] This yet *remember*, that he which ſoweth
ſparingly, ſhal reape alſo ſparingly, and hee that
ſoweth liberally, ſhall reape alſo liberally.
7 As euery man [c] wiſheth in his heart, *ſo let*
him giue, not ✠ [d] grudgingly, or of [e] neceſſitie:
✠ for God loueth a cheerefull giuer.
8 And God is able to make [f] all grace to a-
bound toward you, that ye alwayes hauing al ſuf-
ficiencie in al things, may abound in euery [g] good
worke,
9 (✠ As it is written, He hath ſparſed abroad
and hath giuen to the poore: his beneuolence re-
maineth for [h] euer.
10 Alſo hee that findeth ſeede to the ſower,
wil miniſter likewiſe bread for foode, and multi-
plie your ſeede, and increaſe the [i] fruites of your
beneuolence,)
11 That on all partes yee may bee made rich
vnto all liberalitie, which cauſeth through vs
thankeſgiuing vnto God.
12 [3] For the miniſtration of this ſeruice not
only ſupplieth ỹ neceſſities of the Saints, but alſo
abundantly cauſeth many to giue thãks to God,
13 (Which by the [k] experiment of this mi-
niſtration praiſe God for your [l] voluntarie ſub-

1 He wiſely meeteth with the ſuſpicion which the Corinthians might conceiue, as though the Apoſtle in vrging them ſo carefully ſhould doubt of their good will: Therefore he witneſſeth that hee doeth it not to teach them, that they ought to help the Saints, ſeeing that hee had become ſuretie for them to the Macedonians, but onely to ſtirre them vp which were running of themſelues, to the end that all things might both be in a better readines, and alſo be more plentifull.
a The words which he vſeth, ſignifieth ſuch a ſtaiedneſſe and ſtedneſſe of minde, as cannot be mooued with any terrour or feare.
b As from couetous men.
2 Almes muſt be giuen neither niggardly, nor with a loathfull mind, or hardly: But a franke and free almes is compared to a ſowing which hath a moſt plentifull harueſt of moſt abundant bleſſing following it.
c Determineth & appointeth freely with himſelfe.

✠ Rom.12.8. *d With a ſparing and niggardly heart. e Againſt his will, as loath to be euill reported of.* ✠ Ecclеſ.35.10. *f All God his bountifull liberalitie. g To help others by all means poſſible, in doing them good in their neceſſities.* ✠ Pſal.112.9. *h Is euerlaſting: Nowe Dauid ſpeaketh of a man that feareth God, and loueth his neighbour, who ſhall neuer want (ſaith he) to giue to others. i There is none ſo good an inheritance to the godly, as bountifulneſſe is.* 3 Another excellent and double fruit of liberalitie towards the Saints, is this: that it giueth occaſion to praiſe God, and that our faith alſo is thereby made maniſeſt. *k By this proofe of your liberalitie in this helping and ſuccouring of them. l In ſhewing with one conſent, that you acknowledge that onely Goſpel, which you haue willingly ſubmitted your ſelues vnto, declaring thereby, that you agree with the Church of Hieruſalem.*

m Lest by this great commendation and praise, the Corinthians should be puffed vp, he shutteth vp this exhortation, with this exclamation.

mission to the Gospel of Christ, and for your liberall distribution to them, and to all men)
14 And in their praier for you, to lōg after you greatly, for the abundant grace of God in you.
15 m Thankes therefore *be* vnto God for his vnspeakeable gift.

CHAP. X.

1 He sheweth with what confidence, 4 with what weapons, 6 & with what reuenge he is armed against the cauillations of the wicked, 7 and that, when he is present, his deedes haue no lesse power, 11 then his words haue force, when he is absent.

1 He returneth to the defence of his Apostleship, but so that he vseth his authoritie therein: for he warneth them earnestly & grauely, vsing also terrible threatnings to shew themselues such as are apt to be instructed. And he refelleth certain proude men which made no better accompt of him, then of a bragging Thraso, in that hee vsed to be sharpe against them when he was absent, because they saw no great maiestie in him after the manner of men, and besides, had prooued his lenitie, notwithstanding that in his absence, he had written to them sharpely. Therefore first of all he professeth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentlenes, hee protesteth vnto them that he will shew indeede how farre they are deceiued, which make that account of the office of an Apostle, that they do of worldly offices, that is, according to the outward appearance.

NOwe 1 I Paul my selfe beseech you by the
meekenes, and a gentlenes of Christ, which
when I am present among you *am* base, but am
bolde toward you being absent:
2 And *this* I require you, that I neede not to
be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against
some, which esteeme vs as though wee walked
b according to the flesh.
3 2 Neuerthelesse, though wee walke in the
flesh, yet we do not warre after the flesh.
4 (For the weapons of our warrefare are not
c carnall, but mightie through d God, to cast
downe holdes)
5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, 3 and bringing into captiuity euery thought to the obedience of Christ,
6 And hauing ready the vengeance against al
disobedience, when your obedience is fulfilled.
7 4 Looke yee on things after the e appearance? If any man trust in himselfe that hee is
Christs, let him consider this againe of f himselfe,
that as he *is* Christs, euen so *are* we Christs.
8 For though I should boast somwhat more
of our authoritie, which the Lorde hath giuen vs
for edification, and not for your destruction, I
should haue no shame.
9 *This I say*, that I may not seeme as *it were*
to feare you with letters.
10 For the letters, saieth g hee, are sore and
strong, but his bodily presence is weake, and his
speach is of no value.
11 Let such one thinke this, that such as wee
are in word by letters, when we are absent, such
wil we be also in deede, when we are present.
12 5 For we h dare not make our selues of the
number, or to compare our selues to them, which

a That nature which is inclined to mercie, rather then to rigour of iustice. b As though I had no other aide and help then that which outwardly I seeme to haue: and therefore Paul setteth his flesh, that is, his weake condition and state, against his spirituall and Apostolique dignitie. 2 Secondly he witnesseth, that although hee be like vnto other men, yet he commeth furnished with that strength, which no holds of man can match, whether they resist by craft and deceit, or by force and might, because he warfareth with diuine weapons *c Are not such as men get them authoritie withall one of another, and doe great actes. d Stand vpon that infinit power of God.* 3 An amplification of this spiritual vertue, which in such sort conquereth the enemies be they neuer so craftie, and mighty, that it bringeth some of them by repentance vnto Christ, and iustly reuengeth others, that are stobburnely obstinate, separating them from the other which suffer themselues to be ruled. 4 He beateth into their heades that same matter, with great waight of wordes and sentences. *e Do ye iudge of things according to the outward shew? f Not being tolde of it by me. g He noteth out some one that was the seedesman of this speach.* 5 Being constrained to refell the foolish bragges of certaine ambitious men, hee witnesseth, that they are able to bring nothing, but that they falsely perswade themselues of themselues: and as for himselfe, although he bragge of excellent things, yet he will not passe the bounds which God hath measured him out, according whereunto he came euen vnto them in preaching the Gospel of Christ, and trusteth that he shal go further, when they haue so profited that he shall not neede to tarry any longer amongst them to instruct them. And hereunto is added an amplification, in that he neuer succeeded other men in their labours. *h This is spoken after a taunting sort.*

praise themselues: but they vnderstand not that
they measure themselues with i themselues, and
k compare themselues with themselues.
13 But we wil not reioyce of things, which are
not within *our* l measure, ✠ but according to the
measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.
14 For we stretch not our selues beyond *our*
measure, as though wee had not attained vnto
you: for euen to you also haue we come *in preaching* the Gospel of Christ,
15 Not boasting of things which are m without *our* measure: *that is*, of other mens labours: &
we hope, when your faith shal increase, to be magnified by you according to our line abundantly,
16 And to preach the Gospel in those *regions*
which *are* beyond you: not to reioyce in n an other mans line, *that is*, in the things that are prepared already.
17 ✠ 6 But let him that reioyceth, reioyce in
the Lord.
18 For he that praiseth himselfe, is not allowed, but he whom the Lord praiseth.

i Vpon a vaine perswasion that they haue of themselues, they take vpon them they care not what. k They contemne al other, and measure all their doings only, by themselues. l Of those things which God hath not measured to me. ✠ Ephes. 4.7. m As though God had diuided the whole worlde among the Apostles, to be husbanded. n In countries which other men haue prepared and husbanded with the preaching of the Gospel. ✠ Ierem. 9.24. 1. cor. 1.31. 7 He somewhat mitigateth that which he spake of himselfe, and therewithall prepareth the Corinthians to heare other things, witnessing that he seeketh nothing els but to approoue himselfe to God, whose glory he onely seeketh.

CHAP. XI.

2 He testifieth, that for the great loue sake hee beareth to the Corinthians, hee is compelled 5 to vtter his owne praises: 9 And that he bestowed his labour on them without any reward, 13 that the false apostles shoulde not surpasse him in any thing, 12 whom he farre excelled in those things which are praise worthie in deede.

1 He granteth that after a sort he playeth ẏ foole in this vanting of things, but he addeth that he doth it against his wil for their profit, because he seeth them deceiued by certaine vaine & craftie men, through ẏ craft & subtiltie of Satan.

WOuld 1 to God, ye could suffer a litle my
foolishnesse, and in deede, ye suffer me.
2 For I am ielous ouer you, with a godly ielousie: for I haue prepared you for one husband,
to b present you *as* a pure virgine to Christ:
3 But I feare lest as the ∵ serpent beguiled
Eue through his subtiltie, so your mindes should
be c corrupt from ẏ simplicity that is in d Christ.
4 2 For if he that cōmeth, preacheth, e another Iesus whom wee haue not preached: or if yee
receiue another spirite whō ye haue not receiued:
either another Gospel, which ye haue not receiued, ye might well haue suffered *him*.
5 Verely I suppose that I was not inferiour
to the very chiefe Apostles.
6 3 And thogh *I be* f rude in speaking, yet *I am*
not *so* in knowledge, but among you wee haue
bin made manifest to the vttermost, in al things.
7 4 Haue I committed an offence, because I
abased my selfe, that ye might be exalted, and because I preached to you ẏ Gospel of God freely?
8 I robbed other Churches, and took wages
of them to do you seruice.
9 And whē I was present with you, and had
neede, ⁎ I was not slouthfull to the hinderance
of any man: for that which was lacking vnto
me, the brethren which came from Macedonia

a He speaketh as a woer, but yet as one that seeketh them not for himselfe, but for God. b To marrie you together. ∵ Genes. 3.4. c This place is to be marked against those which loathe that plaine & pure simplicitie of the Scriptures, in comparison of the colours and paintings of mans eloquence. d Which is meete for them that are in Christ. 2 He sheweth that they deceiue themselues, if they looke to receiue of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost. *e A more perfect doctrine of Iesus Christ.* 3 He refuteth the slanders of those Thrasoes. I grant, saith he, that I am not so eloquent an Oratour, but yet they cannot take away the knowledge of the Gospel from me, whereof you haue had good proofe, & that euery maner of way. *f Paul lacked not the kind of eloquence which is meet for a man, and fit for the Gospel, but he willingly wanted that painted kinde of speach, which too many now adayes hunt after and followe.* 4 Another slander, to wit, that he was a raskall, and liued by the labour of his owne handes. But herein, saith the Apostle, what can you lay against me, but that I was content to take any paines for your sakes, and when I lacked, to trauaile for my liuing with mine owne hands in part, and partly also when pouertie constrained me, I chose rather otherwise to seeke my sustenance, then to be any burden to you, although I preached the Gospel vnto you? ⁎ *Chap. 12.13.*

supplied,

supplied, and in all things I kept, 5 and wil keepe
my selfe, that I should not be grieuous to you.
10 The g truth of Christ is in me, that this re-
ioycing shall not be h shut vp against me in the
regions of Achaia.
11 Wherefore? because I loue you not? God
knoweth.
12 But what I do, that will I doe, that I may
cut away occasion from them which desire occa-
sion, that they might be found like vnto vs in that
wherein they i reioyce.
13 6 For such false apostles are deceitful wor-
kers, and transforme themselues into the Apo-
stles of Christ.
14 And no marueile: for Satan him selfe is
transformed into an Angel of k light.
15 Therefore it is no great thing, though his
ministers transforme themselues, as though *they*
were the ministers of righteousnesse, whose ende
shall be according to their workes.
16 7 I say againe, Let no man thinke that I am
foolish, or else take me euen as a foole, that I also
may boast my selfe a litle.
17 That I speake, I speake it not after the Lord:
but as *it were* foolishly, in this *my* great boasting.
18 Seeing that many reioyce after the flesh, I
will reioyce also.
19 For ye suffer fooles gladly, because that ye
are wise.
20 8 For ye suffer, euen if a man bring you in-
to bondage, if a man deuoure *you*, if a man take
your goods, if a man exalt himselfe, if a man smite
you on the face.
21 I speake as concerning the l reproch: as
though that we had bene m weake: but wherin a-
ny man is bold (I speake foolishly) I am bold also.
22 They are Hebrues, ✠ so am I: they are Is-
raelites, so am I: they are the seede of Abraham,
so am I:
23 They are the ministers of Christ (I speake
as a foole) I am n more: in labours more aboun-
dant: in stripes aboue measure: in prison more
plenteously: in o death oft.
14 Of the Iewes p fiue times receiued I four-
tie *stripes* saue one.
25 I was q thrise ✠ beaten with roddes: I was
∵ once stoned: I suffered thrise ✕ shipwracke:
night and day haue I bene in the deepe sea.
26 In iourneying *I was* often, in perils of wa-
ters, in perils of robbers, in perils of mine owne
nation, in perils among the Gentiles, in perils in
the citie, in perils in wildernesse, in perils in the
sea, in perils among false brethren,
27 In wearinesse and r painefulnesse, in wat-
ching often, in hunger & thirst, in fastings often,
in colde and in nakednesse.
28 9 Beside the things which are outwarde, I
am combred daily, *and haue* the care of all the
Churches.
29 Who is weake, and I am not weake? who
is offended, and I burne not?
30 10 If I must needes reioyce, I will reioyce
of mine infirmities.
31 The God, euen the Father of our Lord Ie-
sus Christ, which is blessed for euermore, knoweth
that I lie not.
32 In ✠ Damascus the gouernour of the peo-
ple vnder King Aretas, layde watch in the citie of
the Damascens, and would haue caught me.
33 But at a windowe was I let downe in a bas-
ket through the wall, and escaped his hands.

5 An amplification: So farre is he from being ashamed of this acte, that he hath also resolued with himselfe to doe no otherwise hereafter amongst them, to the intent that it may alwayes be truely said, that he taught in Achaia for nothing: not that he disdaineth the Corinthians, but that these Thrasoes may neuer finde the occasion which they haue alreadie sought for, and he in the meane season may set some thing before them to follow, that at length they may truely say, that they are like to Paul. *g This is a forme of an oath, as if he said, Let me not be thought to haue any trueth in me.* *h Shalbe alwayes open to me.* *i Pauls aduersaries sought all occasions they could, to be equall to him. And therefore seeing they had rather eate vp the Corinthians, then preach to them for nothing, they sought another occasion, to wit, to make Paul to take some thing: which thing if he had done, then hoped they by that meanes to be equall to him: for they made such a shew of zeale and knowledge, and set it forth with such a glosing kinde of eloquence, that some of them euen despised Paul: but he sheweth that all this is nothing but colours and painting.* 6 Nowe at length he painteth out these fellowes in their colours, forewarning, that it wil come to passe, that they wil at length betray themselues, what countenance soeuer they make to zeale that they haue of Gods glory. *k By light is meant the heauenly glory, wherof the Angels are partakers.* 7 He goeth forward boldly, & vsing a vehement Ironie or kinde of taunting, desireth the Corinthians to pardon him, if for a time he contend as a foole before them being wise, with those ioly felowes touching those external things, to wit, touching his stocke, his ancesters, & valiant acts. 8 Before he cometh to the matter, he toucheth the Corinthians, who perswading themselues to be very wise men, did not marke in the meane season, that those false apostles abused their simplicitie for aduantage. *l As if he said, In respect of that reproch which they do vnto you (I speake it) which surely is as euill, as if they did beate you.* *m Paul is called weake, in that he seemeth to the Corinthians a vile and abiect man, a beggerly artificer, a most wretched and miserable idiot, whereas notwithstanding therein Gods mightie power was made manifest.* ✠ Phil.3.5. *n Paul being honourable in deede, defendeth his ministerie openly, not for his owne names sake, but because he saw his doctrine come into hazard.* *o In danger of present death.* *p He alludeth to that that is written, Deu.25.3. & moreouer this place sheweth vs, that Paul suffred many things which Luke passed ouer.* *q Of the Romane Magistrates.* ✠ *Act.16.23.* ∵ *Act.14.19.* ✕ *Act.27.34.* *r Painefulnes is a troublesome labour, as when a man is weary & would rest, he is constrained to fall to new labours.*

9 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, vpon whose care, almost all Churches depended, as it was plainely seene by experience. 10 He turneth that against the aduersaries, which they obiected against him: as if he should say, They alleadge my calamities, to take away my authoritie from me: but if I would boast my selfe, I would take no better argument: and God himselfe is my witnesse that I deuise and forge nothing. ✠ *Actes 9.24.*

CHAP. XII.

1 He doth euen vnwillingly make rehearsall 3 of the heauenly visions, 4 that were reuealed vnto him: 6 for which though he might in deede glory, yet he will not, 10 being priuie of his owne infirmities: 11 but they driue him to this kinde of folly, 20 in that they giue eare to certaine vainegloriousp persons, who drawe them from Christ.

IT 1 is not expedient for mee no doubt to re-
ioyce: for I will come to visions and reuelati-
ons of the Lord.
2 I knowe a man a in Christ aboue fourteene
yeeres agone, (whether *he were* in the body, I can
not tell, or out of the body, I can not tell: God
knoweth) which was taken vp into the b thirde
heauen.
3 And I knowe such a man (whether in the
body, or out of the body, I can not tell: God
knoweth)
4 Howe that he was taken vp into c Paradise,
and heard words which d cannot be spoken, which
are not e possible for man to vtter.
5 2 Of such a man will I reioyce: of my selfe
will I not reioyce, except it bee of mine infir-
mities.
6 For though I would reioyce, I shoulde not
be a foole, for I wil say the trueth: but I refraine,
lest any man should thinke of me aboue that hee
seeth in me, or that he heareth of me.
7 3 And lest I should be exalted out of mea-
sure through the aboundance of reuelations, there
was giuen vnto me f a pricke in the flesh, the mes-
senger of g Satan to buffet mee, because I should
not be exalted out of measure.
8 For this thing I besought the Lorde h thrise
that it might depart from me.
9 And he said vnto me, My grace is sufficient

1 He goeth forward in his purpose, and because those bragging mates boasted of reuelations, he reckoneth vp those things which lift him vp aboue the common capacitie of men: but he vseth a preface, and excuseth himselfe aduisedly. *a I speake this in Christ, that is, he is spoken without vaine glory, for I seeke nothing but Christ Iesus onely.* *b Into the highest heauen: for wee neede not to dispute subtilly vpon the worde (Thirde) but yet this place is to be marked against them, which would make heauen to be euery where.* *c So the Grecians name that which we call a parke, that is to say, a place where trees are planted, and wilde beastes kept, by which name they that translated the olde Testament out of Hebrewe into Greeke, called the garden Eden, whereinto Adam was put straight after his creation, as a most delicate and pleasant place. And hereupon grewe it, that that blessed seate of the glory of God is called by that name.* *d Which no man is able to vtter.* *e Which the Saints themselues are not by any meanes able to expresse, because it is God himselfe. Thus doeth Clemens Alexandrinus expound this place, Strom.5.* 2 To remooue all suspicion of ambition, he witnesseth that he braggeth not of those things as of his owne, but as out of himselfe, and yet notwithstanding faineth nothing, lest by this occasion other men should attribute more vnto him then in deede he is: and therefore he had rather glorie in his miseries. 3 An excellent doctrine: why God will haue euen his best seruants to be vexed of Satan, and by all kinde of temptations: to wit, lest they should be too much puffed vp, and also that they may be made perfite by that continuall exercise. *f He meaneth concupiscence, that sticketh fast in vs, as it were a pricke, in so much as it constrained Paul himselfe being regenerate, to crye out, I doe not that good that I would, &c. And hee calleth it a pricke, by a borowed kinde of speech taken from thornes, or stumpes, which are very dangerous and hurtfull for the feete, if a man walke through woods that are cut downe.* *g Which setteth those lustes on fire.* *h Oft.*

for thee: for my power is made perfect through
weakenesse. 4 Very gladly therefore wil I reioyce
rather in mine infirmities, that the power of
Christ may i dwell in me.
10 Therefore I take k pleasure in infirmities,
in reproches, in necessities, in persecutions, in
anguish for Christes sake: for when I am weake,
then am I strong.
11 I was a foole to boast my selfe: yee haue
compelled me: 5 for I ought to haue bene com-
mended of you: for in nothing was I inferiour
vnto the very chiefe Apostles, though I bee no-
thing.
12 The l signes of an Apostle were wrought
among you with all patience, with signes, and
wonders, and great workes.
13 For what is it, wherein ye were inferiours
vnto other Churches, ✤ except that I haue not
bene m slouthfull to your hinderance? forgiue me
this wrong.
14 Beholde, the third time I am ready to come
vnto you, and yet will I not be slouthfull to your
hinderance: for I seeke not yours, but you: for the
children ought not to lay vp for the fathers, but
the fathers for the children.
15 And I will most gladly bestowe, and will be
bestowed for your soules: though the more I loue
you, the lesse I am loued.
16 6 But bee it that I charged you not: yet
for as much as I was craftie, I tooke you with
guile.
17 Did I pill you by any of them whom I sent
vnto you?
18 I haue desired Titus, and with him I haue
sent a brother: did Titus pill you of any thing?
walked we not in the selfe same spirit? *walked we*
not in the same steppes?
19 7 Againe, thinke yee that wee excuse our
selues vnto you? we speake before God in n Christ.
But *we doe* all things, dearely beloued, for your
edifying.
20 ✤ 8 For I feare lest when I come, I shall not
finde you such as I would: and that I shalbe found
vnto you such as yee would not, and lest *there be*
strife, enuying, wrath, contentions, backbitings,
whisperings, swellings, *and* discord.
21 *I feare* lest when I come againe, my God
abase me among you, and I shall bewaile many of
them which haue sinned already, and haue not re-
pented of the vncleannesse, and fornication, and
wantonnesse which they haue committed.

4 He concludeth, that hee will onely set his miseries against the vaine bragges of the false apostles, and therewith also excuseth himselfe, for that by their importunitie, he was constrained to speake so much of these things as he did: to wit, because that if his Apostleship were subuerted, his doctrine must needes fall.

i That I might feele the vertue of Christ more and more: For the weaker that our tabernacles are, the more doth Christes vertue appeare in them.

k I doe not onely take them patiently and with a good heart, but also I take great pleasure in them.

5 Againe he maketh the Corinthians witnesses of those things whereby God had sealed his Apostleshippe amongst them, and againe hee declareth by certaine arguments, howe farre hee is from all couetousnesse, and also howe he is affectioned towards them.

l The arguments whereby it may well appeare, that I am in deede an Apostle of Iesus Christ.

✤ *Chap.11.9.*

m I was not slouthfull in getting my liuing with mine owne hands, that I might not bee burdensome to you. 6 Hee putteth way another most grieuous slaunder, to wit, that he did subtillly and by others, make his gaine and profite of them. 7 He concludeth, that he writeth not these things vnto them, as though he needed to defend himself, for he is guiltie of nothing: but because it is behoueable for them to doubt nothing of his fidelitie who instructed them. *n As it becometh him to speake truely and sincerely, that professeth himselfe to be in Christ, that is to say, to be a Christian.* 8 Hauing confirmed his authoritie vnto them, he rebuketh them sharpely, and threatneth them also like an Apostle, shewing that he will not spare them hereafter, vnlesse they repent, seeing that this is the thirde time that hee hath warned them.

CHAP. XIII.

1 Comming the third time, 2 hee denounceth the sharper vengeance towardes them, 5 who haue a perfect triall of the power of Christ in his Apostleship: 10 At length he prayeth for their repentance, 11 And wisheth them prosperitie.

1 Lo this *is* the third time that I come vnto you.
✤ In the mouth of two or three witnesses shal
euery word stand.
2 I tolde you before, and tell you before: as
though I had bene present the second time, so
write I nowe being absent to them which hereto-
fore haue sinned and to all others, that if I come
againe, I will not spare,
3 1 Seeing that ye seeke experience of Christ,
that speaketh in mee, which towarde you is not
weake, but is a mightie in you.
4 For though hee was crucified concerning
b *his* infirmitie, yet liueth he through the power
of God. And we no doubt are weake in him, but
we shal liue with him, through the power of God
toward you.
5 ✤ 2 Proue your selues whether ye are in the
faith: examine your selues: knowe yee not your
owne selues, howe that Iesus Christ is in you, ex-
cept ye be reprobates?
6 3 But I trust that yee shall knowe that wee
are not reprobates.
7 Nowe I pray vnto God that yee doe none
euill, not that we should seeme approued, but that
ye should doe that which is honest: though wee
be as c reprobates.
8 For wee can not *doe* any thing against the
trueth, but for the trueth.
9 For wee are glad when we are weake, and
that ye are strong: this also we wish for, *euen* your
d perfection.
10 Therefore write I these things being ab-
sent, lest when I am present, I should vse sharpe-
nesse, according to the power which the Lord
hath giuen mee, to edification, and not to de-
struction.
11 4 Finally brethren, fare ye wel: be perfect: be
of good comfort: be of one minde: liue in peace,
and the God of loue and peace shalbe with you.
12 5 Greete one another with an ∵ holy kisse.
All the Saints salute you.
13 The grace of our Lord Iesus Christ, and
the loue of God, and the communion of the
holy Ghost be with you all, Amen.

✤ *Deut.19.15. matth.18.16. iohn 8.17. hebr. 10.28.*

1 A most sharpe reprehension, for that, while they despise the Apostles admonitions, they tempt Christes owne patience: and also while they contemne him as wretched and miserable, they lay nothing herein against him, which is not common to him with Christ.

a And will be most mightie to be reuenged of you, when neede shalbe.

b As touching that base forme of a seruant which he tooke vpon him when he abased himselfe.

✤ *1.Cor.11.28.*

2 He confirmeth that which hee spake of the vertue of God appearing in his ministerie, and he gathereth by the mutuall relation betweene the peoples faith, and the ministers preaching, that they must either reuerence his Apostleship, vpon whose doctrine their faith is grounded, or they must condemne themselues of infidelitie, and must confesse themselues not to be of Christes body. 3 He mitigateth that sharpenesse, trusting that they will shewe themselues towards their faithfull Apostle, apt and willing to be taught: adding this moreouer, that hee passeth not for his owne fame and estimation, so that he may serue to their saluation, which is the onely marke that he shooteth at. *c In mens iudgement. d That all things may bee in good order amongst you, and the members of the Church restored into their place, which haue bene shaken and out of place.* 4 A briefe exhortation, but yet such an one as comprehendeth all the partes of a Christian mans life. 5 He saluteth them familiarly, and in conclusion wisheth well vnto them. ∵ *1.Cor.16.20.*

¶ The second *Epistle* to the Corinthians, writ-
ten from Philippi, a citie in Macedonia,
and sent by Titus and Lucas.

THE

THE EPISTLE OF THE APOSTLE PAVL TO THE GALATIANS.

CHAP. I.

1 Straight after the salutation, 6 He reprehendeth the Galatians for reuolting 9 from his Gospel, 15 which he receiued from God, 17 before he had communicated with any of the Apostles.

1 A salutation cōprehending in few words, the summe of the Apostles doctrine, and also besides, straightway frō the beginning, shewing the grauitie meete for the authoritie of an Apostle, which hee had to maintaine against the false apostles.

a He sheweth who is the authour of the ministerie generally: for herein the whole ministerie agreeth, that whether they be Apostles, or Shepheards, or Doctours, they are appointed of God.

b He toucheth the instrumental cause: for this is a peculiar prerogatiue to the Apostles, to be called immediatly from Christ.

✠ Titus 1.3.

c Christ no doubt is man, but hee is God also, and head of the Church, and in this respect to be exempted out of the number of men.

PAVL [1] an Apostle (not [a] of men,
neither by [b] man, ✠ but by [c] Iesus
Christ, and God the Father which
hath raised him from the dead)
2 And all the brethren which
are with me, vnto the Churches of Galatia:
3 Grace *be* with you, and peace from God the
Father, and *from* our Lord Iesus Christ,
4 [2] Which gaue himselfe for our sinnes, that he
might deliuer vs ✠ from this present euill [d] world
according to the will of God euen our Father,
5 To whom *be* glory for euer and euer, Amen.
6 [3] I marueile that ye are so soone [e] remooued
away vnto another Gospel, from him that had
called you in the grace of Christ,
7 [4] Which is not another *Gospel*, saue that
there be some which trouble you, and intend to
[f] peruert the Gospel of Christ.
8 But though that we, or an Angel from heauen preach vnto you otherwise, then that which
we haue preached vnto you, let him be [g] accursed.
9 As we said before, so say I now againe, If any
man preach vnto you otherwise, then that ye haue
receiued, let him be accursed.
10 [5] For nowe preach I [h] mans *doctrine*, or
Gods? or go I about to please men? for if I should
yet please men, I were not the seruant of Christ.
11 ✠ [6] Now I certifie you, brethren, that ẏ Gospel which was preached of me, was not after man.
12 For neither receiued I it of man, neither was
I taught it, but by the [i] reuelation of Iesus Christ.
13 [7] For ye haue heard of my conuersation in
time past, in the Iewish religion, howe that ✠ I
persecuted the Church of God extremely, and
wasted it,
14 And profited in the Iewish religion aboue
many of my companions of mine owne nation,
and was much more zealous of the [k] traditions of
my fathers.
15 But when it pleased God (which had [l] separated me from my mothers wombe, and called
me by his grace)
16 To reueile his Sonne [m] in mee, ẏ I should
preach him ✠ among the Gentiles, immediatly, [8] I
communicated not with [n] flesh and blood:
17 Neither came I againe to Hierusalem to
them which were Apostles before me, but I went
into Arabia, and turned againe vnto Damascus.
18 Then after three yeeres I came againe to
Hierusalem to visite Peter, and abode with him
fifteene dayes.
19 And none other of the Apostles sawe I,
saue Iames the Lords brother.
20 Nowe the things which I write vnto you,
beholde, *I witnes* [o] before God, that I lie not.
21 After that, I went into the coastes of Syria
and Cilicia: for I was vnknowen by face vnto the
Churches of Iudea, which were in Christ.
22 But they had heard onely *some say*, Hee
which persecuted vs in time past, nowe preacheth
the [p] faith which before he destroyed.
23 And they glorified God for me.

✠ Actes 9.1.

k He calleth them the traditions of his Fathers, because he was not only a Pharise himselfe, but also had a Pharise to his father.

l Hee speaketh of Gods euerlasting predestination, whereby hee appointed him to be an Apostle, whereof he maketh three degrees, the euerlasting counsaile of God, his appointing from his mothers wombe, and his calling: here is no mention at all, we see, of workes foreseene.

m To me, and this is a kinde of speach which the Hebrues vse, whereby this is giuen vs to vnderstand, that this gift commeth from God.

✠ Ephes. 3.8.

2 The summe of the true Gospel is this, that Christ by his only offering saueth vs being chosen out from the world, by the free decree of God the Father. *✠ Luke 1.74.* *d Out of that most corrupt state which is without Christ.* 3 The first part of the Epistle, wherein he witnesseth that he is an Apostle, nothing inferiour to those chiefe disciples of Christ, & wholy agreeing with them, whose names the false apostles did abuse. And he beginneth with chiding, reproouing them of lightnes, for that they gaue eare so easily vnto them which peruerted them & drew them away to a new Gospel. *e He vseth the passiue voyce, to cast the fault vpon the false apostles, and he vseth the time that nowe is, to giue them to vnderstand, that it was not already done, but in doing.* 4 He warneth them in time to remember that there are not many Gospels, & therefore whatsoeuer these false apostles pretend which had the law, Moses, and the Fathers, in their mouthes, yet they are in deede so many corruptions of the true Gospel, insomuch that he himselfe, yea, and the very Angels themselues (and therefore much more these false apostles) ought to be holden accursed, if they go about to change the least iote that may be in the Gospel ẏ he deliuered to them before. *f For there is nothing more contrary to faith or free iustification, then iustification by the Law, or by our deseruing.* *g Looke Rom. 9.3.* 5 A confirmation taken both from the nature of the doctrine it selfe, & also from ẏ maner which he vsed in teaching: for neither, sayth he, did I teach those things which pleased men as these men do which put part of saluation in externall things, & works of the Law, neither went I about to procure any mans fauour. And therefore the matter it selfe sheweth that ẏ doctrine which I deliuered vnto you, is heauenly. *h He toucheth the false apostles, who had nothing but men in their mouthes, and hee, though hee would derogate nothing from the Apostles, preacheth God and not men.* ✠ 1. Cor. 15.1. 6 A second argument to prooue that his doctrine is heauenly, because he had it from heauen, from Iesus Christ himselfe, without any mans helpe, wherein he excelleth them whom Christ taught here on earth after the maner of men. *i This place is to be vnderstood of an extraordinarie reuelation, for otherwise the Sonne alone reueiled his Gospel by his Spirit, although by the ministerie of men, which Paul shutteth out here.* 7 He proueth ẏ he was extraordinarily taught of Christ himselfe, by the historie of his former life, which the Galatians themselues knew wel ynough: for saith he, it is wel knowē in what schoole I was brought vp, men frō a child, to wit, amongst the deadly enemies of the Gospel. And ẏ no man may cauil and say ẏ I was a scholer of the Pharises in name only & not in deede, no man is ignorant, how that I excelled in Pharisaisme, and was soddenly made of a Pharise, an Apostle of the Gentiles, so that I had no space to be instructed of men.

8 Because it might be obiected, that in deede hee was called of Christ in the way, but afterwards was instructed of the Apostles and others, whose names (as I said before) the false apostles abused to destroy his Apostleship, as though he deliuered another Gospel then the true Apostles did, and as though hee were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but onely fifteene dayes, where he saw onely Peter & Iames, and afterwards, he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Iewes, which knew him onely by name, so farre off was it, that hee was there instructed of men. *n With any man in the worlde.* *o This is a kinde of othe.* *p The doctrine of faith.*

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel, 3 he declareth by the example of Titus being vncircumcised, 11 and also by his aduouching the same against Peters dissimulation: 17 And so he passeth to the handling of our free iustification by Christ, &c.

THen [1] fourteene yeeres after, I went vp againe
to Hierusalem with Barnabas, and tooke with
me Titus also.
2 And I went vp by reuelation, and declared
vnto them that Gospel which I preach among
the Gentiles, but particularly to them that were
the chiefe, least by any meanes I should runne, or
had runne [a] in vaine:
3 But neither yet Titus which was with mee,
though he were a Grecian, was compelled to be
circumcised,
4 To wit, for the [b] false brethren which were
craftily sent in, and crept in priuily to spie out our
libertie, which wee haue in Christ Iesus, that they

1 Now he sheweth how he agreeth with the Apostles, with whome he graunteth that he conferred touching his Gospell which he taught among the Gentiles, fourteene yeeres after his conuersion, and they alowed it in such sort, that they constrained not his felow Titus to be circumcised, although some tormented themselues therein, which traiterously laid waite against him, but in vaine: neither did they adde the least iote that might be to the doctrine which hee had preached, but contrariwise they gaue to him and Barnabas the right hands of felowship, and acknowledged them as Apostles appointed of the Lord to the Gentiles. *a Vnfruitfully, for as touching his doctrine, Paul doubted not of it, but because there were certaine reports cast abroade of him, that he was of an other opinion then the rest of the Apostles were, which thing might haue hindered the course of the Gospel, therefore hee laboured to remedie this sore.* *b Which by deceite, and counterfaite holinesse crept in amongst the faithfull.*

[e] *By submitting our selues to them, and betraying our owne libertie.*
[d] *The true and sincere doctrine of the Gospel, which remained safe from being corrupt with any of these mens false doctrines.*
[e] *Under the Galatians name, he vnderstandeth all nations.*
✠ *Deuter.10.17. 2.chro.19.7.iob 34. 19.act.10.34.rom. 2.11.ephes 6.9.col. 3.25.1.pet.1.17.*
[f] *Among the Gentiles, as Peter had to preach it among the Iewes.*
[g] *Whom alone and only, these mē count for pillars of the Church, and whose name they abuse to deceiue you.*
[h] *They gaue vs their hand in token that wee agreed wholy in the doctrine of the Gospel.*
[i] *Before all men.*
[2] Another most vehement proofe of his Apostleship, and also of that doctrine which he had deliuered concerning free iustification by faith onely, because that for this thing only he reprehended Peter at Antioch, who offended herein, in that for a fewe Iewes sakes which came from Hierusalem, hee played the Iewe, and offended the Gentiles which had beleeued.
[k] *By example rather then by iudgement.*

might bring vs into bondage.
5 To whome we gaue not place by [c] subiection for an houre, that the [d] trueth of the Gospell might continue with [e] you.
6 But by them which seemed to be great, *I was not taught* (whatsoeuer they were in time passed, I am nothing the better: ✠God accepteth no mans person) for they that are the chiefe, did adde nothing to me *aboue that I had.*
7 But contrariwise, when they sawe that the Gospel ouer the [f] vncircumcision was committed vnto me, as *the Gospel* ouer the circumcision was vnto Peter:
8 (For he that was mightie by Peter in the Apostleship ouer the circumcision, was also mightie by me toward the Gentiles)
9 And when Iames, & Cephas, & Iohn, knew of the grace that was giuen vnto me, which are
[g] counted to be pillars, they gaue to me & to Barnabas ỹ right [h] hands of felowship, that we *should preach* vnto ỹ Gentiles, & they vnto ỹ circumcisiō,
10 *Warning* onely that we should remember the poore: which thing also I was diligent to doe.
11 ¶And when Peter was come to Antiochia, I withstood him to his [i] face: for hee was to be condemned.
12 [2] For before that certaine came frō Iames, hee ate with the Gentiles: but when they were come, he withdrew & separated himselfe, fearing them which were of the circumcision.
13 And the other Iewes played the hypocrites likewise with him, in so much that Barnabas was
[k] led away with them by that their hypocrisie.
14 But when I saw, that they went not ỹ [l] right way to the [m] trueth of the Gospel, I said vnto Peter before all men, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why [n] constrainest thou the Gentiles to doe like the Iewes?
15 [3] We *which are* Iewes [o] by nature, and not
[p] sinners of the Gentiles,
16 Knowe that a man is not iustified by the works of ỹ Law, but by ỹ faith [q] of Iesus Christ, euen we, *I say,* haue beleeued in Iesus Christ, that we might be iustified by the faith of Christ, & not by the workes of the Lawe, because that by the workes of the Lawe, [r] no flesh shalbe iustified.
17 ✠ [4] If then while [s] we seeke to be made righteous by Christ, we our selues are found sinners, is Christ therefore ỹ minister of sinne? God forbid.
18 For if I build againe the things that I haue destroyed, I make my selfe a trespasser.
19 For I through the Lawe am dead to the
[t] Lawe, that I might liue vnto God.
20 I am crucified with Christ, but I liue, *yet* not [u] I any more, but Christ liueth in me: and in that that I nowe liue in the [x] flesh, I liue by the faith in the Sonne of God, who hath loued mee, and giuen himselfe for me.
21 [5] I doe not abrogate the grace of God: for if righteousnes *be* by the Lawe, then Christ died without a [y] cause.

[t] *The Lawe that terrifieth the conscience, bringeth vs to Christ, and he only causeth vs to die to the Law in deede, because that by making vs righteous, hee taketh away from vs the terrow of conscience, and by sanctifying vs, causeth through the mortifying of lust in vs, that is cannot take such occasion to sinne by the restraint which the Lawe maketh, as it did before, Rom.7.10,11.* [u] *The same that I was before.* [x] *In this mortall body.* [5] The second argument taken of an absurditie: If men may be iustified by the Law, then was it not necessary for Christ to die. [y] *For there was no cause why he should doe so.*

CHAP. III.

1 He rebuketh them, for suffering themselues to be drawen from the grace of free iustification in Christ, most liuely set out vnto them. 6 He bringeth in Abrahams example, 10 declaring the effect, 21 and causes of the giuing of the Lawe.

O [1] Foolish Galatians, who hath bewitched you, that ye should not obey the trueth, to whom Iesus Christ before was described in your
[a] sight, *and* among you crucified?
2 This onely would I learne of you, Receiued ye the [b] Spirit by the workes of the Lawe, or by the hearing of [c] faith *preached?*
3 [2] Are ye so foolish, that after ye haue begun in the Spirit, ye would nowe be made perfect by the [d] flesh?
4 [3] Haue ye suffered so many things in vaine? if so be it be euen in vaine.
5 [4] Hee therefore that ministreth to you the Spirit, and worketh miracles among you, *doeth he it* through the workes of the Law, or by the hearing of faith *preached?*
6 [5] *Yea rather* as [e] Abraham beleeued God, and it was ✠ imputed to him for righteousnes.
7 [6] Know ye therefore, that they which are of faith, the same are the children of Abraham.
8 [7] For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, *saying,*
✠ [8] In thee shall all the Gentiles be [f] blessed.
9 [9] So then they which be of faith, are blessed
[g] with faithfull Abraham.

[1] The third reason or argument taken of those gifts of the holy Ghost, wherewith they were indued from heauen after they had heard and beleeued the Gospel by Pauls ministerie: which seeing they were so euident to all mens eyes, that they were as it were liuely images, wherein they might beholde the trueth of the doctrine of the Gospel, no lesse then if they had beheld with their eyes Christ himselfe crucified, in whose onely death they ought to haue their trust, he marueileth howe it could be that they could be so bewitched by the false apostles.

[l] *Word for word, with a right foote, which hee setteth against halting and dissembling which is backward.* [m] *He calleth the trueth of the Gospel both the doctrine it selfe and also the vse of the doctrine, which we call the practise.* [n] *He saith they were constrained, which plaied the Iewes by Peters example.* [3] The second part of this epistle, ỹ state wherof is this: we are iustified by faith in Christ Iesus ŵout the works of the Law. Which thing he propoūdeth in such sort, ỹ first of al he meeteth ŵ an obiection, (for I also saith he am a Iew, ỹ no man may say against me, ỹ I am an enemie to ỹ Law) & afterward, he cōfirmeth it by ỹ expresse witnes of Dauid. [o] *Although we be Iewes, yet we preach iustification by faith, because we know vndoubtedly, that no man can be iustified by the Law.* [p] *So the Iewes called the Gentiles, because they were strangers from Gods couenant.* [q] *In Iesus Christ.* [r] *No man, and in this word (flesh) there is a great vehemencie, wherby is meant that the nature of man is vtterly corrupt.* ✠ *Rom 3.19.* [4] Before he goeth any further, he meeteth with their obiection, which abhorred this doctrine of free iustification by faith, because say they, men are by this means withdrawen frō the study of good works. And in this sort is ỹ obiection: If sinners should be iustified through Christ by faith ŵout the Law, Christ should approue sinners, & should as it were exhort them thereunto by his ministery. Paul answereth ỹ this consequence is false, because ỹ Christ destroyeth sinne in ỹ beleeuers: For so, saith he, do men flee vnto Christ through ỹ terrour and feare of the Law, ỹ being quit frō the curse of the Law & iustified, they may be saued by him, ỹ together therewall, he beginneth in them by litle & litle, that strength & power of his which destroyeth sinne: to the end ỹ this olde man being abolished by ỹ vertue of Christ crucified, Christ may liue in them, & they may consecrate themselues to God. Therfore if any mā giue himselfe to sinne after he hath receiued the Gospel, let him not accuse Christ nor the Gospel, but himselfe, for that he destroieth ỹ worke of God in himselfe. [s] *He goeth from iustification to sanctification, which is another benefite we receiue by Christ, if we lay holde on him by faith.*

[a] *Christ was layde before you so notably and so plainly, that you had his liuely image as it were represented before your eyes, as if he had bene crucified before you.* [b] *Those spirituall graces and gifts, which were a seale as it were to the Galatians that the Gospel which was preached to them was true.* [c] *Of the doctrine of faith.* [2] The fourth argument mixed with the former, & it is double. If the Law be to be ioyned ŵ faith, this were not to go forward, but backward, seeing ỹ those spirituall gifts which were bestowed vpon you, are more excellent then any that could proceede from your selues. And moreouer, it should folow, ỹ the Law is better then Christ, because it should perfit and bring to end that, which Christ began only. [d] *By the (flesh) he meaneth the ceremonies of the Law, against which he setteth the Spirit, that is, the spirituall working of the Gospel.* [3] An exhortation by maner of vpbraiding, ỹ they doe not in vaine suffer so many conflicts. [4] He repeateth the third argument which was taken of the effects, because he had interlaced certaine other arguments by the way. [5] The fift argument which is of great force, and hath three grounds. The first, That Abraham was iustified by faith, to wit, by free imputation of righteousnes according to the promise apprehended by faith, as Moses doth most plainly witnes. [e] *Looke Rom 4.* ✠ *Gen.15.6.rom.4.3. iames 2.23.* [6] The second, that the sonnes of Abraham must be esteemed and accounted of by faith. [7] The third, that all people that beleeue, are without exception comprehended in the promes of the blessing. ✠ *Gen.12.3.actes 3.25.* [8] A proofe of the first and second grounds, out of the wordes of Moses. [f] *Blessing in this place, signifieth the free promise by faith.* [9] The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that beleeue) blessed, that is to say, freely iustified. [g] *With faithfull Abraham, and not by faithful Abraham, to giue vs to vnderstand that the blessing commeth not from Abraham, but from him, by whome Abraham and all his posteritie is blessed.*

10 [10] For

10 [10] For as many as are of the workes of the
Lawe, are vnder the curse: [11] for it is written,
✠ Cursed is euery man that continueth not in all
things, which are written in the booke of the
Lawe, to doe them.
11 [12] And that no man is iustified by the Law
in the sight of God, it is euident: ✠ for the iust
shall liue by faith.
12 [13] And the Lawe is not of faith: but ∵ the
man that shall doe those things, shal liue in them.
13 [14] Christ hath redeemed vs from the curse
of the Lawe, made a curse for vs, ([15] for it is writ-
ten, ✠ [h] Cursed is euery one that hangeth on tree)
14 [16] That the blessing of Abraham might
come on the Gentiles through Christ Iesus, that
wee might receiue the promise of the Spirite
through faith.
15 [17] Brethren, I speake as [i] men do: ✠ though
it be but a mans couenant, when it is [k] confirmed,
yet no man doeth abrogate it, or addeth any thing
thereto.
16 Nowe to Abraham and his seede were the
promises made. Hee saith not, And to the seedes,
as *speaking* of many: but, And to thy seede, as of
one, [18] which is [l] Christ.
17 [19] And this I say, that the couenant that
was confirmed afore of God [m] in respect of Christ,
the [20] Lawe which was foure hundreth and thir-
tie yeeres after, can not disanull, that it should
make the promise of none effect.
18 [21] For if the [n] inheritance *be* of the Law,
it is no more by the promise, but God gaue it
freely vnto Abraham by promise.
19 [22] Wherefore then *serueth* the Law? It was
added because of the [o] transgressions, [p] till the
seede came, vnto the which the promise was
made: [23] and it was [q] ordeined by [r] Angels in the
hand of a Mediatour.
20 Nowe a Mediatour is not *a Mediatour* of
one: [24] but God is one.
21 [25] *Is* the Lawe then against the promises of
God? God forbid: For if there had bene a Lawe
giuen which could haue giuen life, surely righte-
ousnesse should haue bene by the Lawe.
22 But the [s] Scripture hath ✠ concluded [t] all
vnder sinne, that the [u] promise by the faith of Ie-
sus Christ should be giuen to them that beleeue.
23 [26] But before faith came, we were kept vn-
der the Lawe, *as vnder* a garison, and shut vp vnto
[x] that faith, which should afterward be reueiled.
24 Wherefore the Law was our scholemaster
to bring vs to Christ, that we might be made righ-
teous by faith.
25 But after that faith is come, we are no lon-
ger vnder a scholemaster.
26 [27] For ye are all the sonnes of God by faith,
in Christ Iesus.
27 [28] For al ye that are [y] baptized into Christ,
haue [z] put on Christ.
28 There is neither Iewe nor Grecian: there is
neither bond nor free: there is neither male nor
female: for ye are all [a] one in Christ Iesus.
29 And if *ye be* Christes, then are ye Abahams
seede, and heires by promise.

10 The sixt argument, the conclusion whereof is also in the former verse taken of cōtraries, thus, They are accursed which are of the workes of the Law, that is to say, which value their righteousnes by the performāce of the Law. Therefore they are blessed which are of faith, that is, they which haue righteousnesse by faith. 11 A proofe of the former sentence or proposition, and the proposition of this argument is this: Cursed is he that fulfilleth not the whole Lawe. ✠ *Deut.27.26.* 12 The second proposition with the conclusion: but no man fulfilleth the Law, Therfore no man is iustified by the Law, or els, All are accursed which seeke righteousnesse by the works of the Law. And there is annexed also this maner of proofe of ẏ second proposition, to wit, Righteousnes and life are attributed to faith, Therefore no man fulfilleth the Law. ✠ *Hab.2.4.rom.1.17.heb.10.38.* 13 Here is a reason shewed of the former consequence: Because the Lawe promiseth life to al that keepe it, and therefore if it be kept, it iustifieth and giueth life. But the Scripture attributing righteousnes and life to faith, taketh it from the Law, seeing that faith iustifieth by imputation, and the Law by the performing of the worke. ∵ *Leuit.18.5.* 14 A preuenting of an obiection: How then can they be blessed, whome the Lawe pronounceth to be accursed? Because Christ susteined the curse which the Law laid vpō vs, that we might be quit frō it. 15 A proofe of the answere by the testimonie of Moses. ✠ *Deu.21.23.* *h Christ was accursed for vs, because he bare the curse that was due to vs, to make vs partakers of his righteousnes.* 16 A conclusion of al that was said before in the handling of the fifth & sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Iewes themselues, of whose number the Apostle counteth himselfe to be, cannot obtaine that promised grace of the Gospel, which he calleth the Spirit, but only by faith. And the Apostle doth seuerally apply the conclusion, both to the one & the other, preparing himselfe a way to ẏ next argument: wherby he declareth, that that one only seed of Abraham, which is made of all peoples can no otherwise be ioyned & grow vp together, but by faith in Christ. 17 He putteth forth two general rules before ẏ next argument, which is the seuenth in order: The one is, that it is not lawful to breake couenants & contracts which are iustly made & according to Law, amongst men, neither may any thing be added vnto them: The other is, that God did so make a couenāt with Abraham, that he would gather together his children which consist both of Iewes and Gentiles in one body (as appeareth by that which hath bin said before) For he did not say, that he would be the God of Abraham & of his seedes, (which thing notwithstanding should haue bin said, if he had many & diuers seedes, as the Gentiles apart, & the Iewes apart.) but that he would be the God of Abraham, and of his seede, as of one. *i I will vse an example which is common amongst you, that you may bee ashamed you giue not so much to Gods couenants, as you doe to mans.* ✠ *Heb.9.17.* *k Autenticall, as we call it.* 18 He putteth forth the summe of the seuenth argument, to wit, that both the Iewes and Gentiles grow together into one body of the seede of Abraham, in Christ only, so that all are one Christ, as it is afterward declared, vers.28. *l Paul speaketh not of Christs person, but of two peoples, which grew together in one, in Christ* 19 The eight argument taken of comparison, thus: If a mans couenant (being autentical) be firme and strong, much more Gods couenant. Therfore the Law was not giuen to abrogate ẏ promise made to Abraham, which had respect to Christ, that is to say, the end wherof did hang of Christ. *m Which tended to Christ.* 20 An enlarging of that argument thus: Moreouer and besides that the promise is of it self firme & strong, it was also confirmed with the prescriptiō of long time, to wit, of 430. yeres, so that it could in no wise be broken. 21 An obiection: We grant that ẏ promise was not abrogated by the couenant of the Law, & therefore we ioyne the Law with the promise. Nay, saith the Apostle, these two cannot stand together, to wit, that the inheritance should both be giuen by the Law & also by promes, for the promes is free: wherby it foloweth, that the Law was not giuen to iustifie, for by that meanes the promise should be broken. *n By this word (inheritance) is meant the right of the seede, which is, that God should be our God, that is to say, that by vertue of the couenant that was made with faithfull Abraham, we that be faithfull, might by that meanes be blessed of God as well as he.*

22 An obiection which riseth of the former answere: If the inheritance be not by the Law (at the least in part) then why was the Lawe giuen, after that the promise was made? therefore saith the Apostle, to reproue men of sinne, and so teach them to looke vnto Christ, in whom at length that promise of sauing all people together, should be fulfilled, and not that the Lawe was giuen to iustifie men. *o That men might vnderstand, by discouering of their sinnes, that they are saued by the onely grace of God, which he promised to Abraham and that in Christ.* *p Untill the partition wall was broken downe, and that full seed sprang vp, framed of two peoples, both of Iewes and Gentiles: for by this word Seede, we may not vnderstand, Christ alone by himselfe, but coupled and ioyned together with his body.* 23 A confirmation of the former answere taken from the maner and forme of giuing the Law: for it was giuen by Angels, striking a great terrour into all, and by Moses a Mediatour comming betweene. Nowe they that are one, neede no Mediatour, but they that are twaine at the least, and that are at variance one with another. Therefore the Lawe it selfe and the Mediatour were witnesses of the wrath of God, and not that God would by this meanes reconcile men to himselfe, and abolish the promise, or adde the Lawe vnto the promise. *q Commaunded and giuen, or proclaimed.* *r By the seruice and ministerie.* 24 A taking away of an obiection, least any man might say, that sometimes by consent of the parties which haue made a couenant, something is added to the couenant, or the former couenants are broken. This, sayeth the Apostle, commeth to passe in God, who is alwayes one, and the selfe same, and like himselfe. 25 The conclusion vttered by a maner of asking a question, and it is the same that was vttered before, verse 17. but proceeding of another rule: so that the argument is newe, and is this: God is alwayes like vnto himselfe: Therefore the Lawe was not giuen to abolish the promises. But it shoulde abolish them if it gaue life, for by that meanes it should iustifie, and therefore it should abolish that iustification which was promised to Abraham and to his seede by faith. Nay it was rather giuen to bring to light the guiltinesse of all men, to the ende that all beleeuers fleeing to Christ promised, might bee freely iustified in him. *s By this word, Scripture, hee meaneth the Lawe.* ✠ *Rom.3.9.* *t All men, and whatsoeuer commeth from man.* *u In euery one of these wordes, there lyeth an argument against the merites of workes: for all these wordes, promise, faith, Christ, might be giuen, to beleeuers, are against merites, and not one of them can stand with deseruing workes.* 26 Nowe there followeth an other handling of the second part of this Epistle: the state whereof is this: Although the Lawe (that is, the whole gouernement of Gods house according to the Lawe) doe not iustifie, is it therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie held still the vse of Moses Lawe? Paul affirmeth that it ought to be abolished, because it was instituted for that ende and purpose, that it shoulde be as it were a scholemaster and keeper to the people of God, vntill the promise appeared in deede, that is to say, Christ, and the Gospel manifestly published with great efficacie of the Spirite. *x The cause why wee were kept vnder the Lawe, is set downe here.* 27 Because age changeth not the condition of seruants, hee addeth that we are free by condition, and therefore, seeing wee are out of our childehood, wee haue no more neede of a keeper and Scholemaster. 28 Vsing a generall particle, lest the Iewes at the least should not thinke themselues bounde with the band of the Lawe, hee pronounceth that Baptisme is common to all beleeuers, because it is a pledge of our deliuerie in Christ, as well to the Iewes as to the Grecians, that by this meanes all may be truely one in Christ, that is to say, that promised seede to Abraham, and inheritours of euerlasting life. *y He setteth Baptisme secretly against circumcision, which the false apostles so much bragged of.* *z The Church must put on Christ, as it were a garment, and be couered with him, that it may be throughly holy, and without blame.* *a You are all as one: and so is this great knot and conniunction signified.*

CHAP. IIII.

1 Being deliuered from the bondage of the Law, 4 by Christes comming, who is the ende thereof, 9 it is very absurd to slide backe to beggerly ceremonies: 13 Hee calleth them againe therefore to the puritie of the doctrine of the Gospell, 21 confirming his discourse with a fine allegorie.

1 He declareth that by another double similitude, which he said before, cōcerning the keeper and scholemaster: For hee saith, that the Law, (that is, the whole gouernement of Gods house, according to the Law) was as it were a tutour or ouerseer appoynted for a time, vntill such time as that protection and ouerseeing which was but for a time, being ended, we shoulde at length come to be at our owne libertie, and should liue as childrē, and not as seruants. Moreouer, hee sheweth by the way, that that gouernance of the Law, was as it were an A.B.C and as certaine principles, in comparison of the doctrine of the Gospel.

a This is added, because he that is alwayes vnder a tutor and gouernour, may hardly bee counted a freeman.

b The Law is called rudiments, because that by the Lawe God instructed his Church as

THen [1] I say, that the heire as long as hee is a childe, differeth nothing from a seruant, though he be Lord of all,

2 But is vnder tutours and gouernours, [a] vntil the time appoynted of the father.

3 Euen so wee, when wee were children, were in bondage vnder the [b] rudiments of the world.

4 [2] But when the [c] fulnesse of time was come, God sent foorth his Sonne made of a [d] woman, *and* made vnder the Lawe,

5 That hee might redeeme them which were vnder the Lawe, ✠ that wee might receiue the [e] adoption of the sonnes.

6 [3] And because ye are sonnes, God hath [f] sent forth the [g] Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a [h] seruant, but a sonne: nowe if *thou be* a sonne, *thou art* also the [i] heire of God through Christ.

8 [4] But euen then, when yee knewe not God, ye did seruice vnto them, which by nature are not gods:

9 But nowe seeing ye know God, yea rather, are knowen of God, howe turne ye againe vnto impotent and [k] beggerly rudiments, whereunto *as* from the beginning ye wil be in bondage [l] againe?

10 Ye obserue dayes, and moneths, and times and yeeres.

11 I am in feare of you, lest I haue bestowed on you labour in vaine.

12 [5] Be ye as I (for I am euen as you) brethren, I beseech you: ye haue not hurt me at all.

13 And ye know, how through [m] infirmitie of the flesh, I preached ye Gospel vnto you at the first.

14 And the [n] trial of me which was in my flesh, ye despised not, neither abhorred: but ye receiued me as an Angel of God, *yea*, as [o] Christ Iesus.

15 [p] What was then your felicitie? for I beare you record, that if it had bene possible, ye would haue plucked out your owne eyes, & haue giuen them vnto me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are ielous ouer you [q] amisse, yea, they would exclude you, [r] that ye shoulde altogether loue them.

18 But it is a good thing to loue [s] earnestly alwayes in a good thing, and not only when I am present with you,

19 My little children, of whom I trauaile in birth againe, vntill Christ be formed in you.

20 And I would I were with you nowe, that I might [t] change my voice: for I am in doubt of you.

21 [6] Tell me, ye that [u] will be vnder the Law, doe ye not heare the Lawe?

22 For it is written, that Abraham had two sonnes, ✠ one by a seruant, and ♆ one by a free woman.

23 But he which was of the seruant, was borne after the [x] flesh: and he which was of the free woman, *was borne* by ye [y] promise.

24 By the which things another thing is ment: for [z] these *mothers* are the [a] two testaments, the one which is Agar of mount [b] Sina, which gendreth vnto bondage.

25 (For Agar *or* Sina is a mountaine in Arabia, and it [c] answereth to Hierusalem which nowe is) and [d] she is in bondage with her children.

26 But Hierusalem, which is [e] aboue, is free: which is the mother of vs all.

27 [7] For it is written, ∵ Reioyce thou barren that bearest no children: bring forth, & cry, thou that trauailest not: for the [f] desolate hath many mo children, then she which hath an husband.

28 ✱ Therefore, brethren, wee are after the [g] maner of Isaac, children of the [h] promise.

29 But as then hee that was borne after the [i] flesh, persecuted him that *was borne* after the [k] Spirit, euen so *it is* nowe.

o For my ministeries sake.

p What a talke was there abroade in the worlde amongst men, how happie you were?

q For they are ielous ouer you for their owne commoditie.

r That they may conuey all your loue from me, to themselues.

s Hee setteth his owne true & good loue which was earnestly bent towards them, against the naughtie vicious loue of the false apostles.

t Vse other word among you.

6 Because the false apostles alwayes vrged this, that vnlesse the Gentiles were circumcised, Christ could profit them nothing at all, and this dissension of them which beleeued of the circumcision, against them which beleeued of the vncircumcision, was ful of offence; the Apostle, after diuers arguments whereby he hath refuted their errour, bringeth foorth an allegorie, wherein he sayeth the holy Ghost did shadow out vnto vs, all these mysteries: to wit, that it should come to passe, that two sorts of sonnes should haue Abraham a father common to them both, but not with like successe: for as Abraham begate Ismael, by the common course of nature, of Agar his bond maid, & a stranger, and begate Isaac of Sara a free woman by the vertue of the promise and by grace onely, and the first was not onely not heire, but also persecuted the heire: So there are two couenants, and as it were two sonnes borne to Abraham of those two couenants, as it were of two mothers. The one was made in Sina, without the land of promise, according to which couenant Abrahams children according to the flesh were begotten: to wit, the Iewes, which seeke righteousnesse by that couenant, that is, by the Law: but they are not heires, nay they shall at length bee cast out of the house, as they that persecute the true heires The other was made in that high Hierusalem, or in Sion. (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, beleeuers, by the vertue of the holy Ghost, which children (as Abraham) doe rest themselues in the free promise, and they onely by the right of children shalbe partakers of ye fathers inheritance, and those seruants shall be shut out. *u That desire so greatly.* ✠ *Gen.16.15.* ♆ *Gen.21.1.* *x As all men are, and by the common course of nature.* *y By vertue of the promise, which Abraham laid holde on for himselfe and his true seede, for otherwise Abraham and Sara were past begetting & bearing children.* *z These do represent & shadow forth.* *a They are called two couenants, one of the olde Testament, and another of the New: which were not two in deede, but in respect of the times, and the diuersitie of the gouernement.* *b He maketh mention of Sina, because that couenant was made in that mountaine, of which mountaine Agar was a shadowe.* *c Looke how the case standeth betwixt Agar and her children, euen so standeth it betweene Ierusalem and hers.* *d That is, Sina.* *e Which is excellent, and of great accompt.* 7 He sheweth that in this allegorie, hee hath followed the steppes of Esay, who foretolde that the Church should bee made and consist of the children of barren Sara, that is to say, of them which onely spiritually should be made Abrahams children by faith, rather then of fruitfull Agar, euen then foreshewing the casting off of the Iewes, and calling of the Gentiles. ∵ *Esa.54.1.* *f Shee that is destroyed and wasted.* ✱ *Rom.8.9.* *g After the manner of Isaac, who is the first begotten of the heauenly Hierusalem, as Ismael is of the slauish Synagogue.* *h That seede, vnto which the promise belongeth.* *i By the common course of nature.* *k By the vertue of Gods promise and after a spirituall maner.*

it were by rudiments, and afterward powred out his holy Spirit most plentifully in the time of the Gospel. 2 He vttereth and declareth many things at once, to wit, that this tutorship was ended at his time, that curious men may leaue to aske, why that scholemastership lasted so long. And moreouer, that we are not sonnes by nature, but by adoption, & that in that Sonne of God, who therefore tooke vpon him our flesh, that we might be made his brethren. *c The time is sayde to be full, when all partes of it are past & ended, and therefore Christ coulde not haue come either sooner or later.* *d Hee calleth Marie a woman, in respect of the sexe, and not as the worde is vsed in a contrary sense to a virgine, for she remained a virgine still.* ✠ *Rom.8.15.* *e The adoption of the sonnes of God, is from euerlasting, but is reueiled & shewed in the time appoynted for it.* 3 He sheweth that we are in such sort free & set at libertie, that in the meane season we must be gouerned by the Spirit of Christ, which reigning in our hearts, may teach vs ye true seruice of the Father. But this is not to serue, but rather to enioy true libertie, as it becommeth sonnes and heires. *f By that that foloweth he gathereth that that went before: for if we haue his Spirit, we are his sonnes, & if we are his sonnes, then are we free.* *g The holy Ghost, who is both of the Father & of the Sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth vp our adoption in Christ, & maketh vs a full assurance of it.* *h The word seruant, is not taken here for one that liueth in sinne, which is proper to the infidels, but for one that is yet vnder the ceremonies of the Law, which is proper to the Iewes.* *i Partaker of this blessing.* 4 He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Iewes might haue pretended some excuse as men ye were borne and brought vp in that seruice of the Law. But seeing ye Galatians were taken & called out of idolatry to Christian libertie, what pretence might they haue to go backe to those impotent & beggerly rudiments? *k They are called impotent & beggerly ceremonies, being considered apart by themselues without Christ: & againe, for that by that meanes they gaue good testimony that they were beggers in Christ, when as notwithstanding, for men to fall backe from Christ to ceremonies, is nothing els, but to cast away riches, and to follow beggerie.* *l By going backward.* 5 He mitigateth & qualifieth those things wherin he might haue seemed to haue spoken somewhat sharply, very artificiously & diuinely, declaring his good wil towards them in such sort, that the Galatians could not but either be vtterly desperat when they reade these things, or acknowledge their owne lightnes with teares, & desire pardon. *m Many afflictions.* *n Those daily troubles wherewith the Lord tried me amongst you.*

30 But

✝ Gen.21.10.

8 The conclusion of the former allegorie, that we by no meanes procure and call backe againe the slauerie of the Lawe, seeing that the children of the bondmayd shal not be heires.

30 But what saith the Scripture? ✝ Put out
the seruant and her sonne: for the sonne of the
seruant shall not be heire with the sonne of the
free woman.

31 8 Then brethren, we are not children of the
seruant, but of the free woman.

CHAP. V.

1 Hauing declared that wee came of the free woman, hee sheweth the price of that freedome, 13 and howe wee should vse the same, 16 that we may obey the Spirit, 19 and resist the flesh.

1 An other obiection wherein he plainely witnesseth that iustification of workes, and iustification of faith cannot stand together, because no man can be iustified by the Law, but he that doeth fully and perfectly fulfill it. And hee taketh the example of circumcision, because it was the ground of all the seruice of the Lawe, and was chiefly vrged of the false apostles.

✝ Actes 15.1.

a Circumcision is in other places called the seale of righteousnes, but here we must haue consideration of the circumstance of the time, for now had Baptisme come in the place of circumcision. And moreouer, Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their saluation.

Stand fast therefore in the libertie wherewith
Christ hath made vs free, and be not intangled
againe with the yoke of bondage.

2 1 ✝ Beholde, I Paul say vnto you, that if
ye be a circumcised, Christ shall profite you nothing.

3 For I testifie againe to euery man, which is
circumcised, that he is bound to keepe the whole
Lawe.

4 Ye are ∵ b abolished from Christ: whosoeuer are c iustified by the Lawe, ye are fallen from
grace.

5 2 For wee through the d Spirit waite for the
hope of righteousnes through faith.

6 3 For in Iesus Christ neither circumcision auaileth any thing, neither 4 vncircumcision, 5 but
e faith which worketh by loue.

7 6 Ye did runne well: who did let you, that
ye did not obey the trueth?

8 7 It is not the perswasion of f him that calleth you.

9 ✻ 8 A little leauen doeth leauen the whole
lumpe.

10 9 I haue trust in you through the Lorde,
that ye wil be none otherwise minded: but he that
troubleth you, shall beare his condemnation,
whosoeuer he be.

11 10 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the
slaunder of the crosse abolished.

12 11 Would to God they were euen cut off,
which doe g disquiet you.

13 For brethren, yee haue bene called vnto libertie: 12 onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.

14 13 For all ✝ Law is fulfilled in one word,
which is this, ✝ Thou shalt loue thy neighbour as
thy selfe.

15 14 If ye bite and deuoure one another, take
heede least ye be consumed one of another.

16 15 Then I say, ✝ Walke in the Spirit, and ye
shall not fulfill the lustes of the flesh.

17 For the i flesh lusteth against the Spirit, and
the Spirit against the flesh: and these are contrary
one to another, so that yee can not doe the same
things that ye would.

18 And if yee be led by the Spirit, yee are not
vnder the Lawe.

19 16 Moreouer the workes of the flesh are
manifest, which are adulterie, fornication, vncleannes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennesse, gluttonie,
and such like, whereof I tell you before, as I
also haue tolde you before, that they which doe
such things, shall not inherite the kingdome of
God.

22 But the k fruite of the Spirit is loue, ioye,
peace, long suffering, gentlenes, goodnes, faith,

23 Meekenes, temperancie: 17 against such
there is no lawe.

24 For they that are Christs, haue crucified the
flesh with the affections and the lustes.

25 If we l liue in the Spirit, let vs also walke in
the Spirit.

26 18 Let vs not be desirous of vaine glorie,
prouoking one another, enuying one another.

12 The third part of this Epistle, shewing that the right vse of Christian libertie consisteth in this, that being deliuered and set at libertie from the slauerie of sinne and the flesh, and being obedient to the Spirit, wee should serue vnto one an others saluation through loue.

13 He propoundeth the loue of our neighbour, as a marke whereunto all Christians ought to referre all their actions, and thereunto he citeth the testimonie of the Lawe.

h This particle (All) must be restrained to the second table.

✝ Leuit.19.18. matth.22.39. mar.12.31. rom.13.9. iames 2.8.

14 An exhortation to the duetie of charitie, by the profite that ensueth thereof, because that no men prouide worse for themselues, then they that hate one another.

15 He acknowledgeth the great weakenesse of the godly, for that they are but in part regenerate: but hee willeth them to remember that they are indued with the Spirit of God, which hath deliuered them from the slauerie of sinne, and so of the Law, so farre foorth as it is the vertue of sinne, ŷ they should not giue themselues to lustes. ✝ Rom.13.14. 1.peter 2.11. *i For the flesh dwelleth euen in the regenerate man, but the Spirite reigneth, although not without great strife, as is largely set forth, Rom.7.* 16 Hee setteth out that particularly, which he spake generally, reckoning vp some chiefe effects of the flesh, & opposing them to the fruites of the Spirit, that no man may pretend ignorance. *k Therefore they are not the fruites of free will, but so farre forth as our will is made free by grace.* 17 Least ŷ any man should obiect, that Paul played the Sophister, as one who vrging the Spirit, vrgeth nothing but that which the law commandeth, he sheweth that hee requireth not that literall and outward obedience, but spirituall, which proceedeth not from the Law, but from the Spirit of Christ, which doeth beget vs againe, & must and ought to be the ruler and guider of our life. *l If we be in deede endued with the quickening Spirit, which causeth vs to die to sinne, and liue to God, let vs shewe it in our deedes, that is, by holinesse of life.* 18 Hee addeth peculiar exhortations according as hee knewe the Galatians subiect to diuers vices: and first of all hee warneth them to take heede of ambition, which vice hath two fellowes, backbiting and enuie, out of which two it cannot be but many contentions must needes rise.

∵ 1.Cor.1.17. *b That is, as he himselfe expoundeth it afterwards, ye are fallen from grace. c That is, seeke to be iustified by the Lawe, for in deede no man is iustified by the Lawe.* 2 He priuily compareth the new people with the olde: for it is certaine that they also did ground all their hope of iustification and life in faith and not in circumcision, but so, that their faith was wrapped in the externall and ceremoniall worship: but our faith is bare and content with spirituall worship. *d Through the Spirit, which ingendreth faith.* 3 He addeth a reason, for that nowe, circumcision is abolished, seeing that Christ is exhibited vnto vs with full plentie of spirituall circumcision. 4 He maketh mention also of vncircumcision, least the Gentiles should please themselues in it, as the Iewes doe in circumcision. 5 The taking away of an obiection: If all that worship of the Law be taken away, wherein then shall we exercise our selues? In charitie, saith Paul: for faith, whereof we speake, cannot be idle, nay it bringeth foorth dayly fruites of charitie. *e So is true faith distinguished from counterfeit faith: for charitie is not ioyned with faith as a fellow cause, to helpe forward our iustification with faith.* 6 Againe he chideth the Galatians, but with an admiration, and therewithall a prayse of their former race, to the end ŷ he may make them more ashamed. 7 He playeth the part of an Apostle with them, & vseth his authoritie, denying that that doctrine can come from God, which is contrary to his. *f Of God.* ✻ 1.Cor.5.6. 8 He addeth this, that he may not seeme to contend vpon a trifle, warning them diligently (by a similitude which he boroweth of leuen, as Christ himselfe also did) not to suffer the puritie of the Apostolicall doctrine, to be infected with the least corruption that may be. 9 He mitigateth the former reprehension, casting the fault vpon the false apostles, against whome hee denounceth the horrible iudgement of God. 10 He willeth them to consider how that he seeketh not his owne profite in this matter, seeing that he could eschewe the hatred of men, if he would ioyne Iudaisme with Christianitie. 11 An example of a true Pastour inflamed with the zeale of Gods glory and loue of his flocke. *g For they that preach the Law, cause mens consciences alwayes to tremble.*

CHAP. VI.

1 Nowe hee entreateth particularly of charitie towards such as offende, 6 towarde the Ministers of the worde, 10 and those that are of the houshold of faith: 12 Not like vnto such who haue a counterfaite zeale of the Lawe, 13 glorying in the mangling of the flesh, 14 and not in the crosse of Christ.

1 He condemneth importunate rigour, because that brotherly reprehensions ought to be moderated and tempered by the Spirit of meekenes.

Brethren, 1 if a man be a suddenly taken in any
offence, ye which are b spirituall, c restore such
one with the d spirit of meekenesse, 2 considering
thy selfe, least thou also be tempted.

a Through the malice of the flesh and the deuill. b Which are vpholden by the vertue of Gods Spirit. c Labour to fill vp that that is wanting in him. d This is a kinde of speach which the Hebrewes vse, giuing to vnderstand thereby, that all good giftes come from God. 2 He toucheth the sore, for they commonly are most seuere iudges, which forget their owne infirmities.

2 3 Beare ye one anothers burden, and so ful-
fill the e Lawe of Christ.
3 For if any man seeme to himselfe, that he is
somewhat, when he is nothing, he deceiueth him-
selfe in his imagination.
4 But let euery man prooue his owne worke:
and then shal he haue reioycing in himselfe onely
and not in another.
5 ✠ 4 For euery man shall beare his owne
burden.
6 5 Let him that is taught in the worde, make
him that hath taught him, partaker of f all *his*
✠ goods.
7 6 Be not deceiued: God is not mocked:
for whatsoeuer a man soweth, that shall hee also
reape.
8 For hee that soweth to his g flesh, shall
of the flesh reape corruption: but hee that sow-
eth to the spirite, shall of the spirit reape life euer-
lasting.
9 ∵ 7 Let vs not therefore be weary of well
doing: for in due season wee shall reape, if wee
faint not.
10 8 While we haue therefore time, let vs doe
good vnto al men, but specially vnto them, which
are of the housholde of faith.

d Hee sheweth that this is the end of reprehensions, to raise vp our brother which is fallen, and not proudly to oppresse him. Therefore euery one must seeke to haue commendation of his owne life by approuing of himselfe, and not by reprehending others.

e Christ, in plaine, and flat wordes, calleth the commandement of charitie, his commandements.

✠ 1.Cor.3.8.

4 A reason, wherefore men ought to haue the greatest eye vpon themselues, because that euery man shalbe iudged before God according to his owne life, and not by comparing himselfe with other men.

5 It is meete that masters should be found by their schollers, so farre foorth as they are able. *f Of whatsoeuer he hath, according to his abilitie.* ✠ 1.Cor.9.7. 6 Hee commendeth liberalitie towards the poore, and first of all chideth them which were not ashamed to pretend this & that, & all because they would not helpe their neighbours, as though they could deceiue God: and afterward compareth almes to a spirituall sowing which shal haue a most plentifull haruest, so that it shalbe very profitable: and compareth couetous nigardlines to a carnall sowing, whereof nothing can be gathered but such things as fade away and perish by and by. *g To the commodities of this present life.* ∵ 2.Thess.3.13. 7 Against such as are liberall at the beginning, but continue not, because the haruest seemeth to be deferred very long, as though the seede time and the haruest were at one instant. 8 They that are of the housholde of faith, that is, such as are ioyned with vs in the profession of one selfe same religion, ought to be preferred before all other, yet so notwithstanding that our liberalitie extend to all.

11 ¶ 9 Ye see how large a letter I haue written
vnto you with mine owne hand.
12 As many as desire to make a h faire shewe
in i the flesh, they constraine you to be circumci-
sed, only because they would not suffer persecuti-
on for the k crosse of Christ.
13 For they themselues which are circumcised
keepe not the law, but desire to haue you circum-
cised, that they might reioyce in l your flesh.
14 10 But God forbid ẏ I should m reioyce, but
in the crosse of our Lord Iesus Christ, whereby the
world is crucified vnto me, & I vnto the world.
15 For in Christ Iesus neither circumcision a-
uaileth any thing, nor vncircumcision, but a newe
creature.
16 And as many as walke according to this
rule, peace *shalbe* vpon them, and mercy, and vp-
on the n Israel of God.
17 11 From henceforth let no man put mee to
busines: for I beare in my body the o markes of
the p Lord Iesus.
18 12 Brethren, the grace of our Lorde Iesus
Christ *be* with your q spirit, Amen.

9 The fourth and last part of the Epistle, wherein he returneth to his principall end and purpose: to wit, that the Galatians should not suffer themselues to be led out of the way by the false apostles: and he painteth out those false apostles in their colours, reprouing them of ambition, as men that do not that which they do, for any affectio & zeale they haue to the Law, but only for this purpose, that they may purchase themselues fauour amongst their owne sort, by the circumcision of the Galatians. *h He setteth a faire shewe against the trueth.* *i In keeping of ceremonies.* *k For the preaching of him that was crucified.* *l That they haue entangled you in Iudaisme, and yet he harpeth on the forme of circumcision.* 10 He sticketh not to compare himselfe with them, shewing that on ẏ contrary part he reioyceth in those afflictions which he suffreth for Christs sake, & as he is despised of the world, so doeth he in like sort esteeme the world as nought: which is the true circumcision of a true Israelite. *m When Paul vseth this word in good sense or part, it signifieth to rest a mans selfe wholy in a thing, and to content himselfe therewith.* *n Vpon the true Israel, whose praise is of God, & not of men, Rom.2.19.* 11 Continuing stil in the same metaphore, he opposeth his miseries and the markes of those stripes which he bare for Christs sake, against the skar of the outward Circumcision, as a true marke of his Apostleship. *o Markes which are burnt into a mans flesh, as they vsed in old time, to marke their seruants that had runne away from them.* *p For it importeth much, whose markes we beare: for the cause maketh the Martyr, & not the punishment.* 12 Taking his farewel of them, he wisheth them grace, & the Spirit against the deceits of the false apostles, which laboured to beat those outward things into their brains. *q With your mindes and hearts.*

¶ Vnto the Galatians written from Rome.

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

1 After the salutation, 4 he entreateth of the free election of God, 5 and adoption, 7.13 from whence mans saluation floweth, as from the true and naturall fountaine: and because so high a mysterie can not be vnderstood, 16 he prayeth that the full 20 knowledge of Christ may by God be reueiled vnto the Ephesians.

PAVL 1 an Apostle of IESVS
CHRIST by the will of God, to
the ✠ Saints, which are at Ephesus,
and to ẏ a faithfull in Christ Iesus:
2 Grace *be* with you, and peace
from God our Father, & *from* the
Lord Iesus Christ.
3 ✠ 2 Blessed *be* God, 3 and the Father of our
Lord Iesus Christ, 4 which hath blessed vs with b all
spirituall blessing in c heauenly things in 5 Christ,
4 6 As he hath chosen vs in d him, before the
foundation of the world, 7 that wee e should f be
holy, and without blame g before him in loue:
5 8 Who hath predestinate vs, to be adopted
through Iesus Christ h in himselfe, according to
the good pleasure of his will,
6 9 To the i prayse of the glory of his grace,
10 wherewith he hath made vs freely accepted in
his beloued,
7 11 By whome we haue redemption through
his blood, *euen* the forgiuenes of sinnes, accor-

1 The inscription and salutation, whereof we haue spoken in the former Epistles.

✠ 1.Cor.1.2.

a This is the definition of the Saints, shewing what they are.

✠ 1.Corinth.1.3. 1.pet.1.3.

2 The first part of the Epistle, wherein he handleth all the partes of our saluation, propounding the example of the Ephesians, and vsing diuers exhortations, and beginning after his maner with thankesgiuing. 3 The efficient cause of our saluation is God, not considered confusedly and generally, but as the Father of our Lorde Iesus Christ. 4 The next finall cause, and in respect of vs, is our saluation, all things being bestowed vpon vs which are necessary to our saluation, which kinde of blessing is heauenly and proper to the elect. *b With all kinde of gratious and bountifull goodnesse which is heauenly in deede and from God onely.* *c Which God our Father gaue vs from his high throne from aboue: or because the Saints haue those gifts bestowed on them, which belong properly to the citizens of heauen.* 5 The matter of our saluation is Christ, in whome onely wee are indued with spirituall blessing and vnto saluation.

6 Hee declareth the efficient cause, or by what meanes God the Father loueth vs in his Sonne: Because sayth he, he chose vs from euerlasting in his Sonne.

d To be adopted in him.

7 He expoundeth the next finall cause, which hee maketh double, to wit, sanctification, and iustification, whereof he wil speake hereafter. And hereby also two things are to be noted, to wit, that holines of life cannot be separate from the grace of election: and againe, what purenesse soeuer is in vs, is the gift of God who hath freely of his mercy chosen vs. *e Then God did not chuse vs, because we were, or otherwise should haue bene holy, but to the end we should be holy.* *f Being clothed with Christs righteousnes.* *g Truely, and sincerely.* 8 Another plaine exposition of the efficient cause, & also of eternal election, whereby God is said to haue chosen vs in Christ, to wit, because it pleased him to appoint vs out when we were not yet borne whome he would make to be his children by Iesus Christ: so that there is no reason here of our election to be sought, but in the free mercy of God, neither is faith which God foresaw, the cause of predestination, but the effect. *d God respecteth nothing, either that present is, or that is to come, but himselfe onely.* 9 The vttermost and chiefest finall cause is the glory of God the Father, who loueth vs freely in his Sonne. *i That as his bountifull goodnes deserueth all prayse, so also it should be set forth and published.* 10 An other finall cause more neere, is our iustification, while that he freely accounteth vs for iust, in his Sonne. 11 An expounding of the materiall cause, how we are made acceptable to God in Christ, for it is he, onely, whose sacrifice by the mercy of God is imputed vnto vs, for forgiuenesse of sinnes.

ding

11 Now he commeth at length to the formall cause, that is to say, to vocation or preaching of the Gospel, whereby God executeth that eternall counsell of our free reconciliation and saluation in Christ. And putting in place of the Gospel all wisedome and vnderstanding, he sheweth howe excellent it is. *k By which gratious goodnesse and bountifulnesse.* *l In perfite and sound wisedome.* *m For vnlesse the Lord had opened vnto vs that mysterie, we could neuer haue so much as dreamed of it our selues.* 13 Not onely the election, but also the vocation proceedeth of meere grace. 14 The Father exhibited and gaue Christ, who is the head of all the elect vnto the worlde, at that time which was conuenient, according as he most wisely disposed all times from euerlasting.

ding to his rich grace:

8 [12] k Whereby he hath bene abundant toward vs in l all wisedome and vnderstanding,

9 And hath opened vnto vs the m mysterie of his will [13] according to his good pleasure, which he hath purposed in him,

10 [14] That in the dispensation of the fulnesse of the times, he might n gather together in one all things, both which are in heauen, & which are in earth, *euen* in Christ:

11 [15] In whom also wee are chosen when we were predestinate according to ÿ purpose of him, which worketh o all things after the counsell of his owne will,

12 That wee, which p first trusted in Christ, should be vnto the praise of his glory:

13 [16] In whom also ye *haue trusted*, after that yee heard the q worde of trueth, *euen* the Gospel of your saluation, wherin also after ÿ ye beleeued, ye were r sealed with the holy s spirit of promes,

14 Which is the earnest of our inheritance, for the t redemption of that libertie purchased vnto the praise of his glory.

15 [17] Therefore also after that I heard of the faith, which ye haue in the Lorde Iesus, and loue toward all the Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 [18] That the God of our Lord Iesus Christ, that Father of u glory, might giue vnto you the Spirite of wisdome, and reuelation through the x acknowledging of him,

18 That the eyes of your vnderstanding may be lightned, that ye may knowe what the y hope is of his calling, and what the riches of his glorious inheritance *is* in the Saints,

19 [19] And what is the exceeding greatnes of his power toward vs, which beleeue, ✠ according to the working of his mighty power,

And Christ is hee, in whome all the elect from the beginning of the worlde, (otherwise wandering and separated from God) are gathered together: of which some were then in heauen, when he came into the earth, (to wit, such as by faith in him to come, were gathered together) and other being founde vpon the earth were gathered together of him, and the rest are daily gathered together. *n The faithfull are sayde to bee gathered together in Christ, because they are ioyned together with him through faith, and become as it were one man.* 15 He applieth seuerally the benefite of vocation to the beleeuing Iewes, going backe to the very fountaine, that euen they also may not attribute their saluation, neither to themselues, nor to their stocke, nor to any other thing, but to the onely grace and mercie of God, both because they were called, and also because they were first called. *o All things are attributed to the grace of God without exception, and yet for all that, wee are not stockes, for hee giueth vs grace both to will and to be able to doe those things that are good, Philippi.2.13.* *p He speaketh of the Iewes.* 16 Nowe he maketh the Ephesians (or rather all the Gentiles) equall to the Iewes, because that notwithstanding they came last, yet being called by the same Gospel, they imbraced it by faith, and were sealed vp with the same spirit, which is the pledge of election, vntill the inheritance it selfe bee seene, that in them also the glorie of God might shine forth, and be manifested. *q That worde which is trueth in deede, because it commeth from God.* *r This is a borowed kinde of speach taken of a seale, which being put to any thing, maketh a difference betweene those things that are autentical, and others that are not.* *s With that spirit, which bringeth not the Lawe, but the promise of free adoption.* *t Full and perfect.* 17 He returneth to the former gratulation, concluding two things together of those things that went before: the first is, that all good thinges come to vs from God the Father in Christ, and by Christ, that for them he may be praysed of vs. The second is, that all those things (which he bringeth to two heades, to wit, faith and charitie) are increased in vs by certaine degrees, so that we must desire encrease of his grace, from whom we haue the beginning, and of whome wee hope for the ende. 18 The causes of faith, are God the Father lightning our mindes with his holy Spirit, that we may embrace Christ opened vnto vs in the Gospel, to the obteyning of euerlasting life, and the setting foorth of Gods glorie. *u Full of maiestie.* *x For it is not enough for vs to haue knowen God once, but we must knowe him euery day more and more.* *y What blessings they are which he calleth you to hope for whom he calleth in Christ.* 19 The excellencie of faith is declared by the effects, because the mightie power of God is set foorth and shewed therein. ✠ Chap.3.7. Col.2.12.

20 [20] Which he wrought in Christ, when hee raised him from the dead, and set him at his z right hand in the heauenly *places*,

21 Farre aboue all principalitie, & power, and might, and domination, and euery a Name, that is named, not in this world only, but also in that that is to come,

22 [21] And hath made all things subiect vnder his feete, and hath giuen him ouer all things *to be* the b head to the Church,

23 Which is his body, *euen* the c fulnesse of him that filleth all in all things.

20 The Apostle willeth to behold in our most glorious Christ with the eyes of faith, that most excellent power and glorie of God, whereof all the faithfull are partakers, although it bee as yet very darke in vs, by reason of the ignominie of the crosse and the weakenesse of the flesh. *z To be set on Gods right hande, is to bee partaker of the soueraintie which he hath ouer all creatures.* *a Euery thing whatsoeuer it bee, or aboue all things be they of neuer such power or excellencie.* 21 That we should not thinke that that excellent glorie of Christ is a thing wherewith wee haue nought to doe, he witnesseth, that hee was appointed of God the Father head of all the Church, and therefore the body must be ioyned to this head which otherwise should bee a maymed thing without the members: which notwithstanding is not of necessitie (seeing that the Church is rather quickened and susteined by the onely vertue of Christ, so farre off is it, that he needeth the fulnesse thereof) but of the infinite good will and pleasure of God, who vouchsafeth to ioyne vs to his Sonne. *b Insomuch that there is nothing but is subiect to him.* *c For the loue of Christ is so great towardes the Church, that though hee doe fully satisfie all with all things, yet he esteemeth himselfe but a maymed and vnperfect head, vnles he haue the Church ioyned to him as his bodie.*

CHAP. II.

1 The better to set out the grace of Christ, hee vseth a comparison, calling them to minde, 5 that they were altogether castawayes and aliantes, 8 that they are saued by grace, 13 and brought neere, 16 by reconciliation through Christ, 17 published by the Gospel.

AND [1] ✠ you *hath he quickened*, that were a dead in [2] trespasses and sinnes,

2 [3] Wherin, in times past ye walked, [4] according to the course of this world, *and* b after the prince that ruleth in the aire, *euen* the spirit, that nowe [5] worketh in the c children of disobedience,

3 [6] Among whom we also had our conuersatiō in time past in the lusts of our d flesh, in fulfilling the will of the flesh, and of the mind, & [7] were by nature the e children of wrath, as wel as f others.

4 [8] But God which is rich in mercie, through his great loue wherewith he loued vs,

5 Euen when wee were dead by sinnes, hath quickened vs together in Christ, *by whose grace* ye are saued,

6 And hath raised vs vp g together, and made vs sit together in the heauenly *places* in Christ Iesus,

1 Hee declareth againe the greatnes of Gods good will, by comparing that miserable state wherein we are borne, with that dignitie whereunto wee are aduanced by God the Father in Christ. So that he describeth that condition in such sort that he saith, that touching spirituall motions we are not onely borne halfe dead, but wholly and altogether dead. ✠ Col.2.13. *a Looke Rom.6.2. So then he calleth them dead, which are not regenerate: for as the immortalitie of them which are damned, is no life, so this knitting together of body and soule, is properly no life, but death in them which are not ruled by the Spirit of God.* 2 He sheweth the cause of death, to wit, sinnes. 3 He prooueth by the effects that all were spiritually dead. 4 He prooueth this euill to be vniuersall, in so much as all are slaues of Satan. *b At the pleasure of the prince.* 5 Men are therefore slaues to Satan, because they are willingly rebellious against God. *c They are called the children of disobedience, which are giuen to disobedience.* 6 After that hee hath seuerally condemned the Gentiles, he confesseth that the Iewes amongst whom he numbreth himselfe, are not a whit better. *d By the name of flesh in the first place, he meaneth the whole man, which he deuideth into two parts: into the flesh, which is the part that the Philosophers terme without reason, and into the thought, which they call reasonable: so that he leaueth nothing in man halfe dead, but concludeth that the whole man is of nature the sonne of wrath.* 7 The conclusion: All men are borne subiect to the wrath and curse of God. *e Men are said to be the children of wrath passiuely, that is to say, guiltie of euerlasting death by the iudgement of God, who is angrie with them.* *f Prophane people which knew not God.* 8 Nowe hereof followeth another member of the comparison, declaring our excellencie, to wit, that by the vertue of Christ we are deliuered from that death, and made partakers of eternall life, to the ende that at length wee may reigne with him. And by diuers and sundrie meanes he beateth this into their heads, that the efficient cause of this benefite is the free mercie of God: and Christ himselfe is the materiall cause: and faith is the instrument, which also is the free gift of God: and the end is Gods glory. *g To wit, as he addeth afterwards, in Christ, for as yet this is not fulfilled in vs, but only in our head, by whose spirit we haue begun to die to sinne, and liue to God, vntill that worke be fully brought to an ende: but yet the hope is certaine, for wee are as sure of that we looke for, as we are of that we haue receiued already.*

7 That

7 That hee might shewe in the ages to come the exceeding riches of his grace through his kindnesse toward vs in Christ Iesus,

8 For by [h] grace are yee saued through faith, and that not of your selues: *it is* the gift of God,

9 [9] Not of works, least any man should boast himselfe,

10 For we are [i] his workemanship created in Christ Iesus vnto good workes, which God hath ordeined, that we should walke in them.

11 [10] Wherefore remember that yee being in time past Gentiles in the flesh, *and* [k] called vncircumcision of them, which are [l] called circumcision in the flesh made with hands,

12 That ye were, *I say*, at that time [m] without Christ, & were [n] aliants from the common wealth of Israel, and were ✠ strangers from the couenants of promise, and had no hope, and *were* without God in the world.

13 [11] But nowe in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ.

14 [12] For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 ✠ In abrogating through his flesh, the hatred, *that is*, the Lawe of commandements *which standeth* in ordinances, for to make of twaine one newe man in himselfe, *so* making peace,

16 And þ he might reconcile both vnto God in [o] one body by *his* crosse, & [p] slay hatred therby,

17 [13] And came, and preached peace to you which were a farre off, and to them þ were neere.

18 For [q] through him wee both haue an entrance vnto the Father by one Spirit.

19 [14] Nowe therefore yee are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God,

20 [15] And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the [r] chiefe corner stone,

21 In whom all the building [f] coupled together, groweth vnto an holy Temple in the Lord.

22 In whome ye also are built together to bee the habitation of God by the Spirit.

h So then, Grace, that is to say, the gift of God, and faith, doe stand one with another, to which two these are contrary, To be saued by our selues, or by our works. Therfore what meane they which would ioyne together things of so contrarie nature?

9 He taketh away expressely and namely from our workes the praise of iustification, seeing that the good workes themselues are the effectes of grace in vs.

i He speaketh here of Grace, and not of nature: therefore be the workes neuer so good, looke what they are, they are it of grace.

10 Applying the former doctrine to the Gentiles, he sheweth that they were not onely as the Iewes, by nature, but also after an especiall sort, strangers and without God: and therefore they ought so much the rather remember that same so great a benefit of God.

k You were called no otherwise then Gentiles, that all the world might witnesse of your vncleannesse. *l Of the Iewes which were known from you by the marke of circumcision, the marke of the couenant.* *m He beginneth first with Christ, who was the end of all the promises.* *n You had no right or title to the common wealth of Israel.* ✠ *Rom.9.4.* 11 Christ is the onely bonde of the Iewes and Gentiles, whereby they be reconciled to God. 12 As by the ceremonies and worship appointed by the Lawe, the Iewes were diuided from the Gentiles, so now Christ, hauing broken downe the partition wall, ioyneth them both together, both in himselfe, and betwixt themselues, and to God. Whereby it foloweth, that whosoeuer establisheth the ceremonies of the Lawe, maketh the grace of Christ voyde and of none effect. ✠ *Col.2.14.* *o He alludeth to the sacrifices of the Lawe, which represented that true and onely sacrifice.* *p For he destroyed death by death, and fastened it as it were to the Crosse.* 13 The preaching of the Gospel is an effectuall instrument of this grace, common as well to the Iewes as to the Gentiles. *q Christ is the gate as it were, by whom we come to the Father, and the holy Ghost is as it were our lodesman who leadeth vs.* 14 The conclusion: The Gentiles are taken into the felowship of saluation. And hee describeth the excellencie of the Church, calling it the citie and house of God. 15 The Lord committed the doctrine of saluation, first to the Prophets, & then to the Apostles, the ende whereof, and matter as it were and substance, is Christ. Therefore that is in deede the true and Catholike Church, which is builded vpon Christ by the Prophets and Apostles, as a spirituall temple consecrated to God. *r That is, the head of the building, for the foundations are as it were the heads of the buildings.* *f So that God is the workeman not only of the foundation, but also of the whole building.*

CHAP. III.

1 Hee declareth that therefore he suffered many thinges of the Iewes, 3 because hee preached the mysterie touching the saluation of the Gentiles, 8 at Gods commandement. 13 After he desired the Ephesians not to faint for his afflictions: 14 And for this cause he prayeth vnto God, 18 that they may vnderstand the great loue of Christ.

FOr [1] this cause, I Paul *am* the [a] prisoner of Iesus Christ for you Gentiles,

2 If ye haue heard of the dispensation of the grace of God, which is giuen me to you warde,

3 *That is*, that *God* by reuelation hath shewed this mysterie vnto mee (as I wrote aboue in few wordes,

4 Whereby when yee reade, yee may knowe mine vnderstanding in the mysterie of Christ)

5 Which in [b] other ages was not opened vnto the sonnes of men, as it is nowe reueiled vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto me through the effectuall working of his power.

8 Euen vnto me the least of all Saintes is this grace giuē, that I should preach among the Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the felowship of the mysterie is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ,

10 [2] To þe intent, that now vnto principalities & powers in heauenly *places*, might be known by the Church the [c] manifold wisedome of God,

11 According to the [d] eternall purpose, which he wrought in Christ Iesus our Lord:

12 By whom we haue boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory.

14 [3] For this cause I bow my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole [e] family in heauen and in earth)

16 That he might graunt you according to the [f] riches of his glory, that ye may be strengthened by his Spirit in the [g] inner man,

17 That Christ may dwell in your heartes by faith:

18 That yee, beeing rooted and grounded in [h] loue, may be able to cōprehend with all Saints, [i] what is the breadth, and length, and depth, and height:

19 And to knowe the [k] loue of Christ, which [l] passeth knowledge, that yee may bee filled with all [m] fulnesse of God.

20 [4] Vnto him therfore that is able to do exceeding aboundantly aboue all that wee aske or thinke, according to the power þ worketh in vs,

21 *Be* prayse in the Church by Christ Iesus, throughout all generations for euer, Amen.

1 He mainteineth his Apostleship against the offence of the crosse, whereon also he taketh an argument to cōfirme himselfe, affirming that he was not onely appointed an Apostle by the mercy of God, but was also particularly appoynted to the Gentiles, to call them on euery side to saluation: because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsell.

a These wordes, the prisoner of Jesus Christ, are taken passiuely, that is to say, I Paul am cast into prison for mainteining the glory of Christ.

b He meaneth not that none knew the calling of the Gentiles before, but because very fewe knewe of it, and they that did knowe it, as the Prophets, had it reueiled vnto them very darkely, and vnder figures.

2 The vnlooked for calling of the Gentiles, was as it were a glasse to the heauenly Angels, wherein they might behold the marueilous wisedome of God.

c God neuer had but one way onely, to saue men by: but it had diuers fashions and formes.

d Which was before all beginnings.

3 He teacheth by his owne example, that the efficacie of the doctrine dependeth vpon the grace of God, and therefore wee ought to ioyne prayers with the preaching and hearing of the worde: which are needefull not onely to them which are younglings in religion, but euen to the oldest also, that they growing vp more and more by faith in Christ, being confirmed with all spirituall giftes, may be grounded and rooted in the knowledge of that immeasurable loue, wherewith God the Father hath loued vs in Christ, seeing that the whole familie, whereof part is already receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, in his onely Sonne. *e All the whole people, which hath but one housholde Father, and that is the Church which is adopted in Christ.* *f According to the greatnesse of his mercie.* *g Looke Rom. 7.22.* *h Wherewith God loueth vs, which is the roote of our election.* *i Howe perfit that worke of Christ is in euery part.* *k Which God hath shewed vs in Christ.* *l Which passeth all the capacitie of mans wit, to comprehend it fully in his minde: for otherwise whoso hath the spirit of God, perceiueth so much (according to the measure that God hath giuen him) as is sufficient to saluation.* *m So that we haue aboundantly in vs, whatsoeuer things are requisite to make vs perfite with God.* 4 Hee breaketh forth into a thankesgiuing, whereby the Ephesians also may bee confirmed to hope for any thing of God.

CHAP.

CHAP. IIII.

These three last chapters containe precepts of maners. 1 *He exhorteth them to mutuall loue.* 7 *Sundry giftes are therefore bestowed of God,* 16 *that the Church may be built vp.* 18 *He calleth them from the vanitie of the infidels,* 25 *from lying,* 29 *and from filthie talke.*

1 An other part of the Epistle, conteining precepts of Christian life, ẏ summe whereof is this, that euery man behaue himselfe as it is meete for so excellent grace of God.
a By this is meant ẏ generall calling of the faithful, which is this, to be holy as our God is holy.
2 Secondly, he cōmendeth meekenes of mind, which is shewed forth by bearing one with another.
b Looke Mat. 18.25.
3 Thirdly he requireth perfite agreement, but yet such as is knit with the band of the holy Ghost.
4 An argument of great waight, for an earnest interteining of brotherly loue and charitie one with another, because we are made one body as it were of one God and Father, by one Spirit, worshipping one Lord with one faith, & consecrated to him with one Baptisme, and hope for one selfe same glory, whereunto we are called. Therefore whosoeuer breaketh charitie, breaketh all these thinges asunder.

I Therefore, 1 being prisoner in the Lorde, pray
you that yee walke worthie of the a vocation
whereunto ye are called,
2 2 With all humblenesse of minde, and
meekenesse, with b long suffering, supporting one
another through loue,
3 3 Endeuouring to keepe the vnitie of the
Spirit in the bond of peace.
4 4 There *is* one body, and one Spirit, euen as
ye are called in one hope of your vocation.
5 *There is* one Lord, one Faith, one Baptisme,
6 One God and Father of all, which is c a-
boue all, and d through all, and e in you all.
7 5 But vnto euery one of vs is giuen grace,
according to the measure of the f gift of Christ.
8 Wherfore he saith, Whē he ascēded vp on hie,
he led g captiuity captiue, & gaue gifts vnto mē.
9 (Now, in that he ascended, what is it but
that he had also descended first into the h lowest
parts of the earth?
10 He that descended, is euen the same that
ascended, farre aboue all heauens, that hee might
i fill k all things)
11 6 He therefore gaue some *to be* l Apostles,
and some m Prophets, and some n Euangelists,
and some o Pastours, and Teachers,
12 7 For the repairing of the Saintes, for the
worke of the ministerie, *and* for the edification of
the p body of Christ,
13 8 Til we all meete together (in the q vnitie
of faith and that acknowledging of the Sonne of
God) vnto a perfite man, *and* vnto the measure of
the r age of the fulnesse of Christ,
14 9 That wee hencesoorth be no more chil-
dren, 10 wauering and caried about with euerie
winde of doctrine, by the s deceite of men, *and*
with craftines, wherby they lay in wait to deceiue.
15 11 But let vs folow the trueth in loue, and
in al things grow vp into him, which is the head,
that is, Christ.
16 By whom all the body being coupled and
knit together by euery ioynt, for ẏ furniture *there-*
of (according to the u effectual power, *which is* in
the measure of euery part) receiueth x increase of
the body, vnto the edifying of it selfe in y loue.
17 12 This I say therefore and testifie in the
Lord, that yee henceforth walke not as ✠ other
Gentiles walke, in z vanitie of their mind,
18 Hauing their vnderstanding darkned, and
being strangers from the a life of God through
the ignorance that is in them, because of the
hardnesse of their heart:
19 Which being b past feeling, haue giuen
themselues vnto wantonnesse, to worke all vn-
cleannesse, *euen* with c greedinesse.
20 13 But ye haue not so learned Christ,
21 If so be ye haue heard him, and haue bene
taught by him, d as the trueth is in Iesus,
22 ✠ *That is*, that ye cast off, concerning the
conuersation in time past, e that old man, which
is corrupt through the deceiueable lustes,
23 And be renewed in ẏ f spirit of your mind,
24 And put on ẏ new man, which g after God
is created vnto h righteousnes, & i true holinesse.
25 14 Wherefore cast off lying, and speake e-
uery man trueth vnto his neighbour: for we are
members one of another.
26 15 Be k angrie, but sinne not: let not the
sunne go downe l vpon your wrath,
27 Neither giue place to the deuill.
28 16 Let him that stole, steale no more: but
let him rather labour, and worke with his handes
the thing which is m good, that hee may haue to
giue vnto him that needeth.
29 17 Let no n corrupt cōmunicatiō proceed out
of your mouthes: but ẏ which is good, to ẏ vse of
edifying, ẏ it may minister o grace vnto ẏ hearers.
30 18 And grieue not the holy Spirit of God,

s By the deceit of those mē which are very well practised in deceiuing of other.
11 By earnest affectiō of the trueth & loue, we grow vp into Christ: for he (being effectual by ẏ ministery of his word, which as the vital spirit doth so quicken the whole body, that it nourisheth all ẏ limmes thereof according to the measure and proportion of ech one) quickeneth and cherisheth his Church, which cōsisteth of diuers fūctions, as of diuers members, & preserueth ẏ proportion of euery one. And therof it foloweth ẏ neither this body cā liue without Christ, neither can any man grow vp spiritually, which separateth himselfe from the other members.
u Of Christ, who in maner of the soule, quickeneth all the members.
x Such increase as is meete the body should haue.
y Charitie is the knitting of the limmes together.
12 He descēdeth to ẏ fruits of christiā doctrine, & reasoneth first vpon the principles of maners & actions, setting downe a most graue comparison between the children of God, & them which are not regenerate. For in these mē, al the powers of the mind are corrupted, & their mind is giuen to vanity, & their senses are darkned with most grosse mistines, & their affections are so accustomed by litle & litle to wickednes, that at length they run headlong into al vncleannes, being vtterly destitute of al iudgemēt. ✠ *Ro. 1.21.* *z If the noblest parts of the soule be corrupt, what is man but corruption only?* *a Whereby God liueth in them.* *b Voide of al iudgement.* *c They stroue to passe one another, as though there had bin some gaine to be gotten by it.* 13 Here followeth the contrary part touching men which are regenerat by ẏ true & liuely knowlege of Christ, which haue other principles of their doings far different, to wit, holy & honest desires, & a mind cleane changed by the vertue of the holy Ghost, frō whence proceed also like effects, as a iust & holy life in deed. *d As they haue learned, which acknowledge Christ in deed, & in good earnest.* ✠ *Col. 3.8.* *e Your selues.* *f Where there ought to haue bin the greatest force of reason, there is the greatest corruption of al which wasteth all things.* *g After the image of God.* *h The effect and end of the new creation.* *i Not fained nor counterfet.* 14 He cōmendeth seuerally certaine peculiar Christian vertues, & first of al he requireth truth, (that is to say, sincere maners) condemning all deceit & dissembling, bicause we are borne one for another. 15 He teacheth vs to bridle our anger in such sort, that although it be hote, yet that it breake not out, and ẏ it be straitwaies quēched before we sleep, lest Satan taking occasion to giue vs euill counsel through ẏ wicked cōseller, destroy vs. *k If it so fal out, that you be angry yet sin not: that is, bridle your anger, & do not wickedly put that in executiō, which you haue wickedly cōceiued.* *l Let not the night come vpō you in your anger, that is, make an atonement quickly for al matters.* 16 He descendeth frō the heart, to ẏ hands, condemning theft: & because ẏ men which giue thēselues to this wickednes, vse to pretend pouerty, he sheweth ẏ labor is a good remedy against pouerty, which God blesseth in such sort, ẏ they which labor haue alwaies some ouerplus to help other, so far is it frō this, ẏ they are constrained to steale other mēs goods. *m By laboring in things that are holy, & profitable to his neighbour.* 17 He bridleth the tongue also, teaching vs so to tēper our talke, that our hearers minds be not only not destroyed, but also instructed. *n Word for word, rotten.* *o By grace, he meaneth that, wherby men may profit to the going on forward in godlines & loue.* 18 A general precept against al excesse of affections which dwel in ẏ part of the mind, which they call, Angry, & he setteth against them ẏ contrary meane, and vseth a most vehement preface. how we ought to take heed that we grieue not ẏ holy Spirit of God through our immoderatenes and intemperance, whereby he teacheth vs to this end, to moderate all our affections.

c Who only hath the chiefe authority ouer the Church. *d Who only powreth forth his prouidēce, through all the members of the Church.* *e Who only is ioyned together with vs in Christ.* 5 He teacheth vs, that we in deede are all one body, & that all good gifts proceed frō Christ only, who reigneth in heauen hauing mightily cōquered al his enimies (from whence he heapeth al gifts vpon his Church:) but yet notwithstanding these gifts are diuersly & sundry waies diuided according to his wil & pleasure, and therefore euery man ought to be content with that measure that God hath giuen him, & to bestow it to the cōmon profit of the whole bodie. *f Which Christ hath giuen.* *g A multitude of captiues.* *h Downe to the earth, which is the lowest part of the world.* *i Fill with his gifts.* *k The Church.* 6 First of al he reckoneth vp the Ecclesiastical functions, which are partly extraordinary & for a season, as Apostles, Prophets, Euangelists, & partly ordinary & perpetual, as Pastors and Doctors. *l The Apostles were those twelue, vnto whome Paul was afterward added, whose office was to plant Churches throughout al the world.* *m The Prophets office was one of the chiefest, which were men of a marueilous wisedome, and some of them could foretell things to come.* *n These the Apostles vsed as fellowes in the execution of their office, being not able to answere all places themselues.* *o Pastors are they which gouerne the Church, and Teachers are they which gouerne the schooles.* 7 He sheweth ẏ end of Ecclesiastical functions, to wit, that by ẏ ministery of mē al the Saints may so grow vp together, that they may make one mystical body of Christ. *p The Church.* 8 The vse of this ministery is perpetuall so long as we are in this world, that is, vntil that time that hauing put off the flesh, & throughly & perfitly agreeing betwixt our selues, we shall be ioyned with Christ our head. Which thing is done by that knowledge of the Sonne of God increasing in vs, and he himselfe by little and little growing vp in vs vntil we come to be a perfite man, which shall be in the worlde to come, when God shall be all in all. *q In that most neere coniunction which is knit & fastned together by faith.* *r Christ is said to growe vp to ful age, not in himselfe, but in vs.* 9 Betwixt our childhoode (that is to say, a very weake state, while as we do yet altogether wauer) and our perfite age, which we shall haue at length in another world, there is a meane, to wit, our youth, and steadie going forward to perfection. 10 He compareth them which rest not themselues vpon the worde of God, to litle boats which are tossed hither and thither with the doctrines of men as it were with contrary windes, and therewithall forewarneth them that it cometh to passe not only by the lightnesse of mans braine, but also by the craftinesse of certaine, which make as it were a arte of it. *s With those vncertaine chances which tosse men to and fro.*

by whom ye are sealed vnto ŷ day of redemptiō.

31 Let all bitternesse, and anger, and wrath, crying, and euill speaking be put away from you, with all maliciousnesse.

32 Be ye curteous one to another, and tender hearted, freely forgiuing one another, [19] euen as God for Christs sake, freely forgaue you.

19 An argument taken from the example of Christ, most graue and vehement, both for pardoning of those iniuries which haue bene done vnto vs by our greatest enemies, and much more for hauing consideration of the miserable, and vsing moderation and gentle behauiour towards all men.

CHAP. V.

2 Lest, in those vices which he reprehended, they should set light by his admonitions, 5 he terrifieth them by denouncing seuere iudgement, 8 and stirreth them forward: 15 Then hee descendeth from generall lessons of maners, 21 to the particular duties of wiues 25 and husbands.

BE yee therefore followers of God, as deare children,

2 ✠ And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, *to be* an offering and a sacrifice of a sweet smelling sauour to God.

3 ✠ [1] But fornication, and all vncleannesse, or couetousnes, let it not be once named among you, as it becommeth Saints,

4 Neither filthines, neither foolish talking, neither [a] iesting, which are things not comely, but rather giuing of thankes.

5 [2] For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is an [b] idolater, hath any inheritance in the kingdome of Christ, and of God.

6 ∵ Let no man deceiue you with vaine wordes: for, for such things commeth the wrath of God vpon the children of disobedience.

7 [3] Be not therfore companions with them.

8 For ye were once darkenesse, but are nowe [c] light in the Lord: walke as children of light,

9 (For the fruit of the [d] Spirit *is* in all goodnesse, and righteousnesse, and trueth)

10 Approouing that which is pleasing to the Lord.

11 And haue no felowship with the vnfruitful works of darknes, but euen [e] reproue thē rather.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things when they are reprooued of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore [f] hee saieth, Awake thou that sleepest, and stand vp from the [g] dead, and Christ shall giue thee light.

15 [4] Take heede therefore that yee walke circumspectly, not as fooles, but as ✠ wise,

16 [h] Redeeming ŷ season: for ŷ [i] daies are euil.

17 ✠ Wherefore, be ye not vnwise, but vnderstand what the wil of the Lord is.

18 [5] And be not drunke with wine, wherein is [k] excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and hymnes, and spirituall songs, singing, and making melodie to the Lord in your [l] hearts,

20 Giuing thankes alwayes for al things vnto God euen the Father, in the name of our Lord Iesus Christ,

21 [6] Submitting your selues one to an other in the feare of God.

22 ¶ ✠ [7] Wiues, submit your selues vnto your husbands, [8] as vnto the Lord.

23 ✠ [9] For the husband is the wiues head, euen as Christ is the head of the Church, [10] and the same is the sauiour of *his* body.

24 [11] Therefore as the Church is in subiection to Christ, euen so *let* the wiues *be* to their husbands in euery thing.

25 ¶ ∵ [12] Husbands, loue your wiues, euen as Christ loued the Church, and gaue himself for it,

26 [13] That he might [m] sanctifie it, and clense it by the washing of water through the [n] worde,

27 That hee might make it vnto himselfe a glorious Church, [o] not hauing spot or wrinckle, or any such thing: but that it should be holy and without blame.

28 [14] So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.

29 For no man euer yet hated his [p] own flesh, but nourisheth & cherishethit, euen as the Lord *doeth* the Church.

30 For we are members of his body, [q] of his flesh, and of his bones.

31 ✠ For this cause shall a man leaue father and mother, and shall [r] cleaue to his wife, and they twaine shal be one flesh.

32 [15] This is a great secret, but I speake concerning Christ, and concerning the Church.

33 [16] Therefore euery one of you, *do ye so*: let euery one loue his wife, euen as himselfe, and *let* the wife *see* that she feare her husband.

✠ Iohn 13.34. and 15.12. 1. iohn 3.23.

✠ Chap. 4. 29. coloss. 3. 5. 2. the. 1. 17

1 Now he commeth to another kind of affections, which is in that part of the minde, which men call couetous or desirous: and he reprehendeth fornication, couetousnes, & iesting very sharply.

a Iests which men cast out at anothers that no lightnesse be shewn, nor euill example giuen, nor any offence mooued by euill wordes or backbiting.

2 Because these sins are such that the most part of men count thē not for sinnes, he awaketh the godly, to the end they should so much the more take heede to thē selues from them, as most hurtfull plagues.

b A bondslaue to Idolatrie, for the couetous man thinketh that his life standeth in his goods.

∵ *Mat. 24. 4. mark. 13. 5. luk. 21. 8. 2. thess. 2. 3.*

3 Because we are not so readie to any thing, as to folowe euill examples, therefore the Apostle warneth the godly to remember alwayes, that the other are but as it were darkenesse, and that they themselues are as it were light. And therefore the other commit all villanies (as men are wont in the darke) but they ought not onely not to follow their examples, but also (as the propertie of the light is) reproue their darkenesse, and to walke so (hauing Christ that true light going before them) as it becommeth wise men. *c The faithfull are called light, both because they haue the true light in them which lighteneth them, and also because they giue light to other, insomuch, that their honest conuersation reprooueth the life of wicked men. d By whose force wee are made light in the Lord. e Make them open to all the worlde, by your good life. f The Scripture, or God in the Scripture. g He speaketh of the death of sinne.* 4 The worse and more corrupt that the maners of this world are, the more watchfull ought we to be against all occasions, and respect nothing but the will of God. ✠ *Coloss. 4. 5. h This is a metaphore taken from the marchants, who preferre the least profite that may be, before all their pleasures. i The times are troublesome and sharpe.* ✠ *Rom. 12. 2. 2. thess. 4. 5.* 5 He setteth the sober and holy assemblies of the faithful, against the dissolute bankets of the vnfaithfull, in which the praises of the onely Lorde must ring, be it in prosperitie or aduersitie.

k All kinde of riot, ioyned with all maner of filthinesse & shamefulnesse.

l With an earnest affection of the heart, and not with the tongue onely.

6 A short repetition of the ende whereunto all things ought to be referred, to serue one another for Gods sake.

✠ *Coloss. 3. 18. titus 2. 5. 1. pet. 3. 1.*

7 Now he descendeth to a familie, diuiding orderly al the partes of a familie. And he saith that the duetie of wiues consisteth herein, to be obedient to their husbands.

8 The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the authour of this subiection.

✠ *1. Cor. 11. 3.*

9 A declaration of the former saying: Because God hath made ŷ man head of the woman in matrimonie, as Christ is the head of the Church.

10 An other argument: Because the good estate of the wife dependeth of the man, so that this subiection is not onely iust, but also very profitable: as also the saluation of the Church is of Christ, although far otherwise. 11 The conclusion of the wiues duetie towardes their husbandes. ∵ *Coloss. 3. 19.* 12 The husbandes duetie towardes their wiues, is to loue them as themselues, of which loue, the loue of Christ toward his Church is a liuely patterne. 13 Because many men pretend the infirmities of their wiues to excuse their owne hardnesse and crueltie, the Apostle willeth vs to marke what manner of Church Christ gate, when he ioyned it to himselfe, and howe he doth not only not lothe all her filth and vncleannesse, but ceaseth not to wipe the same away with his cleannesse, vntill he haue wholy purged it. *m Make it holy. n Through the promise of free iustification and sanctification in Christ, receiued by faith. o The Church as it is considered in it selfe, shal not be without wrinckle, before it come to the marke it shooteth at: for while it is in this life, it runneth in a race: but if it be considered in Christ, it is cleane and without wrinckle.* 14 Another argument: Euery man loueth himselfe, euen of nature: therefore he striueth against nature that loueth not his wife: he prooueth the consequent, first by the mysticall knitting of Christ and the Church together, and then by the ordinance of God, who saith, that man and wife are as one, that is, not to be diuided. *p His owne body. q He alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper.* ✠ *Genes. 2. 24. mat. 19. 5. mar. 10. 7. 1. cor. 6. 16. r Looke Matth. 19. 5.* 15 That no man might dreame of naturall coniunction or knitting of Christ and his Church together (such as the husbandes and the wiues is) he sheweth that it is secret, to wit, spirituall and such as farre differeth from the common capacitie of man: as which consisteth by the vertue of the Spirit, and not of the flesh, by faith, and by no naturall band. 16 The conclusion both of the husbands duetie toward his wife, and of the wiues toward her husband.

CHAP. VI.

1 Hee sheweth the duties of children, 5 seruantes, 9 and masters. 10 Then he speaketh of the fierce battell that the faithfull haue, 12 and what weapons wee must vse in the same. 21 In the ende he commendeth Tychicus.

Children,

1 He commeth to another part of a familie, and sheweth that the duetie of the children toward their parents, consisteth in obedience vnto them.
✠ Colos. 3.20.
2 The first argument: because God hath so appointed: whereupon it followeth also that children are so farfoorth bound to obey their parents, as they may not swarue from the true worship of God.
a For the Lord is authour of all fatherhood, and therefore we must yeelde such obedience as he will haue vs.
3 The second argument: because this obedience is most iust.
✠ Exo. 20.12. deut. 5.16.

Children, [1] ✠ obey your parents [2] in the
a Lord: [3] for this is right.
2 ✠ [4] Honour thy father & mother [5] (which
is the first commandement with [b] promes)
3 That it may bee well with thee, and that
thou mayest liue long on earth.
4 [6] And ye fathers, prouoke not your chil-
dren to wrath: but bring them vp in instruction
and [c] information of the Lord.
5 [7] ∵ Seruants, be obedient vnto them that
are *your* masters, [8] according to the flesh, with
[d] feare and trembling in singlenes of your hearts
as vnto Christ,
6 Not with seruice to the eye as men pleasers,
but as the seruants of Christ, [9] doing the will of
God from the heart,
7 With good wil, seruing the [e] Lord, & not men.
8 [10] And knowe yee that whatsoeuer good
thing any man doeth, that same shal he receiue of
the Lord, whether *he be* bond or free.
9 [11] And ye masters doe the same things vnto
them, putting away threatning: and knowe that
euen your master also is in heauen, neither is there
✠ [f] respect of person with him.
10 ¶ [12] Finally, my brethren, be strong in the
Lord, and in the power of his might.
11 [13] Put on the whole armour of God, that ye may
be able to stand against the assaults of the deuill.
12 [13] For wee wrestle not against flesh and
g blood, but against ✠ [h] principalities, against
powers, *and* against the worldly gouernours, *the
princes* of the darkenesse of this worlde, against
spiritual wickednesses, *which are* in the hie places.
13 [14] For this cause take vnto you the whole
armour of God, that ye may bee able to resist in
the [i] euill day, and hauing finished all things,
stand fast.
14 Stand therefore, and your loynes girded a-
bout with verity, and hauing on the brest plate of
righteousnesse,
15 And your feete shod with the [k] preparati-
on of the Gospel of peace.
16 Aboue all, take the shield of Faith, where-
with yee may quench all the fierie dartes of the
wicked,
17 And take the helmet of saluation, and the
sword of the Spirit, which is the word of God.
18 And pray alwaies with all maner praier and
supplication in the [l] spirit: and watch thereunto
with al perseuerance and supplicatiõ for al Saints,
19 And for mee, that vtterance may be giuen
vnto mee, that I may open my mouth boldly to
publish the secret of the Gospel,
20 Whereof I am the ambassadour in bonds,
that therein I may speake boldely, as I ought to
speake.
21 ¶ [15] But that ye may also knowe mine af-
faires, *and* what I doe, Tychicus *my* deare brother
and faithfull minister in the Lord, shall shew you
of all things,
22 Whome I haue sent vnto you for the same
purpose, that ye might knowe mine affaires, and
that he might comfort your heartes.
23 Peace *be* with the brethren, and loue with
faith from God the Father, and *from* the Lord Ie-
sus Christ.
24 Grace *be* with all them which loue our
Lord Iesus Christ, to *their* [m] immortalitie, Amen.

¶ Written from Rome vnto the Ephesians, *and sent* by Tychicus.

13 Secondly, he declareth that we [illegible] chiefest and mightiest enemies are inuisible, that wee may not thinke that our chiefest conflict is with men.
g *Against men, which are of a fraile and brittle nature, against which are set spirituall subtilties, more mightie then the other by a thousande partes.*
✠ Chap. 2.2.
h *He giueth these names to the euill angels, by reason of the effects which they worke: not that they are able to doe the same of themselues, but because God giueth them the bridle.*
14 He sheweth that these enemies are put to flight with the onely armour of God, to wit, with vprightnesse of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be short, with the word of God, and vsing daily earnest prayer for the health of the Church, and especially for the constancie of the true, godly and valiant Ministers of the worde.
i *Looke Chapter 5.16.*
k *That the preparation of the Gospel may be as it were shooes to you: and it is very fitly called the Gospel of peace, for that, seeing wee haue to goe to God through most dangerous rankes of enemies, this may encourage vs to goe on manfully, in that we know by the doctrine of the Gospel, that we take our iourney to God who is at peace with vs.* l *That holy prayers may proceede from the holy spirit.* 15 A familiar and very amiable declaration of his state, together with a solemne prayer, wherewith Paul is wont to end his Epistles. m *To life euerlasting.*

✠ Ecclus. 3.9. matth. 15.4. mark. 7.10. 4 A proofe of the first argument. 5 The third argument taken of the profit that ensueth thereby: Because the Lord vouchsafed this commandement amongst all the rest, of a speciall blessing. b *With a speciall promise: for otherwise the second commandement hath a promise of mercy to a thousand generations, but that promise is general.* 6 It is the duetie of fathers to vse their fatherly authoritie moderately and to Gods glorie. c *Such informations and precepts as being taken out of Gods booke, are holy and acceptable to him.* 7 Now he descendeth to the third part of a familie, to wit, to the duetie both of the masters, and of the seruants. And he sheweth that the duetie of seruants consisteth in an heartie loue and reuerence to their masters. ∵ Colos. 3.22. titus 2.9. 1. pet. 2.18. 8 He mitigateth the sharpnesse of seruice, in that they are spiritually free notwithstanding the same, & yet that spirituall freedome taketh not away corporall seruice: in so much that they cannot be Christs, vnlesse they serue their masters willingly and faithfully, so farre foorth as they may with safe conscience. d *With carefull reuerence: for slauish feare is not allowable, much lesse in Christiã seruants.* 9 To cut off occasion of all pretence, hee teacheth vs that it is Gods will that some are either borne or made seruants, and therefore they must respect Gods wil although their seruice be neuer so hard. e *Being moued with a reuerence to Godward, as though ye serued God himselfe.* 10 Although they serue vnkinde and cruel masters, yet the obedience of seruants is no lesse acceptable to God, then the obedience of them that are free. 11 It is the duetie of masters to vse the authoritie that they haue ouer their seruants, modestly and holily, seeing that they in an other respect haue a common master which is in heauen, who will iudge both the bond and the free. ✠ *Deu. 10.17. 2. chro. 16.7. iob. 34.19. acts 10.34. rom. 2.11. gal. 2.6. coloss. 3.25. 1. pet. 1.17.* f *Either of freedome or bondage.* 12 He concludeth the other part of this Epistle, with a graue exhortation, that all be ready and fight constantly, trusting to spirituall weapons, vntill their enemies be cleane put to flight. And first of all hee warneth vs to take the armour of God, whereby onely our enemie may be dispatched.

THE EPISTLE OF PAVL
TO THE PHILIPPIANS.

CHAP. I.

3 *Hauing testified his godly and tender affection towards the Philippians, 12 he intreateth of himselfe, & his bonds: 22 And pricketh them forward by his owne example, 27 and exhorteth them to vnitie 28 and patience.*

1 The marke whereat he shooteth in this Epistle, is to confirme the Philippians by all meanes possible, not onely not to faint, but also to goe forward. And first of all he commendeth their former doings, to exhort them to goe forward: which thing he saith he hopeth fully they will doe, and that by the testimonie of their liuely charitie, but in the meane season he referreth all things to the grace of God.

Paul [1] and Timotheus the seruants
of Iesus Christ, to all
the Saintes in Christ Iesus which
are at Philippi, with the [a] Bishops,
and Deacons:
2 Grace *be* with you, and peace
from God our Father, and *from* the Lorde Iesus
Christ.
3 I thanke my God, *hauing* you in perfect
memorie,
4 (Alwayes in al my prayers for all you, pray-
ing with gladnesse)
5 Because of the [b] felowship which ye haue in
the Gospel, from the [c] first day vnto now.
6 And I am perswaded of this same thing, that
he that hath begun *this* good worke in you, will
performe it vntill the [d] day of Iesus Christ,
7 As it becommeth me so to iudge of you all,
because I haue you in remembrance, that both in
my [e] bands, and in my defence, & confirmation of
the Gospel you all were partakers of my [f] grace.

a *By the Bishops are meant both the Pastours, which haue the dispensation of the word, and the Elders that gouerned: by Deacons are meant those that were stewards of the treasurie of the Church, and had to looke vnto the poore.*

b *Because that you also are made partakers of the Gospel.*
c *Euer since I knew you.*
d *The Spirit of God will not forsake you vntill the very latter end, vntill your mortall bodies shall appeare before the iudgement of Christ to be glorified.*
e *A true proofe of a true louing [illegible] with Christ [illegible]*

2 He declareth his good wil towards them, therewithall shewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer.
3 Hee sheweth what thing we ought chiefly desire, to wit, first of all, that we may increase in the true knowledge of God (so that we may be able to discerne things that differ one from another) and also in charity, that euen to the end we may giue our selues to good workes in deede, to the glorie of God by Iesus Christ.
g If righteousnesse be the tree, and good workes the fruites, then must the Papistes needes be deceiued, when they say that workes are the cause of righteousnesse.
4 He preuenteth the offence that might come by his persecution, whereby diuers tooke occasion to disgrace his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that hee is by that meanes become more famous, and the dignitie of the Gospel by this occasion is greatly enlarged, although not with like affection in all men, yet in deede.
h For Christes sake.
i In the Emperors court.
k The Gospel is called the worde, to set forth the excellencie of it.
l Not with a pure minde: for otherwise their doctrine was pure.
5 He sheweth by setting foorth his

8 [2]For God is my recorde, howe I long after
you all from the very heart roote in Iesus Christ.
9 [3]And this I pray, that your loue may a-
bound, yet more and more in knowledge, and in
all iudgement,
10 That ye may allowe those things which are
best, that yee may bee pure, and without offence
vntill the day of Christ,
11 Filled with the [g] fruites of righteousnesse,
which are by Iesus Christ vnto the glory & praise
of God.
12 ¶ [4]I would yee vnderstood, brethren, that
the things which *haue come* vnto mee, are turned
rather to the furthering of the Gospel,
13 So that my bandes [h] in Christ are famous
throughout all the [i] iudgement hall, and in all o-
ther *places*,
14 Insomuch that many of the brethren in
the Lorde are boldened through my bandes, and
dare more frankely speake the [k] word.
15 Some preache Christ euen through enuie
and strife, and some also of good will.
16 The one part preacheth Christ of conten-
tion *and* not [l] purely, supposing to adde more af-
fliction to my bands.
17 But the others of loue, knowing that I am
set for the defence of the Gospel.
18 [5]What then? yet Christ is preached al ma-
ner wayes, whether *it be* vnder a [m] pretence, or
sincerely: and I therein ioy: yea and wil ioy.
19 For I knowe that this shall turne to my
saluation through your prayer, and by the helpe
of the spirite of Iesus Christ,
20 [6]As I feruently looke for, and hope, that in
nothing I shalbe ashamed, but that with all con-
fidence, as alwayes, so now Christ shalbe magnifi-
ed in my body, whether *it be* by life or by death.
21 For Christ *is* to me both in life, & in death
aduantage.
22 [7]And whether to liue in the [n] flesh *were*
profitable for me, and what to chuse I know not.
23 For I am distressed betweene both, desiring
to be loosed and to be with Christ, which is best
of all.
24 Neuerthelesse, to abide in the flesh, *is* more
needfull for you.
25 And this am I sure of, that I shal abide, and
with you all continue, for your furtherance and
ioy of *your* faith,
26 That ye may more aboundantly reioyce in
IESUS CHRIST for me, by my comming
to you againe.
27 [8]Only let your conuersation be, as it becō-
meth ẏ Gospel of Christ, that whether I come &
see you, or els be absēt, I may heare of your mat-
ters ẏ ye [o] continue in one spirit, *and* in one mind,
fighting together through ẏ faith of the Gospel.

owne example, that the ende of our afflictions is true ioye, and that through the vertue of the Spirit of Christ, which he giueth to them that aske it. *m Vnder a goodly colour and shewe: for they made Christ a cloke for their ambition and enuy.* 6 We must continue euen to the end, with great confidence, hauing nothing before our eyes but Christes glory onely, whether we liue or die. 7 An example of a true shepheard, who maketh more accompt how hee may profite his sheepe, then he doeth of any commoditie of his own whatsoeuer. *n To liue in this mortall body.* 8 Hauing set downe those things before, in maner of a preface, hee descendeth nowe to exhortations, warning them first of all, to consent both in doctrine and minde, and afterward, that being thus knit together with those common bandes, they continue through the strength of faith to beare all aduersitie in such sort, that they admit nothing vnworthie the profession of the Gospel. *o The word signifieth to stand fast, and it is proper to wrestlers, that stande fast and shrinke not a foote.*

28 [9]And in nothing feare your aduersaries,
which is to them a token of perdition, and to you
of saluation, and that of God.
29 [10]For vnto you it is giuen for Christ, that
not only ye should beleeue in him, but also suffer
for his sake,
30 [11]Hauing the same fight, which ye saw in
me, and nowe heare *to be* in me.

9 We ought not to be discouraged, but rather encouraged by the persecutions which the enemies of the Gospel imagine & practise against vs: seeing that they are certaine witnesses from God himselfe both of our saluation, & of the destruction of the wicked. 10 Hee prooueth that his saying, that persecution is a token of our saluation, because it is a gift of God to suffer for Christ, which gift he bestoweth vpon his owne, as hee doeth the gift of faith. 11 Now he sheweth for what purpose he made mention of his afflictions.

CHAP. II.

1 He exhorteth them aboue all things 3 to humilitie, 6 and that by the example of Christ. 19 He promiseth to send Timotheus shortly vnto them, 26 and excuseth the long tarying of Epaphroditus.

1 If [1] *there be* therfore any consolation in [a] Christ,
if any comfort of loue, if any felowship of the
Spirit, if any [b] compassion and mercie,
2 Fulfill my ioy, that ye be like minded, ha-
uing the [c] same loue, being of one accord, and of
one iudgement,
3 That nothing *be done* through contention
or vaine glory, but that in meekenesse of minde
euery man esteeme other better then himselfe.
4 Looke not euery man on his owne things,
but euery man also on the things of other men.
5 [2]Let the same minde be in you that was e-
uen in Christ Iesus,
6 Who being in ẏ [d] forme of God, [e] thought
it no robbery to be [f] equall with God:
7 But he made himself of [g] no reputation, and
tooke on him ẏ [h] forme of a seruant, & was made
like vnto men, and was found in shape as a man.
8 He humbled himselfe, & became obedient
vnto the death, euen the death of the crosse.
9 [3]Wherefore God hath also highly exalted
him, and giuen him a [i] Name aboue euery name,
10 That at the Name of Iesus shoulde [k] euery
knee bow, *both* of things in heauen, and things in
earth, and things vnder the earth,
11 And that [l] euery tongue shoulde confesse
that Iesus Christ *is* the Lorde, vnto the glory of
God the Father.
12 [4]Wherefore my beloued, as yee haue al-
wayes obeyed me, not as in my presence only, but
nowe much more in my absence, *so* [m] make an
end of your own saluation with feare & trēbling.
13 [5]For it is God which worketh in you, both
[n] the wil and the deed, *euen* of *his* good pleasure.
14 [6]Do all things without ✠ murmuring and
reasonings,

1 A most earnest request to remoue all those things, whereby that great and speciall consent and agreement is commonly broken, to wit, contention and pride, whereby it commeth to passe that they separate themselues one from another.
a Any Christian comfort.
b If any feeling of inward loue.
c Like loue.
2 He setteth before them a most perfite example of all modestie and sweete conuersation, Christ Iesus, whom we ought to follow with all our might: who abased himselfe so farre for our sakes, although hee be aboue all that hee tooke vpon him the forme of a seruant, to wit, our flesh, willingly, subiect to all infirmities, euen to the death of the crosse.
d Such as God himselfe is, and therefore God, for there is none in all parts like to God but God himselfe.

e Christ that glorious and euerlasting God knew that hee might rightfully and lawfully not appeare in the base flesh of man, but remaine with Maiestie meete for God: yet hee chose rather to debase himselfe. f If the Sonne be equall to the Father, then is there of necessitie an equalitie, which Arrius that Heretike denieth: and if the Sonne bee compared with the Father, then is there a distinction of persons, which Sabellius that heretike denieth. g He brought himselfe from all things, as it were to nothing. h By taking our manhood vpon him. 3 Hee sheweth the most glorious euent of Christes submission, to teache vs that modestie is the true way to true praise and glory. *i Dignitie and renowme, and the matter with it. k All creatures shall at length bee subiect to Christ. l Euery nation.* 4 The conclusion: Wee must goe on to saluation with humilitie and submission by the way of our vocation. *m He is said to make an ende of his saluation, which runneth in the race of righteousnesse.* 5 A most sure and grounded argument against pride, for that we haue nothing in vs praise worthie, but it commeth of the free gift of God, and is without vs, for wee haue no abilitie or power, so much as to will well, (much lesse to doe wel) but only of the free mercy of God. *n Why then, we are not stockes, but yet we doe not will well of nature, but onely because God hath made of our naughtie will a good will.* 6 Hee describeth modestie by the contrarie effects of pride, teaching vs, that it is far both frō all malicious & close or inward hatred, and also from open contentions and brawlings. ✠ 1.Peter 4.9.

7 To be short, he requireth a life without faule, and pure, that being lightned with the worde of God, they may shine in the darkenesse of this world.
✠ Matth.5.14.
o The Gospel is called the word of life, because of the effects which it worketh.
8 Againe he pricketh them forward, setting before them his true Apostolike care that he had of them, comforting them moreouer, to the ende they shoulde not be sory for the greatnesse of his afflictions, no not although he should die to make perfite their oblation with his blood, as it were with a drinke offering.
p As if he saide, I brought you Philippians to Christ, my desire is that you present your selues a liuely sacrifice to him, & then shall it not grieue me to be offered vp as a drinke offering, to accomplish thus your spirituall offering.
9 Moreouer, he confirmeth their mindes both by sending backe Epaphroditus vnto them, whose fidelitie towards them, & great paines in helping him, hee commendeth: and also promising to send Timothie shortly vnto them,

15 7 That ye may be blamelesse, and pure, *and*
the sonnes of God without rebuke in the middes
of a naughtie and crooked nation, among whom
ye shine as ✠ lights in the world,
16 Holding forth the o word of life, 8 that I
may reioyce in the day of Christ, that I haue not
runne in vaine, neither haue laboured in vaine.
17 Yea, and though I be offered vp vpon the
p sacrifice, and seruice of your faith, I am glad,
and reioyce with you all.
18 For the same cause also be ye glad, and re-
ioyce with me.
19 9 And I trust in the Lorde Iesus, to send
✠ Timotheus shortly vnto you, that I also may
be of q good comfort, when I know your state.
20 For I haue no man like minded, who will
faithfully care for your matters.
21 ∵ For r all seeke their owne, *and* not that
which is Iesus Christs.
22 But yee know the proofe of him, that as a
sonne with the father, he hath serued with me in
the Gospel.
23 Him therefore I hope to send as soone as I
knowe how it will go with me,
24 And trust in the Lord, that I also my selfe
shal come shortly.
25 But I supposed it necessarie to send *my*
brother Epaphroditus vnto you my companiō in
labor, & fellow souldier, euen your messenger, &
he ẏ ministred vnto me such things as I wanted.
26 For he longed after all you, and was ful of
heauinesse, because ye had heard that he had bin
sicke.
27 And no doubt he was sicke, very neere vn-
to death: but God had mercie on him, and not
on him onely, but on me also, lest I should haue
sorow vpon sorow.
28 I sent him therefore the more diligently,
that when ye should see him againe, yee might
reioyce, and I might be the lesse sorowfull.
29 Receiue him therefore in the Lord with all
gladnesse, and make much of such:
30 Because that for the s worke of Christ hee
was neere vnto death, and regarded not his life,
to fulfill that seruice which was lacking on your
part toward me.

by whose presence they shall receiue great commodity, and hoping also to come himselfe shortly vnto them, if God will. ✠ *Actes 16.1.* q *May be confirmed in my ioy of minde.* ∵ *1.Corinth.10.24.* r. *The most part.* s *He calleth it heere the worke of Christ, to visite Christ, being poore and in bandes in the person of Paul.*

CHAP. III.

2 *He refuteth the vaine boastings of the false apostles,* 7 *and setteth Christ against them.* 10 *He setteth out the force and nature of faith,* 15 *that laying all things aside, they may be partakers of the Crosse of Christ,* 18 *the enemies whereof he noteth out.*

1 A conclusion of those things which haue bene before said, to wit, that they goe forward cheerefully in the Lord.

Moreouer, 1 my brethren, reioyce in the
Lorde: 2 It grieueth mee not to write the
a same things to you, and for you it is a sure thing.
2 Beware of dogges: beware of euill wor-
kers: beware of the b concision.

2 A preface to the next admonition that followeth, to take good heede and beware of false apostles, which ioyne circumcision with Christ, (that is to say, iustification by workes, with free iustification by faith) and beare into mens heads the ceremonies which are abolished, for true exercises of godlinesse and charitie. And hee calleth them dogges as prophane barkers, and euill workemen, because they neglected true workes, and did not teach the true vse of them. To be short, he calleth them Concision, because in vrging Circumcision, they cut off themselues and others from the Church. a *Which you haue oftentimes heard of me.* b *He alludeth to circumcision, of the name whereof whiles they boasted, they cutte asunder the Church.*

3 He sheweth that we ought to vse true circumcision, to wit, the circumcision of the heart, ẏ cutting off all wicked affections by the vertue of Christ, we may serue God in puritie of life.
c *In outward things, which pertaine nothing to the soule.*
4 He doubteth not to prefer himselfe euen according to the flesh, before those peruerse hote vrgers of the Law, that all men may know that he doeth with good iudgement of minde, lightly esteeme all those outward things: forsomuch as he lacketh nothing, which hath Christ, nay, ẏ cōfidence of our works can not stand with the free iustification in Christ by faith.
✠ *2.Cor.11.22.*
✠ *Actes 23.6.*
d *Which I accounted for vantage.*
e *He shutteth out all workes, aswell those that go before, as those that come after faith.*
f *That in their place I might get Christ, of a poore man become rich, so farre off am I from losing any thing.*
g *In Christ, for they that are fōd without Christ are subiect to condemnation.*
h *That is to be in Christ, to be found not in a mans owne righteousnes, but clothed with the righteousnesse of Christ imputed to him.*

3 3 For we are the circumcision, which wor-
ship God in the spirit, and reioyce in Christ Ie-
sus, and haue no confidence c in the flesh:
4 4 Though I might also haue confidence in
the flesh. If any other man thinketh that he hath
whereof he might trust in the flesh, much more I,
5 Circumcised the eight day, of the kinred
of Israel, of the tribe of Beniamin, ✠ an Ebrewe
of the Ebrewes, ✠ by the Law a Pharise.
6 Concerning zeale, I persecuted ẏ Church:
touching the righteousnes which is in the Lawe,
I was vnrebukeable.
7 But the things that were d vantage vnto
me, the same I counted losse for Christes sake.
8 Yea, doubtlesse I thinke e all things but
losse for the excellent knowledge sake of Christ
Iesus my Lorde, for whome I haue counted all
things losse, and do iudge *them* to be doung, that
I might f winne Christ,
9 And might be found in g him, *that is,* h not
hauing mine owne righteousnesse, which is of the
Lawe, but that which is through the faith of
Christ, *euen* the righteousnesse which is of God
through faith,
10 5 That I may i know him, & the vertue of
his resurrection, and the 6 fellowship of his affli-
ctions, and be made conformable vnto his death,
11 If by any meanes I might attaine vnto the
k resurrection of the dead:
12 Not as though I had already attained *to it,*
either were already perfect: but I folowe, if that
I may comprehend *that* for whose sake also I am
l comprehended of Christ Iesus.
13 Brethren, I count not my selfe, that I haue
attained *to it,* but one thing *I doe:* I forget that
which is behinde, and endeuour my selfe vnto
that which is before,
14 And follow hard toward the marke, for the
prise of the hie calling of God in Christ Iesus.
15 7 Let vs therefore as many as be m perfect,
be thus minded: and if ye be otherwise minded,
God shal reueile euen the same vnto you.
16 Neuerthelesse, *in that* whereunto wee are
come, let vs proceede by one rule, that wee may
minde one thing.
17 Brethren, be followers of me, & looke on
thē, which walk so, as ye haue vs for an ensample.
18 8 ∵ For many walke, of whom I haue tolde
you often, and now tell you weeping, *that they*
are the enemies of the Crosse of Christ:

5 This is the end of righteousnes by faith touching vs, that by the vertue of his resurrection, wee may scape from death. i *That I may feele him in deede and haue a triall of him.* 6 The way to that eternall saluation is to follow Christ his steps, by afflictions & persecutions, vntill we come to Christ himselfe who is our marke whereat wee shoote, and receiue that reward whereunto God calleth vs in him. And the Apostle setteth these true exercises of godlines against those vaine ceremonies of the law, wherein the false apostles put the summe of godlines. k *To life euerlasting, which followeth the resurrection of the Saints.* l *For we runne not but so farre foorth as we are laide hold on of Christ, that is, as God giueth vs strength, and sheweth vs the way.* 7 The conclusion of this exhortation standing vpon three members: The one is, that such as haue profited in the trueth of this doctrine, should continue in it. The second is, that if there be any which are yet ignorant and vnderstand not these things & doubt of the abolishing of the Law, they should cause no trouble, and should be gently borne withal, vntil they also be instructed of the Lord. The third is, that they esteeme the false apostles, by their fruits: wherein he doubteth not to set forth himselfe for an example. m *He said before that he was not perfect. So that in this place he calleth them perfect, which haue somewhat profited in the knowledge of Christ and the Gospel, whom he setteth against the rude & ignorant, as he expoundeth himselfe in the next verse following.* 8 He painteth out the false apostles in their colors, not vpon malice or ambitiō, but with sorow and teares, to wit, because that being enemies of the Gospel (for that it is ioyned with a affliction) they regard nothing else, but the commodities of this life: that is to say, that liuing in peace, quietnesse, and al worldly pleasures, they may liue in great estimation amongst men: whose miserable end he forewarneth them of. ∵ *Rom.16.17.*

19 Whose

n Rewarde.
o Which they thinke to be for their glory, but it is to their shame.

19 Whose n ende is damnation, whose God
is their bellie, and whose o glorie is to their shame,
which mind earthly things.

9 He setteth against these fellowes, true pastors which neglect earthly things, and aspire to heauen onely, where they know, that euen in their bodies they shalbe clothed with that eternall glorie, by the vertue of God. ✠ 1. Corinth. 1.7. titus 2.13.

20 9 But our conuersation is in heauen, from
whence also we looke for the ✠ Sauiour, euen the
Lord Iesus Christ,
21 Who shall change our vile body, that it
may be fashioned like vnto his glorious bodie,
according to the working, whereby he is able e-
uen to subdue all things vnto himselfe.

CHAP. IIII.

1 From particular exhortations, 4 he commeth to generall. 10 He saieth that he tooke such ioy in their readinesse to liberalitie, 12 that he will patiently beare the want.

1 A rehearsall of the conclusion: That they manfully continue, vntill they haue gotten the victorie, trusting to the Lords strength.
a My honour.
b In that concord, whereof the Lord is the band.
2 He also calleth on some by name, partly, because they needed priuate exhortation, and partly also to stirre vp other, to be more prompt and readie.
✠ Reuel. 3.5. and 20.8. and 21.27.
c God is said after the maner of men, to haue a booke, wherein the names of his elect are written, to whom he wil giue euerlasting life. Ezechiel calleth it the writing of the house of Israel, and the secret of the Lord, Chap. 13.9.

THerefore, 1 my brethren, beloued and longed
for, my ioy and my a crowne, so continue in
the b Lord, ye beloued.
2 2 I pray Euodias, and beseech Syntyche,
that they be of one accord in the Lord,
3 Yea, and I beseech thee, faithfull yokefel-
low, helpe those women, which laboured with me
in the Gospel, with Clement also, and with other
my fellowe labourers, whose names are in the
✠ c booke of life.
4 3 Reioyce in the d Lorde alway, againe I
say, reioyce.
5 4 Let your e patient minde be knowen vn-
to all men. 5 The Lord is at hand.
6 6 Be nothing carefull, but in all things let
your requests be shewed vnto God in prayer, and
supplication with f giuing of thankes.
7 And the g peace of God which passeth all
vnderstanding, shall preserue your h hearts and
mindes in Christ Iesus.
8 7 Furthermore, brethren, whatsoeuer things
are true, whatsoeuer things i are honest, whatsoe-
uer things are iust, whatsoeuer things are pure,
whatsoeuer things are worthie loue, whatsoeuer
things are of good report, if there be any vertue,
or if there be any praise, thinke on these things,
9 Which ye haue both learned & receiued,
and heard, and seene in me, those things do, and
the God of peace shal be with you.
10 8 Now I reioyce also in the Lord greatly,
that now at the last your care for mee springeth
afresh, wherein notwithstanding ye were careful,
but ye lacked opportunitie.
11 I speake not because of k want: for I haue
learned in whatsoeuer state I am, therewith to be
content.
12 And I can be l abased, and I can abound:
euery where in all things I am m instructed, both
to be full, and to be hungrie, and to abound, and
to haue want.
13 I am able to do al things through the help
of Christ, which strengtheneth me.
14 Notwithstanding yee haue well done, that
ye did communicate to mine affliction.
15 9 And ye Philippians know also that in the
n beginning of the Gospel, when I departed from
Macedonia, no Church communicated with me,
concerning the matter of giuing and receiuing,
but ye onely.
16 For euen when I was in Thessalonica, yee
sent once, and afterward againe for my necessitie,
17 10 Not that I desire a gift: but I desire the
fruit which may further your reckoning.
18 Now I haue receiued al, and haue plentie:
I was euen filled, after that I had receiued of E-
paphroditus that which came from you, an o o-
dour that smelleth sweete, a sacrifice acceptable
and pleasant to God.
19 And my God shal fulfil all your necessities
through his riches with glorie in Iesus Christ.
20 Vnto God euen our Father be praise for
euermore, Amen.
21 Salute all the Saints in Christ Iesus. The
brethren, which are with me, greete you.
22 All the Saints salute you, and most of all
they which are of p Cesars houshold.
23 The grace of our Lord Iesus Christ be with
you all, Amen.

¶ Written to the Philippians from Rome,
and sent by Epaphroditus.

3 He addeth particular exhortations: and the first is, that the ioy of the Philippians be not hindred by any afflictions that the wicked imagine and worke against them. d So is the ioy of the world distinguished from our ioy. 4 The second is, that taking all things in good part, they behaue themselues moderately with all men. e Your quiet and setled minde. 5 The taking away of an obiection: We must not be disquieted through impatience, seeing that God is at hand to giue vs remedie in time against all our miseries. 6 The third is, that we be not too careful for any thing, but with sure confidence giue God thanks, and craue of him, whatsoeuer we haue need of, that with a quiet conscience wee may wholy and with all our hearts submit our selues to him. f So Dauid beganne very oft with teares, but ended with thanksgiuing. g That great quietnesse of mind, which God onely giueth in Christ. h Hee diuideth the mind into the heart, that is, into that part which is the seate of the will, and affections, and into the higher part, whereby we vnderstand and reason of matters. 7 A generall conclusion, that as they haue beene taught both in word and example, so they frame their liues to the rule of all holinesse and righteousnesse. i Whatsoeuer things are such as do beautifie and set you out with a holy grauitie.

8 He witnesseth that their liberalitie was acceptable to him, wherewith they did helpe him in his extreme pouertie but yet so moderating his wordes, that he might declare himselfe voide of al suspicion of dishonestie, and that he hath a minde contented both with prosperitie and aduersitie, & to be short, that he reposeth himselfe in the only wil of God.
k As though I passed for my want.
l Hee vseth a generall word, and yet he speaketh but of one kinde of crosse, which is pouertie, for commonly pouertie bringeth all kindes of discommoditie with it.
m This is a metaphore taken from holy things or sacrifices, for our life is like a sacrifice.
9 He witnesseth that he remembreth also their former benefits, & againe putteth away sinistrous suspicion of immoderate desire, in that that he receiued nought of any else.
n At the beginning, when I preached the Gospel amongst you.
10 He witnesseth againe, that he aloweth well of their benefit, not so much for his owne sake as for theirs, because they gaue it not so much to him, as they offered it to God as a sacrifice, whereof the Lord himselfe will not be forgetfull. o He alludeth to the sweete smelling sauours that were offered in the olde Law. p Such as belong to the Emperour Nero.

THE EPISTLE OF PAVL
TO THE COLOSSIANS.

CHAP. I.

1 After the salutation, 4 he praiseth them the more to make them attentiue vnto him. 7 He reporteth the testimonie of the doctrine which they heard of Epaphras. 13 He magnifieth Gods grace towardes them, 20 and sheweth that all the parts of our saluation consist in Christ alone.

a By the free bountifulnes of God.
b Colosse is situated in Phrygia, not farre from Hierapolis & Laodicea, on that side that they bend toward Lycia and Pamphylia.

PAul an Apostle of Iesus Christ, by
the a will of God, and Timotheus
our brother,
2 To them which are at b Co-
losse, Saints and faithfull brethren
in Christ: Grace be with you, and
peace from God our Father, and from the Lord
Iesus Christ.
3 1 We giue thanks to God euen the c Father
of our Lord Iesus Christ, alway praying for you:
4 Since we heard of your faith in Christ Ie-
sus, and of your loue toward all Saints,
5 For the d hopes sake, which is laide vp for
you in heauen, whereof ye haue heard before by
the word of trueth, which is the Gospel,
6 Which is come vnto you euẽ as it is vnto al
ỹ world, & is fruitful, as it is also among you frõ
ỹ day ỹ ye heard and truly knew ỹ grace of God,
7 As yee also learned of Epaphras our deare
fellowe seruant, which is for you a faithfull mini-
ster of Christ:

1 He commendeth the doctrine that was deliuered them by Epaphras, and their readines in receiuing it.
c We cannot otherwise consider of God to our saluation, but as he is Christs Father, in whom we are adopted.
d For the glorie that is hoped for.

8 [2] Who hath also declared vnto vs your loue
in the [e] Spirit.
9 For this cause we also, since the day that we
heard *of it*, cease not to pray for you, & to desire
that ye might be fulfilled with knowledge of [f] his
will in all wisdome, and spirituall vnderstanding,
10 That ye might walke worthy of the Lord, &
please *him* in all things, being fruitfull in all good
workes, and increasing in the knowledge of God,
11 [3] Strengthened with all might through his
glorious power, vnto all patience, and long suffe-
ring with [g] ioyfulnesse,
12 [4] Giuing thankes vnto the [5] Father, which
hath made vs meete to be partakers of the inhe-
ritance of the Saints in [h] light,
13 Who hath deliuered vs from the power of
darkenesse, and hath translated vs into the king-
dome ✠ of his deare Sonne,
14 [6] In whome wee haue redemption through
his blood, *that is*, the forgiuenesse of sinnes,
15 [7] Who is the ✠ image of the inuisible God,
[i] the first begotten of euery creature.
16 ∵ For by him were all things created, which
are in heauen, and which are in earth, things visi-
ble and inuisible: whether *they be* [k] Thrones or
Dominions, or Principalities, or Powers, all things
were created by him, and for him,
17 And hee is before all things, and in him all
things consist.
18 [8] And hee is the head of the body of the
Church: he is the beginning, ✠ *and* the [l] first be-
gotten of the dead, that in all things hee might
haue the preeminence.
19 ✠ For it pleased *the Father*, that in him
should [m] all fulnesse dwell,
20 [9] And through peace made by that blood
of that his crosse, to reconcile to himselfe through
him, through him, *I say*, [n] all things, both which
are in earth, and which *are* in heauen.
21 [10] And you which were in times past stran-
gers and enemies, because *your* mindes *were set* in
euill workes, hath [o] he nowe also reconciled,
22 In that body of his [p] flesh through death,
to make you holy, and vnblameable and without
fault in his sight,
23 [11] If ye continue, grounded and stablished
in the faith, & be not moued away from the hope
of the Gospel, whereof ye haue heard, and which
hath bene preached to [q] euery creature which is
vnder heauen, [12] whereof I Paul am a minister.
24 Now reioyce I in my suffrings for [r] you, and
fulfill the [s] rest of the afflictions of Christ in my
flesh, for his bodies sake, which is the Church,
25 [13] Whereof I am a minister, according to
the dispensation of God, which is giuen mee vnto
you ward, to fulfill the worde of God,
26 ✠ *Which is* the mysterie hid since the world
began, and from *all* ages, but nowe is made mani-
fest to his [t] Saints,
27 To whome God [u] woulde make knowen
what is the riches of his glorious mysterie among
the Gentiles, which *riches* is Christ in you, the
hope of glory,
28 [14] Whome we preach, admonishing euery
man, and teaching euery man in [x] al wisdome, that
we may present euery man perfect in Christ Iesus,
29 Whereunto I also labour & striue, according
to his working which worketh in me mightily.

1 He declareth his good will towards them, telling them that they must not still remaine at one stay, but go on further both in the knowledge of the Gospel, and also in the true vse of it. *e Your spirituall loue, or your loue which commeth from the Spirit.* *f Gods will.* 3 The gift of continuance is not of vs, but it proceedeth from the vertue of God, which he doeth freely giue vs. *g It must not be vnwilling, and as it were drawen out of vs by force, but procede from a merie and ioyfull minde.* 4 Hauing ended the preface, he goeth to the matter it selfe, that is to say, to an excellent description (although it be but short) of whole Christianitie, which is fitly diuided into three treatises: for first of all he expoundeth the true doctrine, according to the order of the causes, beginning from this verse to the 21. And from thence he beginneth to apply the same to the Colossians with diuers exhortations to the 6. verse of the second Chapter. And last of all in the third place, euen to the third Chapter, hee refuteth the corruptions of true doctrine. 5 The efficient cause of our saluation is the onely mercie of God the Father, who maketh vs meete to be partakers of eternall life, deliuering vs from the darkenesse wherein we were borne, and bringing vs to the light of the knowledge of the glory of his Sonne. *h In that glorious and heauenly kingdome.* ✠ *Matth.3.17. and 17.5. 2.Peter 1.17.* 6 The matter it selfe of our saluation, is Christ the Sonne of God, who hath obteined remission of sinnes for vs, by the offering vp of himselfe. 7 A liuely description of the person of Christ, whereby we vnderstand that in him only, God sheweth himselfe to be seene: who was begotten of the Father before any thing was made, that is, from euerlasting, by whome also all things that are made, were made without any exception, by whom also they doe consist, and whose glory they serue. ✠ *Hebr.1.3.* *i Begotten before any thing was made: and therefore the euerlasting Sonne of the euerlasting Father.* ∵ *Iohn 1.3.* *k Hee setteth foorth the Angels with glorious names, that by the comparison of most excellent spirits, we may vnderstand how farre passing the excellencie of Christ is, in whome onely we haue to content our selues, and let goe all Angels.* 8 Hauing gloriously declared the excellent dignitie of the person of Christ, hee describeth his office and function, to wit, that he is that same to the Church, that the head is to the body, that is to say, the Prince and gouernour of it, and the very beginning of true life, as who rising first from death, is ye Authour of eternall life, so that he is aboue all, in whome only there is most plentifull aboundance of all good things, which is powred out vpon the Church. ✠ *Reuela.1.5. 1.Cor.15.20.* *l Who so rose againe that he shall die no more, and who raiseth other from death to life by his power.* ✠ *Iohn 1.14. chap.2.9.* *m Most plentifull aboundance of all things perteining to God.* 9 Nowe he teacheth how Christ executed that office which his Father inioyned him, to wit, by suffering the death of the crosse (which was ioyned with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men, as well them which beleeued in him to come, and were already vnder this hope gathered into heauen, as them which should vpon the earth beleeue in him afterward. And thus is iustification described of the Apostle, which is one and the chiefest part of the benefit of Christ. *n The whole Church.* 10 Sanctification is another worke of God in vs by Christ, in that that hee restored vs (which hated God extremely, and were wholly and willingly giuen to sinne) to his gracious fauour in such sort, that hee therewithall purifieth vs with his holy Spirit, & consecrateth vs to righteousnes,

o The sonne. *p In that fleshly body, to giue vs to vnderstand that his body was not a fantasticall body, but a true body.* 11 This second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselues by any meanes to be moued from this doctrine, shewing and declaring that there is no where any other true Gospel. *q To all men: whereby we learne that the Gospel was not shut vp within the corners of Iudea alone.* 12 He purchaseth authoritie to this doctrine by his Apostleship, and taketh a most sure proofe thereof, of his afflictions, which he suffereth for Christ his Name, to instruct the Churches with these examples of patience. *r For your profite and commoditie.* *s The afflictions of the Church are said to be Christs afflictions, by reason of that fellowship & knitting together, that the body & the head haue the one with the other, not that there is any more neede to haue the Church redeemed, but that Christ sheweth his power in the daily weakenesse of his, and that for the comfort of the whole body.* 13 He bringeth another proofe of his Apostleship, to wit, that God is the Authour of it, by whome also he was appoynted peculiarly Apostle of the Gentiles, to the end that by this meanes, that same might be fulfilled by him, which the Prophets foretolde of the calling of the Gentiles. ✠ *Rom.16.25. ephes.3.9. 2.tim.1.10. titus 1.2. 1.pet.1.20.* *t Whom he chose to sanctifie vnto himselfe in Christ: moreouer he saith that the mysterie of our redemption was hidden since the world began, except it were reueiled vnto a fewe, who also were taught it extraordinarily.* *u Thus Paul brideleth the curiositie of men.* 14 Hee protesteth that hee doeth faithfully execute his Apostleship in euery place, bringing men vnto Christ onely, through the Lordes plentifull blessing of his labours. *x Perfect and sounde wisedome, which is perfect in it selfe, and shall in the ende make them perfect that followe it.*

CHAP. II.

4 He condemneth, as vaine, whatsoeuer is without Christ, 11 intreating specially of circumcision, 16 of abstinence from meates, 18 and of worshipping of Angels. 20 That we are deliuered from the traditions of the Lawe through Christ.

1 FOr I [1] woulde ye knewe what great fighting I
haue for your sakes, and for them of Laodi-
cea, and for as many as haue not seene my [a] per-
son in the flesh,
2 [2] That [b] their hearts might bee comforted,
and they knit together in loue, and in all riches of
the [c] full assurance of vnderstanding, to know the
mysterie of God, euen the Father, and of Christ:
3 In whom are hid all the treasures of [d] wis-
dome and knowledge.
4 [3] And this I say, lest any man shoulde be-
guile you with [e] entising wordes:
5 ✠ For though I be absent in the flesh, yet
am I with you in the spirit, reioycing & beholding
your [f] order, and your [g] stedfast faith in Christ.
6 As ye haue therefore [h] receiued Christ Iesus
the Lord, *so* walke in him,
7 Rooted and built in him, and stablished in

1 The taking away of an obiection. In that that he visited not the Colossians, nor the Laodiceans he did it not of any negligence, but is so much the more carefull for them. *a Me present in body.* 2 He concludeth shortly the summe of the former doctrine, to wit, that the whole summe of true wisedome, and most secrete knowledge of God consisteth in Christ only, & that this is the vse of it touching men, that they being knit together in loue, rest themselues happily in the knowledge of so great a goodnes, vntil they come fully to enioy it. *b Whom he neuer saw.* *c Of that vnderstanding, which bringeth forth a certaine & vndoubted perswasion in our mindes.* *d There is no true wisedome without Christ.* 3 A passing ouer to the treatise following against the corruptions of Christianitie. *e With a framed kinde of talke made to perswade.* ✠ *1.Cor.5.3.* *f The maner of your Ecclesiasticall discipline.* *g Doctrine.* *h Seeing Christ hangeth not vpon them, [illegible]*

the faith, as yee haue bene taught, abounding
therein with thankesgiuing.

4 He bringeth all corruptions to three kindes. The first is that, which resteth of vaine and curious speculations, and yet beareth a shew of a certaine subtill wisedome.

i This is a worde of warre, and it is as much as to driue or carie away a spoyle or bootie.

5 The second, which is manifestly superstitious and vaine, & staudeth onely vpon custome and fained inspirations.

6 The third kinde was of them which ioyned the rudiments of the world, (that is to say, the ceremonies of the Lawe) with the Gospel.

k Principles and rules, wherewith God ruled his Church, as it were vnder a schoolemaster.

7 A generall confutation of all corruptions is this, that that must needes be a false religion, which addeth any thing to Christ.

8 4 Beware lest there be any man that i spoile
you through philosophy, & vaine deceit, 5 through
the traditions of men, 6 according to the k rudi-
ments of the world, 7 and not after Christ.
9 8 For l in him m dwelleth n all the fulnesse
of the Godhead o bodily.
10 And ye are complete in him, which is the
head of all principalitie and power.
11 9 In whome also yee are circumcised with
✠ circumcision made without handes, by putting
off the p sinfull body of the flesh, through the
circumcision of Christ,
12 10 In that yee are ✠ q buried with r him
through baptisme, 11 in whome ye are also raised
vp together through the faith of the operation of
f God, which raised him from the dead.
13 ∵ 12 And you which were dead in sinnes
13 and in the vncircumcision of your flesh, hath he
quickened together with him, forgiuing you all
your trespasses,
14 14 And putting out the ⌘ t hand writing of
ordinances that was against vs, which was contra-
rie to vs, hee euen tooke it out of the way, and
fastened it vpon the crosse,
15 And hath spoyled the u Principalities, and
Powers, and hath x made a shew of them openly,
and hath triumphed ouer them in the y same *crosse*.
16 15 Let no man therefore condemne you in
meate and drinke, or in respect of an holy day, or
of the newe moone, or of the Sabbath *dayes*,
17 Which are *but* a shadowe of things to
come: but the z body is in Christ.
18 16 Let no man at his pleasure beare rule o-
uer you by a humblenesse of minde, and worship-
ping of Angels, 17 aduancing himselfe in those
things which hee neuer sawe, 18 b rashly puft vp
with his fleshly minde,
19 19 And holdeth not the c head, whereof all
the body furnished and knit together by ioyntes
and bands, increaseth with ẏ increasing of d God.
20 20 Wherefore if ye *be* dead with Christ from
the ordinances of the world, why, e as though ye
liued in ẏ world, are ye burdened with traditions?
21 21 *As*, Touch not, Taste not, Handle not.
22 22 Which all perish with the vsing, 23 *and*
are after the cōmandements & doctrines of men.
23 24 Which things haue in deede a shewe of
f wisdome, in g voluntarie religion and humble-
nesse of minde, and in h not sparing the body,
which are things of no value, *sith they perteine* to
the i filling of the flesh.

16 He disputeth against the first kinde of corruptions, and setteth downe the worshipping of Angels for an example: which kinde of false religion he confuteth, first, this way: because that they which bring in such a worship, attribute that vnto themselues which is proper onely to God, to wit, authoritie to binde mens consciences with religion, although they seeme to bring in these things by humblenesse of minde.

Christ. 8 A reason: Because only Christ God and man, is most perfect, and passeth farre aboue all things, so that whosoeuer hath him, may require nothing more. *l By these words, is shewed a distinction of the natures. m This word (Dwelleth) noteth out vnto vs the ioyning together of those natures, so that of God and Man, is one Christ. n These wordes set downe most perfect Godhead to be in Christ. o The knitting together of God and man, is substantiall and essentiall.* 9 Nowe hee dealeth precisely against the third kinde, that is to say, against them which vrged the Iewish religion: and first of all, he denieth that we haue neede of the Circumcision of the flesh, seeing that without it we are circumcised within, by the vertue of Christ. ✠ *Rom. 2.29. p These many wordes are vsed to shewe what the olde man is, whom Paul in other places calleth the body of sinne.* 10 The taking away of an obiection: We neede not so much as the external signe which our fathers had, seeing that our baptisme is a most effectual pledge and witnesse, of that inward restoring, and renuing. ✠ *Rom. 6.4. ephes. 1.19. q Looke Rom. 6.4. r So then all the force of the matter commeth not from the very deede done, that is to say, it is not the dipping of vs into the water by a Minister that maketh vs to be buried with Christ, as the Papists say, that euen for the very actes sake, we become verely Christians, but it commeth from the vertue of Christ, for the Apostle addeth the resurrection of Christ, and faith.* 11 One ende of Baptisme is the death & buriall of the olde man, and that by the mightie power of God onely, whose vertue we lay holde on by faith, in the death and resurrection of Christ. *f Through faith which commeth from God. ∵ Ephes. 2.1.* 12 An other ende of Baptisme is, that we which were dead in sinne, might obteine free remission of sinnes and eternall life, through faith in Christ who died for vs. 13 A new argument which lyeth in these few words, and it is thus: Vncircumcision was no hinderance to you, why you being iustified in Christ should not obteine life, therefore you neede not circumcision to the attainement of saluation. 14 Hee speaketh nowe more generally against the whole seruice of the Lawe, and sheweth by two reasons that it is abolished: First, to what purpose should he that hath obteined remission of al his sinnes in Christ, require those helpes of the Law? Secondly, because, that if a man do rightly consider those rites, he shall finde that they were so many testimonies of our guiltinesse, wherby we manifestly witnessed as it were by our owne hand writings, that we deserued damnation. Therefore did Christ put out that handwriting by his comming, and fastening it to the crosse, triumphed ouer al our enemies, were they neuer so mightie. Therefore to what end & purpose should we now vse those ceremonies, as though we were still guiltie of sinne, and subiect to the tyrannie of our enemies? ⌘ *Ephes. 2.15. t Abolishing the rites and ceremonies. u Satan and his angels. x As a conquerour made he a shew of those captiues, and put them to shame. y The crosse was as a chariot of triumph. No conquerour could haue triumphed so gloriously in his chariot, as Christ did vpon the crosse.* 15 The conclusion: wherein also he nameth certaine kindes, as the difference of dayes, and meates, and prooueth by a newe argument that we are not bond vnto them: to wit, because those things were shadowes of Christ to come, but we possesse him nowe exhibited vnto vs. *z The body as a thing of substance and pith, he setteth against shadowes.*

a By foolish humblenesse of minde: for otherwise humblenesse is a vertue. For these Angel-worshippers blamed such of pride, as would go straight to God, & vse no other vnder meanes besides Christ. 17 Secondly, because they rashly thrust vpon them for oracles, those things which they neither saw nor heard, but deuised of themselues. 18 Thirdly, because these things haue no other grounde whereupon they are built, but onely the opinion of men, which please themselues without all measure in their owne deuices. *b Without reason.* 19 The fourth argument, which is of great waight, because they spoyle Christ of his dignitie, who onely is sufficient both to nourish and also to increase his whole body. *c Christ. d With the increasing which commeth from God.* 20 Nowe last of all he fighteth against the second kinde of corruptions, that is to say, against mere superstitions, inuented of men, which partly deceiue the simplicitie of some with their craftinesse, and partly with very foolish superstitions, and to be laughed at: as when godlinesse, remission of sinnes, or any such like vertue, is put in some certaine kinde of meate and such like things, which the inuentours of such rites themselues vnderstand not, because in deede it is not. And he vseth an argument taken of comparison. If by the death of Christ who established a new couenant with his blood, you be deliuered from those externall rites wherewith it pleased the Lord to prepare the worlde, as it were by certaine rudiments to that full knowledge of true religion, why would ye be burdened with traditions I wote not what, as though yee were citizens of this world, that is to say, as though yee depended vpon this life, & earthly things? Now this is the cause why before verse 8 he folowed another order then he doth in the confutation: because he sheweth there by what degrees false religions came into the world, to wit, beginning first by curious speculations of the wise, after which in processe of time succeeded grosse superstition, against which mischiefes the Lord set at length that seruice of the Law, which some abused in like sort: but in the confutation he beganne with the abolishing of the Lawe seruice, that he might shew by comparison, that those false seruices ought much more to bee taken away. *e As though your felicitie stood in these earthly things, & the kingdome of God were not rather spirituall.* 21 An imitation in the person of these superstitious men, rightly expressing their nature and vse of speech. 22 An other argument: The spiritual & inward kingdome of God cannot consist in these outward things, & such as perish wt the vsing. 23 The third argument: Because God is not ẏ autour of these traditions, & therfore they doe not binde ẏ consciences. 24 The taking away of an obiection. These things haue a goodly shewe, because men by this meanes, seeme to worship God with a good minde, & humble themselues, & neglect ẏ body, which the most part of men curiously pamper vp & cherish: but yet notwithstanding the things themselues are of no value, for so much as they perteine not to things that are spiritual & euerlasting, but to the nourishment of the flesh. *f Which seeme in deede to be some exquisite thing, & so wise deuices as though they came from heauen. g Hence sprang the workes of supererogation, as the Papists terme them, that is to say, needelesse works, as though men performed more then is cōmanded them: which was the beginning & the very ground, wheron Monks merits were brought in. h A liuely descriptiō of Monkery. i Seeing they stand in meat & drinke, wherin the kingdom of God doth not stand.*

CHAP. III.

1 Against earthly exercises, which the false apostles vrged, 2 he setteth heauenly: 5 And beginneth with the mortifying of the flesh, 8 whence he draweth particular exhortations, 18 and particular dueties which depend on ech mans calling.

1 An other part of this Epistle, wherein he taketh occasion by reason of

IF 1 yee then 2 bee a risen with Christ, 3 seeke
those things which are aboue, where Christ

those vaine exercises, to shew the duetie of a Christian life: which is an ordinarie thing with him, after he hath once set downe the doctrine it selfe. 2 Our renuing or newe birth, which is wrought in vs by being partakers of the resurrection of Christ, is the fountaine of al holines, out of which sundry armes or riuers do afterwards flow. *a For if we be partakers of Christ, we are caried as it were into another life where we shal neede neither meate nor drinke, for we shalbe like vnto the Angels.* 3 The ende and marke which all the dueties of Christian life shoote at, is to enter into the kingdome of heauen, and to giue our selues to those things which leade vs thither, that is, to true godlinesse, and not to those outward & corporall things,

sitteth

sitteth at the right hand of God.
2 Set your affections on things which are a-
boue, and not on things which are on the b earth.
3 4 For ye are dead, 5 and your life is hid with
Christ in God.
4 When Christ which is our life, shal appeare,
then shal ye also appeare with him in glory.
5 6 ✠ Mortifie therfore your c members which
are on the earth, fornication, vncleannes, the inor-
dinate affection, euill concupiscence, and coue-
tousnes which is idolatrie.
6 For the which things sake the wrath of God
d commeth on the children of disobedience.
7 Wherein ye also walked once, when ye li-
ued in them.
8 But now put ye away euen all these things,
wrath, anger, maliciousnes, cursed speaking, filthie
speaking, out of your mouth.
9 Lie not one to another, 7 seeing that yee
haue put off the olde man with his workes,
10 And haue put on the newe, 8 which is re-
newed in e knowledge after the image of him
that created him,
11 9 Where is neither Grecian nor Iewe, cir-
cumcision nor vncircumcision, Barbarian, Scythi-
an, bond, free: But Christ is all, and in all things.
12 Now therefore as ẏ elect of God, holy and
beloued, f put on ẏ g bowels of mercies, kindenes,
humblenes of minde, meekenes, long suffering:
13 Forbearing one another, & forgiuing one
another, if any man haue a quarell to another:
euen as Christ forgaue, euen so doe ye.
14 And aboue all these things *put on* loue,
which is the h bond of perfectnesse.
15 And let the peace of God i rule in your
hearts, to the which yee are called in k one body,
and be ye thankfull.
16 Let the worde of Christ dwell in you plen-
teously in all wisdome, teaching and admonishing
your owne selues, in l Psalmes, & hymnes, & spi-
rituall songs, singing with a grace in your hearts
to the Lord.
17 ✠ And whatsoeuer ye shal doe, in worde or
deede, *doe* all in the m Name of the Lord Iesus, gi-
uing thankes to God euen the Father by him.
18 ¶ ∵ 10 Wiues, submit your selues vnto your
husbands, as it is n comely in the Lorde.
19 ✠ 11 Husbands, loue your wiues, and be not
bitter vnto them.
20 ¶ ✠ 12 Children, obey your parents in o all
things: for that is well pleasing vnto the Lord.
21 13 Fathers, prouoke not your children to
anger, least they be discouraged.
22 ¶ 14 ∵ Seruants, be obedient vnto them that
are *your* masters according to the flesh, in all
things, not with eye seruice as men pleasers, but
in singlenes of heart, fearing God.
23 And whatsoeuer ye doe, doe it heartily, as
to the Lord, and not to men,
24 Knowing that of the Lord ye shall receiue
the p rewarde of the inheritance: for ye serue the
Lord Christ.
25 15 But he that doeth wrong, shall receiue
for the wrong that he hath done: and there is no
respect of persons.

b So he calleth that shewe of religion, which he spake of in the former Chapter.
4 A reason taken of the efficient causes and others: you are dead as touching the flesh, that is, touching the olde nature which seeketh after all transitorie things, and on the otherside, you haue begun to liue according to the Spirit, therefore giue your selues to spirituall and heauenly, and not to carnall and earthly things.
5 The taking away of an obiection: whiles we are yet in this world, we are subiect to many miseries of this life, so that the life that is in vs, is as it were hidden: yet notwithstanding we haue the beginnings of life and glory, the accomplishment whereof which lyeth now in Christs and in Gods hand, shalbe assuredly and manifestly perfourmed in that glorious comming of the Lord.
6 Let not your dead nature bee any more effectuall in you, but let your liuing nature be effectuall. Nowe the force of nature is knowen by the motions. Therefore let the affections of the flesh die in you, and let the contrary motions which are spirituall, liue. And he reckoneth vp a great long scroule of vices, and their contrary vertues. ✠ Ephes. 5.3. *c The motions and lustes that are in vs, are in this place very properly called members, because that the reason and will of man corrupted, doeth vse them as the body doeth his members. d Vseth to come.* 7 A definition of our newe birth taken of the partes thereof, which are the putting off of the old man, that is to say, of the wickednes which is in vs by nature, and the restoring, and repairing of the newe man, that is to say, of purenesse which is giuen vs by grace: but both of them are but begunne in vs in this present life, and by certaine degrees finished, the one dying in vs by little and little, and the other comming to the perfection of another life, by little and little. 8 Newnesse of life consisteth in knowledge which transformeth man to the image of God his maker, that is to say, to the sinceritie and purenesse of the whole soule. *e He speaketh of an effectuall knowledge.* 9 He telleth them againe that the Gospel doeth not respect those externall things, but true iustification and sanctification in Christ onely, which haue many fruites, as he reckoneth them vp here: But commendeth two things especially, to wit, godly concorde, and continuall study of Gods worde. *f So put on, that you neuer put off. g Those most tender affections of exceeding compassion. h Which bindeth and knitteth together all the dueties that passe from man to man. i Rule and gouerne all things. k You are ioyned together into one body through Gods goodnesse, that you might helpe one another, as felowe members. l By Psalmes he meaneth all godly songs which were written vpon diuers occasions, and by Hymnes, all such as conteine the prayse of God, and by spirituall songs, other more peculiar and artificious songs which were also in prayse of God, but they were made fuller of Musicke.* ✠ 1.Cor. 10.31. *m Call vpon the Name of Christ, when you doe it, or doe it to Christs prayse and glory.* ∵ Ephes. 5.22. 10 He goeth from precepts which concerne the whole ciuill life of man, to precepts perteining to euery mans familie, and requireth of wiues, subiection in the Lorde.

n For these points doe not well, that doe not set God in Christ before them in their loue, but this Philosophie knoweth not. ✠ 1.Peter 3.1. 11 He requireth of husbands, that they loue their wiues, and vse them gently. ✠ Ephes. 6.1. 12 He requireth of children, that according to Gods commaundement they be obedient to their parents. *o In the Lord, and so is it expounded, Ephes. 5.19.* 13 Of parents, that they be gentle towardes their children. 14 Of seruants, that fearing God himselfe to whome their obedience is acceptable, they reuerently, faithfully, and from the heart, obey their masters. ∵ Ephes. 6.5. titus 2.9. 1.pet. 2.18. *p For that that you shall haue duely obeyed your Masters, the time shall come, that you shall be made sonnes, of seruants, and then shall you knowe this of a suretie, which shalbe when you are made partakers of the heauenly inheritance.* 15 He requireth of masters, that being mindefull howe that they themselues also shall render an accompt before that heauenly Lorde and master, which will reuenge wrongful doings without any respect of masters or seruants, they shew themselues iust and vpright with equitie, vnto their seruants.

CHAP. IIII.

2 He returneth to generall exhortations, 3 touching prayer, and gracious speach, 7 & so endeth with greetings & comendations.

YE masters, doe vnto your seruants, that which
is iust, and equall, knowing that ye also haue
a master in heauen.
2 1 ✠ 2 Continue in prayer, and watch in the
same with thankesgiuing,
3 3 ✠ Praying also for vs, that God may open
vnto vs the a doore of vtterance, to speake ẏ my-
sterie of Christ: wherefore I am also in bonds,
4 That I may vtter it, as it becommeth me to
speake.
5 ¶ 4 ✠ Walke b wisely toward them that are
without, and redeeme the c season.
6 5 Let your speach *be* d gracious alwayes, and
powdred with e salt, that ye may knowe howe to
answere euery man.
7 ¶ Tychicus *our* beloued brother and faith-
full minister, and fellowe seruant in the Lorde,
shall declare vnto you my whole state:
8 Whome I haue sent vnto you for the same
purpose that he might know your state, & might
comfort your hearts,
9 With Onesimus a faithfull and a beloued
brother, who is one of you. They shal shew you of
all things here.
10 Aristarchus my prison fellow saluteth you,
and Marcus Barnabas cousin (touching whome
ye receiued commandements: If hee come vnto
you, receiue him)
11 And Iesus which is called Iustus, which are
of the circumcision. These f onely are my worke
felowes vnto the g kingdome of God, which haue
bene vnto my consolation.
12 Epaphras the seruant of Christ, which is
one of you, saluteth you, and alwayes striueth for
you in prayers, that ye may stand perfect, and full
in all the will of God.
13 For I beare him record, that he hath a great
zeale for you, and for them of Laodicea, and them
of Hierapolis.

1 He addeth certaine generall exhortations, and at length endeth his Epistle with diuers familiar and godly salutations. ✠ Luke 18.1. 1.thess. 5.17. 2 Prayers must be continual and earnest. 3 Such as minister the worde, must especially be commended to ẏ prayers of the Church. ✠ Ephes. 6.18. 2.thess. 3.1. *a An open & free mouth to preach the Gospel.* 4 In all partes of our life, we ought to haue good consideration euen of them which are without the Church. ✠ Ephes. 5.15. *b Aduisedly and circumspectly. c Seeke occasion to winne them, although you lose of your owne by it.* 5 Our speach and talke must be applied to the profit of the hearers. *d Framed to the profite of your neighbour. e Against this is set filthy communication, as Ephe. 4.29. f Why then, Peter was not at that time at Rome. g In the Gospel.*

✠ 1.Tim.4.11.

14 ✠ Luke the beloued physician greeteth you,and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you,cause that it bee read in the Church of the Laodiceans also,and that ye likewise reade the Epistle *written* from Laodicea.

17 And say to Archippus, Take heede to the ministerie, that thou hast receiued in the Lorde, that thou fulfill it.

18 The salutation by the hand of me Paul.Remember my bands.Grace *be* with you, Amen.

¶ Written from Rome to the Colossians,*and sent* by Tychicus,and Onesimus.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 He therefore beginneth with thankesgiuing, 4 to put them in minde that whatsoeuer was prayse worthy in them, it came of Gods goodnesse: 8 and that they are ensamples vnto others.

PAVL, and Siluanus, & Timotheus,vnto the Church of the Thessalonians, *which is* in God the Father,and in the Lorde Iesus Christ: Grace *be* with you,and peace from God our Father , and *from* the Lorde Iesus Christ.

2 [1] We giue God thankes alwayes for you all,making mention of you in our prayers

3 [2] Without ceasing, remembring your effectuall faith,and diligent loue, and the patience of *your* hope in our Lord Iesus Christ, in the sight of God,euen our Father,

4 Knowing, beloued brethren, that yee are [a] elect of God.

5 [3] For our Gospel was not vnto you in word only,but also in power, & in the holy Ghost,and in [b] much assurance,as yee knowe after what maner we were among you for your sakes.

6 [4] And ye became followers of vs, and of the Lord,and receiued the worde in much affliction, with [c] ioy of the holy Ghost,

7 So that ye were as ensamples to all that beleeue in Macedonia and in Achaia.

8 For from you sounded out the worde of the Lord,not in Macedonia and in Achaia onely: but your faith also which is toward God,spred abroad in all quarters, that we neede not to speake any thing.

9 For [d] they themselues shew of vs what maner of entring in we had vnto you, [5] and howe ye turned to God from idoles,to serue the liuing and true God,

10 And to looke for his sonne from heauen, whom he raised from the dead , *euen* Iesus which deliuereth vs from [e] that wrath to come.

1 An example of aright Christian reioycing, whereby also we learne, that such as haue great giftes in them, are in two sortes brideled, to wit, if they consider that they haue receiued all from God,and that continuance must be desired at his hands,whereunto also the whole Epistle exhorteth the Thessalonians. 2 Hee commendeth them for three special gifts, effectuall fayth, continual loue, and patient hope: to the ende they might be ashamed being indued with such excellent gifts, not to continue in Gods election. *a Word for word, that your election is of God.* 3 Another reason why they ought in no wise start backe but continue to the ende , because they cannot doubt of his doctrine which hath bene so many wayes confirmed vnto them, euen from heauen,as they themselues did well know. *b Paul sheweth by two things that there followed very great fruite of his preaching,to wit , by these gifts of the holy Ghost,and that certaine assurance which was throughly setled in their mindes,as appeared by their willing bearing of the Crosse.* 4 An other reason , because euen to that day,they embraced the Gospel with great cheerefulnes , in so much that they were an example to all their neighbours: so that it should be more shame to them to faint in the mid race. *c With ioy which commeth from the holy Ghost. d All the beleeuers.* 5 It is no true conuersion to forsake idoles, vnlesse a man therewithall worship the true and liuing God in Christ the onely redeemer. *e This worde(That)is not put here without cause: and by (wrath) is meant that reuenge and punishment, wherewith the Lord will iudge the world at length in his terrible wrath.*

CHAP. II.

1 Hee declareth howe faithfully hee preached the Gospel vnto them, 5 seeking neither gaine, 6 nor praise of men: 10 and he prooueth the same by their owne testimonie: 14 that they did couragiously beare persecutions of their countrey men: 17 that he desireth very much to see them.

FOr [1] ye your selues know, brethren , that our entrance in vnto you was not in vaine,

2 [2] But euen after that wee had suffered before, and were shamefully entreated at ✠ Philippi, (as ye knowe) we were bolde in [a] our God, to speake vnto you the Gospel of God with much striuing.

3 [3] For our exhortation was not by deceit, nor by [b] vncleannes,nor by guile.

4 [4] But as we were [c] allowed of God, that the Gospel should be cōmitted *vnto vs*, so we speake, not as they that please men,but God,which [d] prooueth our hearts.

5 Neither yet did we euer vse flattering words, as ye knowe, nor coloured couetousnes , God *is* recorde.

6 [5] Neither sought we prayse of men , neither of you, nor of others , when we might haue bene [e] chargeable,as the Apostles of Christ.

7 But we were [f] gentle among you , euen as a nource cherisheth her children.

8 [6] Thus being affectioned toward you , our good will was to haue dealt vnto you , not the Gospel of God onely , but also our owne soules, because ye were deare vnto vs.

9 [7] For ye remember, brethren , ✠ our labour and trauaile : for we laboured day and night, because wee would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 [8] Ye *are* witnesses,and God *also*,how holily and iustly, and vnblameably wee behaued our selues among you that beleeue.

11 [9] As ye know how that we exhorted you, and comforted , and besought euery one of you (as a father his children)

12 [10] That ye ∴ would walke worthy of God, who hath called you vnto his kingdome and glorie.

13 [11] For this cause also thanke we God without ceasing, that when ye receiued the worde of God,which ye heard of vs, yee receiued it not as the worde of men, but as it is in deede the worde of God, which also worketh in you that beleeue.

1 That which he touched before shortly concerning his Apostleship,he handleth nowe more at large,and to that ende and purpose which we spake of. 2 The vertues of a true Pastour are, freely, & without feare to preache the Gospel, euen in the midst of dangers. ✠ *Actes 16.12. a Through God his gracious helpe.* 3 To teach pure doctrine faithfully and with a pure heart. *b By any wicked and naughtie kinde of dealing.* 4 To approoue his conscience to God, being free from all flatterie and couetousnes. *c Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men choose, they respect the qualities of those things which stand before them, but God findeth the reason of his counsell onely in himselfe, it foloweth that seeing we are not able to thinke a good thought,that whomsoeuer he first chuseth to those holy callings, he maketh them able, and doeth not finde them able. And therefore in that wee are allowed of God , it hangeth vpon his mercy. d Which liketh and alloweth of them.* 5 To submit himselfe euen to the basest, to winne them, and to eschewe all pride. *e When I might lawfully haue liued vpon the expences of the Church. f We were not rough , but easie, and gentle as a nource that is neither ambitious nor couetous, but taketh all paines as patiently as if shee were a mother.* 6 To haue the flocke that is committed vnto him in more estimation, then his owne life. 7 To depart with his owne right, rather then to be chargeable to his sheepe. ✠ *Actes 20.34. 1.corinth. 4.12. 2.thessa.3.8.* 8 To excell other in example of godly life. 9 To exhort & comfort with a fatherly minde and affection. 10 To exhort all men diligently and earnestly to leade a godly life. ∴ *Ephes.4.1.philip.1.27.colossians 1.10.* 11 Hauing approoued his ministerie, hee commendeth againe (to that ende and purpose that I spake of) the cheerefulnesse of the Thessalonians which was answerable to his diligence in preaching, and their manly patience.

14 [12] For brethren, ye are become followers
of the Churches of God, which in Iudea are in
g Christ Iesus, because yee haue also suffered the
same things of your owne h countrey men, euen
as they *haue* of the Iewes,
15 [13] Who both killed the Lord Iesus & their
owne Prophets, & haue persecuted vs away, [14]and
God they please not, and are contrary to i all men,
16 And forbid vs to preach vnto the Gentiles,
that they might be saued, to k fulfill their sinnes
alwayes: for the l wrath *of God* is come on them
to the vtmost.
17 [15] Forasmuch, brethren, as we m were kept
from you for a season, concerning sight, but not
in the heart, we enforced the more to see your face
with great desire.
18 Therefore we would haue come vnto you (I
Paul, at least once or twise) but Satan hindered vs.
19 For what is our hope or ioye, or crowne of
reioycing? are not euen you it in the presence of
our Lord Iesus Christ at his comming?
20 Yes, ye are our glory and ioye.

12 He confirmeth them in their afflictions which they suffered of their owne people, because they were afflicted of their owne countrey men: which came as well (saith he) to the Churches of the Iewes, as to them: and therefore they ought to take it in good part.
g Which Christ hath gathered together.
h Euen of them which are of the same countrey, and the same towne that you are of.
13 He preuenteth an offence which might be taken, for that the Iewes especially aboue all other persecuted the Gospel. That is no newe thing, sayeth he, seeing they slew Christ himselfe, and his Prophets, and haue banished me also. 14 He foretelleth the vtter destruction of the Iewes, lest any man should be mooued by their rebellion. *i For the Iewes would neither enter into the kingdome of God themselues, nor suffer other to enter in. k Vntill the wickednes of theirs which they haue by inheritance as it were of their fathers, be growen so great, that the measure of their iniquitie being filled, God may come forth to wrath. l The iudgement of God being angrie, which in deede appeared shortly after in the destruction of the citie of Hierusalem, whither many resorted euẽ out of diuers prouinces, when it was besieged.* 15 He meeteth wᵗ an obiection, why he came not to them straightwayes being in so great misery. I desired oftentimes (saith he) & it lay not in me, but Satan hindred my endeuours, & therfore I sent Timothie my faithful cõpanion vnto you, because you are most deare to me. *m Were kept asunder from you, and as it were orphants.*

CHAP. III.

1 To shewe his affection towards them, he sendeth Timothie vnto them: 6 He is so mooued by the report of their prosperous state, 9 that he cannot giue sufficient thankes, 11 and therefore he breaketh out into prayer.

Wherefore since we coulde no longer forbeare, we thought it good to remaine at
Athens alone,
2 ✠ And haue sent Timotheus our brother
and minister of God, and our labour fellow in the
Gospel of Christ, to stablish you, and to comfort
you touching your faith,
3 That no man should be mooued with these
afflictions: [1] for ye your selues know, that we are
appoynted thereunto.
4 For verily when we were with you, we tolde
you before that wee shoulde suffer tribulations,
euen as it came to passe, and ye knowe it.
5 Euen for this cause, when I could no longer
forbeare, I sent *him* that I might knowe of your
faith, lest the tempter had tempted you in any
sort, and that our labour had bene in vaine.
6 [2] But now lately when Timotheus came frõ
you vnto vs, and brought vs good tidings of your
faith and loue, & that ye haue good remembrance
of vs alwayes, desiring to see vs, as we also *doe* you,
7 Therefore brethren, we had consolation in
you, in all our affliction and necessitie through
your faith.
8 For nowe are we a aliue, if ye stand fast in
the Lord.
9 For what thankes can wee recompense to
God againe for you, for all the ioy wherewith we
reioyce for your sakes before our God,
10 Night and day, ✠ praying exceedingly, that
we might see your face, and might b accomplish
that which is lacking in your faith?
11 Nowe God himselfe, euen our Father, and
our Lord Iesus Christ, guide our iourney vnto you.
12 [3] And the Lord increase you, and make you
abound in loue one toward another, and towarde
all men, euen as we *doe* toward you:
13 ✠ To make your hearts stable & vnblameable
in holines before God euen our Father, at the
comming of our Lord Iesus Christ wᵗ al his Saints.

✠ Actes 16.1.
1 The wil of God, who calleth his on this condition, to bring them to glory by affliction, is a most sure remedie against al afflictions.
2 Because they haue hitherto gone so well forward, he exhorteth them againe to make an ende of the rest of the iourney, seeing that therein also they shall doe him their Apostle a great pleasure.
a For now you can not otherwise thinke we safe and in good case, vnlesse you goe forward in religion and faith.
✠ *Rom.* 1.10. and 15.23.
b Paul was constrained through the importunate dealing of the enemies to leaue the building which he had scarce begunne: And for that cause he had left Silas and Timothie in Macedonia, and when Timothie came to Athens to him, he sent him backe againe straightway. So that he desireth to see the Thessalonians, that he may throughly accomplishe their faith and religion, that was as yet imperfect.

3 Another part of the Epistle, wherein he speaketh of the duetie of a Christian life. And he sheweth that the perfection of a Christian life consisteth in two things, to wit, in charitie toward all men, and inward puritie of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ, who will then perfite his worke by the same grace, wherewith he begunne it in vs. ✠ *Chap.* 5.23. 1.*cor.*1.8.

CHAP. IIII.

1 He exhorteth them 3 to holines, 9 and brotherly loue. 13 He forbiddeth them to sorowe after the maner of infidels. 15 He setteth out the historie of our resurrection.

And [1] furthermore we beseech you, brethren,
and exhort you in the Lord Iesus, that ye a increase
more and more, as yee haue receiued of vs,
how ye ought to walke, and to please God.
2 For ye knowe what commaundements we
gaue you by the Lord Iesus.
3 ✠ [2] For this is the will of God *euen* your
b sanctification, *and* that ye should abstaine from
fornication,
4 [3] That euery one of you should know, howe
to possesse his vessell in holinesse and honour,
5 [4] *And* not in the lust of concupiscence, euen
as the Gentiles which know not God:
6 ✠ [5] That no man oppresse or defraude his
brother in any matter: for the Lord *is* auenger of
all such things, as we also haue tolde you before
time, and testified.
7 ✠ For God hath not called vs vnto vncleannesse,
but vnto holinesse.
8 Hee therefore that c despiseth *these things*,
despiseth not man, but God who hath euen giuen
you his holy Spirit.
9 [6] But as touching brotherly loue, ye neede
not that I write vnto you: ✠ for ye are taught of
God to loue one another.
10 Yea, and that thing verily ye doe vnto all
the brethren, which are throughout all Macedonia:
but we beseech you brethren, that ye increase
more and more,
11 [7] And that ye stud[i]e to be quiet, & to meddle
with your owne businesse, [8] and to worke
with your owne hands, as we commanded you,
12 That ye may behaue your selues honestly
toward them that are without, and that nothing
be lacking vnto you.
13 ¶ [9] I would not, brethren, haue you ignorant
[10] concerning them [11] which are asleepe, that
ye sorow not euen as other which haue no hope.
14 [12] For if we beleeue that Iesus is dead, and
is risen, euen so them which sleepe in d Iesus, will
God e bring with him.

1 Diuers exhortations, the ground whereof is this, to be mindefull of those things which they haue heard of the Apostle.
a That ye labour to excell more and more, and daily passe your selues.
✠ *Rom.* 12.2. *ephes.* 5.17.
2 This is the summe of those things, which he deliuered them, to dedicate themselues wholly to God. And he condemneth plainely all filthinesse through lust, because it is altogether contrary to the will of God.
b Looke Iohn 17.17.
3 An other reason, because it defileth the body.
4 The third, because the Saintes are discerned from them which know not God, by honestie and puritie.
✠ 1.*Corinth.* 6.8.
5 Secondly, hee reprehendeth all violent oppression and immoderate desire, and sheweth most seuerely, as the Prophet of God, that God will reuenge such wickednesse.
✠ 1.*Corinth.* 1.2.
c These commandements which I gaue you. 6 Thirdly, hee requireth a ready minde to all maner of louing kindenesse, and exhorteth them to profite more and more in that vertue. ✠ *Iohn* 13.34. *and* 15.12. 1.*Iohn* 2.8. *and* 4.21. 7 Hee condemneth vnquiet braines, and such as are curious in matters which appertaine not vnto them. 8 Hee rebuketh idlenesse and slouthfulnesse, which vices whosoeuer are giuen vnto, fall into other wickednesse, to the great offence of the Church. 9 The third part of the Epistle, which is entermixed among the former exhortations (which he returneth vnto afterward) wherein he speaketh of mourning for the dead, and the maner of the resurrection, and of the latter day. 10 We must take heede that we doe not immoderately bewaile the dead, that is, as they vse to doe which thinke that they are vtterly perished. 11 A confirmation: for death is but a sleepe of the body (for he speaketh of the faithfull) vntil the Lord commeth. 12 A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the vertue of God. *d They die in Christ, which continue in faith whereby they are grafted into Christ, euen in the last gaspe. e Will call their bodies out of their graues, and ioyne their soules to them againe.*

13 The maner of the resurrection shalbe thus: The bodies of the dead shall be as it were raised out of sleepe, at the sound of the trumpet of God. Christ himselfe shall descende from heauen. The Saints (for he speaketh properly of them) which shall then be found aliue together with the dead which shall rise, shalbe taken vp into the cloudes to meete the Lord, and shall be in perpetuall glory with him.

15 13 For this say we vnto you by the f word
of the Lord, that g we which liue, and are remai-
ning in the comming of the Lord, shall not pre-
uent them which sleepe,
16 For the Lord himselfe shall descend from
heauen with a h shoute, *and* with the voyce of the
Archangel, and ✣ with the trumpet of God: and
the dead in Christ shall rise first:
17 Then shall we which liue and remaine, be
i caught vp with them also in the clouds, to meete
the Lord in the ayre: and so shall we euer be with
the Lord.
18 Wherefore, comfort your selues one ano-
ther with these wordes.

f In the Name of the Lord, as though he himselfe spake vnto you. g Hee speaketh of these things, as though he should be one of them whom the Lord shall finde aliue at his comming, because that time is vncertaine: and, therefore euery one of vs ought to be in such a readinesse, as if the Lord were comming at euery moment. h The word which the Apostle vseth here, signifieth properly that encouragement which mariners vse one to another, when they all together with one shoute put foorth their oares & rowe together. ✣ *1.Cor.15.52. i Suddenly and in the twinckling of an eye.*

CHAP. V.

1 Condemning the curious searching for the seasons of Christes comming, 6 he warneth them to bee ready dayly to receiue him: 11 And so giueth them sundry good lessons.

1. The day that God hath appoynted for this iudgement, we knowe not. But this is sure that it shall come vpon men when they looke for nothing lesse.

a Looke Actes 1.7.

2 Returning to exhortations, he warneth vs which are lightened with the knowledge of God, that it is our duetie not to liue securely in deliciousnesse, lest we be suddenly taken in a dead sleepe in pleasures: but contrariwise to haue an eye to the Lord, and not suffer our selues to be oppressed with the cares of this world for that is meete for the darkenesse of the night, and this for the light.

BVt 1 of the times and a seasons, brethren, ye
haue no neede that I write vnto you.
2 For yee your selues knowe perfectly, that
the day of the Lord shall come, euen as a thiefe in
the night.
3 For when they shall say, Peace and safetie,
then shall come vpon them sudden destruction, as
the trauaile vpon a woman with childe, and they
shall not escape.
4 2 But ye, brethren, are not in darknesse, that
that day shall come on you, as *it were* a thiefe.
5 Yee are all the children of light, and the
children of the day: we are not of the night, nei-
ther of darkenesse.
6 Therefore let vs not sleepe as doe other, but
let vs watch and be sober.
7 For they that sleepe, sleepe in the night, and
they that be drunken, are drunken in the night.
8 3 But let vs which are of the day, be sober,
✣ putting on the brest-plate of faith & loue, and
the hope of saluation for an helmet.
9 4 For God hath not appoynted vs vnto
wrath, but to obtaine saluation by the meanes of
our Lord Iesus Christ,
10 5 Which died for vs, that whether we wake
or sleepe, we should liue together with him.
11 6 Wherefore exhort one another, and edi-
fie one another, euen as ye doe.
12 7 Nowe we beseech you brethren, that ye
b acknowledge them which labour among you,
and are ouer you in the c Lord, & admonish you,
13 That yee haue them in singular loue for
d their workes sake. 8 Bee at peace among your
selues.
14 9 We desire you, brethren, admonish them
that are e out of order: cōfort the feeble minded:
beare with the weake: be patient toward al men.
15 10 ✣ See that none recompense euil for euil
vnto any man: but euer follow ŷ which is good,
both toward your selues, and toward all men.
16 11 Reioyce euermore.
17 ✣ Pray continually.
18 In all things, giue thankes: for this *is* the
f will of God in Christ Iesus toward you.
19 12 Quench not the Spirit.
20 Despise not g prophecying.
21 Try al things, & keepe that which is good.
22 13 Absteine from all h appearance of euill.
23 Now the very God of peace i sanctifie you
throughout: and *I pray God* that your whole spi-
rite and soule and body, may be kept blamelesse
vnto the comming of our Lord Iesus Christ.
24 14 ∵ k Faithfull *is hee* which calleth you,
which will also l doe it.
25 15 Brethren, pray for vs.
26 Greete all the brethren with an holy kisse.
27 I charge you in the Lord, that this Epistle
be read vnto all the brethren the Saints.
28 The grace of our Lord Iesus Christ *be* with
you, Amen.

3 We must fight with faith and hope, much lesse ought we lie carelesly snorting. ✣ *Esai.59.17. ephe.6.17.* 4 He pricketh vs forwards by setting most certaine hope of victorie before vs. 5 The death of Christ is a pledge of our victorie, for therfore he died, that we might be partakers of his life or vertue, yea euen whiles we liue here.

6 We must not onely watch our selues, but we are also bounde to stirre vp and confirme one another. 7 We must haue great consideration of them which are appoynted to the ministerie of the word, and gouernement of the Church by God, & doe their duetie. *b That you acknowledge and take them for such as they are, that is to say, men worthy to be greatly accompted of among you. c In those things which pertaine to Gods seruice: so is the ecclesiasticall function distinguished from ciuill authoritie, and true shepheards from wolues. d So then, where this cause ceaseth, there must the honour cease.* 8 The maintenance of mutuall concord, is especially to be looked vnto. 9 We must haue consideration of euery man, and as the disease is, so must the remedie be vsed. *e That keepe not their ranke or standing.* 10 Charitie ought not to be ouercome with any iniuries. ✣ *Prou. 17.13. and 20.22. matth.5.39. rom.12.17. 1.peter 3.9.* 11 A quiet and appeased minde, is nourished with continuall prayers, respecting the will of God. ✣ *Luke 18.1. f An acceptable thing to God, and such as hee liketh well of.* 12 The sparkes of the Spirite of God that are kindled in vs, are nourished with dayly hearing the word of God: but true doctrine must be diligently distinguished from false. *g The expounding of the word of God.* 13 A generall conclusion, that we waiting for the comming of Christ, doe giue our selues to purenesse both in minde, will, and body, through the grace and strength of the Spirit of God. *h Whatsoeuer hath but the very shewe of euill, absteine from it. i Separate you from the world, & make you holy to himselfe through his Spirit, in Christ, in whom onely you shall atteine vnto that true peace.* 14 The good will and power of God is a sure confirmation against all difficulties, whereof we haue a sure witnesse in our vocation. ∵ *1.Cor.1.9. k Alwayes one, and euer like himselfe, who perfourmeth in deede whatsoeuer he promiseth: and an effectuall calling is nothing els but a right declaring and true setting foorth of Gods will: and therefore the saluation of the elect is safe and sure. l Who will also make you perfite.* 15 The last part of the epistle, wherein with most waightie charge, he commendeth both himselfe and this epistle vnto them.

¶ The first *Epistle* vnto the Thessalonians
written from Athens.

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

3 He commendeth the increase of faith, and charitie, 4 and the patience of the Thessalonians: 6 and describing Gods vengeance against such as oppresse the godly, 10 hee teacheth the godly to waite for the last iudgement.

PAul and Siluanus, and Timotheus,
vnto the Church of the Thessalo-
nians, *which is* in God our Father,
and in the Lord Iesus Christ:
2 Grace *be* with you, & peace frō
God our Father, and *from* the Lord Iesus Christ.
3 ✣ 1 We ought to thanke God alwayes for
you, brethren, as it is meete, because that your
faith a groweth exceedingly, & the loue of euery
one of you toward another, aboundeth,
4 So that we our selues reioyce of you in the
Churches of God, because of your patience and
faith in all your persecutions and tribulations
that ye suffer,

✣ *1.Thess.1.2.*

1 The first part of the Epistle, wherein he reioyceth that through the grace of God, they haue manfully susteined all the assaultes of their enemies, wherin he confirmeth them, moreouer shewing with what gifts they must chiefly fight, to wit, with faith and charitie, which must daily increase. *a That which is growe vp before, it doeth also receiue some increase euery day more and more.*

✠ Iude 6.

2 He openeth the fountaine of all true comfort, to wit, that in afflictions which we suffer of the wicked for righteousnes sake, we may beholde as it were in a glasse the testimonie of that iudgement to come, and the ende thereof most acceptable to vs, and most sharpe to his enemies.

3 A proofe: God is iust, therefore he wil worthily punish the vniust, and wil doe away the miseries of his people.

4 He confirmeth them also by the way, by this meanes, that the condition both of this present state and the state to come, is common to him with them.

5 ✠ 2 *Which is* a manifest token of the righteous iudgement of God, that yee may be counted worthy of the kingdome of God, for the which ye also suffer.

6 3 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest[4] with vs, ✠ [5] when the Lorde Iesus shall shewe himselfe from heauen with his mightie Angels,

8 In flaming fire, rendring vengeance vnto them,[6] that doe not know God, and which obey not vnto the Gospel of our Lorde Iesus Christ,

9 Which shall be punished with euerlasting perdition from the presence of the Lord, & from the glory of his power,

10 When he shall come to be glorified in his Saints, & to be made marueilous in all them that beleeue (7 because our testimonie toward you was beleeued) in that day.

11 8 Wherefore, we also pray alwayes for you, that our God may make you worthy of b this calling, and fulfill c all the good pleasure of *his* goodnes, and the d worke of faith with power,

12 That the Name of our Lorde Iesus Christ may be glorified in you, and yee in him, according to the grace of our God, and of the Lorde Iesus Christ.

✠ 1.Thes.4.16. 5 A most glorious description of the second comming of Christ, to be set against all the miseries of the godly, and the triumphes of the wicked. 6 There is no knowledge of God vnto saluation, without the Gospel of Christ. 7 The children of God shalbe counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles. 8 Seeing that we haue the marke set before vs, it remaineth that we go vnto it. And we go to it, by certaine degrees of causes: first by the free loue & good pleasure of God, by vertue whereof all other inferiour causes worke: from thence proceedeth the free calling to Christ, and from calling, faith, whereupon foloweth both the glorifying of Christ in vs, and vs in Christ. b *By (calling) he meaneth not the very acte of calling, but that selfe same thing whereunto we are called, which is the glory of that heauenly kingdome.* c *Which he determined long since, onely vpon his gracious and mercifull goodnesse towardes you.* d *So then, faith is an excellent worke of God in vs: and wee see here plainely that the Apostle leaueth nothing to free will, to make it checkemate with Gods working therein, as the Papists dreame.*

CHAP. II.

2 *He sheweth that the day of the Lord shall not come, till there be a departure from the faith,* 3 *and that Antichrist be reueiled,* 8 *whose destruction he setteth out,* 15 *and thereupon exhorteth to constancie.*

1 The second part of the Epistle, conteining an excellent prophecie of the state of the Church, which shall be from the Apostles times vnto the latter day of iudgement.

a *If we thinke earnestly vpon that vnmeasurable glory, which we shalbe partakers of with Christ, it will be an excellent remedie*

1 Nowe [1] we beseech you, brethren, by the comming of our Lord Iesus Christ, & by our a assembling vnto him,

2 2 That yee be not suddenly mooued from your minde, nor troubled neither by b spirite, nor by c worde, nor by d letter, as *it were* from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any meanes:

3 for *that day shall not come*, except there come a departing first, and that e that man of sinne be disclosed, *euen* the sonne of perdition,

4 Which is an aduersarie, and f exalteth himselfe against all that is called God, or that is wor-

for vs against wauering and impatience, so that neither the glistering of the world shall allure vs, nor the dreadfull sight of the crosse dismay vs. 2 We must take heede of false prophets, especially in this matter, which go about to deceiue, & that for the most part, after three sortes: for either they bragge of fained propheticall reuelations, or they bring coniectures and reasons of their owne, or vse counterfeite writings. b *By dreames and fables, which they pretend to bee spirituall reuelations.* c *Either by word of mouth, or by bookes written.* d *Either by forged letter, or false glosed vpon.* 3 The Apostle foretelleth that before the comming of the Lord, there shall be a throne set vp cleane contrary to Christs glory, wherein that wicked man shall sit, and transferre all things that appertaine to God, to himselfe, and many shall fall away from God to him. e *By speaking of one, hee pointeth out the body of the tyrannous and persecuting Church.* f *All men know who he is that saith he can shut vp heauen and open it at his pleasure and sooke vpon him to be Lorde and Master ouer all kings and princes, before whom kings and princes fall downe and worship, beholding that Antichrist at hand.*

shipped: 4 so that he doeth sitte as God in ẏ Temple of God, shewing himselfe that he is God.

5 5 Remember yee not, that when I was yet with you, I tolde you these things?

6 And nowe yee knowe g what withholdeth that he might be reueiled in his time.

7 6 For the mysterie of iniquitie doeth already worke: 7 onely he which now h withholdeth, *shall let* till he be taken out of the way.

8 8 And then shal i that wicked man be reueiled, ✠ whome the Lorde shall k consume with the l Spirite of his mouth, and shall abolish with the brightnes of his comming,

9 9 *Euen him* whose comming is by ẏ effectuall working of Satan, with all power, and signes, and m lying wonders,

10 And in all deceiuablenes of vnrighteousnes, among them ẏ perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shal send them n strong delusion, that they should beleeue lies,

12 That all they might be damned which beleeued not the trueth, but o had pleasure in vnrighteousnesse.

13 10 But we ought to giue thankes alway to God for you, brethren beloued of the Lorde, because that God hath from the beginning chosen you to saluation, through p sanctification of the Spirit, and the q faith of trueth,

14 Whereunto he called you by our r Gospel, to obtaine the glory of our Lord Iesus Christ.

15 11 Therefore, brethren, stand fast & keepe the instructions, which ye haue bene taught, either by worde, or by our Epistle.

16 Nowe the same Iesus Christ our Lord, and our God euen the Father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery worde and good worke.

4 He foretelleth, that Antichrist (that is, whosoeuer he be that shal occupie that seate that falleth away from God) shal not reigne without the Church, but in the very bosome of the Church.

5 This prophecie was continually declared to the Auncient Church, but it was neglected of them that followed.

g *What hindreth and stayeth.*

6 Euen in the Apostles time the first foundations of the Apostaticall seate were layde, but yet so, that they deceiued men.

7 He foretelleth, that when the empire of Rome is taken away, the seate that falleth away from God shall succeede and shall holde his place, as the olde writers, Tertullian, Chrysostome and Hierome doe expound it.

h *He which is now in authoritie and ruleth all, to wit, the Romane Empire.*

8 That wickednesse shall at length bee detected by the worde of the Lorde, and shall vtterly bee abolished by Christes comming. i *Worde for worde, that lawlesse fellow: that is to say, he that shall tread Gods Lawe cleane vnder foote.* ✠ *Isai.11.4.* k *Bring to nought.* l *With his worde, for the true Ministers of the worde are as a mouth, whereby the Lord breatheth out that mightie & euerlasting word, which shall breake his enemies in sunder, as it were an yron rodde.* 9 He foretelleth that Satan will bestowe all his might and power, and vse all false miracles that hee can to establish that seate, and ẏ with great successe, because the wickednes of the world doeth so deserue it: yet so, that only the vnfaithful shal perish through his deceite. m *Which are partly false, and partly wrought to establish a falshoode.* n *A most mightie working to deceiue them.* o *They liked lies so well, that they had pleasure in them, which is the greatest mischiefe that may be.* 10 The elect shal stand stedfast and safe from all these mischiefes. Now election is knowen by the fruites thereof: Faith is gathered by sanctification: faith, by that that wee accorde vnto the trueth: trueth, by calling, through the preaching of the Gospel: from whence we come at length to a certaine hope of glorification. p *To sanctifie you.* q *Faith which taketh holde not vpon lies, but vpon the trueth of God, which is the Gospel.* r *By our preaching.* 11 The conclusion: It remaineth then, that wee continue in the doctrine which was deliuered vnto vs by the mouth and writings of the Apostles, through the free good wil of God, which comforteth vs with an inuincible hope, and also in all godlines our whole life long.

CHAP. III.

1 *He desireth them to further the preaching of the Gospel with their prayers,* 6 *and to withdrawe themselues from those, who walke inordinately and contrary to good order.* 14 *Whome he excludeth from the company of the faithfull.*

1 He addeth now consequently according to his maner, diuers admonitions: The first of them is, that

1 Furthermore, 1 brethren, ✠ pray for vs, that the word of the Lorde may haue free passage & be glorified, euen as *it is* with you,

2 And that we may be deliuered from a vnreasonable

they make prayers for the increase & free passage of the Gospel, and for the safetie of the faithfull ministers of the same. ✠ *Ephes.6.19. coloss.4.3.* a *Which haue no care of their duetie.*

sonable and euill men: [a]for all men haue not
faith.
3 But the Lord is faithfull, which will stablish
you, and keepe you from [b] euill.
4 [3] And we are perswaded of you through the
Lord, that ye both doe, and will doe the things
which we warne you of.
5 [4] And the Lorde guide your hearts to the
loue of God, and the waiting for of Christ.
6 [5] We warne you, brethren, in the Name of
our Lorde Iesus Christ, that yee withdrawe your
selues from euery brother that walketh inordi-
nately, and not after the instruction, which he re-
ceiued of vs.
7 [6] For ye your selues know, ✠ how ye ought
to followe vs: ✠ for wee behaued not our selues
inordinately among you,
8 Neither tooke wee bread of any man for
nought: but we wrought with labour & trauaile
night and day, because wee would not be charge-
able to any of you.
9 Not because wee haue not authoritie, but
that we might make our selues an ensample vnto
you to followe vs.
10 For euen when we were with you, this wee
warned you of, that if there were any, which
would not worke, that he should [c] not eate.
11 For wee heare, that there are some which
walke among [7] you inordinately, and worke not
at all, [8] but are busie bodies.
12 [9] Therefore them, that are such, wee warne
and exhort by our Lorde Iesus Christ, that they
worke with quietnes, and eate their owne bread.
13 [10] And ye, brethren, be not weary in well
doing.
14 [11] If any man obey not this our saying in
this letter, note him, & haue no [12] company with
him, [13] that he may be ashamed:
15 [14] Yet count him not as an enemie, but ad-
monish him as a brother.
16 [15] Nowe the Lorde him selfe of peace giue
you peace alwayes by all meanes. The Lorde *be*
with you all.
17 [16] The salutation of mee Paul, with mine
owne hand, which is the token in euery Epistle: so
I write,
18 The grace of our Lord Iesus Christ *be* with
you all, Amen.

¶ The second *Epistle* to the Thessalonians,
written from Athens.

2 It is no marueile that the Gospel is hated of so many, seeing that faith is a rare gift of God. Notwithstanding, the Church shal neuer be destroyed by the multitude of the wicked, because it is grounded and stayed vpon the faithfull promise of God. *b From Satans snares, or from euil.* 3 The second admonition is, that they followe alwaies the doctrine of the Apostles as a rule for their life. 4 Thirdly, he diligently and earnestly admonisheth them of two things which are giuen vs by the onely grace of God, to wit, of charitie, and a watchfull minde to the comming of Christ. 5 Fourthly, hee sayth, that idle and lasie persons ought not to be relieued of the Church, nay, that they are not to be suffered. 6 Least he might seeme to deale hardly with them, he setteth forth himselfe for an example, who besides his trauaile in preaching laboured with his hands, which he sayth he was not simply bound to doe. ✠ 1.Cor. 11.1. ✠ 1.Thess.4.11. *c What shall wee doe then with those idle bellied Monkes, and sacrificing Priests? A Monke (sayth Socrates, booke 8. of his Tripartite historie) which worketh not with hands, is like a thiefe.*

7 Howe great a fault idlenes is, hee declareth by that that God created no man in vaine or to no purpose, neither is there any vnto whome hee hath not allotted as it were a certaine standing and roome. Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea broken, which is great sinne & wickednes. 8 Hee reprehendeth a vice, which is ioyned with the former, whereupon follow an infinite sort of mischiefes: to wit, that there are none more busie in other mens matters, then they which neglect their owne. 9 The Lord commandeth & the Apostles pray in the Name of Christ, first, that no man be idle, & next, that euery man doe quietly & carefully see to doe his duetie in that office and calling wherein the Lord hath placed him. 10 Wee must take heede, that some mens vnworthines cause vs not to be slacker in well doing. 11 Excommunication is a punishment for the obstinate. 12 We must haue no familiaritie nor felowship with the excommunicate. 13 The end of the excommunication is not the destruction, but the saluation of the sinner, that at least through shame he may be driuen to repentance. 14 We must so eschew familiaritie with the excommunicate, that we diligently seeke all occasions & meanes that may be to bring them againe into the right way. 15 Prayers are the seales of all exhortations. 16 The Apostle subscribeth his letters with his owne hand, that false letters might not be brought and put in place of true.

THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfect patterne of a true Pastor, whose office especially consisteth in teaching, 4 he warneth him, that vaine questions set apart, he teache those things, 5 which further charitie and faith: 12 and that his authoritie be not contemned, 14 he sheweth what an one he is made through the grace of God.

PAVL [1] an Apostle of IESVS
CHRIST, by the ‖commande-
ment of God our Sauiour, and of
our Lord Iesus Christ our hope,
2 Vnto Timotheus *my* naturall
sonne in the faith: Grace, [a] mercie,
and peace from God our Father, and *from* Christ
Iesus our Lord.
3 [2] As I besought thee to abide still in Ephe-
sus, when I departed into Macedonia, *so doe*, that
thou mayest warne some, that they teache none
other doctrine,
4 [3] Neither that they giue heede to fables and
[b] genealogies *which are* endlesse, which breede
questions rather then godly edifying which is by
faith.
5 [4] ✠ For the ende of the [c] commaundement
is [d] loue out of a pure heart, and of a good con-
science, and of faith vnfained.
6 [5] From the which things some haue erred,
and haue turned vnto vaine iangling
7 [6] They would be doctours of the Law, and
yet vnderstande not what they speake, neither
whereof they affirme.
8 [7] And we know, that the Lawe is good, if a
man vse it lawfully,
9 [8] Knowing this, that the Lawe is not giuen
vnto a [e] righteous man, but vnto the lawlesse and
disobedient, to the vngodly, & to [f] sinners, to the
vnholy, and to the prophane, to murtherers of fa-
thers and mothers, to manslayers,
10 To whoremongers, to buggerers, to men-
steales, to lyars, to the periured, and if there be any
other thing that is contrary to wholesome doctrine,
11 [9] *Which is* according to the glorious Gos-
pel of the blessed God, [10] which is committed
vnto me.

1 First of all, he auoucheth his owne free vocation and also Timothies, that the one might be confirmed by the other: and therewithall hee declareth the summe of the Apostolicall doctrine, to wit, the mercy of God in Christ Iesus apprehended by faith, the ende whereof is yet hoped for. ‖ *Or, ordinance.* *a There is as much difference betwixt mercy and grace, as is betwixt the effect, & the cause: For grace is that free good wil of God, whereby he chose vs in Christ, and mercy is that free iustification which floweth from it.* 2 This whole Epistle consisteth in admonitions, wherein all the duetie of a faithfull Pastour are liuely set out. And the first admonition is this, that no innouation be made either in the Apostles doctrine it selfe, or in the maner of teaching it. 3 The doctrine is corrupted not onely by false opinions, but also by vaine and curious speculations: the declaration and vtterance whereof can nothing helpe our faith. *b Hee noteth out one kinde of vaine questions.* 4 The second admonition is, that the right vse & practise of the doctrine must be ioyned with the doctrine. And that consisteth in pure charitie, and a good conscience, and true faith. ✠ Rom.13.10. *c Of the Law.*

d There is neither loue without a good conscience, nor a good conscience without faith, nor faith without the worde of God. 5 That which he spake before generally of vaine and curious controuersies, he applieth to them, which pretending a zeale of the Law, dwelled vpon outward things, and neuer made an ende of babbling of foolish trifles. 6 There are none more vnlearned, & more impudent in vsurping the name of holines, then foolish sophistical babblers. 7 The taking away of an obiection: He condemneth not the Law, but requireth the right vse & practise of it. 8 He in deede escapeth the curse of the Law, and therefore doeth not abhorre it, who fleeing & eschewing those things which the Law condemneth, giueth himselfe with al his heart to obserue it, & not he that maketh a vaine babbling of outward and curious matters. *e And such a one is he, whom the Lord hath indued with true doctrine, & with the holy Ghost.* *f To such as make an arte as it were of sinning.* 9 He setteth against fond & vaine babbling, not only the Law, but the Gospel also, which condemneth not, but greatly commendeth the wholesome doctrine conteined in the commandements of God, and therefore he calleth it a glorious Gospel, & the Gospel of the blessed God, the vertue whereof these babblers knowe not. 10 A reason why neither any other Gospel is to be taught then hee hath taught in the Church, neither after any other sort, because there is no other Gospel beside that, which God committed to him.

12 [11] Therefore

11 He mainteineth of necessitie his Apostleship against some that did carpe at his former life, debasing himselfe euen to hell, to aduance Christs onely mercie, wherewith he abolished all those his former doings.
g Which gaue me strength, not onely when I had no will to doe well, but also when I was wholly giuen to euill.
h These are the preparatiue workes which Paul braggeth of.
12 He proueth this change by the effects, for that, that he that was a prophane man, is become a beleeuer: & hee that did most outragiously persecute Christ, burneth now in loue towards him.
13 He turneth the reproche of the aduersaries vpon their owne head, shewing that this singular example of the goodnesse

12 [11] Therefore I thanke him, which hath
made me g strong, *that is*, Christ Iesus our Lord:
for he counted me faithfull, and put mee in *his*
seruice:
13 When before I was a h blasphemer, and a
persecuter, and an oppresser: but I was receiued to
mercie: for I did it ignorantly through vnbeliefe.
14 But the grace of our Lord was exceeding
abundant [12] with faith and loue, which is in Christ
Iesus.
15 [13] This *is* a i true saying, and by all meanes
worthy to be receiued, that ✠ Christ Iesus came
into þe world to saue sinners, of whom I am chief.
16 Notwithstanding, for this cause was I recei-
ued to mercie, that Iesus Christ should first shew
on mee all long suffering, vnto the ensample of
them, which shal in time to come beleeue in him
vnto eternall life.
17 [14] Nowe vnto the King euerlasting, im-
mortall, inuisible, vnto God k onely wise, *be* ho-
nour *and* glorie, for euer, and euer, Amen.
18 [15] This commaundement commit I vnto
thee, sonne Timotheus, according to the prophe-
cies, which went before vpon thee, that thou l by
them shouldest fight a good fight,
19 Hauing m faith and a good conscience,
[16] which some haue put away, and as concerning
faith, haue made shipwracke.
20 Of whome is Hymeneus, and Alexander,
✠ [17] whome I haue n deliuered vnto Satan, that
they might o learne not to blaspheme.

of God, redoundeth to the commoditie of the whole Church. *i Worthie to be beleeued.* ✠ *Matth.9.13 marke 2.17.* 14 He breaketh out into an exclamation, euen for very zeale of mind, for that he cannot satisfie himselfe in amplifying the grace of God. *k Looke Iohn 17.3.* 15 The conclusion of both the former fatherly admonitions, to wit, that Timothie striuing manfully against all lettes, being called to the ministerie according to many prophecies which went before of him, should both mainteine the doctrine which hee had receiued, and keep also a good conscience. *l By the helpe of them.* *m Wholesome and sounde doctrine.* 16 Whosoeuer keepe not a good conscience, do lose also by litle and litle the gift of vnderstanding: which hee prooueth by two most lamentable examples. ✠ *1.Cor.5.5.* 17 Such as fall from God, and his religion, are not to be suffered in the Church, but rather ought to be excommunicated. *n Cast out of the Church, and so deliuered them to Satan.* *o That by their smart they might learne what it is to blaspheme.*

CHAP. II.

1 He exhorteth them to make publike prayers for all men, 4. 5 and that for two causes: 8 And therefore hee willeth all men in all places to pray, 9 And declareth in what apparell 11 and with what modestie, women ought to behaue themselues in holy assemblies.

1 Hauing dispatched those things which perteine to doctrine, he speaketh nowe in the second place of the other part of the ministerie of the worde, to wit, of publike prayers. And first of all, declaring this question, for whom we ought to pray: hee

I [1] Exhort therefore, that first of all supplicati-
ons, prayers, intercessions, *and* giuing of thanks
be made for all men,
2 For Kings, and for all that are in authority,
[2] that we may leade a quiet and a peaceable life,
in all godlinesse and a honestie.
3 [3] For this is good & acceptable in the sight
of God our Sauiour,
4 Who will that all men shalbe saued, and
come vnto the acknowledging of the trueth.

teacheth that we must pray for all men, and especially for al maner of magistrates, which thing was at that time somewhat doubted of, seeing that Kings, yea and the most part of magistrates were at that time enemies of the Church. 2 An argument taken of the end: to wit, because that Magistrates are appointed to this end, that men might peaceably and quietly liue in all godlinesse & honesty, and therefore must we commend the especially to God, that they may faithfully execute so necessary an office. *a This worde conteineth all kinde of duetie, which is to be vsed amongst men in all their affaires.* 3 An other argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lord by calling of all sortes, yea sometime those that are greatest enemies to the Gospel, will haue his Church gathered together after this sort, and therefore prayers to be made for all.

4 God should not els be manifested to be the onely God of all men, vnlesse he should shew his goodnes in sauing of al sorts of men: neither should Christ bee seene to be the only Mediatour betweene God & all sorts of men, by hauing taken vpon him that nature of man which is common to al men, vnlesse he had satisfied for all sortes of men, & made intercession for all.
b Christ Iesus which was made man.
5 A confirmation, because that euen to the Gentiles is the secret of saluation now opened and made manifest, the Apostle himselfe being appoynted properly to this office, which he doeth faithfully and sincerely execute.
✠ *2.Tim.1.11.*

5 [4] For there is one God, and one Media-
tour betweene God and man, *which is* the b man
Christ Iesus,
6 Who gaue himselfe a ransome for all men,
[5] *to be* that testimonie in due time,
7 ✠ Whereunto I am ordeined a preacher and
an Apostle (I speake þe trueth in Christ, & lie not)
euen a teacher of the Gentiles in c faith & veritie.
8 [6] I will therefore that the men pray, euery
where d lifting vp pure hands without e wrath, or
f doubting.
9 ✠ [7] Likewise also the women, that they aray
themselues in comely apparell, with shamefastnes
and modestie, not with broyded haire, or gold, or
pearles, or costly apparell,
10 But (as becommeth women that professe
the feare of God) with good workes.
11 Let the woman learne in silence with all
subiection.
12 ∵ I permit not a woman to teach, [8] neither
to vsurpe authoritie ouer the man, but to be in si-
lence.
13 [9] For ✠ Adam was first formed, then Eue.
14 ✠ [10] And Adam was not g deceiued, but
the woman was deceiued, and was in the trans-
gression.
15 [11] Notwithstanding, through bearing of
childrē she shalbe saued if they continue in faith,
and loue, and holines with modestie.

c Faithfully and sincerely: and by faith hee meaneth wholesome and sound doctrine, and by trueth, an vpright and sincere handling of it. 6 He hath spoken of the persons for whom we must pray: and now he teacheth that the difference of places is taken away: for in times past, one onely nation, and in one certaine place, came together to publike seruice: but nowe Churches or Congregations are gathered together euery where, (orderly and decently) & men come together to serue God publikely with common prayer, neither must we striue for the natiō, or for the purification of the body, or for the place, but for the minde to haue it cleane from al offence, and full of sure trust and confidence. *d Hee putteth the signe for the thing it selfe, the lifting vp of handes for the calling vpon God.* *e Without these griefes and offences of the minde, which hinder vs from calling vpon God with a good conscience.* *f Doubting which is against faith, Iam.1.6.* ✠ *1 Pet.3.3.* 7 Thirdly he appoynteth women to learne in the publike assemblies with silence and modestie, being comely apparelled without any riot or excesse in their apparell. ∵ *1.Cor.14.34.* 8 The first argument, why it is not lawfull for women to teache in the Congregation, because by this means they should be placed aboue men, for they should be their masters: which is against Gods ordinance. 9 Hee proueth this ordinance of God, whereby the woman is subiect to man, first by that, that God made the woman after man, for mans sake. ✠ *Gen.1.27. and 2.7,21.* ✠ *Gen.3.6.* 10 Then, because that after sinne, God inioyned the woman this punishment, for that the man was deceiued by her. *g Adam was deceiued, but through his wiues meanes, and therefore she is worthily for this cause subiect to her husband, and ought to be.* 11 Hee addeth a comfort by the way, that their subiection hindereth not but that women may be saued as well as men, if they behaue themselues in those burdens of marriage holily and modestly, with faith and charitie.

CHAP. III.

1 He setteth out Bishops, 8 and Christian Deacons, with their wiues, 12 children and familie: 15 hee calleth the Church the house of God.

T[1]His [1] *is* a true saying, [2] If any man a desire
the office of a Bishop, hee desireth a worthy
worke.
2 * A Bishop therefore must be vnreproue-
ble, the husband of b one wife, watching, tempe-

1 Hauing dispatched the treatise, as wel of doctrine and of the maner of handling of it, as also of publike prayer, he now in the thirde place commeth to the persons themselues, speaking first of Pastours, and afterwarde of Deacons, and hee vseth a preface, that the Church may knowe that these bee certeine and sure rules. 2 A bishopricke or the ministerie of the worde is not an idle dignitie, but a worke and that an excellent worke; and therefore a Bishoppe must be furnished with many vertues both at home and abroade. Wherefore it is requisite before hee bee chosen, to examine well his learning, his giftes, and ablenesse, and his life. *a He speaketh not here of ambitious seeking, then the which there cannot bee a worse fault in the Church, but generally of the minde and disposition of men framed and disposed to helpe and edifie the Church of God, when and wheresoeuer it shall please the Lorde.* * *Tit.1.6.* *b Therefore hee that shutteth out married men from the office of Bishops, onely because they are married, is Antichrist.*

c A common tipler, and one that wil sit by it.
d Lest by reason that he is aduanced to that degree, he take occasion to be proud, which will vndoe him, and so he fall into the same condemnation that the diuell himselfe is fallen into.
3 Likewise the Deacons must first be proued, ẏ there may be a good triall of their honestly, trueth, sobrietie, minde voyd of couetousnes, that they are well instructed in the doctrine of faith, and to be short, of their good conscience and integritie.
e These are they that had to see to the poore.
✠ *Chap. 1. 19.*
f The doctrine of the Gospel, which is a mysterie in deede: for flesh and blood doe not reueile it.
4 Regard must be had also to the Pastours and Deacons wiues.
5 They that haue more wiues then one, at one time, must neither be called to be ministers, nor to bee Deacons.

rate, modest, harberous, apt to teach,
3 Not [c] giuen to wine, no striker, not giue to
filthy lucre, but gentle, no fighter, not couetous,
4 One that can rule his owne house honestly,
hauing children vnder obedience with al honesty.
5 For if any cannot rule his owne house, how
shal he care for the Church of God?
6 He may not be a yong scholer, lest he being
puffed vp fall into the [d] condenation of the deuil.
7 He must also be well reported of, euen of
them which are without, lest he fal into rebuke,
and the snare of the deuill.
8 [3] Likewise *must* [e] Deacons *be* graue, not
double tongued, not giuen vnto much wine, neither to filthie lucre,
9 ✠ Hauing the [f] mysterie of the faith in pure
conscience.
10 And let them first be proued: then let them
minister, if they be found blamelesse.
11 [4] Likewise their wiues *must be* honest, not
euill speakers, *but* sober, *and* faithfull in all things.
12 [5] Let the Deacons be the husbands of one
wife, and such as can rule their children well, and
their owne housholdes.
13 For they that haue ministred wel, get them
selues a good [g] degree, and [h] great libertie in the
faith, which is in Christ Iesus.
14 [6] These things write I vnto thee, trusting
to come very shortly vnto thee.
15 But if I tary long, ẏ thou maiest yet know,
how thou oughtest to behaue thy self in ẏ [7] house
of God, which is the Church of the liuing God,
the [i] pillar and ground of trueth.
16 [8] And without controuersie, great is ẏ mysterie of godlinesse, *which is*, God is manifested in
the flesh, [k] iustified in the Spirit, seene of Angels,
preached vnto the Gentiles, beleeued on in the
world, *and* receiued vp in glory.

g Honour and estimation. *h Bold and assured confidence without feare.* 6 Paul purposing to adde many peculiar things perteining to the dayly office of a Pastour, speaketh first a word or two concerning his comming to Timothie, that he should be so much the more carefull, lest at his comming hee might bee reproued of negligence. 7 The Pastour hath alwayes to thinke, howe that he is occupied in the house of the liuing God, wherein the treasure of the trueth is kept. *i To wit, in respect of men: for the Church resteth vpon that corner stone, Christ, and is the preseruer of the trueth, but not the mother.* 8 There is nothing more excellent then this trueth, whereof the Church is the keeper and preseruer heere amongst men, the ministerie of the worde being appointed to that ende and purpose: for it teacheth vs the greatest matters that may be thought of, to wit, that God is become visible in the person of Christ by taking our nature vpon him, whose Maiestie notwithstanding in so great weakenes was manifested many wayes, insomuch that the sight of it pearced the very Angels, and to conclude, he being preached vnto the Gentiles was receiued of them, and is nowe placed aboue in glory vnspeakable. *k The power of the Godhead shewed it selfe so marueilously in that weak flesh of Christ, that though he were a weake man, yet all the worlde knoweth hee was and is God.*

CHAP. IIII.

1 He condemneth as well false doctrines 3 of mariage and the choise of meates, 7 as also prophane fables: 8 And commendeth the godly exercise, 13 and the daily reading of the Scripture.

1 He setteth against that true doctrine, false opinions, which be foretelleth that certaine which shall fall away from God and his religion, shal bring in by the suggestion of Satan, and so, that a great number shal giue eare to them.

NOwe [1] the Spirit speaketh euidently, that in
the latter times some shall depart from the
[a] faith, and shal giue heede vnto spirits of errour,
and doctrines of deuils,
2 [2] Which speake lies through [b] hypocrisie,
& haue their [c] cōsciences burned ẇ an hote yron,

a From the true doctrine of God. 2 Although heretikes counterfeit holines neuer so much, yet haue they no conscience. *b For they will as it were practise the art of disguised persons and players, that we may not think they wil lie lurking in some one corner, or keep any resemblance of shamefastnes.* *c Whose conscience waxed so hard, that there grew an hard brawne ouer it, & so became to haue a canker in it, and now at length required of very necessitie to be burned with an hote yron.*

3 [3] Forbidding to marrie, *and commaunding*
to absteine from meates [4] which God hath created [5] to be receiued [6] with giuing thanks of them
which beleeue and know the trueth.
4 [7] For euery creature of God *is* good, and
nothing *ought* to be refused, if it be receiued with
thankesgiuing.
5 [8] For it is [d] sanctified by the [e] word of God,
and prayer.
6 [9] If thou put the brethren in remembrance
of these things, thou shalt be a good minister of
Iesus Christ, which hast bene nourished vp in the
wordes of faith, and of good doctrine, which thou
hast continually [f] folowed.
7 [10] But cast away prophane, and olde wiues
fables, [11] and exercise thy selfe vnto [g] godlines.
8 [12] For bodily exercise profiteth litle: but
godlines is profitable vnto all things, which hath
the promes of the life present, and of that that is
to come.
9 [13] This *is* a true saying, and by all meanes
worthy to be receiued.
10 For therefore we labour and are rebuked,
because we trust in the liuing God, which is the
Sauiour of al men, specially of those that beleeue.
11 These things warne and teach.
12 [14] Let no man despise thy youth, but be vnto them that beleeue, an ensample, in word, in cōuersation, in loue, in spirit, in faith *&* in purenesse.
13 [15] Till I come, giue attendance to reading,
to exhortation, *and* to doctrine.
14 Despise not the gift that is in thee, which
was giuen thee by prophecie with the laying on
of the hands of the companie of the Eldership.
15 These things exercise, *and* giue thy self vnto them, that it may be seene howe thou profitest
among all men.
16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou
shalt both [h] saue thy selfe, & them that heare thee.

3 Hee setteth downe two kinds of this false doctrine, to wit, the Lawe of sole life, and difference of meates.
4 He prooueth that he iustly called such doctrines deuilish, first, because the teachers of them make lawes of things which are not their owne: for haue they created the meates?
5 Secondly, because they ouerthrow with their decrees, the ende wherefore they were created of God, to wit, ẏ we should vse them.
6 Thirdly, for that by this meanes they robbe God of his glory, who wil be honoured in the vse of them. And herewithall the Apostle declareth that we must vse the liberalitie of God, soberly, and with a good conscience.
7 He setteth an Apostolicall rule, for taking away the difference of meates, against that false doctrine.
8 He vseth Gods benefites rightly, which acknowledgeth the giuer of them by his worde, and calleth vpon him.

d It is so made pure and holy in respect of vs, so that wee may vse it with a good conscience, as receiued at the Lordes hande. *e Wee confesse and acknowledge that God is the maker and giuer of those creatures which wee vse. Secondly, that wee are of the number of those, who through Christes benefite, haue recouered that right ouer all creatures, which Adam lost by his fall. Thirdly, by our prayers we craue of the Lorde, that we may vse those meates with a good conscience, which we receiue at his handes. Fourthly, wee make an ende of our eating and drinking, with thankesgiuing and prayer: and so are our meates sanctified to vs.* 9 The conclusion with an exhortation to Timothie, to propound these thinges diligently to the Churches, which hee had sucked of the Apostle, euen in a manner from the teate. *f Neuer departing from the side of it.* 10 Hee setteth againe true doctrine not onely against that false and apostaticall doctrine, but also against all vaine and curious subtilties. 11 It is not onely requisite that the Minister of the worde bee sounde in doctrine, but also that his life be godly and religious. *g In the true seruing of God.* 12 Godlinesse consisteth in spirituall exercise, and not in outwarde austerenesse of life, which though it be something to bee accounted of, if it be rightly vsed, yet is it in no wise comparable with godlinesse. For it profiteth not of it selfe, but through the benefit of another, but this hath the promise both of the life present, and of that that is to come. 13 He goeth a litle from his matter, and sheweth that they which giue themselues to godlinesse, although they are afflicted and reproched, are notwithstanding not to be counted miserable as other men are, because they are not afflicted for that cause that other men are, and the ende of them both is farre different one from the other. For howe can God forsake his, which is bountifull euen towards his enemies? And hee willeth that this doctrine bee well beaten into their heads. 14 Nowe hee returneth to that exhortation, shewing which are the vertues of a Pastour, whereby he may come to bee reuerenced although hee bee but young, to wit, such speech and life as are witnesses of charitie, zeale, faith, and puritie; but here is no mention made of the crosier staffe, ring, cloke, and such other foolish and childish toyes. 15 The priuate exercise of Pastours, is continuall reading of the Scriptures, whenceout they may drawe matter of wholesome doctrine and exhortation, both to themselues and to other. *h Faith is by hearing, and hearing by preaching: and therefore the ministers of the worde are so sayde to saue themselues and other, for that in them the Lorde hath put the worde of reconciliation.*

CHAP.

CHAP. V.

1 *Hauing set downe a manner howe to rebuke all degrees,* 5 *hee entreateth of widowes, who then were chosen for the seruice of the Church:* 17 *Then hee commeth to Elders,* 23 *and speaketh somewhat touching the health of the body.*

REbuke [1] not an Elder, but exhort him as a
father, *and* the yonger men as brethren,
2 The elder women as mothers, the yonger
as sisters, with all purenesse.
3 [2] [a] Honour widowes, which are widowes
in deede.
4 [3] But if any widowe haue children or ne-
phewes, let them learne first to shewe godlines
[4] toward their owne house, and [5] to recompense
their kinred: [6] for that is an honest thing and
acceptable before God.
5 [7] And she that is a widowe in deede and
left alone, trusteth in God, and continueth in
supplications and prayers night and day.
6 [8] But shee that liueth in pleasure, is dead,
while she liueth.
7 These thinges therefore warne *them* of,
that they may be blamelesse.
8 If there bee any that prouideth not for
his owne, and namely for them of his house-
holde, he denieth the faith, and is worse then
an infidell.
9 [9] Let not a widow be taken into the num-
ber vnder three score yeere olde, that hath beene
the wife of [b] one husband,
10 And well reported of for good workes: if
she haue nourished her children, if she haue lod-
ged the strangers, if she haue [c] washed the Saints
feet, if she haue ministred vnto them which were
in aduersitie, if she were continually giuen vnto
euery good worke.
11 [10] But [d] refuse the yonger widowes: for
when they haue begun to waxe wanton against
Christ, they will marrie,
12 Hauing damnation, because they haue
broken the first faith.
13 [11] And likewise also being idle they learne
to goe about from house to house: yea *they are*
not onely idle, but also pratlers and busibodies,
speaking things which are not comely.
14 [12] I will therefore that the yonger women
marry, and beare children, & gouerne the house,
& giue none occasion to the aduersary to speake
euill.
15 For certaine are alreadie turned backe af-
ter Satan.
16 [13] If any faithfull man, or faithfull wo-
man haue widowes, let them minister vnto them,
and let not the Church bee charged, that there
may be sufficient for them that are widowes in
deede.

1 Of keeping measure in priuate reprehensions according to the degrees of ages and kinds. 2 The Apostle giueth these rules touching the care of widowes. *a Haue care of those widowes which haue neede of helpe.* 3 Widowes children and nephews must take care for their parents, according to their habilitie. 4 The first reason, because that, that which they bestow vpon theirs, they bestow it vpon themselues. 5 Another, because nature it selfe teacheth vs to recompense our parents. 6 The third, because this ductifulnesse pleaseth God. 7 The second rule: Let the Church haue care of such as are widowes in deede, that is to say, such as are poore and destitute of helpe of their own friends, and liue godly and religiously. 8 The third rule: Let widowes that liue in pleasure, and neglect the care of their owne familie, be holden and accompted as fallers away from God and his religion, and worse then very infidels. 9 The fourth rule: Let none vnder three score yeeres olde, be taken into the number of widowes, to serue the Congregations or Churches, and such as are free from all reproch of vnchastitie, and are well reported of, for their diligence, charitie, and integritie. *b That hath had no more husbandes, but one at one time.* *c This is spoken in respect of the manner of those countries.* 10 The first reason why younger widowes are not to be admitted to this ministerie, to wit, because for the lightnesse of their age, they will at length shake off the burden that Christ hath laide vpon them, and thinke rather vpon marrying againe: and so wil forsake the ministerie whereunto they had bounde themselues. *d Take them not into the colledge of widowes.* 11 Another reason: because they are for the most parte pratlers and busie-bodies, and gadders vp and downe neglecting their charge and duetie. 12 The fifth rule: Let younger widowes marrie and gouerne their houses godly. 13 The sixth rule: Let the faithfull helpe their widowes at their owne charges as much as they can, and let not the Congregation be burdened with these expenses.

17 ¶ [14] The Elders that rule well, let them be
had in [e] double honour, [f] specially they which
labour in the worde and doctrine.
18 For the Scripture saieth, ✠ Thou shalt not
mousell the mouth of the oxe that treadeth out
the corne: and, ✠ The labourer is woorthie of
his wages.
19 [15] Against an Elder receiue none accusa-
tion, but vnder two or three witnesses.
20 [16] Them that sinne, rebuke openly, that
the rest also may feare.
21 ¶ ∵ [17] I charge *thee* before God and the
Lord Iesus Christ, & the elect Angels, that thou
obserue these things without preferring one to
another, and doe nothing partially.
22 [18] Lay handes [g] suddenly on no man, nei-
ther be partaker of other mens sinnes: keepe thy
selfe pure.
23 [19] Drinke no longer water, but vse a litle
wine for thy stomackes sake, and thine often in-
firmities.
24 [20] Some mens sinnes are open before
hand, and go before vnto iudgement: but some
mens followe after.
25 [21] Likewise also the good workes are ma-
nifest before hand, and they that are otherwise,
cannot be hid.

14 Now he giueth rules, and sheweth howe hee ought to behaue himselfe with the Elders, that is to say, with the Pastours and such as haue the gouernance in the discipline of ÿ Church, which is president of their companie. The first rule: Let the Church or Congregation see vnto this especiallie, as God himselfe hath commaunded, that the Elders that doe their duetie well, be honestly maintained. *e We must be more carefull for them, then for the rest.* *f There were two kindes of Elders, the one attended vpon the gouernment onely, and looked to the manners of the Congregation, the other did beside that, attend vpon preaching and prayers, to and for the Congregation.* ✠ *Deuteronomie 25.4. 1 corinth. 9.9.* ✠ *Matthew 10.10. luke 10.7.* 15 The second rule: Let no accusation bee admitted against an Elder, but vnder two or three witnesses. 16 The third rule: Let the Elders so conuicted be rebuked openly, that they may bee an example to other. ∵ *Chapter 6.13.* 17 The fourth rule: Let sinceritie be vsed without any preiudice or respect of persons in Ecclesiastical proceedings (especially against the Elders) because God himselfe is there present, and the Lorde Iesus Christ with a multitude of Angels. 18 The fifth rule: Let the minister lay handes suddenly on no man. Let him not bee faultie herein either by fauouring any mans follie, or peruerse affection: If ought be done otherwise then well of his fellowes, let him keepe his conscience pure. *g As much as in thee lyeth do not rashly admit any whatsoeuer, to any Ecclesiasticall function.* 19 The sixt rule: Let the Elders haue indifferent consideration of their health, in the manner of their diet. 20 Because hypocrites sometimes creepe into the ministerie, although there be neuer so great diligence vsed, the Apostle willeth the Pastours not to be troubled therefore, or slake any whit of their diligence in trying and examining, because the Lord hath appointed a time to discouer the faultes of such men, and it is our partes to take heede that we offend not therein. 21 Another comfort belonging to them, which sometimes are slaundered and misreported of.

CHAP. VI.

1 *He sheweth the duetie of seruants:* 10 *and what a mischieuous euill couetousnes is:* 13 *and hauing spoken somwhat of rich men, he once againe forbiddeth Timothie* 20 *to cumber himselfe with vaine babblings.*

LEt [1] as many seruants as are vnder the yoke,
count their masters woorthie of all honour,
[2] that the Name of God, and *his* doctrine be not
euill spoken of.
2 [3] And they which haue beleeuing masters,
let them not despise them, because they are bre-
thren, but rather doe seruice, because they are
faithfull, and beloued, and [a] partakers of the be-
nefite. [4] These things teach and exhort.

1 He addeth also rules for the seruants duetie towards their masters; whereupon no doubt there were many questions then moued by them, which tooke occasion by the Gospel to trouble the common state. And this is the first rule: Let seruauntes that are come to the faith and haue infidelles to their masters, serue them notwithstanding with great fidelitie. 2 The reason: lest God shoulde seeme by the doctrine of the Gospell to stirre vp men to rebellion and all wickednesse. 3 The second rule: Let not seruauntes that are come to the faith, and haue also masters of the same profession and religion, abuse the name of brotherhood; but let them so much the rather obey them. *a Let this be sufficient, that as touching those thinges which pertaine to euerlasting life, they are partakers of the same good will and loue of God, as their masters themselues are.* 4 A generall conclusion, that these things ought not onely to be simplie taught, but must with exhortations be diligently beaten into their heads.

3 5 If

3 ⁵ If any man teach otherwise, and consen-
teth not to the wholesome wordes of our Lorde
Iesus Christ, and to the doctrine, which is accor-
ding to godlinesse,
4 Hee is puft vp and knoweth nothing, but
doteth about questions and ᵇ strife of wordes,
whereof commeth enuie, strife, railings, euil sur-
misings,
5 Froward ᶜ disputations of men of corrupt
mindes and destitute of the trueth, which thinke
that gaine is godlines: from such separat thy selfe.
6 ⁶ But godlinesse is great gaine, if a man be
content with that he hath.
7 ⁷ For we brought nothing into the world,
and it is certaine, that we can carrie nothing out.
8 Therefore when wee haue foode and ray-
ment, let vs therewith be content.
9 ⁸ For they that will be rich, fall into ten-
tation and snares, and into many foolish and noy-
some lustes, which drowne men in perdition and
destruction.
10 For the desire of money is the roote of all
euill, which while some lusted after, they erred
from the faith, and ᵈ pearced themselues through
with many sorowes.
11 ⁹ But thou, O ᵉ man of God, flee these
things, and follow after righteousnesse, godlines,
faith, loue, patience, *and* meekenesse.
12 Fight the good fight of faith: lay hold of
eternall life, whereunto thou art also called, and
hast professed a good profession before many
witnesses.
13 ✠ ¹⁰ I charge thee in the sight of God,
who quickeneth all thinges, and before Iesus
Christ, which vnder Pontius Pilate ✠ witnessed
a good confession,
14 That thou keepe *this* commaundement
without spot, and vnrebukeable, vntill the ap-
pearing of our Lord Iesus Christ,
15 Which in due time he shall shew, that is
ᶠ ∵ blessed and Prince onely, the King of kings
and Lord of lordes,
16 Who onely hath immortalitie, and dwel-
leth in the light that none can attaine vnto,
✻ whom neuer man sawe, neither can see, vnto
whom *be* honour and power euerlasting, Amen.
17 ¹¹ Charge thē that are rich in ᵍ this world,
that they be not high minded, and ẏ they ✠ trust
not in vncertaine riches, but in the ʰ liuing God,
(which giueth vs abundantly al things to enioy)
18 That they doe good, *and* be rich in good
works, *and* be ready to distribute, & cōmunicate,
19 * ¹² Laying vp in store for themselues a
good foundation against the time to come, that
they may obtaine eternall life.
20 ¹³ O Timotheus, keepe that which is
committed vnto thee, and auoyde prophane *and*
vaine babblings, and oppositions of science falsly
so called,
21 Which while some ⁱ professe, they haue
erred concerning the faith. Grace *be* with thee,
Amen.

5 He condemneth seuerely and excommunicateth or casteth out of the Church as proude men, such as content not themselues with Christes doctrine, (that is to say, the doctrine of godlines) but wearie both themselues and others, in vaine questions, (for all other things are vaine) because they content not themselues in Christes doctrine: and as lying deceiuers, because they sauour or sound of nothing but vanitie: as mad men, because they trouble themselues so much in matters of nothing: as mischieuous plagues, for that they cause great contentions, and corrupt mens mindes and iudgement: to be short, as prophane and wicked, because they abuse the precious name of godlinesse and religion, to filthie lucre. *b Strivings about wordes, and not about matter: and by wordes he meaneth all those things which haue no pith in them, and whereby wee can reape no profite.* *c Such as we see in those shamelesse schooles of Poperie, which are nothing else but vaine babbling & prating.* 6 He turneth away fitly the name of gaine and lucre, confessing that godlines is great gaine, but farre after an other sort, to wit, because it bringeth true sufficiencie. 7 Hee mocketh their follie, which do so greedily gape after fraile things, that they can in no wise be satisfied, and yet notwithstanding they cannot enioy that excesse. 8 He fraieth Timothie from couetousnesse after another sort, to wit, because it draweth with it an infinite sort of lustes, and those very hurtful, wherewith couetous men do torment themselues so farre foorth, that in the ende they cast away from them their faith & saluation. *d Sorow and griefe do as it were pearce through the mind of man, and are the haruest and true fruites of couetousnesse.* 9 A peculiar exhortation to diuers vertues, wherewith it behoueth the Pastours especially to be furnished. *e Whom the Spirit of God ruleth.*

✠ *Chap. 5.21.*
10 A most earnest request & charge, to obserue & keep all the premisses faithfully, with our eyes set vpon the comming of Iesus Christ, whose glorie we haue to set against the vaine glistering of this world, and his power, against all the terrours of the wicked.
✠ *Mat. 27.11. iohn 18.37.*
f He heapeth many words together, to one purpose: whereby he voucheth the power of God, which if we sticke fast vnto, we shall not be mooued out of our standings.
∵ *Chap. 1.11. reu. 17.14. and 19.16.*
✻ *Iohn 1.18.*
11 He addeth for an ouerplus as it were, a sharpe admonition to the rich, that they chiefely take heed of two mischiefes, to wit, of pride, & deceitfull hope, against which he setteth three excellent vertues, hope in the liuing God, liberalitie towards their neighbour, & gentle conditions. *g In things perteining to this life, with whom those men are compared, which are rich in good works.* ✠ *Mar. 4.19. luke 12.15.* *h Who only is, and that euerlasting: for he setteth the fraile nature of riches against God.* * *Matth. 6.2.* 12 The praise of liberalitie, by the effectes thereof: because it is a sure testimonie of the Spirite of God which dwelleth in vs, and therefore of the saluation that shall be giuen vs. 13 Hee rehearseth the chiefest of all the former exhortations, which ought to be deepely imprinted in the mindes of all ministers of the worde, to witte, that they eschewe all vaine babblings of sophistrie, and continue in the simplicitie of sincere doctrine. *i Not only in word, but also in countenance and gesture: to be short, whiles their behauiour was such, that euen when they helde their peace, they woulde make men beleeue, their heads were occupied about nothing but hie and weightie matters, euen then they erred concerning the faith.*

¶ The first *Epistle* to Timotheus, written from
Laodicea, which is the chiefest citie of Phry-
gia Pacaciana.

THE SECOND EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

3 He commendeth Timothies faith, 6 and exhorteth him to go on faithfully in the charge committed vnto him: 8 And that neither for his bondes, 15 nor the reuolting of others, be faint. 12 He triumpheth of his Apostleship. 14 Hee willeth him to haue care of the thing committed vnto him, 16 and praiseth Onesiphorus.

PAul an Apostle of Iesus Christ, by
the will of God, ᵃ according to the
promise of life which is in Christ
Iesus,
2 To Timotheus *my* beloued
sonne: Grace, mercie *and* peace
from God the Father, and *from* Iesus Christ our
Lord.
3 ¹ I thanke God, ✠ whome I serue from
mine ᵇ elders with pure conscience, that without
ceasing I haue remembrance of thee in my pray-
ers night and day,
4 Desiring to see thee, mindful of thy teares,
that I may be filled with ioy:
5 When I call to remembrance the vnfained
faith that is in thee, which dwelt first in thy
grandmother Lois, and in thy mother Eunice,
and am assured that *it dwelleth* in thee also.
6 ² Wherefore, I put thee in remembrance
that thou ᶜ stirre vp the gift of God which is in
thee, by the putting on of mine handes.
7 For God hath not giuen to vs the Spirite
of ᵈ feare, but of power, and of loue, and of a
sound mind.
8 ³ Be not therefore ashamed of the testimo-

a Sent of God to preach that life, which he promised in Christ Iesus.
1 The chiefest marke that hee shooteth at in this Epistle is to confirme Timothie to continue constantly and manfully euen to the end, setting first before him the great good will he beareth him, and then reckoning vp ẏ excellent giftes which God would as it were haue to be by inheritance in Timothie, and his ancestours, which might so much the more make him bound to God. ✠ *Acts 22.3.* *b From Abraham, Isaac and Iacob: for he speaketh not of Pharisaisme, but of Christianisme.*

2 He warneth vs to set the inuincible power of the Spirit, which God hath giuen vs, against those stormes which may and do come vpon vs. *c The gift of God is as it were a certaine liuely flame kindled in our hearts, which the flesh and the deuill go about to put out, and therefore we on the contrary side must labour as much as wee can to foster and keepe it burning.* *d To pearce vs through, and terrifie vs, as men whom the Lord will destroy.* 3 He prooueth that the ignominie or shame of the crosse is not onely not to be ashamed of, but also that it is glorious and most honourable: first, because the Gospel wherefore the godly are afflicted, is the testimonie of Christ: and secondly, because at length the great vertue and power of God appeareth in them.

nie of our Lorde, neither of me his prisoner: but
be partaker of the afflictions of the f Gospel ac-
cording to the g power of God.
9 [4] Who hath saued vs, and called vs with an
✠ holy calling, not according to our ✠ workes,
but according to his owne purpose and grace,
which was h giuen to vs through Christ Iesus, be-
fore the ∵ world was,
10 But is nowe made manifest by that appea-
ring of our Sauiour Iesus Christ, who hath aboli-
shed death, and hath brought life and immortali-
tie vnto k light through the Gospel,
11 ✕ [5] Wherunto I am appointed a preacher,
and Apostle, and a teacher of the Gentiles.
12 [6] For the which cause I also suffer these
things, [7] but I am not ashamed: for I know whom
I haue beleeued, and I am perswaded that he is a-
ble to keep that which I haue committed to him
against that day.
13 [8] Keepe the true paterne of the wholesome
wordes, which thou hast heard of me in faith and
loue which is in Christ Iesus.
14 [9] That worthie thing, which was commit-
ted to thee, keepe [10] through the holy Ghost,
which dwelleth in vs.
15 [11] This thou knowest, that all they which
are in Asia, be turned from me: of which sort are
Phygellus and Hermogenes.
16 The Lord giue mercie vnto the house of O-
nesiphorus: for he oft refreshed mee, and was not
ashamed of my chaine,
17 But when he was at Rome, he sought mee
out very diligently, and found *me*.
18 The Lorde graunt vnto him, that hee may
finde mercie with the Lorde at that day, and in
howe many things he hath ministred vnto me at
Ephesus, thou knowest very well.

e For his sake. *f The Gospel after a sort is saide to be afflicted in them that preach it.* *g Through the power of God.* 4 Hee sheweth with howe great benefits God hath bound vs to mainteine boldly and constantly his glorie which is ioyned with our saluation, and reckoneth vp the causes of our saluation, to wit, that free and eternall purpose of God to saue vs in Christ which was to come, whereby it should come to passe, that wee should at length be freely called of God by the preaching of the Gospel, to Christ the destroyer of death and authour of immortalitie. ✠ *1.Cor.1.2.* ✠ *Titus 3.5.* *h Hee saith that that grace was giuen vs from euerlasting, vnto which we were predestinate from euerlasting. So that the doctrine of foreseene faith and foreseene workes, is cleane contrary to the doctrine which preacheth and teacheth the grace of God.* *i Before that course of yeeres, which hath runne on euer since the beginning of the world.* ∵ *Rom.16.25. ephe.1.4. col.1.26. tit.1.2.* *k Hath caused life & immortalitie to appeare.* ✕ *1.Tim.2.7.* 5 That is, the Gospel which the Apostle preached. 6 Hee confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, & therefore it persecuted him that preached it. 7 By setting his own example before vs, he sheweth vs how it may be, that we shal not be ashamed of the crosse of Christ, to wit, if we be sure that God both can and will keepe the saluation which hee hath as it were layde vp in store by himselfe for vs against that day. 8 Hee sheweth wherin he ought to be most constant, to wit, both in the doctrine it selfe, the abridgement whereof is faith and charitie, and next in the maner of teaching it, a liuely paterne and shape whereof Timothie knew in the Apostle. 9 An amplification, taken of the dignitie of so great a benefite committed to the ministers. 10 The taking away of an obiection. It is an hard thing to doe it, but the Spirit of God is mightie, who hath inwardly indued vs with his vertue. 11 Hee preuenteth an offence which arose by the meanes of certaine that fell from God and the religion, and vttereth also their names that they might be knowen of all men. But he setteth against them the singular faith of one man, that one only good example might counterpoyse and weigh downe all euil examples.

CHAP. II.

2 The better to set out perseuerance in the Christian warfare, 3 he taketh similitudes 4 from souldiers, 6 and from husbandmen. 10 He sheweth that his bonds are for the profit of the Saints: 15 Then he warneth Timothie to deuide the word of trueth aright, 17 to beware of the examples of the wicked, 22 and to doe all things modestly.

THou [1] therefore, my sonne, be strong in the
grace that is in Christ Iesus.
2 And what things thou hast heard of me, by
a many witnesses, the same deliuer to faithful men,
which shalbe able to teach other also.
3 [2] Thou therefore suffer affliction as a good
souldier of Iesus Christ.
4 No man that warreth, entangleth himselfe
with the affaires of b *this* life, because hee woulde
please him that hath chosen him to be a souldier.
5 [3] And if any man also striue for a masterie,
he is not crowned, except he striue as he ought to
doe.
6 [4] The husbandman must labour before he
receiue the fruites.
7 [5] Consider what I say: and the Lorde giue
thee vnderstanding in all things.
8 [6] Remember that Iesus Christ *made* of the
seede of Dauid, was raysed againe from the dead
according to my Gospel,
9 [7] Wherein I suffer trouble as an euill doer,
euen vnto bondes: but the worde of God is not
bounde.
10 Therefore I suffer all things, for the elects
sake, that they might also obtaine the saluation
which is in Christ Iesus, with eternall glory.
11 [8] *It is* a true saying, For if we be ✠ c dead
together *with him*, wee also shall liue together
with him.
12 If we suffer, wee shall also reigne together
with him: ✠ if we denie *him*, he also will denie vs.
13 If ∵ we beleeue not, *yet* abideth hee faith-
full: he cannot denie himselfe.
14 Of these things put them in remembrance,
and d protest before the Lord, that they striue not
about wordes, which is to no profite, *but* to the
peruerting of the hearers.
15 [9] Studie to shewe thy selfe approued vnto
God, a workeman that needeth not to bee asha-
med, diuiding the worde of trueth e aright.
16 f Stay prophane and vain babblings: [10] for
they shal encrease vnto more vngodlines.
17 And their worde shal fret as a canker: of
which sort is Hymeneus and Philetus,
18 Which as concerning ẏ trueth haue erred
from the marke, saying that the resurrection is
past alreadie, and do destroy the faith of certaine.
19 [11] But the foundation of God remayneth
sure, and hath this seale, The Lord knoweth who
are his: and, Let euery one that g calleth on the
Name of Christ, depart from iniquitie.

1 The conclusion of the former exhortation, which hath also added vnto it a declaration, howe that they doe not keepe that worthy thing that is committed vnto them which keepe it to themselues, but they rather which doe most freely communicate it with other, to the ende that many may be partakers of it without any mans losse or hinderance. *a When many were by, which can beare witnes of these things.* 2 Another admonition: That the Ministery of the worde is a spiritual warfare, which no man can so trauaile in, that he may please his captain, vnles he forgoe and part with all hinderances which might draw him away from it.

b With affaires of housholde, or other things that belong to other ordinarie businesses. 3 The third admonition: The ministerie is like to a game or iusting, wherein men striue for the victorie, and no man is crowned, vnlesse he striue according to the lawes which are prescribed, be they neuer so hard and painefull. 4 Another similitude tending to the same ende: no man may looke for the haruest, vnles he first take paines to plowe and sowe his ground. 5 All these things cannot be vnderstood, and much lesse practised, vnlesse we aske of God and he giue vs vnderstanding. 6 He confirmeth plainely two principles of our faith, which are alwayes assaulted of heretikes, the one whereof (to wit, that Christ is the true Messias, made man of the seede of Dauid) is the ground of our saluation: and the other is the highest part of it, to wit, that he is risen againe from the dead. 7 The taking away of an obiection: Trueth it is, ẏ he is kept in prison, as an euill doer, yet there is no cause, why therfore some should go about to derogate credit from his Gospel, seeing that notwithstanding God did blesse his ministerie, nay rather, that example of this his captiuitie and patience did sundry wayes confirme the Church in the hope of a better life. 8 The fourth admonition: wee ought not to contend vpon wordes and questions, which are not onely vnprofitable, but also for the most part hurtfull; but rather vpon this, howe we may frame our selues to all maner of patience, and to die also with Christ (that is to say, for Christes Name) because that is the playne way to the most glorious life: as contrariwise the falling away of men can diminish no part of the trueth of God, although by such meanes they procure most certaine destruction to themselues. ✠ *Rom.6.5.* *c If wee bee afflicted with Christ, and for Christs sake.* ✠ *Mat.10.33 mar 8.38.* ∵ *Rom.3.3 and 9.6.* *d Call God to witnesse, or as a Iudge: as Moses, Joshua, Samuel, and Paul himselfe did, acts 20.* 9 The fifth admonition: A minister must not be an idle disputer, but a faithful steward in deuiding aright the worde of trueth, in so much that hee must stoppe the mouthes of other vaine bablers. *e By adding nothing to it, neither ouerslipping any thing, neither mangling it, nor renting it in sunder, nor wresting of it: but marking diligently what his hearers are able to beare, and what is fit to edifying.* *f Marke and watch, and see they creepe not on further.* 10 He discouereth the subtilties of Satan, who beginning with these principles, draweth vs by litle and litle to vngodlinesse through the meanes of that wicked and prophane babling, still creeping on: which he proueth by the horrible example of them that taught, that the resurrection was alreadie past. 11 A digression, wherein hee salueth that offence that rose by their falling away: shewing first, that the elect are out of all danger of any such falling away: secondly, that they are known to God, and not to vs: and therfore it is no marueile if we count hypocrites oftentimes for true brethren, but we must take heede that we be not like them, but rather that we be in deede, such as we are saide to be. *g That serueth and worshippeth him, and is as it were named of him, a faithfull man or Christian.*

20 [12]Notwithstanding in a great house are not
onely vessels of gold & of siluer, but also of wood
and of earth, ✣ and some for honour, and some
vnto dishonour.
21 If any man therefore [h] purge him selfe
from these, he shalbe a vessell vnto honour, san-
ctified, and meete for the Lord, and prepared vn-
to euery good worke.
22 [13] Flee also from the lustes of youth, and
follow after righteousnes, faith, loue, *and* [14]peace,
with them that ✣ call on the Lorde with pure
heart,
23 ∵ And put away foolish & vnlearned que-
stions, knowing that they ingender strife.
24 But the seruant of the Lord must not striue,
but *must* be gentle toward all men, apt to teache,
i suffering the euill,
25 Instructing them with meeknesse that are
k contrary minded, *prouing* if God at any time wil
giue them repentance, that they may acknow-
ledge the trueth,
26 And come to amendment out of ẏ snare
of the deuill, of whome they are taken prisoners,
to *doe* his will.

12 The taking a-way of an obiecti-on: it is no disho-nour to the good man of the house, that he hath not in a great house all vessels of one sort and for one ser-uice, but we must looke to this that we be found ves-sels prepared to honour.
✣ *Rom.9.21.*
h By these wordes is meant the execu-tion of the matter, & not the cause: for in that we purge our selues, it is not to be attributed to any free will that is in vs, but to God, who freely and wholly worketh in vs, a good and an effe-ctuall will.
13 Returning to the matter from whence he digres-sed verse 16. he warneth him to exercise himselfe in waightie matters, and such as perteine to godlinesse. 14 The sixt admonition: We must aboue all things es-chewe all bitternesse of minde both in teaching all men, and also in calling them backe which haue gone out of the way. ✣ 1.Cor.1.2. ∵ 1.Tim.1.4 & 4.7. tit.3.9 *i To winne them through our patient bearing with them, but not to please them or ex-cuse them in their wickednes. k He meaneth such as doe not yet see the trueth.*

CHAP. III.

1 Hee foretelleth the dangerous times that are to insue: 9 but with the certaine hope of victorie, 10 he encourageth him to the combate, 14 setting out especially the triall of sounde doctrine.

This [1]know also, that in the ✻ last dayes shall
come perilous times.
2 For men shalbe louers of their own selues,
couetous, boasters, proud, cursed speakers, disobe-
dient to parents, vnthankefull, [a] vnholy,
3 Without naturall affection, truce breakers,
false accusers, intemperate, fierce, no louers at all
of them which are good,
4 Traitours, headie, high minded, louers of
pleasures more then louers of God,
5 Hauing a shew of godlinesse, but haue de-
nied the power thereof: [2] turne away therefore
from such.
6 For of this sorte are they which creepe into
houses, and leade captiue simple women laden
with sinnes, and led with diuers lustes,
7 *Which wome are* euer learning, & are neuer
able to come to the acknowledging of ẏ trueth.
8 ✣ And as Iannes and Iambres withstoode
Moses, so doe these also resist the trueth, men of
corrupt mindes, reprobate concerning the faith.
9 [3] But they shall preuaile no longer: for their
madnesse shalbe euident vnto all men, as theirs
also was.
10 ¶ [4] But thou hast [b] fully knowen my do-
ctrine, maner of liuing, purpose, faith, long suffe-
ring, loue, patience,
11 Persecutions, *and* afflictions which came
vnto me at [c] Antiochia, at Iconium, and at Lystri,
which persecutions I suffered: but from them all
the Lord deliuered me.
12 Yea, and all that will liue godly in Christ
Iesus, shal suffer persecution.
13 But the euill men and deceiuers shal waxe
[d] worse and worse, deceiuing, and being deceiued.
14 But continue thou in the thinges which
thou hast learned, and which are committed vnto
thee, knowing of whom thou hast learned *them:*
15 And that thou hast knowen the holy scrip-
tures of a child, which are able to make thee wise
vnto saluatiō, through the faith which is in Christ
Iesus.
16 ✣ [5] For the whole Scripture *is* giuen by in-
spiration of God, and *is* profitable to teache, to
conuince, to correct, *and* to instruct in righteous-
nesse,
17 That the [e] man of God may be absolute,
being made perfect vnto all good workes.

1 The seuenth ad-monition: we may not hope for any Church in this worlde without corruption: but there shalbe rather great aboundance of most wicked men euen in the very bosome of the Church, which notwithstanding shal make a shew and countenance of great holinesse and charitie.
✻ 1.Tim.4.1. 2.pet.3.3. iude 18.
a Which make no account, either of right or honestie.
2 We must not dally with such men as resist the trueth not of sim-ple ignorance, but of a peruerse mind, (which thing ap-peareth by their fruites which he painteth out here liuely) but we must rather turne away from them.
✣ *Exod.7.11.*
3 He addeth a cō-fort: The Lord wil at length pluck off all their visards. 4 That we be not decei-ued by such hypocrites, we must set before vs the vertues of the holy seruants of God, & we must not be afraid of persecution which they suffred willingly, & which alwayes foloweth true godlines. But we must especially hold fast the doctrine of the Apostles, the summe whereof is this, that we are saued through faith in Christ Iesus. *b Thou knowest throughly not onely what I taught and did, but also how I was minded and disposed. c Which is in Pisidia.*

d Their wickednes shall daily increase. ✣ *2.Pet.1.20.*
5 The eight ad-monition which is most precious: A Pastour must bee wise by the word of God only: where-in we haue perfect-ly deliuered vnto vs, whatsoeuer per-teineth either to discerne, know & establish true opi-nions, & to confute false, and further-more, to correct e-uill maners, and to frame good.
e The Prophets and expounders of Gods will, are pro-perly and peculiarly called, Men of God.

CHAP. IIII.

1 He chargeth him to preach the Gospel with all diligence, 3 in that so miserable a time: 6 That his death is hard at hand, 8 yet so, that as a conquerour, he maketh haste to a glorious tri-umph. 10 He sheweth the cause why he sendeth for Timothy, 11 euen by reason of his present state.

I [1] Charge *thee* therefore before God, and *before*
the Lorde Iesus Christ, which shall iudge the
quicke and dead at that his appearing, and in his
kingdome,
2 Preach the worde: be instant, in season and
out of season: improue, rebuke, exhort with all
long suffering and doctrine.
3 [2] For the time will come, when they will
not suffer wholesome doctrine: but hauing their
eares itching, shal after their owne lusts get them
an heape of teachers,
4 And shal turne their eares from the trueth,
and shalbe giuen vnto [a] fables.
5 [3] But watch thou in all thinges: suffer ad-
uersitie: doe the worke of an Euangelist: [b] cause
thy ministerie to be throughly liked of.
6 [4] For I am nowe readie to be [c] offered, and
the time of my departing is at hand.
7 I haue fought a good fight, and haue fini-
shed my course: I haue kept the faith.
8 *For* hence foorth is laide vp for mee the
crowne of righteousnesse, which the Lorde the
righteous iudge shall giue me at that day: and not
to me onely, but vnto all them also that loue that
his appearing.
9 [5] Make speede to come vnto me at once:
10 For Demas hath forsaken mee, and hath
[d] embraced this present world, & is departed vn-
to Thessalonica, Crescens *is gone* to Galatia, Titus
vnto Dalmatia.
11 ✣ Only Luke is with me. Take Marke and
bring him with thee: for he is profitable vnto mee
to minister.
12 And Tychicus haue I sent to Ephesus.
13 The cloke that I left at Troas with Carpus,
when thou commest, bring with thee, and the
bookes, but specially the parchments.
14 Alexander the coppersmith hath done mee
much euill: the Lorde reward him according to
his workes.

1 The principall and chiefe of all admonitions, be-ing therefore pro-posed with a most earnest charge, is this: that the worde of God be propounded with a certaine holy importunitie, as necessitie requi-reth: but so, that a good and true ground of the do-ctrine be laid, and the vehemency be tempred with all holy meekenes.
2 Faithfull pa-stours in times past tooke all oc-casions they could, because men were very prompt and readie to returne to their fables.
a To false and vn-profitable doctrines, which the world is nowe so bewitched withall, that it had rather the open light of the trueth were vtterly put out, then it woulde come out of darke-nesse.
3 The wickednes and falling away of the worlde, ought to cause faithfull ministers to be so much the more carefull.
b Proue and shew by good & substan-tiall proofe, that thou art the true minister of God.
4 He foretelleth his death to be at hand, and setteth before them an excellent example, both of in-uincible constancie, and sure hope. *c To be offered for a drinke offering: and he al-ludeth to the powring out of blood or wine which was vsed in sacrifices.* 5 The last part of the Epistle, setting forth grieuous complaints against certaine, & examples of singular godlinesse in euery place, and of a minde neuer wearied. *d Contented himselfe with this world.* ✣ *Col.4.10,14.*

15 Of whom be thou ware also: for he with-
stoode our preaching sore.
16 At my first answering no man assisted me,
but all forsooke me: *I pray God*, that it may not
be laide to their charge.
17 Notwithstanding the Lorde assisted mee,
and strengthened me, that by mee the preaching
might be fully beleeued, and that al the Gentiles
shoulde heare: and I was deliuered out of the
mouth of the e lion.
18 And the Lord will deliuer me from euerie
f euil worke, and will preserue me vnto his g hea-
uenly kingdome: to whome *be* praise for euer
and euer, Amen.

e Of Nero.
f Preserue me pure from committing any thing vnworthie my Apostleship.
g To make me partaker of his kingdome.

19 Salute Prisca and Aquila, and the ✠ house-
hold of Onesiphorus.
20 Erastus abode at Corinthus; Trophimus I
left at Miletum sicke.
21 Make speede to come before winter. Eu-
bulus greeteth thee, and Pudens, and Linus, and
Claudia, and all the brethren.
22 The Lord Iesus Christ *be* with thy spirite.
Grace *be* with you, Amen.

✠ *Chap. 1.16.*

¶ The second *Epistle* written frō Rome vnto Ti-
motheus, the first bishop elected of the church
of Ephesus, when Paul was presented the se-
cond time before the Emperour Nero.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

6 He sheweth what kinde of men ought to be chosen Ministers: 10 how vaine babblers mouthes should be stopped: 12 and through this occasion he toucheth the nature of the Cretians, 14 and the Iewes who put holinesse in outward things.

PAul 1 a a seruant of God, and an
Apostle of Iesus Christ, according
to the faith of Gods b elect, 2 and
the acknowledging of the trueth,
which is according vnto godlines,
2 Vnto the c hope of eternall
life, which God that cannot lie, hath d promi-
sed before the ✠ e world began:
3. 3 But hath made his word manifest in due
time through the preaching, which is ✠ commit-
ted vnto me, according to the commaundement
of God our f Sauiour:
4 4 To Titus *my* naturall sonne according to
the common faith, 5 Grace, mercie, *and* peace
from God the Father, and *from* the Lorde Iesus
Christ our Sauiour.
5 6 For this cause left I thee in Creta, that
thou shouldest continue to redresse the things
that remaine, and shouldest ordaine Elders in
euery citie, as I appointed thee,
6 ∴ If any be vnreproueable, the husband of
one wife, hauing faithfull children, which are not
slandered of riot, neither are g disobedient.
7 7 For a Bishop must be vnreproueable, as
Gods h steward, not i froward, not angrie, not gi-
uen to wine, no striker, not giuen to filthie lucre,
8 But harberous, one that loueth goodnesse,
k wise, righteous, holy, temperate,
9 8 Holding fast that faithfull worde accor-
ding to doctrine, 9 that hee also may be able to
exhort with wholsome doctrine, and conuince
them that say against it.
10 10 For there are many disobedient and
vaine talkers and deceiuers of minds, chiefly they
of the l Circumcision,
11 Whose mouthes must be stopped, which
subuert whole houses, teaching things, which
they ought not, for filthie lucres sake.
12 m One of themselues, *euen* one of their
owne prophets said, The Cretians *are* alwayes li-
ars, euill beastes, slowe bellies.
13 This witnesse is true: wherefore conuince
them n sharply, that they may be found in ẏ faith,
14 And not taking heede to ✠ Iewish fables
and commandements of men, that turne away
from the trueth.
15 11 Vnto the pure ∴ *are* al things pure, but
vnto them that are defiled, and vnbeleeuing, o
nothing pure, but euen their o mindes and con-
sciences are defiled.
16 They professe that they know God, but by
works they deny *him*, and are abominable & dis-
obedient, and vnto euery good worke reprobate.

1 He voucheth his Apostleship, (not for Titus, but for the Cretenses sake) both by the testimonie of his outward calling, and by his consent wherein he agreeeth with all the elect from the beginning of the world.
a A Minister, as Christ himselfe, in that that he was a minister and head of the Prophets, is called a seruant, Esa. 43.10.
b Of those whom God hath chosen.
2 The faith wherein all the elect consent, is the true and sincere knowledge of God, tending to this ende, that worshipping God aright, they may at length obtaine life euerlasting according to the promise of God, who is true, which promise was exhibited in Christ in due time, according to his eternall purpose. *c Hope is the end of faith.* *d Freely and of his meere liberalitie.* ✠ *Rom 16.25. ephes. 3.9. coloss. 1.26. 2.tim. 1.9. 1.pet. 1.20.* *e Looke 2.Tim. 1.9.* 3 This truth is no other where to be sought, but in the preaching of ẏ Apostles. ✠ *Gal. 1.1.* *f This word (Sauiour) doth not onely signifie a preseruer of life, but also a giuer of life.* 4 The Apostle mooueth the Cretenses to heare Titus, by setting foorth his consent and agreement with him in the faith, and therewithall sheweth by what speciall note we may distinguish true ministers from false. 5 There is but one way of saluation, common both to the Pastour, and the flocke. 6 The first admonition, to ordaine Elders in euery citie. ∴ *1.Tim. 3.2.* *g This word is proper to horses and oxen, which will not abide the yoke.* 7 The second admonition, what faults Pastours (whome hee comprehended afore vnder the worde Elders) ought to be voide of, and what vertues they ought to haue. *h Whom the Lorde hath appointed steward of his giftes.* *i Not hard conditioned, and swift to please.* *k Circumspect, of a sound iudgement, and of a singular example of moderation.* 8 The third admonition: The Pastour must hold fast that doctrine, which the Apostles deliuered, and pertaineth to saluation, leauing al curious and vaine matters. 9 The fourth admonition: To applie the knowledge of true doctrine vnto vse, which consisteth in two things, to wit, in gouerning them which shewe themselues apt to learne, and confuting the obstinate.

10 An applying of the generall proposition to a particular: The Cretenses aboue all other neede sharpe reprehensions: both because their mindes are naturally giuen to lies and slouthfulnesse, and also because of certaine couetous Iewes, which vnder a colour of godlinesse, ioyned partly certaine vaine traditions, and partly olde ceremonies with the Gospel.
l Of the Iewes, or rather of those Iewes which went about to ioyne Christ and the Law together.
m Epimenides, who was counted a Prophet amongst them. Looke upon Laertius and Cicero in his first booke of diuination. *n Roughly and plainely, and goe not about the bush with them.* ✠ *1.Tim. 1.4.* 11 He sheweth in few wordes, that puritie consisteth not in any externall worship, and that that is according to the olde Lawe (as in difference of meates, & washings, and other such things which are abolished) but in the mind and conscience; and whosoeuer teach otherwise, know not what is true religion in deede, and also are nothing lesse then that they would seeme to be. ∴ *Rom. 14.20.* *o If our mindes and consciences be vncleane, what cleannesse is there in vs before regeneration?*

CHAP. II.

2 He setteth out the duties of sundry persons and states, 6 and willeth him to instruct the Church in maners. 11 He draweth an argument from the end of our redemption, 12 which is, that we liue godly and vprightly.

BVt 1 speake thou the things which become
wholesome doctrine,
2 2 That ẏ elder men be watchfull, graue, tē-
perate, sound in the faith, in loue, *and* in patience:
3 The elder women likewise, that they be in
such behauiour as becommeth holinesse, not false
accusers, not subiect to much wine, *but* teachers
of honest things,
4 That they may instruct the young women
to be sober minded, that they loue their hus-
bands, that they loue their children,
5 *That they be* temperate, chaste, a keeping
at home, good and ✠ subiect vnto their husbands,
that the word of God be not euill spoken of.
6 Exhort yong men likewise, that they bee
sober minded.
7 3 In all things shewe thy selfe an example

1 The first admonition: The doctrine must not onely be generally pure, but also be applied to all ages & orders of mē, according to ẏ diuersity of circūstāces.
2 What are the chiefest vertues for old and yong, both men & women: & how they ought to be stirred vp vnto them continually.
a No gaddars vp and downe.
✠ *Ephes. 5.22.*
3 The fift admonition: That both the Pastours life and doctrine must be found

of good workes with vncorrupt doctrine, with
b grauitie, integritie,
8 *And* with the wholesome worde, which
cannot be condemned, that he which withstan-
deth, may be ashamed, hauing nothing concern-
ing you to speake euill of.
9 ✠ 4 Let seruāts be subiect to their masters,
& please *thē* in al c things, not answering againe,
10 Neither pickers, but that they shew al good
faithfulnesse, that they may adorne the doctrine
of God our Sauiour in all things.
11 ✠ 5 For that grace of God, that bringeth
saluation vnto all men, hath appeared,
12 And teacheth vs, that we should denie vn-
godlines and d worldly lusts, and that we shoulde
liue soberly and righteously, and godly in this
present world,
13 e Looking for that blessed hope, and ap-
pearing of that glorie of that mightie God, and
of our Sauiour Iesus Christ,
14 Who gaue himselfe for vs, that hee might
redeeme vs from all iniquitie, and purge vs *to be*
a f peculiar people vnto himselfe, zealous of
good workes.
15 These things speake, and exhort, and con-
uince with all g authoritie. See that no man des-
pise thee.

b Not such a grauitie as may driue men from comming to the minister, but such as may cause them to come in most reuerent and honest sort.
✠ *Ephes.6.5. col.3.22. 1.pet.2.18.*
4 The seuenth admonition, of seruants duetie toward their masters.
c Which may be done without offence to God.
✠ *1.Cor.1.2. colos.1.22.*
5 The eight admonition belonging to all ẏ godly, that seeing God calleth all men to the Gospel, and Christ hath so iustified vs, that he hath also sanctified vs, we must al of vs giue our selues to true godlines and righteousnes, setting before vs a sure hope of that immeasurable glory: which thing must in such sort be beaten into their heads, that the gainesayers also must be reprooued, by the authoritie of the mightie God. *d Lusts of the flesh, which belong to the present state of this life and world. e Christ is here most plainely called that mightie God, and his appearance and comming is called by the figure Metonymie, our hope. f As it were a thing peculiarly laide vp for himselfe. g With all authoritie possible.*

CHAP. III.

1 Hee willeth that all generally be put in minde to reuerence such as be in authoritie: 3 That they remember their former life, and attribute all iustification vnto grace. 9 And if any brabler withstand these things, 10 hee willeth that he be reiected.

PVt 1 them in remembrance that they ∵ bee
subiect to the Principalities and powers, *and*
that they be obedient, *and* ready to euerie good
worke,
2 That they speake euil of no man, that they
be no fighters, *but* soft, shewing all meekenesse
vnto all men.
3 2 ✠ For wee our selues also were in times
past vnwise, disobedient, deceiued, seruing the
lustes and diuers pleasures, liuing in maliciousnes
and enuie, hatefull, *and* hating one another.
4 But when that bountifulnes and that loue
of God our Sauiour toward man appeared,
5 ✠ Not by the workes of a righteousnesse,
which we had done, but according to his mercie
he saued vs, by the washing of the new birth, and
the renewing of the b holy Ghost,
6 Which he shed on vs abundantly, through
Iesus Christ our Sauiour,
7 That wee, being iustified by his grace,
should be made heires according to the hope of
eternall life.
8 3 This is a true saying, and these things I
wil thou shouldest affirme, that they which haue
beleeued God, might be careful to shewe foorth
c good workes. These things *are* good and profi-
table vnto men.
9 ∵ But stay foolish questions, and genealo-
gies, and contentions, and brawlings about the
Lawe: for they are vnprofitable and vaine.
10 4 Reiect him that is an heretike, after
once or twise admonition,
11 Knowing that he that is such, is peruerted,
and sinneth, being damned of his owne selfe.
12 5 When I shal send Artemas vnto thee, or
Tychicus, be diligent to come to me vnto Nico-
polis: for I haue determined there to winter.
13 Bring Zenas the expounder of the Lawe,
and Apollos on their iourney diligently, that
they lacke nothing.
14 And let ours also learne to shewe foorth
good workes for necessary vses, that they be not
vnfruitfull.
15 All that are with me, salute thee. Greete
them that loue vs in the faith. Grace *be* with you
all, Amen.

¶ To Titus, elect the first bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

1 He declareth particularly and seuerally, that which he saide before generally, noting out certaine chiefe and principall duties, which men owe to men, and especially subiects to their magistrates. ∵ *Rom.13.1. 1.pet.2.13.*
2 He confirmeth againe the former exhortation, by propounding the free benefite of our regeneration, the pledge whereof is our Baptisme.
✠ *1.Cor.6.11.*
✠ *2.Tim.1.9.*
a Word for word, of workes which are done in righteousnesse: and this place doeth fully refute the doctrine of merites.
b Which the vertue of the holy Ghost worketh.
3 Againe with great earnestnesse he beateth into our heads, howe that we ought to giue our selues to true godlines, and eschewe all vaine questions, which serue to nothing but to mooue strife and debate.
c Giue themselues earnestly vnto good workes.
∵ *1.Tim.1.4. and 4.7. 2.tim.2.23.*
4 The ministers of the worde must at once cast off heretikes, that is, such as stubburnely and seditiously disquiet ẏ Church, and wil giue no eare to Ecclesiasticall admonitiōs.
5 Last of all, he writeth a worde or two of priuate matters, and commendeth certaine men.

THE EPISTLE OF PAVL TO PHILEMON.

1 Paul handling a base and small matter, yet according to his maner mounteth aloft vnto God. 8 Sending againe to Philemon his vagabond and theeuish seruant, he intreateth pardon for him, and very grauely preacheth of Christian equitie.

PAul a prisoner of Iesus Christ, and
our brother Timotheus, vnto Phi-
lemon our deare friend, and fel-
low helper,
2 And to *our* deare *sister* Ap-
phia, and to Archippus our fellow
souldier, and to the Church that is in thine house:
3 Grace *be* with you, and peace from God
our Father, and *from* the Lord Iesus Christ.
4 I ✠ giue thanks to my God, making men-
tion alwayes of thee in my prayers,
5 (When I heare of thy loue and faith,
which thou hast toward the Lord Iesus, and to-
ward all Saints)
6 That the a fellowship of thy faith may be
made effectual, & that whatsoeuer good thing is
in you through Christ Iesus, may be b knowen.
7 For we haue great ioy and consolation in
thy loue, because by thee, brother, the Saintes
c bowels are comforted.
8 Wherefore, though I be very bolde in
Christ to commaunde thee that which is conue-
nient,
9 1 *Yet* for loues sake I rather beseech thee,
though I be as I am, euen Paul aged, and euen
now a prisoner for Iesus Christ.
10 I beseech thee for my sonne ✠ Onesimus,
whom I haue begotten in my bondes,
11 Which in times past was to thee vnprofi-
table, but now profitable both to thee & to me,
12 Whom I haue sent againe: thou therfore
receiue him, that is mine owne d bowels,

✠ *1.Thes.1.2. 2.thes.1.3.*
a By fellowship of faith, he meaneth those duties of charitie which are bestowed vpon the Saints, and flowe foorth of an effectuall faith.
b That by this meanes all men may perceiue how rich you are in Christ, to wit, in faith, charitie, and all bountifulnesse.
c Because thou diddest so dutifully and cheerefully refresh the Saints, that they conceiued inwardly a marueilous ioy: for by this word (Bowels) is meant not onely the inward feeling of wants and miseries that we haue one of anothers state, but also that ioy and comfort which entreth into the very bowels, as though the heart were refreshed and comforted. 1 An example of a Christian exercise & commendation for another man.
✠ *Col.4.9.* *d As mine owne sonne, and as if I had begotten him of mine owne body.*

13 Whome I woulde haue receiued with mee,
that in thy steade he might haue ministred vnto
me in the bondes of the Gospel.
14 But without thy minde woulde I doe no-
thing, that thy benefit should not be as it were of
e necessitie, but willingly.
15 It may be that he therefore f departed for g a
season, that thou shouldest receiue him for euer,
16 Not now as a seruant, but aboue a seruant,
euen as a brother beloued, specially to me: howe
much more then vnto thee, both in the h flesh
and in the Lord?
17 If therefore thou count our things com-
mon, receiue him as my selfe.
18 If he hath hurt thee, or oweth thee ought,
that put on my accounts.
19 I Paul haue written *this* with mine owne
hand: I will recompense it, albeit I doe not say
to thee, that thou owest moreouer vnto me euen
thine owne selfe.
20 i Yea, brother, let mee obteine this plea-
sure of thee in the Lorde: comfort my bowels in
the Lord.
21 Trusting in thine obedience, I wrote vnto
thee, knowing y thou wilt do eue more then I say.
22 Moreouer also prepare mee lodging: for I
trust through your prayers I shall be freely giuen
vnto you.
23 There salute thee Epaphras my fellow pri-
soner in Christ Iesus,
24 Marcus, Aristarchus, Demas *and* Luke, my
fellow helpers.
25 The grace of our Lord Iesus Christ *be* with
your spirit, Amen.

¶ Written from Rome to Philemon, *and sent* by Onesimus a seruant.

e That thou mightest not seeme to haue lent me thy seruant vpon constraint, but willingly.
f Thus he asswageth the harder kinde of speech, which is to say, he ranne away.
g For a little time.
h Because he is thy seruant, as other seruants are, and because he is the Lords seruant, so that thou must needs loue him both for the Lords sake, and for thine owne sake.
i God [illegible] in [illegible] obteine this benefite at thine hands.

THE EPISTLE TO THE HEBREWES.

THe drift and ende of this Epistle, is to shew that Iesus Christ the Sonne of God both God & man, is that true eternall & only Prophet, King, & high Priest, that was shadowed by the figures of the old Law, & is now in deede exhibited: of whom the whole Church ought to be taught, gouerned, & sanctified.

CHAP. I.

1 To shewe that the doctrine which Christ brought, is most excellent, in that it is the knitting vp of all prophecies, 4 he aduanceth him aboue the Angels: 10 And prooueth by diuers testimonies of the Scripture, that he farre passeth all other.

AT 1 sundry times and in diuers ma-
ners God spake in the olde time to
our fathers by the Prophets: in
these a last dayes hee hath spoken
vnto vs by his b Sonne,
2 2 Whom he hath made c heire
of al things, by whom also he made the d worldes,
3 ✠ Who being the e brightnes of the glory,
and the ingraued forme of his f person, and g bea-
ring vp all things by his mightie word, 3 hath by
himselfe purged our sinnes, and h sitteth at the
right hand of the Maiestie in the highest places,
4 4 And is made so much more excellent then
the Angels, in as much as hee hath obteined a
more excellent i Name then they.
5 5 For vnto which of the Angels sayde hee at
any time, ✠ Thou art my Sonne, k this day begate
I thee? 6 and againe, I ∵ will be his Father, and he
shalbe my Sonne?
6 7 And l againe, when he bringeth in *his* first
begotten Sonne into the world, he sayth, ✠ And
let all the Angels of God worship him.
7 8 And of the Angels he saith, ✠ He maketh
the spirits his m messengers, and his ministers a
flame n of fire.
8 But vnto the Sonne *he saith*, ✠ O God, thy
o throne *is* for euer p and euer: the scepter of thy
kingdome *is* a q scepter of righteousnesse.
9 Thou hast loued righteousnes & r hated in-
iquity. Wherfore God, *euen* thy God, hath s anoin-
ted thee w the oyle of gladnes aboue thy t felowes.
10 9 And, ∵ Thou, Lord, in the beginning hast
u established the earth, and the heauens are the
workes of thine handes.
11 They shall perish, but thou doest remaine:
and they all shall waxe olde as doeth a garment,
12 And as a vesture shalt thou folde them vp,
and they shall be changed: but thou art the same,
and thy yeeres shall not faile.
13 10 Vnto which also of the Angels sayde hee
at any time, ✠ Sit at my right hand, til I make thine
enemies thy footestoole?
14 Are they not all x ministring spirits, sent
foorth to minister, for their sakes which shalbe
heires of saluation?

1 The first part of the generall proposition of this Epistle: The Sonne of God is in deede that Prophet or teacher, which hath actually now performed that that God after a sort and in shadowes signified by his Prophets, and hath fully opened his Fathers will to the world.
a So that the former declaration made by the Prophets was not full, and nothing must be added to this latter.
b Which one Sonne is God and man.
2 The second part of the same proposition: The same Sonne is appoynted of the Father to be our King & Lord, by whom also he made all things, and in whom onely he setteth forth his glory, yea and himselfe also to be beholden of vs, who beareth vp and susteineth al things by his will & pleasure.
c Possessour and equall compartner of all things with the Father. *d That is, whatsoeuer hath bene at any time, is, or shalbe.* ✠ *Col.1.15.* *e He in whome that glory and Maiestie of the Father shineth, who is otherwise infinite, and cannot be beholden.* *f His Fathers person.* *g Susteineth, defendeth, and cherisheth.* 3 The third part of the same proposition: The same Sonne executed the office of the hie Priest, in offering vp himselfe, and is our onely and most mightie Mediatour in heauen. *h This sheweth that the fauour of that his sacrifice is not only most acceptable to the Father, but also is euerlasting, and furthermore howe farre this high Priest passeth all the other high Priestes.* 4 Before he commeth to declare the office of Christ, hee setteth foorth the excellencie of his person, and first of all he sheweth him so to be man, that therewithall he is God also. *i Dignitie and honour.* 5.6.7.8.9.10. He prooueth and confirmeth the diuinitie of Christ manifested in the flesh, by these fiue euident testimonies, whereby it appeareth that he farre passeth all Angels, in so much that he is called both Sonne, and God, in verses 5.6.8.10.13. ✠ *Psal.2.7. chap.5.5.* *k The Father begate the Sonne from euerlasting, but that euerlasting generation was made manifest and represented to the world in his time, and therefore he addeth this word (To day).* ∵ *2.Sam.7.14. 1.chro.22.10.* *l The Lord was not content to haue spoken it once, but he repeateth it in another place.* ✠ *Psal.97.7.*

✠ *Psal.104.4.* *m Cherubi, Psal.18.10.* *n Seraph, Esa.6.2.* ✠ *Psal.45.7.* *o The throne is proper to the Prince, [illegible] not to the seruant.* *p For euerlasting, for this doubling of the word increaseth the signification of it beyond al measure.* *q The gouernment of thy kingdome is righteous.* *r This kinde of speaking, which the Iewes vse by contraries, hath great force in it.* *s In that, that the word became flesh, by powring the holy Ghost vpon him without measure.* *t For he is the head and wee are his members.* ∵ *Psalme 102.25.*

u Madest the earth firme and sure. ✠ *Psal.110.1. 1.cor.15.25. [illegible] [illegible] that name by which we commonly call Princes messengers, he [illegible] [illegible]*

CHAP. II.

1 Thereof he inferreth, that good heede must be giuen to Christes doctrine, 9 And he setteth him out vnto vs euen as our brother in our flesh, that we may with a good will yelde vp our selues wholly vnto him.

WHerefore 1 wee ought diligently to giue
heede to the things which a wee haue
heard, lest at any time we b runne out.
2 For if the c worde spoken by Angels was
stedfast, and euery transgression, and disobedience
receiued a iust recompence of reward,
3 How shall we escape, if we neglect so great
saluation, 2 which at the first began to be preached

1 Now as it were passing with himselfe, & shewing to what end and purpose al these things were spoke, to wit, to vnderstand by the excellencie of Christ aboue all creatures, that [illegible] [illegible] and Priesthood, is most perfect, he vseth an exhortation taken from a comparison [illegible]
a He maketh himselfe an hearer. *b They are sayde to [illegible] the [illegible] which holde it not fast when they haue heard it.* *c The Lawe [illegible] punishment for the offenders: and which Paul saith was giuen by Angels [illegible] Steuen, Actes 7.53.* 2 If the breach and transgression of the word spoken by Angels was not suffered vnpunished, much lesse shall it be lawfull [illegible] neglect the Gospel which the Lord of Angels preached, [illegible] of the Apostles, and with so many signes [illegible] cially with so great and mightie working of the [illegible]

by the Lorde, and *afterward* was confirmed vnto
vs by [d] them that heard him,
4 ✠ God bearing witnesse thereto, both with
[e] signes & wonders, and with diuers miracles, and
gifts of the holy Ghost, according to his owne wil?
5 3 For he hath not put in subiection vnto the
Angels the [f] world to come, whereof we speake,
6 4 But ✠ one in a certaine place witnessed,
saying, [g] What is man, that thou shouldest bee
mindeful of him? or the [h] sonne of man, that thou
wouldest consider him?
7 Thou [i] madest him a little inferiour to ye An-
gels: thou crownedst him with [k] glory & honour,
and hast set him aboue the workes of thine hands.
8 ∵ Thou hast put all things in subiection vn-
der his feete. And in that he hath put all things in
subiection vnder him, he left nothing that should
not be subiect vnto him. 5 But wee yet see not all
things subdued vnto him,
9 6 But we [l] see Iesus crowned with glory and
honour, ⁎ which was made litle [m] inferiour to the
Angels, 7 through the [n] suffering of death, that by
Gods grace he might [o] taste death for 8 all men.
10 9 For it became [p] him, for whome *are* all
these things, and by whom *are* all these things,
10 seeing that hee brought many children vnto
glory, 11 that he should consecrate the [q] Prince of
their saluation through afflictions,
11 12 For he that [r] sanctifieth, and they which
are sanctified, *are* all of [s] one: wherefore he is not
ashamed to call them brethren,

d By the Apostles. ✠ *Marke 16.20.* *e This is the true vse of miracles. Now they are called signes, because they appeare one thing, and represent another: and they are called wonders, because they represent some strange and vnaccustomed thing: and vertues, because they giue vs a glimce of Gods mightie power.* 3 If it were an hainous matter to contemne the Angels which are but seruants, much more hainous is it to contemne that most mightie King of the restored world. *f The world to come, wherof Christ is Father, Esa. 9.6. or the Church, which is a new world, was to be gathered together by the Gospel.* 4 He sheweth that the vse of this kingly dignitie consisteth herein, that men might not onely in Christ recouer that dignitie which they haue lost, but also might be through him aduanced aboue all things, which dignitie of men Dauid describeth most excellently. ✠ *Psal. 8.6.* *g What is there in man that thou shouldest haue so great regard of him, and doe him that honour? h He calleth all the citizens of that heauenly kingdome as they are considered in themselues, before that God giueth them the libertie of that citie in Christ, Man, and Sonne of man. i This is the first honour of the citizens of the world to come, that they are next the Angels. k For they shall bee in very great honour when they shalbe partakers of the kingdome. And he speaketh of the thing that shalbe, as though it were already because it is so certaine.* ∵ *1. Cor. 15.27.* 5 An obiection: But where is this so great rule and dominion? 6 The answere: This is already fulfilled in Iesus Christ our head, who was for a time for our sakes inferiour to the Angels, being made man: but nowe is aduanced into most high glorie. *l By his vertue and power which appeareth manifestly in the Church.* ⁎ *Phil. 2.8.* *m Who abased himselfe for a season, and tooke vpon him the shape of a seruant.* 7 Hee sheweth the cause of this subiection, to wit, to taste of death for our sakes, that so doing the part of a redeemer, hee might not onely bee our Prophet and King, but also our high Priest. *n That he might die. o Feele death.* 8 Herein consisteth the force of the argument: for we could not at length bee glorified with him, vnlesse he had bene abased for vs euen all the faithfull. And by this occasion the Apostle commeth to the other part of the declaration of Christs person, wherein hee prooueth him to bee in such sort God, that hee is also man. 9 Hee prooueth moreouer by other arguments, why it behoued the Sonne of God who is true God (as hee prooued a litle before) to become man notwithstanding, subiect to all miseries, sinne onely except. *p God.* 10 First of all, because the Father, to whose glory all these things are to be referred, purposed to bring many sonnes vnto glory. And howe coulde he haue men for his sonnes, vnlesse his onely begotten Sonne had become brother to men? 11 Secondly, The Father determined to bring those sonnes to glory, to wit, out of that ignominie wherein they lay before. Therefore the Sonne shoulde not haue bene seene plainely to be made man, vnlesse he had bene made like vnto other men, that he might come to glory by the selfe same way, by the which he should bring other: yea rather, it became him which was Prince of the saluation of other, to be consecrated aboue other, through those afflictions, Prophet, King, and Priest, which are the partes of that principalitie for the saluation of other. *q The Chieftaine, who as he is chiefest in dignitie, so is hee the first begotten from among the dead, amongst many brethren.* 12 The ground of both the former arguments: for neither should we be sonnes through him, neither coulde hee be consecrate through afflictions, vnlesse he had bene made man like vnto vs. But because this Sonnehoode dependeth not vpon nature onely, for no man is accompted the Sonne of God, vnlesse that besides that he is a sonne of a man hee be also Christes brother, (which is by sanctification, that is, by becomming one with Christ, who sanctifieth vs through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull, whome therefore Christ vouchsafeth to call brethren. *r He vseth the time that now is, to shew vs that wee are yet still going on, and increasing in this sanctification: and by sanctification hee meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholly vnto God, all which Christ alone worketh in vs. s Of one [illegible] same nature of man.*

12 13 Saying, ✠ I will declare thy Name vnto
my brethren: in the middes of the Church will I
sing prayses to thee.
13 14 And againe, ✠ I will put my [t] trust in
him. And againe, ∵ [u] Beholde, here am I, and the
children which God hath giuen me.
14 Forasmuch then as the children are [x] par-
takers of flesh and blood, he also himselfe likewise
tooke part with them, that hee might destroy
⁎ through death, him that had the [y] power of
death, that is, the [z] deuill,
15 And that he might deliuer all them, which
for feare of [a] death were all their life time subiect
to bondage.
16 15 For he in no sort tooke on *him* the [b] An-
gels *nature*, but hee tooke on *him* the [c] seede of
Abraham.
17 16 Wherefore in [d] all things it behoued him
to be made like vnto his brethren, that hee might
be [e] mercifull, and a [f] faithfull hie Priest in things
concerning God, that he might make reconcilia-
tion for the sinnes of the people.
18 For in that he suffered, and was [g] tempted,
he is able to succour them that are tempted.

13 That which he taught before of the incarnation of the sanctifier, he applieth to the prophetical office. ✠ *Psal. 22.25.* 14 He applieth the same to the kingly power of Christ, in deliuering his from the power of the deuill and death. ✠ *Psalme 18.2.* *t I will commit my selfe to him, and to his defence.* ∵ *Esai. 8.18.* *u Thou Esai speaketh of himselfe and his disciples, but betokening thereby all ministers, as also his disciples signifie the whole Church. And therefore seeing Christ is the head of the Prophets & Ministers, these wordes are More rightly verified of him, then of Esay. x Are made of flesh and blood, which is a fraile and brittle nature.* ⁎ *Hose. 13.14. 1. Cor. 15.55. y The deuill is sayde to haue the power of death, because he is the authour of sinne: and from sinne commeth death, and for this cause he eggeth vs dayly to sinne. z He speaketh of one as of the Prince, ioyning to him secretly all his angels. a By (death) thou must vnderstand here, that death which is ioyned with the wrath of God, as it must needes be, if it be without Christ, then the which there can be nothing deuised more miserable.* 15 He expoundeth those words of flesh & blood, shewing that Christ is the true man, and that not by turning his diuine nature, but by taking of mans nature. And he nameth Abraham, respecting the promises made to Abraham in this behalfe. *b The nature of Angels. c The very nature of man.* 16 Hee applieth the same to the Priesthood, for which he should not haue benefit, vnlesse he had become man, and that like vnto vs in all things, sinne onely except. *d Not onely as touching nature, but qualities also. e That he might be truely touched with the feeling of our miseries. f Doing his office sincerely. g Was tried & egged to wickednes by the deuill.*

CHAP. III.

1 Nowe hee sheweth howe farre inferiour Moses is to Christ, 3.6 euen so much as the seruant to the master: and so hee bringeth in certaine exhortations and threatnings taken out of Dauid, 8 against such as either stubburnely resist, 12 or els are very slowe to obey.

Therefore, 1 holy brethren, partakers of the
heauenly vocation, consider the [a] Apostle and
high Priest of our [b] profession Christ Iesus:
2 2 Who was faithfull to him that hath [c] ap-
pointed him, 3 euen as ✠ Moses *was* in al his house.
3 4 For this man is counted worthy of more
glory then Moses, in asmuch as he which hath buil-
ded the house, hath more honour then the house.
4 For euery house is builded of some man,
and he that hath built all things, *is* God.
5 5 Nowe Moses verely was faithfull in all his
house, as a seruant, for a witnesse of the things

1 Hauing layde the foundation, that is to say, declared and proued both the natures of one selfe same Christ, he giueth him three offices, to wit, the office of a Prophet, King, and Priest: and as touching the office of teaching and gouerning, compareth him with Moses and Iosua, vnto the 14. verse of the next Chapter, and with Aaron touching the Priesthood. And hee propoundeth that which he purposeth to speake of, with a most graue exhortation, that all our faith may tend to Christ, as to the only euerlasting teacher, gouernour, and high Priest. *a The Embassadour or messenger, as Rom. 15. hee is called the minister of Circumcision. b Of the doctrine of the Gospel which we professe.* 2 He confirmeth this exhortation with two reasons, first of all, because Christ Iesus was appoynted such an one of God; secondly, because hee throughly executed the offices that his Father enioyned him. *c Apostle and high Priest.* 3 Now he commeth to the comparison with Moses, and he maketh them like one to the other in this, that they were both appoynted rulers ouer Gods house, and executed faithfully their office: but by and by after hee sheweth that there is great vnlikelinesse in that similitude. ✠ *Numb. 12.7.* 4 The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this, because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: but Christ as Lord and God, made all this house. 5 An other comparison: Moses was a faithfull seruant in this house, that is, in the Church, seruing the Lord that was to come, but Christ ruleth and gouerneth his house as Lord.

which should be spoken after.
6 But Christ *is* as the Sonne, ouer his owne
house, [c] whose [d] house we are, if we holde fast that
[e] confidence and that reioycing of that hope vn-
to the ende.
7 Wherefore, as the holy Ghost sayth, ✠ To
day if ye [f] shall heare his voyce,
8 Harden not your hearts, as in the [g] prouo-
cation, according to the day of the tentation in
the wildernesse,
9 Where your fathers tempted mee, prooued
me, and sawe my workes fourtie yeeres long.
10 Wherefore I was grieued with that gene-
ration, and sayd, They [h] erre euer in *their* heart,
neither haue they knowen my wayes.
11 Therefore I sware in my wrath, If they shal
enter into my rest.
12 [7] Take heede, brethren, least at any time
there be in any of you an euill heart, and vnfaith-
full, to depart away from the liuing God.
13 But exhort one another dayly, [i] while it is
called to day, least any of you bee hardened
through the deceitfulnes of sinne.
14 [8] For we are made partakers of Christ, if we
keepe sure vnto the ende that [k] beginning, where-
with we are vpholden,
15 [l] So long as it is said, To day if ye heare his
voice, harden not your hearts, as in ỳ prouocation.
16 For some when they heard, prouoked him
to anger: howbeit, not all that came out of Egypt
by Moses.
17 But with whome was he displeased fourtie
yeeres? Was he not displeased with them that sin-
ned, ✠ whose carkeises fell in the wildernes?
18 And to whom sware he ỳ they should not
enter into his rest, but vnto them that obeied not?
19 So we see that they could not enter in, be-
cause of vnbeliefe.

6 He applieth the former doctrine to his end, exhorting all men by the wordes of Dauid to heare ỳ Sonne himselfe speake, and to giue ful credite to his wordes, seeing that otherwise they cannot enter into that eternall rest. *d To wit, Christs.* *e He calleth that excellent effect of faith (whereby wee crie Abba, that is, Father) confidence, and to confidence he ioyneth hope.* ✠ *Psal.95.8. chap.4.7.* *f So that God was to speake once againe after Moses.* *g In the day that they vexed the Lorde, or stroue with him.* *h They are brutish and madde.* 7 Nowe weying the wordes of Dauid, hee sheweth first by this worde, *To day*, that wee must not neglect the occasion while we haue it: for that worde is not to be restrained to Dauids time, but it comprehendeth all that time wherein God calleth vs. *i While to day lasteth, that is to say, so long as the Gospel is offered to vs.* 8 Now he considereth these wordes, *If you heare his voyce, &c.* shewing that they are spoken & ment of the hearing of faith, against which he setteth hardening through vnbeliefe. *k That beginning of trust and confidence: and after the maner of the Hebrues, he calleth that, beginning, which is chiefest.* *l So long as this voyce soundeth out.* ✠ *Num.14.37.*

CHAP. IIII.

1 He ioyneth exhortation with threatning, lest they, euen as their fathers were he depriued of the rest offered vnto them, 11 but that they endeuour to enter into it: 14 And so he beginneth to intreate of Christs Priesthoode.

Let vs feare therefore, least at any time by for-
saking the promes of entring into his rest, any
of you should seeme to be depriued.
2 For vnto vs was the Gospel preached as al-
so vnto them: but the word that they heard, pro-
fited not them, because it was not [a] mixed with
faith in those that heard it.
3 [2] For wee which haue beleeued, doe enter
into rest, as he said *to the other*, ✠ As I haue sworne
in my wrath, If they shall enter into my rest: al-
though the workes were finished from the foun-
dation of the world.
4 For hee spake in a certaine place of the se-
uenth day on this wise, ✠ And God did rest the se-
uenth day from all his workes.
5 And in this place againe, If they shall enter
into my rest.
6 Seeing therefore it remaineth ỳ some must
enter thereinto, & they to whom it was first prea-
ched, entred not therein for vnbeliefes sake:
7 Againe hee appoinced in Dauid a certaine
day, by To day, after so long a time, saying, as it is
sayd, ✠ This day, if ye heare his voyce, harden not
your hearts.
8 For if [b] Iesus had giuē them rest, then would
he not after this haue spoken of another day.
9 There remaineth therefore a rest to the peo-
ple of God.
10 [c] For he ỳ is entred into his rest, hath also
ceased from his owne works, as God *did* from his.
11 [3] Let vs studie therefore to enter into that
rest, lest [d] any man fall after the same ensample of
disobedience.
12 [4] For the [e] worde of God *is* [f] liuely, and
mightie in operation, and sharper then any two
edged sword, & entreth through, euen vnto the
diuiding asunder of the [g] soule & the [h] spirit, and
of the ioynts, and the marow, and is a discerner of
the thoughts, and the intents of the heart.
13 Neither is there any creature, which is not
manifest in [i] his sight: but all things *are* naked and
open vnto his eyes, with whom we haue to doe.
14 [5] Seeing then ỳ we haue a great hie Priest,
which is entred into heauen, *euen* Iesus the Sonne
of God, let vs [k] holde fast our profession.
15 [6] For we haue not an hie Priest, which can
not be touched with the feeling of our infirmi-
ties, but was in all things tempted in like sort, *yet*
without sinne.
16 Let vs therefore go boldly vnto the throne
of grace, that wee may receiue mercy, and finde
grace to helpe in time of neede.

1 By these words, *His voyce*, he sheweth that Dauid meant the preaching of Christ, who was then also preached, for Moses and the Prophets respected none other. *a He compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard, profiteth nothing, vnlesse it be tempered with faith.* 2 Lest any man should obiect, that those wordes were meant of the land of Canaan, and of Moses doctrine, and therfore can not well be drawen to Christ, and to eternall life, the Apostle sheweth ỳ there are two maner of rests spoken of in the Scriptures: the one of the seuenth day, wherin God is said to haue rested frō all his works: an other is said to be that same, whereinto Iosua led ỳ people: but this rest is not the last rest whereunto we are called, and ỳ he proueth by two reasons. For seeing that Dauid so long time after, speaking to the people which were then placed in ỳ land of Canaā, vseth these words, *To day*, and threatneth them still ỳ they shall not enter into the rest of God, which refused then the voyce of God that sounded in their eares, we must needs say that he meant another time then the time of Moses, & another rest then the rest of the land of Canaan: And that is, that euerlasting rest, wherin we begin to liue to God, after that the race of this life ceaseth: as God rested the seuenth day from those his workes, that is to say, from making the world. Moreouer the Apostle therewithall signifieth that the way to this rest, which Moses and the land of Canaan & all that order of the Lawe did shadow, is opened in the Gospel onely.

✠ *Psal.95.11.* ✠ *Gen.2.2. deut.5.14.* ✠ *Chap.3.7.* *b He speaketh of Iosuua the sonne of Nun: and as the land of Canaan was a figure of our true rest, so was Iosuua a figure of Christ.* *c As God rested the seuenth day, so must wee rest from our workes, that is, from such as proceede from our corrupt nature.* 3 He returneth to an exhortation. *d Lest any man become a like example of infidelitie.* 4 An amplification taken from the nature of the worde of God, the power whereof is such, ỳ it entreth euen to the deepest & most inward and secret partes of the heart, wounding them deadly that are stubburne, & plainly quickening the beleeuers. *e The doctrine of God which is preached both in the Lawe and in the Gospel.* *f He calleth the worde of God liuely, by reason of the effects it worketh in them, to whome it is preached.* *g He calleth that the soule, which hath the affections residing in it.* *h By the spirit, he meaneth that noblest part which is called the minde.* *i In Gods sight.* 5 Nowe he entreth into the comparison of Christes Priesthood with Aarons, and declareth euen in the very beginning the marueilous excellencie of this Priesthoode, calling him the Sonne of God, & placing him in the seate of God in heauen, plainely and euidently setting him against Aarons Priests, and the transitorie tabernacle: which comparisons he setteth forth afterward more at large. *k And let it not goe out of our handes.* 6 Least he might seeme by this great glory of our hie Priest, to stay and stop vs from going vnto him, he addeth straightwayes after, that he is notwithstanding our brother in deede (as he prooued it also before) and that he accompteth all our miseries, his owne, to call vs boldly to him.

CHAP. V.

1 First he sheweth the dutie of the hie Priest: 5 Secondly, that Christ is appointed of God to be our hie Priest, 7 and that he hath fulfilled all things belonging thereunto.

For [1] euery hie Priest is taken from among
men, and is ordeined for men, in things per-
taining to God, [2] that he may offer both [a] giftes
and [b] sacrifices for sinnes.
2 Which is [c] able sufficiently to haue com-
passion [d] on them that are ignorant, and that are

1 The first part of the first comparison of Christes hie Priesthood with Aarons: Otherhie Priests are taken from among men, and are called... 2 The first part of the second comparison: Others as weake, are made hie Priests, to the ende that feeling the same infirmitie in themselues ... all the rest of the people, they should in their owne and the peoples name offer giftes and sacrifices, which are witnesses of common faith & repentance ... ring of things without life. *b Beastes which were killed ... in the sacrifices for sinnes and offences.* *c Fit and meete.* *d On them that are foolish ... in the Hebrue tongue, vnder ignorance and errour is ... that is voluntarie.*

out of ÿ way, because that he also is e compassed
with infirmitie.
3 And for ÿ sames sake he is bound to offer for
sinnes, as wel for his owne part, as for the peoples.
4 ✝ 3 And no man taketh this honor vnto him
selfe, but he that is called of God, as was Aaron.
5 So likewise Christ tooke not to himselfe this
honour to be made the hie Priest, but he that sayd
vnto him, ✝ Thou art my Sonne, this day begate
I thee, *gaue it him.*
6 As he also in another place speaketh, ✝ Thou
art a Priest for euer, after ÿ f order of Melchi-sedec.
7 4 Who in ÿ g dayes of his flesh did offer vp
prayers and supplications, with strong crying and
teares vnto him, that was able to h saue him from
death, and was also heard in that which he feared.
8 And though he were the Sonne, yet i learned
he obedience, by the things which he suffered.
9 5 And being k consecrate, was made ÿ authour
of eternall saluation vnto all them that obey him:
10 And is called of God an hie Priest after the
order of Melchi-sedec.
11 6 Of whome wee haue many things to say,
which are hard to be vttered, because ye are dull
of hearing.
12 7 For when as concerning ÿ time ye ought
to be teachers, yet haue ye neede againe that wee
teach you what *are* the first principles of the word
of God: and are become such as haue neede of
milke, and not of strong meate.
13 For euery one that vseth milke, is inexpert
in the l word of righteousnes: for he is a babe.
14 But strong meate belongeth to them ÿ are
of age, which through long custome haue their
m wits exercised, to discerne both good and euil.

e For that he himselfe beareth about with him a nature subiect to the same discommodities and vices.
✝ 1.Chro.23.10. and 23.13.
3 The third comparison which is whole. The others are called of God, and so was Christ, but in another order then Aaron: for Christ is called the Sonne begotten of God, and a Priest for euer after the order of Melchisedec.
✝ Psal.2.7. chap.1.5.
✝ Psal.110.4. chap.7.17.
f After the likenes or maner as it is afterward declared, Chap.7.15.
4 The other part of the second comparison: Christ being exceedingly afflicted, & exceedingly mercifull, asked, not for his sinnes, for he had none, but for his feare, and obtained his request and offred himselfe for all his.
g While he liued here with vs, in our weake and fraile nature. *h To deliuer him from death.* *i He learned in deede what it is to haue a Father, whome a man must obey.* 5 The other part of the first comparison: But Christ was consecrate of God the Father as the Authour of our saluation, & an hie Priest for euer, & therefore he is so a man, that notwithstanding he is farre aboue all men. *k Looke Chap.2.10.* 6 A digression, vntill he come to the beginning of the seuenth Chapter: wherein he partly holdeth the Hebrewes in the diligent consideration of those things which he hath said, and partly prepareth them to the vnderstanding of those things whereof he wil speake. 7 An example of an Apostolike chiding. *l In the worde which teacheth righteousnes.* *m All their power whereby they vnderstand and iudge.*

CHAP. VI.

1 He briefly toucheth the childish slouthfulnes of the Hebrewes, 4 and terrifieth them with seuere threatnings: 7 Hee stirreth them vp to rude now in time to go forward: 9 He hopeth well of them: 13 He alleageth Abrahams example: 17 and compareth faith that taketh holde on the worde, 19 vnto an ancre.

THerefore, leauing the doctrine of the a begin-
ning of Christ, let vs be led forward vnto per-
fection, 1 not laying againe ÿ foundation of repen-
tance from dead workes, & of faith toward God,
2 Of the doctrine of baptismes, and laying on
of handes, and of the resurrection from the dead,
and of eternall iudgement.
3 And this wil we doe if God permit.
4 2 ✝ For it is b impossible ÿ they which were
once lightened, and haue c tasted of the heauenly
gift, and were made partakers of the holy Ghost,
5 And haue tasted of the good word of God,
and of the powers of the world to come,
6 If they fall away, should be renued againe by
repentance: seeing they d crucifie againe to them-
selues the Sonne of God, & make a mocke of him.
7 3 For the earth which drinketh in the raine
that cometh oft vpon it, & bringeth forth herbes
meete for them by whome it is dressed, receiueth
blessing of God.
8 But that which beareth thornes and briers,
is reproued, & is neere vnto cursing, whose ende
is to be burned.
9 4 But beloued, wee haue perswaded our
selues better things of you, and such as accompa-
nie saluation, though we thus speake.
10 5 For God *is* not vnrighteous, that he should
forget your worke, and labour of loue, which yee
shewed toward his Name, in that yee haue mini-
stred vnto the Saints, and *yet* minister.
11 And we desire that euery one of you shewe
the same diligence, to the full assurance of hope
vnto the ende,
12 6 That ye be not slouthfull, but followers
of them, which through faith and patience inhe-
rite the promises.
13 7 For when God made the promise to A-
braham, because he had no greater to sweare by,
he sware by himselfe,
14 Saying, ✝ Surely I wil e aboundantly blesse
thee and multiplie thee marueilously.
15 And so after that hee had taried patiently,
he enioyed the promes.
16 For men verely sweare by him that is grea-
ter *then themselues*, and an othe for confirmation
is among them an ende of all strife.
17 So God, willing more f aboundantly to
shew vnto the heires of promes the stablenes of
his counsell, bound himselfe by an othe,
18 That by two immutable things, wherein it
is vnpossible that God should lye, we might haue
strong consolation, which haue our refuge to lay
holde vpon that hope that is set before vs,
19 8 Which *hope* wee haue, as an ancre of the
soule, both sure and stedfast, and it entreth into
that which is within the vaile,
20 9 Whither the forerunner is for vs entred
in, *euen* Iesus that is made an hie Priest for euer
after the order of Melchi-sedec.

a The first principles of Christian religion, which we call the Catechisme.
1 Certaine principles of a Catechisme, which comprehend the summe of the doctrine of the Gospel, were giuen in fewe wordes, and briefly to the rude and ignorant, to wit, the profession of repentance and faith in God: the articles of which doctrine, were demaunded of them which were not as yet receiued members of the Church, at the daies appointed for Baptisme: & of the children of the faithfull which were baptized in their infancie, when hands were laide vpon them. And of those articles, two are by name recited, the resurrection of the flesh, & the eternall iudgement. 2 [illegible] addeth a vehemencie to his exhortation, and a most sharpe threatning of the certaine destruction that shal come to them which fal from God and his religion. ✝ Chap.10.26. matth.12.31. 2.pet.2.20. *b He speaketh of a generall backsliding, and such as doe altogether fall away from the faith, and not of sinnes which are committed through the frailtie of man against the first and the second table.* *c We must marke the force of this worde, for it is one thing to beleeue as Lydia did, which heard God speake, Act.16.13. and another thing to haue some taste.*

d As men that hate Christ, and as though they crucified him againe, make him a mocking stocke to all the world, and that to their owne destruction, as Iulian the Apostata or backslider did.
3 He setteth forth the former threatning with a similitude.
4 He mitigateth and asswageth all that sharpnes, hoping better of them to whome he writeth.
5 Hee prayseth them for their charitie, thereby encouraging them to goe forward, and to holde out to the ende.
6 Hee sheweth what vertues chiefly they haue neede of to go forward constantly, & also to profit: to wit, of charitie, and patience: and least any mā should obiect and say, that these things are impossible to be done, hee willeth them to set before themselues the examples of their auncesters, and to follow them.
7 An other pricke, to prick them forward: Because the hope of ÿ inheritance is certaine, if we cōtinue to the end, for God hath not only promised it, but also promised it with an othe.
✝ Gen.12.2. and 17.4. and 22.17.
e I will heape vp benefites most plentifully vpon thee. *f More then was needefull, were it not for the wickednes of men which beleeue not God, no though he sweare.* 8 He likeneth hope to an ancre: because that euen as an ancre being cast into the bottome of the sea, stayeth ÿ whole ship, so doeth hope also enter euen into the very secret places of heauen. And he maketh mention of the Sanctuarie, alluding to the old tabernacle, & by this means returneth to the comparisons of the Priesthood of Christ wᵗ the Leuitical. 9 He repeateth Dauids wordes, wherein all those comparisons whereof he hath before made mention, are signified, as he declareth in all the next chapter.

CHAP. VII.

1 He hath hitherto stirred thē vp, to marke diligently what things are to be considered in Melchi-sedec, 15 wherein he is like vnto Christ. 20 Wherefore the Law should giue place to the Gospel.

FOr this 1 Melchi-sedec ✝ *was* King of Salem,
the Priest of the most high God, who met A-
braham, as he returned from the slaughter of the
Kings, and a blessed him:
2 To whome also Abraham gaue the tithe of
all things: who first is by interpretation King of
righteousnes: after that, *he is also* King of Salem,
that is, King of peace,

1 Declaring these wordes, *According to the order of Melchi-sedec*, whereupon that comparison standeth of the Priesthoode of Christ with the Leuitical: first, Melchi-sedec himselfe is considered as the figure of Christ, and these are the heads of that comparison. Melchi-sedec was a King and a Priest: and such an one in deede is Christ alone. He was a King of peace and righteousnes, such an one in deede is Christ alone. ✝ Gene.14.18. *a With a solemne and Priestly blessing.*

2 An other figure: Melchi-sedec is set before vs to bee considered as one without beginning and without ending, for neither his father, nor his mother, nor his ancesters, nor his death are written of: and such an one in deede is the Sonne of God, to wit, an euerlasting Priest: as hee is God, without mother wonderfully begotten: as he is man, without father wonderfully conceiued.

3 An other figure: Melchi-sedec in consideration of his priesthoode was aboue Abraham, for he tooke tenthes of him, and blessed him as a Priest: Such an one in deede is Christ, vpon whom dependeth euen Abrahams sanctification and all the beleeuers, and whom all men ought to worship and reuerence as the authour of all.

✠ Numb.18.21.

b Were begotten of Abraham.

c He speaketh of the publike blessing which the Priestes vsed.

4 A double amplification: The first, that Melchisedec tooke the tenthes, as one immortall (to wit, in respect that he is the figure of Christ, for his death is in no

3 [2] Without father, without mother, without
kinred, and hath neither beginning of *his* dayes,
neither ende of life: but is likened vnto the Sonne
of God, and continueth a Priest for euer.
4 [3] Nowe consider howe great this man *was*,
vnto whome euen the Patriarke Abraham gaue
the tithe of the spoyles.
5 For verely they which are the childrē of Le-
ui, which receiue the office of ỳ Priesthood, haue
a ✠ commaundement to take, according to the
Law, tithes of ỳ people (that is, of their brethren)
though they [b] came out of ỳ loynes of Abraham.
6 But hee whose kindred is not counted a-
mong them, receiued tithes of Abraham, and
blessed him that had the promises.
7 And [c] without all contradiction the lesse is
blessed of the greater.
8 And here men that die, receiue tithes: but
there he *receiueth them*, of whom it is witnessed,
that he liueth.
9 [4] And to say as the thing is, Leui also which
receiueth tithes, payed tithes in Abraham.
10 For hee was yet in the loynes of his father
Abraham, when Melchi-sedec met him.
11 [5] If therefore [d] perfection had bene by the
Priesthood of the Leuites (for vnder it the Lawe
was established to the people) what needed it fur-
thermore, that another Priest shoul rise after the
order of Melchi-sedec, and not to bee called after
the order of Aaron?
12 [6] For if the Priesthood be changed, then of
necessitie must there be a change of the [e] Lawe.
13 For he of whome these things are spoken,
perteineth vnto another tribe, whereof no man
[f] serued at the altar.
14 For it is euident, that our Lord sprung out
of Iuda, concerning the which tribe Moses spake
nothing, touching the Priesthood.
15 [7] And it is yet a more euident thing, because
that after the similitude of Melchi-sedec, there is
risen vp another Priest,
16 [8] Which is not made *Priest* after the [g] Law
of the carnal commandement, but after the power
of the endlesse life.
17 For he testifieth *thus*, ✠ Thou art a Priest
for euer, after the order of Melchi-sedec.

place made mention of, and Dauid setteth him forth as an euerlasting Priest) but the Leniticall Priestes, as mortall men, for they succeede one another: the second, that Leui himselfe was tithed in Abraham by Melchi-sedec. Therefore the Priesthood of Melchi-sedec (that is, Christes, who is pronounced to be an euerlasting Priest according to his order) is more excellent then the Leuiticall. 5 The third treatise of this Epistle, wherein after he hath prooued Christ to be a King, a Prophet, and a Priest, he now handleth distinctly the condition and excellencie of all these offices, shewing that all these were but shadowes in all other, but in Christ they are true and perfect. And he beginneth with the Priesthood, wherewith also the former treatise ended, that by this meanes all the partes & members of the disputation, may better hang together. And first of all he prooueth that the Leuitical Priesthood was imperfect, because another Priest is promised a long time after, according to another order, that is to say, of another maner of rule and fashion. *d If the Priesthood of Leui could haue made any man perfite.* 6 He sheweth howe that by the institution of the new Priesthood, not only the imperfection of the Priesthood of Leui was declared, but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Leui, did shut forth the tribe of Iuda, & made it also inferiour to Leui: and this latter doeth place the Priesthood in the tribe of Iuda. *e Of the institution of Aaron.* *f Had any thing to doe about the altar.* 7 Lest any man might obiect, that the Priesthood in deede was translated from Leui to Iuda, but yet notwithstanding the same remaineth stil, he both weigheth & expoundeth these wordes of Dauid, *for euer, according to the order of Melchi-sedec*, whereby also a diuers institution of Priesthood is well perceiued. 8 He proueth the diuersitie and excellencie of the institution of Melchi-sedecs Priesthood, by this, that the Priesthood of the Lawe did stand vpon the outward and bodily anoynting: but the sacrifice of Melchi-sedec is set out to be euerlasting and meere spirituall. *g Not after the ordination, which commandeth fraile and transitorie things, as was done in Aarons consecration, and all that whole Priesthode.* ✠ *Psalm 110.4. chap. 5.6.*

18 [9] For the [h] commandement that went a-
fore, is disanulled, because of the weakenes there-
of, and vnprofitablenesse.
19 For the Law made nothing perfite, but the
bringing in of a better hope *made perfite*, whereby
we drawe neere vnto God.
20 [10] And for as much as it is not without an
othe (for these are made Priests without an othe:
21 But this *is made* with an othe by him that
said vnto him, ✠ The Lord hath sworne, and will
not repent, Thou art a Priest for euer, after the
order of Melchi-sedec)
22 By so much is Iesus made a suretie of a bet-
ter Testament.
23 [11] And among them many were made
Priests, because they were not suffered to endure,
by the reason of death.
24 But this man, because hee endureth euer,
hath a Priesthood, which [i] cannot passe from one
to another.
25 Wherefore, hee is [k] able also perfectly to
saue them that come vnto God by him, seeing he
euer liueth, to make intercession for them.
26 [12] For such an hie Priest it became vs to
haue, *which is* holy, harmelesse, vndefiled, separate
from sinners, and made hier then the heauens:
27 Which needeth not daily as those hie Priests
to offer vp sacrifice, ✠ first for his owne sinnes, and
then for the peoples: [13] for [l] that did he [m] once,
when he offered vp himselfe.
28 For the Lawe maketh men hie Priestes,
which haue infirmitie: but the [n] word of the oth
[14] that [o] was since the Lawe, *maketh* the Sonne,
who is consecrated for euermore.

9 Againe, that no man might obiect that the last Priesthood was added to make a perfite one, by the coupling of them both together, he prooueth that the first was abrogated by the latter, as vnprofitable, and that by the nature of them both. For how could those corporall and transitorie things sanctifie vs, either of themselues, or being ioyned with an other?

h The ceremoniall lawe.

10 Another argument, whereby he prooueth that the Priesthoode of Christ is better then the Priesthood of Leui, because it was established with an othe, but theirs was not so.

✠ *Psal.110.4.*

11 Another argument tending to the same purpose. The Leuiticall Priestes (as mortall men) coulde not be euerlasting, but Christ as he is euerlasting, so hath he also an euerlasting Priesthood, making most effectuall intercession for them which by him come vnto God. *i Which cannot passe away.* *k Hee is fit and meete.* 12 An other argument: There are required in an hie Priest innocencie and perfite purenesse, which may separate him from sinners for whom he offereth. But the Leuiticall hie Priestes shall not be found to be such, for they offer first for their owne sinnes: but Christ onely is such a one, and therefore the true and onely hie Priest. ✠ *Leuit.16.11.* 13 An other argument which notwithstanding hee handleth afterward: The Leuiticall Priestes offered sacrifice after sacrifice, first for themselues, and then for the people. But Christ offered not for himselfe, but for other, not sacrifices, but himselfe, not often times, but once. And this ought not to seeme strange, saith he, forsomuch as they are weake, but this man is consecrated an euerlasting Priest, and that by an oath. *l That sacrifice which hee offered.* *m It was so done, that it needeth not to bee repeated or offered againe any more.* *n The commandement of God which was bound with an oath.* 14 Another argument taken of the time: former things are taken away by the latter. *o Exhibited.*

CHAP. VIII.

1 To proue more certainely that the ceremonies of the Law are abrogated, 5 hee sheweth that they were appointed to serue the heauenly paterne. 8 He bringeth in the place of Ieremie, 15 to prooue the amendement of the olde couenant.

NOwe [1] of the things which we haue spoken,
this is the summe, that we haue such an hie
Priest, that sitteth at the right hand of the throne
of the Maiestie in heauens,
2 [2] And *is* a minister of the [a] Sanctuarie, [3] and
of that [b] true Tabernacle which the Lord pight,
and not man.
3 [4] For euery high Priest is ordeined to offer
both giftes and sacrifices: wherefore it was of ne-
cessitie, that this man should haue somewhat also
to offer.

1 He briefly repeateth that, whereunto all these things are to be referred, to wit, that we haue a farre other hie Priest then those Leuiticall hie Priestes are, euen such an one as sitteth at the right hand of the most hie God in heauen.

2 They of Leui were hie Priestes in an earthly sanctuarie, but Christ is in the heauenly. *a Of heauen.* 3 They of Leui exercised their priesthood in a fraile tabernacle, but Christ beareth about with him a farre other tabernacle, to wit, his body which God himselfe made to be euerlasting, as it shall afterward be declared, chap.9.11. *b Of his body.* 4 He bringeth a reason why it must needes be that Christ should haue a body (which he calleth a tabernacle which the Lorde pight & not man) to wit, that he might haue what to offer: for otherwise he could not be an hie Priest. And the selfe same body is both ỳ tabernacle & the sacrifice.

4 5 For he were not a Priest, if he were on the
earth, seeing there are Priestes that according to
the Lawe offer giftes,
5 Who serue vnto the paterne and shadowe
of heauenly things, as Moses was warned by God,
when hee was about to finish the Tabernacle.
✠ See, said he, that thou make all things according
to the paterne, shewed to thee in the mount.
6 [6] But nowe *our hie Priest* hath obteined a
more excellent office, in as much as he is the Me-
diatour of a better Testament, which is establi-
shed vpon better promises.
7 [7] For if that first *Testament* had bene vn-
blameable, no place should haue bene sought for
the second.
8 For in rebuking them he saith, ☩ Beholde,
the dayes will come, saith the Lorde, when I shall
make with the [c] house of Israel, & with the house
of Iuda a newe Testament:
9 Not like the Testament that I made with
their fathers, in the day that I tooke them by the
hand, to leade them out of the land of Egypt: for
they continued not in my Testament, and I re-
garded them not, saith the Lord.
10 For this is the Testament that I will make
with the house of Israel, After those dayes, saith
the Lord, I will put my Lawes in their minde, and
in their heart I will write them, and I will be their
God, and they shalbe my people,
11 And they shall not teach euery man his
neighbour and euery man his brother, saying,
Know the Lord: for all shall know me, from the
least of them to the greatest of them.
12 For I will bee mercifull to their vnrighte-
ousnesse, and I will remember their sinnes and
their iniquities no more.
13 [8] In that he saith a new *Testament*, he hath
abrogate the olde: nowe that which is disanulled
and waxed olde, is ready to vanish away.

5 He giueth a reason why he said that our hie Priest is in the heauenly sanctuarie, and not in the earthly: because, saith he, if he were nowe on the earth, hee coulde not minister in the earthly sanctuarie, seeing there are yet Leuiticall Priestes which are appoynted for him, that is to say, to be paternes of that perfite example. And to what purpose should the paternes serue when the true and originall example is present?
✠ *Exod.25.40. actes 7.44.*
6 He entreth into the comparison of the olde and transitorie Testament or couenant being but for a time, whereof the Leuiticall Priests were mediatours, with the new, the euerlasting Mediatour whereof is Christ, to shewe that this is not onely better then that in all respects, but also that that was abrogated by this.
7 He preueth by the testimonie of Ieremie, that there is a second Testament or couenant, and therefore that the first was not perfite. ☩ *Iere.31.31,32,33,34. rom.11.27. chap.10.16.* *c He calleth it an house, as it were one familie of the whole kingdome: for whereas the kingdome of Dauid was deuided into two factions, the Prophet giueth vs to vnderstand that through the newe Testament they shalbe ioyned together againe in one.* 8 The conclusion: Therefore by the latter and the new, the first and olde is taken away, for it could not be called newe if it differed not from the olde. And againe that same is at length taken away, which is subiect to corruption, and therfore imperfit.

CHAP. IX.

2 Comparing the forme of the Tabernacle, 10 and the ceremonies of the Lawe, 11 vnto the trueth set out in Christ, 15 he concludeth that now there is no more neede of an other Priest, 24 because Christ himselfe hath fulfilled these duties vnder the newe couenant.

THen [1] the first *Testament* had also ordinances
of religion, and a [a] worldly Sanctuarie.
2 For the first Tabernacle was made, where-
in was the candlesticke, and the table, and the
shewebread, which *Tabernacle* is called the Holy
places.
3 And after [b] the second vaile *was* the Taber-
nacle, which is called the [c] Holiest of all,
4 Which had the golden censer, and the Arke
of the Testament ouerlayde rounde about with
gold, wherein the golden pot, which had Manna,
was, and ∵ Aarons rod that had budded, and the
⁑ tables of the Testament.
5 ✠ And ouer the Arke were the glorious Che-
rubims, shadowing the [d] mercie seate: of which
things we will not now speake particularly.

1 A diuision of the first Tabernacle which he calleth worldly, that is to say, transitorie and earthly, into two partes, to wit, into the holy places, and the Holiest of all.
a An earthly and a fitting.
b He calleth it the second vaile, not because there were two vailes, but because it was behinde the Sanctuarie or the first Tabernacle.
c The holiest Sanctuarie. ∵ *Num.17.10.* ⁑ *1.King.8.9. 2.chro.5.10.* ✠ *Exodus 25.22.* *d The Hebrewes call the couer of the Arke of the couenant, the mercy seate, whome both the Grecians and we followe.*

6 [2] Nowe when these things were thus ordei-
ned, the Priestes went alwayes into the first Ta-
bernacle, and accomplished the seruice.
7 But into the second went the ✠ hie Priest
alone, once euery yere, not without blood which
he offered for himselfe, and for the [e] ignorances
of the people.
8 [3] Whereby the holy Ghost this signified, that
the way into the Holiest of all was not yet ope-
ned, while as yet the first tabernacle was standing,
9 [4] Which was a figure [f] for that present time,
wherein were offred giftes & sacrifices that could
not make holy, concerning the conscience, him
that did the seruice,
10 [5] Which onely stood in meates and drinkes,
and diuers washings, and carnall rites, [g] which
were inioyned, vntill the time of reformation.
11 [6] But Christ being come an high Priest of
good things to come, [7] by a [h] greater and a more
perfect Tabernacle, not made with handes, that is,
not of this building,
12 [8] Neither by the blood of [i] goates and
calues: but by his owne blood entred hee in once
vnto the holy place, and obteined eternall re-
demption *for vs*.
13 ☩ [9] For if the blood of bulles & of goates,
and the ashes of an heifer, sprinkling them that
are vncleane, sanctifieth as touching the [k] purify-
ing of the flesh,
14 How much more shall the ∵ blood of Christ
which through the eternall Spirit offered himselfe
without fault to God, ⁑ purge your conscience
from [l] dead workes, to serue the liuing God?
15 [10] And for this cause is he the Mediatour of

2 Now he commeth to the sacrifices which he diuideth into those daily sacrifices, and that yeerely & solemne sacrifice, with the which the hie Priest only but once euery yeere entring into the Holiest of all with blood, offered for himselfe and the people.
✠ *Exod.30.10. leuit.16.2.*
e For the sinnes. Looke Chap.5.2.
3 Of that yeerely rite and ceremonie he gathereth that the way was not by such sacrifices opened into heauen, which was shadowed by the Holiest of all: For why did the hie Priest alone enter in thither, shutting out all other, and that to offer sacrifices there both for himselfe and for others, and after, did shut the Holiest of all againe?
4 An obiection: If the way were not opened into heauen by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies vsed? To wit, that men might bee called backe to that spirituall example, that it to say, to Christ, who shoulde correct all those things at his comming. *f For that time that that figure had to last.* 5 An other reason why they coulde not make cleane the conscience of the worshipper, to wit, because they were outwarde and carnall or corporall things. *g For they were as you would say a burden, from which Christ deliuered vs.* 6 Nowe hee entreth into the declaration of the figures, and first of all comparing the Leuiticall hie Priest with Christ, (that is to say, the figure with the thing it selfe) hee attributeth to Christ the administration of good things to come, that is, euerlasting, which those carnall things had respect vnto. 7 An other comparison of the first corruptible Tabernacle with the latter (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, whereinto the Sonne of God entred, as the Leuitical hie Priestes into the other which was fraile and transitorie. *h By a more excellent and better.* 8 An other comparison of the blood of the sacrifices with Christ. The Leuitical hie Priestes entring by those their holy places into their Sanctuarie, offered corruptible blood for one yeere onely: but Christ entring into that holy body of his, entred by it into heauen it selfe, offering his owne most pure blood for an euerlasting redemption: For one selfe same Christ answereth both to the hie Priest, and the Tabernacle, and the sacrifices, and the offerings themselues, as the trueth to the figures, so that Christ is both hie Priest, and Tabernacle, and Sacrifice, yea, all these both truely, and for euer. *i For in this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe.* ☩ *Leuiticus 16.14. numbers 19.4.* 9 If the outward sprinkling of blood and ashes of beastes, was a true and effectuall signe of purifying and clensing, howe much more shall the thing it selfe and the trueth being present, which in times past was shadowed by those externall Sacraments, that is to say, his blood, which is in such sort mans blood, that it is also the blood of the Sonne of God, and therefore hath an euerlasting vertue of purifying and cleansing, doe it? *k Hee considereth the signes apart, being separate from the thing it selfe.* ∵ *1.Peter 1.19. 1.iohn 1.7. reuelat.1.5.* ⁑ *Luke 1.74.* *l From sinnes which procede from death, and bring foorth nothing but death.* 10 The conclusion of the former argument: therefore seeing the blood of beastes did not purge sinnes, the newe Testament which was beforetime promised, whereunto those outward things had respect, is nowe in deede established, by the vertue whereof all transgressions might be taken away, and heauen in deede opened vnto vs: whereof it followeth that Christ shedde his blood also for the Fathers: For he was shadowed by those olde ceremonies, otherwise, vnlesse they had serued to represent him, they had bene nothing at al profitable. Therfore this Testament is called the latter, not as concerning the vertue of it, (that is to say, remission of sinnes) but in respect of that time, wherein the thing it selfe was finished, that is to say, wherein Christ was in deede exhibited to the world, and fulfilled al things which were necessarie to our saluation.

✠ Rom.5.6. 1.peter 3.18.

11 A reason why the Testament must be established by the death of the Mediatour, because this Testament hath the condition of a Testament or gift, which is made effectuall by death, and therefore that it might be effectuall, it must needes be that he that made the Testament, should die.

✠ Gala.3.15.

12 There must be a proportion betweene those things which purifie, & those which are purified: Vnder the Lawe all those figures were earthly, the Tabernacle, the booke, the vessels, the sacrifices, although they were the figues of heauenly things. Therefore it was requisite that all those should be purified with some matter and ceremonie of the same nature, to wit, with the blood of beasts, with water, wooll, hyssope. But vnder Christ all things are heauenly, an heauenly tabernacle, an heauenly sacrifice, an heauenly people, an heauenly doctrine, and heauen it selfe is set open before vs for an

the new Testament, that through ✠ death which
was for the redemption of the transgressions *that*
were in the former Testament, they which were
called, might receiue the promise of eternall inheritance.
16 [11] For where a Testament *is*, there must be
the death of him that made the Testament.
17 ✠ For the Testament is confirmed when
men are dead: for it is yet of no force as long as he
that made it, is aliue.
18 [12] Wherefore, neither was the first ordeined
without blood.
19 For when Moses had spoken euery precept
to the people, [m] according to the Law, he tooke
the blood of calues and of goates, with water and
purple wool and hyssope, & [n] sprinkled both the
booke, and all the people,
20 ∵ Saying, This is the blood of the Testament,
which God hath appointed vnto you.
21 Moreouer, he sprinkled likewise ẏ Tabernacle
with blood also, and all the ministring vessels.
22 And almost all things are by the Law purged
with blood, and without sheading of blood is
no remission.
23 It was then necessary, that the [o] similitudes
of heauenly things should be purified with such
things: but the heauenly things themselues *are purified*
with better sacrifices then are these.
24 [13] For Christ is not entred into ẏ holy places
that are made with handes, which are similitudes
of ẏ true *Sanctuarie*: but *is entred* into very
heauen, to appeare now in the sight of God for vs,
25 [14] Not that he should offer himselfe often,
as the hie Priest entred into the Holy place euery
yeere with other blood,
26 [15] (For then must he haue often suffred since
the foundation of the world) but now in the [p] end
of the world hath he bene made manifest, once to
put away [q] sinne by the sacrifice of himselfe.
27 And as it is appointed vnto men that they
shall [r] once die, and after that *commeth* the iudgement:
28 So ✠ Christ was once offered to take away
the sinnes of [ſ] many, [16] and vnto them that looke
for him, shall he appeare the second time without
sinne vnto saluation.

CHAP. X.

1 He proueth that the sacrifices of the Law were vnperfit, 2 because they were yeerely renued: 5 But that the sacrifice of Christ is one, and perpetuall, 6 hee proueth by Dauids testimonie: 19 Then he addeth an exhortation, 29 and seuerely threatneth them that reiect the grace of Christ. 36 In the end he prayseth patience, 38 that commeth of faith.

FOr [1] the Lawe hauing the shadowe of good
things to [a] come, & not the very image of the
things, can neuer with those sacrifices, which they
offer yeere by yeere continually, sanctifie the
commers thereunto.
2 For would they not then haue ceased to haue
bene offered, because that ẏ offerers once purged,
should haue had no more conscience of sinnes?
3 But in those *sacrifices* there *is* a remembrāce
againe of sinnes euery yeere.
4 For it is vnpossible that the blood of bulles
and goates should take away sinnes.
5 [2] Wherefore when hee [b] commeth into the
world, he saith, ✠ Sacrifice & offering thou wouldest
not: but a [c] body hast thou ordeined me.
6 In burnt offerings, and sinne offerings thou
hast had no pleasure.
7 Then I said, Loe, I come (In the beginning
of the booke it is written of me) that I should doe
thy will, O God.
8 Aboue, when he said, Sacrifice and offering,
and burnt offerings, and sinne offerings thou
wouldest not haue, neither hadst pleasure *therein*
(which are offred by the Lawe)
9 Then sayd he, Loe, I come to doe thy will,
O God, hee taketh away the [d] first, that hee may
stablish the second.
10 By the which wil we are sanctified, *euen* by
the offering of ẏ body of Iesus Christ once *made*.
11 [3] And euery Priest [e] standeth dayly ministring,
and oft times offereth one maner of offering,
which can neuer take away sinnes:
12 But this man after hee had offered one sacrifice
for sinnes, ✠ sitteth for euer at the right
hand of God,
13 [4] And from henceforth tarieth ∵ till his enemies
be made his footestoole.
14 For with one offering hath he consecrated
for euer them that are sanctified.
15 [5] For ẏ holy Ghost also beareth vs record:
for after that he had sayd before,
16 ✠ This *is* the Testament that I will make

1 He preuenteth a priuie obiection, Why then were those sacrifices offered? The Apostle answereth, first touching that yeerely sacrifice which was the solemnest of all, wherein (sayth he) there was made euery yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be repeated againe, and wherefore should newe sinnes come to bee repeated euery yere, if those sacrifices did abolish sinne?

a Of things which are euerlasting, which were promised to the Fathers, and exhibited in Christ.

2 A conclusion folowing of those things that went before, and comprehēding also the other sacrifices. Seeing that the sacrifices of the Lawe could not doe it, therefore Christ speaking of himselfe as of our hie Priest manifested in the flesh, witnesseth euidently that God resteth not in the sacrifices, but in the obedience of his Sonne our hie Priest, in which obedience he offred vp himselfe once to his Father for vs. *b The Sonne of God is said to come into the world, when hee was made man.* ✠ *Psal.40.7.* *c It is word for word in the Hebrew text, Thou hast pearced mine eares through, that is, thou hast made me obedient and willing to heare.* *d That is, the sacrifices, to establish the second, that is, the will of God.* 3 A conclusion, with the other part of the comparison: The Leuitical hie Priest repeateth the same sacrifices dayly in his sanctuary: whereupon it foloweth that neither those sacrifices, neither those offerings, neither those hie Priests could take away sinnes. But Christ hauing offered one sacrifice once for the sinnes of all men, and hauing sanctified his owne for euer, sitteth at the right hand of the Father, hauing all power in his hands. *e At the altar.* ✠ *Chap.1.13. psal.110.1. 1.cor.15.25.* 4 Hee preuenteth a priuie obiection, to wit, that yet notwithstanding we are subiect to sinne and death, whereunto the Apostle answereth, ẏ the full efficacie of Christs vertue hath not yet shewed it selfe, but shal at length appeare when hee will at once put to flight all his enemies, with whom as yet we striue. ∵ *Chap.1.13.* 5 Although there doe yet remaine in vs reliques of sinne, yet the worke of our sanctification which is to be perfected, hangeth vpon the selfe same sacrifice which neuer shalbe repeated: and ẏ the Apostle prooueth by alleadging againe the testimonie of Ieremie, thus. Sinne is taken away by the new Testament, seeing the Lord saith that it shall come to passe, ẏ according to the forme of it, he wil no more remember our sinnes: Therefore we neede nowe no purging sacrifices to take away that which is already taken away, but we must rather take paines, that wee may nowe through faith be partakers of that sacrifice. ✠ *Iere.31.33. rom.11.27. chap.8.8.*

euerlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that euerlasting offering of the quickening blood of Christ. *m As the Lord had commaunded.* *n Hee vsed to sprinkle.* ∵ *Exod.24.8.* *o The similitudes of heauenly things were earthly, & therefore they were to be set forth with earthly things, as with the blood of beasts, and wooll, and hyssope. But vnder Christ all things are heauenly, & therefore they could not but be sanctified with the offering of his liuely blood.* 13 An other double comparison: The Leuitical hie Priest entred into the Sanctuarie, which was made in deede by the commaundement of God, but yet with mens hands, that it might be a paterne of another more excellent, to wit, of the heauenly palace. But Christ entred euen into heauen it selfe. Againe, he appeared before the Arke, but Christ before God the Father himselfe. 14 An other double comparison: The Leuitical hie Priest offered other blood, but Christ offered his owne: he euery yeere once iterated his offering: Christ offering himselfe but once, abolished sinne altogether, both of the former ages & of the ages to come. 15 An argument to proue ẏ Christs offring ought not to be repeated: Seeing ẏ sinnes were to be purged from the beginning of the world, & it is proued ẏ sinnes cannot be purged, but by the only blood of Christ: he must needs haue died oftentimes, since the beginning of the world. But a man can die but once: therefore Christes oblation which was once done in the latter dayes, neither could nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes ẏ were before, and to sinnes that are after his comming. *p In the latter dayes.* *q That whole roote of sinne.* *r Hee speaketh of the naturall state and condition of man: For as for Lazarus & certaine other that died twise, that was no vsuall thing but extraordinary: and as for them that shalbe changed, their changing is a kinde of death, 1.Cor.15.51.* ✠ *Rom.5.8. 1.peter 3.18.* *ſ Thus the generall promise is restrained to the elect only: and we haue to seeke the testimonie of our election, not in the secret counsel of God, but in the effects that our faith worketh, and so we must climbe vp from the lowest step to the highest, there to finde such comfort as is most certaine, and shall neuer be moued.* 16 Shortly by the way hee setteth out Christ as Iudge, partly to terrifie them, which doe not rest themselues in the only oblation of Christ once made, & partly to keepe the faithfull in their duetie, that they goe not backe.

vnto them after those dayes, sayth the Lord, I wil
put my Lawes in their heart, and in their mindes
I wil write them.
17 And their sinnes and iniquities will I re-
member f no more.
18 Nowe where remission of these things *is*,
there *is* no more offering for g sinne.
19 6 Seeing therefore, brethren, that by the
blood of Iesus we may be bolde to enter into the
Holy place,
20 By the newe & liuing way, which he hath
prepared for vs, through ẏ vaile, that is, his h flesh:
21 *And seeing we haue* an hie Priest, *which is*
ouer the house of God,
22 7 Let vs draw neere with a i true heart in as-
surance of faith, our k hearts being pure from an
euill conscience,
23 And washed in our bodies with l pure wa-
ter, let vs keepe the profession of our hope, with-
out wauering, (for *he is* faithfull that promised)
24 And let vs consider one another, to pro-
uoke vnto loue, and to good workes,
25 Not forsaking the fellowship that wee haue
among our selues, as the maner of some *is*: but let
vs exhort *one another*, 8 and that so much the
more, because ye see that the day draweth neere.
26 ✠ For if we sinne m willingly after that we
haue receiued & acknowledged that trueth, there
remaineth no more sacrifice for sinnes,
27 But a fearefull looking for of iudgement,
and violent fire, which shall deuoure the n aduer-
saries.
28 9 He that despiseth Moses Law, dieth with-
out mercy ✠ vnder two, or three witnesses:
29 Of howe much sorer punishment suppose
yee shall hee be worthy, which treadeth vnder
foote the Sonne of God, and counteth the blood
of the Testament as an vnholy thing, wherewith
he was sanctified, and doeth despite the Spirit of
grace?
30 10 For we know him that hath sayd, ∵ Ven-
geance *belongeth* vnto mee: I wil recompense,
sayth the Lord. And againe, The Lord shal o iudge
his people.
31 It is a fearefull thing to fall into the hands
of the liuing God.
32 11 Nowe call to remembrance the dayes
that are passed, in the which, after ye had receiued
light, ye endured a great fight in afflictions,
33 Partly while yee were made a p gazing
stocke both by reproches and afflictions, & part-
ly while ye became q companions of them which
were so tossed to and fro.
34 For both yee sorowed with mee for my

f Why then, where is the fire of Purgatorie, & that Popish distinction of the fault and the punishment?
g He sayd well, for sinne: for there remaineth another offring, to wit, of thankesgiuing.
6 The summe of the former treatise: Wee are not shut out nowe of the holy place, as the Fathers were, but we haue an entrance into the true holy place (that is, into heauen) seeing that we are purged with the blood, not of beastes, but of Iesus. Neither as in times past, doeth the hie Priest shut vs out by setting the vaile against vs, but through the vaile, which is his flesh, hee hath brought vs into heauen it selfe, being present with vs, so that wee haue nowe truely an hie Priest, which is ouer the house of God.
h So Christs flesh sheweth vs the Godhead as it were vnder a vaile, for otherwise we were not able to abide the brightnes of it.
7 A most graue exhortation, wherein he sheweth how that sacrifice of Christ may be applied to vs: to wit, by faith, which also he describeth by the consequents, to wit, by sanctification of the Spirit, which causeth vs surely to hope in God, and to procure by all meanes possible one anothers saluation, through the loue that is in vs one towards another.

bonds, and suffered with ioy the spoyling of your
goods, knowing in your selues howe that ye haue
in heauen a better, and an enduring r substance.
35 Cast not away therefore your confidence
which hath great recompence of reward.
36 For ye haue need of patience, ẏ after ye haue
done the wil of God, ye might receiue ẏ promes.
37 For yet a very s litle while, and he that shal
come, wil come, and wil not tary.
38 ✠ 12 Now the iust shal liue by faith: but if
any withdrawe himselfe, my soule shall haue no
pleasure in him.
39 But we are not they which withdrawe our
selues vnto perdition, but *followe* faith vnto the
conseruation of the soule.

r Goods and riches.
s Hee will come within this very little while.
✠ *Habak.2.4.rom.1.17.galat.3.11.*
12 He commendeth the excellencie of a sure faith by the effect, because it is the only way to life, which sentence he setteth forth and amplifieth by setting the contrary against it.

CHAP. XI.

1 He declareth in the whole chapter, that the Fathers, which from the beginning of the world were approued of God, attained saluation no other way then by faith, that the Iewes may knowe that by the same onely, they are knit vnto the Fathers in an holy vnion.

NOw 1 faith is the ground of things, which are
hoped for, and the euidence of things which
are not seene.
2 2 For by it *our* a elders were wel reported of.
3 ✠ 3 Through faith wee vnderstand that the
world was ordeined by the worde of God, so that
the things which we b see, are not made of things
which did appeare.
4 4 By faith Abel ∵ offered vnto God a grea-
ter sacrifice then Cain, by ✱ the which hee obtai-
ned witnes that he was righteous, God testifying
of his gifts: by the which *faith* also he being dead,
yet speaketh.
5 5 By faith was ✠ Enoch translated, that hee
should not c see death: neither was he found: for
God had translated him: for before he was trans-
lated, he was reported of, ẏ he had pleased God.
6 But without faith it is vnpossible to please
him: for he that commeth to God, must beleeue
that *God* is, & that he is a d rewarder of them that
seeke him.
7 6 By faith * Noe being warned of God of
the things which were as yet not seene, mooued
with reuerence, prepared the Arke to the sauing of
his housholde, through the which *Arke* he con-
demned the world, and was made heire of the
righteousnes, which is by faith.
8 7 By faith ✠ Abraham, when he was called,
obeyed *God*, to goe out into a place, which hee
should afterward receiue for inheritance, and hee
went out, not knowing whither he went.
9 By faith he abode in the land of promes, as
in a strange countrey, as one that dwelt in tents
with Isaac and Iacob heires with him of the same
promes.
10 For he looked for a citie hauing a e foun-
dation, whose builder and maker *is* God.
11 Through faith ✠ Sara also receiued strength
to conceiue seede, and was deliuered of a childe
when she was past age, because shee iudged him
faithfull which had promised.
12 And therefore sprang there of one, euen of
one which was f dead, *so many* as the starres of the
skie in multitude, and as the sande of the sea shore
which is innumerable.
13 All these died in g faith, and receiued not

1 An excellent description of faith by the effects, because it representeth things which are but yet in hope, and setteth as it were before our eyes things that are inuisible.
2 Hee sheweth that the Fathers ought to be accompted of, by this vertue.
a That is, those Fathers of whome we came: and whose authoritie and example ought to mooue vs very much.
✠ *Genesis 1.1. iohn 1.10.*
3 He sheweth the proprietie of faith, by setting out vnto vs most pyked examples of such as from the beginning of the world excelled in the Church.
b So that the world which wee see, was not made of any matter that appeared or was before, but of nothing.
4 Abel.
∵ *Gene.4.4.*
✱ *Matth.23.35.*
5 Enoch.
✠ *Gene.5.25.*
c That hee should not die.
d This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithfull, Rom.4.4.
6 Noe.
* *Gene.6.13.*
7 Abraham and Sara.

i With no double and counterfaite heart, but with such an heart as is truely and in deede giuen to God. k That is it which the Lord sayth, Be ye holy, for I am holy. l With the grace of the holy Ghost. 8 Hauing mentioned the last comming of Christ, he stirreth vp the godly to the meditation of an holy life, & citeth the faithlesse fallers from God to the fearefull iudgement seate of the Iudge, because they wickedly reiected him in whom onely saluation consisteth. ✠ *Chap.6.4. m Without any cause or occasion, or shewe of occasion. n For it is another matter to sinne through the frailtie of mans nature, and another thing to proclaime warre as it were to God as to an enemie.* 9 If the breach of the Law of Moses was punished by death, how much more worthy death is it to fall away from Christ? ✠ *Deu.19.15 matt.18.16.iohn 8.17.2.cor.13.1.* 10 The reason of all these things is, because God is a reuenger of such as despise him: otherwise he should not rightly gouerne his Church. Now there is nothing more horrible then ẏ wrath of the liuing God. ∵ *Deu.32.35.rom.12.19. o Rule or gouerne.* 11 As hee terrified the fallers away from God, so doeth he now comfort them that are constant and stand strongly, setting before them the successe of their former fights, so stirring them vp to a sure hope of a full and ready victorie. *p You were brought foorth to be shamed. q In taking their miseries, to be your miseries.*

✠ *Gen.12.4. e This foundation is set against their tabernacles.* ✠ *Gen.17.19.& 21.2. f As vnlikely to beare children, as if she had bene starke dead. g In faith, which they had while they liued, and folowed them euen to their graue.*

the h promises, but sawe them a farre off, & beleeued the, & receiued them thankfully, & confessed that they were strangers & pilgrims on the earth.
14 For they that say such things, declare plainly, that they seeke a countrey.
15 And if they had bene mindefull of that countrey, from whence they came out, they had leasure to haue returned.
16 But now they desire a better, that is an heauenly: wherfore God is not ashamed of them to be called their God: for he hath prepared for them a citie.
17 By faith ✤ Abraham offered vp Isaac, when he was k tried, and he that had receiued the l promises offered his onely begotten sonne,
18 (To whome it was said, ✤ In Isaac shal thy seede be called.)
19 For hee considered that God was able to raise him vp euen from the dead: from m whence he receiued him also after n a sort.
20 8 By faith ∵ Isaac blessed Iacob and Esau, concerning things to come.
21 9 By faith ✕ Iacob when hee was a dying blessed both the sonnes of Ioseph, and ✤ leaning on the end of his staffe, worshipped God.
22 10 By faith * Ioseph when hee died, made mention of the departing of the children of Israel, and gaue commandement of his bones.
23 11 ✤ By faith Moses when hee was borne, was hid three moneths of his parets, because they sawe he was a proper childe, neither o feared they the kings ✤ commandement.
24 By faith ∵ Moses when hee was come to age, refused to be called the sonne of Pharaohs daughter,
25 And chose rather to suffer aduersitie with the people of God, then to enioy the p pleasures of sinnes for a season,
26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for hee had respect vnto the recompence of the reward.
27 By faith he forsooke Egypt, and feared not the fiercenesse of the king: for hee endured, as he that sawe him which is inuisible.
28 Through faith he ordeined the ✕Passeouer and the effusion of blood, least he that destroyed the first borne should touch them.
29 12 By faith they ✤ passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were swallowed vp.
30 13 By faith the * walles of Iericho fel down after they were compassed about seuen dayes.
31 14 By faith the q harlot ✤ Rahab perished not with them which obeyed not, when ✤ she had receiued the spies r peaceably.
32 15 And what shall I more say? for the time would be too short for me to tell of ∵ Gedeon, of ✕ Barac, & of ✤ Sampson, and of * Iephte, also of Dauid, and Samuel, and of the Prophets:
33 Which through faith subdued kingdomes, wrought righteousnesse, obteyned the s promises, stopped the mouthes of lions,
34 Quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, turned to flight the armies of the aliants.
35 The t women receiued their dead raised to life: other also were u racked, and would not be deliuered, that they might receiue a better resurrection.
36 And others haue bene tried by mockings and scourgings, yea, moreouer by bondes and prisonment.
37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sworde, they wandred vp and downe in x sheepes skinnes, and in goates skinnes, being destitute, afflicted, and tormented:
38 Whom the world was not worthie of: they wandered in wildernesses and mountaines, and dennes, and caues of the earth.
39 16 And these all through faith obteined good report, and receiued y not the promes,
40 God prouiding a better thing for vs, that they z without vs should not be made perfite.

h This is the figure Metonymie, for the things promised.
i For the Patriarches were wont when they receiued the promises, to professe their religion, by building of altars, and calling on the name of the Lord.
✤ Gen.22.10.
k Tried of the Lord.
l Although the promises of life were made in that onely begotten sonne Isaac, yet he appointed him to die, and so against hope he beleeued in hope.
✤ Gen.21.12. rom.9.7.
m From which death.
n For there was not the true and very death of Isaac, but as it were the death, by meanes whereof he seemed also as it were to haue risen againe.
8 Isaac.
∵ Gen.27.28,39.
9 Iacob.
✕ Gen.48.15.
✤ Gen.47.31.
10 Ioseph.
* Gen.50.25.
11 Moses.
✤ Exo.2.2. acts 7.22.
o They were not afraide to bring him vp.
✤ Exod.1.16.
∵ Exod.2.11.
p Such pleasures as he could not enioy, but hee must needes prouoke Gods wrath against him.
✕ Exod.12.22.
12 The red sea.
✤ Exod.14.22.
13 Iericho.
* Iosh.6.20.
14 Rahab.
q A notable example of Gods goodnesse.
✤ Iosh.6.23.
✤ Iosh.2.1.
r Courteously and friendly, so that she did not onely not hurt them, but also kept them safe.
15 Gedeon, Barac and other iudges and Prophets.
∵ Iudg.6.11.
✕ Iudg.4.6.
✤ Iudg.13.24.
* Iudg.11.1 and 12.7.
s The fruite of the promises.
t He seemeth to meane the storie of that woman of Sarepta, whose sonne Elias raysed againe from death, and the Sunamite, whose sonne Elizeus restored to his mother.

u He meaneth that persecution which Antiochus wrought.
x In vile & rough clothing, so were the Saints brought to extreme pouertie, and constrained to liue like beastes in wildernesses.
16 An amplification taken of the circumstance of the times: their faith is so much the more to be marueiled at, by howe much the promises of things to come were more darke, yet at length were in deede exhibited to vs, so that their faith and ours is as one, as is also their consecration and ours.
y But sawe Christ a farre off.
z For their saluation, and being vpon Christ, who was exhibited in our dayes.

CHAP. XII.

1 He doeth not onely by the examples of the Fathers before recited, exhort them to patience and constancie, 3 but also by the example of Christ. 11 That the chastenings of God cannot be rightly iudged by the outward sense of our flesh.

WHerefore, ✤ 1 let vs also, seeing that wee are compassed with so great a cloude of witnesses, cast away euery thing ỳ presseth down, and the sinne that a hangeth so fast on: let vs runne with patience the race that is set before vs,
2 2 b Looking vnto Iesus the authour and finisher of our faith, who for the c ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hande of the throne of God.
3 3 Consider therfore him that endureth such speaking against sinners, lest ye should be wearied and faint in your mindes.
4 4 Ye haue not yet resisted vnto blood, striuing against sinne.
5 5 And yee haue forgotten the consolation, which speaketh vnto you as vnto children, ✤ My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.
6 For whom the Lord loueth, he chasteneth: and he scourgeth euery sonne that he receiueth.
7 If ye endure chastening, God offereth him selfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?
8 If therefore yee bee without correction, whereof all are partakers, then are ye bastards, and not sonnes.
9 6 Moreouer we haue had the fathers of our bodies which corrected vs, & we gaue them reuerence: shoulde wee not much rather bee in subiection vnto the father of spirits, ỳ we might liue?
10 7 For they verely for a few dayes chastened

✤ Rom.6.4. coloss.3.8. ephes.4.24. 1.peter 2.1.
1 An applying of the former examples, whereby we ought to be stirred vp to run the whole race, casting away all stoppes and impediments.
a For sinne besetteth vs on all sides, so that we cannot scape out.
2 He setteth before vs, as the marke of this race, Iesus himselfe our captaine, who willingly ouercame all the roughnesse of the same way.
b As it were vpon the marke of our faith.
c Whereas he had all kind of blessednes in his hand and power, yet suffered willingly the ignominie of the crosse.
3 An amplification taken of the circumstance of the person and the things themselues, which he compareth betwixt them selues: for howe great is Iesus in comparison of vs, and howe farre more grieuous things did hee suffer then we?
4 Hee taketh an argument of the profite which commeth to vs by Gods chastisements, vnlesse we be in fault. First of all because sinne, or that rebellious wickednes of our flesh, is by this meanes tamed.
5 Secondly, because they are testimonies of his fatherly good will towards vs, in so much that they shew themselues to be bastards, which cannot abide to be chastened of God. ✤ Prou.3.11.
6 Thirdly, if all men yeelde this right to fathers, to whome next after God we owe this life, that they may rightfully correct their children, shall we not be much more subiect to that our Father, who is the Authour of the spirituall and euerlasting life?
7 Amplification of the same argument: Those fathers haue corrected vs after their fansie, for some fraile and transitorie profite: but God chasteneth and instructeth vs for our singular profite, to make vs partakers of his holinesse: which thing although the flesh doe not presently perceiue, yet the end of the matter proueth [illegible]

g The conclusion: we must goe forward couragiously and keepe alwaies a right course, and (as farre foorth as we may) without any staggering or stumbling.

vs after their owne pleasure: but he *chasteneth vs* for our profite, that wee might be partakers of his holinesse.

11 Now no chastising for the present seemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruite of righteousnesse, vnto them which are thereby exercised.

12 [g]Wherefore lift vp *your* hands which [d]hang downe, and *your* weake knees,

13 And make [e]straight steps vnto your feet, lest that which *is* halting, bee turned out of the way, but let it rather be healed.

14 ✣ [9]Follow peace with all men, & holines, without the which no man shall see the Lord.

15 [10]Take heede, that no man fal away from the grace of God: let no [f]roote of bitternes spring vp and trouble *you*, lest thereby many be defiled.

16 [11]Let there be no fornicator, or prophane person as ✣Esau, which for one portion of meat sold his birthright.

17 ∵ For yee know how that afterwarde also when hee woulde haue inherited the blessing, hee was reiected: for hee found no [g]place to repentance, though he sought *that blessing* with teares.

18 [12]For yee are not come vnto the ✱ mount that might be [h]touched, nor vnto burning fire, nor to blacknes and darknesse, and tempest,

19 Neither vnto the sounde of a trumpet, and the voyce of wordes, which they that heard it, excused themselues, ✣ that the word should not be spoken to them any more,

20 (For they were not able to abide ẏ which was cōmanded, *yea, thogh a beast touch ẏ mountain, it shalbe stoned, or thrust through with a dart:

21 And so terrible was the [i]sight which appeared, that Moses said, I feare and quake.)

22 But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestial Hierusalem, & to the company of innumerable Angels,

23 And to the assemblie and congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and [k]perfite men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 [13]See that ye despise not him that speaketh: for if they escaped not which refused him, that spake on earth: much more shall we *not escape*, if we turne away frō him, that *speaketh* frō heauen.

26 [14]Whose voyce then shook the earth, and nowe hath declared, saying, ✣ [l]Yet once more wil I shake, not the earth onely, but also heauen.

27 And this *worde*, Yet once more, signifieth the remouing of those thinges which are shaken, as of things which are made *with hands*, that the things which are not shaken, may remaine.

28 [15]Wherefore seeing wee receiue a kingdome, which cannot be shaken, let vs haue grace wherby we may so serue God, that we may please him with [m]reuerence and [n]feare.

29 For ✣ euen our God *is* a consuming fire.

d *The description of a man that is out of heart and cleane discouraged.*
e *Keepe a right course, and so, that you shew example of good life for others to follow.*
✣ *Rom.12.18.*
9 We must liue in peace, & holinesse with all men.
10 We must studie to edifie one another, both in doctrine and example of life.
f *That no heresie, or backesliding be an offence.*
11 We must eschewe fornication, and a prophane minde, that is, such a minde as giueth not to God his due honour, which wickednes howe seuerely God will at length punish, the horrible example of Esau teacheth vs.
✣ *Gen.25.33.*
∵ *Gen.27.38.*
g *There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers sight, he threatned his brother to kill him.*
12 Nowe hee applieth the same exhortation, to the Propheticall and kingly office of Christ compared with Moses, after this sort. If the maiestie of the Lawe was so great, howe great thinke you that the glorie of Christ and ẏ Gospel is? And this comparison he declareth also particularly.
✱ *Exod.19.16.*
h *Which might be touched with handes, which was of a grosse and earthly matter.*
✣ Exod.20.19. * Exo.19.12. i *The shape and forme which he saw, which was no counterfet and forged shape, but a true one.* k *So he calleth them that are taken vp into heauen, although one part of them dooth sleepe in the earth.* 13 The applying of the former comparison: If it were not lawfull to contemne his worde which spake on the earth, how much lesse his voyce which is from heauen? 14 He compareth the stedfast maiestie of the Gospel, wherwith the whole world was shakē, and euen the very frame of heauen was as it were astonished, with the small and vanishing sound of the gouernance by the Law. ✣ *Agge.2.7.* l *It appeareth euidently in this that the Prophet speaketh of the calling of the Gentiles, that these words must be referred to the kingdome of Christ.* 15 A generall exhortation to liue reuerently and religiously vnder the most happy subiection of so mighty a king, who as he blesseth his most mightily, so doth he most seuerely reuenge the rebellious. And this is the summe of a Christian life, respecting the first table.

m *By reuerence is meant that honest shamefastnes which keepeth them in their duetie.* n *Religious and godly feare.* ✣ *Deut.4.24.*

CHAP. XIII.

1 *He giueth good lessons not onely for maners,* 7 *but also for doctrine.*

Let ✣ [1]brotherly loue continue.

2 ∵ Be not forgetful to intertain strangers: for thereby some haue ✱ receiued Angels into their houses vnwares.

3 Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as [a]if ye were also *afflicted* in the body.

4 [2]Mariage *is* honourable among all, and the bed vndefiled: but whoremongers and adulterers God wil iudge.

5 [3]Let your conuersation be without couetousnes, and be content with those things that ye haue, for [b]he hath said,

6 ✱ I wil not faile thee, neither forsake thee:

7 So that wee may boldly say, * The Lord *is* mine helper, neither wil I feare what [c]man can doe vnto me.

8 [4]Remember thē which haue the ouersight of you, which haue declared vnto you ẏ worde of God: whose faith follow, considering what hath bene the end of their conuersation, [5]Iesus Christ yesterday, and to day, the same also *is* for euer.

9 Be not caried about with diuers *and* strange doctrines: [6]for it is a good thing that the heart be stablished with grace, *and* not with [d]meats, which haue not profited them that haue bin [e]occupied therein.

10 [7]Wee haue an [f]altar, whereof they haue no authoritie to eate, which [g]serue in the Tabernacle.

11 ✣ For the bodies of those beastes whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 [8]Let vs goe forth to him therefore out of the campe, bearing his reproch.

14 ✣ For here haue wee no continuing citie: but we seeke one to come.

15 [9]Let vs therfore by him offer the sacrifice of praise alwayes to God, that is, the ∵ fruit of the lippes, which confesse his Name,

✣ *Rom.12.10.*
1 He commeth to the second table, the summe whereof is charitie, especially toward strāgers and such as are afflicted.
∵ *1.Pet.4.9.*
✱ *Gen.18.3. and 19.3.*
a *Be so much touched, as if their miserie were yours.*
2 He commendeth chaste matrimonie in all sortes of men, & threatneth vtter destruction from God against whoremongers and adulterers.
3 Couetousnesse is condemned, against which is set a contented minde with that which the Lord hath giuen.
b *Euen the Lord himselfe.*
✱ *Iosh.1.5.*
* *Psal.118.6.*
c *Hee setteth man against God.*
4 We haue to set before vs the examples of valiant Captaines, whom wee ought diligently to follow.
5 He repeateth the summe of the doctrine, to wit, the onely grounde of all precepts of maners, & that is this: That wee ought to quiet and content our selues in Christ onely: for there was yet neuer any man saued without ẏ knowledge of him, neither is at this day saued, neither shalbe saued hereafter.

6 He toucheth them which mixed an external worship, and especially the difference of meates with the Gospel, which doctrine he plainly condemneth as cleane repugnant to the benefite of Christ. d *By this one kind which concerneth the difference of cleane and vncleane meates, wee haue to vnderstand all the ceremoniall worship.* e *Which obserued the difference of them superstitiously.* 7 Hee refuteth their errour by an apt and fitte comparison. They which in times past serued the Tabernacle, did not eate of the sacrifices whose blood was brought for sinne into ẏ holy place by ẏ hie Priest. Moreouer these sacrifices did represent Christ our offring. Therfore they cannot be partakers of him which serue the Tabernacle, ẏ is, such as stand in the seruice of the Lawe: but let not vs be ashamed to follow him out of Hierusalem, from whence he was cast out and suffered: for in this also Christ, who is the trueth, answereth that figure, in that he suffered without the gate. f *By the Altar, he meaneth the offerings.* g *Whereof they cannot bee partakers, which stubburnly reteine the rites of the Lawe.* ✣ *Leuit.4.11. and 6.30. and 16.27.* 8 He goeth on further in this comparison, & sheweth that this also signified vnto vs, that the godly followers of Christ must as it were goe out of the worlde bearing his crosse. ✣ *Mich.2.10.* 9 Nowe that those corporall sacrifices are taken away, hee teacheth vs that the true sacrifices of confession remaine, which consist partly in giuing of thanks, and partly in liberalitie, with which sacrifices in deed God is now delighted. ∵ *Hose.14.3.*

16 To doe good,and to distribute forget not:
for with such sacrifices God is pleased.

10 We must obey the warnings and admonitions of our Ministers and Elders, which watch for the saluation of ẏ soules which are committed vnto them.

17 [10] Obey them that haue the ouersight of
you, and submit your selues: for they watch for
your soules, as they that must giue accounts,that
they may doe it with ioy,and not with griefe: for
that is vnprofitable for you.
18 [11] Pray for vs: for we are assured that wee
haue a good conscience in all things, desiring to
liue honestly.
19 And I desire you somewhat the more ear-
nestly, that ye so doe, that I may be restored to
you more quickly.
20 The God of peace that brought againe
from the dead our Lord Iesus,the great shepheard
of the sheepe, through the blood of the euerlast-
ing Couenant,
21 Make you [h] perfect in all good workes, to
doe his will, [i] working in you that which is plea-
sant in his sight through Iesus Christ,to whom *be*
prayse for euer and euer, Amen.
22 I beseech you also, brethren, suffer the
wordes of exhortation: for I haue written vnto
you in fewe wordes.
23 Knowe that *our* brother Timotheus is deli-
uered,with whom (if hee come shortly) I will see
you.
24 Salute all them that haue the ouersight of
you, and all the Saintes. They of Italie salute
you.
25 Grace *be* with you all, Amen.

11 The last part of this Epistle, wherin he commendeth his ministerie to the Hebrewes,and wisheth them continuance and increase of graces from the Lord:and excuseth himselfe in that he hath vsed but fewe wordes to comfort them, hauing spent the Epistle in disputing: and saluteth certaine brethren familiarly and friendly.

h Make you fitte or meete.
i Hence commeth that saying of the Fathers, that God crowneth his workes in vs.

¶ Written to the Hebrewes from Italie,
and sent by Timotheus.

THE [a] GENERAL EPISTLE OF IAMES.

a That is, written to no one man, citie or countrey, but to all the Iewes generally, being nowe dispersed.

CHAP. I.

4 He entreateth of patience, 6 of faith, 10 and of lowlinesse of minde in rich men. 13 That tentations come not of God for our euill, 17 because hee is the authour of all goodnesse. 21 In what maner the worde of life must be receiued.

IAmes a seruant of God, and of the
Lord Iesus Christ, to the twelue
Tribes, which are [b] scattered a-
broade, salutation.
2 [1] My brethren, [c] count it
exceeding ioy, [2] when yee fall into
diuers tentations,
3 ✠ [3] Knowing that the [d] trying of your faith
bringeth forth patience,
4 [4] And let patience haue *her* perfect worke,
that ye may be perfect & entier, lacking nothing.
5 [5] If any of you lacke [e] wisedome, let him
aske of God, which giueth to all men liberally,
and reprocheth no man, and it shalbe giuen him.
6 [6] But let him aske in faith,and [f] wauer not:
✠ for he that wauereth, is like a waue of the sea,
tost of the winde,and caried away.
7 Neither let that man thinke that hee shall
receiue any thing of the Lord.
8 A double minded man *is* vnstable in [g] all
his wayes.
9 [7] Let the brother of [h] lowe degree reioyce
in that he is exalted:
10 [8] Againe hee that is [i] riche, in that hee is
made lowe: [9] for as the flower of the grasse, shall
he ✠ vanish away.
11 For *as when* the sunne riseth with heate,
then the grasse withereth, & his flower falleth a-
way,and the goodly shape of it perisheth: euen so
shall the rich man wither away in *all* his [k] wayes.
12 [10] ✠ Blessed *is* the man, that endureth [l] ten-
tation: for when he is tried, he shall receiue the
crowne of life, which the Lord hath promised to
them that loue him.
13 [11] Let no man say when hee is [m] tempted,
I am tempted of God: [12] for God cannot be temp-
ted with euill,neither tempteth he any man.
14 But euery man is tempted, when hee is
drawen away by his owne concupiscence, and is
entised.
15 Then when lust hath conceiued,it bringeth
forth [n] sinne,and sinne when it is finished, bring-
eth forth death.
16 [13] Erre not, my deare brethren.
17 Euery good giuing,and euery perfect gift is
from aboue, and commeth downe from the [o] Fa-
ther of lights, with whom is no variablenesse,nei-
ther [p] shadowe of turning.
18 [14] Of his owne [q] will begate he vs with the
worde of trueth, that wee should be as the [r] first
fruites of his creatures.
19 Wherefore my deare brethren, ∵ let euery

b To all the beleeuing Iewes, of what Tribe soeuer they be, and are dispersed through the whole world.
1 The first place or part touching comfort in afflictions,wherein we ought not to be cast downe and be faint hearted, but rather reioyce and be glad.
c Seeing their condition was miserable in that scattering abroade, hee doeth well to begin as hee doeth.
2 The first argument, because our faith is tried through afflictiōs: which ought to be most pure,for so is it behoueable for vs.
✠ *Rom.5.3.*
3 The second.Because patience,a farre passing & most excellent vertue,is by this means ingendred in vs. *d That wherewith your faith is tried, to wit, those manifolde tentations.* 4 The third argumēt propounded in maner of an exhortation,that true & continuall patience may be discerned from fained & for a time.The crosse is as it were the instrument wherewith God doeth polish & fine vs. Therefore the worke and effect of afflictions,is the perfecting of vs in Christ. 5 An answer to a priuie obiection: It is easely said,but it is not so easely done.He answereth that we neede in this case a farre other maner of wisedome, then the wisedome of man, to iudge those things best for vs,which are most contrary to the flesh:but yet we shall easely obteine this gift of wisdome,if we aske it rightly,that is, with a sure confidence of God,who is most bountiful & liberall. *e By wisedome he meaneth the knowledge of that doctrine whereof mention was made before,to wit,wherefore we are afflicted of God,and what fruite we haue to reape of affliction.* ✠ *Matth.7.7.mar.11.24. luk.11.9. iohn 14.13. & 16.23.* *f Why then, what neede other Mediatours?* 6 A digression or going aside frō his matter,against prayers which are conceiued with a doubting mind,whereas we haue a certaine promise of God & this is the second part of the Epistle. *g In all his thoughts and his deedes.* 7 He returneth to his purpose,repeating the proposition,which is,that we must reioice in the crosse,for it doeth not presse vs downe, but exalt vs. *h Who is afflicted with pouertie, or contempt,or with any kinde of calamitie.* 8 Before he concludeth,he giueth a doctrine contrary to the former: to wit, howe we ought to vse prosperitie,which is plentie of all things: to wit, so, that no man therefore please himselfe, but be so much the more voyde of pride. *i Who hath all things at his will.*

9 An argument taken of the very nature of the things themselues, for that they are most vaine and vncertaine.
✠ *Esai.40.6. 1.pet.1.24.*
k Whatsoeuer he either purposeth in his minde or doeth.
10 The conclusion: Therefore wee must patiently beare the crosse: and he addeth a fourth argument, which comprehendeth ẏ summe of all the former, to wit,because we come by this way to the crowne of life, but yet of grace according to the promise.
✠ *Iob 5.17.*
l Affliction whereby the Lord trieth him.
11 The third part of this Epistle, wherein he descendeth from outward tentations,that is,from afflictions whereby God trieth vs, to inward,that is, to those lustes wherby we are stirred vp to do euil.The summe is this:Euery man is the authour of these temptations to himselfe, and not God: for wee beare about in our bosomes that wicked corruption, which taketh occasion by what meanes so euer,to stirre vp euil motions in vs, whenceout at length proceed wicked doings,& in conclusion foloweth death the iust reward of them. *m When he is prouoked to do euill.* 12 Here is a reason shewed,why God cannot be the authour of euil doing in vs,because he desireth not euil. *n By sinne is meant in this place actuall sinne.* 13 Another reason taken of contraries:God is the authour of all goodnes,and so,that he is alwayes like himselfe: howe then can he be thought to be authour of euil? *o From him who is the [illegible] goodnesse. p He goeth on in the metaphore:for the sunne [illegible] of turning, maketh houres, dayes, mounths, yeeres, [illegible] 14 The* fourth part concerning the excellencie & fruite of the worde of God. [illegible] is this:we must heare the worde of God most carefully and diligently,seeing it is the seede, wherewith God of his free fauour and loue hath begotten vs vnto himselfe,picking vs out of the number of his creatures. And the Apostle [illegible] two faults,which do greatly trouble vs in this matter,to wit, for that we so please our selues,that we had rather speake our selues then heare God speaking [illegible] we snuffe and are angry when we are reprehended: against which faultes, he [illegible] a peaceable and quiet minde, & such an one as is [illegible]. *q That [illegible] which Paul calleth gracious fauour,and good wil, which is [illegible] of our saluation. r As it were an holy kinde of offering, [illegible]*

man be swift to heare, slowe to speake, *and* slowe
to wrath.
20 For the wrath of man doeth not accom-
plish the [f] righteousnesse of God.
21 Wherefore lay apart all filthinesse, and su-
perfluitie of maliciousnesse, *and* receiue with
[t] meekenes the word that is graffed in you, which
is able to saue your soules.
22 ✠ [15] And be ye doers of the worde, & not
hearers onely, [16] deceiuing your owne selues.
23 [17] For if any heare the worde, and doe it
not, he is like vnto a man, that beholdeth his [u] na-
turall face in a glasse.
24 For when he hath considered himselfe, hee
goeth his way, and forgetteth immediatly what
maner of one he was.
25 But who so looketh in the perfect lawe of
libertie, and continueth *therein*, hee not being a
forgetfull hearer, but a doer of the worke, shall be
blessed in his [x] deede.
26 [18] If any man among you seeme religious,
and refraineth not his tongue, but deceiueth his
[y] owne heart, this mans religion *is* vaine.
27 [19] Pure religion and vndefiled before God,
euen the Father, is this, to [z] visite the fatherlesse,
and widowes in their aduersitie, *and* to keepe him
selfe vnspotted of the world.

f That which God appointeth.
t By meekenes, he meaneth modestie, and whatsoeuer is contrary to an hautie and proude stomacke.
✠ *Math.7.21. rom.2.13.*
15 Another admonition Therefore is Gods worde heard, that wee may frame our liues according to the prescript thereof.
16 He addeth reasons, & those most weightie: first, because they that doe otherwise, doe very much hurt them selues.
17 Secondly, because they lose the chiefest vse of Gods worde, which correct not by it the faults that they know. *u Hee alludeth to that naturall spot, to which is contrary that puritie whereunto we are borne againe, the liuely image whereof wee beholde in the Law.* *x Behauing himselfe so: for workes doe shewe faith.* 18 The third admonition: The word of God prescribeth a rule not onely to doe wel, but also to speake well. *y The fountaine of all brabling, and cursed speaking, & sawcines, is this, that men know not themselues.* 19 The fourth: the true seruice of God standeth in charitie toward our neighbors (especially such as neede others helpe, as the fatherlesse & widowes) and puritie of life. *z To haue a care of them, and to helpe them as much as we can.*

CHAP. II.

1 Hee sayeth, that to haue respect of persons is not agreeable to Christes faith; 14 which to professe in wordes is not enough, vnlesse 15 wee shewe it also in deedes of mercy and charitie, 21 after the example of Abraham.

MY [1] brethren, haue not the faith of our
[a] glorious Lorde Iesus Christ ✠ in respect of
persons.
2 For if there come into your company a man
with a golde ring, and in goodly apparell, and
there come in also a poore man in vile raiment,
3 And ye haue a respect to him that weareth
the gay clothing, and say vnto him, Sit thou here
in a [b] goodly place, and say vnto the poore, Stand
thou there, or sit here vnder my footestoole,
4 Are ye not partiall in [c] your selues, and are
become iudges of euill thoughts?
5 [2] Hearken my beloued brethren, hath not
God chosen the [d] poore of this world *that they
should be* rich in faith, & heires of the kingdome
which he promised to them that loue him?
6 But ye haue despised the poore. [3] Doe not
the riche oppresse you by tyrannie, and doe they
not drawe you before the iudgement seates?
7 Doe not they blaspheme the worthy Name
after which ye be [e] named?

1 The fifth: Charitie which proceedeth from a true faith, cannot stand with the accepting of persons; which hee prooueth plainely by setting foorth their example, who with the reproch or disdaine of the poore, honour the riche.
a For if we knewe what Christs glory is, and esteemed it as we ought to doe, there would not be such respect of persons as there is.
✠ *Leuit.19.15. deut.1.17. and 16.19. prou.24.23.*
b In a worshipfull and honourable place.
c Haue yee not (which you ought not to doe) by this meanes within your selues iudged one man to bee preferred before another? 2 Hee sheweth that they are peruerse and naughtie iudges, which preferre the rich before the poore, by that that God on the contrary side preferreth the poore, whom he hath enriched with true riches, before the rich. *d The needy and wretched, and (if wee measure it after the opinion of the world) the veriest abiects of all men.* 3 Secondly, he prooueth them to be mad men: for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for hee speaketh of wicked and prophane richemen, such as the most part of them haue bene alwayes, against whome hee setteth the poore and abiect. *e Worde for worde, which is called vpon of you.*

8 [4] But if yee fulfill the [f] royall Lawe accor-
ding to the Scripture, *which saith*, Thou shalt loue
thy neighbour as thy selfe, ye doe well.
9 But if yee regarde the persons, yee commit
sinne, and are rebuked of the Lawe, as transgres-
sours.
10 [5] For whosoeuer shall keepe the whole
Lawe, *and* yet faileth in one *point*, hee is guiltie
of [g] all.
11 [6] For he that sayd, Thou shalt not commit
adulterie, sayde also, Thou shalt not kill. Nowe
though thou doest none adulterie, yet if thou
killest, thou art a transgressour of the Lawe.
12 [7] So speake ye, and so doe, as they that shall
be iudged by the Lawe of libertie.
13 For there shalbe condemnation mercilesse
to him that sheweth not [h] mercie, and mercy re-
ioyceth against condemnation.
14 [8] What auaileth it my brethren, though a
man saith he hath faith, when he hath no workes?
can that faith saue him?
15 [9] For if a brother or a sister be naked and
destitute of dayly foode,
16 And one of you say vnto them, Depart in
peace: warme your selues, & fill your bellies, not-
withstanding yee giue them not those things,
which are needefull to the body, what helpeth it?
17 Euen so the faith, if it haue no workes, is
dead in it selfe.
18 But [i] some man might say, Thou hast the
faith, and I haue workes: shewe me thy faith out
of thy workes, and I wil shewe thee my faith by
my workes.
19 [10] Thou beleeuest that there is one God:
thou doest well: the deuils also beleeue it, and
tremble.
20 [11] But wilt thou vnderstand, O thou vaine
man, that the faith *which is* without workes, is dead?
21 Was not Abraham our father [k] iustified
through workes, ✠ when he offred Isaac his sonne
vpon the altar?
22 Seest thou not that the faith [l] wrought with
his workes? and through the workes was the faith
made [m] perfect.
23 And the Scripture was [n] fulfilled which
sayeth, ✠ Abraham beleeued God, and it was im-
puted vnto him for righteousnesse: and hee was
called the friend of God.

4 The conclusion: Charitie which God prescribeth cannot agree with the accepting of persons, seeing that wee must walke in the kings hie way.
f The Law is sayd to be royall and like the kings hie way, for that it is plaine and without turnings, and that the Lawe calleth euery one our neighbour without respect, whom we may helpe by any kinde of duetie.
5 A newe argument to prooue the same conclusion: They doe not loue their neighbours, which neglect some, and ambitiously honour other: for he doeth not obey God, which cutteth off from the commaundements of God that, that is not so commodious for him, nay he is rather guiltie generally for the breache of the whole Lawe, although he obserue the residue.
g Not that all sinnes are equall, but because he that breaketh one title of the Lawe, offendeth the maiestie of the Lawe giuer.
6 A proofe: because the Lawe maker is alwayes one and the selfe same, and the body of the Law cannot be diuided.
7 The conclusion of the whole treatise: we are vpon this condition deliuered from the curse of the Law by the mercy of God, that in like sort we should maintaine and cherish charitie and good wil one towards another, and who so doeth not so, shall not taste of the grace of God. *h Hee that is hard and currish against his neighbour, or els helpeth him not, he shal find God an hard & rough Iudge to himselfeward.* 8 The fifth place which hangeth very well with the former treatise, touching a true & liuely faith. And the proposition of this place is this: faith which bringeth not forth workes, is not the faith whereby we are iustified, but an image of faith: or els this, they are not iustified by faith, which shew not the effects of faith. 9 The first reason taken of a similitude: If a man say to one that is hungry, Fill thy belly, and yet giueth him nothing, this shall not be true charitie: so if a man say he beleeueth, and bringeth forth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, wherof no man hath to brag, vnlesse he wil openly incurre reprehension, seeing that the cause is vnderstood by the effects. *i Nay, thus may euery man beate downe thy pride.* 10 Another reason taken of an absurditie: If such a faith were the true faith whereby we are iustified, the deuils should be iustified, for they haue that, but yet notwithstanding they tremble, and are not iustified therefore, neither is that faith a true faith. 11 The third reason frō the example of Abraham, who no doubt had a true faith: but he in offering his sonne, shewed himselfe to haue the faith which was not voide of workes, and therefore be receiued a true testimonie when it was said, that faith was imputed to him for righteousnes. *k Was hee not by his workes knowen and found to be iustified? for he speaketh not here of the causes of iustification, but by what effectes we may know that a man is iustified.* ✠ *Gen.22.10.* *l Was effectuall and fruitfull with good workes.* *m That the faith was declared to be a true faith, and that by workes.* *n Then was the Scripture fulfilled, when it appeared plainely, how truely it was written of Abraham.* ✠ *Gen.15.6. rom.4.3. galat.3.6.*

12 The conclusion: He is onely iustified that hath that faith which hath workes following it.
* *Is pronouned to be iust.*
† *Of that dead and fruitles faith which you boast of.*

24 [12] Ye see then how that of workes a man
is † iustified, and not of ‡ faith onely.
25 [13] Likewise also was not ✠ Rahab the har-
lot iustified through workes, when she had recei-
ued the messengers, & sent thē out another way?
26 [14] For as the body without ẏ spirit is dead,
euen so the faith without workes is dead.

13 A fourth reason taken from a like example of Rahab the harlot, who also proued by her workes that she was iustified by a true faith. ✠ *Iosh.2.1.* 14 The conclusion repeated againe: faith which bringeth not forth fruites and workes, is not faith, but a dead carcase.

CHAP. III.

3 *To shewe that a Christian man must gouerne his tongue with the bridle of faith and charitie, 5 he declareth the commodities and mischiefes that issue thereof: 13 and howe much mans wisedome 17 differeth from heauenly.*

1 The sixt part or place: Let no man vsurpe (as most mē ambitiously doe) authoritie to iudge and censure others rigorously.
2 A reason: Because they prouoke Gods seueritie against themselues which doe so curiously & rigorously condemne others, being themselues guiltie and faultie.
a *Vnlesse we surcease from this masterlike and proud finding fault with others.*
‖ *Or stumble.*
3 The seuenth place, touching the brideling of the tongue, ioyned with the former, so that it is manifest that there is no mā which may not iustly be founde fault withal, seeing it is a rare vertue to bridle the tongue.
4 He sheweth by two similitudes, the one taken frō the bridles of horses, the other from the rudders of ships, how great matters may bee brought to passe by the good moderation of the tongue.
5 On the contrary part he sheweth how great discommodities arise by the intemperancie of the tongue, throughout the whole worlde, to

MY [1] brethren, be not many masters, [2] know-
ing that we [a] shall receiue the greater con-
demnation.
2 For in many things we ‖ sinne all. [3] If any
man sinne not in word, he is a perfect man, and a-
ble to bridle all the body.
3 [4] Beholde, wee put bittes into the horses
mouthes, that they should obey vs, and we turne
about all their bodie.
4 Behold also the shippes, which though they
be so great, and are driuen of fierce winds, yet are
they turned about with a very small rudder, whi-
ther soeuer the gouernour listeth.
5 Euen so the tongue is a litle member, and
boasteth of great things: [5] beholde, howe great a
thing a litle fire kindleth.
6 And the tongue is fire, *yea*, a [b] worlde of
wickednes: so is the tongue set among our mem-
bers, ẏ it defileth the whole body, & [c] setteth on
fire the course of nature, & it is set on fire of hell.
7 For the whole nature of beasts, & of birds,
and of creeping things, and things of the sea is ta-
med, and hath bene tamed of the nature of man.
8 But the tongue can no man tame. *It is* an
vnruly euill, full of deadly poyson.
9 [6] Therewith blesse wee God euen the Fa-
ther, and therewith curse we men, which are made
after the [7] similitude of God.
10 [8] Out of one mouth proceedeth blessing
and cursing: my brethren, these things ought not
so to be.
11 Doeth a fountaine send forth at one place
sweete *water* and bitter?
12 Can the figge tree, my brethren, bring forth
oliues, either a vine figs? so can no fountain make
both salt water and sweete.
13 [9] Who is a wise man & endued with know-
ledge among you? let him shew by good conuer-
sation his workes in meekenesse of wisedome.
14 But if yee haue bitter enuying and strife in
your hearts, reioyce not, neither bee liars against
the trueth.

the ende that wee may so much the more diligently giue themselues to moderate it. b *An heape of all mischiefes.* c *It is able to set the whole worlde on fire.* 6 Amongst other faultes of the tongue, the Apostle chiefly reproueth backbiting and speaking euill of our neighbours, euen in them especially, which otherwise wil seeme godly and religious. 7 He denieth by two reasons, that God can be praysed by that man, that is accustomed speaking to backbite: first because man is the image of God, which whosoeuer reuerenceth not, doth not honour God himselfe. 8 Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stande the one with the other. 9 The eight part which hangeth with the former, touching meekenesse of minde, against which he setteth enuie and a contentious minde. And in the beginning he stoppeth the mouth of the chiefe fountaine of all these mischiefes, to wit, a false perswasion of wisedome, whereas notwithstanding there is no true wisedome, but that is heauenly and fashioneth our minds [illegible] all kind of true moderation and simplicitie.

15 [10] This wisdome descendeth not from aboue,
but *is* earthly, sensuall, and diuelish.
16 For where enuying and strife *is*, there *is* se-
dition, and all maner of euill works.
17 But the wisedome that *is* from aboue, is first
pure, then peaceable, gentle, easie to be intreated,
full of [d] mercy & good fruites, without iudging,
and without hypocrisie.
18 [11] And the fruite of righteousnes is sowen
in peace, of them that make peace.

d *He setteth mercy against the fierce and cruell nature of man, and [illegible] that beautie [illegible] good fruites, for hee that is heauenly wise, referreth all things to God [illegible] vie, and the profite of his neighbour.*
10 Because the [illegible] world perswadeth it selfe that they are miserable which liue peaceably & simply, on the contrary side the Apostle pronounceth that they shall at the length reape the haruest of peace, the righteousnesse.

CHAP. IIII.

1 *He reckoneth vp the mischiefes that proceede of the workes of the flesh. 7 Hee exhorteth to humilitie, 8 & to purge the heart 9 from pride, 10 backbiting, 14 and the forgetfulnesse of our owne infirmitie.*

1 He goeth on forward in the same argument, declaring certain other causes of warres & contentions, to wit, vnbridled pleasures, and immoderate lustes, by their effectes, forsomuch as the Lord doth worthily make the voyde, so that they bring nothing els to them in whom they are, but vncurable torments.
2 He reprehendeth them by name, which are not ashamed to goe about to make God the minister and helper of their lusts & pleasures, in asking things which either are of themselues vnlawfull, or being lawfull, make them to wicked purposes and vses.
3 Another reason why such vnbridled lusts and pleasures are vtterly to be condemned, to wit, because that he that giueth himselfe to the world [illegible]

FRom [1] whence *are* warres and contentions a-
mong you? *are they* not hence, *euen* of your
pleasures, that fight in your members?
2 Ye lust, and haue not: ye enuie, and desire
immoderately, and cannot obtaine: ye fight, and
warre, and get nothing, [2] because ye aske not.
3 Ye ask, & receiue not, because ye ask amisse,
that ye might lay the same out on your pleasures.
4 [3] Ye adulterers and adulteresses, knowe ye
not that the amitie of the worlde is the enimity of
God? Whosoeuer therefore wil be a friend of the
world, maketh himselfe the enemie of God.
5 [4] Doe ye thinke that the Scripture sayeth in
vaine, The spirit that dwelleth in vs, lusteth after
enuie?
6 But *the Scripture* offereth more grace, *and*
therefore saith, ✠ God resisteth the proude, and
giueth grace to the humble.
7 ✠ [5] Submit your selues to God: resist the de-
uill, and he will flee from you.
8 Draw neere to God, and he wil draw neere
to you. Clense your handes, ye sinners, and purge
your hearts, ye double minded.
9 [6] Suffer afflictions, and sorrow ye, & weepe:
let your laughter bee turned into mourning, and
your ioy into [a] heauinesse.
10 ✠ Cast downe your selues before the Lord,
and he will lift you vp.
11 [7] Speake not euill one of another, brethrē.
He that speaketh euill of his brother, or hee that
condēneth his brother, speaketh euil of the Law,
and condemneth the Lawe: and if thou condem-
nest the Lawe, thou art not an obseruer of the
Law, but a iudge.

[illegible] of that holy and spirituall mariage. 4 The taking away of an obiection: [illegible] deede our mindes runne headlong into these vices, but wee ought to much the more diligently take heede of them: which care and studie shall not be in vaine, seeing that God resisteth the stubburne, and giueth that grace to the humble that surmounteth all those vices. ✠ *Prou.3.34. 1.pet. 5.5.* ✠ *Rom. 4.27.* 5 The conclusion: We must set the contrary vertues against those vices, and therefore, whereas we obeyed the suggestions of the deuill, wee must submit our mindes to God, & resist the deuil, with a certaine and assured hope of victorie. To bee short, wee must employ our selues to come neere vnto God by purity and synceritie of life. 6 He goeth on in the same comparison of contraries: setteth against those prophane ioyes an earnest sorrow of minde, and against pride and arrogancie, holy modestie. a *By this worde, the Grecians* [illegible] *countenance* [illegible] *which is vnder, forasmuch as a cast downe countenance, and fixed as it were vpon the grounde.* [illegible] 7 He reproueth [illegible] wroth sharply another double mischiefe of pride, the one that [illegible] would haue other men to liue according to their will and pleasure, and [illegible] therefore they do moste arrogantly condemne [illegible] thing [illegible] this [illegible] his Lawes [illegible] found fault withal [illegible] Lawe, in that they lay a Law [illegible]

12 There is one Lawgiuer, which is able to saue,
and to destroy. ✠ Who art thou that iudgest ano-
ther man?
13 [8] Goe to now ye that say, To day or to mo-
rowe wee will goe into such a citie, and continue
there a yeere, and bye and sell, and get gaine,
14 (And yet ye cannot tel what *shalbe* to mo-
rowe. For what is your life? It is euen a vapour
that appeareth for a little time, and afterward va-
nisheth away)
15 For that ye ought to say, ✠ If the Lord will,
and, if we liue, we wil doe this or that.
16 But nowe ye reioyce in your boastings: all
such reioycing is euill.
17 [9] Therefore, to him that knoweth how to
doe well, and doeth it not, to him it is sinne.

✠ Rom. 14.4.
8 The other fault is this: That men doe so confidently determine vpon these and those matters and businesses, as though that euery moment of their life did not depend of God.
✠ 1. Cor. 4.19.
9 The conclusion of all the former treatise. The knowledge of the will of God, doeth not onely nothing at all profite, vnlesse the life be answerable to it, but also maketh the sinnes farre more grieuous.

CHAP. V.

1 He threatneth the riche with Gods seuere iudgement, for their pride, 7 that the poore hearing the miserable end of the rich, 8 may patiently beare afflictions, 11 as Iob did, 14 euen in their distresses.

GO [1] to nowe ye rich men: weepe, and howle
for your miseries that shal come vpon you.
2 Your riches are corrupt, and your garments
are moth eaten.
3 Your gold aud siluer is cankred, & the rust
of them shalbe a witnesse against you, and shall
eate your flesh, as *it were* fire. Ye haue heaped vp
treasure for the last dayes.
4 Behold, the hire of the labourers, which haue
reaped your fields (which is of you kept backe by
fraude) crieth, and the cries of them which haue
reaped, are entred into the [a] eares of the Lord of
hostes.
5 Ye haue liued in pleasure on the earth, and
in wantonnes. Ye haue [b] nourished your heartes,
as in a [c] day of slaughter.
6 Yee haue condemned *and* haue killed the
iust, and he hath not resisted *you*.
7 [2] Be patient therefore, brethren, vnto the
comming of the Lord. [3] Behold, the husbandmā
wayteth for the precious fruite of the earth, and
hath long patience for it, vntil he receiue the for-
mer, and the latter rayne.
8 Be yee also patient therfore and settle your
hearts: for ẏ comming of the Lord draweth neere.
9 [4] [d] Grudge not one against another, bre-
thren, least ye be condemned: [5] behold, the iudge
standeth before the doore.
10 [6] Take my brethren, the Prophets for an
ensample of suffering aduersitie, and of long pa-
tience, which haue spoken in the Name of the
Lord.
11 Behold, we count them blessed which en-
dure. Ye haue heard of the patience of Iob, and
haue knowen what [e] end the Lord *made*. For the
Lord is very pitifull and mercifull.
12 [7] But before all thinges, my brethren,
✠ sweare not, neither by heauen, nor by earth, nor
by any other othe: but let [f] your yea, be yea, and
your nay, nay, lest ye fall into condemnation.
13 [8] Is any among you afflicted? Let him pray.
Is any merie? Let him sing.
14 [9] Is any sicke among you? Let him call for
the Elders of the Church, and let them pray for
him, and anoynt him with ✠ [g] oyle in the [h] Name
of the Lord.
15 And the prayer of faith shall saue the sick,
and the Lorde shall rayse him vp: and if hee haue
committed [i] sinnes, they shalbe forgiuen him.
16 [10] Acknowledge your faultes one to ano-
ther, and pray one for another, that yee may bee
healed: [11] for the prayer of a righteous man auay-
leth much, if it be feruent.
17 ✠ Helias was a man subiect to like passions
as we are, and hee prayed earnestly that it might
not raine, and it rayned not on the earth for three
yeeres and sixe moneths.
18 And he prayed againe, and the heauen gaue
rayne, and the earth brought forth her fruite.
19 [12] Brethren, ✠ if any of you hath erred
from the trueth, and some man hath [k] conuerted
him,
20 Let him know that he which hath conuer-
ted the sinner from going astray out of his way,
shall saue a soule from death, and shal hide a mul-
titude of sinnes.

1 He denounceth vtter destruction to the wicked and prophane riche men, and such as are drowned in their riotousnesse, mocking at their foolish cōfidence when as there is nothing in deede more vaine then such things.
a The Lord who is more mightie then ye are, hath heard them.
b Ye haue pampered vp your selues.
c The Hebrewes call a day that is appointed to solemne banketting, a day of slaughter or feasting.
2 Hee applyeth that to the poore, which he spake against the rich, warning them to wait for the Lords comming patiently, who will reuenge the iniuries which the riche men doe them.
3 The taking away of an obiection: Although his comming seeme to linger, yet at the least we must follow the husbandmen, who do patiently wait for the times that are proper for the fruites of the earth. And againe, God will not deferre the least iote of the time that he hath appointed. 4 He commendeth Christian patience, so that where as other through impatience vse to accuse one another, the faithfull on the contrary side complaine not, although they receiue iniurie. d *By grudging hee meaneth a certaine inwarde complaining which betokeneth impatiencie.* 5 The conclusion: The Lord is at the doore, who wil defend his owne, & reuenge his enemies, and therefore we need not to trouble our selues.

6 Because most men are wont to obiect, that it is good to repell iniuries by what meanes so euer, he setteth against that, the examples of the Fathers, whose patience had a most happy ende, because God as a most bountifull Father, neuer forsaketh his.
e *What ende the Lord gaue.*
7 Because euen the best men sometimes through impatience breake out into othes sometimes lesser, sometimes greater, the Apostle warneth vs to detest such wickednesse, and to accustome our tongues to simple and true talke.
✠ *Matth. 5.34.*
f *That that you haue to say or affirme, speake or affirme it simply, and without an othe: and that that you will denie, denie it simply and flatly.*
8 Hee sheweth the best remedie against all afflictions, to wit, prayers which haue their place both in sorowe and ioy.
9 He sheweth peculiarly, to what physicians especially wee must goe, when we are diseased, to wit, to the prayers of the Elders, which then also coulde cure the bodie, (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesses and diseases, by obteyning for the sicke through their prayers and exhortations, remission of sinnes. ✠ *Mark. 6.13.* g *This was a signe of the gift of healing: and nowe seeing wee haue the gift no more, the signe is no longer necessary.* h *By calling on the Name of the Lorde.* i *Hee hath reason in making mention of sinnes, for diseases are for the most part sent because of sinnes.* 10 Because God pardoneth their sinnes which confesse and acknowledge them, and not theirs which iustifie themselues, therefore the Apostle addeth, that wee ought freely to confesse one with another touching those inwarde diseases, that we may helpe one another with our prayers. 11 He commendeth prayers by the effectes that come of them, that all men may vnderstande that there is nothing more effectuall then they are, so that they proceede from a pure minde. ✠ 1. King. 17.1. and 18.45. luke 4.25. 12 The taking away of an obiection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God then to call into the way a brother that was wandring out of the way. ✠ *Matth. 18.15.* k *Hath called him backe from his way.*

THE FIRST EPISTLE GENERALL OF PETER.

CHAP. I.

1 He extolleth Gods mercie shewed in Christ, which wee lay holde on by faith, and possesse through hope, 10 which of the Prophets foretold. 13 He exhorteth vs to renounce the world, 22 and to liue a new life, and so wholly yeelde themselues to God.

PETER, an Apostle of IESVS
CHRIST, to the strangers that
dwell heere and there throughout
Pontus, Galatia, Cappadocia, Asia
and Bithynia,
2 [1] Elect according to the [a] foreknowledge
of God ẏ Father vnto [b] sanctification of ẏ Spirit,

1 Peter purposing to speake of the duties of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, rising farre higher then nature, & carrying vs also farre aboue the same. For he sheweth that we which are otherwise of nature sinners, were through the free mercie of God the Father first chosen frō euerlasting: then according to that euerlasting decree, were by a certaine second creation made his sonnes in Christ his onely begotten, by whose Spirit we are inwardly changed, & by whose blood we also are reconciled, to the end, ẏ as Christ himselfe rose againe from the dead, we also might be receiued into that same heauenly & euerlasting glory. a *Or according to the purpose of God, who neuer altereth nor changeth the same.* b *That being set apart from the rest of the wicked world, through the working of the holy Ghost, they should be consecrate to God, Ephe. 1.4.*

through

through obedience and sprinkeling of the blood
of Iesus Christ: Grace and peace bee multiplied
vnto you.
3 Blessed bee God, euen the Father of our
Lord Iesus Christ, which according to his aboun-
dant mercie hath begotten vs againe vnto a
c liuely hope by the resurrection of Iesus Christ
from the dead,
4 To an inheritance immortall and vndefi-
led, and that withereth not, reserued in heauen
for vs,
5 2 Which are kept by the power of God
through faith vnto saluation, which is prepared
to be shewed in the d last time.
6 Wherein yee reioyce, though nowe for a
season (if neede require) yee are in heauinesse,
through manifold tentations,
7 That the triall of your faith, being much
more precious then golde that perisheth (though
it be tried with fire) might bee founde vnto *your*
praise, and honour and glorie at the e appearing
of Iesus Christ:
8 Whome yee haue not seene, and yet loue
him, in whome nowe, though ye see him not, yet
doe you beleeue, and reioyce with ioy vnspeakea-
ble and glorious,
9 Receiuing the ‖ end of your faith, *euen* the
saluation of *your* soules.
10 3 Of the which saluatiō the Prophets haue
inquired and searched, which prophecied of the
grace that should come vnto you,
11 Searching when or what time the Spi-
rite which testified before of Christ which was in
them, shoulde declare the sufferings *that shoulde
come* vnto Christ, and the glorie that should fo-
lowe.
12 Vnto whom it was reueiled, that not vn-
to themselues, but vnto vs they shoulde mini-
ster the thinges, which are shewed vnto you
by them which haue preached vnto you the Go-
spel by the holy Ghost f sent downe from hea-
uen, the which thinges the Angels desire to be-
holde.
13 4 Wherefore, g gird vp the loynes of your
minde: be sober, 5 and trust h perfectly on that
grace 6 that is brought vnto you, 7 in the reue-
lation of Iesus Christ,
14 8 As obedient children, not fashioning
your selues vnto the former lustes of your igno-
rance:
15 But as he which hath called you, is holy, so
be ye holy in ✠ all maner of conuersation,
16 9 Because it is written, ✠ Be ye holie, for I
am holie.
17 10 And if ye i call him Father, which with-
out ⁘ respect of person iudgeth according to eue-
ry mans worke, passe the time of your dwelling
here in feare,
18 11 Knowing that yee were not redeemed
with corruptible thinges, *as* siluer and gold, from
your vaine conuersation, receiued by the traditi-
ons of the fathers,
19 ✠ But with the precious blood of Christ, as
of a Lambe vndefiled, and without spot.
20 12 Which was ✠ ordeined before the
k foundation of the worlde, but was declared in
the last times for your sakes,
21 Which by his meanes doe beleeue in
God that raised him from the dead, and gaue
him glorie, that your faith and hope might bee
in God.
22 13 Hauing purified your soules in obeying
the trueth through the spirite, to ✠ loue brother-
ly without faining, loue one another with a pure
heart feruently,
23 Being borne anewe, not of mortall seede,
but of immortall, by the worde of God, who li-
ueth and endureth for euer.
24 14 For all ✠ l flesh *is* as grasse, and all the
glory of man *is* as the flower of grasse. The grasse
withereth, and the flower falleth away.
25 15 But the worde of the Lorde endureth
for euer: and this is the worde which is preached
among you.

c Euerlasting hope.

2 Nowe hee sheweth by what way wee come vnto that glorie, to witte, through all kinde of afflictions, whereis notwithstanding faith maketh vs so secure, that wee are not onely not ouercome with sorowe, but also through the beholding of God himselfe (who otherwise is inuisible) with the eyes of faith, are vnspeakeably ioyfull: because all such things, as they are but for a time, so are they not applyed vnto vs to destroy vs, but as it were by fire to purge vs, and to make vs perfite, that at the length wee may obtaine saluation.

d This is that time which Daniel calleth the time of the ende, when as that great restoring of all things shal be, which all creatures looke for, Romanes 8.19.

8 Hee passeth from faith and hope, to the fruites of them both, which are vnderstoode in the name of obedience: And it consisteth in two things, in renouncing our lustes, and liuing godly: which lustes haue their beginning of that blindnes wherein all men are borne: but holinesse proceedeth from the grace and fauour of GOD which adopteth vs, and therefore regenerateth vs, that the father and the children may be of one disposition.

✠ *Luke 1.75.*

9 He sheweth, that sanctification doeth necessarily followe adoption.

✠ *Leuit. 11.44. and 19.2. and 20.7.*

10 As before he distinguished true faith and hope from false, so doeth he now obedience, setting the quicke and sharpe sight of God, against an outward maske, and earnest reuerence against vaine seueritie.

e He speaketh of the second comming of Christ. ‖ *Or, reward.* 3 He putteth a difference betweene true faith, that is to say, that faith which onely hath an eye to the doctrine of the Prophets and Apostles, and false faith: Afterward hee maketh two degrees of one and the selfe same faith, according to the manner of the diuers reuelations, when as in deede it is but one onely faith: Thirdly, he saith, that the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for of ẏ very Angels. *f He alludeth to the prophecie of Ioel, which was exhibited, vpō the day of Pentecost, in the Apostles, as it were in the first fruites of the holy Ghost, which this same our Peter declareth, Actes 2.16.* 4 Hee goeth from faith to hope, which is in deede a companion that can not bee sundred from faith: and hee vseth an argument taken of comparison: Wee ought not to bee wearied in looking for so excellent a thing, which the very Angels waite for with great desire. *g This is a borrowed speach, taken of a common vsage amongst them: for by reason that they weare long garments, they coulde not preuaile vnlesse they girded vp themselues: and hence it is that Christ saide, Let your loynes bee girded vp.* 5 Hee setteth foorth verie briefely, what manner of hope ours ought to bee, to witte, continuall, vntill wee enioy the thing wee hope for: then, what wee haue to hope for, to witte, grace (that is, free saluation) reueiled to vs in the Gospel, and not that, that men doe rashly and fondly promise to themselues. *h Soundly and sincerely.* 6 An argument to stirre vp our mindes, seeing that God doeth not waite till wee seeke him, but causeth so great a benefite to bee broght euen vnto vs. 7 Hee setteth out the ende of faith, lest any man shoulde promise himselfe, either sooner or later that full saluation, to witte, the latter comming of Christ: and therewithall warneth vs, not to measure the dignitie of the Gospel according to the present state, seeing that that which we are now, is not yet reueiled.

i If you will be called the sonnes of that Father. ⁘ *Deuteronomie 10.17. romanes 2.11. galathians 2.6.* 11 An exhortation, wherein he setteth foorth the excellencie and greatnesse of the benefite of God the Father, in sanctifying vs by the death of his owne Sonne. And hee partely setteth the purifyings of the Lawe against the thing it selfe, that is, against the blood of Christ, and partly also mens traditions, which hee condemneth as vtterly vaine and superstitious, bee they neuer so olde and ancient. ✠ *1 Corinthians 6.20. and 7.23. hebrewes 9.14. 1 iohn 1.7. reuelation 1.5.* 12 The taking away of an obiection: what was done to the worlde, before that Christ was sent into the worlde? was there no holinesse before, and was there no Church? The Apostle answereth, that Christ was ordained and appointed to redeeme and deliuer mankinde, before that mankinde was: much lesse was there any Church without him before his comming into the flesh: yet wee are happiest aboue the rest, to whome Christ was exhibited in deede, in this that hee hauing suffered and ouercome death for vs, doeth nowe most effectually worke in vs by the vertue of his Spirite, to create in vs faith, hope, and charitie. ✠ *Romanes 16.25. ephesians 3.9. colossians 1.26. 2 timothie 1.10. titus 1.2.* *k From euerlasting.* 13 Hee commendeth the practise of obedience, that is, charitie: earnestly beating into their heades againe, that hee speaketh not of any common charitie, and such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirite of God, which purifieth our soules through the worde laide holde on by faith, and ingendreth also in vs a spirituall and euerlasting life, as God is most pure and truely liuing. ✠ *Chapter 2.17. romanes 12.10. ephesians 4.2.* 14 A reason why wee haue neede of this heauenly generation, to witte, because that men, bee their glorie neuer so great, are of nature voide of all true and sounde goodnesse. ✠ *Esai. 40.6. iames 1.10.* *l The worde (Flesh) sheweth the weakenesse of our nature, which is chiefely to be considered in the flesh it selfe.* 15 Againe lest any man shoulde seeke that spirituall force and vertue in fained imaginations, the Apostle calleth vs backe to the worde of God: teaching vs furthermore, that there is no other worde of the Lorde to be looked for, then this which is preached, in which onely we must trust.

CHAP.

CHAP. II.

1 Hee exhorteth the newe borne in faith, to leade their liues answerable to the same: 6 and lest their faith should stagger, he bringeth in that which was foretolde touching Christ. 11 Then hee willeth them to be obedient to Magistrates, 21 and that they patiently beare aduersitie after Christes example.

WHerefore, ✠ [1] laying aside all maliciousnes, and all guile, and dissimulation, and
enuie, and all euill speaking,
2 [2] As [a] newe borne babes desire that sincere milke of the worde, that yee may growe
thereby,
3 [3] Because ye ‖ haue tasted that the Lord *is*
bountifull.
4 [4] To whome comming as vnto a liuing
stone disallowed of men, but chosen of God *and*
precious,
5 Yee also as liuely stones, bee made a spiri-
tuall house, [5] an holy ✠ Priesthoode to offer vp
spirituall sacrifices acceptable to God by Iesus
Christ.
6 [6] Wherefore also it is contained in the
Scripture, ∵ Beholde, I put in Sion a chiefe cor
ner stone, elect and precious: and hee that belee-
ueth therein, shall not be ashamed.
7 [7] Vnto you therefore which beleeue, it is
precious: but vnto them which be disobedient,
the ✱ stone which the builders disallowed, the
same is made the head of the corner,
8 And a ✠ stone to stumble at, and a rocke
of offence, euen *to them* which stumble at the
worde, being disobedient, vnto the which thing
they were euen ordained.
9 [8] But ye are a chosen generation, a royall
* Priesthoode, an holy nation, a people set at li-
bertie, that yee shoulde shewe foorth the vertues
of him that hath called you out of darkenes into
his marueilous light,
10 ✠ Which in time past were not a people,
yet *are* nowe the people of God: which in time
past were not vnder mercie, but nowe haue ob-
tained mercie.
11 [9] Dearely beloued, [10] I beseech you, as
strangers and pilgrims, ✠ [11] absteine from flesh-
ly lustes, [12] which fight against the soule,
12 [13] ∵ And haue your conuersation honest
among the Gentiles, that they which speake euill
of you as of euill doers, [14] may by *your* ✱ good
workes which they shall see, glorifie God in the
day of [b] visitation.
13 [15] ✠ Therefore submit your selues vnto
[c] all manner ordinance of man [16] for the Lordes
sake, [17] whether it be vnto the King, as vnto the
superiour,
14 Or vnto gouernors, as vnto them that are
sent of him, [18] for the punishment of euill doers,
and for the praise of them that doe well.
15 [19] For so is the will of God, that by well
doing ye may put to silence the ignorance of the
foolish men,
16 As free, and not as hauing the libertie for
a cloke of maliciousnesse, but as the seruants of
God.
17 [20] [d] Honour all men: * loue [e] brotherly
fellowship: feare God: honour the King.
18 ✠ [21] Seruants, be subiect to your masters
with all feare, not onely to the good and courte-
ous, but also to the froward.
19 ✠ [22] For this is thanke worthie, if a man

✠ Rom.6.4. ephes.4.23. coloss.3.8. hebrewes 12.1.
1 Hauing laid for the foundation the Spirit of God effectually working by the worde, and hauing built thereupon three vertues which are the grounds of all Christian actions, to wit, faith, hope, and charitie: now he proceedeth to a generall exhortation, the first member whereof is, that we flee all shew both of secrete and also open malice.
2 The second is, that being newly begotten & borne of the newe seede of the vncorrupt word, drawing and sucking greedily the same word as milke, we shoulde more and more as it were growe vp in that spirituall life. And he calleth it, Syncere, not onely because it is a most pure thing, but also that we should take heede of them which corrupt it. *a As becommeth new men.* 3 He commendeth that spirituall nourishment for the sweetenesse and profite of it. ‖ *Or, doe taste.* 4 Hee goeth on forward in the same exhortation, but vseth another kind of borrowed speach, alluding to the Temple. Therefore he saith, that the companie of the faithful is as it were a certaine holy and spirituall building, built of liuely stones, the foundation whereof is Christ, as a liuely stone susteining all that are ioyned vnto him with his liuing vertue, and knitting them together with himselfe, although this so great a treasure be neglected of men. 5 Going forward in the same similitude he compareth vs howe to Priestes, placed to this ende in that spirituall temple, that wee should serue him with a spirituall worship, that is, with holinesse and righteousnes: but as the temple, so is the Priesthoode built vpon Christ, in whom onely all our offerings are accepted. ✠ *Reuel.1.6.* 6 He prooueth it by the testimony of the Prophet Esai. ∵ *Esai.28.16. rom.9.33.* 7 By setting the most blessed condition of the beleeuers, and the most miserable of the rebellious one against the other, he pricketh forward the beleeuers, and triumpheth ouer the other: and also preuenteth an offence, which ariseth hereof, that none do more resist this doctrine of the Gospel, then they which are chiefest amongst the people of God, as were at that time that Peter wrote these things, the Priests, and Elders, & Scribes. Therefore he answereth first of all that there is no cause why any man shoulde be astonished at this their stubbernesse as though it were a strange matter, seeing wee haue beene forewarned so long before, that it should so come to passe: and moreouer, that it pleased God to create and make certaine to this selfe same purpose, that the Sonne of God might be glorified in their iust condemnation. Thirdly, for that the glorie of Christ is hereby set foorth greatly, whereas notwithstanding Christ remaineth the sure head of his Church, and they that stumble at him, cast downe and ouerthrow themselues, and not Christ. Fourthly, although they be created to this end and purpose, yet their fall and decay is not to be attributed to God, but to their owne obstinate stubbernesse which commeth betweene Gods decree and the execution thereof or their condemnation, and is the true and proper cause of their destruction. ✱ *Psal.118.22. matth.21.42. actes 4.11.* ✠ *Esai 8.14. rom.9.33.* 8 The contrarie member, to wit, he describeth the singular excellencie of the elect, and also lest any man should doubt whether he be chosen or not, the Apostle calleth vs backe to the effectuall calling, that is, to the voyce of the Gospel sounding both in our eares and mindes by the outward preaching and Sacraments, whereby wee may certainely vnderstand that euerlasting decree of our saluation, (which otherwise is most secret and hidden) and that through the onely mercie of God, who freely and of his good will calleth vs. Therefore this onely remaineth, saith he, that by all meanes possible was set foorth so great goodnesse of the most mightie God. * *Exod.19.6.*

✠ Hos.2.23. rom.9.25.
9 He returneth to that generall exhortation.
10 A reason why we ought to liue holilie, to witte, because wee are citizens of heauen, and therefore we ought to liue according to the Lawes not of this world, which is most corrupt, but of the heauenly citie, although wee be strangers in the world.
✠ Rom.13.14. galat.5.16.
11 Another argument: The children of God liue not according to the flesh, that is, according to that corrupt nature, but according to the spirit. Therefore fleshly motions ought not to beare rule in vs.
12 The third argument; for although those lustes flatter vs, yet they cease not to fight against our saluation. 13 The fourth argument, taken of the profite of so doing: for by this meanes also we prouide for our good name and estimation, whilest wee compell them at length to change their minds, which spake euill of vs. ∵ *Chap.3.16.* 14 The fifth argument, which also is of great force: Because the glorie of God is greatly set foorth by that meanes, whilest by example of our honest life, euen the most prophane men are brought vnto God, and submit themselues vnto him. ✱ *Matt.5.16.* *b When God shall also haue mercie on them.* 15 That which he spake generally, he now expoundeth by partes, describing seuerally euery mans duety. And first of all he speaketh of obedience which is due both to the Lawes, and also to the Magistrates, both higher and lower. ✠ *Rom.13.1.* *c By ordinance, is meant the framing and ordering of ciuill gouernement: which he calleth ordinance of man, not because man inuented it, but because it is proper to men.* 16 The first argument: because the Lord is the Author and reuenger of this policie of men, that is, which is set amongest men: and therefore the true seruauntes of the Lorde must aboue all others be diligent obseruers of this order. 17 Hee preuenteth a cauill which is made by some, that say they will obey Kings and the higher Magistrates, and yet contemne their ministers: as though their ministers were not armed with their authoritie which sent them. 18 The second argument taken of the end of this order, which is not onely most profitable, but also very necessary: seeing that by this meanes vertue is rewarded, and vice punished: wherein the quietnesse and happinesse of this life consisteth. 19 He declareth the first argument more amply, shewing that Christian libertie doth amongst all things least or not at all consist herein, to wit, to cast off the bridle of the Lawes, (as at that time some altogether vnskilfull in the kingdome of God reported) but rather in this, that liuing holily according to the will of God, wee shoulde make manifest to all men, that the Gospel is not a cloake for sinne and wickednesse, seeing we are in such sort free, that yet we are still the seruants of God and not of sinne. 20 Hee diuideth the ciuill life of man, by occasion of those things which hee spake, into two generall partes: to witte, into those dueties which priuate men owe to priuate men, and especially the faithfull, and into that subiection whereby inferiours are bounde to their superiours: but so, that Kinges bee not made equall to God, seeing that feare is due to God, and honour to Kings. *d Be charitable and duetifull towardes all men.* * *Chapter 1.22. romanes 12.10.* *e The assemblie and fellowship of the brethren, as Zacharie 11.14.* ✠ *Ephesians 6.5. colossians 3.22.* 21 Hee goeth to the dueties of seruantes towardes their masters, which he describeth with these bondes, that seruantes submit themselues willingly and not by constraint, not onely to the good and courteous, but also to the froward and sharpe masters. ✠ *2. Corinth.7.10.*
22 The taking away of an obiection: In deede the condition of seruauntes is hard, especially if they haue froward masters: but this their subiection shall be so much the more acceptable to God, if his will preuaile more with seruauntes, then the masters iniuries.

f Becauſe he maketh a conſcience of it to offend God,by whoſe good will and appointment he knoweth this burden is layde vpon him.

for f conſcience toward God endure griefe,ſuffe-
ring wrongfully.

20 For what praiſe is it,if when ye be buffeted
for your faultes, yee take it patiently? but and if
when ye doe well,ye ſuffer *wrong* and take it pa-
ciently,this is acceptable to God.

21 23 For hereunto ye are called: for Chriſt al-
ſo ſuffered for you,leauing you an g enſample that
ye ſhould follow his ſteppes,

22 ✠ Who did no ſinne, neyther was there
guile found in his mouth.

23 Who when hee was reuiled,reuiled not a-
gaine: when hee ſuffered,hee threatned not, but
24 cōmitted it to him 25 that iudgeth righteouſly.

24 ✠ 26 Who his owne ſelfe bare our ſinnes in
his body on the tree,that we being dead to ſinne,
ſhould liue in righteouſneſſe: by whoſe ſtripes ye
were healed.

25 For ye were as ſheepe going aſtray:but are
now returned vnto the ſhepheard and Biſhop of
your ſoules.

23 He mitigateth the grieuoutnes of ſeruitude,while he ſheweth plainely,that Chriſt died alſo for ſeruants, that they ſhould beare ſo much the more patiently this inequalitie betwixt men which are of one ſelfe ſame nature:moreouer ſetting before them Chriſt that Lord of Lords for an enſample,hee ſignifieth that they cannot but ſeeme too delicate,which ſhewe themſelues more grieued in bearing of iniuries, then Chriſt himſelfe who was moſt iuſt,& moſt ſharpely of all afflicted,& yet was moſt patient. *g A borowed kinde of ſpeach taken of painters and ſcholemaſters.* ✠ *Eſai.53.9.1.iohn 3.5.* 24 He ſheweth them a remedie againſt iniuries,to wit,that they commend their cauſe to God,by the enſample of Chriſt. 25 He ſeemeth nowe to turne his ſpeach to maſters,which haue alſo themſelues a maſter & iudge in heauen,who will iuſtly reuenge the iniuries that are done to ſeruants, without any reſpect of perſons. ✠ *Eſai.53.5.matth.8.17.* 26 He calleth the ſeruants backe from the conſideration of the iniuries which they are conſtrained to beare, to thinke vpon the greatnes and the end of the benefite receiued of Chriſt,

CHAP. III.

1 That Chriſtian women ſhoulde not contemne their huſbandes though they be infidels, 5 Hee bringeth in examples of godly women. 8 Generall exhortations, 14 patiently to beare perſecutions, 15 and boldly to yeeld a reaſon of their faith. 18 Chriſtes example.

∵ *Coloſſ.3.18. epheſ.5.22.*
1 In the thirde place he ſetteth foorth the wiues dueties to their husbandes,commanding them to be obedient.
2 He ſpeaketh namely of them which had husbāds that were not Chriſtians,which ought ſo much the more be ſubiect to their husbands, that by their honeſt and chaſt conuerſation they may gaine them to the Lorde.
✠ *1.Timoth.2.9.*
3 He condemneth the riot and exceſſe of women,and ſetteth forth their

LIkewiſe ∵ 1 let the wiues be ſubiect to their
husbandes, 2 that euen they which obey not
the worde,may without the worde be wonne by
the conuerſation of the wiues,

2 While they beholde your pure conuerſati-
on,which is with feare.

3 ✠3 Whoſe apparelling,let it not be that out-
warde,with broyded haire,and golde put about,
or in putting on of apparell:

4 But let it be the a hid man of ỹ heart, *which*
conſiſteth in the incorruption of a meeke & quiet
ſpirit,which is b before God a thing much ſet by.

5 4 For euen after this maner in time paſt did
the holy women,which truſted in God tire them
ſelues,and were ſubiect to their husbands.

6 As Sara obeyed Abraham,and ✠ called him
Sir: whoſe daughters ye are,whiles yee doe well,
5 not being afraid of any terrour.

7 * 6 Likewiſe ye husbands,c dwel with them
as men of d knowledge, 7 giuing e honour vnto

true apparelling,ſuch as is precious before God,to wit,the inward and incorruptible,which conſiſteth in a meeke and quiet ſpirit. *a Who hath his ſeat faſtened in the heart: ſo that the hidde man is ſet againſt the outwarde decking of the body.* *b Precious in deede,and ſo taken of God.* 4 An argument taken of the example of women,& eſpecially of Sara which was the mother of al beleeuers. ✠ *Gen.18.12.* 5 Becauſe women are of nature fearefull,hee giueth them to vnderſtand that he requireth of them that ſubiection,which is not wrung out of them either by force or feare. * *1.Cor.7.3.* 6 He teacheth husbands alſo their dueties,to wit, that the more vnderſtanding and wiſdome they haue,the more wiſely & circumſpectly they behaue themſelues. *c Doe all the duties of wedlocke.* *d The more wiſdome the huſband hath,the more circumſpectly he muſt behaue himſelfe in bearing thoſe diſcommodities,which through the womans weakenes oft times cauſe trouble both to the husband and the wife.* 7 The ſecond argument: becauſe the wife notwithſtanding that ſhe is weaker by nature then the man,is an excellent inſtrument of the man,made to farre moſt excellent vſes: whereupon it followeth, that ſhee is not therefore to be neglected becauſe ſhe is weake,but on the contrary part ſhe ought to be ſo much the more cared for. *e Hauing an honeſt care of her.*

the woman,as vnto the weaker f veſſell, 8 euen as
they which are heires together of the g grace of
life,9 that your prayers be not interrupted.

8 10 Finally,be ye al of one mind:one ſuffer w̃ an-
other:loue as brethren: *be* pitifull: *be* courteous,

9 ✠ 11 Not rendring euill for euill, neither re-
buke for rebuke:but contrariwiſe,bleſſe, 12 know-
ing that ye are thereunto called,that ye ſhould be
heires of bleſſing.

10 ✠ 13 For if any man long after life, and to
h ſee good dayes,let him refraine his tongue from
euill,and his lippes that they ſpeake no guile.

11 ∵ Let him eſchew euil,and do good: let him
ſeeke peace,and follow after it.

12 For the eyes of the Lord *are* ouer the righ-
teous,& his eares *are open* vnto their prayers: and
the i face of the Lord *is* againſt them that do euil.

13 14 And who is it that will harme you, if ye
follow that which is good?

14 ✠ Notwithſtanding bleſſed *are ye*,if yee ſuf-
fer for righteouſnes ſake. 15 Yea, ✠ feare not their
k feare,neither be troubled.

15 But l ſanctifie the Lord God in your hearts:
16 and be ready alwayes to giue an anſwere to eue-
ry man that asketh you a reaſon of the hope that
is in you,with meekeneſſe and reuerence,

16 Hauing a good cōſcience,ỹ whē they ſpeake
euil of you as of euil doers,they may be aſhamed,
which ſlander your good conuerſation in Chriſt.

17 17 For *it is* better (if the will of God be ſo)
that ye ſuffer for well doing,then for euill doing.

18 * 18 For Chriſt alſo hath once ſuffered for
ſinnes, 19 the iuſt for the vniuſt, 20 that he might

f The woman is called a veſſel after the maner of the Hebrewes,becauſe the huſband vſeth her as his fellow and helper to liue faithfully before God.
8 The third argument: for that they are equall in that which is ỹ chiefeſt (that is to ſay,in the benefit of eternal life) which otherwiſe are vnequall as touching the gouernance & conuerſation at home,& therefore they are not to be deſpiſed althogh they be weake.
g Of that gracious and free benefite, whereby we haue euerlaſting life giuen vs.
9 The fourth argument: All brawlings and chidings muſt be eſchewed, becauſe they hinder prayers & the whole ſeruice of God,whereunto both the husband and the wife are equally called.
10 He returneth to common exhortations,& commendeth concorde and whatſoeuer things perteine to the maintenance of peace and mutuall loue. ✠ *Prouerb.17.13.and 20.22.matth.5.39.rom.12.17. 1.theſ.5.15.* 11 Wee muſt not onely not recompenſe iniurie for iniurie,but we muſt alſo recompenſe them with benefites. 12 An argument taken of compariſon: Seeing that wee our ſelues are called of God whom we offend ſo often,to ſo great a benefite,(ſo farre is he from reuenging the iniuries which we doe vnto him,)ſhall wee rather make our ſelues vnworthy of ſo great bountifulneſſe,then forgiue one anothers faultes? And from this verſe to the end of the Chapter,there is a digreſſion or going from the matter hee is in hande with, to exhort vs valiantly to beare afflictions. ✠ *Pſalm.34.13.* 13 A ſecret obiection: But this our patience ſhalbe nothing els but a fleſhing & hardening of the wicked in their wickednes,to make them ſet vpon vs more boldly and deſtroy vs. Nay (ſayth the Apoſtle by the wordes of Dauid) to liue without doing hurt, and to followe after peace when it fleeth away,is the way to that happie and quiet peace. And if ſo be any man be afflicted for doing iuſtly,the Lorde marketh all thinges, and will in his time deliuer the godly, which cry vnto him, and will deſtroy the wicked. *h Leade a bleſſed and happie life.* ∵ *Eſay 1.16.* *i This worde (Face) after the maner of the Hebrewes,is taken for (anger.)* 14 The ſeconde argument: when the wicked are prouoked,they are more waywarde:therefore they muſt rather be ouercome with good turnes.And if they cannot be gotten by that meanes alſo, yet notwithſtanding wee ſhal be bleſſed, if wee ſuffer for righteouſneſſe ſake. ✠ *Math.5.10.* 15 A moſt certaine counſel in afflictions,be they neuer ſo terrible,to be of a conſtant minde,and to ſtand faſt. But how ſhall wee attaine vnto it? If wee ſanctifie God in our mindes and hearts, that is to ſay, if we reſt vpon him as one that is Almightie,that loueth mankind,that is good and true indeede. ✠ *Eſa.8.12.* *k Be not diſmaied as they are.* *l Giue him al praiſe and glorie,and hang onely on him.* 16 Hee will haue vs, when we are afflicted for righteouſneſſe ſake, to be carefull not for redeeming of our life, either with denying or renouncing the trueth, or with like violence,or any ſuch meanes: but rather to giue an account of our faith boldly,and yet with a meeke ſpirit,and full of godly reuerence, that the enemies may not haue any thing iuſtly to obiect, but may rather be aſhamed of themſelues. 17 A reaſon which ſtandeth vpon two generall rules of Chriſtianitie, which notwithſtanding all men allowe not of. The one is, if wee muſt needes ſuffer afflictions, it is better to ſuffer wrongfully then rightfully: the other is this,becauſe we are ſo afflicted not by happe, but by the wil of our God. * *Rom.5.6. hebr.9.15.* 18 A proofe of either of the rules, by the example of Chriſt himſelfe our chiefe paterne, who was afflicted not for his owne ſinnes (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of compariſon: Chriſt the iuſt,ſuffered for vs that are vniuſt,& ſhal it grieue vs which are vniuſt to ſuffer for the iuſter cauſe? 20 An other argument being partly taken of things coupled together, to wit, becauſe Chriſt bringeth vs to his Father that ſame way that he went himſelfe, and partly from the cauſe efficient: to wit,becauſe Chriſt is not onely ſet before vs for an example to followe,but alſo hee holdeth vs vp by his vertue in all the difficulties of this life,vntill he bring vs to his Father.

21 An other argument taken of the happie ende of these afflictions, wherein also Christ goeth before vs both in example and vertue, as one who suffered most grieuous torments euen vnto death, although but in one part onely of him, to wit, in the flesh or mans nature: but yet became conquerour by the vertue of his diuinitie.
m As touching his manhoode, for his body was dead,

bring vs to God, 21 and was put to death concer-
ning the m flesh, but was quickened by the spirit.
19 22 By ‖ the which he also went, and prea-
ched vnto the ‖ spirits that are in prison.
20 Which were in time passed disobedient,
when n once the long suffering of God abode in
the dayes of ✠ Noe, while the Arke was prepa-
ring, wherein fewe, that is, eight o soules were sa-
ued in the water.
21 23 Whereof the baptisme *that* nowe *is*, an-
swering that figure, (*which is* not a putting away
of the filth of the flesh, but a confident demaun-
ding which a good conscience maketh to p God)
saueth vs also 24 by the resurrection of Iesus Christ,
22 Which is at the right hand of God, gone
into heauen, to whome the Angels, and Powers,
and might are subiect.

and his soule felt the sorowes of death. 22 A secret obiection: Christ in deede might doe this, but what is that to vs? Yes (saith the Apostle) for Christ hath shewed forth this vertue in all ages both to the preseruation of ẏ godly, were they neuer so few and miserable, and to reuenge the rebellion of his enemies, as it appeareth by the historie of the flood: for Christ is he which in those dayes (when God through his patience appointed a time of repentance to ẏ world) was present, not in corporal presence, but by his diuine vertue, preaching repentãce, euen by the mouth of Noe himselfe who then prepared the Arke, to those disobedient spirits which are now in prison, waiting for the full recompense of their rebellion, and saued those fewe (that is, eight onely persons) in the water. ‖ *By the vertue of which Spirit, that is to say, of the diuinitie: therefore this word, Spirit, cannot in this place be taken for the soule, vnlesse we wil say, that Christ was raised vp againe and quickened by the vertue of his soule.* ‖ *He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh.* n *This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more.* ✠ *Gen.6.14. matth.24.38. luke 17.26.* o *Men.* 23 A proportionall applying of the former example to the times which followed the comming of Christ: for that preseruation of Noe in the waters, was a figure of our Baptisme, not as though that material water of Baptisme saueth vs, as those waters which bare vp the Arke saued Noe, but because Christ with his inward vertue, which the outward baptisme shadoweth, preserueth vs being washed, so that we may cal vpon God with a good conscience. p *The conscience being sanctified may freely call vpon God.* 24 That selfe same vertue, whereby Christ rose againe and now being caried vp into heauen hath receiued all power, doeth at this day defend and preserue vs.

CHAP IIII.

1 *He bringeth in Christs example, and applieth it* 6 *to the mortifying of the flesh, especially commending Charitie:* 12 *And so intreateth of patience.* 17 *That it is necessarie that correction beginne at the Church.*

1 Hauing ended his digression and sliding from his matter, now he returneth to the exhortation which he brake off, taking occasion by that which he said touching the death and resurrection of Christ, so defining our sanctification, that to be sanctified, is all one as to suffer in the flesh, that is to say, to leaue off from our wickednes and viciousnes: and to rise againe to God, that is to say, to be renued by the vertue of the holy Ghost,

FOrasmuch 1 then as Christ hath suffered for vs
in the flesh, arme your selues likewise with the
same minde, *which is*, that he which hath suffered
in the flesh, hath ceased from sinne,
2 That he henceforward should liue (as much
time as a remaineth in the flesh) not after the lusts
of men, but after the will of God.
3 ✠ 2 For it is sufficient for vs that we haue spẽt
the time past of ẏ life, after the b lust of the Gen-
tiles, walking in wantonnes, lustes, drunkennes, in
gluttonie, drinkings, & in abominable idolatries.
4 3 Wherein it seemeth to them c strange,
that ye runne not with them vnto the same ex-
cesse of riot: *therefore* speake they euill *of you*,
5 Which shall giue accounts to him, that is
ready to iudge quicke and dead.
6 4 For vnto this purpose was the Gospell

that we may lead the rest of our life which remaineth, after the will of God. a *So much of this present life as remaineth yet to be passed ouer.* ✠ *Ephe.4.22.* 2 By putting vs in minde of the dishonestie of our former life led in the filth of sinne, he calleth vs to earnest repentance. b *Wickedly & licenciously after the maner of the Gentiles.* 3 That we be not mooued with the enemies peruerse & slanderous iudgements of vs, we haue to set against them that last iudgmẽt of God which remaineth for them: for none, whether they be then found liuing, or were dead before, shall escape it. c *They thinke it a new and strange matter.* 4 A digression: because he made mention of the last generall iudgement. And he preuenteth an obiection, that, seeing Christ came very lately, they may seeme to be excusable which died before. But this the Apostle denieth: for (saith he) this self same Gospel was preached vnto thẽ also (for he speaketh vnto the Iewes,) & that to the same ende that I now preach it vnto you, to wit, that the flesh being abolished and put away (that is to say, that wicked & naughty corruption which reigneth in men) they should suffer themselues to be gouerned by the vertue of the Spirit of God.

preached also vnto the dead, that they might bee
condemned, according to men in the flesh, but
might liue according to God in the spirit.
7 5 Nowe the ende of all things is at hand. Be
ye therefore sober, and watching in prayer.
8 6 But aboue all things haue feruent loue
among you: ✠ for loue shall couer the multitude
of sinnes.
9 7 Be ye ✠ harberous one to another, with-
out grudging.
10 8 ✠ Let euery man as he hath receiued the
gift, minister the same one to another, 9 as good
disposers of the manifolde grace of God.
11 10 If any man speake, *let him speake* as the
wordes of God. If any man minister, *let him doe it*
as of the abilitie which God ministreth, that God
in althings may be glorified through Iesus Christ,
to whome is prayse and dominion for euer, and
euer, Amen.
12 11 Dearely beloued, thinke it not d strange
12 concerning the firie triall, which is among you
to proue you, as though some strange thing were
come vnto you:
13 13 But reioyce, in asmuch as yee are parta-
kers of Christs suffrings, that when his glory shall
appeare, ye may be glad and reioyce.
14 ✠ 14 If ye be railed vpon for the Name of
Christ, blessed *are ye*: for the e spirit of glory, and
of God resteth vpon you: *which* on their part is
euill spoken of: but on your part is glorified.
15 15 But let none of you suffer as a murthe-
rer, or *as* a thiefe, or an euill doer, or as a busibody
in other mens matters.
16 But if *any man suffer* as a Christian, let him
not be ashamed: but let him glorifie God in this
behalfe.
17 16 For the time *is come*, that iudgement
must beginne at the house of God. 17 If it first *be-
ginne* at vs, what shall the ende be of them which
obey not the Gospell of God?
18 ✠ And if the righteous scarcely bee saued,

5 He returneth to his purpose, vsing an argument taken from the circumstance of the time. Because the last ende is at hand, and therefore we must so much the more diligently watch and pray, with true sobriety of minde.
6 He commendeth charitie of one towards another, because it doeth as it were burie a multitude of sinnes, and therefore preserueth and mainteineth peace and concord: for they that loue one another, doe easily forgiue one another their offences.
✠ *Prouer.10.12.*
7 Of all the duties of charitie, he commendeth one namely, which was at that time most necessarie, to wit, hospitalitie, which he will haue to be voluntarily and most courteous and bountifull.
✠ *Rom.12.13. hebr.13.2.*
8 He sheweth the vse of charitie, to wit, that euery man bestowe that gift which he hath receiued, to the profit of his neighbour.

✠ *Rom.12.6. philip.2.14.* 9 A reason, because that what gift soeuer wee haue, we haue receiued it of God vpon this condition, to bee his disposers and stewardes. 10 He reckoneth vp two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other ecclesiasticall functions, wherein two things especially are to bee obserued: to wit, that the pure worde of God be taught, and whatsoeuer is done, bee referred to the glory of God the Father in Christ, as to the proper marke. 11 Because the crosse is ioyned with the sincere profession of religion, the Apostle fitly repeateth that which he touched before, warning vs not bee troubled at persecutions and afflictions, as at a newe and strange thing. d *As though some new thing had bene fallen you, which you neuer thought of before.* 12 The first reason: Because the Lorde meaneth not to consume vs with this fire (as it were) but to purge vs of our drosse and make vs perfite. 13 An other reason: Because the afflictions of the godly and the wicked differ very much, and chiefly in three pointes. First, because the godly communicate with Christ in their afflictions, and therefore shall in their time be partakers also of his glory. ✠ *Matth.5.10.* 14 Secondly, because that although the infidels thinke farre otherwise, who in afflicting the godly blaspheme God, yet the godly in that they are so railed vpon, are honoured of God with the true spiritual glory, and their adoption is sealed in them by the Spirit of God. e *By spirite, he meaneth the gifts of the spirite.* 15 The third difference: for the godly are not afflicted for their euil doings but for righteousnesse sake as Christians: whereby it commeth to passe, that the crosse, seeing it is a testimonie vnto them of faith and righteousnesse, ministreth to them not an occasion of sorrowe, but of vnspeakeable ioy: nowe the Apostle propoundeth this third difference vnder the forme of an exhortation. 16 The third reason: because the Lorde of all the world being especially carefull for them of his houshold, doeth therefore chastise them first of all, yet so that he keepeth a measure in his greatest seueritie. And as he hath alwayes vsed to do heretofore, so doth he now especially when as hee exhibited himselfe in person to his Church. 17 Lest the godly should be offended and stumble at the vaine shadowe of felicitie of the wicked, as though God were not the gouernour of the world, for that the wicked are in good case and the godly in euil, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his own, but nourtereth them vnder the crosse, will at length in his time handle the rebellious and wicked farre otherwise, whom he hath appointed to vtter destruction. ✠ *Prou.2.31.*

where

where shall the vngodly and the sinner appeare?
19 [18]Wherefore let them that suffer according
to the will of God, commit their soules *to him* in
well doing, as vnto a faithfull Creator.

18 The conclusion: Seeing the godly are not afflicted by chance, but by the will of God they ought not to despaire, but goe forward notwithstanding in the way of holinesse and well doing, commending themselues to God that faithfull Creator, that is to say, their Father.

CHAP. V.

1 Hee warneth the Elders not to vsurpe authoritie ouer the Church, 5 willing the yonger sort to be willing to be taught, and to be modest, 8 to be sober and watchfull to resist the cruel aduersarie.

1 He describeth peculiarly the office of the Elders, that is to say, of them that haue the care of the Church.

2 He vseth a preface touching the circumstance of his owne person: to wit, that he as their companie moueth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and propoundeth vnto them no other condition but that which he himselfe hath sustained before them, & doeth still take the same paines, and also hath one selfe same hope together with them.

THe [1] elders which are among you, [2]I beseech
which am also an elder, & a witnes of the suf-
ferings of Christ, and also a partaker of the glo-
ry that shalbe reueiled,
2 [3] [a] Feede the [4] flocke of God, which [5] de-
pendeth vpon you, [6] caring for it not by con-
straint, but willingly: not for filthie lucre, but of
a readie minde:
3 Not as though ye were lords ouer Gods [b]he-
ritage, but that ye may be ensamples to the flock.
4 [7]And when that chiefe shepheard shall ap-
peare, ye shal receiue an incorruptible crowne of
glory.
5 [8] Likewise yee yonger, submit your selues
vnto the elders, & submit your selues euery man,
one to another: ✠ decke your selues inwardly in
lowlines of mind: [9]for ✠ God resisteth the proud,
and giueth grace to the humble.
6 Humble ✠ your selues therefore [10] vnder
the mightie hand of God, that he may exalt you
in due time.
7 ∵ Cast all your care on him: for hee careth
for you.
8 [11] Be sober, and watch: for ⌘ your aduersa-
ry the deuil as a roaring lyon walketh about, see-
king whom he may deuoure:
9 Whom resist stedfast in the faith, [12] know-
ing that the same afflictions are accomplished in
your [c] bretheren which are in the world.
10 [13] And the God of all grace, which hath
called vs vnto his eternal glory by Christ Iesus,
after that ye haue suffered a litle, make you per-
fite, confirme, strengthen and stablish *you*.
11 To him *be* glory and dominion for euer
and euer, Amen.
12 [14] By Syluanus a faithfull brother vnto
you, as I suppose, haue I written briefly, exhort-
ing and testifying how that this is the true grace
of God, wherein ye stand.
13 [15] *The Church* that is at [d] Babylon elect-
ed together with you, saluteth you, and Marcus
my sonne.
14 Greete ye one another with the ✠ kisse of
loue. Peace *be* with you all which are in Christ
Iesus, Amen.

9 Because pride seemeth to many, to be the way vnto the glory of this life, the Apostle witnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the reward of modestie.

✠ *Iames 4.6.*

✠ *Iames 4.10.*

10 Because those proud and loftie spirits threaten the modest and humble, the Apostle warneth vs to set the power of God against the vanitie of proud men, and to hang wholy vpon his prouidence.

∵ *Psal.55.23. matth.6.25. luke 12.22.*

11 The crueltie of Satan who seeketh by all meanes to deuoure vs is ouercome by watchfulnesse and faith.

3 The first rule: He that is a shepeheard, let him feed the flocke. *a He saieth not, offer for the quicke and the dead, and sing patched shreds in a strange tongue, but, (feede).* 4 The second: Let the shepeheard consider, that the flocke is not his, but Gods. 5 The third: Let not shepeheards inuade other mens flocks, but let them feede that which God hath committed vnto them. 6 Let the shepheards gouerne the Church with the worde, and example of godly and vnblameable life, not by constraint, but willingly, not for filthie lucre, but of a readie minde, not as lordes ouer Gods portion and heritage, but as his ministers. *b Which is the Christian people.* 7 That the shepeheards mindes be not ouercome either with the wickednes of men, or their crueltie, he warneth them to cast their eies continually vpon that chiefe shepheard, and the crowne which is laied vp for them in heauen. 8 He commendeth many peculiar Christian vertues, and especially modestie: which admonition all of vs stand in need of, but especially the yonger sort, by reason of the vntowardnesse and pride of that age. ✠ *Rom 12.10.*

⌘ *Luke 22.31.* 12 The persecutions which Satan stirreth vp, are neither newe nor proper to any one man, but from old and ancient time common to the whole Church, and therefore we must suffer that patiently, wherein we haue such and so many fellowes of our conflicts and combates. *c Amongst your brethren which are dispersed throughout the world.* 13 Hee sealeth vp as it were with a seale the former exhortation with a solemne prayer, againe willing them to aske encrease of strength at his handes, of whome they had the beginning, and hope to haue the accomplishment: to wit, of God the Father in Christ Iesus, in whom we are sure of the glory of eternall life. 14 Continuance and perseuerance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Nowe the summe of the Apostles doctrine, is saluation freely giuen of God. 15 Familiar salutations. *d In that famous citie of Assyria, where Peter the Apostle of the circumcision then was.* ✠ *Romanes 16.16. 1.corinth.16.20. 2.corinth.13.12.*

THE SECOND EPISTLE
GENERAL OF PETER.

CHAP. I.

3 Hauing spoken of the bountifulnesse of God, 5 and of the vertues of faith, 6 He exhorteth them to holines of life, 12 and that his counsell may be the more effectuall, 14 He sheweth that his death is at hand, 16 and that him selfe did see the power of Christ which he opened vnto them.

1 A salutation, wherein he giueth them to vnderstand that he dealeth with them as Christes embassadour, and otherwise agreeth with them in one selfe same faith which is grounded vpon the righteousnesse of Iesus Christ, our God and Sauiour.

SImon [1] Peter a seruant & an Apo-
stle of Iesus Christ, to you which
haue obteined like precious faith
with vs by the [a] righteousnesse of
our God and Sauiour Iesus Christ:
2 Grace and peace bee multiplied to you,
2 through the acknowledging of God, and of Ie-
sus our Lord,
3 [3] According as his [b] diuine power hath gi-
uen vnto vs al things that *pertaine* vnto [c] life &
godlinesse, through the [d] acknowledging of him
that hath called vs vnto glory and vertue.
4 [4]Whereby most great and percious pro-
mises are giuen vnto vs, that by them yee shoulde
be partakers of the [e] diuine nature, in that ye flee
the corruption, which is in the [f] world through
[g] lust.
5 [5] Therefore giue euen all diligence there-
unto: [h] ioyne moreouer vertue with your faith:
and with vertue, knowledge:
6 [6] And with knowledge, temperance: and
with temperance, patience: and with patience,
godlinesse:

4 An explication of the former sentence, declaring the causes of so great benefites, to wit, God and his free promise, from whence all these benefits proceed, I say, these most excellent benefits, whereby we are deliuered from the corruption of the world, (that is, from the wicked lustes which we cary about vs) and are made after a sort, like vnto God himselfe. *e By the diuine nature he meaneth not the substance of the Godhead, but the partaking of those qualities, whereby the image of God is restored in vs. f In men. g For lust is the seate of corruption, and hath his place euen in our very bowels and inmost partes.* 5 Hauing laied the foundation (that is, hauing declared the causes of our saluation, and especially of our sanctification) now he beginneth to exhort vs to giue our mindes wholy to the true vse of this grace. And he beginneth with faith, without which nothing can please God, and he warneth vs to haue it full fraught with vertue (that is to say, with good and godly maners) being ioyned with the knowledge of Gods will, without which, there is neither faith, neither any true vertue. *h Supply also, and support as ayde.* 6 He reckoneth vp certaine other principall vertues, whereof some pertaine to the first table of the Lawe, others to the last.

a In that that God standing to his promises, shewed himselfe faithful, & therefore iust vnto vs. 2 Faith is the acknowledging of God and Christ, from whence all our blessednes issueth and floweth. 3 Christ setteth foorth himselfe vnto vs plainly in the Gospel, and that by his onely power, and giueth vs all things which are requisite both to eternall life, wherein he hath appointed to glorifie vs, and also to godlinesse, in that he doeth furnish vs with true vertue. *b Hee speaketh of Christ, whom he maketh God, and the onely Sauiour. c Vnto saluation. d This is the summe of true religion, to be led by Christ to the Father, as it were by the hand.*

7 And with godlines,brotherly kindnes: and
with brotherly kindnes,loue,
8 7 For if these things bee among you,and a-
bound,they will make you that ye neither shalbe
idle, not vnfruitfull in the knowledging of our
Lord Iesus Christ:
9 For he that hath not these things,is blinde,
and i can not see far off,and hath forgotten that
he was purged from his olde sinnes.
10 8 Wherfore,brethren,giue rather diligence
to make your calling & election sure:for if ye do
these things ye shall neuer fall.
11 For by this meanes an entring shall be mi-
nistred vnto you aboundantly into the euerlast-
ing kingdome of our Lorde and Sauiour Iesus
Christ.
12 9 Wherefore,I will not bee negligent to
put you alwayes in remembrance of these things,
though that ye haue knowledge, & be stablished
in the present trueth.
13 For I thinke it meete as long as I am in
this k tabernacle,to stirre you vp by putting you
in remembrance,
14 Seeing I know that the time is at hand that
I must lay downe this my tabernacle, euen as our
Lord Iesus Christ hath ✤ shewed me.
15 I will endeuour therefore alwayes, that ye
also may be able to haue remembrance of these
things after my departing.
16 ✤ 10 For we followed not deceiuable fables
when we opened vnto you the power, and com-
ming of our Lord Iesus Christ,but with our eyes
we sawe his maiestie:
17 For he receiued of God the Father honour
and glory,when there came such a voyce to him
from that excellent glory, ∵ This is my beloued
Sonne,in whome I am well pleased.
18 And this voyce wee heard when it came
from heauen,being with him in the Holy mount.
19 11 Wee haue also a most sure worde of the
Prophets,12 to the which ye doe wel that ye take
heede,as vnto a light ẏ shineth in a darke place,
vntil the l day dawne,and the m day starre arise in
your heartes.
20 ✠ 13 So that ye first know this,that no pro-
phecie of the n Scripture is of any o priuate inter-
pretation.
21 For the prophecie came not in olde time by
the will of man: but p holy men of God spake as
they were q moued by the holy Ghost.

7 As those fruits doe spring from the true knowledge of Christ,so in like sort the knowledge it selfe is fostered and groweth by bringing foorth such fruites,in so much that he that is vnfruitfull did either neuer know the true light,or hath forgotten the gift of sanctification which he hath receiued.
i He that hath not an effectual knowledge of God in him, is blind as touching the kingdom of God,for he can not see things that are afarre off,that is to say,heauenly things.
8 The conclusion: Therefore seeing our calling and election is approoued by those fruits, and is confirmed in vs,& moreouer seeing this is the onely way to the euerlasting kingdome of Christ,it remaineth that we cast our mindes wholy that way.
9 An amplifying of the conclusion ioyned with a modest excuse,wherein he declareth his loue towards them,and foretelleth them of his death which is at hand.
k In this body.
✤ *John 21.18.*
✤ *1.Cor.1.17. and 2.1.*
10 An other amplification taken both of the great certaintie and also excellencie of this doctrine,as where of our Lord Iesus Christ the Sonne of God is author,whose glory the Apostle him selfe both sawe and heard. ∵ *Math.17.5.* 11 The trueth of the Gospel is hereby also manifest, in that it agreeth wholy with the foretellings of the Prophets. 12 The doctrine of the Apostles doeth not shut out the doctrine of the Prophets, for they confirme each other by each others testimonies,but the Prophets were as candles which gaue light vnto the blind,vntill the brightnesse of the Gospell began to shine. *l A more full and open knowledge,then was vnder the shadowes of the Lawe. m That clearer doctrine of the Gospell.* ✠ *2.Timoth.3.16.* 13 The Prophets are to be read,but so, that we aske of God the gift of interpretation, for he that is the Authour of the writings of the Prophetes, is also the interpreter of them. *n He ioyneth the Scripture and prophecie together, to distinguish true Prophecies from false. o For all interpretation commeth from God. p The godly interpreters and messengers. q Inspired of God: and these their motions were in very good order,and not such as were the motions of the prophane soothsayers and foretellers of things to come.*

CHAP. II.

1 Hee foretelleth them of false teachers, 3 whose wicked sleightes and destruction hee declareth. 12 Hee compareth them to brute beastes, 17 and to welles without water, 20 because they seeke to withdrawe men from God to their olde filthinesse.

But 1 there were false prophets also among the
a people,euen as there shalbe false teachers a-
mong you: which priuily shall bring in damna-
ble heresies, euen denying the Lorde, that hath
bought them, and bring vpon themselues swift
damnation.
2 2 And many shall follow their destructions,
by whom the way of trueth shalbe euil spoken of,
3 3 And through couetousnes shall they with
fained words make b marchandise of you,4 whose
condemnation long since resteth not, and their
destruction slumbreth not.
4 For if God spared not the ✤ Angels that had
sinned,but cast them downe into c hell, and de-
liuered them into d chaines of darknes,to be kept
vnto damnation:
5 Neither hath spared the e olde world,but sa-
ued ✤ Noe the eight *person* a f preacher of righte-
ousnesse,and brought in the flood vpon the world
of the vngodly,
6 And ∵ turned the cities of Sodome and Go-
morrhe into ashes, condemned them and ouer-
threw them, and made them an ensample vnto
them that after should liue vngodly,
7 And deliuered iust Loth vexed with the vn-
cleanly conuersation of the wicked:
8 (For hee being righteous, and dwelling a
mong them, in g seeing and hearing, h vexed his
righteous soule from day to day with their vn-
lawfull deedes.)
9 The Lord i knoweth to deliuer the godlie
out of tentation,& to reserue the vniust vnto the
day of iudgement vnder punishment.
10 5 And chiefly the that walke after ẏ flesh,
in the lust of vncleannesse, and despise gouerne-
ment,*which are* bold,& stand in their owne con-
ceite,& feare not to speake euil of them that are
in k dignitie.
11 Wheras the Angels which are greater both
in power and might, giue not rayling iudgement
against them before the Lord.
12 6 But these,as natural brute beasts,led with
sensualitie and l made to be taken, and destroyed,
speake euil of those things which they know not,
and shal perish through their own m corruption,
13 And shall receiue the wages of vnrighte-
ousnesse,as they which count it pleasure dayly to
liue deliciously.‖Spottes *they are* and blottes, de-
lighting themselues in their deceiuings, n in fea-
sting with you,

1 As in times past there were two kinds of prophets, the one true,the other false,so Peter foretelleth them, that there shall be some true & some false teachers in the Church,in so much that Christ himselfe shalbe denied of some, which notwithstanding shall call him redeemer.
a Vnder the Law, while the state and policie of the Iewes was yet standing.
2 There shall not onely be heresies, but also many followers of them.
3 Couetousnes for the most part is a companion of heresie,& maketh merchandise euen of soules.
b They will abuse you and sell you as they sell cattell in a faire.
4 A comfort for the godly: God who cast the Angels that fell away from him,headlong into the darknesse of hell,at length to be iudged: and who destroyed the old world with the flood, & preserued Noe the eight person & who burned Sodome,and saued Lot,will deliuer his elect from these errours,& wil vtterly destroy those vnrighteous.
✤ *Iob.4.18. iude 6.*
c So the Grecians called the deepe dungeons vnder the earth,which should be appointed to torment the soules of the wicked in.
d Bound them with darkenes,as it were with chaines:and by darkenesse hee meaneth that most miserable state of life that is full of horrour. e Which was before the flood: not that God made a newe world,but because the world seemed newe. ✤ *Gen. 7.1. f For he ceased not the space of an hundreth and twentie yeeres to warne the wicked both by word and deed, what wrath of God hanged ouer their heads.* ∵ *Gen. 19.13, 24. g Which way soeuer hee looked and turned his eares. h Hee had a troubled soule,& being vehemently grieued,liued a painfull life. i He hath bin long practised in sauing and deliuering the righteous.* 5 He goeth to another sort of corrupt men, which notwithstanding are within the bosome of the Church,which are wickedly giuen,and do sediciously speake euill of the authoritie of Magistrates, (which the Angels themselues that minister before God,do not dispraise.) A true and liuely description of the Romish cleargie (as they call it) *k Princes,and great men, bee they neuer so high in authoritie.* 6 A liuely painting out of the same persons,wherein they are compared to beasts which are made to snare themselues to destruction, while they giue themselues to fill their bellies:For there is no greater ignorance then is in these men, although they most impudently finde fault with those things which they know not: and it shall come to passe that they shall destroy themselues as beasts with those pleasures wherewith they are delighted, and dishonor & defile the company of the godly. *l Made to this end to be a praie to others: So doe these men willingly cast themselues into Satans snares. m Their owne wicked maners shall bring them to destruction* ‖ *Or, litle rockes. n When as by being amongst the Christians in the holy bankets which the Church keepeth,they would seeme by that meanes to be true members of the Church,yet they are in deed but blots of the Church.*

7 He condemneth those men, as shewing euen in their behauiour and countenance an vnmeasurable lust, as making marchandise of the soules of light persons, as men exercised in al the craftes of couetousnesse, to be short, as men that sell themselues for money to curse the sonnes of God after Balaams example, whom the dumme beast reprooued.

✠ Nomb.22.23.

✠ Iude 12.

8 Another note whereby they may be well knowen what maner of men they are, because they haue inwardly nothing but either vtterly vaine or very hurtfull, although they make a shewe of some great goodnesse: but they shall not escape vnpunished for it, because vnder pretence of false libertie, they draw men into most miserable slauerie of sinne.

14 7 Hauing eyes ful of adulterie, and that can
not cease to sinne, beguiling vnstable soules: they
haue hearts exercised with couetousnesse, *they are*
the children of curse:
15 Which forsaking the right way, haue gone
astray, folowing the way of ✠ Balaam, *the sonne* of
Bosor, which loued the wages of vnrighteousnes.
16 But he was rebuked for his iniquity: *for* the
dumme beast speaking with mans voyce, forbade
the foolishnesse of the Prophet.
17 ✠ 8 These are o welles without water, *and*
cloudes caried about with a tempest, to whome
the p blacke darkenesse is reserued for euer.
18 For in speaking q swelling wordes of vani-
tie, they r beguile with wantonnesse through the
lusts of the flesh them that were s cleane escaped
from them which are wrapped in errour,
19 Promising vnto them libertie, & are them-
selues the ∵ seruants of corruption: for of whom-
soeuer a man is ouercome, euen vnto the same is
he in bondage.
20 9 ✠ For if they, after they haue escaped from
the filthinesse of the world, through the acknow-
ledging of the Lorde, and of the Sauiour Iesus
Christ, are yet tangled againe therein, and ouer-
come, the latter ende is worse with them then the
beginning.
21 For it had bene better for them, not to
haue knowledged the way of righteousnes, then
after they haue acknowledged it, to turne from
the holy commandement giuen vnto them.
22 But it is come vnto them, according to the
true Prouerbe, ✠ The dogge is returned to his
owne vomit: and, the sowe that was washed, to
the wallowing in the myre.

o Which boast of knowledge, and haue nothing in them. p Most grosse darkenesse. q They deceiue men with vaine and swelling words. r They take them, as fishes are taken with the hooke. s Vnfainedly & indeede, cleane departed from idolatrie. ∵ *Ioh.8.34. rom.6.20.* 9 It were better to haue neuer knowen the way of righteousnesse, then to turne backe from it to the olde filthinesse: and men that do so, are compared to dogges and swine. ✠ *Matth.12.45. hebr.6.4.* ✠ *Prou.26.11.*

CHAP. III.

1 He sheweth that hee writeth the same things againe, 2 Because they must often be stirred vp, 4 because dangers hang ouer their heads through certaine mockers: 8 Therefore he warneth the godly that they do not after the iudgement of the flesh, 12 appoynt the day of the Lord, 14 but that they thinke it alwayes at hand, 15 in which doctrine he sheweth that Paul agreeth with him.

1 The remedie against those wicked enemies, both of true doctrine and holinesse, is to be sought for by the continuall meditation of the writings of the Prophets and Apostles.

✠ *1.Timoth.4.1. 2.timoth 3.1. iude 18.*

2 He voucheth the second comming of Christ against the Epicures by name.

THis 1 seconde Epistle I nowe write vnto you,
beloued, wherewith I stirre vp, and warne
your pure mindes,
2 To call to remembrance the words, which
were tolde before of the holy Prophets, and also
the commaundement of vs the Apostles of the
Lorde and Sauiour.
3 ✠ 2 This first vnderstande, that there shall
come in the last daies, a mockers, which wil walke
after their lustes,
4 3 And say, Where is the promes of his com-
ming? for since the fathers died, all things conti-
nue alike from the beginning of the creation.
5 4 For this they willingly know not, that the
heauens were of olde, and the b earth that was of
the water and by the water, by the worde of God.
6 5 Wherefore the world that then was, pe-
rished, ouerflowed with the c water.
7 6 For the heauens and earth, which are
nowe, are kept by the same word in store, and re-
serued vnto fire against the day of condemnation,
and of the destruction of vngodly men.
8 7 Dearely beloued, be not ignorant of this
one thing, that one day is with the Lorde, ✠ as
a thousande yeeres, and a thousande yeeres as
one day.
9 8 The Lord of that promise is not slacke (as
some men count slackenesse) 9 but is patient to-
ward vs, and ✠ would haue no man to perish, but
would all men to come to repentance.
10 10 But the ∵ day of the Lord will come as a
thiefe in the night, in the which the heauens shal
passe away with a d noyse, and the elements shall
melt with heate, and the earth with the workes
that are therein, shalbe burnt vp.
11 11 Seeing therefore that all these things
must bee dissolued, what maner of persons ought
ye to be in holy conuersation and godlinesse,
12 Looking for, and e hasting vnto the com-
ming of that day of God, by the which the hea-
uens being on fire, shall be dissolued, and the ele-
ments shall melt with heate?
13 But wee looke for ✠ newe heauens, and a
newe earth, according to his promise, f wherein
dwelleth righteousnesse.
14 Wherefore, beloued, seeing that yee looke
for such things, be diligent that yee may be found
in him in g peace, without spot and blamelesse.
15 ✠ And suppose that the long suffering of
our Lorde is saluation, 12 euen as our beloued bro-
ther Paul according to the wisedome giuen vnto
him wrote to you,
16 As one that in all *his* Epistles speaketh of
these things: 13 among the ‖ which some things
are hard to be vnderstood, which they that are vn-
learned and vnstable, wrest, as they *doe* also other
Scriptures vnto their owne destruction.
17 Ye therefore beloued, seeing ye know these
things before, beware, lest yee bee also plucked a-
way with the errour of the wicked, and fall from
your owne stedfastnesse.
18 But growe in grace, and in the knowledge
of our Lorde and Sauiour Iesus Christ: to him *be*
glory both now and euermore. Amen.

5 Secondly, he setteth against them the vniuersal flood, which was the destruction, as it were of the whole world.

c For the waters returning into their former place, this world, that is to say, this beautie of the earth which we see, and all liuing creatures which liue vpon the earth, perished.

6 Thirdly, hee pronounceth that it shall not be harder for God to burne heauen and earth with fire, in that day which is appoynted for the destruction of the wicked (which thing he will also doe) then it was for him in times past to make them with his onely word, and afterward to ouerwhelme them with water.

7 The taking away of an obiection: In that he seemeth to deferre this iudgement a long season, in respect of vs it is true, but not before God, with whom there is no time either long or short.

✠ *Psalme 90.4.*

8 The Lord will surely come, because he hath promised: and that neither sooner nor later then hee hath promised.

9 A reason why the latter day commeth not out of hand, because God doeth patiently waite till the elect be brought to repentanse, that none of them may perish. ✠ *Ezech.18.23. and 33.11. 1.Timoth.2.4.* 10 A very short description of the last destruction of the worlde, but in such sorte as nothing coulde be spoken more grauely. ∵ *Matth.24.44. 1.thessalo.5.2. reuelati.3.3. and 16.15. d With the violence as it were of a hissing storme.* 11 An exhortation to puritie of life, setting before vs that horrible iudgement of God, both to bridle our wantonnesse, and also to comfort vs, so that wee be found watching, and ready to meete him at his comming. *e Hee requireth patience of vs, yet such patience as is not slouthfull.* ✠ *Esai.65.17. and 66.22. reuelati.21.1. f In which heauens. g That you may trie to your profite, howe gentle and peaceable hee is.* ✠ *Rom.2.4.*

a Monstrous men, who will seeme wise by their contempt of God, and wicked boldnesse. 3 The reason which these mockers pretend: because the course of nature is all one as it was from the beginning, therefore the world was from euerlasting, and shalbe for euer. 4 He setteth against them the creation of heauen and earth by the word of God, which these men are willingly ignorant of. *b Which appeared, when the waters were gathered together into one place.*

12 Pauls Epistles are allowed by the expresse testimonie of Peter. 13 There be certaine of these things obscure & darke, whereof the vnlearned take occasion to ouerthrow some men that stand not fast, wresting the testimonies of the Scripture to their owne destruction. But this is the remedie against such deceite, to labour that wee may daily more and more growe vp and increase in the knowledge of Christ. ‖ *That is to say, among the which things: for he disputeth not heere whether Pauls Epistles be plaine or darke, but saith that amongst those things which Paul hath written of in his Epistles, and Peter himselfe in these two of his owne, there are somethings which cannot be so easily vnderstoode, and therefore are of some drawen to their owne destruction: and this hee sayth to make vs more attentiue and diligent, and not to remooue vs from the reading of holy things, for to what ende should they haue written vaine speculations?*

THE FIRST EPISTLE GENERAL OF IOHN.

CHAP. I.

1 Hee testifieth that he bringeth the eternall worde wherein is life, 5 and light. 9 God wil be mercifull vnto the faithfull, isgroning vnder the burden of their sinnes, they learne to flee vnto his mercie.

THat [1] which was from the beginning,
which wee haue [a] hearde, which wee
haue seene with these our eyes, which
wee haue looked vpon, and these
handes of ours haue handled of that [b] worde
of life,
2 (For that life was made manifest, and wee
haue seene it, and beare witnesse, and [c] shew vnto
you that eternal life, which was with the Father,
and was manifest vnto vs)
3 That, *I say*, which wee haue seene and
heard, declare wee vnto you, [2] that yee may also
haue fellowship with vs, and that our fellowship
also may be with the Father, and with his Sonne
IESVS Christ.
4 And these things write wee vnto you, that
that your ioy may be full.
5 [3] This then is the message which wee haue
heard of him, and declare vnto you, that God ✠ is
light, and in him is no darkenesse.
6 If wee say that wee haue fellowship with
him, and walke in darkenesse, we lie, and doe not
truely:
7 But if we walke in the [d] light as he is in the
light, we haue fellowship one with another, [4] and
the ✠ blood of Iesus Christ his Sonne clenseth vs
from all sinne.
8 [5] ∴ If we say that we haue no sinne, we [e] de-
ceiue our selues, and [f] trueth is not in vs.
9 [6] If we acknowledge our sinnes, he is [g] faith-
full and iust, to [h] forgiue vs our sinnes, & to clense
vs from all vnrighteousnes.
10 [7] If we say wee haue not sinned, wee make
him [i] a liar, and his [k] worde is not in vs.

1 He beginneth with the description of the person of Christ, whome he maketh one and not two: and him both God from euerlasting (for he was with the Father from the beginning and is that eternall life) and also made true man, whome Iohn himselfe and his companions, both heard, and behelde, and handled.
a I heard him speake, I saw him my selfe with mine eyes, I handled with mine hands him that is very God being made very man, and not I alone, but others also that were with me.
b That same euerlasting Worde, by whome all things are made, and in whome onely there is life.
c Being sent by him: and that doctrine is rightly sayd to be shewed, for no man could so much as haue thought of it, if it had not bene thus shewed.
2 The vse of this doctrine is this, that all of vs being coupled and ioyned together with Christ by faith, might become the sonnes of God: in which thing onely consisteth all happinesse.
3 Nowe hee entreth into a question, whereby we may vnderstand that we are ioyned together with Christ, to wit if wee bee gouerned with his light, which is perceiued by the ordering of our life. And thus he reasoneth. God is in himselfe most pure light, therefore he agreeth well with them, which are lightsome, but with them that are darkesome hee hath no fellowship. ✠ *Iohn 8.12.*
d God is sayd to bee light of his owne nature, and to be in light, that is to say, in that euerlasting infinite blessednesse: and we are sayd to walke in light, in that the beames of that light doe shine vnto vs in the Worde.
4 A digression or going from the matter he is in hand with, to the remission of sinnes: for this our sanctification which walke in the light, is a testimonie of our ioyning and knitting together with Christ: but because this our light is very darke, wee must needes obteine an other benefite in Christ, to wit, that our sinnes may be forgiuen vs being sprinkled with his blood: and this in conclusion is the proppe and stay of our saluation. ✠ *Hebrewes 9.28. 1.peter 1.19. reuelati.1.5.*
5 There is none but needeth this benefite, because there is none that is not a sinner. ∴ *1.Kings 8.46. 2.chron.6.36. prouerbes 20.9.*
e This place doeth fully refute that perfectnesse and workes of supererogation which the Papists dreame of.
f So then, Iohn speaketh not this for modestie sake, as some say, but because it is so in deede.
6 Therefore the beginning of saluation is to acknowledge our wickenesse, and to require pardon of him who freely forgiueth all sinnes because he hath promised so to doe, and hee is faithful and iust.
g So then our saluation hangeth vpon the free promise of God, who because he is faithfull and iust, will performe that which he hath promised.
h Where are then our merites? for this is our true felicitie.
7 A rehearsall of the former sentence, wherein he condemned all of sinne without exception: in so much that if any man perswade himselfe otherwise, he doeth as much as in him lieth, make the worde of God himselfe vaine and to no purpose, yea he maketh God a liar: for to what end either in times past needed sacrifices, or nowe Christ and the Gospel, if we be not sinners?
i They doe not onely deceiue themselues, but are blasphemous against God.
k His doctrine shall haue no place in vs: that is, in our hearts.

CHAP. II.

1 Hee declareth that Christ is our Mediatour and aduocate, 3 and sheweth that the knowledge of God consisteth in holinesse of life, 12 which apperteineth to all sorts, 14 that depend on Christ alone: 15 Then hauing exhorted them to contemne the worlde, 18 He giueth warning that antichristes be auoyded, 24 and that the knowen truth be stoode vnto.

MY [1] litle children, these things write I vnto
you, that ye sinne not: and if any man sinne,
wee haue an [a] Aduocate with the Father, Iesus
Christ, the Iust.
2 And he is the [b] reconciliation for our sinnes:
and not for ours onely, but also for *the sinnes* of
the [c] whole world.
3 [2] And hereby we are sure that we [d] knowe
him, [e] if we keepe his commaundements.
4 [3] He that saith, I knowe him, and keepeth
not his commandements, is a liar, and the trueth
is not in him.
5 [4] But he that keepeth his worde, in him is
the [f] loue of God perfect in deede: hereby wee
knowe that ye are in [g] him.
6 [5] He that saith he remaineth in him, ought
euen so to walke, as he hath walked.
7 [6] Brethren, I write no newe commaunde-
ment vnto you: but an olde commaundement,
which ye haue had from the beginning: this olde
commaundement is that worde, which ye haue
heard from the beginning.
8 [7] Againe, a new cōmandement I write vnto
you, that [h] which is true in him, and also in you: for
the darknes is past, & that true light now shineth.
9 [8] He that saith that hee is in that light, and
hateth his brother, is in darknesse, vntil this time.
10 ✠ Hee that loueth his brother, abideth in
that light, & there is none occasion of euil in him.
11 But he that hateth his brother, is in darke-
nesse, and walketh in darkenesse, and knoweth
not whither hee goeth, because that darkenesse
hath blinded his eyes.
12 [9] Litle children, [i] I write vnto you, because
your sinnes are forgiuen you for his [k] Names sake.

1 It followeth not hereof that wee must giue our wicked nature the bridle, or sinne so much the more freely, because our sinnes are clensed away by the blood of Christ, but we must rather so much the more diligetly resist sinne. And yet we must not despaire because of our weaknesse, for we haue an aduocate and a purger, Christ Iesus the iust, and therefore acceptable vnto his Father.
a In that he nameth Christ, he shutteth forth all other.
b Reconciliation and intercession goe together, to giue vs to vnderstand that he is both aduocate and hie Priest.
c For men of all sortes, of all ages, and all places, so that this benefite belongeth not to the Iewes only, of whom he speaketh as appeareth, vers.7. but also to other natiōs.
2 He returneth to the testimonie of our coniunction with God, to wit, to sanctification, declaring what it is to walke in the light, to wit, to keepe Gods commandements. Whereby it followeth that holines doeth not consist in those things which men haue deuised, neither in a vaine profession of the Gospell.
d This must be vnderstoode of such a knowledge as hath faith with it, and not of a common knowledge.
e For the tree is knowen by the fruit.
3 Holinesse, that is, a life ordered according to the prescript of Gods commandements, how weake soeuer wee be, is of necessitie ioyned with faith, that is, with the true knowledge of the Father in the Sonne.
4 He that keepeth Gods commandements loueth God indeed. He that loueth God, is in God, or is ioyned together with God. Therfore he that keepeth his commandements, is in him.
f Wherewith we loue God.
g He meaneth our coniunction with Christ.
5 He ẏ is one with Christ, must needes liue his life, that is, must walke in his steps.
6 The Apostle going about to expound the commandement of Charitie one towards another, telleth first, that when he vrgeth holines, he bringeth no new trade of life (as they vse to do which deuise traditions one after another) but putteth them in mind of that same lawe which God gaue in the beginning, to wit, by Moses, at that time that God began to make Lawes to his people.
7 He addeth that that doctrine indeede is old, but it is now after a sort new, both in respect of Christ, & also of vs: in whom he through ẏ Gospel, engraueth his law effectually, not in tables of stone, but in our minds.
h Which thing (to wit, that the doctrine is new which I write vnto you) is true in him, & in you.
8 Now he commeth to the second table, that is, to charitie one towards another, and denieth that that man hath true light in him, or is indeede regenerate and the sonne of God, which hateth his brother: and such an one wandereth miserably in darkenes, brag he of neuer so great knowledge of God, for that wittingly and willingly he casteth himselfe headlong into hell. ✠ *Chap.3.14.*
9 He returneth againe from sanctification to remission of sinnes, because that free reconciliation in Christ is ẏ ground of our saluation, whereupon afterwards sanctification must be built as vpon a foundatiō.
i Therefore I write vnto you, because you are of their number whō God hath reconciled to himselfe.
k For his own sake: And in that he nameth Christ, he shutteth out al other, whether they be in heauen or earth

10 He sheweth that this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are passing ancient, and therefore if they be delited with old things, nothing ought to be more acceptable vnto them.

11 He aduertiseth yong men, if they be desirous to shew their stregth, that they haue a most glorious combate set here before them, to wit, Satan the worst enemie, who must be ouercome: willing them to be as sure of the victorie, as if they had already gotten it.

12 Finally, he sheweth to children, that that true Father, frō whom they haue to looke for al good things, is set foorth vnto thē in the Gospel.

13 He addeth afterward in like order, as many exhortations: as if he should say, Remember, you Fathers, as I wrote euen now, that the euerlasting Sonne of God is reueiled to vs. Remember ye yong men, that that strength whereby I said that you put Satan to flight, is giuē you by ẏ word of God which dwelleth in you. 14 The world which is ful of wicked desires, lusts, or pleasures, & pride, is vtterly hated of our heauenly Father. Therefore the Father & the world cannot be loued together: and this admonition is very necessary for greene and florishing youth. *l He speaketh of the world, as it agreeth not with the wil of God, for otherwise God is said to loue the world with an infinite loue, Iohn 3.16. that is to say, those whōm hee chose out of the world. m Wherewith the Father is loued.* 15 He sheweth how much better it is to obey the Fathers will, then the lusts of the world, by both their natures and vnlike euent. 16 Now he turneth him selfe to little children, which notwithstanding are well instructed in the summe of religion, and willeth them by diuers reasons to shake off slothfulnes, which is too too familiar with that age. *n He vseth this word (Litle) not because he speaketh to children, but to allure them the more by vsing such sweete words.* 17 First, because the last time is at hand, so that the matter suffereth no delay. 18 Secondly, because Antichrists, that is, such as fall from God are already come, euen as they heard that they shoulde come. And it was very requisit to warne that vnheedy & watilesse age of that dāger. 19 A digression against certaine offences & stumbling blocks whereat that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foule falling backe of certaine, first hee maketh plaine vnto them, that although such as fall from God & his religion had place in the church, yet they were neuer of the Church: because the Church is the company of the elect, which cannot perish, and therefore cannot fall from Christ. *o So then the elect can neuer fall from grace.* 20 Secondly, he sheweth that these things fall out to the profit of the Church, that hypocrites may be plainly knowen. 21 Thirdly, he cōforteth thē to make thē stand fast, insomuch as they are anointed of the holy Ghost with the true knowledge of saluation. *p The grace of the holy Ghost: and this is a borowed kind of speach taken from the oyntings vsed in the Lawe. q From Christ who is peculiarly called Holy.* 22 The taking away of an obiectiō. He wrote not these things as to men which are ignorāt of religiō, but rather as to thē which do wel know the trueth, yea so far forth that they are able to discerne truth from falsehood. 23 He sheweth now plainly ẏ false doctrine of the Antichrists to wit, that either they fight against ẏ person of Christ, or his office, or both together & at once. And they that do so, do in vaine boast & brag of God, for that in denying the Sonne, the Father also is denied. *r Is the true Messias. s They then are deceiued thēselues, & also do deceiue others, which say that the Turks & other infidels worship the same God that we do.* 24 The whole preaching of the Prophets and Apostles is contrary to that doctrine: Therefore it is vtterly to be cast away, and this wholy to be holden and kept, which leadeth vs to seeke eternal life in the free promes, that is to say, in Christ alone, who is giuen vs of the Father.

13 [10] I write vnto you, fathers, because ye haue
knowen him that is from the beginning. [11] I write
vnto you, yong men, because yee haue ouercome
that wicked one. [12] I write vnto you, litle childrē,
because ye haue knowen the Father.
14 [13] I haue written vnto you, fathers, because
ye haue knowen him, that is from the beginning.
I haue written vnto you, yong men, because yee
are strong, and the word of God abideth in you,
and ye haue ouercome that wicked one.
15 [14] Loue not this [l] world, neither the things
that are in this world. If any mā loue this world,
the [m] loue of the Father is not in him.
16 For all that is in this worlde (*as* the lust of
the flesh, the lust of the eyes, and the pride of life)
is not of the Father, but is of this world.
17 [15] And this world passeth away, & the lust
thereof: but he that fulfilleth the will of God, abi-
deth euer.
18 [16] [n] Litle children, [17] it is the last time, [18] &
as ye haue heard that Antichrist shal come, euen
nowe are there many Antichrists: whereby wee
knowe that it is the last time.
19 [19] They went out from vs, but they were
not of vs: for if they had bene of vs, [o] they should
haue cōtinued with vs. [20] But *this cōmeth to passe*,
that it might appeare, that they are not al of vs.
20 [21] But yee haue an [p] oyntment from that
[q] Holy one and know all things.
21 [22] I haue not written vnto you, because ye
know not the truth: but because ye know it, and
that no lie is of the trueth.
22 [23] Who is a lier, but he ẏ denieth that Ie-
sus is [r] that Christ? the same is that Antichrist that
denieth the father and the Sonne.
23 [s] Whosoeuer denieth the Sonne, the same
hath not the Father.
24 [24] Let therefore abide in you that same
which ye haue heard from the beginning. If that
which ye haue heard from the beginning, shal re-
maine in you, ye also shal continue in the Sonne,
and in the Father.
25 And this is the promes that he hath pro-
mised vs, *euen* that eternall life.
26 [25] These things haue I written vnto you,
concerning them that deceiue you.
27 But that [t] anoynting which ye receiued of
him, dwelleth in you: and ye [u] neede not that any
man teach you: but as the same [x] Anoynting tea-
cheth you of all things, and it is true, & is not ly-
ing, and as it taught you, ye shall abide in him.
28 [26] And now, litle children, abide in him, ẏ
when he shall appeare, we may be bolde, and not
be ashamed before him at his comming.
29 [27] If ye know that he is righteous, know ye
that he which doeth righteously, is borne of him.

25 The same Spirit which indueth the elect with the knowledge of the trueth and sanctifieth them, giueth them therewithall the gift of perseuerance, to continue to the end.

t The Spirit which you haue receiued of Christ, and which hath led you into all trueth.

u You are not ignorant of those things, and therefore I teach them not as things that were neuer heard of, but call them to your remembrance as things which you do know. x He commendeth both the doctrine which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from the honour due to the holy Ghost. 26 The conclusion both of the whole exhortation, and also of the former treatise. 27 A passing ouer to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order, for before he taught vs to goe vp from the effects to the cause, and in this that foloweth, he goeth downe from the causes to the effects. And this is the summe of this argument: God is the fountaine of all righteousnes, and therefore they that giue themselues to righteousnes, are knowen to bee borne of him, because they resemble God the Father.

CHAP. III.

1 Setting downe the inestimable glory of this, that wee are Gods sonnes, 7 he sheweth that newnes of life must be testified by good workes, whereof Charitie is a manifest token. 19 Of faith, 22 and praying vnto God.

BEhold, [1] [a] what loue the Father hath giuen to
vs, that wee shoulde be [b] called the sonnes of
God: [2] for this cause this worlde knoweth you
not, because it knoweth not him.
2 [3] Dearly beloued, now are we the the sonnes
of God, but yet is is not made manifest what wee
shalbe: and we know that when he shalbe made
manifest, we shalbe [c] like him: for wee shall see
him [d] as he is.
3 [4] And euery man that hath this hope in him,
purgeth himselfe, euen [e] as he is pure.
4 [5] Whosoeuer [f] committeth sinne, transgres-
seth also the Lawe: for [g] sinne is the transgression
of the Lawe.
5 [6] And ye know that he was made manifest,
that he might [x] take away our sinnes, and in him
is no sinne.
6 Whosoeuer abideth in him, sinneth not:
whosoeuer [h] sinneth, hath not seene him, neither
hath knowen him.
7 [7] Little children, let no man deceiue you:
hee that doeth righteousnesse, is righteous, as hee

1 He beginneth to declare this agreement of the Father and the Sonne, at the highest cause, to wit, at that free loue of God towards vs, wherewith he so loueth vs, that also he adopteth vs to be his children.

a What a gift of how great loue.

b That we should be the sonnes of God, & so that all the world may perceiue we are so.

2 Before he declareth this adoption, he saith two things: the one, that this so great dignitie is not to be esteemed according to the iudgement of the flesh, because it is vnknowen to the world, for the world knoweth not God the Father himselfe. 3 The other: This dignitie is not fully made manifest to vs our selues, much lesse to strangers, but we are sure of the accomplishment of it, insomuch that we shalbe like to the Sonne of God himselfe, & shal enioy his sight in deed, such as he is now, but yet notwithstanding this is deferred vntil his next cōming. *c Like, but not equal. d For now we see as in a glasse, 1.Cor.13.12.* 4 Now hee describeth this adoption, (the glory whereof as yet consisteth in hope,) by ẏ effect, to wit, because that whosoeuer is made the sonne of God, endeuoureth to resemble the Father in puritie. *e This word signifieth a likenes, but not an equalitie.* 5 The rule of this puritie can frō no whence els be takē but from the Law of God, the transgression whereof is that which is called sinne. *f Giueth not himselfe to pureness. g A short definition of sinne.* 6 An argument taken from the material cause of our saluation: Christ in himselfe is most pure, & he came to take away our sinnes, by sanctifying vs wt the holy Ghost. Therefore whosoeuer is truely partaker of Christ, doeth not giue himselfe to sinne, & contrarywise he ẏ giueth himself to sinne, knoweth not Christ. *x Isai.53.4,9,11. 1.pet.2.22,24. h He is said to sinne that giueth not himself to pureness, & in him sinne reigneth: but sinne is said to dwel in the faithful, & not to reigne in them.* 7 An other argument of things coupled together: He that liueth iustly, is iust, & resembleth Christ that is iust, and by that is knowen to be the sonne of God.

is righteous.
8 [8] He that ✠ committeth sinne, is of the [i] deuill:
for the deuill [k] sinneth from the [l] beginning: for
this purpose was made manifest that Sonne of
God, that he might loose the works of the deuill.
9 Whosoeuer is borne of God, sinneth not: for
his [m] seed remaineth in him, neither can he sinne,
because he is borne of God.
10 [9] In this are the children of God knowen,
& the children of the deuil: whosoeuer doeth not
righteousnes, is not of God, [10] neither he that lo-
ueth not his brother.
11 [11] For this is the message, ẏ ye heard from
ẏ beginning, that ✠ we should loue one another,
12 [12] Not as [n] Cain *which* was of that wicked
one, and slew his brother: [13] and wherefore slew
he him? because his owne workes were euil, & his
brothers good.
13 Maruelle not, my brethren, though this
world hate you.
14 [14] We [o] know that we are translated from
death vnto life, because we loue the brethren: ✠ he
that loueth not *his* brother, abideth in death.
15 [15] Whosoeuer hateth his brother, is a man-
slayer: and ye knowe that no manslaier hath eter-
nall life abiding in him.
16 ✠ [16] Hereby haue we perceiued loue, that
he layd downe his life for vs: therefore we ought
also to lay downe *our* liues for the brethren.
17 * [17] And whosoeuer hath this [p] worldes
good, & seeth his brother haue neede, and [q] shut-
teth vp his compassion from him, howe dewlleth
the loue of God in him?
18 [18] My little children, let vs not loue in
word, neither in tongue *onely*, but in deede and in
trueth.
19 [19] For thereby we know that we are of the
trueth, [20] and shall before him assure our hearts.
20 For [r] if our heart condemne vs, God is
greater then our heart, and knoweth all things.
21 [21] Beloued, if our heart condemne vs not,

8 An argument taken of contraries: The deuil is the author of sinne, and therefore he is of the deuil, or is ruled by the inspiration of the deuil that serueth sinne: and if he be the deuils sonne, then is he not Gods sonne: for the deuil and God are so contrary the one to the other, that euen the Sonne of God was sent to destroy the workes of the deuill. Therefore on the contrary side, whosoeuer resisteth sinne, is the Sonne of God, being borne againe of his Spirit as of newe seede, in so much, that of necessitie he is nowe deliuered from the slauerie of sinne.
✠ John 8.44.
i Resembleth the deuil, as the childe doeth the father, & is gouerned by his Spirite.
k He saieth not, sinned, but, sinneth, for he doth nothing els but sinne.
l From the very beginning of the world.
m The holy Ghost is so called of the effect he worketh, because by his vertue and mightie working, as it were by seede, we are made newe men.
9 The conclusion: by a wicked life they are knowen which are gouerned by the spirite of the deuill: and by a pure life, which are Gods children. 10 He beginneth to commend charitie towardes the brethren, as another marke of the sonnes of God. 11 The first reason, taken of the authoritie of God which giueth the commandement. ✠ *John 13.34. and 15.12.* 12 An amplification taken of the contrarie example of Cain which slewe his brother. ∵ *Genes. 4.8.* *n He bringeth forth a very fit and very olde example, wherein we may beholde both the nature of the sonnes of God, and of the sonnes of the deuill, and what state and condition remaineth for vs in this world, and what shall be the end of both at length.* 13 A short digression: Let vs not marueile that wee are hated of the world for doing our duetie, for such was the condition of Abel who was a iust person: and who would not rather be like him then Cain? 14 The second reason: Because charitie is a testimonie that we are translated from death to life: and therefore hatred towards the brethren is a testimony of death, & whosoeuer nourisheth it, doeth as it were foster death in his bosome. *o Loue is a token that we are translated from death to life, forasmuch as by the effects the cause is knowen.* ✠ *Chap. 2. 10. leuit. 19.17.* 15 A confirmation: Whosoeuer is a murtherer, is in eternall death: who so hateth his brother is a murtherer, therefore hee is in death. And thereupon followeth the contrary: He that loueth his brother, hath passed to life, for in deed we are borne dead. ✠ *Iohn 15.13 ephes 5.2.* 16 Now he sheweth how far Christian charitie extendeth, euen so farre, that according to the example of Christ, euery man forget himselfe, to prouide for and helpe his brethren. **Luke 3.11.* 17 He reasoneth by comparisons: for if we are bound euen to giue our life for our neighbour, how much more are we bound to helpe our brothers necessitie with our goods and substance? *p Wherewith this life is sustained.* *q Openeth not his heart to him nor helpeth him willingly and cheerefully.* 18 Christian charitie standeth not in words but in deede, and proceedeth frō a sincere affection. 19 He commendeth charitie by a triple effect: for first of all by it we knowe that we are in deed the sonnes of God, as he shewed before. 20 Thereof it commeth that we haue a quiet conscience, as on the contrarie side he that thinketh ẏ he hath God for a iudge, because he is guiltie to himselfe, either he is neuer or els very rashly quiet, for God hath a farre quicker sight then we, and iudgeth more seuerely. *r If an euill conscience conuinceth vs, much more ought the iudgement of God cōdemne vs, who knoweth our hearts better then we our selues doe.* 21 A third effect also riseth of the former, that in these miseries we are sure to be heard, because wee are the sonnes of God as we vnderstand by the grace of sanctification, which is proper to ẏ elect.

then haue we boldnesse toward God.
22 ✠ [22] And whatsoeuer we aske we receiue of
him, because we keepe his commandements, and
doe those things which are pleasing in his sight.
23 ✠ This is then his commandement, That
wee beleeue in the Name of his Sonne Iesus
Christ & loue one another as he gaue comman-
dement.
24 ∵ For he that keepeth his commandements,
dwelleth in him, and hee in him: and hereby wee
knowe that he abideth in vs, *euen* by that [s] Spirit
which he hath giuen vs.

✠ *Matth. 21.22. iohn 15.7. & 16. 23. chap. 5.14.*
22 The conclusion: That faith in Christ, and loue one towards another are things ioyned together, and therefore the outwarde testimonies of sanctification must and doe answere that inward testimonie of the Spirit giuen vnto vs. ✠ *Iohn 6.23. and 17.3.* ∵ *John 13.34. and 15.10.*
s He meaneth the Spirit of sanctification, whereby we are borne anew & liue to God.

CHAP. IIII.

1 Hauing spoken somewhat touching the trying of spirits: 4 For some speake after the world, 5 and some after God: 7 He returneth to charitie, 11. 19 and by the example of God he exhorteth to brotherly loue.

Dearely [1] beloued, beleeue not euery [a] spirite,
but trie the spirits whether they are of God:
for many false prophetes are gone out into this
world.
2 [2] Hereby shall ye knowe the Sprit of God,
[b] Euery spirit which confesseth that [c] Iesus Christ
is come in the [d] flesh, is of God.
3 And euery spirit that confesseth not that Ie-
sus Christ is come in the flesh, is not of God: but
this is the *spirit* of Antichrist, of whome yee haue
heard, how that he should come, and now already
he is in this world.
4 [3] Little children, ye are of God, and haue o-
uercome them: for greater is he that is in you, the
he that is in this world.
5 [4] They are of this world, therefore speake
they of this world, and this world heareth them.
6 [5] Wee are of God, ✠ he that knoweth God,
heareth vs: he that is not of God, heareth vs not.
Hereby know we the [e] spirit of trueth, & the spi-
rit of errour.
7 [6] Beloued, let vs loue one another: [7] for loue
commeth of God, and euery one that loueth, is
borne of God, and knoweth God.
8 He that loueth not, knoweth not God: [8] for
God is [f] loue.

1 Taking occasion by the name of the Spirit, least loue and charitie should be separated from the worship of God, which chiefly dependeth of his true knowledge, he returneth to that which he spake of in the second Chapter touching the taking heede of Antichrists. And he wil haue vs here to take heede of two things, the one is, that seeing there bee many false prophets, we should not lightly giue credit to euery man: the other is, that because many men teach false things, we should not therefore beleeue any. We must then obserue a meane, that we may be able to discerne the Spirits of God which are altogether to be followed, frō impure spirits which are to be eschewed. *a This is spoken by the figure Metonymie, and it is as if hee had sayde, Beleeue not euery one that sayeth that he hath a gift of the holy Ghost to doe the office of a Prophet.* 2 He giueth a certaine and perpetuall rule to know the doctrine of Antichrist by, to wit, if either the diuine or humane nature of Christ, or the true vniting of them together bee denied: or if the least iote that may be, be derogated from his office who is our onely King, Prophet, and euerlasting hie Priest. *b Hee speaketh simply of the doctrine, and not of the person.* *c The true Messias.* *d Is true man.* 3 He comforteth the elect with a most sure hope of victorie: but yet so, that he teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 4 Hee bringeth a reason why the world receiueth these teachers more willingly then the true: to wit, because they breathe out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by. 5 He testifieth vnto them that his doctrine and the doctrine of his fellowes, is the assured word of God, which of necessitie we haue boldly to set against all the mouthes of the whole world, and thereby discerne the trueth from falsehoode. ✠ *John 8.47.* *e True Prophets against whome are set false prophets, that is, such as erre themselues, and leade other into errour.* 6 He returneth to the commending of brotherly loue and charitie. 7 The first reason: Because it is a very diuine thing, and therefore very meete for the sonnes of God: so that whosoeuer is voyde of it, can not bee saide to knowe God aright. 8 A confirmation: for it is the nature of God to loue men, whereof we haue a most manifest proofe aboue all other: in that that of his onely free and infinite good will towardes vs his enemies, hee deliuered vnto death, not a common man, but that his owne Sonne, yea his onely begotten Sonne, to the end that we being reconciled through his blood, might be made partakers of his euerlasting glorie. *f In that he calleth God, Loue, he saieth more then if he had saide that he loueth vs infinitely.*

9 ✠ Herein

✠ *Iohn 3.16.*
9 An other reason by comparison: If God so loued vs, shall not wee his children loue one another?
✠ *Iohn 1.18. 1.tim.6.16.*
o A third reason: Because God is inuisible, therefore by this effect of his Spirite, to wit, by charitie, he is vnderstood, yea and to be not out of vs, but ioyned with vs & in vs, in whom he is so effectually working.
g Is surely in vs in deede, and in trueth.
11 He vnderlayeth this charitie with another foundatiõ, to wit, faith in Iesus, which ioyneth vs indeed wͭ him, euen as charitie witnesseth that we are ioyned with him. Furthermore he testifieth of Christ, as who had seene him with his eyes.
h With such a confession as commeth from true faith, and is accompanied with loue, so that there be an agreement of all things.

9 ✠ Herein was that loue of God made ma-
nifest amongst vs, because God sent that his only
begotten sonne into this worlde, that wee might
liue through him.
10 Herein is that loue, not that we loued God,
but that he loued vs, and sent his sonne *to be* a re-
conciliation for our sinnes.
11 9 Beloued, if God so loued vs, we ought al-
so to loue one another.
12 ✠ 10 No man hath seene God at any time.
If we loue one another, God dwelleth in vs, and
his loue is g perfect in vs.
13 Hereby know we, that we dwel in him, and
he in vs: because he hath giuen vs of his Spirit.
14 11 And we haue seene, & doe testifie, ẏ the
Father sent ẏ Sonne *to be* the sauiour of the world.
15 Whosoeuer h confesseth that Iesus is the
Sõne of God, in him dwelleth God, & he in God.
16 And we haue known, & beleeued the loue
that God hath in vs. 12 God is loue, and hee that
dwelleth in loue, dwelleth in God, & God in him.
17 13 Herein is that loue perfect in vs, that we
should haue boldnes in the day of iudgement: for
i as he is, euen so are we in this world.
18 There is no k feare in loue, but perfect loue
casteth out feare: for feare hath painefulnesse: and
he that feareth, is not perfect in loue.
19 14 We loue him, because he loued vs first.
20 15 If any man say, I loue God, and hate his
brother, he is a liar: 16 for how can he that loueth
not his brother whome he hath seene, loue God
whom he hath not seene?
21 ∵ 17 And this cõmandement haue we of him,
that he ẏ loueth God, should loue his brother also.

12 A fourth reason: God is the fountaine and welspring of charitie, yea charitie it selfe: therefore whosoeuer abideth in it, hath God with him. 13 Againe (as a litle before) he commendeth loue, for that seeing that by our agreement with God in this thing, we haue a certaine testimony of our adoption it commeth therby to passe that without feare we looke for that latter day of iudgement, so that trembling, and that torment of conscience is cast out by this loue. *i This signifieth a likenes, not an equalitie. k If we vnderstand by loue, that we are in God, and God in vs, that we are sonnes, and that we knowe God, and that euerlasting life is in vs: he concludeth aright, that we may well gather peace and quietnes thereby.* 14 Lest any man should thinke that that peace of conscience proceedeth from our loue as from the cause, he goeth backe to the fountaine, to wit: to the free loue wherewith God loueth vs although we deserued and do deserue his wrath. And hereof springeth another double charitie, which both are tokens and witnesses of that first, to wit that, wherwith we loue God who loued vs first, & then for his sake our neighbours also. 15 As he shewed that the loue of our neighbour cannot bee separate from the loue wherewith God loueth vs, because this last engendreth the other: so he denieth that the other kind of loue wherewith we loue God, can bee separate from the loue of our neighbour: whereof it followeth, that they lie impudently which say they worship God, and yet regard not their neighbours. 16 The first reason taken of comparison, why we cannot hate our neighbour, and loue God, to wit, because that he that cãnot loue his brother, whom he seeth, how can he loue God whom he seeth not? ∵ *Ioh.13.34. & 15.12.* 17 A second reason, why God cannot be hated and our neighbour loued, because the selfe same Lawmaker commanded both to loue him and our neighbour.

CHAP. V.

1 *He sheweth that brotherly loue & faith are things inseparable: 10 And that there is no faith towards God, but by beleeuing in Christ: 14 Hence proceedeth calling vpon God with assurance, 16 and also that our praiers be auaileable for our brethren.*

1 He goeth on forward in the same argument, shewing how both those loues come into vs, from that loue wherewith God loueth vs, to wit, by Iesus our Mediator laid hold on by faith in whõ we are made the children of God, & do loue the Father of whom we are so begotten, and also our brethren which are begotten with vs. *a Is the true Messias. b By one, he meaneth all the faithful.* 2 The loue of our neighbour doth so hang vpon the loue wherewith we loue God; that this last must needes go before ẏ first: whereof it foloweth, that ẏ is not to be called loue whẽ men agree together to do euil, neither that, when as in louing our neighbours, we respect not Gods commandements.

WHosoeuer 1 beleeueth that Iesus is that
a Christ, is borne of God: and euery one
that loueth him, which begate, loueth b him also
which is begotten of him.
2 2 In this we know that we loue the children
of God, when we loue God, and keepe his c com-
mandements.
3 3 For this is the loue of God, that we keepe
his commaundements: 4 and his ✠ commaunde-
ments are not d burdenous.
4 5 For all that is borne of God, ouercom
meth this worlde: 6 and this is that victorie that
e hath ouercome this world, *euen* our f faith.
5 ✠ 7 Who is it ẏ ouercommeth this world, but
he which beleeueth ẏ Iesus is that Sonne of God?
6 8 This is that Iesus Christ that came by wa-
ter and blood: 9 not by water onely, but by wa-
ter and blood: and it is that g Spirit, that beareth
witnesse: for that Spirit is trueth.
7 For there are three, which beare recorde in
heauen, the Father, the h Worde, and the holy
Ghost: and these three are i one.
8 And there are three, which beare recorde in
the earth, the Spirit, and the water and the blood:
and these three agree in one.
9 10 If we receiue the witnesse of men, the
witnesse of God is greater: for k this is the witnesse
of God, which he testified of his Sonne.
10 ∵ 11 He that beleeueth in that sonne of God,
hath the witnes in himselfe: he that beleeueth not
God, hath made him a liar, because he beleeued
not the record, ẏ God witnessed of that his sonne.
11 12 And this is that record, *to wit*, that God
hath giuen vnto vs eternall life, and this life is in
that his Sonne.
12 He that hath that sonne, hath that life: & he
that hath not that Sonne of God, hath not ẏ life.
13 13 These thinges haue I written vnto you,

c There is no loue where there is no true doctrine.
3 The reason: for to loue God, is to keepe his commãdements, which being so, & seeing that both the loues are commanded of one & the self same Lawmaker (as hee taught before) it foloweth also, ẏ we doe not loue our neighbour, when we breake Gods commandements.
4 Because experience teacheth vs that there is no abilitie in our flesh, neither yet will to performe Gods commandements, therefore least the Apostle should seeme, by so often putting them in mind of the keeping of the commandements of God, to require things that are impossible, he pronounceth that the commaundements of God are not in such sort grieuous or burdensome, that we can be oppressed with the burden of them.

✠ *Mat.11.30.* *d To them that be regenerate, that is to say, borne anewe, which are led by the Spirite of God, and are through grace deliuered from the curse of the Law.* 5 A reason: Because by regeneration we haue gotten strength to ouercome the world, that is to say, whatsoeuer striueth against the commaundementes of God. 6 Hee declareth what that strength is, to wit, faith. *e He vseth the time that is past, to giue vs to vnderstand, that although wee bee in the battell, yet vndoubtedly we shalbe conquerours, and are most certaine of the victorie. f Which is the instrumentall cause, and as a meane and hand whereby we lay hold on him who in deed doth performe this, that is, hath and doeth ouercome the worlde, euen Christ Iesus.* ✠ *1.Cor.15.57.* 7 Moreouer he declareth two things, the one what true faith is, to wit, that which resteth vpon Iesus Christ the Sonne of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawen from Iesus Christ the Sonne of God. 8 Hee prooueth the excellencie of Christ in whom only all things are giuen vs, by sixe witnesses, three heauenly, and three earthly, which wholy & fully agree together. The heauenly witnesses are, the Father who sent the Sonne, the Worde it selfe which became flesh, and the holy Ghost. The earthly witnesses are, water (that is, our sanctification) blood, (that is, our iustification) the Spirit (that is, acknowledging of God the Father in Christ by faith, through the testimonie of the holy Ghost.) 9 He warneth vs not to separate water from blood, (that is, sanctification from iustification, or righteousnes, begunne from righteousnesse imputed) for we stand not vpon sanctification, but so farre foorth as it is a witnesse of Christes righteousnesse imputed vnto vs: and although this imputation of Christes righteousnesse be neuer separated from sanctification, yet is it the onely matter of our saluation. *g Our spirit which is the third witnes, testifieth that the holy Ghost is trueth, that is to say, that that is true which he telleth vs, to wit, that wee are the sonnes of God. h Looke Joh.8.14. i Agree in one.* 10 He sheweth by an argument of comparison, of what great weight the heauenly testimonie is, that the Father hath giuen of the Sonne, vnto whom agreeth both the Sonne himselfe and the holy Ghost. *k I conclude thus aright: for that testimonie which I said is giuen in heauen, commeth from God, who so setteth forth his Sonne.* ∵ *Joh.3.36.* 11 He prooueth the surenesse of the earthly witnesses by euery mans conscience hauing that testimonie in it selfe, which conscience he sayeth cannot bee deceiued, because it consenteth to the heauenly testimonie which the Father giueth of the Sonne: for otherwise the Father must needes be a lyar, if the conscience which accordeth and assenteth to the Father, should lye. 12 Nowe at length he sheweth what this testimonie is, that is confirmed with so many witnesses: to wit, that life or euerlasting felicitie is the mere and onely gift of God, which is in the Sonne, and proceedeth from him into vs, which by faith are ioyned with him, so that without him, life is no where to be found. 13 The conclusion of the Epistle, wherein he sheweth first of all, that euen they which already beleeue, doe stand in neede of this doctrine, to the ende that they may growe more and more in faith: that is to say, to the ende that they may be daily more and more certified of their saluation in Christ through faith.

that beleeue in the Name of ẏ ſonne of God, that
ye may know that ye haue eternal life, & that ye
may beleeue in the Name of that Sonne of God.
14 [14] And this is that aſſurance, that we haue
in him, ✠ that if we aſke any thing according to
his will, he heareth vs.
15 And if we know that he heareth vs, what-
ſoeuer we aſke, we know that we haue the petiti-
ons, that we haue deſired of him.
16 [15] If any man ſee his brother ſinne a ſinne
that is not vnto death, let him [l] aſke, and he ſhall
giue him life for them that ſinne not vnto death.
✠ There is a ſinne vnto death: I ſay not that thou
ſhouldeſt pray for it.
17 [16] All vnrighteouſneſſe is ſinne, but there
is a ſinne not vnto death.
18 [17] We know ẏ whoſoeuer is borne of God,
ſinneth not: but he ẏ is begotten of God, keepeth
himſelfe, and that wicked one toucheth him not.
19 [18] We know that wee are of God, and this
whole world lieth in wickedneſſe.
20 But we know ẏ that ſonne of God is ✠ come,
& hath giuē vs a mind to know him, which is true:
& we are in him ẏ is true, *that is*, in ẏ his ſon Ieſus
Chriſt: this ſame is ẏ very [m] God and ẏ eternal life.
21 [19] Litle children keepe your ſelues from
idoles, Amen.

14 Becauſe we do not yet in effect obteine that which we hope for, the Apoſtle ioyneth innocation or prayer with faith, which he will haue to proceede from faith, and moreouer to be conceiued in ſuch ſort, that nothing be asked but that which is agreeable to the will of God: & ſuch prayers cannot be vaine. ✠ *Chap.3.22.* 15 We haue to make prayers not only for our ſelues, but alſo for our brethren which doe ſinne, that their ſinnes bee not vnto them, to death: & yet he excepteth that ſinne which is neuer forgiuen, or the ſinne againſt the holy Ghoſt, that is to ſay, an vniuerſall and wilfull falling away from the knowen trueth of the Goſpel. *l This is as much as if he ſaid, let him deſire the Lorde to forgiue him, and hee will forgiue him being ſo deſired.* ✠ *Mat.12.31. mar.3.29.*

16 The taking away of an obiection. Indeed al iniquitie is comprehended vnder ẏ name of ſin; but yet we muſt not deſpaire therefore, becauſe euery ſinne is not deadly, and without hope of remedie. 17 A reaſō why not all nay rather why no ſin is mortall to ſome: to wit, becauſe they be borne of God, that is to ſay, made the ſonnes of God in Chriſt, & being indued with his Spirit, they doe not ſerue ſinne, neither are deadly wounded of Satan. 18 Euery man muſt particularly applie to himſelfe the generall promiſes, that we may certainely perſwade our ſelues, that whereas all the worlde is by nature loſt, we are freely made the ſonnes of God, by the ſending of Ieſus Chriſt his ſonne vnto vs, of whome we are lightened with the knowledge of the true God and euerlaſting life. ✠ *Luke 24.45.* *m The diuinitie of Chriſt is moſt plainely prooued by this place.* 19 He expreſſeth a plaine precept of taking heede of idoles: which he ſetteth againſt the onely true God, that with this ſeale as it were he might ſeale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 This Epiſtle is written to a woman of great renowme, 4 who brought vp her children in the feare of God: 6 he exhorteth her to continue in Chriſtian Charitie, 7 that ſhe accompanie not with Antichriſtes, 10 but auoide them.

THE ELDER to the [a] elect [b] La-
die, and her children, [1] whom I loue
in the trueth: and not I onely, but
alſo all that haue knowen the trueth,
2 For the trueths ſake which dwelleth in vs,
and ſhalbe with vs for euer.
3 Grace be with you, mercie and peace from
God the Father, and from the Lord Ieſus Chriſt
the Sonne of the Father, with [c] trueth and loue.
4 [2] I reioyced greatly, that I founde of thy
children walking in [d] trueth, as we haue receiued
a commandement of the Father.
5 And nowe beſeeche I thee, Ladie, (not as
writing a newe commandement vnto thee, but
that ſame which we had from the beginning) that
we ✠ loue one another.
6 And this is that loue, that wee ſhuld walke
after his commandements. This commandement
is, that as ye haue heard from the beginning, ye
ſhould walke in it.
7 [3] For many deceiuers are entred into this
worlde, which confeſſe not that Ieſus Chriſt is
come in the fleſh. He that is ſuch one, is a decei-
uer and an Antichriſt.
8 [4] [e] Looke to your ſelues, that wee loſe not
the things which we haue done, but that we may
receiue a full reward.
9 Whoſoeuer tranſgreſſeth, and abideth not
in the doctrine of Chriſt, hath not God. He that
continueth in the doctrine of Chriſt, hee hath
both the Father and the Sonne.
10 [5] If there come any vnto you, and bring
not this doctrine, ✠ receiue him not to houſe, nei-
ther bid him, God ſpeede.
11 For he that biddeth him, God ſpeed, is par-
taker of his euill deedes. Although I had many
things to write vnto you, yet I would not *write*
with paper and ynke: but I truſt to come vnto
you, and ſpeake mouth to mouth, that our ioy
may be full.
12 The ſonnes of thine elect ſiſter greete
thee, Amen.

a This is no proper name, but to be taken as the worde ſoundeth, that is to ſay, to the worthie and noble Ladie. *b Excellent and honourable Dame.* 1 The bond of Chriſtian coniunction or linking together is the true and conſtant profeſsion of the trueth. *c Which true knowledge which hath alwayes loue ioyned with it, and following it.* 2 This true profeſsion conſiſteth both in loue one towards another which the Lord hath commanded, and alſo eſpecially in wholeſome and ſound doctrine, which alſo is deliuered vnto vs: for the commandement of God is a ſound and ſure foundation both of the rule of maners, and of doctrine, and theſe cannot be ſeparated the one from the other. *d According as the trueth directeth them.* ✠ *Iohn 15.12.*

3 Antichriſts fighting againſt the perſon and office of Chriſt, were alreadie crept into the Church in the time of the Apoſtles. 4 He that maketh ſhipwracke of doctrine, loſeth all. *e Beware and take good heede.* 5 We ought to haue nothing to doe with them that defend peruerſe doctrine. ✠ *Rom.16.17.*

THE THIRD EPISTLE OF IOHN.

1 Hee commendeth Gaius for hoſpitalitie, 9 and reprehendeth Diotrephes for vaine glory: 10 hee exhorteth Gaius to continue in well doing: 12 and in the ende commendeth Demetrius.

THe [1] Elder vnto the beloued Gaius,
whom I loue in the trueth.
2 Beloued, I wiſh chiefly that
thou proſperedſt and faredſt well as
thy ſoule proſpereth.
3 For I reioyced greatly when the brethren
came, & teſtified of the trueth that is in thee, how
thou walkeſt in the trueth.
4 I haue no greater ioy then [a] theſe, *that is*, to
heare that my ſonnes walke in verity.
5 Beloued, thou doeſt [b] faithfully, whatſoe-
uer thou doeſt to the brethren, and to ſtrangers,
6 Which bare witneſſe of thy loue before the
Churches. Whom if thou [c] bringeſt on their iour-
ney as it beſeemeth according to God, thou ſhalt
doe well,
7 Becauſe that for his Names ſake they went
foorth, and tooke nothing of the Gentiles.
8 We therfore ought to receiue ſuch, that we
might be [d] helpers to the trueth.
9 [2] I wrote vnto the Church: but Diotrephes
which loueth to haue the preeminence among
them, receiueth vs not.
10 Wherefore if I come, I wil call to your re-
membrance his deedes which he doeth, pratling
againſt vs with malicious words, & not therwith
content, neither hee himſelfe receiueth the bre-
thren, but forbiddeth them that would, and thru-
ſteth them out of the Church.
11 Beloued, follow not that which is euil, but
that which is good: he that doeth well, is of God:
but he that doeth euill, hath not [e] ſeene God.

1 An example of a Chriſtian gratulation. *a Then theſe ioyes.* *b As becommeth a beleeuer and a Chriſtian.* *c He commendeth to Gaius, either thoſe ſelfe ſame men whom he had entertained before, returning nowe againe to him, about the affaires of the Church, or els ſome other which had like buſineſſe.*

d That wee our ſelues may helpe ſomewhat to the preaching of the trueth. 2 Ambition and couetouſneſſe two peſtilent plagues (eſpecially in them which haue any Eccleſiaſticall function) are condemned in Diotrephes perſon. *e Hath not knowen God.*

12 Demetrius

12 Demetrius hath good report of all men, &
of the trueth it selfe: yea, and we our selues beare
record, and ye know that our record is true.
13 I haue many things to write: but I will not
with yncke and pen write vnto thee:
14 For I trust I shal shortly see thee, & we shal
speake mouth to mouth. Peace *be* with thee. The
friends salute thee. Greete the friends by name.

THE GENERALL EPISTLE OF IVDE.

3 Hee warneth the godly to take heede of such men, 4 that make the grace of God a cloke for their wantonnesse: 5 and that they shall not scape vnpunished, for the contempt of that grace, 6.7 hee prooueth by three examples: 14 and alledgeth the prophecie of Enoch: 20 Finally he sheweth the godly a meane to ouerthrowe all the snares of those deceiuers.

IVde a seruant of Iesus Christ, and
[a] brother of Iames, to them which
are called and sanctified [b] of God
the Father, and [c] returned to Ie-
sus Christ:
2 Mercie vnto you, and peace and loue bee
multiplied.
3 [1] Beloued, when I gaue al diligence to write
vnto you of the [d] common saluation, it was neede-
full for me to write vnto you, to exhort you, that
ye should earnestly [e] cōtend for *the maintenance*
of ŷ faith, which was [f] once giuen vnto ŷ Saints.
4 [2] For there are certaine men crept in, which
were before of olde ordeined to this condemna-
tion: [3] vngodly men *they are* which turne the
grace of our God into wantonnesse, and ✠ denye
God the onely Lord, and our Lorde Iesus Christ.
5 [4] I will therefore put you in remembrance,
forasmuch as ye once knew this how ŷ the Lord,
after that he had deliuered ŷ people out of Egypt,
✣ destroyed them afterward which beleeued not.
6 [5] The ∵ Angels also which kept not their
first estate, but left their own habitation, he hath
reserued in euerlasting chaines vnder darknesse
vnto the iudgement of the great day.
7 As ✠ Sodom and Gomorrhe, & the cities a-
bout them, which in like maner as they did, [g] com-
mitted fornication, and followed [h] strange flesh,
are set forth for an example, and suffer the ven-
geance of eternall fire.
8 Likewise notwithstanding these [i] sleepers
also defile the flesh, [6] & despise [k] gouernement, &
speake euil of them that are in authoritie.
9 [7] Yet Michael the Archangel, when hee
stroue against the deuill, and desputed about the
body of Moses, durst not blame him with cursed
speaking, but said, The Lord rebuke thee.
10 [8] But these speake euill of those things,
which they know not: & whatsoeuer things they
know naturally, as beasts, which are without rea-
son, in those things they corrupt themselues.

a This is put to make a difference betweene him and Iudas Iscarioth.
b By God the Father.
c Set apart by the euerlasting counsell of God, to be deliuered to Christ to be kept.
1 The end and marke whereat he shooteth in this Epistle, is that he confirmeth the godly against certaine wicked men, both in wholesome doctrine and good maners.
d Of those things that pertaine to the saluation of all of vs.
e That ye should defend the faith by all the might you can, both by true doctrine, and good example of life.
f Which was once so giuen, that it may neuer be changed.
2 It is by Gods prouidence and not by chance, that many wicked men creepe into the Church.
3 He condemneth this first in them, that they take a pretence or occasion to waxe wanton, by the grace of God: which can not be, but the chiefe empire of Christ must be abrogated, in that such men giue vp themselues to Satan, as at this day the sect of Anabaptists doeth, which they call Libertines. ✠ 2.Pet.2.1. 4 Hee setteth foorth the horrible punishment of them which haue abused the grace of God to follow their owne lustes. ✣ Nom.14.37. 5 The fall of the Angels was most seuerely punished, how much more then will the Lord punish wicked and faithlesse men? ∵ 2.Pet.2.4. ✠ Gen.19.24. *g Following the steps of Sodome and Gomorrhe. h Thus he couertly setteth foorth their horrible and monstrous lustes. i Which are so blockish and void of reason, as if all their sense, and wits were in a most dead sleepe.* 6 Another most pernicious doctrine of theirs in that they take away the authoritie of Magistrates, and speake euil of them, as at this day the Anabaptists doe. *k It is a greater matter to despise gouernement then the gouernours, that is to say, the matter it selfe then the persons.* 7 An argument of comparison: Michael one of the chiefest Angels, was content to deliuer Satan, although a most accursed enemie, to the iudgement of God to be punished: and these peruerse men are not ashamed to speake euill of the powers which are ordained of God. 8 The conclusion: These men are in a double fault, to wit, both for their rash follie in condemning some, and for their impudent and shamelesse contempt of that knowledge, which when they had gotten, yet notwithstanding they liued as brute beasts, seruing their bellies.

11 [9] Wo *be* vnto them: for they haue followed
the way ✣ of Cain, and are cast away by the de-
ceit ✣ of Balaams wages, and perish in the gaine-
saying ∵ of Core.
12 [10] These are spottes in your [l] feastes of cha-
ritie, when they feast with you, without [m] al feare,
feeding themselues: ✠ cloudes *they are* without wa-
ter, caried about of windes, corrupt trees & with-
out fruit, twise dead, & plucked vp by the rootes.
13 *They are* the raging waues of the sea, fo-
ming out their owne shame: *they are* wandring
starres, to whome is reserued the [n] blackenesse of
darknes for euer.
14 And Enoch also the seuenth from Adam,
prophecied of such, saying, ✠ Beholde, the Lorde
[o] commeth with thousands of his Saints,
15 To giue iudgement against all men, and to
rebuke all the vngodly among them of all their
wicked deedes, which they haue vngodly com-
mitted, and of all their cruell speakings, which
wicked sinners haue spoken against him.
16 These are murmurers, complainers, walking
after their owne lustes: [?] Whose mouthes speake
proud things, hauing mens persons in admiration,
because of aduantage.
17 [11] But, ye beloued, remember the wordes
which were spoken before of the Apostels of our
Lord Iesus Christ.
18 How that they tolde you that there should
be mockers ✠ in ŷ last time, which should walke
after their owne vngodly lustes.
19 [12] These are they that separate themselues
from other, naturall, hauing not the Spirite.
20 But, ye beloued, edifie your selues in your
most holy faith, praying in the holy Ghost,
21 And keepe your selues in the loue of God,
looking for the mercy of our Lord Iesus Christ,
vnto eternall life.
22 [13] And haue compassion of some, in put
ting difference:
23 And other saue with [p] feare, pulling them
out of the fire, and hate euen that [q] garment
which is spotted by the flesh.
24 [14] Now vnto him that is able to keepe you,
that ye fal not, & to present you faultlesse before
the presence of his glory with ioy,
25 *That is*, to God onely wise, our Sauiour, *be*
glorie, and maiestie, and dominion, and power,
both now and for euer, Amen.

9 He foretelleth their destruction, because they resemble or shew forth Cains shamelesse malice, Balaams filthie couetousnesse, and to be short, Cores seditious and ambitious head.
✣ Gen.4.8.
✣ Num.22.21. 2.Pet.2.15.
∵ Num.16.1.
10 Hee rebuketh most sharpely with many other notes and markes, both their dishonestie or filthines, and their sawcinesse, but especially their vaine brauerie of words, and most vaine pride, ioyning therewithall a most graue and heauie threatning out of a most ancient prophecie of Enoch touching the iudgement to come.
l The feasts of charitie, were certaine bankets, which the brethren that were members of the Church kept altogether, as Tertullian setteth them foorth in his Apologe chap.39.
m Impudently, without all reuerence either to God or man.
✠ 2.Pet.2.17.
n Most grosse darkenesse.
✠ Reue.1.7.
o The present time, for the time to come.
✠ Psal.17.10. [illegible]
11 The rising vp of such monsters was spoken of before, that we should not be troubled at the newnesse of the matter. ✣ 1.Timoth.4.1. 2.Timoth.3.1. 2.Peter.3.3. 12 It is the propertie of Antichrist to separate themselues from the godly, because they are not gouerned by the spirit of God: & contrariwise it is the propertie of Christians to edifie one an other through godly prayers, both in faith & also in loue, vntil the mercie of Christ appeare to their full saluation. 13 Amongst them which stande and go astray, the godly haue to vse this choise, that they handle some of them gently, and that other some being euen in the very flame, they endeuour to saue with feare and sharpe instruction of the present danger: yet so, that they do in such sort abhorre the wicked and dishonest, that they eschewe euen the least occasion that may be. *p By fearing them, and holding them backe with good [illegible]. q An amplification taken from the forbidden things of the Law which defiled.* 14 Hee commendeth them to the grace of God, declaring sufficiently that it is God onely that can giue vs that constancie which he requireth of vs.

I HAVE

¶ I HAVE NOT THOVGHT GOOD TO PVT FORTH ANY SVCH thing as yet, vpon the Reuelation, as I haue vpon the former bookes: notwithstanding I lyked well to set downe in the meane season that, that I wrote a fewe yeeres since, concerning the authoritie of this booke. And this is it.

Because some men haue of long time doubted of the authoritie of this booke, I will in fewe wordes confute those arguments, which are commonly brought to this purpose, and after shewe mine owne opinion, and what I thinke. And I will recite the arguments in such order, as Erasmus hath painefully and diligently gathered them together: whose iudgement seemeth to me so vncertaine in this point (as it is also in many other) that no man can readily tel what opinion he was of, saue that after much a doe, he seemeth to bende this way, that he is of opinion, that this booke is of some authoritie, though not of so good as the rest of the books are which we receiue without any gainesaying. Therefore let vs heare what he saieth. Hierome witnesseth, saieth hee, that the Grecians in his time did not receiue the Reuelation. Dorotheus Bishop of Tyrus, and a Martyr, in his abridgement of liues recordeth that Iohn wrote his Gospell in the Ile of Pathmos, but maketh no mention of this booke. Athanasius a Grecian in his catalogue doeth not say that this is Iohns worke. Dionysius of Alexandria, as Eusebius reporteth his wordes, in the seuenth booke of his ecclesiasticall historie, thinketh that this booke was written of some other Iohn, who was a godly man. Eusebius himselfe so citeth this booke in diuers places of his historie, that he doeth not flatly vouche it to be Iohns: but alleageth one Caius that was a good Christian in the fourth booke of his historie, who sayeth it was written of one Cerinthus an heretike. Let this be the first argument which I answere in this sort. If wee weigh the reasons that mooued those men to reiect this booke, then wee shall see how vndeseruedly they did it. Againe as some did reiect it, so did the most part receiue it: in so much that Epiphanius reckeneth them amongst heretikes that did reiect it: as for Iustine the Philosopher, and Irene Bishop of Lions which were both Martyrs, and did not onely allowe it, but also wrote commentaries vpon it, I will not speake of them. As for that that is alledged of Dorotheus, it is to no great purpose, for that he is thought to reiect it, because he spake not of it. As touching Athanasius, Erasmus himselfe witnesseth that it is doubtfull whether that worke be his or no. Concerning Dionysius wee will weigh by and by what hee saieth, when we come to consider of his reasons. As for Caius (what man so euer hee was) he is easilie to be refuted euen by Dionysius his wordes in the third booke of the Ecclesiasticall historie. As for Eusebius, I make no account of him, for there are none learned, but finde want of Iudgement in him. Now let vs come to the other argument. Hierome writeth (saith hee) that certaine very well learned men founde great fault and spake sharpely against the whole matter of this booke, as though there were nothing in it worthie the grauitie of an Apostle, but onely a common historie of things shadowed with certaine darke figures and hard kinde of speaches. And moreouer, that in the very sentences themselues there was nothing that becommed the grauitie of an Apostle. Which I answere in this sort: What learned men soeuer these were, they are greatly to be blamed, in that they durst be so bold to speake euill of that booke, which no doubt is very short, if those things bee excepted, which are translated worde for worde out of the Prophetes. Basil, Gregorie, Cyril, Epiphanius, Irene, Hippolyte, as Aretas witnesseth, were not of this iudgement, which thought not onely as Dionysius of Alexandria did, that some godly man wrote this booke, but also plainely vouched it to be Iohn the Apostle, which no doubt they would neuer haue done, if they had found no resemblance of the grauitie of an Apostle in it. And whether of these shall I count for the better learned? whether these men, which haue giuen recorde both of their singular godlinesse, and excellent learning by publishing many workes, or those men rather, whose onely names are scarcely heard of: and the reasons they vse, giue sufficient proofe how learned they were? They say there appeareth no grauitie in this writer, and yet hee hath taken euery whit almost worde for worde out of the Prophetes: they say he hath put downe a common historie. But how can that be, seeing (a fewe things onely except) he meaneth no relation of things past, but foretelleth things to come? And therefore they doe not onely not speake that, that is trueth, but not so much as any piece or resemblance of trueth.

Now let vs come to the third argument: Hee is very curious (sayth one) in setting downe his owne name, as though hee should indite an obligation, and not write a booke, which is not onely not vsed of any of the Apostles, but is also vnaccustomed of himselfe: for in his Gospell where hee entreateth a great deale more modest matters, then these are, he neuer nameth himselfe, but onely poynteth it out by some such markes as these, The disciple whom Iesus loued. And Paul when he is enforced to speake of his Reuelations, setteth out the matter vnder another mans person. And yet this man, while hee describeth the secrete conference which hee had with Angels, hath neuer done with these kinde of wordes, I Iohn. This reason mooued Dionysius of Alexandria to thinke, that some other man wrote this booke. But what weake, and slender coniectures are these? litle did these good men consider, that it was one thing to write an historie, and an other to set downe a prophecie: for the trueth of an historie hangeth not so much vpon the credite of the writer, as vpon other circumstances: but a prophecie, because it foretelleth things to come, standeth vpon the authoritie of him that reueileth it, and his that preacheth it, so that it is of necessitie to giue vs to vnderstande, both from whence the forewarning came, and who reueiled it, and who wrote it. Whereupon wee see, that not onely in the beginning of prophecies, but also almost in euery vision, there is nothing so curiously set downe as the Name of God who spake it, and the name of the Prophet who wrote it. Take for example, onely the Prophet Ieremie, who maketh mention of his name, at the least an hundred times. And so was it requisite for him to doe, that hee might not seeme to seeke lurking corners to hide himselfe in as the false prophets did. And what? doe we not finde from the seuenth Chapter of Daniel, that almost in euery verse he repeateth his owne name, and saith, I Daniel? And howe oft doeth Esay repeate these wordes, Esay the sonne of Amos? But Iohn did not so in his Gospell. I graunt: for hee wrote an historie, wherein that befell him, which befell to none other of the disciples: for he was occasioned to speake many things of himselfe. Nay, Paul also did not so: In deede he did not so, in any place where he handled not his visions purposely, but whensoeuer he voucheth the excellencie of his ministerie, how boldely and how magnifically doeth he call himselfe that Paul which was appointed to be an Apostle, not of men, nor by men, but by Iesus Christ? And howe? when he reporteth those his great combates, doth hee take vpon him another mans person? Nay let vs goe further: Iohns name is not to be found (vnlesse I be deceiued in my reckoning) aboue fiue times in all this worke: and those words (I Iohn) but onely thrise, to wit, chap. 1. verse 9. and yet with an explication added to it, which may suffice abundantly to put away all suspition of pride: and againe, chap 21. verse 2. and chap. 22. verse 8. in both which places he reporteth onely simply what he sawe, to the ende that no man might doubt of the trueth of his prophecie. Therefore, to make an ende of this reason in fewe words, that argument which Dionysius maketh, is not onely vaine, but also argueth want of skill, and is in deede very slanderous: nay, I may say more, and say truely (without any malice to any, as the Lord is witnesse) that this was too vnaduisedly spoken, where hee sayeth, that the Euangelist is as curious in his often repeating of Iohn, as if he had bene writing an obligation, and no booke.

Nowe to the fourth argument: In all the Greeke copies that I haue seene, sayeth hee, it was not intituled the Reuelation of Iohn the Euangelist, but, of Iohn the diuine, which is sufficient to prooue it was Iohn the Euangelist: for all that are learned knowe that hee was by excellencie, and by a prerogotiue as it were, called by this name the Diuine, of all the olde writers, because neuer man wrote so plainely and diuinely of the diuinitie of Christ as hee did. As for the other Iohn, who I thinke was a counterfaite, was not called by this excellent name Diuine, but an Elder.

Nowe for the vnlikenesse of his stile, and speech, which that Dionysius of Alexandria prooueth by three reasons as Nicephorus recordeth, Eccles. lib 6. cap. 23. first by the whole course and nature of his wordes, secondly, that where as the Gospel and Catholike Epistle of Iohn, agree in very many poynts, this booke hath not one word like. Lastly because Iohn had an excellent gift of speech, but this man is very clownish, barbarous, and tripped oft in his language. To the first I answere, that in so diuers a matter, it is no maruaile to see so diuers a kinde of stile: for in the historie of the Gospel, and in the Epistles, though hee spake as hee was mooued by the holy Ghost, yet hee spake what his minde led him: and heere hee is but the writer of such things as he heard and were deliuered him: In the other he sometime maketh report of the historie, and sometime teacheth, but in this he speaketh of things to come, and in such order of wordes as he is appoynted: And shall we maruaile then that he vseth not one selfe same kinde of sentences? Nay, what writer was there euer that was tied so short? are not many things deliuered to him in the very words of the olde Prophets, euen in the same that Ezechiel, Daniel, Zacharie, Esai, and other spake withall, by the direction of the selfe same Spirit, which spake the selfe same in them in olde time? And therefore it is no maruaile that he vseth not so refined a kinde of speech, as happily they would desire, seeing hee swarueth neither in speach, nor in charecters, from the Prophets which wrote in the Hebrewe tongue: and therefore there is lesse cause of suspicion that it should be any counterfeit worke slilie crept into the Church.

Nowe remaineth the last argument, which seemeth to charge him that hee fauoureth the heresie of the Chiliastes, whereupon diuers thought that Cerinthus made this booke and fathered it vpon some of the Apostles. But for mine owne part, though I graunt that

that the Chiliasts haue abused many testimonies out of this book,yet I cannot yeeld tothat,& think that some heretikes should make it, vnles some man be able to shew me,that those places cannot fitly be takẽ in any other sense:or els what book is there ẏ we may receiue? And that those places are otherwise to be taken,diuers learned mẽ haue shewed long ago: so that the like hath befallen this booke as did to the Epistle to the Hebrewes,which some men reiected very obstinately,because it seemed to make for the Nouatians: wheras indeed they ought rather to haue accused their owne ignorance.Moreouer,seeing Cerinthus had many other mad & wicked opinions,as that he denied that God made the world,& taught that Christ was borne of Marie,& Ioseph,as all other men are borne,and maketh Christ, and Iesus two distinct persons; how commeth it to passe that he sprinkled none of his foule holy water amongst the rest in this booke?But he was so far from so doing,that contrariwise there may be diuers arguments taken out of this booke against those errours: so that it may appeare by this one reason,that Cerinthus was not the author of this booke.And again,wheras he speaketh of the thousand yeeres, hee mentioneth no one iote of those things,which Cerinthus so impudently chattred of. For where is there any mention of ẏ ryote which Cerinthus talketh of? where is that eating?drinking?where are those marriages & pastimes?where are the sacrifices and holy daies which should be kept at Hierusalem?Therefore this is a vaine & a foolish argument.And seeing these things are so,though I would stiffely stand in contention for the authours name,yet I rather iudge it to be Iohn the the Apostles,then any other mans: For besides that,it appeareth to be very auncient,and the learnedst and the godliest of the olde Fathers doubt not,but it was Iohn.

These coniectures also leade me to think so:for that I find none of those dayes to whõ either prophecie so full of maiesty,or so honourable a name of a diuine,may be ascribed:& moreouer,that it sauoureth of the worthines and excellencie of an Apostle, to write to the Churches of Asia,& not to one Church:lastly,because those things which are here spoken of Pathmos,agree wholy with that which the old Fathers haue written with one consent concerning Iohns banishment. And yet notwithstanding if it may be lawful to coniecture by the kind of speech it self,I would think it to be no mans sooner then Marks,who was also called Iohn:he is so like not only in words,but also in diuers kinds of speach,to the Gospel of S.Marke,insomuch that these two books haue almost one kinde of character. As for the booke it selfe,though I confesse that these mysteries are as yet very darke to me,yet notwithstanding,seeing there appeareth in al parts of it a great maiestie of the spirit of prophecie,and the very steps and sentences,yea and the words of the old Prophets, seeing there are to be found in it manifest and mighty testimonies both of the Diuinitie of Christ,& also of our redemptiõ:And last of all,seeing that part of those things are most manifestly come to passe,which were foretold by him,as those things which he spake of the destruction of the Churches of Asia,and of the kingdome of the whore,which sitteth vpon seuen hils,I am perswaded & thinke that the holy Ghosts meaning was to heape vp together in this most precious booke,al such things,as by the forewarning of the old Prophets remained to be fulfilled after the comming of Christ:& added also a few things,as he thought expedient for vs.I grãt they are very dark,but ẏ is no strãge thing in the Prophets writings,as especially in Ezechiels. But this is our fault,because we take not diligent heede to things but one:slip those iudgements of Gods prouidence,which daily are to be seene in his gouerning of the Church , by hauing our hearts too much set vpon our owne priuate affaires.To be short,the Lord knoweth what,and how farre it is expedient for vs to know,and therfore in times past,he so disposed the light of his Prophets,as for his infinite wisedome he saw it would be profitable for his Church. And therefore godly men haue to search & wade in these mysteries with feare and reuerence so farre forth,as lawfully and profitably they may:and let all men reuerence the mysteries of God,which are comprehended in this booke, whether they know them, or knowe them not, rather then as many doe,either mocke at them,or defile them with their fantasticall commentaries.

a An opening of secret and hid things.

THE [a] REVELATION OF IOHN THE DIVINE.

CHAP. I.

1 He declareth what kind of doctrine is here handled, 8 euẽ his, that is the beginning and ending: 12 Then the mysterie of the seuen candlesticks and starres 20 is expounded.

THE reuelation of [b] Iesus Christ,
which God gaue vnto him , to
shewe vnto his seruaunts thinges
which must shortly be done:which
hee sent,and shewed by his Angel
vnto his seruant Iohn ,
2 Who bare record of ẏ word of God,& of the
testimonie of Iesus Christ,& of al things ẏ he saw.
3 Blessed *is he* that readeth,& they that heare
the words of this prophecie, & keep those things
which are written therein:for the time is at hand.
4 Iohn,to the seuen Churches which are in A-
sia, Grace *be* with you, & peace frõ him,[c] Which
✠ is,& Which was,and Which is to come,& frõ
the [d] seuen Spirits which are before his Throne,
5 And frõ Iesus Christ,which is that ☧ faithfull
witnes, *and* ∵ that first begottẽ of the dead,& that
Prince of the Kings of the earth,vnto him that lo-
ued vs,& washed vs from our sins in his ✱ blood,
6 And made vs ✱ Kings & Priests vnto God
euen his Father,to him *I say be* glory, and domi-
nion for eueemore,Amen.
7 Behold,he commeth with * cloudes, and e-
uery [e] eye shal see him:*yea*,euen they which pear-
ced him thorow:and all kinreds of the earth shall
waile before him,Euen so,Amen.
8 I ✠ am [f] Alpha and Omega , the beginning
& the ending,saith the Lord,Which is,& Which
was,and Which is to come,*euen* the Almighty.
9 I Iohn,euen your brother, & companion in
tribulation,& in the kingdom and patience of Ie-
sus Christ,was in the yle called [g] Patmos,for the
word of God, & for ẏ witnessing of Iesus Christ.

b Which the Sonne opened to vs out of his Fathers bosome by Angels.
c By these three times,Is,Was,and Shalbe,is signified this worde Iehouah which is the proper Name of God.
✠ Exod.3.14.
d These are the seuen Spirits, which are afterward Chap 5. verse 6.called the hornes and eyes of the Lambe, and are nowe made as a garde wayting vpon God.
☧ Psal.89.38.
∵ 1.Cor.15.21. coloss.1.18.
✱ Hebr.9.14. 1.peter 1.19. 1.Iohn1.9.
✱ 1.Peter 2.5.
* Esay 3.14. matth.24 30. iude 14.
e All men.
✠ Chap.21.6. and 22.13.
f I am he, before whom there is nothing,yea,by whome euery thing that is made,was made, and shall remaine though all they should perish.
g Patmos is one of the Iles of Sporas, whither Iohn was banished,as some write.

10 And I was *rauished* in [h] spirit on the [i] Lords
day,and heard behind me a great voyce, as it had
bene of a trumpet,
11 Saying,I am Alpha & Omega,that first and
that last:& that which thou seest,write in a book,
& send it vnto the seuẽ Churches which are in A-
sia,vnto Ephesus,and vnto Smyrna,and vnto Per-
gamus, and vnto Thyatira, and vnto Sardis, and
vnto Philadelphia,and vnto Laodicea.
12 Then I turned backe to [k] see the voyce,
that spake with me: and whee I was turned, I saw
seuen golden candlesticks,
13 And in the mids of the seuen candlesticks,
one like vnto the Sonne of man, clothed with a
garmment downe to the feete, and girded about
the pappes with a golden girdle.
14 His head,& hairs *were* white as white wool,
and as snowe,and his eyes *were* as a flame of fire,
15 And his feet like vnto fine brasse, burning
as in a fornace : and his voyce as the sound of ma-
ny waters.
16 And he had in his right hand seuẽ starres:&
out of his mouth went a sharp two edged sword:&
his face *shone* as the sunne shineth in his strength.
17 And whẽ I saw him,I fel at his feet as dead:
then he laid his right hand vpon me, saying vnto
me,Feare not:I am that ✠ first and that last,
18 And am aliue,but I was dead: & behold, I
am aliue for euermore , Amen: and I haue the
keyes of hell and of death.
19 Write the things which thou hast seen,and
the things which are, and the things which shall
come hereafter.
20 The mysterie of ẏ seuen starres which thou
sawest in my right hand, & the seuen golden can-
dlesticks,*is this*, The seuen starres are the [l] Angels
of the seuen Churches:and the seuen candlesticks
which thou sawest,are the seuen Churches.

h This is that holy rauishment expressed, wherewith the Prophets were rauished, and beyng as it were caried out of the world were conuersant with God : and so Ezechiel saith often,that he was caried from place to place of the Lords Spirite, and that the Spirite of the Lorde fell vpon him.
i He calleth the Lordes day, which Paul calleth the first day of the weeke, 1.Cor.16.2.
k To see him whose voyce I had heard.
✠ Esa.42.4. and 41.6.
l By Angels he meaneth the Ministers of the Churches.

CHAP.

CHAP. II.

1 Iohn is commanded to write those things, which the Lord knew necessary to the Churches of Ephesus, 8 of the Smyrnians, 12 of Pergamus, 18 and of Thyatire, 25 that they keepe those things which they receiued of the Apostles.

VNto the Angel of ẏ church of Ephesus write,
These things saith he that holdeth the seuen
starres in his right hand, and walketh in the mids
of the seuen golden candlesticks.
2 I know thy workes, and thy labour, and thy
patience, and how thou canst not beare with thē
which are euil, and hast examined them which say
they are Apostles, & are not, & hast foūd thē liars.
3 And thou wast burdened & hast patience, &
for my names sake hast labored & hast not fainted
4 Neuertheles, I haue *somewhat* [a]against thee,
because thou hast left thy first loue.
5 Remember therfore from whence thou art
fallen, and repent, and doe the first works: or els I
wil come against thee shortly, & wil remoue thy
candlestick out of his place, except thou amend.
6 But this thou hast, that thou hatest the
workes of the Nicolaitanes, which I also hate.
7 Let him that hath an eare, heare what ẏ Spi-
rit saith vnto the Churches, to him that ouercō-
meth, wil I giue to eate of the tree of life, which is
in the mids of the [b] Paradise of God.
8 ¶ And vnto the Angel of the Church of the
[c] Smyrnians write, These things saieth hee that is
first, and last, which was dead and is aliue.
9 I know thy works and tribulation, and po-
uertie (but thou art rich) and *I know* the blasphe-
mie of them, which say they are Iewes, and are
not, but *are* the Synagogue of Satan.
10 Feare none of those things, which thou shalt
suffer: behold, it shall come to passe, that the de-
uill shal cast some of you into prison, that ye may
be tried, and yee shall haue tribulation ten dayes:
bee thou faithfull vnto the death, and I will giue
thee the crowne of life.
11 Let him that hath an eare, heare what the
Spirit saith to the Churches. He that ouercōmeth
shal not be hurt of the second death.
12 And to the Angel of the Church, which is
at [d]Pergamus write, This saith he which hath that
sharpe sword with two edges.
13 I know thy works and where thou dwel-
lest, *euen* where Satans throne is, & thou keepest
my Name, and hast not denied my faith, euen in
[e] those dayes when Antipas my faithfull martyr
was slaine among you, where Satan dwelleth.
14 But I haue a few things against thee, because
thou hast there them that maintein ẏ doctrine of
✠Balaam, which taught Balac to put a stumbling
blocke before the children of Israel, that they
should eate of things sacrificed vnto Idoles, and
commit fornication.
15 Euen so hast thou them, that maintein the
doctrine of the Nicolaitanes, which thing I hate.
16 Repent thy self, or els I wil come vnto thee
shortly, and wil fight against them with the sword
of my mouth.
17 Let him ẏ hath an eare, heare what the Spi-
rit saith vnto ẏ Churches. To him that ouercom-
meth, wil I giue to eate of the[g] Manna that is hid,
and wil giue him a [h] white stone, & in the stone a
new name written, which no man knoweth sa-
uing he that receiueth it.
18 ¶ And vnto ẏ Angel of the Church which
is at Thyatira write, These things saith ẏ sonne of
God, which hath his eies like vnto a flame of fire,
and his feet like fine brasse.
19 I knowe thy workes and thy loue, and [i]ser-
uice, & faith, and thy patience, and thy works, and
that *they are* moe at the last, then at the first.
20 Notwithstāding, I haue a few things against
thee, that thou suffrest the woman Iezabel, which
calleth her selfe a prophetesse, to teach and to de-
ceiue my seruants to make them commit [k] forni-
cation, and to eate meates sacrificed vnto idoles.
21 And I gaue her space to repent of her for-
nication, and she repented not.
22 Behold, I wil cast her into a bed, and them
that commit fornication with her, into great affli-
ction, except they repent them of their workes.
23 And I wil kil her children with death: & al
the Churches shal know ẏ I am he which ✠search
the reines and hearts: and I will giue vnto euery
one of you according vnto your workes.
24 And vnto you I say, the rest of thē of Thya-
tira, As many as haue not this learning, neyther
haue known the [l] deepnes of Satan (as they speak)
I wil [m] put vpon you none other burden.
25 But that which ye haue already, holde fast
till I come.
26 For he ẏ ouercōmeth & keepeth my works
vnto ẏ end, to him wil I giue power ouer nations,
27 ✠ And he shall rule them ẘ a rod of yron:
and as the vessels of a potter, shal they be broken.
28 Euen as I receiued of my Father, so wil I
giue him the morning starre.
29 Let him that hath an eare, heare what the
Spirite saith to the Churches.

a To deale with thee for.

b Thus Christ speaketh as he is Mediatour.

c Smyrna was one of the cities of Ionia in Asia.

d Pergamus was the name of a famous citie in olde time in Asia, where the Kings of the Attalians were alwayes resident.

e The faith of them of Pergamus is so much the more highly commended, because they remained constant euen in the very heate of persecution.

✠ Num 24.14. and 25.1.

f That which is here spoken of things offered to idoles, is meant of the same kinde which Paul speaketh of, 1.Cor.10.14.

g He alludeth to that sermon which we reade of, Iohn 6. and to the place we finde, Psal.105. 40.

h Arethas writeth, that such a stone was wont to be giuen to wrestlers at games, or els that such stones did in olde time witnes the quitting of a man.

i So he calleth those offices of charitie which are done to the Saints.

k By fornication, is oftentimes in the Scripture Idolatrie meant.

✠ 1.Sam.16.7. psal.7.10. iere.11.20. and 17.10.

l He pointeth out the bragging of certaine men, which boasted of their deepe, that is plentifull and common knowledge, which notwithstanding is deuelish.

m I will speake no worse thing against you, being content to haue shewed you, what I require to be in you.

✠ Psal.2.9.

CHAP. III.

1 The first Epistle sent to the Pastours of the Church of Sardis, 7 Of Philadelphia, 14 and of the Laodiceans, 16 that they be not luke warme, 20 but endeuour to further Gods glory.

ANd write vnto the Angel of ẏ Church which
is at [a]Sardis, These things saith hee that hath
the seuen spirits of God, and the seuen starres, I
know thy works: for thou hast a [b]name that thou
liuest, but thou art dead.
2 Be awake, and strengthen the things which
remaine, that are [c] readie to die: for I haue not
found thy works perfite before God.
3 Remēber therfore, how thou hast receiued &
heard, & hold fast & repent. ∴ If therfore thou wilt
not watch, I wil come on thee as a thief, and thou
shalt not know what houre I wil come vpō thee.
4 *Notwithstanding* thou hast a fewe names
yet in Sardis, which haue not defiled their gar-
ments: and they shall walke with me in white: for
they are [d] worthy.
5 He that ouercommeth shall be clothed in
white aray, and I will not put out his name out of
the * booke of life, but I will confesse his name
before my Father, and before his Angels.
6 Let him that hath an eare, heare, what the
Spirit saith vnto the Churches.
7 ¶ And write vnto the Angel of the Church
which is of Philadelphia. These things saieth hee
that is Holy, and True, which hath the [e] keye of
Dauid, which openeth and no man shutteth, and
shutteth and no man openeth.
8 I know thy workes: beholde, I haue set be-
fore thee an open doore, and no man can shut it:
for thou hast a little strength and hast kept my
word, and hast not denied my Name.

a Sardis is the name of a most flourishing and famous citie where the kings of Lydia kept their courts.

b Thou art saide to liue, but art dead indeede.

c Other things, whose state is such, that they are now going, and vnlesse they be confirmed will perish foorthwith.

∴ Chap.16.15. 1.thes.5.2. 2.peter 3.10.

d They are meet and fit, to wit, because they are iustified in Christ, as they haue truely shewed it: for he is righteous that worketh righteousnesse, but so, as the tree bringeth foorth the fruite, Looke Rom. 8.18.

* Chap.20.12. and 21.27. phil 4.3.

e All power of rule in commaunding and forbidding, deliuering, and punishing. And the house of Dauid is the Church, and the continuall promise of Dauids kingdome belongeth to Christ.

9 Behold,

f I will bring them to that case.

9 Behold, I wil f make them of the Sinagogue
of Satan, which call themselues Iewes, & are not,
but do lie: behold, *I say*, I will make them, that
they shal come and worship before thy feete, and
shal know that I haue loued thee.

g Because thou hast bene pacient and constant, as I would my seruants should be.

10 Because thou hast g kept the word of my
pacience, therefore I will deliuer thee from the
houre of tentation, which will come vpon all the
world, to trie them that dwell vpon the earth.
11 Behold, I come shortly: holde that which
thou hast, that no man take thy crowne.
12 Him that ouercommeth, wil I make a pil-
lar in the Temple of my God, & hee shall goe no
more out: and I will write vpon him the Name
of my God, and the name of the citie of my God,
which is the newe Hierusalem, which commeth
downe out of heauen from my God, and *I will
write vpon him* my newe Name.
13 Let him that hath an eare, heare what the
Spirit saith vnto the Churches.
14 And vnto the Angel of the Church of the
Laodiceans write, These things saieth h Amen,
the faithful and true witnesse, that i beginning of
the creatures of God.

h Amen soundeth as much as the Hebrue tongue as Truely, or Trueth it selfe.
i Of whom all things that are made haue their beginning.

15 I knowe thy workes, that thou art neither
colde nor hot: I would thou werest cold eor hot.
16 Therefore, because thou art luke warme,
& neither colde nor hot, it will come to passe,
that I shall spue thee out of my mouth.
17 For thou saiest, I am riche and increased
with goods, and haue neede of nothing, and kno-
west not howe thou art wreched and miserable,
and poore, and blinde, and naked.
18 I counsell thee to bye of me gold tried by
the fire, that thou maiest be made rich: and white
raiment, that thou maiest be clothed, & that thy
filthie nakednesse doe not appeare: and anoynt
thine eyes with eye salue, that thou maiest see.

✠ Prou.3.12. hebr.12.5.
k Zeale is set against them which are neither hote nor cold.

19 As many as I loue, ✠ I rebuke & chasten:
be k zealous therefore and amend.
20 Behold, I stand at ẏ doore, & knocke. If a-
ny mã heare my voice & open ẏ dore, I wll come
in vnto him, and wil sup with him, & he with me.
21 To him that ouercommeth, wil I grant to
sit with me in my throne, euen as I ouercame, and
sit with my Father in his throne.
22 Let him that hath an eare, heare what the
Spirit saieth vnto the Churches.

CHAP. IIII.

1 An other vision conteining the glory of Gods Maiestie: 8 which is magnified of the foure beastes, 10 and the foure and twentie Elders.

AFter this I looked, and beholde, a doore was
open in heauen, and the first voyce which I
heard, was as it were of a trumpet talking with
me saying, Come vp hither, and I will shew thee
things which must be done hereafter.

a Looke Cap.1.10.

2 And immediatly I was *rauished* a in the spi-
rit, and behold, a throne was set in heauen, & one
sate vpon the throne.
3 And he that sate, was to look vpon, like vnto
a iasper stone, & a sardeine, & ther *was* a rainbow
roũd about ẏ throne, in sight like to an emeraud.
4 And round about the throne *were* foure and
twentie seates, and vpon the seates I saw foure &
twentie Elders sitting, clothed in white raiment,
and had on their heads crownes of golde.
5 And out of the throne proceded lightnings,
and thundrings, and voyces, & there were seuen
lampes of fire burning before the throne, which
are the seuen spirits of God.
6 And before the throne there *was* a sea of
glasse like vnto chrystal: and in the middes of the
throne, and rounde about the throne *were* foure
beasts full of eyes before and behinde.
7 And the first beast *was* like a lyon, & the se-
cõd beast like a calfe, & the third beast had a face
as a mã, & the fourth beast *was* like a flying eagle.
8 And the b foure beasts had each one of thẽ
sixe wings about him, and they were full of eies
within, and they ceased not day nor night, saying
Holy, holy, holy, Lord God Almighty, Which
Was, and Which Is, and Which Is to come.

b Euery beast had had sixe wings.

9 And when those beasts c gaue glory, & ho-
nour, and thankes to him that sate vpon on the
throne, which liueth for euer and euer,
10 The foure & twentie Elders fell down be-
fore him that sate on the throne, and worshipped
him ẏ liueth for euermore, & cast their corwnes
before the throne, saying,
11 Thou art ✠ worthy, O Lord, to receiue glory, &
honor, & power: for thou hast created al things, &
for thy willes sake they are, & haue bin created.

c God is sayd to haue glory, honour, kingdome, and such like, giuen him, when we godly and reuerently set forth that which is proper to him.

CHAP. V.

1 The booke sealed with seuen seales: 3 which none could open, 6 that Lambe of God 9 is thought worthie to open, 12 euen by the consent of all the companie of heauen.

ANd I saw in the right hand of him that sate
vpon the throne, a Booke writtẽ within, and
on the backside, sealed with seuen seales.
2 And I sawe a strong Angell which preached
with a loude voyce, Who is worthy to open the
booke, and to loose the seales thereof?
3 And no man in heauen, nor in earth, neither
vnder the earth, was able to open the Booke, nei-
ther to looke thereon.
4 Then I wept much, because no man was
found worthy to open, and to reade the Booke,
neither to looke thereon.
5 And one of the Elders said vnto me, Weepe
not: beholde, that ✠ Lion which is of the tribe of
Iuda, the roote of Dauid, hath obteined to open
the Boke, and to loose the seuen seales thereof.
6 Then I behelde, and loe, in the mids of the
throne, & of the foure beasts, & in the middes of
ẏ Elders stood a Lambe as though he had bene
killed, which had seuẽ hornes, & seuen eies, which
are ẏ seuen spirits of God, sent into all the world.
7 And hee came, and tooke the Booke out of
the right hand of him that sate vpon the throne.
8 And whẽ he had taken ẏ Booke, ẏ foure beasts
and the foure & twenty Elders fel down before ẏ
Lambe, hauing euery one harps and golden vials
full of odours, which are the a prayers of ẏ Saints,
9 And they sung a b new song, saying, Thou art
worthy to take the Booke, & to open the seales
therof, because thou wast killed, & hast redeemed
vs to God by thy blood out of euery kindred, and
tongue, and people, and nation,
10 And hast made vs vnto our God ✠ Kings, &
Priestes, and we shall reigne on the earth.
11 Then I beheld, & I heard ẏ voice of ma-
ny Angels round about the throne, & *about* the
beasts and the Elders, & there *were* ✠ c ten thou-
sand times ten thousand, & thousand thousands,
12 Saying, wt a loude voice, Worthy is ẏ Lambe
ẏ was killed to d receiue power, & riches, & wise-
dome, & strengh, & honour, & glory, and praise.

✠ Chap.5.12.
✠ Gen.49.9.
a Looke Chap.8.3.
b No common song.
✠ Chap 1.6. 1.peter 2.9.
✠ Dan.7.10.
c By this is ment a great number.
d To haue all praise giuen to him, as to the mightiest and wisest, &c.

13 And al the creatures which are in heauen,&
on the earth,& vnder the earth,and in the sea,and
al that are in thẽ, heard I,saying, Praise,& honor,
and glory,and power *be* vnto him,that sitteth vp-
on the throne,and vnto the Lambe for euermore.
14 And the foure beasts said, Amen, and the
foure and twentie Elders fell downe and worship-
ped him that liueth for euermore.

CHAP. VI.

1 The Lambe openeth the first seale of the booke, 3 the second, 5 the third, 7 the fourth, 9 the fifth, 12 and the sixth, and then arise murders, famine,pestilence,outcries of Saints,earthquakes,and diuers strange sights in heauen.

AFter,I beheld when ẏ Lambe had opened one
of the seales, & I heard one of ẏ foure beasts
say,as *it were* the noise of thunder, Come & see.
2 Therefore I beheld,& loe,there *was* a white
horse, and he that sate on him,had a bowe, and a
crowne was giuen vnto him, and he went foorth
conquering that he might ouercome.
3 And when he had opened the second seale, I
heard the second beast say,Come and see.
4 And there went out another horse, *that was*
red,& power was giuẽ to him that sate thereon,to
take peace from ẏ earth,& that they shuld kil one
another,& there was giuẽ vnto him a great sword.
5 And when he had opened the third seale, I
heard the third beast say,Come & see: Then I be-
held, and loe, a blacke horse, and he that sate on
him,had balances in his hand.
6 And I heard a voyce in the mids of the foure
beasts say, A [a] measure of wheate for a penie, and
three measures of barly for a penie, and oile, and
wine hurt thou not.
7 And when he had opened the fourth seale,I
heard the voice of ẏ fourth beast say,Come & see.
8 And I looked,& behold,a pale horse,and his
name that sate on him was Death,& Hel folowed
after him, & power was giuen vnto thẽ ouer the
fourth part of the earth,to kil with sword,& with
hunger,and with death,& with beasts of ẏ earth.
9 And when hee had opened the fifth seale, I
sawe vnder the altar the soules of them,that were
killed for the word of God, and for the testimo-
nie which they maintained.
10 And they cried with a loude voyce, saying,
How long, Lord,which art holy and true? doest
not thou iudge and auenge our blood on them
that dwell on the earth?
11 And long white robes were giuen vnto e-
uery one, and it was sayd vnto them, that they
should rest for a litle season vntil their fellow ser-
uants,and their brethren that should bee killed e-
uen as they were,were [b] fulfilled.
12 And I beheld when he had opened the sixt
seale,and loe, there was a great earthquake, and
the sunne was as blacke as [c] sackcloth of haire,and
the moone was like blood.
13 And the starres of heauen fell vnto ẏ earth,
as a fig tree casteth her greene figs,when it is sha-
ken of a mightie wind.
14 And heauen departed away, as a scroule,
when it is rolled,and euery mountaine & yle were
mooued out of their places.
15 And the Kings of the earth, and the great
men, and the rich men, and the chiefe captaines,
and the mightie men,and euery bondman,and e-
uery free man, hid themselues in dennes, and a-
mong the rockes of the mountaines,

a Hereby is signified what great scarcitie of corne there was,for the word here vsed is a kind of measure of drie things,which is in quantitie but the eight part of a bushel,which was an ordinarie portion vsed to be giuen to seruants for their stint of meate for one day.

b Vntill their number be fulfilled.

c So they called in old time those wouen workes that were of haire.

16 And said to the mountaines & rocks,✚Fal
on vs,and hide vs from the presence of him ẏ sit-
teth on ẏ throne,& from the wrath of ẏ Lambe.
17 For the great day of his wrath is come,&
who can stand?

✚ Esai.2.19. hose 10.8. luke 23.30.

CHAP. VII.

1 The Angels comming to hurt the earth,3 are stayed until the Elect of the Lord 5 of al tribes were sealed.13 Such as suffered persecution for Christes sake,16 haue great felicitie,17 and ioy.

ANd after that, I sawe foure Angels stand on ẏ
[a] foure corners of the earth, holding ẏ foure
windes of the earth,ẏ the winds should not blow
on the earth,neither on ẏ sea,neither on any tree.
2 And I saw another Angel come vp from the
East,which had the seale of the liuing God,& he
cried ẇ a loude voice to the foure Angels to whõ
power was giuẽ to hurt ẏ earth,& the sea,saying,
3 Hurt ye not the earth neither the sea,neither
the trees,till wee haue sealed the seruants of our
God in their foreheads.
4 And I heard the number of thẽ,which were
sealed,& there *were* sealed an hundreth and foure
& fourtie thousand of al the tribes of the childrẽ
of Israel.
5 Of ẏ tribe of Iuda were sealed twelue thousãd.
Of ẏ tribe of Rubẽ were sealed twelue thousand.
Of the tribe of Gad were sealed twelue thousand.
6 Of the tribe of Aser were sealed twelue thou-
sand.Of ẏ tribe of Nepththali were sealed twelue
thousand. Of the tribe of Manasses were sealed
twelue thousand.
7 Of the tribe of Simeon were sealed twelue
thousand.Of ẏ tribe of [b] Leui were sealed twelue
thousand. Of the tribe of Issachar were sealed
twelue thousand. Of the tribe of Zabulon were
sealed twelue thousand.
8 Of the tribe of [c] Ioseph were sealed twelue
thousand. Of the tribe of Beniamin were sealed
twelue thousand.
9 After these things I behelde, and loe a great
multitude,which no man could number,of al na-
tions & kindreds,and people, and tongues,stood
before the throne,& before the Lambe, clothed
with long white robes,and palmes in their hands.
10 And they cried with a loude voice,saying,
Saluation *commeth* of our God,that sitteth vpon
the throne, and of the Lambe.
11 And al the Angels stood rounde about the
throne,and *about* the Elders,& the foure beasts,
and they fell before the throne on their faces, &
worshipped God,
12 Saying, Amen. Praise,& glory, and wise-
dome,and thankes,and honour,and power, and
might, *be* vnto our God for euermore,Amen.
13 And one of the Elders spake, saying vnto
me, What are these which are arayed in long
white robes?and whence came they?
14 And I said vnto him,Lorde,thou knowest.
And he said to me,These are they, which came
out of great tribulation, and haue washed their
long robes,& haue made their long robes white
in the blood of the Lambe.
15 Therefore are they in the presence of the
throne of God,& serue him [d] day and night in his
Temple, and hee that sitteth on the throne will
dwell [e] among them.
16 ✚They shall hunger no more,neither thirst
any more,neither shal the sunne light on them,
neither any heate,

a On the foure quarters or coastes of the earth.

b He skipped Dan, & reckoneth Leui.

c Of Ephraim,who was Iosephs other sonne,and had the birthright giuen him,whereof he is called Ioseph.

d He alludeth to the Leuites,which serued day and night,for els there is no night in heauen.

e Or,vpon them: whereby is meant Gods defence and protection as it were towards them,who are as safe,as men in their Lordes tents.

✚ Esa 49.10.

17 For

17 For the lambe, which is in the middes of the
throne, shall gouerne them, and shall leade them vn-
to the liuely fountaines of waters, and ✠ God shall
wipe away all teares from their eyes.

✠ *Esai.25.8. chap.21.4.*

CHAP. VIII.

1 After the opening of the seuenth seale, 3 the Saints praiers are offered vp with odours. 6 The seuen Angels come foorth with trumpets. 7 The foure first blowe, and fire falleth on the earth, 8 the sea is turned into blood, 10.11 the waters waxe bitter, 12 and the starres are darkened.

AND when he had opened the seuenth seale, there
was silence in heauen about halfe an houre.
2 And I sawe the seuen Angels, which [a] stoode
before God, & to them were giuen seuen trumpets.
3 Then another Angel came and stoode before
the altar hauing a golden censer, and much odours
was giuen vnto him, that hee shoulde offer with the
prayers of all Saints vpon the golden altar, which is
before the throne.
4 And the smoke of the odours with the prayers
of the Saints, [b] went vp before God, out of the An-
gels hand.
5 And the Angel tooke the censer, and filled it
with fire of the altar, and cast it into the earth, and
there were voyces, and thundrings, and lightnings,
and earthquake.
6 Then the seuen Angels, which had the seuen
trumpets, prepared themselues to blow the trumpets.
7 So the first Angel blewe the trumpet, and
there was haile and fire, mingled with blood, & they
were cast into the earth, and the third part of trees
was burnt, and all greene grasse was burnt.
8 And the second Angel blew the trumpet, and
as *it were* a great mountaine, burning with fire, was
cast into the sea, and the third part of the sea be-
came blood.
9 And the third part of the creatures, which
were in the sea, and had life, died, and the third part
of shippes were destroyed.
10 Then the third Angel blewe the trumpet, and
there fell a great starre from heauen, burning like a
torch, and it fell into the third part of the riuers,
and into the fountaines of waters.
11 And the name of the starre is called worme-
wood: therefore the third part of the waters became
wormewood, and many men died of the waters, be-
cause they were made bitter.
12 And the fourth Angel blew the trumpet, and
the third part of the sunne was smitten, and the
third part of the moone, and the third part of the
starres, so that the third part of them was darkened:
and the day *was smitten*, that the third part of it
could not shine, and likewise the night.
13 And I behelde, and heard one Angel flying
through the middes of heauen, saying with a loude
voyce, Wo, wo, wo to the inhabitants of the earth,
because of the sounds to come of the trumpet of the
three Angels, which were yet to blow the trumpets.

a Which appeare before him as his ministers.

b Our prayers are nothing worth, vnlesse that true and sweete sauour of that onely oblation be especially and before all things with them, that is to say, vnlesse we being first of all iustified through faith in his Sonne, be acceptable vnto him.

CHAP. IX.

1 The fifth Angel bloweth his trumpet, 3 and locustes come out. 13 The sixt Angel bloweth, 16 and bringeth foorth horsemen, 20 to destroy mankinde.

AND the fifth Angel blew the trumpet, and I saw
a starre fall from heauen vnto the earth, and to
him was giuen the key of the [a] bottomelesse pit.
2 And he opened the bottomelesse pit, and there
arose the smoke of the pit, as the smoke of a great
fornace, and the sunne, and the ayre were darkened
by the smoke of the pit.
3 And there came out of the smoke Locustes
vpon the earth, and vnto them was giuen power, as
the scorpions of the earth haue power.
4 And it was commanded them, that they should
not hurt the grasse of the earth, neither any greene
thing, neither any tree: but onely those men which
haue not the seale of God in their foreheads.
5 And to them was commanded that they should
not kill them, but that they should be vexed fiue mo-
neths, & that their paine should be as the paine that
commeth of a scorpion, when he hath stung a man.
6 ✠ Therefore in those dayes shall men seeke
death, and shall not finde it, and shall desire to die,
and death shall flie from them.
7 And the forme of the locustes *was* like vnto
horses prepared vnto battel, and on their heads *were*
as *it were* crownes, like vnto golde, and their faces
were like the faces of men.
8 And they had haire as the haire of women,
and their teeth were as the teeth of lyons.
9 And they had habbergions, like to habbergi-
ons of yron: & the sound of their wings *was* like the
sound of charets when many horses run vnto battel.
10 And they had tailes like vnto scorpions, and
there were stings in their tailes, and their power was
to hurt men fiue moneths.
11 And they haue a King ouer them, which is the
Angel of the bottomlesse pit, whose name in He-
brewe *is* Abaddon, and in Greeke he is named Apol-
lyon, *that is, destroying.*
12 One woe is past, *and* beholde, yet two woes
come after this.
13 ¶ Then the sixt Angel blew the trumpet, and
I heard a voyce from the [b] foure hornes of the gol-
den altar, which is before God,
14 Saying to the sixt Angel, which had the trum-
pet, Loose the foure Angels, which are bound in the
great riuer Euphrates.
15 And the foure Angels were loosed, which were
prepared at an houre, at a day, at a moneth, and at a
yeere to slay the third part of men.
16 And the number of horsemen of warre were
twentie thousand times tenne thousand: for I heard
the number of them.
17 And thus I saw the horses in a vision, & them
that sate on them, hauing firie habbergions, and of
Iacinth, and of brimstone, and the heads of the hor-
ses were as the heads of lyons: and out of their
mouthes went foorth fire and smoke and brimstone.
18 Of these three was the third part of men kil-
led, *that is,* of the fire, and of the smoke, and of the
brimstone, which came out of their mouthes.
19 For their power is in their mouthes, and in
their tailes: for their tailes were like vnto serpents,
and had heads, wherewith they hurt.
20 And the remnant of the men which were not
killed by these plagues, repented not of the works of
their hands that they should not worship deuils, and
✠ idoles of golde and of siluer, and of brasse, and of
stone, and of wood, which neither can see, neither
heare nor goe.
21 Also they repented not of their murther, nor
of their sorcerie, neither of their fornication, nor of
their theft.

a By the bottomlesse pit, he meaneth the deepest darkenesse of hell.

✠ *Chap.6.16. esai.2.19. hosea 10.8.*

b He alludeth to the altar of incense, which stood in the court which the Priests were in, ouer against the Arke of the Couenant, hauing a vaile betwixt them.

✠ *Psal.115.4. and 135.15.*

CHAP. X.

1 Another Angel appeareth clothed with a cloude, 2 holding a booke open, 3 and crieth out, ... 9 ... doth Iohn to take the booke, ...

AND I sawe another mightie Angel come downe
from heauen, clothed with a cloude, and the
raine bowe vpon his head, and his face *was* as the
sunne,

sunne, and his feete as pillars of fire.

2 And hee had in his hand a litle booke open, and he put his right foote vpon the sea, and *his* left on the earth,

3 And cried with a loude voyce, as when a lyon roareth: and when hee had cried, seuen thunders vttered their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: but I heard a voyce frō heauen saying vnto me, [a] Seale vp those things which the seuen thunders haue spoken, & write them not.

a Keepe them close.

5 And the Angel which I sawe stand vpon the sea, and vpon the earth, [b] lift vp his hand to heauen,

b This was a gesture vsed of one that sweareth, which men doe yet nowe a dayes vse.

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, and the earth, & the things that therein are, and the sea, and the things that therein are, that [c] time should be no more.

c There shall neuer be any more time.

7 But in the dayes of the voyce of the seuenth Angel, when he shall beginne to blow the trumpet, euen the mysterie of God shalbe finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto me againe, and said, Go and take the litle booke which is open in the hand of the Angel, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angel, and sayde to him, Giue me the litle booke. And he said vnto me, Take it, and eate it vp, and it shall make thy bellie bitter, but it shall be in thy mouth as sweete as honie.

10 Then I tooke the litle booke out of the Angels hand, & ate it vp, & it was in my mouth as sweete as hony: but when I had eaten it, my belly was bitter.

11 And he sayd vnto mee, Thou must prophecie againe among the people and nations, and tongues, and to many Kings.

CHAP. XI.

1 The temple is commanded to be measured. 3 The Lord stirreth vp two witnesses, 7 whom the beast murthereth, 9 and no man burieth them, 11 God raiseth them to life, 12 and calleth them vp to heauen. 13 The wicked are terrified 15 by the trumpet of the seuenth Angel: The resurrection, 18 and iudgement is described.

THen was giuen mee a reede, like vnto a rod, and the Angel stoode by, saying, Rise and mete the Temple of God, and the altar, and them that worship therein.

2 But the [a] court which is without the temple [b] cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy citie shall they treade vnder foote, two and fourtie moneths.

a He speaketh of the outer court, which was called the peoples court, because all men might come into that.

b That is counted to be cast out, which in measuring is refused as prophane.

3 But I will giue power vnto my two witnesses, and they shall prophecie a thousand two hundreth and threescore dayes, clothed in sackcloth.

4 These are two oliue trees, and two candlestickes, standing before the God of the earth.

5 And if any man wil hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man wil hurt them, thus must he be killed.

6 These haue power to shut heauen, that it raine not in the dayes of their prophecying, and haue power ouer waters to turne them into blood, and to smite the earth with all maner plagues, as often as they will.

7 And when they haue [c] finished their testimonie, the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall ouercome them, and kill them.

c When they haue done their message.

8 And their corpses shall lie in the streetes of the great citie, which [d] spiritually is called Sodom and Egypt, where our Lord also was crucified.

d After a more secret kinde of meaning and vnderstanding.

9 And they of the people and kinreds, and tongues, and Gentiles shall see their corpses three dayes and an halfe, and shal not suffer their carkeises to be put in graues.

10 And they that dwell vpon the earth, shall reioyce ouer them and be glad, and shall send giftes one to another: for these two Prophets vexed them that dwelt on the earth.

11 But after three dayes and an halfe, the spirit of life *comming* from God, shall enter into them, and they shall stand vp vpon their feete: and great feare shall come vpon them which saw them.

12 And they shall heare a great voyce from heauen, saying vnto them, Come vp hither. And they shall ascend vp to heauen in a cloude, and their enemies shall see them.

13 And the same houre shall there bee a great earthquake, and the tenth part of the citie shall fall, and in the earthquake shalbe slaine in number seuen thousand: and the remnant were sore feared, and [e] gaue glory to the God of heauen.

e Glorified God by confessing his Name.

14 The second woe is past, *and* beholde, the third woe will come anon.

15 And the seuenth Angel blewe the trumpet, and there were great voyces in heauen, saying, The kingdomes of this world are our Lords, and his Christes, and he shall reigne for euermore.

16 Then the foure and twentie Elders, which sate before God on their seates, fell vpon their faces, and worshipped God,

17 Saying, We giue thee thankes, Lord God almightie, Which art, & Which wast, and Which art to come: for thou hast receiued thy great might, and hast obteined thy kingdome.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saintes, and to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his couenant: and there were lightnings, & voyces, and thundrings, and earthquake, and much haile.

CHAP. XII.

1 A woman 2 appeareth trauailing with childe, 4 whose childe the dragon would deuoure, 7 but Michael ouercommeth him, 9 And casteth him out, 13 and the more he is cast downe and vanquished, the more fiercely he exerciseth his subtilties.

ANd there appeared a great wonder in heauen: A woman clothed with the sunne, & the moone was vnder her feete, and vpon her head a crowne of twelue starres.

2 And she was with childe, and cried trauailing in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great red dragon hauing seuen heads, and ten hornes, and seuen crownes vpon his heads:

4 And his taile drew the third part of the starres of heauen, and cast them to the earth. And the dragon stood before the woman, which was ready to be deliuered, to deuoure her childe, when shee had brought it foorth.

5 So shee brought foorth a man childe, which should rule all nations with a rod of yron: and that her childe was taken vp vnto God & to his throne.

6 And the woman fled into wildernesse, where she hath a place prepared of God, that they should feede her there a thousande, two hundreth and threescore

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threescore dayes.
7 And there was a battel in heauen, Michael and
his Angels fought against the dragon, and the dra-
gon fought and his angels.
8 But they preuailed not, neither was their
[a] place found any more in heauen.

a They were cast out, so that they were neuer seene in heauen any more.

9 And the great dragon, that olde serpent, called
the deuil and Satan, was cast out, which deceiueth
all the world: hee was *euen* cast into the earth, and
his angels were cast out with him.
10 Then I heard a loude voyce in heauen, saying,
Now is saluation, and strength, and the kingdome of
our God, & the power of his Christ: for the accuser
of our brethren is cast downe, which accused them
before our God day and night.
11 But they ouercame him by that blood of that
Lambe, and by that worde of their testimonie, and
they [b] loued not their liues vnto the death.

b He is sayd in the Hebrewe tongue, to loue his life, that esteemeth nothing more precious then his life: and on the other side, he is sayd not to loue his life, who doubteth not to hazard it, when soeuer neede requireth.

12 Therefore reioyce, yee heauens, and yee that
dwell in them. Woe to the inhabitants of the earth,
and of the sea: for the deuill is come downe vnto
you, which hath great wrath, knowing that he hath
but a short time.
13 And when the dragon sawe that he was cast
vnto the earth, he persecuted the woman which had
brought forth the man *childe*.
14 But to the woman were giuen two wings of a
great egle, that she might flie into ẏ wildernes, into
her [c] place, where shee is nourished for a time, and
times, & halfe a time, frō the presence of the serpent.

c Into that place which God had appointed for her.

15 And the serpent cast out of his mouth water
after the woman, like a flood, that hee might cause
her to be caried away of the flood.
16 But the earth holpe the woman, & the earth
opened her mouth, & swalowed vp the flood, which
the dragon had cast out of his mouth.
17 Then the dragon was wroth with the wo-
man, and went and made warre with the remnant of
her seede, which keepe the cōmandements of God,
and haue the testimonie of Iesus Christ.
18 And I stood on the sea sand.

CHAP. XIII.

1 The beast with many heads is described, 8 which draweth the most part of the world to idolatrie. 11 The other beast rising out of the earth, 15 giueth power vnto him.

AND I sawe a beast rise out of the sea, hauing se-
uen heads, and ten hornes, and vpon his hornes
were ten crownes, and vpon his heads the name of
blasphemie.
2 And the beast which I sawe, was like a Leo-
pard, and his feete like a beares, & his mouth as the
mouth of a lion: and the dragon gaue him his power
and his throne, and great authoritie.
3 And I sawe one of his heads as *it were* woun-
ded to death, but his deadly wound was healed, and
all the world wondred *and* folowed the beast.
4 And they worshipped the dragon which gaue
power vnto the beast, & they worshipped the beast,
saying, Who is like vnto the beast? who is able to
warre with him?
5 And there was giuen vnto him a mouth, that
spake great things and blasphemies, and power was
giuen vnto him, to doe two and fourtie moneths.
6 And hee opened his mouth vnto blasphemie
against God, to blaspheme his Name, and his taber-
nacle, and them that dwell in heauen.
7 And it was giuen vnto him to make warre with
the Saints, and to ouercome them, & power was gi-
uen him ouer euery kinred, and tongue, and nation.
8 Therefore all that dwell vpon the earth, shall
worship him, whose names are not written in the
booke of life of that Lambe, which was slaine from
the beginning of the world.
9 If any man haue an eare, let him heare.
10 If any leade into captiuitie, he shall goe into
captiuitie: ‡ if any kill with a sword, he must be kil-
led by a sword: here is the patience and the faith of
the Saints.

‡ *Gene. 9. 6. matth. 26. 52.*

11 And I beheld another beast comming vp out
of the earth, which had two hornes like the Lambe,
but he spake like the dragon.
12 And hee did all that the first beast could doe
before him, and he caused the earth, & them which
dwell therein, to worship the first beast, whose dead-
ly wound was healed.
13 And he did great wonders, so that hee made
fire to come downe from heauen on the earth, in the
sight of men,
14 And deceiued them that dwel on the earth by
the signes, which were permitted to him to doe in
the sight of the beast, saying to them that dwell on
the earth, that they should make the image of the
beast, which had the wound of a sword, and did liue.
15 And it was permitted to him to giue a [a] spirite
vnto the image of the beast, so that the image of the
beast should speake, and should cause that as many
as would not worship the image of the beast, should
be killed.

a To giue life, as Iannes and Iambres imitated the wonders that Moses wrought.

16 And he made all, both small and great, riche
and poore, free and bond, to receiue a [b] marke in
their right hand or in their foreheads.

b The marke of the name of the beast.

17 And that no man might buy or sell, saue hee
that had the marke, or the name of the beast, or the
number of his name.
18 Here is wisdome, Let him that hath wit, count
the number of the beast: for it is the number of a
man, and his number is sixe hundreth threescore
and sixe.

CHAP. XIIII.

1 The Lambe standeth on mount Sion, 4 with his chaste worshippers. 6 One Angel preacheth the Gospell: 8 an other foretelleth the fall of Babylon: 9 the thirde warneth that the beast be auoyded. 13 A voyce from heauen pronounceth them happy who die in the Lord, 16 The Lordes sickle is thrust into the haruest, 18 and into the vintage.

THen I looked, & loe, a Lambe stood on mount
Sion, and with him an hundreth, fourtie and
foure thousand, hauing his fathers name written in
their foreheads.
2 And I heard a voyce from heauen, as ẏ sound
of many waters, and as the sound of a great thunder:
and I heard the voyce of harpers harping with their
harpes.
3 And they sung as *it were* a newe song before
the throne, and before the foure beastes, and the El-
ders: and no man could learne that song but the
hundreth, fourtie and foure thousand, which were
bought from the earth.
4 These are they which are not defiled with wo-
men: for they are virgins: these follow the Lambe
whithersoeuer he goeth: these are bought from men,
being the first fruites vnto God, and to the Lambe.
5 And in their mouthes was found no guile: for
they are without spot before the throne of God.
6 ¶ Then I sawe another Angel flie in the mids
of heauen, hauing an euerlasting Gospel, to preache
vnto them that dwell on the earth, and to euery na-
tion, and kinred, and tongue, and people,
7 ‡ Saying with a loude voyce, Feare God, and

‡ *Psal.*

giue glory to him: for the houre of his iudgement is
✠ Actes 14.15.
come: and worship him that made ✠ heauen & earth,
and the sea, and the fountaines of waters.
8 And there followed another Angell, saying,
✠ Isai.21.9. iere. 51.8. chap.18.2.
✠ Babylon that great citie is fallen, it is fallen: for she
a Of her fornication, whereby God was prouoked to wrath.
made all nations to drinke of the wine of ẏ a wrath
of her fornication.
9 ¶ And the third Angel followed them, saying
with a loude voyce, If any man worship the beast
and his image, and receiue *his* marke in his forehead,
or on his hand,
10 The same shall drinke of ẏ wine of the wrath
of God, yea of the pure wine, which is powred into
the cup of his wrath, and he shalbe tormented in fire
and brimstone before the holy Angels, and before
the Lambe.
11 And the smoke of their torment shall ascend
euermore: and they shal haue no rest day nor night,
which worship the beast and his image, and whoso-
euer receiueth the print of his name.
12 Here is the patience of Saints: here are they
that keepe the commaundements of God, and the
faith of Iesus.
13 Then I heard a voice from heauen, saying vn-
b That is, for the Lord.
to me, Write, The dead which die b in the Lord, *are*
fully blessed. Euen so saith the Spirite: for they rest
c By workes, is meant, the reward which foloweth good workes.
from their labours, and their c workes folow them.
14 ¶ And I looked, & beholde, a white cloude,
and vpon the cloude one sitting like vnto ẏ Sonne
of man, hauing on his head a golden crowne, and in
his hand a sharpe sickle.
15 And another Angel came out of the Temple,
crying with a loude voyce to him that sate on the
∵ Ioel 3.13.
cloude, ∵ Thrust in thy sickle & reape: for the time is
✠ Matt.13.39.
come to reape: for the ✠ haruest of the earth is ripe.
16 And he that sate on the cloude, thrust in his
sickle on the earth, and the earth was reaped.
17 Then another Angell came out of the Tem-
ple, which is in heauen, hauing also a sharpe sickle.
18 And another Angel came out from the altar,
which had power ouer fire, and cryed with a loude
cry to him that had the sharpe sickle, & sayd, Thrust
in thy sharpe sickle, and gather the clusters of the
vineyard of the earth: for her grapes are ripe.
19 And the Angel thrust in his sharpe sickle on
the earth, and cut downe the vines of the vineyarde
of the earth, & cast them into that great wine presse
of the wrath of God.
20 And the wine presse was troden without the
citie, and blood came out of the wine presse, vnto
the horse bridles, by the space of a thousand and sixe
hundreth furlongs.

CHAP. XV.

1 The seuen Angels hauing the seuen last plagues. 3 They that conquered the beast, prayse God. 6 To the seuen Angels, 7 seuen vials full of Gods wrath, are deliuered.

AND I sawe another signe in heauen, great and
marueilous, seuen Angels, hauing the seuen last
plagues: for by them is fulfilled the wrath of God.
2 And I saw as *it were* a glassie sea, mingled with
fire, and them that had gotten victorie of the beast,
and of his image, and of his marke, and of the num-
ber of his name, stand at the glassie sea, hauing the
harpes of God,
a So is Moses called, for honors sake, as it is set forth, Deu.34.10.
3 And they sung the song of Moses the a seruant
of God, and the song of the Lambe, saying, Great
✠ Psal.145.17.
and marueilous *are* thy works, Lord God almightie:
b Thy doings.
iust and true *are* thy ✠ b wayes, king of Saints.
• Iere.10.7.
4 • Who shall not feare thee, O Lord, and glo-
rifie thy Name? for thou onely *art* holy, and all na-
tions shall come and worship before thee: for thy
iudgements are made manifest.
5 And after that I looked, and beholde, the
Temple of the tabernacle of testimonie was open in
heauen.
6 And the seuen Angels came out of the Tem-
ple, which had the seuen plagues, clothed in pure
and bright linnen, and hauing their breastes girded
with golden girdles.
7 And one of the foure beastes gaue vnto the se-
uen Angels seuen golden vials full of the wrath of
God, which liueth for euermore.
8 And the Temple was full of the smoke of the
glory of God and of his power, & no man was able
to enter into the Temple, till the seuen plagues of
the seuen Angels were fulfilled.

CHAP. XVI.

2 and 17 The Angels powre out the seuen vials of Gods wrath giuen vnto them, and so diuers plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great citie.

AND I heard a great voyce out of the Temple,
saying to the seuen Angels, Go your wayes, and
powre out the *seuen* vials of the wrath of God vpon
the earth.
2 And the first went & powred out his vial vp-
on the earth: and there fel a noysome, and a grieuous
sore vpō the men, which had the marke of the beast,
and vpon them which worshipped his image.
3 And the second Angel powred out his vial vp-
a It was turned into rotten and filthie blood, such as is in dead bodies.
on the sea, and it a became as the blood of a dead
man: and euery liuing thing died in the sea.
4 And the third Angel powred out his vial vp-
on the riuers and fountaines of waters, and they be-
came blood.
5 And I heard the Angel of the waters say, Lord,
thou art iust, Which art, and Which wast: and Holy,
because thou hast iudged these things.
6 For they shed the blood of the Saints, & Pro-
phets, and therefore hast thou giuen them blood to
drinke: for they are worthy.
7 And I heard another out of the Sanctuarie
say, Euen so, Lord God almightie, true & righteous
are thy iudgements.
8 And the fourth Angel powred out his vial on
the sunne, and it was giuen vnto him to torment
men with heate of fire,
9 And men boyled in great heate, and blas-
phemed the Name of God, which hath power ouer
these plagues, and they repented not, to giue him
glory.
10 And the fifth Angel powred out his vial vpon
the throne of the beast, and his kingdome waxed
darke, and they gnawed their tongues for sorow,
11 And blasphemed the God of heauen for their
paines, and for their sores, and repented not of their
workes.
12 And the sixth Angel powred out his vial vp-
on the great riuer Euphrates, and the water thereof
dried vp, that the way of the kings of ẏ East should
be prepared.
13 And I sawe three vncleane spirits like frogs
come out of the mouth of that dragon, and out of
the mouth of that beast, and out of the mouth of
that false prophet.
14 For they are the spirits of deuils, working mi-
racles, to go vnto the kings of the earth, and of the
whole world, to gather them to the battell of that
great day of God Almightie.

15 (✠ Beholde,

✠ Chap.3.3. ... matth.24.44. luke 12.39.

15 (✠ Beholde, I come as a theefe. Blessed is hee
that watcheth and keepeth his garments, least hee
walke naked, and men see his filthines)
16 And they gathered them together into a place
called in Hebrew Arma-gedon.
17 ¶ And the seuenth Angel powred out his
viall into the ayre: and there came a loude voyce out
of the Temple of heauen from the throne, saying,
It is done.
18 And there were voyces, and thundrings, and
lightnings, and there was a great earthquake, such
as was not since men were vpon the earth, euen so
mightie an earthquake.
19 And the great citie was deuided into three
partes, and the cities of the nations fell: and that
great Babylon came in remembrance before God,
✠ to giue vnto her the cup of the wine of the fierce-
nesse of his wrath.
20 And euery yle fled away, and the mountaines
were not [b] found.
21 And there fell a great haile, like [c] talents, out
of heauen vpon the men, & men blasphemed God,
because of the plague of the hayle: for the plague
thereof was exceeding great.

✠ Iere.25.15.
b Appeared not: which the Hebrewes vtter after this sort, were not, Gen. 5.24.
c As it were about the weight of a talent: and a talent was threescore pound that is, sixe hundreth groates, whereby is signified a maruellous and strange kinde of weight.

CHAP. XVII.

1 That great whore is described, 2 with whome the kings of the earth committed fornication. 6 She is drunken with the blood of Saints. 7 The mysterie of the woman and the beast that carieth her, expounded: 11 their destruction. 14 The Lambes victorie.

THen there came one of the seuen Angels, which
had the seuen vials, and talked with mee, saying
vnto me, Come: I will shew thee the [a] damnation
of the great whore that sitteth vpon many waters,
2 With whom haue committed fornication the
Kings of the earth, and the inhabitants of the earth
are drunken with the wine of her fornication.
3 So he caried me away into the wildernesse in
the Spirit, and I sawe a woman sit vpon a [b] skarlet
coloured beast, full of names of blasphemie, which
had seuen heads, and ten hornes.
4 And the woman was arayed in purple & skar-
let, and gilded with golde, and precious stones, and
pearles, and had a cup of gold in her hand, full of a-
bominations, and filthines of her fornication.
5 And in her forehead *was* a name written, A
mysterie, that great Babylon, that mother of whore-
domes, and abominations of the earth.
6 And I saw ẏ woman drunken with the blood
of Saintes, and with the blood of the Martyrs of
IESVS: and when I sawe her, I wondered with
great marueile.
7 Then the Angel saide vnto mee, Wherefore
marueilest thou? I will shewe thee the mysterie of
that woman, and of that beast, that beareth her,
which hath seuen heads, and ten hornes.
8 The beast that thou hast seene, was, and is not,
and shall ascend out of the bottomlesse pit, & shall
goe into perdition, and they that dwel on the earth,
shall wonder (whose names are not written in the
booke of life from the foundation of ẏ world) when
they behold the beast that was, and is not, & yet is.
9 Here *is* the mind that hath wisdome. The [c] se-
uen heads, are seuen mountaines whereon the wo-
man sitteth: they are also seuen Kings.
10 Fiue are fallen, and one is, and another is not
yet come: and when he commeth, he must continue
a short space.
11 And the beast that was, and is not, is euen the
eight, and is one of the seuen, and shall goe into
destruction.
12 And the ten hornes which thou sawest, are
tenne Kings, which yet haue not receiued a king-
dome, but shal receiue power, as Kings at one houre
with the beast.
13 These haue one minde, and shall giue their
power, and authoritie vnto the beast.
14 These shall fight with the Lambe, and the
Lambe shall ouercome them: ✠ for he is Lorde of
Lordes, and King of Kings: and they that are on his
side called, and chosen, and faithfull.
15 And he said vnto me, The waters which thou
sawest, where the whore sitteth, are people, and mul-
titudes, and nations, and tongues.
16 And the tenne hornes which thou sawest vp-
on the beast, are they that shall hate the whore, and
shall make her desolate and naked, and shal eate her
flesh, and burne her with fire.
17 For God hath put in their heartes to fulfill
his will, and to do with one consent for to giue their
kingdome vnto the beast, vntill the wordes of God
be fulfilled.
18 And that woman which thou sawest, is that
great citie, which reigneth ouer the kings of ẏ earth.

a The sentence that is pronounced against this harlot.
b A skarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Romish clergie were so much delighted with this colour.
c Very children knowe, what that seuen hilled citie is, which is so much spoken of, and whereof Virgil thus reporteth: And compassed seuen towres within one wall: *that citie it is, which when John wrote these things, had rule ouer the Kings of the earth: It was, and is not, and yet it remaineth to this day, but it is declining to destruction.*
✠ Chap.19.16. 1.tim.6.15.

CHAP. XVIII.

2 The horrible destruction of Babylon is set out. 11.16.18. The marchants of the earth, who were enriched with the pompe and luxuriousnesse of it, weepe, and waile: 20 But all the elect reioyce for that iust vengeance of God.

ANd after these things, I saw *another* Angel come
downe from heauen, hauing great power, so
that the earth was lightened with his glory,
2 And he cried out mightily with a loud voyce,
saying, ✠ It is fallen, it is fallen, Babylon that great
citie, and is become the habitation of deuils, and the
holde of all foule spirits, and a cage of euery vnclean
and hatefull birde.
3 For all nations haue drunken of the wine of
the wrath of her fornication, and the Kings of the
earth haue committed fornication with her, and the
marchants of the earth are waxed rich of the abun-
dance of her pleasures.
4 And I heard another voyce from heauen say,
Goe out of her, my people, that ye be not partakers
of her sinnes, and that ye receiue not of her plagues:
5 For her sinnes are [a] come vp into heauen, and
God hath remembred her iniquities.
6 Rewarde her, euen as she hath rewarded you,
and giue her double according to her workes: *and* in
the cup that she hath filled to you, fil her the double.
7 In as much as she glorified her selfe, and liued
in pleasure, so much giue you to her torment & so-
row: for she saith [b] in her heart, I sit being a queene,
and am [c] no widowe, and shall [d] see no mourning.
8 Therefore shal her plagues come at [e] one day,
death, and sorowe, and famine, and she shalbe burnt
with fire: for that God which condemneth her, is a
strong Lord.
9 And the Kings of the earth shall bewayle her,
and lament for her, which haue committed fornica-
tion, and liued in pleasure with her, when they shall
see that smoke of that her burning,
10 And shall stand a farre off for feare of her tor-
ment, saying, Alas, alas, that great citie Babylon, that
mightie citie: for in one houre is thy iudgemēt come.
11 And the marchants of the earth shall weepe
and wayle ouer her: for no man byeth their ware a-
ny more,
12 The ware of golde, and siluer, and of preci-
ous

✠ Chap.14.8. esai 21.9. iere.51.8.
a He vseth a worde which signifieth the following of sinnes one after another, and rising one of another in such sort, that they grewe at length to such an heape, that they came vp euen to heauen.
b With her selfe.
c I am full of people and mightie.
d I shall taste of none.
e Shortly, and at one instant.

ous stone, and of pearles, and of fine linnen, and of
purple, and of silke, and skarlet, and of all manner
of Thyne wood, and of all vessels of yuorie, and of
all vessels of most precious wood, and of braise, and
of yron, and of marble,
13 And of cinnamom, and odours, & ointments,
and frankincense, and wine, & oyle, and fine floure,
and wheate, and beastes, and sheepe, and horses, and
charets, and seruants, and soules of men,
14 (And the [f] apples that thy soule lusted after,
are departed from thee, and all things which were
fatte & excellent, are departed from thee, and thou
shalt finde them no more)

f By this is meant that season, which is next before the fall of the leafe, at what season fruites ripen, and the word signifieth such fruits as are longed for.

15 The marchants of these things which were
waxed rich, shall stand a farre off from her, for feare
of her torment, weeping and wayling,
16 And saying, Alas, alas, that great citie, that was
clothed in fine linnen and purple, and skarlet, and
gilded with gold, and precious stones, and pearles.
17 For in one houre so great riches are come to
desolation. And euery shipmaster, and all the people
that occupie shippes, and shipmen, and whosoeuer
traffike on the sea, shall stand a farre off,
18 And crie, when they see that smoke of that
her burning, saying, What *citie was* like vnto this
great citie?
19 And they shall cast dust on their heads, and
crie, weeping, and wayling, and say, Alas, alas, that
great citie, wherin were made rich all that had ships
on the sea by her costlinesse: for in one houre shee is
made desolate.
20 O heauen, reioyce of her, & ye holy Apostles
and Prophets: for God hath punished her to be re-
uenged on her for your sakes.
21 Then a mightie Angel tooke vp a stone like
a great milstone, ✠ and cast it into the sea, saying,
With such violence shal that great citie Babylon be
cast and shalbe found no more.

✠ Iere.51.63.

22 And the voyce of harpers, and musicians, and
of pipers, and trumpetters shalbe heard no more in
thee, and no craftesman, of whatsoeuer craft *he be*,
shall be found any more in thee: and the sound of a
milstone shalbe heard no more in thee.
23 And the light of a candle shall shine no more
in thee: and the voyce of the bridegrome and of the
bride shall bee hearde no more in thee: for thy mar-
chants were the great men of the earth: and with
thine inchantments were deceiued all nations.
24 And in her was found the blood of the Pro-
phets, and of the Saints, and of all that were slaine
vpon the earth.

CHAP. XIX.

1 The heauenly company praise God for auenging the blood of his seruants, on the whore. 9 They are written blessed, that are called to the Lambes supper. 10 The Angel will not bee worshipped. 11 The mightie King of Kings appeareth from heauen. 19 The battell, 20 wherein the beast is taken, 21 and cast into the burning lake.

AND after these things I hearde a great voyce of
a great multitude in heauen, saying, [a] Hallelu-
iah, saluation, and glorie, and honour, and power *bee*
to the Lord our God.

a Praise the Lord.

2 For true and righteous *are* his iudgements: for
he hath condemned that great whore, which did cor-
rupt the earth with her fornication, and hath auen-
ged the blood of his seruants *shed* by her hand.
3 And againe they saide, Hallelu-iah: and that
her smoke rose vp for euermore.
4 And the foure and twenty Elders, and the foure
beastes fel downe, and worshipped God that sate on
the throne, saying, Amen, Hallelu-iah.
5 Then a voyce came out of the throne, saying,
Prayse our God, all ye his seruants, and ye that feare
him, both small and great.
6 And I heard like a voyce of a great multitude,
and as the voyce of many waters, and as the voyce
of strong thunderings, saying, Hallelu-iah: for the
Lord that God that almightie God hath reigned.
7 Let vs be glad and reioyce, and giue glorie to
him: for the marriage of that Lambe is come, and
his wife hath made her selfe readie.
8 And to her was graunted, that she should be
arayed with pure fine linnen and shining, for the
fine linnen is the [b] righteousnes of Saints.
9 Then he saide vnto me, Write, ✠ Blessed *are*
they which are called vnto the Lambes supper. And
he said vnto me, These words of God are true.
10 And I fell before his feete, ⁜ to worship him:
but he said vnto me, See thou doe it not: I am thy
fellow seruant, and one of thy brethren, which haue
the [c] testimonie of Iesus, Worship God: for the te-
stimonie of [d] Iesus is the Spirit of prophecie.

b Good workes which are liuely testimonies of faith.
✠ Matt.22.2.
⁜ Chap.22.2.
c Which are commanded to beare witnesse of Iesus.
d For Iesus is the marke that all the prophecies shoote at.

11 And I saw heauen open, and behold, a white
horse, and he that sate vpon him, was called Faith-
full and true, and he iudgeth & fighteth righteously.
12 And his eyes *were* as a flame of fire, and on
his head *were* many crownes: and hee had a name
written, that no man knew but himselfe.
13 And he was clothed with a garment dipt in
blood, and his name is called THE VVORDE
OF GOD.
14 And the hostes which were in heauen, follow-
ed him vpon white horses, clothed with fine linnen
white and pure.
15 And out of his mouth went out a sharpe
sworde, that with it he shoulde smite the heathen: for
he shall ∵ rule them with a rod of yron: for hee it is
that treadeth the wine presse of the fiercenesse and
wrath of almighty God.

∵ Psal.2.9.

16 And he hath vpon his garment, and vpon his
thigh a name written, ✠ THE KING OF
KINGS, AND LORD OF LORDS.

✠ Chap.17.14. 1.Tim.6.15.

17 And I sawe an Angel stand in the sunne, who
cryed with a loud voyce, saying to all the foules that
did flie by the middes of heauen, Come, and gather
your selues together vnto ye supper of ye great God,
18 That yee may eate the flesh of Kings and the
flesh of hie Captaines, and the flesh of mighty men,
and the flesh of horses, & of them that sit on them,
and the flesh of all freemen, and bondmen, and of
smal and great.
19 And I sawe the beast, and the Kings of the
earth, and their hostes gathered together to make
battel against him that sate on the horse, and against
his armie.
20 But the beast was taken, & with him ye false
prophet that wrought miracles before him, where-
by he deceiued them that receiued the beasts mark,
and them ye worshipped his image. These both were
aliue cast into a lake of fire, burning with brimstone.
21 And the remnant were slayne with the sword
of him that sitteth vpon the horse, which commeth
out of his mouth, and all the foules were filled full
with their flesh.

CHAP. XX.

1 The Angel 2 bindeth Satan for a thousand yeeres: 8 Being loosed, he stirreth vp Gog and Magog, that is, priuie and open enemies against the Saintes, 11 but the vengeance of the Lorde cutteth off their insolencie. 12 The bookes are opened, by which the dead are iudged.

And

AND I saw an Angel come downe from heauen, hauing the key of the bottomles pit, and a great chaine in his hand.

2 And he tooke the dragon that olde serpent, which is the deuill and Satan, and he bound him a thousand yeeres:

3 And cast him into the bottomles pit, and he shut him vp, and sealed *the doore* vpon him, that hee shoulde deceiue the people no more, till the thousand yeeres were fulfilled: for after that he must bee loosed for a little season.

4 And I saw [a] seates: and they sate vpon them, and iudgement was giuen vnto them, and *I saw* the soules of them that were beheaded for the witnes of Iesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Christ a thousand yeere.

a For iudgement was committed to them, as to members ioyned to the head: not that Christes office was giuen ouer to them.

5 But the rest of the dead men shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is hee, that hath part in the first resurrection: *for* on such the second death hath no power: but they shalbe the Priests of God and of Christ, and shall reigne with him a thousand yeere.

7 And when the thousand yeeres are expired, Satan shall be loosed out of his prison,

8 And shal go out to deceiue the people, which are in the foure quarters of the earth: *euen* ✠ Gog and Magog, to gather them together to battell, whose number *is*, as the sand of the sea.

✠ *Ezek.39.2.*

9 And they went vp into the [b] plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

b As if he said, insomuch that the whole face of the earth, how great soeuer it is, was filled.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false prophet *are*, and shall be tormented euen day and night for euermore.

11 And I saw a great white throne, and one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great & small stand before God: and the bookes were opened, and ✠ another booke was opened, which is *the booke* of life, & the dead were iudged of those thinges, which were written in the bookes, according to their workes.

✠ *Chap.3.5.and 21.27.philip.4.3.*

13 And the sea gaue vp her dead, which were in her, and death and hel deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

CHAP. XXI.

2 He describeth new Hierusalem descending from heauen, 9 the bride the Lambes wife, 11 and the glorious building of the citie, 19 garnished with precious stones: 22 whose temple the Lambe is.

AND I sawe ∵ a newe heauen, and a newe earth: for the ✠ first heauen, and the first earth were passed away, and there was no more sea.

∵ *Esa.65.17. and 66.22.* ✠ *2.Pet.3.13.*

2 And I Iohn sawe the holy citie newe Hierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voice out of heauen, saying, Behold, the Tabernacle of God *is* with men, and it. he wil dwel with them: and they shalbe his people, and God himselfe shalbe their God with them.

4 ✠ And God shall wipe away all teares from their eies: and there shalbe no more death, neither sorow, neither crying, neither shal there be any more paine: for the first things are passed.

✠ *Chap.7.17. esa.25.8.*

5 And he that sate vpon the throne, said, ✠ Behold, I make all things newe: and he said vnto me, Write: for these wordes are faithfull and true.

✠ *Esa.43.19. 2.cor.5.17.*

6 And he said vnto me, ∵ It is done, I am Alpha and Omega, the beginning and the end: I will giue to him that is a thirst, of the well of the water of life freely.

∵ *Chap.1.8. and 22.13.*

7 He that ouercommeth, shal inherit al things, and I will be his God, and he shall be my sonne.

8 But the fearefull and vnbeleeuing, and the abominable and murtherers, and whoremongers, and sorcerers, and idolaters, and all liars shall haue their [a] part in the lake, which burneth with fire and brimstone, which is the second death.

a Their lot and inheritance as it were.

9 And there came vnto mee one of the seuen Angels, which had the seuen vialles full of the seuen last plagues, and talked with mee, saying, Come: I will shew thee the bride, the Lambes wife.

10 And he carried mee away in the spirite to a great and an hie mountaine, and he shewed me that great citie, that holy Hierusalem, descending out of heauen from God,

11 Hauing the glory of God: and her shining was like vnto a stone most precious, as a Iasper stone cleare as crystall,

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East part *there were* three gates, *and* on the North side three gates, on the South side three gates, *and* on the West side three gates.

14 And the wall of the citie had twelue foundations, and in them the Names of the Lambes twelue Apostles.

15 And he that talked with me, had a golden reede, to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay [b] foure square, and the length is as large as the breadth of it, and he measured the citie with the reede, twelue thousand furlongs: and the length, and the breadth, and the height of it are equall.

b A foure squared figure hath equall sides and outright corners, and therefore the Grecians call by this name those things that are steadie, and of continuance, and perfect.

17 And he measured the wall thereof, an hundreth fourtie and foure cubites, by the measure of man, that is, of the [c] Angel.

c He addeth this, because the Angel had the shape of a man.

18 And ỹ building of the wal of it was of Iasper: and the citie was pure gold, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation *was* Iasper: the second of Saphire: the third of Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonyx: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: the eleuenth of a Iacynth: the twelfth an Amethyst.

21 And the twelue gates *were* twelue pearles, and euery gate *is* of one pearle, and the [d] streete of the citie *is* pure golde, as shining glasse.

d By streete hee meaneth the broadest place of the citie.

22 And I saw no Temple therein: for the Lord God almightie and the Lambe are the Temple of

23 ✠ And

✠ *Esa.60.19.* 23 ✠ And this citie hath no neede of the sunne,
neither of the moone to shine in it: for the glorie of
God did light it: and the Lambe is the light of it.
✠ *Esa.60.3.* 24 ✠ And the people which are saued, shal walke
in the light of it: and the Kings of the earth shall
bring their glorie and honour vnto it.
∵ *Esa.60.11.* 25 ∵ And the gates of it shal not be shut by day:
for there shall be no night there.
26 And the glorie, and honour of the Gentiles
shal be brought vnto it.
27 And there shall enter into it none vncleane
thing, neither whatsoeuer worketh abomination
or lies: but they which are written in the Lambes
※ *Chap.3.5.and 20.12.phil.4.3.* ※ booke of life.

CHAP. XXII.

1 The riuer of water of life is shewed, 2 and the tree of life: 6. 7 Then followeth the conclusion of this prophecie, 8 where John declareth, that the things herein contained are most true: 18 And now the third time repeateth these wordes, All things come from him, who is the beginning and the end.

AND he shewed me a pure riuer of water of life,
cleare as crystall, proceeding out of the throne
of God, and of the Lambe.
2 In the middest of the street of it, and of either
side of the riuer, was ẏ tree of life which bare twelue
maner of fruits, & gaue fruit euery moneth: and the
leaues of the tree *serued* to heale the nations with.
3 And there shall be no more curse, but the
throne of God and of the Lambe shall be in it, and
his seruants shall serue him.
4 And they shall see his face, and his Name
shal be in their foreheads.
✠ *Esa.60.19.* 5 ✠ And there shalbe no night there, and they
neede no candle, neither light of the sunne: for the
Lord God giueth them light, and they shall reigne
for euermore.
6 And he said vnto me, These wordes are faith-
full and true: and the Lorde God of the holy Pro-
phets sent his Angel to shew vnto his seruauntes the
things which must shortly be fulfilled.
7 Beholde, I come shortly, Blessed *is* hee that
keepeth the wordes of the prophecie of this booke.
8 And I am Iohn, which sawe and heard these
* *Chap.19.10.* things: and when I had heard and seene, * I fell
downe to worship before the feete of the Angell
which shewed me these things.
9 But he saide vnto me, See thou *doe it* not: for
I am thy fellowe seruaunt, and of thy brethren the
Prophets, and of them which keepe the wordes of
this booke: worship God.
10 And he saide vnto me, Seale not the words of
the prophecie of this booke: for the time is at hand.
11 He that is vniust, let him be vniust still: and he
which is filthie, let him be filthie still: and he that is
righteous, let him be righteous still: and hee that is
holy, let him be holy still.
12 And behold, I come shortly, and my reward
is with mee, ✠ to giue euery man according as his ✠ *Rom.2.6.*
worke shall be.
13 I am ✠ Alpha and Omega, the beginning and ✠ *Chap.1.8.and 21.6.esai.41.4.and 44.6.*
the end, the first and the last.
14 Blessed *are* they, that doe his commaunde-
ments, that their right may be in the tree of life, and
may enter in through the gates into the citie.
15 For without *shal be* dogges and enchanters,
and whoremongers, and murtherers, and idolaters,
and whosoeuer loueth or maketh lies.
16 I Iesus haue sent mine Angel, to testifie vnto
you these thinges in the Churches: I am the roote
and the generation of Dauid, and the bright mor-
ning starre.
17 And the Spirit and the bride say, Come. And
let him that heareth, say, Come: and let him that is
athirst, come: and ∵ let whosoeuer will, take of the ∵ *Esa.55.1.*
water of life freely.
18 For I protest vnto euery man that heareth the
wordes of the prophecie of this booke, If any man
shall adde vnto these thinges, God shall adde vnto
him the plagues, that are written in this booke.
19 And if any man shal diminish of the words of
the booke of this prophecie, God shal take away his
part out of the booke of life, and out of the holy ci-
tie, and from those things which are written in this
booke.
20 He which testifieth these things, saith, Surely,
I come quickely. Amen. Euen so, come Lord Iesus.
21 The grace of our Lorde Iesus Christ *be* with
you all, Amen.

THE ENDE.

A BRIEFE

¶ A briefe Table of the interpretation of *the proper names which are chiefly found in the olde Testament*, wherein the first number signifieth the Chapter, the second the verse.

WHereas the wickednes of time, & the blindnesse of the former age hath bene such, that all things altogether haue bene abused & corrupted, so that the very right names of diuers of the holy men named in the Scriptures haue bene forgotten, & now seeme strange vnto vs, & the names of infants that should euer haue some godly aduertisements in them, and should be memorials & markes of the children of God receiued into his houshold, haue bene hereby also changed & made the signes and badges of idolatrie and heathenish impietie: we haue now set forth this Table of the names that be most vsed in the old Testament with their interpretations, as the Hebrew importeth, partly to cal backe the godly frō the abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children nowe named after them, may haue testimonies by their very names, that they are within that faithfull familie that in all their doings had euer God before their eyes, and that they are bound by these their names to serue God from their infancie, and haue occasion to prayse him for his workes wrought in them, and their fathers, but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secrete mysteries of the holy Ghost shall better be vnderstanded. We haue medled rarely with the Greeke names, because their interpretation is vncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margent of this Table, which haue bene corrupted by the Grecians. Nowe for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for he shall finde them in places most conuenient amongst the annotations: at least so many as may seeme to make for any edification, and vnderstanding of the Scriptures.

A.

AAron, or Aharon, a teacher. Exod. 4. 14.
Abdia — ¶ Abda, a seruant. 1. Kings chap. 4. verse 6.
Abdiel — Abdeel, a seruant of God. Iere. 36. 26.
Abdai — Abdi, my seruant, 1. Chro. 6. 7.
Abdi and Audias — Abdiah, a seruant of the Lord. 1. Kin. 18. 3. & Obadiah, one of the twelue Prophets.
Abdiel, the same. 1. Chro. 5. 15.
Abdenago — Abed-nego, seruant of shining. Dan. 1. 7.
Abel, mourning, the name of a citie. Iudg. 11. 33. 1. Sam. 6. 18. but Habel, the name of a man, doth signifie vanitie. Gene. 4. 2.
Abagatha, Abagtha — Abgatha, father of the winepresse. Ester 1. 10.
Abiah, the will of the Lord. 2. Chro. 29. 1.
Abiiam — Abiam, father of the sea. 1. Kings 14. 31.
Abisaph, Ebiasaph — Abiasaph, a gathering father. 1. Chron. 6. 23. Exo. 6. 24.
Abiathar, father of the remnant, or excellent father. 1. Sam. 22. 21.
Abida, father of knowledge. Gen. 25. 4.
Abidan, father of iudgement. Num. 1. 11.
Abiel, my father is God. 1. Sam. 9. 1.
Abiezer, the fathers helpe. Iosh. 17. 2.
Abigal — Abigail, the fathers ioy. 1. Kings 25. 3.
Abihail, the father of strength. Num. 3. 35.
Abiu — Abihu, he is a father. Exod. 6. 23.
Abiud — Abihud, the father of prayse. 1. Chron. 8. 3.
Abilene, lamentable. Luke 3. 1.
Abimael, a father from God. Gen. 10. 28.
Abimelech, the kings father, or a father of counsel, or the chiefe king. Gen. 20. 3.
Aminadab — Abinadab, a father of a vowe, or of a free minde, or prince. 1. Sam. 16. 8.
Abinoom — Abinoam, Father of beautie, Iudges 4. 6.
Abirom — Abiram, an high father. 1. King. 16. 34.
Abishag, the fathers ignorance. 1. Kings 1. 3.
Abishai, the fathers reward. 1. Sam. 26. 6.
Abshalon, Abshalom, Absalom — Abishalom, the father of peace, or the peace of the father. 2. Sam. 15. 2.
Abishua, the father of saluation. 1. Chro. 6. 4.
Abisue — Abishur, the father of a song, or of a wall, or of righteousnesse. 1. Chro. 2. 29.

Abital, the father of the dewe. 2. Sam. 3. 4.
Abitob, the father of goodnesse. 1. Chro. 8. 11. — Abitub
Abner, the fathers candle. 1. Sam. 13. 50. — Abitub
Abram, an high father. Gen. 11. 31.
Abraham, a father of a great multitude, as the name was changed. Gen. 17. 5.
Abshalom, a father of peace, or the fathers peace, or reward. 2. Sam. 3. 3. — Abesalom, Abessalom
¶ Achan, troubling. Iosh. 7. 1. who is called Achar. 1. Chro. 2. 7. — Absolom
¶ Adadezer, reade Adarezer, beautifull helpe. 2. Sam. 8. 3. and 1. Chro. 18. 3. — Hadadezer
Adaiah, the witnesse of the Lord. 1. Chron. 6. 41. — Adaias
Adaliah, pouertie. Ester 9. 8. — Adalia
Adam, man, earthly, reade Gene. 5. 2.
Adiel, the witnesse of God. 1. Chro. 4. 36.
Adoniah, the Lord is the ruler. 2. Sam. 3. 4. — Adonias
Adonibezek, the Lords thunder. Iudg. 1. 5. — Aduniiah
Adonikam, the Lord is risen, Ezra 2. 13. and 8. 13.
Adoniram, the high Lord. 1. Kings 4. 6.
Adonizedek, the Lords iustice. Iosh. 10. 1.
¶ Agabus, a grashopper. Actes 11. 28.
Agar, a stranger, Gen. 16. 1. Gala. 4. 24. — Hagar
¶ Ahaz, taking, or possessing. 2. King. 16. 1. — Achas
Ahasueros, a prince or head, Dan. 9. 1. — Ahashuerosh
Ahban, a brother of vnderstanding. 1. Chron. 2. 29.
Ahiiah, brother of the Lord 1. Chro. 2. 25.
Ahimaaz, brother of counsell, 1. Sam. 14. 50.
Ahiman, brother of the right hand. Numb. 13. 23.
Ahimelech, a Kings brother. 1. Sam. 21. 1.
Ahimoth, a brother of death. 1. Chro. 6. 25.
Ahinoam, the brothers beautie. 1. Sam. 14. 15.
Ahior, the brothers light. Iudeth 5. 5. — Achior
Ahilab, an heartie brother. Iudeth. 1. 31. — Ahalab
Abrah, a sweete sauouring medow. 1. Chro. 8. 1. — Ahlab
Ahikam, a brother arising, or auenging, 2. King. 22. 12. — Ahara, Achiam
Ahiezer, the brothers helpe. Numb. 1. 12.

¶ Aholah,

Aholah, a mansion or dwelling in her selfe.
Aholibah, my mansion in her. Ezek.23.4.
Aod Ahud, praysing or confessing, Iudges 3.15.
Aluan ¶ Alian, high. 1.Chro.1.40.
¶ Amalek, a licking people. Gen.36.12.
Amariah, the Lord said, or the lambe of the Lord. Zeph 1.1.
Amasa, sparing the people. 2.Sam.27.25.
Amashai, the gift of the people. 1.Chro.6.35.
Amashsi, the treading of the people. Nehe.11.12.
Amasiah, the burthen of the Lord, 2.Chro.17.16.
Amithi, true or fearing, 2.Kings 14.25.
Ammiel, a people of God, or God with mee. 1.Chron,3.5.
Ammishadai, ỹ people of ỹ Almighty. Nom.1.21.
Amnon Ammon, a people. Gen.19.38.
Aminon Amon, faithfull. 2.Kings 21.18.
Amos, a burden, one of the twelue Prophets.
Amoz, strong, the father of Ishai. Isai.1.1.
Amzi, strong. 1.Chro.6.46.
Annas ¶ Anah, afflicting, answering, or singing, Gen.36.2. and Hanna, gracious or mercifull. 1.Sam.1.2.
Ananiah, the cloude of the Lord. Actes 5.1.
Andreas, manly. Mat.4.18.
Anub, a grape. 1.Chro.4.8.
Antipas, for all, or against all. Reue.2.13.
Aphdeno ¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace. Dan.11.46.
Apollos Apollo, a destroyer. Actes 18.24. the name also of an Idole.
Apphia, bringing forth, or increasing. Philemon 2.
Ram ¶ Aram, height, or their curse. Gene.10.23.
Aran, oren Arbel, Bel, or God hath auenged, Hos.10.14.
Archelaus, a prince of the people. Matt.2.22.
Areli, the altar of God. Gen.46.16.
Aretas, vertuous. 2.Macca.5.8.
Artahshaste, feruent to spoyle. Ezra 7.21.
¶ Asa, a physition. 1.Kings 15.8.
Asael, God hath wrought. 2.Sam.2.18.
Asaph, gathering. 1.Chro.6.39.
Ashriel Asharelah, the blessednes of God. 1.Chro.25.2.
Ashbel, an olde fire. Gene.46.21.
Asher, blessednesse. Gene.30.13.
Asael Ashiel, the worke of God. 1.Chro.4.35.
Ashur, blessed or trauailing. Gene.10.22.
Asmodeus, a destroyer. Tob.3.8.
Astyages, gouernour of the citie. Dan.13.65.
Atarias ¶ Atarah, a crowne. 1.Chro.2.26.
Athaiah, the time of the Lord. Nehe.11.4.
Athaliah, time for the Lord. 2.Kings 8.26.
Vzza ¶ Aza, strength. Ezra 2.49.
Azanias Azaniah, hearkening the Lord. Nehe.10.9.
Azareel, the helpe of God. 1.Chro.12.6.
Asarias Azariah, helpe of the Lord. 2.Kings 14.21.
Azarikam, helpe rising vp. Nehe.11.15.
Azmoth Azmaueth, strength of death. 2.Sam.23.31.
Azubah, forsaken. 1.Kings 22.42.
Azur, holpen, or helper. Iere.28.1.

B.

Beel Baal, Bealim, lord, lords: the name of the idole of the Sidonians, or a generall name to all idoles, because they were as the lords and owners of all that worshipped them. 1.Samu.7.4. Iudges 2.13. and 3.7.
Beeliada Baalida, a master of knowledge. 1.Chro.14.7.
Beelmeon Baal-meon, the lord or master of the mansion or the house, as also Baalzibul, signifieth the same,
Beelmon Luke 11.15. Numb.32.38.
Baal-zebub, the master of flies. 2.Kings 1.2.
Baanah, in affliction. 2.Sam.4.2.
Babel, confusion. Gen.10.10. & 11.9. Babylon
Bacchides, one that holdeth of Bacchus, or a drunkard. 1.Mac.7.8.
Bachenor, and Bacenor, the same. 2.Macca.12.35.
Badaiah, the Lord alone. Ezra 10.35. Badaias
Baladan, ancient in iudgement. 2.Kings 20.12. Bediah
Baldad, olde loue, or without loue. Iob 8.1. Bildad
Barachel, blessing God. Iob 32.2.
Barachiah, blessing the Lord. Zech.1.1. Berechiah
Bar-ionah, sonne of a doue. Matt.16.17.
Barnabas the sonne of consolation. Actes 4.36.
Barabbas, sonne of confusion, Matt.27.16.
Baruch, blessed. Iere.32.12.
Bathseba, the seuenth daughter, or the daughter of an oath 2.Sam.11.3. Bethsabe
Bathshua, the daughter of saluation. 1.Chro.3.5. Baltasar
¶ Belshatsar, without treasure, or searcher of treasure. Dan.5.1. Belteshazzar Beleshatzar
Benaiah, the Lords building. 1.Chro.4.36. Beleshazzar
Beniamin, sonne of the right hand, who was first called Benoni, the sonne of sorow. Gen.35.18.
Beraiah, the Lords creature. 1.Chro.8.21.
Berak, lightning. Iudges 4.6. Barak
Bered, haile. 1.Chro.7.20.
Bethiah, the Lords daughter. 1.Chro.4.18. Phathouiah
Bezaleel, in the shadow of God. Exod.31.2. Bezeleel
¶ Bileam, the ancient of the people. Num.22.5. Balaam
Bilhah, olde, or fading. Gen.29.29.
¶ Boas, in power, or strength. Ruth.2.2. Boos. Boaz

C.

Caiaphas, a searcher. Matt.26.57.
Calcol, nourishing. 1.Kings.4.31. Chalcol
Caleb, as a heart. Num.13.7.
Canaan, a marchant. Gen.9.18.
Carmi, my vine. Gen.46.9.
Caseluhim, as pardoned. Gen.10.14. Chaselon
¶ Cephas, a stone. Iohn 1.42. Chasloniim
Cepirah, a lionesse. Ezra 2.25. Casluhim
¶ Cherub, as a childe. Ezra 2.59. Chephirah
Chileab, the restraint of the father. 2.Sam.3.3.
Chilion, perfite, or all like a doue, Ruth 1.2.
¶ Cislon, hope, or confidence. Num.34.21. Chislon
¶ Clemens, meeke. Phil.4.3.
Cleopatra, the glory of ỹ countrey. 1.Mac.10.57.
¶ Col-hozeth, seeing all. Nehe.3.15. Col-hazeh
Coneniah, the stabilitie of ỹ Lord. 2.Chro.31.13. Conaniah
Cosbi, a liar. Num.25.18. Cozbi
¶ Cusan, Cusi, blacke, or an Ethiopian. 2.Sam.18.21. Cushi

D.

Dalaiah, the poore of the Lord. 1.Chro.3.24. Dilaias
Dalilah, a bucket or consumer. Iudg.16.4. Delaias
Damaris, a litle wife. Actes 17.34. Delaiah
Dan, a iudgement. Gen.14.14. Delilah
Daniel, iudgement of God. Dan.1.6.
Dathan, statute or lawe. Num.16.1.
Dauid, beloued. 1.Sam.17.12.
¶ Deborah, a word or a bee. Gen.35.8.
Delphon, a dropping downe. Ester 9.7. Dalphon
Demas, fauouring the people. Col.4.14.
Demophon, slaying the people. 2.Mac.12.2.
Deu-el, know God. Num.1.14. Duel
¶ Diblam, a cluster of figges. Hos.1.3. Debelaim
Didymus, a twinne. Iohn 11.16. Diblaim
Dinah, iudgement. Gene.30.21. Dina
Diotrephes, nourished of Iupiter. 3.Iohn.9.
Dishan, a threshing. Gen.36.21. Dishon
¶ Dodanah, loue. 2.Chro.20.37. Dodauah

Dodanim,

Rodanim	Dodanim, beloued. Gen.10.4.
	Doeg, carefull. 1 Sam.21.7.
	Dorcas, a Doe. Acts.9.39.
Darda	Dorda, generation of knowledge. 1.King.4.31.
	Dositheus, giuen to God. 2.Mac.12.19.
	E
	EBer, passing or passage. Gen.10.24.
	¶Eden, pleasure. 2.King.19.12.
	Eder, a flocke. 1.Chro.23.23.
	Edom, reddie or earthie. Gen.25.30.
Elhanan	¶ Elchanan, the mercy of God. 2.Sam.23.24.
	Eldaah, the loue of God. Gen.25.4.
	Eldad, the loue of God. Num.11.26.
Elead	Eleadah, witnesse of God. 1.Chro.7.21.
	Eleasah, the worke of God. 1.Chro.2.39.
Eleazarus	Eleazar, the helpe of God. Exod.6.23.
Eliazar	Eliab, my God the father. Num.26.8.
Eli	Eliah, God the Lord. 1.Chro.8.27.
Elias	Eliakim, God ariseth. Isa.22.20.
	Eliam the people of God. 2.Sam.23.34.
	Eliasaph, the Lord encreaseth. Num.1.14.
	Eliashib, the Lord returneth. 1.Chro.3.24.
Eliathas	Eliatha, thou art my God. 1.Chro.25.4.
Eliathah	Eliehoenai, to the Lord mine eyes. 1.Chro.26.3.
	Elidad, the beloued of God. Num.34.21.
	Elihu, he is my God. 1.Chro.12.20.
Elmelech	Elimelech, my God the King, or the counsell of God. Ruth 1.2.
Elionai	Elioenai, to him mine eyes. 1.Chro.3.23.
	Eliphal, a miracle of God. 1.Chro.11.35.
Elipelet	Eliphalet, the God of deliuerance. 2.Sam.5.16.
Elishua	Elisha, my God saueth. 1.Kings 19.16.
Elisseus	Elishah, the lambe of God. Gene.10.4.
Elisseus	Elishaphat, my God iudgeth. 2.Chro.23.1.
Elissa	Elisheba, the othe of God, or the fulnesse of God. Exod.6.23.
Elisabeth	Elizur, the strength of God. Num.1.5.
	Elkanah, the zeale of God. Exod.6.24.
Almodad	Elmoded, God measureth. Gen.10.26.
	Elnathan, Gods gift. Iere.26.22.
Elpaal	Elphaal Gods worke. 1.Chro.8.11.
	Eluzai, God my strength. 1.Chro.12.5.
	Elymas, a corrupter or sorcerer. Acts.13.8.
Enosh	¶ Enos, man, or miserable. Gen.4.26.
	¶ Epaphroditus, pleasant. Philip.2.25.
	Epenetus, laudable. Rom.16.5.
	Ephah, wearie. Gen.25.4.
Gephar	Epher, dust. Gene.25.4.
Ephron	Ephraim, fruitfull, or encreasing. Gene.41.52.
	¶ Erastus, amiable. Acts.19.22.
	¶ Esau, working. Gen.25.25.
	Eshcol, a cluster. Gen.14.24.
	Eshek, violence. 1.Chro.8.39.
Esther	Ester, hidde. Ester 2.7.
Hester	¶ Ethan, strength. 1.Kings 4.31.
	¶ Eubulus, wise or of good counsel. 2.Tim.4.21.
	Eupolemus, a good warriour. 1.Mac.8.17.
	Eutychus, fortunate. Acts.20.9.
Assebon	¶ Ezbon, hasting to vnderstanding. 1.Chro.7.7.
	Ezekiel, strength of the Lord. Ezek.1.3.
Azaliah	Ezeliah, neere the Lord. 2.Chro.34.8.
	Ezer, an helpe. 1.Chro.4.4.
	Ezra, an helper. Ezra 7.1.
Azriel	Ezriel, the helpe of God. Iere.36.26.
	Ezrikam, an helpe arising. 1.Chro.3.23.
	G
	GAal, an abomination. Iudges 9.35.
	Gabriel, a man of God, or ÿ strength of God, the name of an Angel. Dan.8.16.

Gad, a band or garison. Gen.30.11.	
Galal, a rolle. 1.Chro.9.15.	
Gamaliel, Gods reward. Acts.5.34.	
Gamaria, a consuming of the Lord. Iere.29.3.	Gamariah
Gazabar a treasurer. Ezra 1.8.	Gemariah
¶ Gedaliah, the greatnes of the Lord. Iere.38.1.	Godoliah
Gedeon, a breaker or destroyer. Iudg.6.13.	Gideon
Gehazi, valley of vision. 2.King.4.12.	Giezi
Gera, a pilgrime, or stranger. Gen.46.21.	
¶ Ginath, a garden. 1.King.16.21.	
¶ Gog, a roofe of an house. Ezek.38.2.	
Goliath, a captiuitie. 1.Sam.7.4.	
Gomer, a consumer. Gen.10.2.	
Gorgias, terrible. 1.Macc.3.38.	
H	
HAbakkuk, a wrestler. Hab.1.1.	Abakuk
Habazaniah, the hiding of the Lords shielde. Iere.35.3.	Habazziniah
Habiah the hiding of the Lorde. Nehe.7.63.	Habaiah
Hacaliah, waiting of the Lord. Nehe.10.1.	Achaliah
Hadad, ioy. Gen.25.15.1.Chro.1.30.	Hecheliah
Hagab, a grashopper. Ezra 2.46.	Hadar
Haggiah, the Lordes feast. 1.Chro.6.30.	Hagaba
Ham, Hamathi, indignation, or heate. Gen.10.18.	Aggia
Hamdan, heate of iudgement. Gen.36.26.	Amatha
Hamul, mercifull. Gen.46.12.	Abatha
Hanameel, the mercy of God. Iere.32.7.	Anameel
Hananeel, the grace of God. Nehe.3.1.	Haniel
Hanani, gracious, or mercifull. 1.Kings 16.7.	
Hananiah, grace of the Lord. Iere.37.13.	Ananias
Harim, dedicate to God. 1.Chro.24.8.	
Hasadiah, the mercy of the Lord. 1.Chro.3.20.	Asadiah
Hattil an howling for sinne. Ezra 2.57.	Hazadiah
Hauah, liuing, or giuing life. Gen.3.20.	Eua
Hazael, seeing God. 1.King.19.17.	Azael
Hazarah, seeing the Lord. Nehe.11.5.	Ozea
¶ Heber, a companion. Gen.46.17.	Chobor
Helkiah, the portion of the Lord. 2.King.18.18.	Helchi
Henoch, taught or dedicate. Gen.5.18.	Hanoch
Hepher, a digger or deluer. 1.Chro.4.6.	Enoch
Hephzi-bah, my delight in her. 2.King.21.1.	Haphsiba
Heth, feare or breaking. Gen.23.3.	Epsiba
Hezri, or Hezro, Hesron, Asari, Esri. Gen.46.12.	Ezron
¶ Hiel, the Lord liueth. 1.King.16.34.	
Hiram, the height of life. 2.Sam.5.11.	Huram
Hizkiiah, strength of the Lord. 2.King.18.1.	Ezechias
¶Hobab, beloued. Num.10.29.	Obab
Hori, a prince. Gen.36.22.	
Hoshaiah, saluation of the Lord. Iere.42.1.	Hoshaaiah
Hoshea, saluation. Hose.1.1.	Hosea
Hosa, trusting. 1.Chro.26.10.	Hosah
Hotham, a seale or signet. 1.Chro.7.32.	
Hoziel, seeing God. 1.Chro.23.9.	Huziel
¶ Hul, sorow or infirmitie. Gen.10.23.	Haziel
Hur, libertie, or prince. 1.Chro.4.1.	
Hushah, hasting. 1.Chro.4.4.	Ousa
I	
IAakob, a supplanter. Gene.25.26.	Iacob
Iaakan, destroying. 1.Chro.5.13.	Ioakam
Iaasiel, the worke of God. 1.Chro.11.47.	Essiel
Iaazaniah, the hearkening of the Lord. Iere.35.3.	
Iabal, bringing or budding. Gen.4.20.	Iobel
Iabesh, drought. 2 King.15.10.	
Iabez, sorow. 1.Chro.4.9.	
Iabin, vnderstanding. Iosh.11.1.	
Iachin, stabilitie. Gen.46.10.	
Iadiah, knowing the Lord. Ezra 2.36.	Iedaiah
Iael, a Doe, or ascending. Iudg.4.17.	Iabel
Iahalleel, praysing God. 1.Chro.4.16.	Ialoleel

Iahzeel	Iahaziel, God hasteth. Gen. 46.24.
Asiel	Iahaziel, seeing God. Ezra 8.5.
Achoel, Iahiel	Iahehel, hope in God or beginning in God. Gene. 46.14.
Iahleel	Iair, lightened. Deut. 3.14.
Iairus	Iakim, stablishing. 1. Chro. 8.19.
Iambres	Iambri, rebellious. 1. Macca. 9.37.
Ambri	Iamin, right hand. Gen. 46.10.
Iamrah	Iamuel, God is his day. Gen. 46.10.
Iemuel	Ianohah, resting. Iosh. 16.6.
	Ianum, sleeping. Iosh. 15.53.
	Iapheth, persuading and enticing. Gen. 5.32.
Iaphie	Iaphia, lightning. 2. Sam. 5.15.
Irpeel	Iarephel, health of God, Iosh. 18.27.
	Iarib, fighting or auenging. 1. Chro. 4.24.
	Iashen, ancient. 2. Sam. 23.32.
Iasar	Iasher, righteous. Iosh. 10.13.
Iasub	Iashub, a returning. 1. Chro. 7.1.
Iathanael	Iahniel, a gift of God. 1. Chro. 26.2.
Iether	Iattir, a remnant or excellent. Iosh. 15.48.
Iethrai	Ithri, Ithro, Ithron, the same.
Iona	Iauan, making sadde. Gen. 10.2.
Iaaziel	Iaziel, the strength of God. 1. Chro. 15.18.
	Iaziz, brightnesse. 1. Chro. 27.31.
Ibhar	¶ Ibhac, chosen. 2. Sam. 5.15.
	¶ Ichabod, where is glory? 1. Sam. 4.21.
Iaddo	¶ Iddo, his confession. 1. Chro. 27.21.
Chonias	¶ Ieconiah, stabilitie of the Lord. 1. Chro. 3.16.
Ieddia	Iedaiah, the hand of the Lord, or confessing the Lord. 1. Chro. 4.37.
Ieddida	Iedidah, beloued. 2. Sam. 12.25.
Iedidiah	Iediel, knowledge of God. 1. Chro. 7.6.
Iediael	Ieduthun, confessing. 1. Chro. 9.16.
Ieiiah	Iehiah, the Lord liueth. 1. Chro. 15.24.
Iehieli	Iehiel, God liueth. 1. Chro. 26.22.
Ioadan	Iehoadan, the Lords pleasure. 2. Kings 14.2.
Ioahas	Iehoahas, the possession of the Lord. 2. kin. 23.34.
Ioas	Iehoash, the fire of the Lord. 2. king. 11.21.
Ionan, Iohannes	Iehohanan, grace or mercy of the Lorde. 1. Chro. 26.3.
	Iehoiada, the knowledge of the Lorde. 2. Kings 11.15.
Ioacim	Iehoiakim, the rising or auenging of the Lorde. 2. Kings 23.34.
Iosaphat	Iehoshaphat, the Lord is the iudge. 1. Chro. 3.10.
	Iehoshua, the Lords saluation. Zech. 3.1.
Iosedec	Iehozadak, the iustice of the Lord. 1. Chro. 6.14.
Iuda, Iudah	Iehudath, confession or prayse. Gen. 29.35.
Iacenna	Iekannah, the Lord shal arise, establish, or auenge. 1. Chro. 2.41.
	Iekodeam, the burning of the people. Iosh. 15.56.
Iaphlet	Iephlet, deliuered. 1. Chro. 7.32.
	Iephunneh, beholding. Num. 13.7.
	Ierahmeel, the mercie of God. 1. Chro. 2.9.
Iared	Iered, ruling. Gene. 5.15.
Ieruel	Ieriel, the feare of God. 1. Chro. 7.2.
	Ierimoth, fearing death. 1. Chro. 7.7.
	Ieroboam, encreasing the people. 2. king. 14.23.
Iehoram	Ieroham, high. 1. Chro. 6.27.
Ioram	Ierubbaal, let Baal auenge. Iudg. 6.32.
Ierobaal	Ieshaiah, saluation of the Lord. Isa. 1.1.
Esaiah, Isaiah	Ieshua, a sauiour. Matth. 1.16.
	¶ Igal, redeemed. 1. Chro. 3.22.
Iesus	Igdaliah, the greatnesse of the Lord. Iere. 35.4.
Igeal	¶ Ioab, willing or voluntarie. 1. Chro. 2.16.
Iobab	Iob, sorowfull or hated. Iob 1.1.
Ibniiah	Iobamah, the building of the Lord. 1. Chro. 9.8.
Iochabed	Iochebed, glorious. Exod. 6.20.
	Ioel, willing, or beginning. Ioel 1.1.

Iokshan, an offence. Gen. 25.2.	Iecshan
Ioktan, a litle one. Gen. 10.25.	Iectan
Ionah, a doue. 2. King. 14.25.	
Ionadab, voluntarie or willing. 2. Sam. 13.5.	Iehonadab
Ionathan, the gift of the Lord. Iudg. 18.30.	Iehonathan
Ioseph, encreasing. Gen. 30.24.	
Ioshabeth, the fulnes of the Lord. 2. Chro. 22.11.	Iehoshabat
Ioshiah, the fire of the Lord. 2. King. 22.3.	Iehoshabeath
Iotham, perfite. 2. Kings 15.32.	
Iozabad, endowed. 1. Chro. 12.20.	Iosiah
¶ Iphdiah, the redemption of the Lorde. 1. Chro. 8.25.	Iphedeiah
Iphtah, opening. Iudg. 11.1.	
¶ Ira, a watchman. 1. Chro. 11.28.	Iras
Irad, a wilde asse. Gene. 4.18.	
Iriah, the feare of the Lord. Iere. 37.12.	Iriiah
Irmeiah, exalting the Lord. 1. Chro. 5.24.	Ieremias
¶ Ishacar, a wages. Gen. 30.18.	Issachar
Ishai, a gift or oblation. Ruth 4.17.	Iessai
Ishbosheth, a man of shame. 2. Sam. 2.12.	
Ishcariot, an hireling, or man of death. Mat. 10.4.	Scariot
Ishmael, God hath heard. Gen. 16.11.	Iscariot
Ishtob, good man. 2. Sam. 10.8.	
Israel, a prince of God, or preuailing with God, Gen. 35.10.	
¶ Ithamar, wo to the change. Exod. 6.23.	
Ittai, strong. 2. Sam. 23.29.	Itti, Itai
Ittiel, God with me. Nehem. 11.7.	Ethai
¶ Iubal, bringing, or fading. Gen. 4.21.	Ithiel
Iuchal, mightie. Iere. 38.1.	Iehucal
¶ Izebel, woe to the house. 1. King. 16.31.	Iucal
Izhac, laughter. Gen. 17.19.	Isaak
Izrahiah, the Lord ariseth, or the clearenes of the Lord. 1. Chro. 7.3.	Izhak, Izrahaiah
Izreel, the seede of God. Iosh. 15.56.	
K	
Kahath, a congregation. Gen. 46.11.	Chaath
Kainan, a buier, or owner. Gen. 5.9.	Choath
Kain, a possession. Gen. 4.1.	Kohath
Kallaiah, the voyce of the Lord. Nehem. 12.20.	Casaiah
Kamuel, God is risen. Gen. 22.21.	Kallai
Kareah, balde. Iere. 41.11.	Chemuel
¶ Kedar, blacknesse. Gen. 25.13.	Kemuel
Kedem, East. Iere. 49.28.	
Keren-happuch, the horne of beautie. Iob 42.14.	
¶ Kish, hard, or sore. 1. Sam. 9.1.	
¶ Kolaiah, the voyce of the Lord. Nehem. 11.2.	Colia
Korah, balde. Gen. 36.5.	
Kore, crying. 1. Chro. 9.19.	
¶ Kushaia, hardnesse. 1. Chro. 15.17.	Kushaiah
L	
Laadah, to gather, or testifie. 1. Chro. 4.21.	
Laadan, for pleasure. 1. Chro. 7.26.	Leedan
Laban, white. Gen. 24.29.	
Lael, to God or to the mightie. Num. 3.24.	
Lahad, to prayse. 1. Chro. 4.2.	Laad
Lamuel, with whom is God? Pro. 31.1, 4.	Lemuel
Lappidoth, lightnings. Iudg. 4.4.	
¶ Lehabim, enflamed. Gen. 10.13.	Lahabim
Lemech, poore, or smitten. Gen. 4.18.	Lamech
Letushim, hammer men. Gen. 25.3.	
Leui, ioyned, or coupled. Gen. 29.34.	
Leah, painefull, or wearied. Gen. 29.16.	
¶ Lobin, whitenesse. Exod. 6.17.	Libni
Lot, wrapped, or ioyned. Gen. 11.27.	Lotan
¶ Lud, a natiuitie, or generation. Gen. 10.22.	Ludim
¶ Lysias, dissoluing. 1. Macc. 3.32.	
Lysimachus, dissoluing battel. 2. Macc. 4.29.	

M.

Maachah. MAachathi, broken. 2. Kings 25. 23.
Mahazioth, seeing a signe. 1. Chro. 25. 4.
Maasciah. Mahsciah, the protection of the Lord. Ier. 32. 12.
Maala. Mahlah, weakenesse, or a dance. Num. 26. 33.
Maasei. Maasai, my worke. 1. Chro. 9. 12.
Maasias. Maaseiah, the worke of the Lord. 1. Chro. 15. 18.
Maasaios. Maaziah, the strength of the Lord, 1. Chron. 24. 18.
Makaz, finishing, or watching. 1. Kings 4. 9.
Machabani. Macbanai, my poore sonne. 1. Chro. 12. 13.
Machi, poore or a smiter. Num. 13. 16.
Machir, selling or knowing. Gen. 50. 23.
Madaia, a measure or iudging. Gene. 10. 2.
Midian. Madan, strife. Gen. 25. 2.
Magdalena, magnified, or exalted. Mat. 27. 56.
Magdiel, preaching God. Gen. 36. 43.
Magog, couering, or melting. Gen. 10. 2.
Mahalon. Mahalah, infirmitie, or sickenesse. 2. Chro. 11. 18.
Mahalath. Maharai, hasting. 1. Chro. 11. 30.
Mahath, wiping away, or fearing. 1. Chro. 6. 35.
Malachias. Malachi, my messenger. Mala 1. 1.
Malaleel. Mahaleel, praising God. Gen. 5. 12.
Mahalaleel. Mamzer, a bastard. Deut. 23. 2.
Manahem, a comforter. 2. Kings 15. 14.
Manoe. Manoach, rest. Iudges 13. 2.
Maonathi. Maon, dwelling place. Iosh. 15. 55.
Mordecai. Mordechai, bitter, contrition. Est. 2. 5.
Martha, bitter, or prouoking. Luke 10. 38.
Mattanah. Mattan, a gift. 2. Chro. 23. 17.
Manthanaim. Mattani, Mattaniah, Matthaniah, Matthatah, his gift. Ezra. 10. 33.
Mattathias. Matitthia, a gift of the Lord. 1. Chro. 9. 31.
Mathias. Malchiel, God is my King. Gen. 46. 17.
Melchiel. Malchiah, the Lord is my King. Iere. 21. 1.
Melchiah. Malchi-zedek, a King of righteousnesse. Gen. 14. 10.
Melchisedek. Malchishua my King the sauiour. 1. Sam. 14. 49.
¶ Mehetabel, howe good is God? Gen. 36. 39.
Aman. Mehuman, troubled. Est. 1. 10.
Mehuiael, teaching God. Gen. 4. 18.
Methushael, asking death. Gen. 4. 18.
Methushelah, spoyling his death. Gen. 5. 21.
Meltias. Melatiah, deliuerance of the Lord. Nehe. 3. 7.
Menelaus, strength of the people. 2. Mac. 4. 23.
Manasse. Menasheh, forgetting. Gen. 41. 51.
Merari. Meraioth, bitternesse. 1. Chro. 9. 11.
Mered, rebellious. 1. Chro. 4. 17.
Mousa. Mesha, saluation. 1. Chro. 2. 42.
Meshelemiah, the peace of the Lord. 1. Chro. 26. 1.
Meshullam, peaceable. 2. Kings 22. 3.
Mephibosheth, shame of mouth. 2. Sam. 4. 4.
Meshech, prolonging. Gen. 10. 2.
Melcha. ¶ Milchah, a woman of counsell. Gen. 11. 29.
Milcah. Milchom, their king or counseller, the idole of the Ammonites. 2. Kings 23. 13.
Mizzah, a dropping, or consuming. Gen. 39. 13.
Micha. Michah, poore or smitten, or who is here? 2. Chro.
Micah. 34. 20.
Micheas. Michaiah, who is like the Lord? 2. King. 22. 12.
Michaias. Michael, who is like God? 1. Chro. 7. 3.
Michal, who is perfit? 1. Sam. 14. 49.
Mishael, who demandeth? Exod. 6. 22.
Maria. Miriam, exalted, or teaching. Exod. 15. 20.
Mithredath, dissoluing the Law. Ezra 1. 8.
¶ Moab of the father. Gen. 19. 37.
Moses. Mosheh, drawen vp. Exod. 2. 10.
Moza, found, or vnleauened. 1. Chro 2. 46.
¶ Musach, anoynting, or vaile. 2. King. 16. 18.
Mushi, departing Exod. 6. 19.

N.

NAamah, beautifull. Gene. 4. 22.
Naaman, faire or beautifull. Gen. 46. 21. Noeman.
Naarah, a mayde, or watching. Iosh. 16. 7. Naarath.
Naariah, a childe of the Lord. 1. Chro. 3. 22. Neariah.
Nabaioth, buddes, or prophecies. Gen. 25. 13. Nebo.
Nabal, a foole. 1. Sam. 25. 3. Naboth.
Nadab, a prince, or liberal. Exod. 6. 23.
Naggai, clearenesse. Luke 3. 25. Nagge.
Nahaliel, the inheritance of God. Num. 21. 19.
Naham, Nahū, a cōforter, or repentant. 1. Chr. 4. 19 Nahamani.
Nahas, a serpent. 1. Chro. 4. 12. Nahash.
Nahor, hoarse, or angrie. Gen. 11. 22.
Naioth, beautie, or a dwelling place. 1. Sam. 19. 18.
Naphtali, wrastling, or comparison. Gen. 30. 8.
Nathan, giuen. 2. Sam. 5. 14.
¶ Nebuchad-rezzar, which is written for the most part in Ieremie, & sometime in Ezekiel, Nebuchad-nezzar, signifieth the mourning of the generation. Iere. 27. 8. & 34. 1. Nabuchodonosor.
Nepheg, weake. 2. Sam. 5. 15.
Nephtuim, an opening. Gen. 10. 13. Naphtuhim.
Ner, a light. 1. Sam. 14. 51.
Nethaneel, the gift of God. 2. Chro. 35. 9.
Nethaniah, a gift of the Lord. 2. King. 25. 23.
¶ Nimrod, rebellious. Gen. 10. 8. Nemrod.
¶ Noadiah, the witnessing, or testification of the Lord. Ezra 8. 33.
Noah, rest. Gene. 5. 29.
Nogah, brightnesse. 1. Chro. 14. 6.
¶ Nun, sonne, or posteritie. Num. 13. 9.

O.

OBadiah, seruant of the Lord. 1. Chro. 3. 21. Obdia.
Obed, a seruant. Iudges 9. 26. Abdias.
Obed-edom, the seruant of Edom, or a seruant Edomite. 2. Sam. 6. 10. Ebed.
Obil, borne, or brought. 1. Chro. 27. 30.
¶ Omar, speaking or exalting. Gen. 36. 11.
¶ Onam, sorow, strength. Gen. 36. 23. Oman.
Onan, sorow, or iniquitie. Gene. 38. 4 Aunan.
¶ Ophel, a towre, or darkenesse. 2. Chro. 33. 14.
Ophir, ashes. Gene. 10. 29. Ophirah.
¶ Ornan, reioycing. 1. Chro. 21. 18.
Orpah, a necke. Ruth 1. 4.
Orthosias, rectified. 1. Mac. 15. 37.
¶ Othni, my time. 1. Chro. 26. 7.
Otholiah, time to the Lord. 1. Chro. 8. 26. Athaliah.
Othoniel, the time of God. Iosh. 15. 17. Othniel.
¶ Ozaziah, the stregth of the Lord. 1. Chro. 15. 21. Oziah.
Ozziel, the helpe of God. 1. Chro. 27. 19. Azaziah.
Azriel.

P.

PAgiel, God hath met. Nom. 1. 13.
Palal, praying, or iudging. Nehe. 3. 25. Phalali.
Palti, deliuerance. Nom. 13. 10.
Paltiel, deliuerance of God. Nom. 34. 26. Phaltias.
Palu, marueilous. Gene. 46. 9. Phallu.
Paroh, vengeance. Exod. 8. 1. Pharaoh.
Paruah, florishing, or fleeing. 1. Kings 4. 17.
Pashur, encreasing libertie. Iere. 20. 3.
¶ Pedahel, the redemption of God. Nom. 34. 28.
Pedah-zur, a mightie redeemer. Nom. 1. 10. Phadassur.
Pedaiah, the Lords redeeming. 2. Kings 22. 1. Adaiah.
Pekaiah, the Lords opening. 2. Kings 15. 22. Pekahiah.
Pelaiah, the miracle of the Lord. 1. Chro. 3. 24.
Pelaiah, a miracle of the Lord. Nehe. 8. 7.
Pelatiah, deliuerance of the Lord. 1. Chro. 3. 21. Phalatias.
Peleg, a diuision. Gen. 10. 25. Phaltias.
Pelet, deliuerance. 1. Chro. 2. 33. Peleth.
Penuel, seeing God. 1. Chro. 4. 4. Phanuel.

Peresh,a horseman.1.Chro.7.16.
Pharez. Perez,a diuision.Gen.38.29.
Perudah,a diuision.Ezra.2.55.
Pethathiah. Pethaiah,the Lord openeth.Ezra 10.23.
Phicol. ¶ Phichol,the mouth of al.Gen.21.22.
Phinees. ¶ Pinehas,a bolde countenance.Num.25.7.
Phinehas. ¶ Puah,a mouth.Gen.46.13.

R.

RAamiah,thunder of the Lord.Nehe.7.7.
Raddai,ruling.1.Chron.2.14.
Rahab,proude or strong.Iosh.2.1.
Raham,mercy or compassion.1.Chro.2.44.
Rahel,a sheepe.Gen.29.9.
Ram,high.1.Chro.2.9.
Ramiah,exaltation of the Lord.Ezra 10.25.
Rapha,release or medicine.1.Chro.8.2.
¶ Reaiah,a vision of the Lord.1.Chro.5.5.
Reba,the fourth.Iosh.13.21.
Rechab,a rider.2.King.10.15.
Reelaiah,a shepheard to the Lord.Ezra 2.2.
Roboam. Rehabeam,dilating the people.1.King.11.43.
Rehoboam. Rehum,pitifull,or pitied.Ezra 2.2.
Remaliah,the exaltatio of the Lord.2.Kin.15.27.
Raphael. Rephael,medicine of God.1.Chro.26.7.
Rephaiah,medicine of the Lord.1.Chro.3.21.
Reu,his shepheard.Gen.11.19.
Reuben,the sonne of vision,so named,because the Lord did see his mothers affliction.Gen.29.32.
Raguel. Reuel,a shepheard of God.Exod.2.18.
Rezon,a secretarie,or leane.1.King.11.23.
¶ Ribai,strife,or encreased.2.Sam.23.29.
Rebecca. Ribkah,fed.Gen.22.23.
Rebekah. Rinnah,a song or reioycing.1.Chro.4.20.
Riphath,medicine or release.Gen.10.3.
¶ Rogel,a footeman,or an accuser.Iosh.15.7.
¶ Ruth,watered,or filled.Ruth 1.4.

S.

Sabatha. SAbtah,a compasse,or olde age.Gen.10.7.
Sabtecha. Sabteca,the cause of smiting.Gen.10.7.
Sarah,a ladie or dame.Gen.17.15.
Sarai,my dame or mistresse.Gen.11.29.
Saba.Sheba. ¶ Seba,a compasse.Gen.10.7.
Seled,affliction.1.Chro.2.30.
Semachiah,cleauing to the Lord.1.Chro.26.7.
Sheal. Saul. ¶ Shaal,Shaul,asked.Ezra 10.29.1.Sam.9.2.
Saaph. Shaaph,flying,or thinking.1.Chro.4.7.
Shabbethai,my rest.Nehe.11.16.
Sacar. Shachir,wages.1.Chro.11.35.
Shageh. Shage,ignorant.1.Chro.11.34.
Sellum. Shallum,peaceable.2.King.15.10.
Sallum. Shalmari,peaceable.Hose.10.14.
Shalmah. Shalmon,peaceable.Ruth 4.21.
Shalma. Shamgar,desolation of the stranger.Iudg.3.31.
Salmon. Shammah,desolation,destruction.1.Sam.16.9.
Shammua. Shammua,obedient.Num.12.5.
Shaphan,a conie,or one hid.1.Chro.5.12.
Shaphat,a Iudge.Numb.13.6.
Sharezer,a treasurer.2.King.19.37.
Salathiel. Shealthiel,asked of God.Hag.1.1.
Sheariah,the gate of the Lord.1.Chro.8.38.
Shaba. Sheba,captiuitie.Gen.10.7.
Shebarim,hope.Iosh.7.5.
Sheber,hope,or wheate.1.Chro.2.48.
Sechia. Shecaniah,the habitation of the Lord.1.Chron.
Sechaniah. 3.21.
Shechem,a part,or portion.Num 26.31.
Shedeur,a fielde of fire,or the light of the almightie.Num.1.5.
Segub. Shegub,exalted.1.Kings 16.34.

Shehariah,the morning of the Lord.1.Chr.8.26.
Sheir,rough,or hairie.Gen.36.20. Seir.
Shelah,dissoluing.Gen.38.5.
Shelah,sending,or spoyling.Gen.10.24.
Shelemiah,peace of the Lord.Ezra 10.39. Salmiah.
Sheleph,drawing out.Gen.10.26.
Shelesh,a captaine.1.Chro.7.35.
Shelomith,peaceable.Leuit.24.11.
Shelomoh,peaceable.2.Sam.5.14. Salomon.
Shelumiel,the peace of God.Num.1.6.
Shemaiah,hearing the Lord.1.Chro.4.37. Ishmaiah.
Shemariah,the keeping of the Lord.Ezra 10. Shamariah.
32. Shamed.
Shemed,destroying.1.Chro.8.12.
Shemer,a keeper.1.Kings 16.24.
Shemida,a name of knowledge.Num.26.32.
Shemuel,appoynted of God.1.Chro.7.2. Semuel.
Shemuel,heard of God.1.Sam.1.20. Samuel.
Shephatiah,the Lord iudgeth 2.Sam.3.4.
Sheraiah,a prince of the Lord.1.Chro.4.14. Seraiah.
Sherug,a bough,or plant.Gen.11.20. Serug.
Sheth,set or put.Gen.4.25. Seth.
Shethar,a remnant or hid.Est.1.14.
Sheua,vanitie.1.Chro.2.49.
Shiciah,the protection of the Lord.1.Chro.8.10. Sechia.
Shimei,hearing,or obedient.Exod.6.17. Shimeah.
Shimeon,hearing,or obedient.Gen.29.33. Simon.
Shimshon,there the second time,because the Angel appeared the second time at the prayer of his father.Iudges 13.24. Samson.
Shiphtan,a iudge.Num.34.24.
Shiprah,faire.Exod.1.15. Shiphrah.
Shobab,returned.2.Sam.5.14. Sobab.
Shobal,a path.Gen.36.20.
Shobnah,a builder.2.Kings 18.18. Shebnah.
Shua,crying,or sauing.Gen.38.2. Sua.
Shuah,praying,or humiliation.Gen.25.2.
Shubael,the returning of God.1.Chro.24.20. Shubuel.
Shuhah,a pitte.1.Chro.4.11. Shuah.
Shumathi,renoumed.1.Chro.2.53.
Shuni,changed,or sleeping.Gen.46.16.
¶ Sithri,my secret.Exod.6.22.
¶ Sodi,my secret.Num.13.11.
¶ Suah,rooting vp.1.Chro.7.36.

T.

TAbeel,good God.Isa.7.6. Tabeal.
Tahash,hasting.Gen.22.24. Thahash.
Tahath,feare.1.Chro.6.37.
Talmai,a furrow.Iosh.15.14. Tholmai.
Tamar,a palme tree.Gen.38.6. Thamar.
Tanhumeth,consolation.Iere.40.8. Tanehumeth.
Talmon,dew prepared.1.Chro.9.17.
Taphath,a litle one.1.King.4.11.
¶ Tebah,a cooke.Gen.22.24.
Tehinnah,mercifull,or prayer.1.Chro.4.12.
Terah,smelling.Gen.11.24.
¶ Tiknah,hope.2.Kings 22.14. Tikuah.
Tilon,murmuring.1.Crho.4.20. Thilon.
Tiras,a destroyer.Gen.10.2.
Tirhanah,a searcher of mercie.1.Chro.2.48.
Tiria,a search.1.Chro.4.16.
¶ Toah,a dart.1.Chro.6.34.
Tobiah,the Lord is good.Ezra 2.60.
Togarmah,strong,or bonie.Gen.10.3. Thogorma.
Tohu,liuing.Sam.1.1.
Tola,a worme.Gen.46.13.
Tom,a twinne.Matt.10.3. Thomas.
¶ Tubal,borne,or brought,or worldly.Gen.10.2.
Tubal-kain,worldly possession.Gen.4.22.

Vaniah,

V

Ouania VAniah,nourishment of the Lorde. Ezra 10. 36.
Vashni,changed.1.Chro.6,28.
Vashti,drinking.Ester 1,9.
Vophsi ¶ Vopsi,a thing broken,or patched.Num.13.15.
Hur ¶ Vri,my light.1.Chro.2.20.
Ourias Vriiah,the light of the Lord.2,Sam.11.3.
Vriel,light,or fire of God.2.Chro.13.2.
¶ Vthai,mine iniquitie,or time.1.Chro.9.4.
¶ Vzal,wandring. Gen.10.27.
Oza Vzzah,strength 1.Chro.6.29.2,Sam.6,3.
Vzzi,my strength.1.Chro.6.5.
Vzziel,the strength of God.1.Chro.7.7.

Z

ZAauan,trembling.Gen.36,27.
Zabad,a dowrie.1.Chro.2,36.
Sebadiah Zabadiah,a dowrie of the Lord.1.Chro.8.15.
Zabdiel,a dowrie of God.1.Chro.27,2.
Zacchur Zaccur,mindefull.1.Chro.4.26.
Zacheus Zachai,pure. Ezra 2.9.
Zaccai Zachariah,mindefull of the Lord. 1.Chro.5.7.
Zechariah Zadok, iustified, or iust.2.Sam.8,17.
Zalmonah,our image.Num.33.41.
Zanoah,forgetfulnesse.Nehem.11.30.
¶ Zebulun,a dwelling. Gen.30,20.
Zeeb,a wolfe.Iudges 7.25.
Zelophehad,a shadow of feare.Num.26.33.
Zemirah,a song.1.Chro.7.8.
Zephaniah,the hiding of the Lord.2.King.25.18.
Zephi,a honie combe.Gen.36.11. Zepho
Zera,cleerenesse,or rising vp.Gen.36,13. Zerah
Zeraiah,the Lord arising.1.Chro.6.6. Zerahiah
Zeresh,scattering heritage.Ester 5.10.
Zerubbabel,strange from confusion,or a stranger at Babel. Hag.1.1.
Zethan,their oliue.1.Chro.26.22.
¶ Zia,sweate,or swelling.1.Chro.5.13.
Zidkiah,the iustice of the Lord,2,Kings 24,17. Zedekiah
Zidon,a hunter. Gen.10,15.
Zimri,a song.1.Chro,2,6.
Ziphorah,a mourning.Exod,2,21. Zipporah
¶ Zoheth,a separation.1.Chro.4.20.
¶ Zuph,a watch,or a couering. 1.Chro.6.35.
Zuriel,the rocke of God.Num.3.35.
Zurishadai,the rocke of the almightie.Num.1.6. Zurishaddai

A TABLE OF THE PRINCIPALL things that are conteined in the Bible, after the order of the Alphabet. The first number noteth the Chapter,and the second the Verse.

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Aaron and Miriam speake against Moses.Num.12.1.
Aaron, eloquent.Exo.4.14.
¶ Abba, father. Marke 14.36. Rom.8.15. Gala.4.6.
Abdon,a Iudge in Israel.Iudges 12,13.
Abel, a citie where dwelt the wise. 2,Sam. 20.18.
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Affliction to them that trust in any other then in God.Deut.31,17.
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To Afflict the soule for a day.Isai.58.5.
¶ Agabus ẏ Prophet.Acts.11.28.& 21.10.
Agag king of the Amalekites. 1.Sam,15. 8,9.
Agree with thine aduersarie.Matth,5,25.
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¶ Alcimus a wicked man. 1.Macc.7.9. and 9.54.
Alexander the Copper smith. 2.Tim.4.14.
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Giue not thine Almes grudgingly. 2.Cor. 9.7.
Christ our Altar.Heb.13.10.
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The Angel sheweth of Christs birth. Luke 2.10.
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Angels the ministers of God.Heb.1.7.
The three Angels that Abraham receiued into his house. Gen.18.2,5. Lot also receiueth two.Gen.19.1,3.
To be Angrie with thy brother, is damnable.Matth.5.22.
Anna the mother of Tobie the yong. Tob. 11.9.
Anna the prophetesse.Luke 2.36.
Annas, father in law to Caiaphas Iohn 18. 13.
Be ready alwayes to giue an Answere of the hope that is in you. 1.Peter 3.15.
Antichrist, who? 1.Iohn 2.22. and 4.3. 2. Thess.2.3.
The Antiochians first that were named Christians. Actes 11.26.
Antiochus Epiphanes.2.Mac.2.20 and 9.1.
Antiochus Eupator.1.Mac.6.17.2.Macca. 10.10.and 13.1.
¶ Apollonius discomfited by Ionathan. 1.Mac.10.82.
Apollos a learned man. Actes 18.24.
The Apostles afflicted for Christs sake.Act. 4.3.and 5.18.
The Apostles aske who is the greatest in the kingdome of heauen.Matt.18.1.
The Apostles first sent to the Iewes. Matt. 10.6.
The Apostles shall iudge the twelue tribes. Matth.19.28.
Apostles why they were ordeined in the Church.1.Cor.1.28.
God iudgeth not according to the Appearance.1.Sam.16.7.
¶ Aquila and Priscilla doe harbor the Church.1.Cor.16.19.
¶ The ruine of the Arabians.Isa.21.14.
King Arad slaine.Num.21.3.
The Aramites.2.Sam.8.and 10. 2.Kings 5. and 6.and 7.and 8.
Araunah selleth his threshing floore to Dauid. 2.Sam.24.24.
Mamre a citie of Arbah, called also Hebron.Gen.35.27.
Aristarchus fellow prisoner with Paul.Col. 4.10.
The Arke of God, the forme and vse thereof. Exod.25.10. Deut.10.3. and 31.26. Ioshua 3.3. 1.Sam.4. vnto the 7.3. 2. Sam.15.24.
The Arke of Noah. Genesis 6.14.and 7.1. 1.Peter 3.20.
The stretched out Arme of God. 1.Kings 8.42.
Arpachshad, his birth and age.Gene.11.10, 12,13.
Flee Arrogancie.Rom.12.3.
¶ Asa king of Iudah, and his doings. 1. Kings 15.8.
Asahel Ioabs brother slaine.2.Sam.2.23.
Asaph the brother of Heman, chanter. 1. Chro.6.39.
Asher Iaakobs sonne. Genesis 30.13. his blessing and his portion. Deut.33.24. Ioshua 19.24.
Ashima the idole that the men of Hamath made in Samaria.2.Kings 17.30.
Ashtaroth, the idole that the Iewes worshipped. Iudges 2.13.and 3.7.
Paul is forbid to preach in Asia. Acts.16.6. at length he preacheth there. Act.19.10.
Ashkelon taken by Iudah. Iudges 1.18.
Iesus entreth on an asse into Ierusalem. Matth.21.7.
Asses in vse among the Israelites. Gen.42. 26.Iudges 12.14.
The Asse of Balaam speaketh. Numb.22. 28.
Ashur went out of the land of Shinar. Gen. 10.11.
Assuerus king, his doings and his lawes in the booke of Ester.
¶ Athaliah reigneth ouer Iudah, 2.Kings 11.3.
Paul reproueth the Athenians for their superstitions. Actes 17.22.
¶ Azariah reigneth in stead of his father Amaziah, and is striken with a leprosie. 2.Kings 15.1,5.
Azariah the Prophet.2.Chro.15.1.

B

Baal perazim, a certaine place. 2.Sam.5. 20.
Baal-peor, an idole: the Israelites for ioyning themselues thereunto, are put to death.Num.25.3.Deut.4.3,4.
Baanah and Rechab kill Ish-bosheth. 2. Sam.4.6.
Baasha king of Israel, & his doings. 1.kings 15.16. to Chap.16.8.
The destruction of Babel forespoken. Isai. 13.1.
The building of Babels towre. Gene.11.4.
Babes in Christ.1.Cor.3.1.
Against Babblers.Ecclus.20.5.
Bacchides captaine of king Demetrius armie, discomfited. 1.Mac.9.68.
Backbiting forbidden. Leuit.19.16. Ecclus. 28.13. Prou.26.22.
Backbiting is to be auoyded.1.Peter 2.1.
Bagoas, the Eunuch.Iudeth 12.11.
Balaam, the sonne of Beor. Numb.22. and 23. and 24. 2.Peter 2.15. Hee is slaine. Ioshua 13.22.
Balak, king of the Moabites. Numbers 22. and 23.and 24.
Iust Balances.Leuit.19.36.
One Baptisme.Ephes.4.5.
Iohn sent to Baptize.Iohn 1.33.
The disciples of Christ Baptize.Iohn 4.2.
Christ is Baptized.Matth.3.15.
To bee Baptized in the Name of the Father, &c.or of Iesus. Matth.28.19. Actes 2.38.
To bee Baptized into Christ, is to put on Christ.Rom.6.3.Gal.3.27.
We are Baptized vnto the death of Christ, Rom.6.3.
Christ Baptizeth with the holy Ghost and with fire.Matth.3.11. Mar.1.8. Luke 3. 16.Iohn 1.26,33.
Barabbas, the murtherer.Luke 23.18.Iohn 18.40.
Barak & Deborah deliuer Israel.Iudges 4.
Baruch, Ieremiahs scribe.Iere.36.4.
Barzillai, and his doings. 2.Samuel 19.31. 1.Kings 2.7.
The Bastard shall not enter into the congregation of the Lord. Deut.23.2.
¶ Priests are forbidden to shaue their heads or Beards.Leuit.21.5.
The shauen Beard was a signe of sorowe to the Iewes.Isai.15.2.
Creation of Beastes.Gen.1.24.
Paul fought with Beasts at Ephesus. 1.Cor. 15.32.
Beastes cleane and vncleane. Leuit.11.2. Deut.14.4.
When thou goest to Bed, thinke on Gods words. Deut.11.19.
Behemoth, and his propertie.Iob 40.10.
Bela, a citie, called also Zoar.Gen.14.2.
Beleeue in Iesus Christ, and thy sinnes shall be forgiuen. Actes 10.43.
To Beleeue is the gift of God.Matt.13.11. and 16.17.Iohn 6.44.
To him that Beleeueth, all things are possible. Marke 9.23.
He that Beleeueth in Christ, shall neuer perish.Iohn 3.15.
Belshazzar king of the Babylonians. Daniel 5.
Benaiah killeth Ioab. 1.Kings 2.34.
Ben-hadad king of Aram, and his doings. 1.Kings 15.18.2.Chro.16.2.
Beniamin.Gen.35.18.and 43. and 44. and 45.Deut.33.12.

Beth-el

Beth-el or Luz. Gene.28.19. Iudg.1.23. 1. Sam.10.3.
Beth-lehem called also Ephrath. Gen.35. 19. Mich.5.2. Luke 2.4.
Bethsaida, an vnfaithfull citie. Mat.11.21.
Beth-sheba Vriahs wife lyeth with Dauid. 2.Sam.11.4.
Beth-shemites are punished for looking into the Arke of the Lord. 1.Sam.6.19.
Bethuel, the father of Rebekah. Gen.22.23
Bethulia is besieged by Olofernes. Iudeth. 7.
Bezaleel an excellent workeman, and his doings. Exod.31.2. and 35.30.
¶ Who Bideth in Christ. 1.Iohn.2.6.
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Bilhah Rahels maide. Gen.29.29. and 30. 3.
A Bill of diuorcement. Deut.24.1.
To Binde & loose. Matt.16.19. Ioh.20.23.
Birdes created. Gen.1.20.
Birdes cleane and vncleane. Leuit.11.13.
Esau esteemeth not his Birthright. Gene. 25.32.
The office of a true Bishop. 1.Tim.3. Tit.1. 5. 1.Pet.5.2.
Bishops must be faultlesse. Tit.1.7.
The Bishop of our soules, Iesus Christ. 1. Pet.2.25.
Bitternesse and fiercenesse to bee auoyded. Ephe.4.31.
¶ The Blasphemer ought to bee stoned to death. Leu.24.15,16.
Blasphemie against the holy Ghost. Matt. 12.31. Marke 3.28,29.
The description of a Blessed man. Psalm.1. Matt.5.3.
The Blessed of GOD are called sheepe. Mat.25.33.
To Blesse God, for to giue thankes vnto him. Gen.24.27.
Blessing, for gift. Gene.33.11. 2.Corinth. 9.5.
The manner of Blessing the people. Num. 6.24. and Gen.48.20.
Blessing to those that obey and serue the Lorde. Exod.23.25. Deute.8.6. and 11. 27. and 28.2.
Lay no stumbling block before the blind. Leuit.19.14.
The Blinde borne for the glorie of God. Iohn 9.3.
The Blinde guide. Mat.15.14.
The Blinde healed by Christ. Mat.9.29.
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Blindnesse of heart. Rom.11.8. Ephe.4.18.
The Blood, for the man that is slaine. Iosh. 20.3.
By the Blood of Christ wee haue remission of sinnes. Matth.26.28. Hebr.9.14. 1. Peter 1.2.
¶ Iohn and Iames called Boanerges by Christ, & what that is to say. Mar.3.17.
Boaz and his doings. Ruth.2. and 3. and 4.
Our Bodies are consecrate vnto Christ. 1. Cor.6.15. they are the Temples of the holy Ghost. 1.Cor.6.19.
All the faithfull are one Body. Rom.12.5.
To Bring the Body in subiection. 1.Corin. 9.27.
The Body of Christ, the Church. Ephes. 1.23.
Our Bodies are earthen vessels. 2.Cor.4.7. and 5.1.
To bee in the Booke of life. Phil.4.3. and to be rased out of it. Exod.32.32.
The Bookes of curious artes are burnt. Act.19.19.
Iosiah commaundeth to saue the Prophets Bones. 2.King.23.18.
Hee that is Borne of God, sinneth not. 1. Iohn 3.9.
They that are Borne of God. Iohn 1.13. 1. Iohn.5.1.
Change not the aunciente bounds. Deu.19. 14.& 27.17. Prou.22.28.& 23.10.
The Bowe in the cloude. Gen.9.14.
¶ Man liueth not only by Bread. Deu.8.3.
We are all one Bread. 1.Cor.10.17.
Christ the liuing Bread. Iohn.6.51.
The feast of vnleauened Bread. Exod.23. 15. and 34.18.
The breaking of Bread. Act.2.46.
The shew Breads. Leuit.24.5.
Bread comforteth the heart. Genes.18.5. Iudg.19.5. Psal.104.15.
Common Bread, hallowed Bread. 1.Samu. 21.4.
To eate Bread in the sweate of the browes. Gen.3.19.
Iaakob desireth onely Bread to eate, and clothes to put on. Gen.28.20.
Breaking of Bread. Act.2.42.
Whom Iaakob calleth his Brethren. Gene. 29.4.
Christ not ashamed to call vs Brethren. Heb.2.11.
The Brethren or cousins of Christ beleeue not in him. Iohn.7.5.
Brotherly loue. Rom.12.10.
¶ Buggerers shal not possesse ÿ kingdom of heauen. 1.Cor.6.9. 1.Tim.1.10.
Euery one shall beare his owne Burthen. Galat.6.5.
Wee must beare one anothers Burthen. Gal.6.2.
Burnt offring. Leuit.6.9,12.
The fierie Bush. Exod.3.2.
The faithfull are Gods building. 1.Corinth. 3.9.
To builde vpon Christ golde, siluer, &c. 1. Cor.3.12.

C.

Caiaphas and his doings. Matt.26.57. Iohn 11.49.
Tenne Caldrons for the Temple. 1.Kings. 7.38.
Caleb and his doings. Num.13.7. and 14. 6. Iosh.14.6.
The golden Calfe. Exod.32. it is ground into powder. Exod.32.20.
Many Called, and few chosen. Mat.20.16. Rom.9.6.
Christ is come to Call sinners. Matt.9.13.
Loue them that Call vpon the Lorde with pure heart. 2.Tim.2.22.
The golden Calues of Ieroboam. 1.Kings. 12.28.
Canaan is accursed. Gen.9.25.
Canaan a fat land, flowing with milke and honie. Exod.3.8.
The lande of Canaan is the holy habitation of God. Exod.15.13. promised to Abraham. Gen.12.7.
The sonnes of Canaan, of whome descended the Canaanites. Gen.10.15.
The Canaanites discomfited by the tribe of Iudah. Iudg.1.4.
The Canaanites smote the Israelites. Num. 14.45.
The Canaanites that remained, were as thornes to Israel. Iudg.2.3.
The Canaanitish woman. Mat.15.22.
The Candlesticke and facion thereof. Exo. 25.31. and 37.17 and 40.24.
Capernaum an vnbeleeuing citie. Matth. 11.23.
The Caphtorims destroyed the Auims. Deut.2.23.
The Captiuitie of the kings of Iudah forespoken. 2.King.20.17. Ier.16.13.& 20.4.
The Cares of this world doe choke vp the word. Mar.4.19.
God Caried the children of Israel vpon Egles wings. Exod.19.4.
¶ Cenndebeus captaine of the sea coast. 1. Macc.15.38.
The Centurion and his faith. Mat.8.5.
God reiecteth the Iewish Ceremonies. Isa. 1.11. and 66.3. Heb.10.5.
The decree of Augustus Cesar. Luke 2.1.
¶ Chamois a beast. Deut.14.5.
Elijah, the Charet of Israel. 2.King.2.12.
Charets of yron in vse among the Canaanites. Iudg.1.19. and 4.3.
To make himselfe Chaste for the kingdom of heauen. Mat.19.12.
Blessed is the man that God Chastiseth. Iob.5.17.
Chastise thy childe betime. Prou.13.24.& 19.18.& 22.15.
Chastitie is the gift of God. Wis.8.21.
Chemosh the abomination of Moab. 1. King.11.7.
The Cherubims keepe the way of the tree of life. Gen.3.24.
Offend not litle Children. Mat.18.6.
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The Angels of litle children. Mat.18.10.
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We are the Children of God by faith. Gal. 3.26.
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Chorazin a citie that Christ reproueth for her vnbeliefe. Matt.11.21.
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2.31.and 4.43.and 5.32. hee speaketh the wordes of God, Iohn 3.34. he preacheth that the kingdome of the Messias is at hande, and exhorteth to repentance, and to beleeue the Gospel. Matt. 4.17.and 9.35.he is hungrie. Matt. 4.2. he is wearie. Iohn. 4.6. he is poore. Matt. 8.20. hee entreth into Ierusalem riding vpon an asse. Matth. 21.7. he is solde by Iudas. Mat. 26.14. he is buffeted. Matt. 26.67. hee is deliuered to be crucified. Matth. 27.26. he prayeth for them that persecute him. Luke 23.34. he yeeldeth vp the ghost. Matth. 27.50. his resurrection. Mat. 28. he is caried vp into heauen. Mark. 16.19. Luk. 24.51.
The comming of Christ forespoken. Num. 24.17. Isa. 40.10.
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Christ greater then Dauid. Mat. 22.44.
Christ promised to Adam, Gen. 3.15. to Abraham. Gen. 12.3.
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Christ without sinne. 1. Pet. 2.22.
False Christes and false prophets doe great miracles, Matth. 24.5,24.
Christians so named first in Antiochia. Act. 11.26.
Christians are free. 1. Pet. 2.16. Iohn 8.32.
Christians hated of the world. Mat. 10.22. Luke 21.17.
The Church is the house of God. 1. Tim. 3.15.
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¶ The Apostles forbid the Gentiles to be Circumcised. Act. 15.28.
Circumcise the foreskinne of the heart. Deut. 10.16. and 30.6. Rom. 2.29. Colos. 2.11.
Paul Circumciseth Timothie. Act. 16.3.
God Circumciseth our heartes, and why. Deut. 30.6.
Abraham commaunded to Circumcise his familie, Gen. 17.9,10.
Circumcision and vncircumcision are nothing. 1. Cor. 7.19.
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The seconde Circumcision vnder Iosua. Iosh. 5.2.
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¶ None Cleane before God. Iob. 25.4.
Cleopatra the daughter of Ptolemeus. 1. Macca. 10.57.
The Cloude filleth the house of the Lord. 1. King. 8.10.
The renting of the Clothes a signe of great heauines. Iosh. 7.6. Matth. 26.65. 2. Sam. 1.11.
¶ To heape Coales vpon the head of his enemie, Rom. 12.20.
One ought to Comfort another. 1. Thes. 4.18. and 5.14.
The Comforter is promised. Iohn 14.16. and 15.26. and 16.7.
The ten Commandements, Exodus 20. 1. Deut. 5.7.
Teach thy childe the Commandements of God. Deut. 6.7.
Commandements of men, being contrary to Gods, are not to be receiued, Tit. 1.14.
The Comming of Christ in ye day of iudgement. Mat. 24.30. 2. Pet. 3.10. Isa. 3.14. and 13.9.
The Comming of Christ with his Angels. Matt. 16.27.
The Comming of the Lord. Isa. 35.4. and 62.11. Malac. 4.1.
The Common vse of goods in the Primitiue Church. Act. 2.44.
The word Concubine for wife. Iudg. 19.2.
A shame not to Confesse Christ. 2. Timo. 1.8.
To Confesse God, for, to praise him, is oft times in the Psalmes.
To Confesse that Iesus is Christ, is the gift of God. Mat. 16.17.
Remission to them that Confesse their sinnes. 1. Iohn 1.9.
Moses Confesseth to God the sinne of the people. Exod. 32.31.
Confession of sinnes commaunded to the Priests of the Iewes, Leuit. 16.21.
Confession of thy sinnes to God. 1. King. 8.47. Psal. 32.5.
Cursed is hee that hath his Confidence in man. Iere. 17.5.
God is not the authour of Confusion, but of peace. 1. Cor. 14.33.
Who ought to bee excluded out of the Congregation of the Lord. Deut. 23.1.
The Conscience of the wicked is alwayes fearefull. Pro. 28.1.
Christ the Consolation of Israel. Luk. 2.25.
The good conuersation of Christians. Phil. 1.27. and 3.17.
The Conuersation of Saintes shoulde prouoke vs to follow their faith. Heb. 13.7.
Contemners of the worde of God shall be punished. 1. Sam. 2.30. Isa. 28.14.
Cornelius the captaine. Act. 10.1.
Brotherly Correction. Prou. 27.5. Matth. 18.15.
They that refuse Correction, are threatned of God. Leuit. 26.22.
The Correction of the Lorde. Heb. 12.5.
It is permitted to Correct thy brother: but to hate him is forbidden. Leuit. 19.17.
Circumcision the Couenant of God. Gene. 17.13.
The Couenant of God with Noah. Gene. 9.11.
Couetousnes is idolatrie. Col. 3.5.
Couetousnes is insatiable. Pro. 27.20.
Couetousnes the roote of all euill, 1. Timo. 6.10.
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The Israelites aske Counsel of God in their affaires. Iudg. 1.1. and 20.18,23. 1. Sam. 10.22. and herein they vse the helpe of the Prophets. 1. Sam. 9.9. 2. King. 22.13.
God breaketh the Counsels of the heathen, Psal. 33.10.
Courteousnesse required in Christians. Ephes. 4.32. 1. Cor. 13.4.
Zealous Phinehas killeth Cozbi the Midianitish harlot, Num. 25.7,8,15.
¶ All things created by Christ. Col. 1.16.
The Creation of man. Gen. 1.27.
God is our Creator. Deut. 32.18.
The Gospel hath bene preached to euery Creature. Colos. 1.6.
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The Creature is subiect to vanitie. Rom. 8.20.
God vseth his Creatures according to his pleasure. Isa. 45.9.
We are new Creatures by faith in Christ. 2. Cor. 5.17. Galat. 6.15.
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The faith of Crispus, and his whole house. Act. 18.8.
Take thy Crosse. Mat. 10.38. and 16.24.
Paul reioyced in the Crosse of Iesus Christ. Gal. 6.14.
The Crowne of righteousnesse. 2. Timo. 4.8.
The Crowne of thornes. Mat. 27.29.
Who Crucifie the flesh, & the lusts thereof. Galat. 5.24.
¶ The Cup and bread that we receiue in remembrance of Christ. 1. Cor. 10.16.
The Cup, for death and crosse. Mat. 20.22.
Cursed is hee that fulfilleth not the lawe, Galat. 3.10.
Cursed is hee that hangeth on the tree, Deut. 21.23.
The Curtaines of the Tabernacle. Exod. 26.5. and 36.8.
Olde Custome cannot be forgotten. Prou. 22.6.
¶ Cyrus King of Persia, and his doings. Isa. 44.28. and 45.1. Ezra. 1.1.

D.

Dagon the god of the Philistims, 1. Sam. 5.2.
Damaris beleeueth in Christ. Actes 17.34.
The Damned are called goats. Mat. 25.32.
Daniels doings contained in the 14. chapters of his booke, whereof some be Apocrypha.
Dan the sonne of Iaakob. Gene. 30.6. and 49.16. Deut. 33.22. Iosh. 19.40.
The deedes of Darkenes. Rom. 13.12.
Darius doings. Dan. 5.31. and chap. 6. & 9. and 11. Ezra 6.1.
Dathan for his rebellion is consumed with fire. Num. 16.
Dauid daunceth before the Lord. 2. Sam. 6.14.
Dauid deceiued Saul. 1. Sam. 20.5. he deceiued King Achish. 1. Sam. 27.10.
Dauid despised the commaundement of the Lorde in committing adulterie. 2. Samu. 12.9.
Dauid doth not punish the cursed speaking of Shimei. 2. Sam. 16.10.

Dauid

David lamenteth his sonne Amnon, 2. Samuel 13.31.
Dauid of necessitie eateth the shew loaues. 1. Sam. 21.6. Matth. 12.3,4.
Dauid of what stocke he came. Ruth 4.17.
Dauids doings from the 1. Samuel 13.14. to 1. Kings 2.12.
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¶ Debate and strife are workes of darknes. Rom. 13.13. 1. Cor. 1.10, & 11.16.
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Deacons ordained in the Church by the Apostles. Actes 6.5.
Wee must not excede measure in lamenting the Dead. 1. Thess. 4.13.
Saul seeketh to the Dead. 1. Sam. 28.11.
Seeke not to the Dead for any thing. Deut. 18,11. Luke 16.29.
The Dead shall heare the voyce of the sonne of God, and shal liue, Iohn 5.25.
Christ forespeaketh his owne Death. Matt. 16.21.
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The second Death, Reuel. 20.14.
Death commeth through disobedience, Deut. 30.17,18.
The day of Death vncertaine. Luke 12.40.
Curse not the Deafe, Leuit. 19.14.
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Deborah, Rebekahs nurce dieth. Ge. 35.8.
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Deceiue not thy brother. Leuit. 19.13,14.
God will rewarde euery one according to his deedes. Matth. 16.27.
Delilah betrayeth Samson. Iudg. 16.
Demetrius, Seleucus sonne and his doings: from 1. Macca. 7.1. vnto 2. Macca. 15.
If we denie Christ, he will denie vs. 2. Timothie 2.12.
The assurance of the Desperate. Ezekiel 33. 10.
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Christ healeth two possessed of Deuilles. Mat. 8.28. and 12.22.
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Deuilles driuen out by fasting and prayer. Matth. 17.21.
The Deuill seduceth the woman, and is therefore cursed. Genesis 3.14.
The king is bound to reade the booke of Deuteronomie, and why. Deu. 17.19,20.
Deuteronomie is commaunded to bee read to women and children. Deuter. 31.11, 12,13.
Deuteronomie is deliuered to the Leuites and Elders. Deut. 31.9.
Iosiah read the booke of Deuteronomie to the people, 2. Kings 23.2.
¶ The Diligence of ministers, Prouer. 27. 23.
Dinah, the daughter of Iaakob, rauished, Genesis 34.2.
Dionysius an Areopagite beleeueth in Christ. Actes 17.34.
Diotrephes reprooued for his arrogancie, 3. Iohn 9.
Seuenty Disciples sent to preach. Lu. 10.1.
The Disciples wherein they may be knowen, Iohn 8.31. and 13.35.
Diseases are the fruits of sinne. Iohn 5.14.
In Diseases God ought to be sought vnto. 2. Kings 1.16.
Disguising rayment is forbidden both to man and woman. Deut. 22.5.
How God hateth Disobedience, 1. Samuel 15.23.
The Disobedient stricken with madnesse, and blindnesse. Deut. 28.28.
The man that Disobedieth the Iudge, shall die. Deut. 17.12.
He that Disobeyeth God, is subiect to many curses. Deut. 28.15.
Against Diuorcement. 1. Cor. 7.10.
Diuination forbidden. Leuit. 20.27. Deut. 18.10,11. Isa. 8.19.
He or she that hath the spirite of Diuination, ought to be stoned to death. Leuitic. 20.27.
¶ Sound Doctrine. Tit. 2.7,8.
No Doctrine, but Christes ought to be receiued. 2. Iohn 10. Col. 2.8.
Doctrines of deuils, 1. Timothie 4.1.
Doeg disclosed Dauid to Saul, 1. Sam. 22.9.
Giue not holy things to Dogges. Matth 7. 6.
The Dogge is returned to his vomit. 2. Pet. 2.22.
Dommage that one doth to another. Exodus 22.5.
The Domme is healed. Matt. 9.32.
The Doue sent out of the Arke. Genes. 8.8.
¶ The Dragon, the olde serpent. Reuelat. 20.2.
By Dreames God speaketh to the Prophets. Numb. 12.6.
Spirituall Drinke, 1. Cor. 10.4.
Christ was called in skorne a Drinker of wine. Matth. 11.19. the Apostles also. Actes 2.13.
The Dropsie is healed. Luke 14.2.
The euils that come of Drunkennes. Prou. 23.29.
Drunkennes to be auoyded, euen of Kings. Pro. 31.4. Luke 21.34. Ephes. 5.18.
¶ Man is dust. Genesis 3.19.
The Dust of the feete shaken off against whom. Matt. 10.14.
¶ Many Dwelling places in the house of God. Iohn 14.2.
¶ Paul desireth to Dye. Philip. 1.23.
Christ prayeth, not to Dye. Matth. 26.39.
Christ desireth to Dye for vs. Luke 12.50.
It is ordained for al to Dye once. He. 9.27.
Christ Dyed for our sinnes. Rom. 4.25.

E

The Earth is cursed for Adams transgression. Genesis 3.17.
The Earth is corrupt. Gen. 6.11.
Man shal returne to the Earth. Genesis 3. 19.
To Eate the flesh of Christ. Ioh. 6.51,63.
¶ Ebed-melech the blacke More. Ieremie 38.7.
Eber and his sonnes. Gene. 10.25.
¶ Esau, why he is called Edom. Gen. 25.30.
Edom denieth passage to Israel. Numb. 20. 14,18.
Edom rebelleth from vnder Iudah. 2. Kings 8.20.
¶ The Egyptians Eate not with the Hebrewes. Genesis 43.32. of them looke in Exodus 11. and 12. Deut. 23.7. Iere. 46. Ezek. 32.12.
Egypt the yron fornace. Deuter. 4.20.
¶ Ehud a Iudge in Israel. Iudg. 3.15.
¶ The Ekronites and their doings. 1. Sam. 5. 10.
¶ What conditions the Elders ought to haue. Titus 2.2.
Eleazar the sonne of Aaron. Exodus 6.25. Ioshua 24.33.
Gods purpose is by his Election. Rom. 9.11.
Election of grace. Rom. 11.5.
Make your calling and Election sure. 2. Peter 1.10.
As touching the Election they are loued for the fathers sakes. Rom. 11.28.
The Elect haue obtained that Israel obtained not. Rom. 11.7.
Wee knowe that yee are Elect of God. 1. Thess. 1.4.
Election lyeth in God and not in vs. Rom. 9.11,16.
The Elect are few in number. Matth. 7.14.
Elected before the foundation of the world. Ephesians 1.4.
The Elect of God can not be condemned. Rom. 8.33,34.
The Elect were chosen before the foundations of the world. Ephes. 1.4. 1. Peter 1. 2.
Eli the Priest and his doings. 1. Sam. 1. and 2. and 3. and 4.
Eliakim, called also Iehoiakim. 2. Ki. 23.34.
Elias and Eliseus. Luke 4.25,27.
Eliiah the Prophet and his doings. 1. Kings 17. vnto the 2. King. 2.
Elimelech and his wife Naomi. Ruth 1.2.
Elizabet Zacharies wife. Luke 1.5.
Elisha balde. 2. Kings 2.23.
Elisha doeth good for euill. 2. Kings 6.22.
Elisha, his life and his doings. 1. Kings 19. vnto the 2. Kings 13.22.
Elisha is called from the plowe to prophecie. 1. Kings 19.19.
Elisheba Aarons wife. Exodus 6.23.
Elon a Iudge in Israel. Iudg. 12.11,12.
Elymas the sorcerer withstanding Paules preaching. Actes 13.8.
¶ Emmanuel. Matth. 1.23.
¶ Take from among you all Enchanters. Deut. 18.10,11.

Enchanters and Southsayers driuen out of Israel by Saul. 1. Sam. 28.3.
The End of all things is at hand. 1. Pet. 4.7.
He that Endureth to the end, shalbe saued. Mat. 24.13. 2. Thess. 3.13.
Eneas healed by the meanes of Peter. Actes 9.33.
Loue thine Enemies. Mat. 5.44. Pro. 25.21
Christ prayeth for his Enimies. Luk. 23.34.
Enosh the sonne of Sheth. Gen 4.26.
Flee Enuie. Gal. 5.26. 1. Pet. 2.1.
Enuious persons. Prou. 23.6.
¶ Ephesians worshipped Diana. Acts 19.35
Ephraim and his doings. Gene. 41.52. and 48.5. and 50.23.
The Ephraimites murmure against Gideon. Iudg. 8.1.
The Epicures dispute with Paul. Actes 17.18.
Paules Epistles hard to be vnderstoode. 2. Pet. 3.16.
¶ The Earnest of the spirite in our hearts. 2. Cor. 1.22. and 5.5.
¶ Esarhaddon reigneth after Saneherib. 2. Kings 19.37.
Esau and his doings. Gen. 25. vnto the 37.
Who are to be Eschewed. 2. Tim. 3.5.
Ester and her doings. Ester 2. and 4. and 5. and 6. and 7. and 8. and 9.
¶ Hate that that is Euill. Romanes 12.9.
Recompence not Euill for euill. Romanes 12.17.
God turneth the Euill into good. Genesis 50.20. Romanes 8.28.
Do not company with Euill men. Prouerbs 24.1.
We are Euil of nature. Mat. 7.11. Gen. 6.5.
An Eunuch, Candaces chiefe gouernour, beleeueth in Iesus Christ. Actes 8.37.
Eutychus restored to life. Actes 20.9.10.
¶ Hee, that exalteth himselfe, shall bee brought lowe. Luke 18.14.
Examine all things. 1. Thess. 5.21.
Examine thy selfe before thou come to the supper of the Lord. 1. Cor. 11.28.
Excommunicate those that, loue not Iesus Christ. 1. Cor. 16.22.
The Excommunication that Paul vsed. 1. Corinthians 5.5.
Exorcists hurt by the Euill spirit. Actes 19.13,16.
Experience bringeth hope. Romanes 5.4.
¶ The good Eye. Mat. 6.22.
Eye for Eye. Exodus 21.24. Matthew 5.38.

F

Old wiues Fables. 1. Timothie 4.7.
Euery one ought to prooue his Faith. 2. Corinthians 13.5.
Continuance in Faith. Coloss. 1.23.
The shield of Faith. Ephesians 6.16.
Christ prayeth for Peters Faith. Luke 22.32.
The definition of Faith. Hebrews 11.1.
Faith commeth by hearing Romans 10.17.
The Apostles pray to haue their Faith increased. Luke 17.5.
Faith in God by Christ. 1. Peter 1.21. Matthew 12.21.
Faith ioyned with charity. 1. Timothie 1.5.
Faith is the gift of God. Phil. 1.29. 2. Peter 1.3.
The ende of Faith is the saluation of our soules. 1. Peter 1.9.
The Faith of Abraham. Genesis 15.6. and 24.7.
The Faith of the Fathers. Hebrewes 11.
By Faith the spirit is receiued. Galat. 3.2.
By Faith the hearts are purified. Acts 15.9. Iohn 15.3.
By Faith we resist the deuil. 1. Peter 5.9.
Faith without workes is dead. Iames 2.17.
The Faithful are the children of Abraham. Romanes 9.8.
The Faithful shall not come into condemnation. Iohn 5.24.
To Fall into the handes of the liuing God. Hebrews 10.31.
To Fall vpon the face. Gen. 17.17. Ruth 2.10.
A great Famine in Samaria. 1. Kings 18.2. 2. Kings 6.25.
The Famine of Gods word forespoken. Amos 8.11.
Moses Fasteth fourtie dayes and fourtie nights. Exod. 34.28. Christ likewise. Mat. 4.2.
Fained Fasting. Isa. 58.3. Zech. 7.5. Matt. 6.16.
The Father of Christ is our Father. Ioh. 20.17.
He that knoweth Christ, knoweth the Father. Iohn 14.7.
Honour thy Father and mother. Mat. 15.4. Marke 7.10.
Fathers are charged to teach their children the lawe of God. Deut. 11.19.
He that beateth his Father, or mother, shall die the death. Exod. 21.15. Prou. 20.20.
God doth right vnto the Fatherlesse. Deut. 10.18.
The Fatherles. Deuter. 14.29. and 24.19. and 26.12. and 27.19.
¶ The Fearefull must absent themselues from warre. Deut. 20.8.
Learne to Feare God. Deut. 14.23.
The Feare of God is true wisedome. Iob 28.28.
The worthiest places at Feasts. Matt. 23.6.
Feasts made at sheepe shearings. 2. Sam. 13.23.
¶ God teacheth to Fight. 2. Sam. 22.35.
The finger of God, for his power. Exod. 8.19.
The first borne in the land of Egypt die. Exod. 11.4,5. and 12.29,30.
Of First fruits. Exod. 22.29. Leuit. 23.10.
The First fruits perteined to the hie Priests. Num. 5.9.
Fishes cleane and vncleane. Leuit. 11.9,10,11.
¶ Paul neuer vsed Flatterie. 1. Thess. 2.5.
Flee in time of persecution. Matt. 10.23.
The deedes of the Flesh. Gal. 5.19.
Man is but Flesh. Gen. 6.3.
To be in the Flesh, for, to liue according to the Flesh. Rom. 7.5.
Flesh and blood, that is, whatsoeuer is in man. Matth. 16.17.
The wisedome of the Flesh is death. Rom 7.24. and 8.6.
Flesh lusteth against the spirit. Galat. 5.17.
The Flesh of Christ eaten by faith. Iohn 6.54.
The care of the Flesh ought to be reiected. Romans 13.14.
To eate the Flesh with the blood is forbid. Genesis 9.4.
Be carefull ouer your Flockes. Pro. 27.23.
Noahs Flood. Gen. 6. and 7. and 8.
The cause of the vniuersall Flood. Gen. 6.5.
An offering of Floure. Leuit. 2.1.
¶ By the Folde is vnderstoode the Church. Iohn 10.16.
A rod belongeth to the Fooles backe. Prouerbs 26.3.
Forbeare one another. Ephesians 4.2.
Christ deliuered by the determinate counsell and foreknowledge of God. Actes 2.23.
We are elect according to the Foreknowledge of God. 1. Peter 1.2.
Our Forerunner Christ. Hebrews 6.20.
Howe oft thou oughtest to Forgiue thy brother. Mat. 18.21,22.
Fornication ought not to be named among vs. Ephesians 5.3.
Fornicatours shall not inherite the kingdome of God. 1. Cor. 6.9.
Forsake thy father and mother for Christes sake. Matth. 19.29.
Forsake thy selfe. Matth. 16.24.
Fooles. Prou. 12. vnto 18.
The Foxes of Samson. Iudg. 15.4.
¶ Mans fragilitie. Isa. 40.6,7.
The tree is knowen by the Fruite. Matth. 7.16.
¶ Woe to them that be Full. Luke 6.25.
¶ The Pillar of Fyre. Exod. 40.38.
Christ is come to put Fyre on the earth Luke 12.49.
Euerlasting Fyre prepared for the deuill. Matth. 25.41.
A lawe touching the Fyre that consumeth the corne. Exod. 22.6.
The Fyre law. Deuter. 33.2.

G

Gaal Ebeds sonne and his doings. Iudg. 9.26.
Gad y Prophet. 1. Sam. 22.5. 2. Sam. 24.11.
Gad the sonne of Iaakob. Genesis 30.11. and 49.19. Iosua 22.
The counsell of Gamaliel. Actes 5.35.
The Garment made of linnen and wollen, forbidden. Deut. 22.11.
Aarons Garments. Exodus 28.
The straite Gate leadeth to life. Matthew 7.13,14.
Iudgement done in the Gates of the citie Deut. 22.15.
Gatherings for the Saints. 1. Corinth. 16.1.
¶ Gedaliah is slaine. 2. Kings 25.25.
The Gelded shall not enter into the congregation of the Lord. Deut. 23.1.
Gentlenesse is praise worthie. Ephesians 4.2. Galat. 5.22.
Election of the Gentiles. Psalme 108. and 18.43,44.

Israel is forbidden to be at peace with the Gentiles. Deut.7.2,3.
The conuersion of the Gentiles. Isa.2,2. Acts 11.17.and 14.27.
The holy Ghost fell vpon the Gentiles, Act.10.44,45.
The vocation of the Gẽtiles by preaching Isa.66.18,19.
The conuersation of the Gentiles before they knew the trueth. Ephe.2.1,2,3.
Christ calleth the Gentiles, whelpes. Matt. 15.26.
God for a time suffered the Gentiles to walke in their owne wayes. Act.14.16.
¶ The men of Gibeah and their wickednesse. Iudg.19,22.
Gideon and his doings. Iudg.6. & 7. & 8.
The triall that Gideon tooke of his souldiers, and howe many they were. Iudg. 7.5.
God measureth the Gift according to the heart. Mar.12.44.
Saluation is the Gift of God. Ephe.2.8.
The Gift of God is not bought with money. Act.8.20.
Gehazi receiued Gifts of Naaman. 2.king. 5.23,24.
The Gifts of the holy Ghost are diuers. 1. Cor.12.4.
To be girded with veritie. Ephe.6.14.
Giue, and it shalbe giuen vnto you. Luke 6.38.
It is a blessed thing to Giue rather then to receiue. Act.20.35.
God loueth a cheerefull Giuer. 2.Cor.9.7.
¶ The desire of vaine glorie. Gal.5.26.
Man ought not to Glorie in himselfe. 1. Cor.4.7. but in the knowledge of God. Ierem.9.23,24.
Gluttons and drunkards are to bee auoyded. Pro.23.20.
Gluttony. Rom.13.13.
¶ The Goate charged with all the iniquities of the people. Leuit.16.22.
The people require new Gods. Exo.32,1.
God is Almighty. Gen.17.1.and 35.11.
God is a spirit. Iohn 4.24.
God is euery where and seeth all things. Iere.23.23,24.
God is immortall. 1.Tim.1.17.& 6.16.
God is inuisible. Exod.33.20. Iohn 1.18. 1.Tim.1.17. Moses saw him, and how. Exo.24.10. so did Iaakob. Gene.32.30.
The liuing God is the God of Israel. Exod. 29.45. Leuit.26.12. 2.Cor.6.16.
God is with thee, a kinde of salutation. Iudg.6.12. Ruth 2.4.
There is but one God to the faithfull. 1. Cor.8.6.
The Gods that are made with mans hand cannot saue themselues. Bar.6.14.
Gog and his fall. Ezek.38.and 39.
Going out of Egypt. Exod.12.37.
Goliah slaine by Dauid. 1.Sam.17.
Gomorrah consumed with fire from heauen. Gen.19.24.
Follow that that is Good. Rom.12.9.
No Goodnes dwelleth in our flesh. Rom. 7.18.
Thou that art taught, minister to thy teacher in all Good things. Gal.6.6. 1.Cor. 9.14.
Do Good without fainting. Gal.6.9. euen to thine enemies. Luke 6.35.
The definition of the Gospel. Rom.1,16.
The summe of the Gospel. Ephe.1.7.
Christ preacheth the Gospel. Mar.1.14.
The Gospel is the worde of the eternall God. 1.Pet.1.23. it is the word of truth. Ephe.1.13.
The ende of them that obey not ẏ Gospel of God. 2.Thes.2.10. 1.Pet.4.17,18.
The Gospel of Iohn, why it is written. Ioh. 20.30.
The Gospel ought to bee preached to all creatures. Mar.16.15.
Blasphemie against the holy Ghost. Matt. 12.31.
The graces and giftes of the holy Ghost are diuers. 1.Cor.12.4.
The holy Ghost is sent. Act.2.2.
The holy Ghost promised to the Apostles. Luke 24.49. Iohn 14.16. Act.1.8.
God giueth the holy Ghost to them that desire him. Luke 11.13.
To Goe vnto his fathers, for, to die. Gen. 15.15.
¶ Through Grace we are saued. Ephe.2.5.
The Graine of corne that falleth on the ground. Iohn 12.24.
Eate of thy neighbours Grapes, but beare none away. Deut.23.24.
The Greekes seeke for wisedome. 1.Cor. 1.22.
Grieue not the holy spirit of God. Ephe.4. 30.
¶ Gyants. Gen.6.4.
Gyants in the lande of Canaan. Num.13. 34.

H.

Habacuc feedeth Daniel, reade the storie of Bel.
Habel murthered by his brother. Gene.4. 8. Heb.11.4. Mat.23.35.
Hadad Salomons enemie. 1.King.11.14.
Haggai the Prophet. Ezra.5.1.
Hagar Sarais mayde. Gen.16.and 21.
Ham mocketh his father Noah. Gen.9,22
Haman is hanged. Esth.7.9,10.
Hannah the wife of Elkanah and mother of Samuel. 1.Sam.1.and 2.
Hananiah the false Prophet. Iere.28.1.
Common Hands. Mark.7.2.
The laying on of Hands. Act.19.6. 1.Tim. 4.14.
Christ sitteth at Table with vnwashen Hands. Luke 11.38.
None can escape the Hand of God. Amos 9.2. Deut.32.39.
Christ by laying on of Handes healeth the sicke. Luke 4.40.
To stretch the Handes out towards Heauen. 1.King.8.22. Exo.9.22. & 17.11.
The mans Hand, that was dryed vp, is healed. Mat.12.10.
Christ layeth his Hands vpon the infants. Mat.19.15.
Hannah noursed her childe. 1.Sam.1.23.
Of Hanun King of the Ammonites, & of the ill entreatie of Dauids seruants. 2. Sam.10.4.
Haran the sonne of Terah. Gen.11.27.
Haraphah of the stocke of Gyants. 2.Sam. 21.16.
God whom he will, he maketh Hard hearted. Rom.9.18.
Nothing is Hard to God. Gen.18.14.
The Haruest. Leuit.19.9.
The Haruest of the faithfull. Matth.9.37. Iohn 4.35.
Hazael king ouer Aram. 1.King.19.15. vnto the 2.King.14.
¶ The Head of the Church, Christ. Ephes. 4.15.
Heare Christ. Deut.18.18. Matth.17.5.
Singlenesse of Heart. 2.Cor.1.12. 1.Pet.1. 22.
Vncircumcised Heart. Ier.9.26. Deut.10. 16. out of ẏ which come euil thoughts. Matth.15.19.
The Lord seeth the Heart of man. 1.Sam. 16.7. Rom.1.27.
The Heart of man is wicked. Genes.6.5. Deut.29.19.
Gods lawes written in the Heartes of the faithfull. Heb.8.10.
The good Heart speaketh good thinges. Mat.12.35.
The creation of Heauen. Gen.1.6.7.8.
New Heauens & new earth. 2.Pet.3.13.
The Heauen shut vp because of Gods wrath. Deut.11.17.
Hebron, a citie. Gen.35.27.
It is comely for a woman to haue long Haire. 1.Cor.11.15.
Not an Haire of them shall perish, that suffer for Christ. Luke 21.18.
Our Haires be numbred. Mat.10.30.
Christ the Heire of all things. Heb.1.2.
A description of Hell. Isa.30.33.
Heman the singer. 1.Chro.6.33.
Henoch the first citie. Gen.4.17.
Henoch the sonne of Kain. Gen.4.17.
Henoch taken vp. Gen.5.24.
Herbes created. Gen.1.11.
There must be Heresies, and why. 1.Cor. 11.19.
Heresies are deeds of ẏ flesh. Gal.5.19,20.
Heretikes must be auoyded. Tit.3.10.
The Heritage of him that dieth, without man childe. Num.27.8.
God, the Heritage of the Leuites. Deut. 18.2.
An Heritage reserued for vs in heauen. Mat.25.34. Gal.3.17,18. Tit.3.7. 1.Pet. 1.3,4.
Christ calleth Herode a foxe. Luke 13.32
Herode killeth the infants. Matth.2.16.
The day of Herodes natiuitie. Mar.6.21.
Herodes opinion of Christ. Matth.14.2.
Hezekiah King of Iudah, and his doings. 2.King.18.and 19.and 20. Isa.36. vnto the 40.
¶ The riuer Hiddekel. Gen.2.14.
Giue the workeman his Hire. Leuit.19.13. Deut.24.14,15.
Hiram the King of Tyre, and his doings. 2.Samu.

2.Samu.5.11.and Hiram the cunning workeman.1.King.7.13.
God commandeth the Hittites to be destroyed vtterly.Deut.20.17.
¶ Honie in the lyons body.Iudg.14.8.
Honour all men.1.Pet.2.17.
Giue Honour to thy wife, as to the weaker vessell.1.Pet.3.7.
Giue Honour, to whome ye owe honour. Rom.13.7.
We are saued by Hope.Rom.8.24.
Hope maketh not ashamed. Rom.5.5.
Hophni the sonne Eli. 1.Sam.2.34.& 4.4.
Horeb a mountaine, called also Sinai.Deu.1.2.
God is the Horne of our saluation. 2.Sam. 22.3.
Horims chased out by the sonnes of Esau. Deut.2.12.
The number of Salomons Horses.1.King. 4.26.2.Chro.9.25.
Abrahams and Lots Hospitalitie.Gen.18. and 19.2.
Vse Hospitalitie, Rom.12.13. Heb.13.2. 1.Pet.4.9.
The bodie of man is called an earthly House.2.Cor.5.1.
The House infected with the plague of leprosie.Leuit.14.34.
The House of God, the house of prayer. Isa.56.7.Matth.21.13.
The House of God, the people of Israel. Numb.12.7.
The House of God, the Temple. 2. Sam. 12.20.
¶ Huldah the Prohetesse, 2.King. 22.14. 2.Chro.34.22.
Hee that Humbleth himselfe, shalbe exalted.Matth.23.12.Phil.2.8,9.Iam.4.10.
Humilitie.Pro.16.19.Matth.11.29.Luke 14.11.Ephe.4.2.
An Hundreth folde is promised to them that shall forsake that they haue, to follow Christ.Matth.19.29.
Rulers ouer Hundreths established by Moses.Exod.18.21.
Blessed are they that Hunger and thirst for righteousnesse.Matth.5.6.
Christ is an Hungred.Mat.4.2.
Of Husbands.1.Cor.7.11.Ephe.5.21.
Hushai, & his doings.2.Sa.15.32.& 17.5.
¶ Hypocrisie.Pro.12.5.and 30.12.
Hypocrisie reproued Isa.58.2.
An Hireling.Iohn 10.12.

I

Iaakob and Esau abound in riches.Gen. 36.7.
Iaakob and his doings, Genesis 25. vnto the 50.
Iaakob beloued of God Rom.9.13.
Iaakob is accompanied of God, whithersoeuer he goeth.Gen.28.15.
Iaakob is called Israel.Gen.32.28.
Iaakob wrestleth with God.Gen.32.24.
Iabin king of Canaan.Iudg.4.2.
Jahaziel a Prophet.2.Chro.20.14.
Iair a Iudge in Israel.Iudg.10.3.
Iames sawe Christes resurrection. 1.Cor. 15.7.
Iames the brother of Iohn is put to death. Act.12.2.
Iannes and Iambres resisted Moses.2.Tim. 3.8.
Iaphet and his sonnes.Gene.10.2.
Iasons assurance for receiuing of Paul.Act. 17.9.
¶ Ibzan a Iudge in Israel, Iudg.12.8.
¶ Idolaters ought to die, and wherefore. Deut.17.2. they shall not inherite the kingdome of heauen.1.Cor.6.9,10.
Idolaters slaine by the sonnes of Leui, Exod.32.26,27,28.
Things consecrated to Idoles. 1.Corint.8. Actes.15.20.
Idoles are but vanitie. 1.Samuel.12.21.1. King.16.26.they are abomination.Deu. 7.25.and 27.15.
Idoles forbidden.Leuit.26.1.Deut.18.9.
¶ Iehoahaz, the sonne of Iehu the King, and his doings.2.King.13.1.
Iehoiachin succeedeth Iehoiakim his father.2.King.24.8.
Iehoiada the hie Priest.2.King.12.4.
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¶ The Image is a curse to him that maketh it.Deut.27.15.
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¶ We ought not to companie with Infidels.2.Cor.6.14.
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Iotham the sonne of Ierubbaal. Iudg.9.5.
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¶ Iubal the inuenter of the harp. Gen.4.21
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¶ Izhak the sonne of Abraham, and his doings. Genesis 21. vnto the 28.6, and 35.29.

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¶ Keilah a citie, deliuered by Dauid. 1. Samuel 23.1.
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¶ Man ought to keepe him from all Kinde of euill. 1. Thess. 5.22.
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Kiriath-arba a citie called also Hebron. Iosua 14.15.
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Paul kissed of the faithfull. Actes 20.37.
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¶ God hath not cast away his people, which he Knew before. Rom. 11.2.
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To Knowe God and Iesus Christ, whome he hath sent, is life eternall. Iohn 17.3.
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The Pascall Lambe. Exod. 12.3.
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Lamech, and his two wiues. Genesis 4.19. and 5.26.
The Lame, from his mothers wombe is healed. Act. 3.7.
The Last shalbe the first. Mat. 19.30.
Woe to them that Laugh, and why. Luke 6.25.
The Lawe a yoke. Actes 15.10.
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¶ Paul vseth not his Libertie. 1. Corinth. 9. 4,12.
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¶ Twentie Loaues do fil an hundreth men. 2. King. 4.42.
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Loue one another. Iohn 13.34.
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He that loueth another, hath fulfilled the Lawe. Rom. 13.8.
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¶ Luke a Physician. Col. 4.14.
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Marke Barnabas sisters sonne. Col.4.10.
Martha receiueth Christ into her house. Luke 10.38. her faith. Iohn 11.27.
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The Gentiles receiued to Mercie. Roman.11.30.
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The sincere Milke of the word. 1.Pet.2.2.
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The Ministerie of the worde is the preaching of the same. Actes 20.24.
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N.

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¶ An Othe is the ende of all strife. Hebr. 6. 16.
Othniel iudgeth Israel, Iudges 3. 9.
¶ The Oxe that goreth man or woman, is stoned to death. Exod. 21. 28.
¶ The holy oynting Oyle. Exod. 30. 31.
The Oynting of Christ. Dan. 9. 24.
The Oynting of Christ, the holy Ghost, 1. Iohn 2. 27.
The Oynting of kings. 1. Sam. 9. 16. & 10. 1. and 16. 13.
To oynt the sicke with Oyle. Iames 5. 14.

P.

PAtience necessarie. Heb. 10. 36.
The praise of Patience. Pro. 16. 32.
The Patience of Iob. Iob. 1. and 2.
God is Patient, Exod. 34. 6. rom. 15. 5.
Be Patient. 1. Thes. 5. 14.
The sicke of the Palsie is healed. Mat. 9. 2.
The Parable of the bramble. Iudg. 9. 14. of trees. Iudg. 9. 8. of children sitting in the market. Matth. 11. 16. of the vncleane spirit that turned backe to the house. Matt. 12. 43. of the sower. Matt. 13. 3. of the tares & of the leauen & of the mustard seede. Matt. 13. of the hid treasure. Matt. 13. 44. of the net cast into the sea. Mat. 13. 47. of the Publicane & the Pharise. Luk. 18. 9. of two sonnes. Mat. 21. 28. of the figge tree. Mat. 24. 32. of ẏ thiefe. Mat. 24. 43. of the talents. Mat. 25. 15. of the Samaritane. Luk. 10. 30. of the yong man that was so rich. Luke 12. 16. of the figge tree that was fruitelesse. Luke 13. 6. of the Prodigal sonne. Luk. 15. 11. of him that gaue accountes of his stewardship. Luke 16. 1. of the widowes importunitie. Luke 18. 1. of the tenne virgins. Matt. 25. 1.
Howe in olde time was executed the right of Parentage. Ruth. 4. 7.
Our Pascal lambe, Christ. 1. Cor. 5. 7.
The Passeouer. Exod. 12. 21.
The day of the Passeouer. Exo. 12. 14. Deu. 16. 1.
Isaiah reproueth the Pastours of his time. Isa. 56. 10.
The Patriarkes. Rom. 9. 5.
Paul the minister of the Gentiles. Rom. 15. 19. Gal. 1. 16. 1. Tim. 2. 7. the ambassadour of Iesus Christ. 2. Cor. 5. 20. a Pharise. Act. 23. 6. an Hebrew. 2. Cor. 11. 22. Phil. 3. 5. an example of life & doctrine. Phil. 3. 17. he fleeth. Act. 14. 6. he is stoned. Act. 14. 19. beaten with rods. Actes 16. 22. in danger to be drowned in the sea. Act. 27. 14. he fasteth and prayeth. Act. 14. 23. he laboureth with his hands. Act. 18. 3. & 20. 34. 1. Thes. 2. 9. 2. Thes. 3. 8. 1. Cor. 4. 12. he was a tent maker. Act. 18. 3. he speaketh well of his slaunderers. 1. Cor. 4. 12. he was no manpleaser. 1. Thes. 2. 4. Satan woulde not suffer him to come to the Thessalonians. 1. Thes. 2. 18. no man assisted him before Nero. 2. Tim. 4. 16.
¶ We are called to Peace. Col. 3. 15.
God is the authour of Peace. 1. Thess. 5. 23.
Peace be vnto you, a salutation of ẏ Iewes. Gen. 43. 23.
Peace makers ẏ children of God. Mat. 5. 9.
Sacrifices of Peace offrings. Leuit. 3. 1.
The Peace that Salomon had round about him. 1. King. 4. 24.
Peace to the Churches of Iewrie, Galilee, and Samaria. Actes 9. 31.
Haue Peace with all men. Rom. 12. 18.
Peace with God to them that are iustified by faith Rom. 5. 1.
Be Peaceable. 1. Thess. 4. 11.
Peleg the sonne of Eber. Gene. 10. 25. and 11. 16.
The lost Pennie. Luke 15. 8.
Peninnah, one of Elkanahs wiues. 1. Sa. 1. 2.
The feast of Pentecost. Exod. 23. 16.
The people of God are a royall Priesthood. 1. Pet. 2. 9.
Perath the riuer. Gen. 2. 14.
Paul exhorteth vs to Perfection. Hebr. 6. 1.
Against Periurie. Leuit. 19. 12.
The Perizzites. Deut. 20. 17. Iudg. 1. 4.
Feare not them that Persecute. Mat. 10. 28.
Blessed are they, that suffer Persecution. Matth. 5. 10.
Persecutions are sent of God, & why. Phil. 39. 9, 10, 11.
Persecutions make some to bee offended, Marke 4. 17.
Persecution to them that would liue in Iesus Christ. 2. Tim. 3. 12.

¶ ¶ Christ

Christ exhorteth vs to Perseuere in him, Iohn 15.4.
Peter and Iohn men vnlearned. Act.4.13.
Andrew bringeth Peter to Christ. Iohn 1, 42. He is called Satan, Marke 8.33.
Dauid of three plagues chuseth rather the Pestilence. 2. Sam.24.14.
¶ The Pharises & Sadduces, generations of vipers, Mat.3.7. Serpents. Matth.23.33. theeues and robbers, Iohn 10.8.
The Pharises deuoure widowes houses. Luke 20.47.
The Pharises mocke Christ. Luke 16.14.
Pharez birth, Gen.38.29. and 46.12.
Philip is called. Iohn 1.43.& 14.8. Acts.8. 26. and 21.8.
Out of whome came the Philistims. Gene. 10,14. of them reade Iudg.3. & 10. and 13.& 14.& 15.& 16. 1. Sam.4.& 5.& 6. and 7. and 13. and 2. Sam.5. and 21.
Beware lest thou bee spoyled by Philosophie. Col.2.8.
The Phioles of the Temple. 2. Chron.4.11.
Phinehas the sonne of Eli the Priest. 1. Samuel 1.3.& 2.12. & 4.11.
Phinehas the sonne of Eleazar the Priest. Exod.6.25. he slayeth Zimri and Cozbi. Num.25.7,8.
¶ Pilate and his doings. Iohn 18.29.
Pilate sinned lesse then Iudas. Iohn 19.11.
The Pillar conducted the children of Israel. Exod.13.21.
The Pillars of the Tabernacle, and their facion. 1. Kings 7.15.
Pishon one of the riuers of Paradise. Gene. 2.11.
Pithom a citie. Exod.1.11.
¶ Ieroboam buildeth the hie Places. 1. Kin.12.31. they are throwen downe by Hezekiah, 2. Kings 18.4.
Plagues sent vpon the disobedient. Deut. 28.15.
Plagues sent vpon the Egyptians, Exod.7. vnto the 11.
Plagues to the disobedient. Deut.28.22.
Israel Planted in the mountaine of his inheritance. Exod.15.17. 2. Sam.7.10.
Paul Planted the Corinthians. 1. Cor.3.6.
Men Pleasers can not be seruants of Christ. Gal.1.10.
¶ Pollution that commeth in the night season. Deut.23.10.
There shalbe Poore alwayes. Deut.15.11. Matth.26.11.
Shut not thine heart from thy poore brother. Deut.15.7. Pro.28.27.
Hee that giueth to the Poore giueth to Christ. Matt.25.40.
Poore in spirit. Matth.5.3.
The Poore receiue the Gospel. Matt.11.5.
Pouertie to the disobedient. Deut.28.22.
The Poole Bethesda. Iohn 5.2.
If it be Possible, haue peace with all men. Rom.12.18.
Christ prayeth that if it were Possible, that houre might passe fro him. Mark.14.35.
If it were Possible, the very elect should be deceiued. Mat.24.24. Marke 13.22.
If it had bene Possible, you would haue giuen to me your eyes. Gal.4.15.
All things are Possible to God. Mat.19.26.
Ezekiel prepareth a Pot. Eze.24.3.
The Potter maketh of the clay what hee will. Iere.18.6.
There is no Power but of God. Rom.13.1.
Man by his owne Power is not able to attaine to riches. Deut.8.17. neither doth hee possesse any thing for his righteousnesse. Deut.9.4.
The mightie Power of God. Isa.50.2.
The Power of God shewed in Pharaoh. Exod.9.16.
¶ Pray alwayes. Matt.7.7. Luk.18.1. Rom. 12.12. Ephe.6.18. Col.4.2. 1. Tim.2.8.
Prayer and fasting. Act.13.3. and 14.23.
Paul desireth the faithfull to pray for him. Rom.15.30. 2. Cor.1.11. Heb.13.18.
Pray for kings, princes, magistrates, 1. Tim. 2.1,2.
Pray for them that hurt thee. Matt.5.44.
Pray one for another. Iames 5.16.
Christ falling flat vpon his face, maketh his Prayer. Matt.26.39. Ioh.17.1. Luk.22. 41. the same doeth Paul. Act.20.36.
The Prayers of all Saints. Reue.8.3.
Pray with the spirite and vnderstanding. 1. Cor.14.15.
Christ Prayeth al the night long. Luk.6.12.
Moses Prayeth fourtie dayes and fourtie nights. Deut.9.25.
Christ Prayeth for vs. Ioh.16.26.& 17.9, 20. he Prayeth for Peter. Luk.22.32.
Christ Prayeth to the father for vs. Heb.7. 25. and 9.24.
Paul Prayeth without ceasing. 1. Thes.1.2. he Prayeth in the Temple. Act.22.17.
None can Preach but he that is sent. Rom. 10.15.
Christ preached alwayes openly. Iohn 18. 20.
Preachers are Gods labourers. 1. Cor.3.9.
Preachers ought to beware of vsurped authoritie. 1. Pet.5.3.
Christ Preacheth in the ship. Matt.13.2.
Wee were Predestinate according to the purpose of God. Ephe.1.11.
Wee are Predestinate to be adopted in Iesus Christ. Ephe.1.5.
Pleade not against God in his Predestination. Rom.9.20.
The Presumption of the Corinthians. 1. Cor.4.6.
Christ our high Priest. Heb.2.17. and 3.1. and 7.15.
The office of Priestes. Leuit.10.6.& 16.2. their couetousnesse. Isa.3.12.
The high Priest wherefore he was ordeined. Heb.5.1. and 8.3.
An exhortation to Princes. Eze.45.9.
Wicked Princes. Iob.34.30.
Princes are the Ministers of God. Rom. 13.4.
God leadeth away Princes as a praye. Iob 12.19.
Against those Princes that oppresse the poore. Amos.4.1. and 6.1. Zeph.3.3.
The remembrance of Prisoners. Heb 13.3.
Christ our Prophet. Deut.18.15.
The childe of Promise. Rom.9.8.
The land of Promise. Deut.8.7.
The Promises of God are true. Gen.32.12.
The Promise of the Father, the holy Ghost, Actes 1.4.
To Prophecie is better than to speake strange tongues. 1. Cor.14.5.
Prophecie is the gift of God. Rom.12.6.
The Prophet reproueth Ieroboam. 1. king. 13.2.
Obadiah hidde an hundreth Prophets. 1. Kings. 18.4.
Eliiah slayeth Baals Prophets. 1. Kings 18. 40. Iehu destroyeth them also. 2. Kings 10.19,25.
The doctrine of false Prophets. Eze.13.2, and 22.25. Iere.23.9,11.
450. false Prophets against Eliiah the true and only Prophet of God. 1. King.18.19.
The spirits of Prophets are in the power of the prophets. 1. Cor.14.32.
The false Prophet shal die the death. Deut. 18.20. and 13.1,5.
Baals Prophets cut themselues with kniues. 1. Kings.18.28.
The Prophets example to vs of patience. Iames 5.10.
The authoritie of the Prophets of God. Micah.3.8. 2. Kings 5.8.
The Prophets did desire to see Christ. Matt. 13.17.
The Prophets in olde time were called Seers. 1. Sam.9.9.
The sonnes of the Prophets, poore. 2. King. 6.2. they were refreshed by Elisha. 2. Kings 4.43.
False Prophets worke miracles. Deut.13.1. Matt.24.24.
Prosperitie and aduersitie are of the Lord. Pro.3.33.
The Prosperitie of the wicked. Iob 21.7.
God resisteth the Proude. 1. Pet.5.5.
God Proueth Abraham. Gen.22.1.
God Proueth his people. Exo.15.25.& 16.4.
Gods Prouidence towardes the wicked. 1. Kings 18.1.
¶ Of Publicanes. Luke.3.12.
The Publicans beleeued in Christ. Mat.21. 32. They iustified God. Luke 7.29.
The Publicane is iustified rather then the Pharisee. Luke 18.14.
Sharpe Punishment purgeth away the euil. Pro.20.30.
The Pure of heart are blessed. Mat.5.8.
Christ himselfe hath Purged our sinnes. Hebr.1.3.
Phygellus turned from Paul. 2. Tim.1.15.
Physicions created of God. Eccl.38.1.

Q.

Quailes fall vpon the campe. Exod.16. 13. Num.11.31.
Foolish Questions. 2. Tim.2.23.
Auoyde foolish Questions. Tit.3.9.
Questions & strife of words. 1. Tim.6.4.

R.

Rabbah a citie of the Ammonites. 2. Sam.12.26.
Rahab the harlot. Iosh.2. and 6.
Rahel Iaakobs wife, and her doings. Gene. 29. and

29.and 30.and 31.and 35.
First and latter Raine. Deut.11.14.
Christ Raised from death deliuereth vs fro the wrath to come.1.Thes.1.10.
To be Raised vp with Christ.Rom.6.4.
We shalbe Raised through Christ. 2.Cor. 4.14.
Ahab and Iehoshaphat goe vp against Ramoth Gilead. 1.Kings 22.29.
Raphael. Tob.5.and 6.and 9.and 12.
The Rauen sent out of the Arke. Gen.8.7.
Rauens sent by the prouision of God to feede Eliah.1.Kings 17.6.
¶ Followe not thine owne Reason. Deut. 12.8.
The Rebellion of the Israelites.Deut.9.24. and 31.27.
The Rebellion of Korah.Num.16.1,2.
The Rebellion of ẏ people of Israel. Deut. 9.22.
Rebekah the wife of Izhak. Gene.22.vnto the 28.Rom.9.10.
What fruit they haue that Receiue Christ. Iohn 1.12.
Rechabites.Iere.35.2.
Rechab killeth Ish-bosheth.2.Sam.4.5,6.
Reconciled vnto God by Christ. Rom.5. 10.Col.1.20,21.
Reconcile thee to thy brother.Matth 5.24.
The day of Reconciliation. Leuit.23.27.
Christ our Redeemer. 1.Cor.1.30. Marke 10.45.
Redemption by grace. Ephes.1.7.
Redemption by the blood of Christ.1.Pet. 1.19.Ephes.1.7.Hebr.9.12.
A brused Reede. Isa.42.3.Matt.12.20.
God is our Refuge. 2.Sam.22.3. Psal.9.9. Iere.16.19.
Cities of Refuge. Iosh.20.2.
Rehoboam and his doings. 1.Kings 11.43. and 12.and 14.
Wherein pure Religion standeth. Iames 1. 27.
Remission of sinnes,free. Psal.32.1. Colos. 1.22.
The Reneuing of the holy Ghost. Titus 3.5.
Exhortation to Repentance. Acts.2.38.and 3.19.and 17.30.and 26.20.
Repentance and conuersion.Act.3.19.
Repentance the gift of God.Lam.5.21.
God Repenteth.1.Sam.15.11.
God Repenteth that hee had made man. Gen.6.6.
Of the Reprobate.Matth.25.19.
The Resurrection of ẏ dead.1.Cor.15.12.
Rest promised to them that beare the yoke of Christ.Matth.11.29.
Rest promised to the troubled.2.Thess.1.7.
A Rest remaineth for the people of God. Hebr.4.9.
To Reteine sinnes. Iohn 20.23.
Reuben, his birth and his doings.Gene.29. 32. and 35.22. and 37.21. and 42.22. and 49.3.4.
Reuel the Priest of Midian.Exod.2.18.
God taketh no Reward.Deut. 10.17.
The Reward blindeth the eyes.Deut.16.19.
The Rewarde is according to the worke, 1.Cor.3.8.
The Rewarde of Abraham, God. Genesis 15.1.
The Reward of sinne is death.Rom.6.23.
Rezin the king of Aram.2.Kings 16.5.
¶ Woman was made of the Rib of Adam. Gen.2.21.
Wo to the Rich,and why. Luke 6.24. Iam. 5.1. 1.Tim.6.9.
The couetous Rich man. Eccles.6.2.
Man cannot serue God and Riches. Luke 16.13.
The deceitfulnes of Riches.Marke 4.19.
¶ The Church is founded vpon Christ, the sure Rocke.Matth.16.18.
Water gusheth out of the Rocke Horeb. Exodus 17.6.
A prophecie of the Romanes.Num.24.24.
Christ the Roote of Iesse.Rom.15.12.
Ropes on the head was a signe of submission.1.Kings 20.31.
Auoyde Roaring & cursed speaking.Ephes. 4.31.
¶ Curse not the Ruler of the people.Exod. 22.28.
Rulers appointed ouer ten, by Moses. Exo. 18.25.
What maner of Rulers God requireth. Exodus 18.21.Deut.1.13.
He that Ruleth,let him Rule with diligece. Rom.12.8.

S

THe euerlasting Sabbath.Isa.66.23.
The true obseruation of the Sabbath. Isa.56.2.and 58.13.
Sacrifice for sinne.Heb 5.1.and 8.3.
Sacrifices of iustice. Deut.33.19.
The Sale and the Seller.Leuit.25.23.
Salomon and his doings.2.Sam.12.24. vnto the 1.Kings 12.
Euery man shalbe Salted ẇ fire.Mark.9.49.
The Salt of the earth, the Apostles. Matth. 5.13.
Salute no man by the way.Luke 10.4.
Samaria besieged.1.Kings 20.2.King.6.19.
Samaria full of idolatrie. 2.Kings 17.29.
Samson and his doings.Iudges 13.vnto the 17.Chap.
Samuel and his doings. 1.Sam.1. vnto the 25.Chap.vers.1.
Sanctifie the Lorde God in your hearts. 1. Peter 3.15.
The forme of the Sanctuarie. Exod.25.8.
The purging of the Sanctuarie.Leui.16.16.
Sarah nourceth her sonne Izhak. Genesis 21.7.
Sarra the daughter of Raguel. Tob.3.& 7. and 10.
Satan the god of this world.2.Co.4.4.
The number of them that shall be Saued,is small.Luke 13.23.
Saul king of Israel,and his doings.1.Sam.9. vnto the ende of the booke.
¶ The profite of the Scriptures. 2.Tim.3. 16,17.
The vnderstanding of the Scriptures,is the gift of God.Luke 24.45.
The Scribes sit in Moses seate. Matth.23.2.
¶ Christ the seede of Dauid.2.Sam.7.12.
A Seer,that is,a Prophet.1.Sam.9.11.
The ceremoniall law forbiddeth to seeth meate on the Sabbath. Exod.16.23.
To Sell his goods and to giue them, &c. Matt.19.21.Luke 12.33.and 18.22.
The Sepulchre of Christ.Matth.27.60.
Sergius Paulus.Actes 13.7.
The brasen Serpent set vp.Num.21.9. Iohn 3.14. broken in pieces. 2.Kings 18.4.
Of Seruants.Exod.21.2.Deut.15.12.
The Seruant that knoweth the will, &c. Luke 12.47.
The duetie of seruants. Ephes.6.5.
Serue God.Exod.23.25. Heb.12.28. Deut. 6.13.Iosh.24.14.
Serue God with a good heart.Deut.28.47.
The true Seruice of God.Isai 16.1,17.
The outward Seruice, that lacketh faith, is reiected.Isai.43.22.
¶ Shalmaneser the king of Asshur. 2.Kings 18.9.
Shammah alone slewe many Philistims.2. Sam.23.11.
Shallum killeth Zechariah the sonne of Ieroboam.2.Kings 15.10.
Shebnah.2.Kings 18.18.Isa.22.15.
The Shechemites are burnt.Iudges 9.45.
Shechem slaine.Gene.34.26.
Shem.Gen.5.32.and 10.21. and 11.10.
Shemaiah a Prophet.1.Kings 12.22.
Shelah ẏ sonne of Arpachshad.Gen.11.12.
Shelah the sonne of Iudah.Gen.38.5.
Lost sheepe.Matth.15.24.
The Sheepe of Christ heare his voyce.Iohn 10.27.
The office of a Shepheard.Ezek.33.2.
The good Shepheard, Christ. Iohn 10.11. 1.Peter 5.4.
Christ the Shepheard of the faithfull.Ezek. 34.23.
Christes birth declared to the Shepheards. Luke 2.8,9.
False Shepheards.Iere.12.10.& 23.1.Eze. 34.2.
Shepheards that admonish not.Ezek.3.18.
The golden Shields of Salomon. 1.Kings 10.17.and 14.26.
Shimei his villenie and doings. 2.Sam.16. 5.and 19.16.1.Kings 2.36.
In Shiloh was the tabernacle of the congregation.Iohn 18.1.1.Sam.1.24.
Shuah the father of Iudahs wife. Genesis 38.2.
¶ The Sicke ought to send for the elders of the Church.Iames 5.14.
Christes Side is pearced.Iohn 19.34.
A Signe giuen to Hezekiah. 2.Kings 20.9, 10,11.
A Signe giuen to Saul for a confirmation. 1.Sam.10.2.
Feare not the Signes of heauen. Iere.10.2.
Signes which shal not come before the latter day.Luke 21.25.
Sihon king of Heshbon giuen into the handes of Israel.Deut.2.24.
Simeon,and his doings. Gen.29.& 34.and 42.and 46.and 49.
Simon, Iudas Maccabeus brother.1.Macc. 13.14.
Simon the Pharise.Luke 7.36,40.

Simon the sorcerer. Act.8.9.
Sinai, a mountaine. Exod.19.1. Gal.4.24.
Dauid the sweete Singer of Israel, 2.Samu. 23.1.
Dauids Singers 1.Chro.25.1.
Sing spirituall songs to the Lord. Ephes.5. 19.
To sing with the spirit and vnderstanding. 1.Cor.14.15.
Christ hath deliuered vs from Sinne. Luke 1.74.
God onely forgiueth Sinne. Num.14.18.
The knowledge of Sinne by the law. Rom. 3.20.
He that committeth Sinne, is of the deuill. 1.Iohn 3.8.
He that committeth Sinne, is the seruant of sinne. Iohn 8.34.
Sinne against the holy Ghost. Mar.3.29.
By the Sinne of Adam death entred into the world. Rom.5.12.
The Lord washeth away our Sinnes. Isa.4. 4. 1.Cor.6.11.
Sinners captiues. Rom.7.23.
Christ is come to cal Sinners. Mat.9.12,13.
The penitent Sinner shal liue. Ezek.33.11. Deut.30.2,3.
Sisera. Iudges 4.
¶ The Skie redde in the morning. Matth. 16.3.
¶ To Sleepe, for to die. Gen.47.30. Matth. 9.24.
He that Slayeth a man, shall die the death. Exod.21.12. Leuit.24.17.
¶ The Smel of Noahs sacrifice. Gen.8.21.
What punishment he shal haue, that Smiteth his father, or a woman with childe. Exod.21.15,22,23.
¶ Of the Sodomites. Gene.13. and 14. and 19. Ezek.16.48.
Ioseph Solde by Gods prouidence. Gene. 45.5.
The Solemne feastes of the Iewes. Exodus 23.14.
Christ prayeth in a Solitarie place. Mark.1. 35.
The Song of Moses. Deut.32.1.
The Songs of Salomon, a thousand & fiue, 1.Kings 4.32.
The disobedient Sonne is stoned to death, Deut.21.20,21.
Sopater. Actes 20.4.
Sorcerers ought to die the death. Leuiticus 20.27.
Sorowe not aboue measure for them that are dead. 1.Thess.4.13.
Sosthenes. Actes 18.17.
The duetie of Souldiers. Luke 3.14.
Iosiah tooke away Southsayers. 2.King.23. 24.
What man Soweth, that shal he reape. Gal. 6.7.
Gods prouidence euen vpon the Sparowe. Matth.10.29.
Euill Speakers shall not inherite the kingdome of God. 1.Cor.6.10.
Who so speaketh, let him Speake ỹ wordes of God. 1.Peter 4.11.
Sobrietie in Speaking. Prou.17.27.
The Spies of the land of promes are slaine for stirring vp the people. Num.14.36.
Spies sent into Iericho. Iosh.2.1.
Sanctification of the Spirite. 1.Peter 1.2.
The fruite of the Spirit. Gal.5.22.
The wisdome of the Spirit. Rom.8.6.
We must not beleeue euery Spirit. 1.Iohn 4.1.
Lying Spirits. Isa.19.14.
The Spirit and the flesh lust one against an other. Gal.5.17.
Spirit, for winde. Gene.8.1.
Grieue not the holy Spirit of God. Ephes. 4.30.
The Spirit prayeth for vs. Rom.8.26.
Spoiles diuided equally. 1.Sam.30.24. Iosh. 22.8.
The Spouse of Christ, the Church. Psal.45. 10.
¶ Paul baptized Stephanas and his familie. 1.Cor.1.16.
Steuen and his death. Actes 6.5. and 7.
Christ, the corner Stone, is refused. Mat.21. 42. 1.Pet.2.7. the Stone to stumble at. 1.Peter 2.8.
It raineth Stones. Iosh.10.11.
God loueth the Stranger. Deut.10.18.
Oppresse not Strangers. Exod.23.9. Leuit. 19.33,34.
Strangers had the tithes giuen them. Deut. 14.29.
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God is our Strength. 2.Sam.22.3. Exodus 15.2.
The waters of Strife. Num.20.13.
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¶ *Imprinted at London by the Deputies of Christopher Barker, Printer to* the Queenes most excellent Maiestie.

1594.

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